

possible.

Śabda may mean the word, the sentence and the language. The *Naiyāyikas* and the *Mīmāṃsakas* presuppose that language is there and putting together the words or the meanings the sentence is formed. The issue the *Vaiyākaraṇas* discuss (VP.I 43-66) is the condition/s of the possibility of use of language ; not how the words are used but how (conditions) the words can come into use. The following are the conditions : the word, the form of the word, the referent and the form of the referent. The form of the word and the form of the referent are the universals. The word is from the system of language and the reality is from the unity of reality. The relationship is to be established between the two through the identity of the universals of the word and the object. When something is said (there is a chair) the object is singled out from all the other realities and the word is singled out from all other words in the system of language and the relationship is grasped (flashed) through the identical universal. This is the *sphoṭa*. Therefore, the issues are different and their compromise is likely to engender greater confusion.

We do not have a word or a reality independent of each other. Language and reality are in one to one relationship. But we can think of a reality without a word to express it and of a word without a reality to mean. This is only an abstraction. From the chaotic state something comes to the object state when there is a word to express it. If there is no word to express it, it is not an object, though it is a reality. That is why Patañjali started his *Mahābhāṣya* : *Siddhe śabdārtha sambandhe* = the relationship of the word and the meaning is already there. This relationship is different for *Nyāya* and *Mīmāṃsā*.

Śabdapramāṇa in fact is the truth of the sentence. The author discusses the problem, what is the unit of language communication, the word or the sentence ? For Vedāntins and the grammarians it is the sentence and for the *Nyāya* and *Mīmāṃsā* it is the word or meaning of the word. The author again seems to compromise this. Bhartṛhari devotes a full chapter (VP.II) to establish that sentence is the primary unit of language communication (see especially VP. II - 441), though the issue is implicit in VP. I 62. This issue is as old as that of *RK Prāṭisākhya* II. i, *padaprakṛtiḥ samhitā* which can be analysed as *bahuvrīhi* or *tatpuruṣa* and accordingly the word or the sentence is the basis of language.

Naturally the author is expected to show his preference for the theory of *Vedānta Paribhāṣā*. This entails that the disadvantages and the

advantages of such a perspective must be discussed in relation to *Nyāya*, *Mīmāṃsā* and *Vyākaraṇa*. Instead, we are given a collection of all the views. If the whole *Vedānta Paribhāṣā* were to be studied coherently and issue-wise it would have brought out different possibilities of that book both as far as the *śabdapramāṇa* and the related issues, and not merely what the author could see and discuss. The reader also would have been enabled to see more the possibility of such a thought. The proper contribution to the Indian thought is to be made by bringing out the different possibilities of the thought by the study of the text, the perspectives of which can be compared with the other classical thought. As a non-critical primary text the *Śabdapramāṇa* is a very useful book for the students.

Sometime at least there seem to be inaccuracies in understanding the theories ; e.g.

1. On p.21 the author says correctly that *apauruṣeya* means objective truth. But what is this objective truth ? In fact it means this - whatever is authored has an author including the *Vedas* and it is *pauruṣeya*. But for the truth contained therein we are not indebted to a particular author. Even if he were not to write it, it was in the experience of mankind and someone else would have written it. Also it means that even if we destroy all the scriptures, man will continue to be religious and moral and new scriptures will be written any way.
2. Pp.43 - 44 and ref. 16. I. 19 last sentence "Rather, the view here is that the process is essentially one of a holistic grasping in a 'flash' of intuition (*pratibhā*) upon hearing an utterance without necessarily requiring the assimilation of the discrete words, their meanings and relations". Grammarians also require the discrete understanding of the words and their meanings to understand the sentence (*VP. I.57*). Moreover, the function of *pratibhā* is not to give an understanding without necessarily requiring the assimilation of words, their meanings and the relations. If we attempt to understand the relation between the meaning of a sentence (the flash) and the meaning of words, we have to repeat ourselves e.g. 'this cow is red' is related to the meaning of 'this', 'cow', 'is', 'red' in such a way that this cow is red. The two have the same form but this cannot be explained. If the explanation of the form can be given by

explaining the meaning of words and relating them, we would have a position like that of the *Mīmāṃsaka*. *Sphoṭa* is the universal, sequenceless word. It, as it were, belongs to the word or language. *Pratibhā* is the individual's way of understanding the *sphoṭa* through the understanding of the words of the sentence.

3. P.61 para. 1 "some regard the speech to be essentially undivisible (for example Bharṭṛhari VP.I . 75 ff)". Here VP.I. 75 - 92 what Bharṭṛhari considers is the relationship between the sequenceless (the *sphoṭa*) and the sequential (the spoken word), i.e., the universal and the spoken word in order to understand the possibilities of the alternative understanding of the word in the intellect and the spoken word (VP.I.67- 74). The whole issue is not what the author says.
4. P.76, 2nd para., first sentence ... "the 'word' ... is less of a physical 'entity' and more a psychic 'entity'. Bharṭṛhari himself points to this view '*śabda buddhiśṭah*..' Here again (VP.I. 46) Bharṭṛhari speaks about the two aspects of the same word - the universal (*śabda buddhiśṭah*) and the uttered word. Here, there is no question of less physical and more psychic.

The author has taken nine years to accomplish the work. He has consulted all the important scholars and works on the subject and he also has visited all the important centres of learning on the subject. The book contains a comprehensive and useful bibliography and profuse notes for further work. The book has a very impressive get up but an ordinary Indian scholar will not be able to possess a copy of it due to the exorbitant price. This book will surely inspire many to contribute in this line of thought.

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