Chapter - 1

ŚABDA- A MAJOR SOURCE OF KNOWLEDGE

1:1 - Language (vāk) - A general outlook.

In the opinion of the scholars in all parts of the world, language as an instrument for scientific enquiry that engages itself into the study of meaning and potentiality of expressions. Among these the Vedic Orientalists believe that language or vāk is the supreme reality exists for the society since the communication of meaning or thought is possible only by means of language and the members of the society would orally communicate the brāhmaṇic mantras for the correct employment of languages.

According to the Atharvaveda, the ultimate principle of all language or speech is the supreme being. The Śatapata Brāhmaṇa says that the ultimate reality even beyond the Lord of creation is vāk or speech. On the basis of Taittirīya Saṃhitā, Indra is the first Grammarian, for he analyses language or vāk into roots of words and offers grammar to language. Māndukya Upaniṣad says that which is beyond is the ultimate vāk as identified with pure consciousness or caitanya, out of which the world of beings comes as a construction. Here the sound 'Aum' symbolizes reality. In addition to these, Upaniṣads very clearly state that words can convey the external objects like water, fire etc; and the nature of highest and purest speech is described more fully in the Upaniṣads. Prātiśākhyas also give etymological explanation of
words and also the statements regarding the phonetic laws. Hence we can say that
the etymology as a science and as a separate branch of Linguistics developed in
India with Prātiśākhya and also with Nirukta of Yāska. By composing Nighantu,
Yāska arranged words systematically and explained their meanings can rightly be
said to be the first author to treat etymology as a science most essential for the
understanding of language. Yāska divides language into four parts-Nāma, akhyāta,
upasarga, and nipāta (Nouns, Verbs, Prefixes and Particles). On the basis of this
division of language, the different systems of Indian thought developed their views
and finally they have reached their own conclusions.

1:2 - Major Contributions of Language (Śabda)

Among the various contributions related with language (śabda), the most
outstanding contribution of the philosophers of ancient India is the philosophy of
language. Contribution of Yāska is really a valuable achievement in the field of
philosophy of language. Nirukta of Yāska, the oldest available specimen of
etymological analysis is the first book where we can see the beginnings of linguistic
analysis in Indian thought. Yāska divided the language into four parts-Nāma,
akhyāta, upasarga, and nipāta. Of these, the first one is a meaningful division of
speech which stands for the uniqueness of referend in space. The second one is
used in the sense of the result of action. This type of analysis was placed first by
Yāska and later it is accepted by all the Indian Philosophers and Grammarians. So
Yāska is considered as the founder of logical syntax of language as well as the
analysis of it.

The Aṣṭādhyāyi of Paṇini, the Mahābhāṣya of Patanjali, the Vārtikas of
Kātyāyana are the famous books next to the Nirukta. Bhaṭṭhṛhari, the philosopher,
grammarian, and poet lived centuries ago to Daṇḍin presumed śabda as Brahma ie all pervading. The world of scholars consider his great work Vākyapadīya as the ocean of śabdaśāstra. Bhartṛhari, in his work upgrade the discussion of the subject - śabda and artha ie śabdārthaparyālojana-to the state of a darśana. Among the different systems of thought, to the philosophy of language, Mīmāṁsakas and Vaiyākaraṇas have made very remarkable contributions, while Naiyāyikas play an important role on the empirical level. Bhartṛhari, being one of the principal exponents of the grammarian school, made a significant contribution on the issues relating to philosophy and the structure of language. This fifth century philosopher of language and grammar has long being disregarded as a mere Grammarian. His famous work Vākyapadīya, as the title indicates, is about sentences and words. Unlike other Grammarians, in this work, he talks less of the grammar of sentences and words and more of their philosophical dimensions.

Among the Mīmāṁsa texts,- Mīmāṁsa Śūtras of Jaimini, ślokavārttika, Tantra vārttika, Prakaraṇa pañcikā, The Tattvabindu and the Mānamayodaya contributed to India. The Nyāya school of Indian logic has its basic text in the Nyāya Śūtras of Gautama, on which Vātsyāyana wrote the Nyāyabhāṣya then Nyāya vārttika, Nyāya kusumanjali, Śaktivāda, Vyutpattivāda, Nyāya Siddhānta Muktavali, Tarka Saṃgraha are the popular texts related to śabda.

1:3 - Importance of Language

In every field of study, solutions of the various problems can be taken out only through the medium of language. Especially in Indian Philosophy, various theories of meaning derive from the basic concept of language which is the only means of communication. These theories of meaning are simply the explanations
of knowledge, which, a listener acquires from the words of a speaker, and in this sense it is basically a theory of understanding. In short language is the nucleus around which all the linguistic problems have cropped up.

Language or speech is the vehicle of communication amongst the members of society. We live, move and have our being in language. Language is one of the most precious gift given by God to men and this is the innate wealth of man. In acquiring knowledge, language is an important factor. We can share our experience or ideas with others through the medium of language. All kinds of knowledge had been handed over to us in the form of language. Daṇḍin said that there would have been the blind darkness in all the three world (lokas) had there been no light of the word illuminated².

Language plays a role of unchallengable importance in our life and it is a fascinating aspect of human behaviour. Not only it makes distinction between man and animal, but mediates human knowledge also³. Importance of language is clearly explained by the seers of Rgveda-Those who do not appreciate the beauties of speech cannot see language, even when they are seeing, cannot hear it, even when they are hearing, but those who understand the language know the speech well. They know the exact form of speech, because the speech unfolds her secrets to them like a beautiful maiden garbed in colourful dress⁴.

Language is the prime vehicle for the conveyance of meaning; and the best means for our communication. It also regarded as the creation of God which He has put everywhere. This is the reason that every one on the earth is indebted to speech. It is through speech that one sees, breaths and hears others. This shows the social importance of speech. Communication among the members of a society through
language is very necessary for the existence of the society and also for the existence of its members. For the conveyance of meaning, language is the only vehicle. Without language, one can never convey his ideas to another and this only distinguishes man from animals. Without speak, the distance between two men were very long. In this manner we can guess the importance of language.

In Indian tradition of knowledge, the language has occupied a most significant place. Out of six constituents or aṅgas of vedic knowledge, the four of them are deal with the various aspects of language alone. viz. Śikṣa means phonetics, Vyākaraṇa means descriptive linguistics, Nirukta means Etymology or Historical Linguistics and Chandas means metrics. The contribution of Yāska is really a valuable achievement to the philosophy of language. On the basis of the concept of language, different systems of thought have made their distinct contributions to the various aspects of linguistics and semantic analysis. Here language is usually referred as 'Śabda' and Śabdapramaṇa constitutes a major source of our knowledge.

To describe our past, present or future events in our life, we always use language. Also to express our wishes, emotions, desires, commands etc. then also we use language. Speech is thus a universally exerted activity having at first definitely utilitarian aims. So we can conclude that the basic function of language is communication and communication is the most widely recognized function of language.

1:4 - Historical Background of Language

We can trace the beginning of speculation on language back to the Vedas, Saṃhitas, Brāhmaṇas and the Upaniṣads. If we regard the Vedas as the earliest
written record, we find that the people at that time began to think of language as the highest Gift that the providence has bestowed upon them.

Some opine that the word is as old as the Vedas. While some others hold that Indra was the first man to analyse the speech and give a grammar to language. Thus they establish that Indra was the first Grammarian. So it is true that the beginning of the analysis of language and of meaning is firstly found in Vedas and then these are gradually developed in Vyākaraṇa and Mīmāṃsa. Pāṇini, the great Grammarian was concerned more with the form of language than with its meaning. He has thoroughly investigated into the nature of parts of speech and etymological derivations of words. He has tried to explain the spoken language of his time by providing a scientific explanation of words.

The Orientalists opine that Vāk owes its origin to God and they personified it as a Goddess in Vedas. Śāyaṇa explained that the father of Vāk is Ambhṛta and it is the substratum of whole cosmos, unique and has the complete identity with Brahman. For the evidence of this, a Rg Veda mantra also can be cited. The Vaidika seers viewed that Vāk which is spoken by all animals. World came into existence from logos (Vāk) and this speech is eternal, Thus speech is a divine gift to man but he acquires it through imitation. Mīmāṃsakas, Bhartṛhari and Daṇḍin strongly agreed with this view.

Yāska, the author of Nirukta mentions the names of several authorities and shows that the speculation on meaning and language had begun long before Yāska. Thus from the Nirukta, we can be sure that at the end of the vedic period, metaphysical and syntactical problems of language had been fully stated.
1:5 - Concept of Language

Language is a complex phenomenon and also essential for mankind. It is used to express the things and events as they are actually seen. Language is also used as a means of acquiring knowledge. Thus the language technically known as शब्दा has been treated as a प्रमाण. Language is conceived in ऋग्र्वेद, the active power of Brahman. In Yajurveda, we find वाक is considered as the supreme wifely शक्ति of Prajapati named as वैकसपति. In ब्राह्मणas, the primeval waters are considered to have been created out of वाक by prajāpati. In माण्डुक्य Upaniṣad, the real is symbolised by the word 'OM'.

In the oldest work of Indian tradition, ie in the वेद, Language is stated as an indivisible entity (निव्याक्र्त वाक) but the later works, ब्राह्मणas, निरुक्ता etc, depict the analysis of it. Then the Philosophers, Logicians, Grammarians and Linguists opine that sentence is the unit of language. According to the मीमांसाकas, we learn language from our elders, who in their turn learnt it from their elders and so on. But it is impossible to trace the first elder. So they conceive that language is anादि or eternal.

Man is a language using and name assigning being, and this facet of human existence is because of the gregarious nature of man to communicate natural instinct of human being. Communication necessarily depends upon some mode of communicating, and language is the most effective mode available to human being for this purpose. In communication, one must use only meaningful language. Meaningless language is like a tree without blossom and fruit.

Language is not to be taken very lightly. It ought to be valued and regarded. Those who do not pay due attention to the use of correct language are condemned.
The task of language is not confined to communication alone. It also performs the role of advancing and generating thoughts. Because of this two fold role, language occupies a very significant place in human life. Thus in the structure of language, words and sentences are the component elements. Though words constitute sentences and sentences form the language, the meaningfulness pertains to both of them; and both of these are possessive of meaning. To convey word-meanings we use words i.e. śabda or pada. So to convey meanings, words must possess certain signification or relation (functions) with the meanings. Thus De Saussure, has proposed his sign theory that language or word, as a linguistic sign, is the signifier (significant) and meaning is signified (signifie).

From the above characteristics of language, we can conclude that language is a God-given gift to man and the main purpose of language is communication. This language is a collection of sentences and sentences are the collection of words. Therefore it is important to know the background of language. From the words of Bhartrhari also the study of language is highly significant. He identifies language with the ultimate reality, which has neither beginning nor end.

1:6 - Derivation of Language

The word 'bhāśā' (language) is derived from the root 'bhaś,' which means 'to speak'. On the basis of this reason, the language of animals and birds cannot be in the limit of language because that would be considered as 'avyakta-vāk' and only human language will be in the limit of language.

To define human speech, Greeks used the word 'Logos' which distinguishes man from animals. There is no existence of speech without this power of thought
and therefore Greeks use the word aloga for animals which is opposite to Logos. Like the derivation of language, the word 'Man' or 'Manuṣya' is derived from the root- 'Man' means 'to think'. Yāska etymologizes it in his Nirukta that manuṣyāḥ kasmat/Matva karmāṇi sivyanti\(^{12}\).

1:7 - Relation between Thought & Language

Indian philosophy considered that language and thoughts are intimately connected. Various thinkers have an opinion that there is a close relationship between thought and language. Because thinking about language makes use of language. Language is not an accidental accretion to thought, but its very essence. Also language is the only way to express one's thought or emotion. In ancient India, various systems of thought came to present vast and variegated discussions about the language i.e the problems of meaning etc. and from these discussions the philosophy of language formed.

The trend of thought regarding language continued to acquire new dimensions with the various schools of thought in Vedic & post vedic periods. The speculations about the problems of word, meaning etc. began with the Ṛg Vedic thinkers.

Thus according to Nirukta, it can be stated that at the end of the Vedic period, metaphysical and syntactical problems of language had been arose and gradually on the basis of these problems of thought, different epistemological systems developed their views also. These epistemological systems develop new trends in their thought and approaches in the context of different issues and come to form a some what separate school of thought i.e Navyas or modern schools of Nyaya, Vyākaraṇa etc.
1:8 - Various Levels of Speech

From the very ancient times, there is discussion among philosophers that Language, which we use to express our ideas is the only level of speech. In Rg Veda, we can see that vāk is divided into four sections. Of these three are the internal levels of speech and fourth is the audible one or śrōtra-grāhyā. Later on Bhartṛhari, the great Grammarian discussed the four levels of speech parā, paśyanti, madhyamā and vaikhari. According to Bhartṛhari, speech is manifested through the vocal organs (Vagindriyas) which are seated in the stomach, heart, throat, head, root of the tongue, teeth, nose, lips and palate etc. According to the Pāṇinīya Sikṣa, there are helping organs such as 'uraḥ' in manifestation of speech.

1:8:1 - Parā - The first deepest and subtletest form of speech is known as parā. It is located in the mulādhāra cakra (below the genitals) and is beyond experience or lokavyavahāratīta. While paśyanti is accessible to the yogins by means of super normal perception, but parā is even beyond that. Para is motionless (niḥspanda) state of undifferentiated śabda which is devoid of such particulars as letters (Varṇādi-Viśeṣa-rahita). Nageśa holds it as the potential factor of creation. At this stage, it is like the yolk in the pea-hen's egg. All the variety and picture sequences of the colours of a fully grown peacock is already present in it. Later, this potential manifests it out.

1:8:2 - Paśyantī - This is the second stage of vāk. The level of speech which deeper still is known as paśyantī. It originates in the region of the navel (nābhi) and is subtle (sūkṣma) Paśyantī is the very feeble state of śabda
in vibrations and accessible only through extra-sensory perception (alaukika-pratyakṣa). It is not divisible into parts.\[18\]

1:8:3 - **Madhyamā** - The third stage of speech is Madhyamā. The internal (ābhhyantara) level of speech just below Vaikharī is known as Madhyamā. It originates in the heart (hṛdaya) and is inaudible to others. It is like the silent speech of inner state and associated with intellect (buddhi). The word and meaning are in the form of empirical mental expression (saṃskāra). It takes the form of nāda to express the meanings of words.\[19\]

1:8:4 - **Vaikharī** - Vaikharī is the fourth stage of speech. The external form (bāhyya rupa) of speech which becomes audible (śrotāraghāya) is known as Vaikharī.\[20\] This is the word in its gross form (sthūlarūpa), which refers to the objects and their connected meanings. The sound is produced by the exercise of vocal organs.\[21\] Our communication is possible only by vaikharī. The contact of our body with vocal organs is called Vikhara and the vāk which is manifested in the place of such contact is known as Vaikharī.\[22\] One can hear the words only at this level of speech.

Thus we can conclude that the four levels of speech is known as- Transcendent speech, Subtle speech, Inner speech and Manifest speech. Of these, the first three are sub-vocal and the fourth, Vaikharī is the speech in its vocal stage, that is called language. The parā which is the underlying root of speech is seated below the genital, paśyantī is located in the navel, Madhyamā is located in the heart and Vaikharī is located in the throat.\[23\] Vaikharī is the gross word (Sthūla Šabda) which refers to the gross object (Sthūla artha). Madhyamā is that inner state of silent
speech which is ideational and associated with buddhi. The two-fold aspects, viz. nāma and rūpa function simultaneously as śabda (word) and artha (meaning). These four fold stage can be traced in the Rg Veda, which says, while the former three are hidden into the cave, the fourth is spoken by men.

1:9 - The Unit of Language

Unit of language is an important issue among the different systems of thought; so what is the unit of language? Is it a letter (Varṇa) or a word (pada) or a sentence (Vakya)? Connected with this question, there are three views propounded by the epistemologists.

Of these, the first view is held by the Mīmāṃsakas. In their opinion, varṇas or the letters constitute the unit of language and hence they are known as varṇavādins. The second view is advocated by the Naiyāyikas. In their opinion, word or pada constitutes the unit of language and hence they are known as padavādins. The third view i.e. it is the sentence or vākya that constitutes the unit of language is propounded by the Vaiyākaraṇas and hence they are known as Vākyavādins.

1:9:1 - Varṇavāda - According to the Mīmāṃsakas, Varṇas or letters are the ultimate unit of language. In the opinion of Śabara Swāmi, the word 'cow' i.e. gauḥ is nothing by a combination of the constituent letters (g, au and h)\(^2\). In their opinion, a combination of letters constitute a word and a combination of words constitutes a sentence. They also agree that a sentence has no separate entity of its own apart from letters. While sentences and words consists of parts, the individual letters are niravayava or partless and akhaṇḍa or indivisible. Hence in their view, the ultimate
units are letters and not words or sentences. The letters alone are śabda in the real sense of the terms and constitute the basis of all meaning.  

Kumarilabhaṭṭa establish Vārṇa vāda and in his view, the meaning emanates from letters. Varṇa vādins opine that it is the varṇa which lie at the root of all cognition of meaning (arthapratyaya-hetu) and a word is nothing but a collection of letters and there is nothing beyond them which can be regarded as the bearer of meaning. A word can have no significance apart from the letters. Thus the upholders of Varṇa vāda regard letters and not words or sentences as ultimate units of expression.

1:9:2 - **Padavāda** - The Naiyāyikas are of the view that word (pada) constitutes the real unit of language; and not the letters(varṇas). They refute the Varṇavāda of Mīmāṃsakas and the Vākyavāda of Vaiyākaraṇas. Naiyāyikas opine that isolate letters cannot be regarded meaningful; and thus meaningful word is the unit of language. Individual letters cannot convey the sense. For eg:- The word 'ghataḥ' means 'pot'. But 'taghaḥ' means nothing. Such nirarthaka or meaningless combinations of letters do not constitute a word in the real sense of the term. Hence they define pada as that which possesses potency of generating a meaning; and the essence of a word in its denotative capacity.

Against Varṇavāda, the Naiyāyikas put forward this main argument that every letter taken by itself do not convey a meaning and as the letters pronounced are evanescent, and they cannot combine together to form a word. Hence isolated letters cannot be regarded as meaningful.
The Padavadins regard the pada as a unit of meaning and according to them pada is a word which ends in some Vibhakti (case ending or conjugational suffix). This pada is made of some root (Prakṛti) and an affix (Pratyaya) For eg:- gauḥ (cow). Here the nominative case or gacchati in the present tense is taken as the hearer of a definite meaning. Thus the potency of generating a sense lies in the terms as a whole and not in the individual letters.

Thus we can conclude that in the opinion of Padavādins, the concept of an indivisible sentence or akhaṇḍavākya is a mere fiction; and they suggest that words alone are real. Also the Padavādins mention the denotative capacity lies in the words alone; while the varṇavādins hold that the denotative lies in letters.

1:9:3 - Vākyavāda - While the Mīmāṃsakas are Varṇa-Vādins and the Naiyāyikas are Padavādins, the Vaiyākaraṇas are known as Vākyavādins. According to them, the real unit of language is a sentence (Vākya) and not words or letters. This view has expounded Bhartṛhari, the great Grammarian in his Vākyapadīya. In his opinion, apart from that of a sentence, there is no separate existence of letters or words and sentence which alone is the real unit. Vaiyākaraṇas believe in the indivisibility of the proposition while the others admit its divisibility. The Vākyavādins advance further arguments to show that the position of the Padavādin is hardly sound and tenable. In their opinion, the sole purpose of language is the expression of thought and these ideas and thoughts can be expressed completely by sentences only. So Bhartṛhari holds that sentence is the significant expression of thought and which is indivisible into parts. According to him, grammatical analysis of a sentence is only an artificial
device. For eg:- gauḥ carati (the cow is grazing) possesses a unitary meaning. The division of the sentence into letters or words is only artificial. Really speaking, a sentence does not consist of parts.41

Thus according to Vākyavādins the component letters and words are only abstractions and present a resemblance of separate parts (avayavābhāsa) in a whole which is really partless42. Hence the sentence or judgement is one integral whole which is really indivisible43. So they hold that sentence is the significant unit of speech44.

1:10 - Concept of Akṣara

In Indian philosophy, especially in Upaniṣads, Akṣara has a prominent place. In Ṛgveda-SAṃhitā, it has been mentioned as the cause of the universe45. In Brahadāraṇyaka Upaniṣad, Yajñavalkya says that Brahman is Akṣara46. The Brahadāraṇyaka further says that the Akṣara is unseen, but it is seen, is unheard, but is the listener, is unknown, but is the knower. According to Śankara, Akṣara is Paramātman and not the letter (varṇa)47. The kaṭhopaniṣad also mentions akṣara as parabrahma48. Śvetāśvatara Upaniṣad says that in Akṣara Brahman, there are hidden, the knowledge (vidya) and ignorance (Avidya). Of these, the Vidya is eternal and the Avidya is mortal and He, who controls both is Sakṣīn49. According to the Maitrī Upaniṣad, Akṣara is pure and clean and it is wise, the ordainer, within all, shining patient and tranquil.51

Mundaka says that as from the blazing fire sparks of light form issue forth the thousands, the same way many kinds of beings issue forth from the immutable and they return thither to.52
According to the Praśna Upaniṣad, Akṣara as the substratum (Adhiṣṭhāna) of the subject self and in the state of suṣupti, even the subjective self is the seer, the toucher, the hearer, the Smith, the taster, the perceiver, the knower, the doer, the thinking self and the person. He becomes established in the supreme undecaying self\(^53\). According to the Atharva Śīrṣopaniṣad, Akṣara is the origin of kala.\(^54\) From these evidences, we can see that all these Upaniṣads describe Akṣara as Brahman. But in Chandogyopaniṣad, and in some other Upaniṣads, Akṣara has been described as Aum, prominently the sacred syllable.

Being the essence of the Upaniṣads, Gīta describes the Akṣara as Brahman\(^55\). Here puruṣa has been mentioned as kṣara and akṣara both. This Akṣara puruṣa is mentioned as Kūṭastha\(^56\). Śankara says that the Kūṭastha, being the endless causal seed of the universe is said as Akṣara\(^57\).

1:11 - Importance of śabda (Pada or Word)

'Sarvam śabdena bhāsate'\(^58\) - From these words of Bhartṛhari, the author of Vākyapadīya, it is sure that all knowledge is illumined through the word itself. The śruti extols vāk as the primary cause, out of which the entire universe has evolved. In RgVeda, a complete sūkta glorifies vāk. Therein, vāk has been mentioned as Kāmadhenu, and it also says that Brahman is the base of the Vāktattva and that is the ultimate truth\(^59\). In Yajurveda, we find vāk considered as the supreme wifely sakti of prajāpati named as Vācaspati. In Atharva Veda also we can see that the ultimate principle of all language or speech is the Supreme Being Vāk and it is by virtue of speech that all Gods, men and animals live in the universe\(^60\). According to the Atharva Veda, the Vāk has been mentioned as
Prajāpati and the creator of Daivī and Āsuri creation. Vāk is described as the support of Gods such as Mitrā-Varuṇa, Indra, Agni and the Aśvins. In the RgVeda, several hymns are devoted to Vāk (speech) and the same spiritual trends are continued in the Brāhmaṇas and Upaniṣads.

In the Śatapata Brāhmaṇa, Vāk is identified with Saraswati, who later becomes known as the Goddess of learning, wisdom and inspiration. It also says that the Ultimate Reality even beyond the Lord of creation is Vāk(speech)⁶¹. According to the Aitareya Brāhmaṇa, Vāk as the cause of Artha tattva⁶² and also says that it is the foundation of the philosophy of word and meaning. In the opinion of Upaniṣads, the Vāk functions as parabrahman⁶³. In Chandogya Upaniṣad, Sanatkumara describes Vāk as the base of all thinking and he inspired Nārada to worship Vāk⁶⁴. According to the Taittirīya Upaniṣad, it is the self from which the entire creation emanates. From the self emerges ākāśa, from ākāsa vāyu, from vāyu agni, and so on⁶⁵.

The importance of Ābda is so clear and it has been identified with Brahman by Bhartṛhari. The word essence (Ābda-tattva) has been described by Bhartṛhari as Ābda-Brahman. In his opinion, vāk represents all different branches of sciences and arts⁶⁶. Thus Bhartṛhari supports Vivartavāda, according to which, the whole universe is evolved in Ābda-Brahman⁶⁷. Bhartṛhari says that as the sun brings to light the worldly objects, the same way, the Vāk Brahman, illumines the whole universe⁶⁸. Western scholars give a divine position, to sabda or word⁶⁹. This brings out its universality and this sabda itself is the fundamental basis of all life and thought -its divinity. In the opinion of Grammarians, the ĀbdaBrahman (word-God) is described as the consciousness in all living things. It manifests itself in the form of vibrations in two ways (1) Nāma (Name) and (2) Rupa (form). These two,
i.e. śabda and artha constitute the contents of the mind and the objective world. The entire phenomenal world (nama -rūpātmaka jagat) is evolved from the same conscious energy (cit śakti) which manifests itself in vāk or speech. Also they propounded this Brahman as Nitya, Niranjana, Ajara, Amara and Akṣara.

According to Āgama śāstra, whatever is heard in the form of sound (śabda or nāda) is the manifestation of cosmic energy. So long as sound is produced, there is ākāśa: when elements are dissolved, the formless remains. That formless (nirākāra) and soundless (niḥśabda) quid is called by the name of Para Brahman or Paramātman.70

In Bhāgavata Purāṇa, the Word- God is described as infinite and boundless like an ocean and extremely difficult to comprehend71.

The Mahābhārata says that one who is well - versed in word can attain the status of the supreme72. According to Tāntrikā Philosophy, the cosmic seed (vindu) originates from creative sound (nāda)73, Supreme Consciousness (parā śakti ), that is manifested through speech is all pervading and partless74.

Vaiyākaraṇas call this Śabda-Brahman as nitya and niravayava i.e. eternal and indivisible which is the ultimate cause of the world by the name of sphoṭa75. In their opinion, the sustenance and the end of all manifestation. We know the truth about things through words and we know the truth about words through grammar. Therefore grammar leads one to the realization of Brahman in the form of the supreme word. And He who has a firm footing in vyakaraṇa and is capable of studying the Veda, realises Brahman. This supreme word forms the essence of this Brahman; and it is devoid of all distinctions and such distinct entities have their distinct forms as apparent parts of that word principle76.
According to Patanjali, in a Nitya - Śabda, the varṇa should be Kūtāsthā, Nirūpa, Niranjana and Acala and thus there is no scope for any Vikāra in the varṇa. From this, it is sure that Patanjali is clearly the sphoṭavādin. Defining sphoṭa, Patanjali says that which is heard by śrotra, known through intellect, expressed through pronouncing and has its place in Ākāśa is Śabda-sphoṭa77.

In Advaita Vedānta also, the world is described as the Vivarta of Brahman. In the philosophy of Grammar, the concept of pratibha has been specifically mentioned, and this pratibha has been mentioned as vakyārtha according to Nageśa. In the opinion of śabdabrahmavādins, śabda is the cause of this pratibha. They also propounded that there are two standards of jñāna, the Samyak jñāna and the Samyak prayoga. Grammar is the Śāstra of Samyak - jñāna and Sahitya is the śāstra of Samyak - prayoga. For the fruitfulness of the śābda, both are very necessary. Therefore Patanjali says in the Mahābhāṣya - 'Ekaś śabdaḥ Samyak jñātaḥ suprayuktah svarge loke ca kāmadhuk bhavati.'

So we can conclude that the fire of the wooden piece becomes the cause of outer fire, like-wise śabda becomes the cause of different srutis viz. "Araniṣṭham yathā jyotiḥ prakāśantara kāraṇaṃ | Tadvacchabdopī buddhisthaḥ srutīnāṃ kāraṇaṃ pṛdhaḥ ||78

1:12 - Concept of Śabda

In our world, different people has been used the word 'śabda' in different senses in different contexts to mean 'something'. Here the word 'something' may be an object, an emotion, an event, a command or a question. But all the systems of thought agree in this basic point that śravaṇēndriya is the sense-organ responsible for perceiving 'śabda'79. On the basis of this, we can say that
(a) In a wide sense or very broadly understood 'śabda' means sound or dhvani of any kind which is perceived by the auditory sense-organ.

(b) In a restricted sense, 'śabda' means uttered or written strings of words having a syntax and meaning. In short it means language. Here 'śabda' is used to denote a spoken word or pada which signifies something like the word 'gauḥ' which signifies an animal having a dewlap, a tail, hoofs, horns etc.

(c) In a still more restricted sense, 'śabda' is used in the sense of sentence spoken by a reliable person or āptavākya which is taken as authority or testimony. This sabda has been recognised to be the means of verbal cognition (Śābdabodha).

According to Patanjali, 'śabda' basically means sound or dhvani. In the opinion of Linguistics, the word 'śabda' is used to signify a pada or word. This pada consists of certain letter or varṇas.

The word śabda is translated as speech by some while some others translated as word. Sometimes the word authority is also used as a synonym for 'śabda'.

Mīmāṃsakas describe this śabda as an eternal substance(nitya dravya) while in contrast, the Naiyāyikas describe it as an attribute of ākāśa and understand it as anitya (impermanent). According to the Nyāya-Vaiśeṣikas, śabda, the sound is the specific or differentiating quality (Vaiśeṣika Guṇa) of Ākāśa.

Śabda can be explained etymologically in Sanskrit as the sequence of letters or phonemes from which meaning is sounded or bursted forth. For eg:- 'cow'. Here the sequence of letters or phonemes such as cow, from which the meaning,
an individual such as cow, a form such as dew lap, tail, horn etc and the generic property such as the cowness is sounded or bursted forth. So we can say that cow is a word.

In modern linguistics, word (śabda or pada) is understood generally to be any segment of sentence bounded by successive points at which pausing (potential or actual) is possible⁹⁰. Such a word is recognised as a part of speech conveying an idea or meaning partly or fully.

The word 'śabda' again is technically used in the school of Nyāya in the sense of a pramāṇāvākyā. A sentence is undoubtedly a specific collection of words. So, a sentence is inevitably a special collection of sounds, i.e., mutually related articulate sounds. This śabda in its basic character of dhvani is a guṇa (quality) and not a dravya (substance).

In the opinion of Gautama- 'āptopadesaḥ śabdaḥ i.e. as a statement of a trustworthy person⁹¹. According to Annaṃbhatta 'Āptavākyam śabdaḥ'; testimony is a statement of a trustworthy person⁹². Here āpta is sometimes described as an authoritative person or a person having expert knowledge in a given field.

But for Bhartṛhari, 'śabda' means something more than language. It is the name of a complex phenomenon implying an activity as well as a principle. As a type of activity, it is something in which all human beings, in fact, all sentient beings are engaged. The Sanskrit term for it is 'śabdana vyāpāra. B.K. Matilal translates it as languageing⁹³.

Again as a principle, śabda stands for the very potency for communicating thoughts through language. It is the linguistic potency, the very power of
conceptualisation, which is the basis of our consciousness as well as the awareness of the external world. This potency itself is śabdatattva, the word principle. This śabdatattva, being the central concept of all forms of phenomenal activity is identified with the Brahman. Because Bhartṛhari conceives the word principle as the basic principle of consciousness as well as the awareness of the existence of objects which are characterised by names and forms. He further conceives this reality to be without beginning and end (anādi nidhanaṃ) means all our cognitive episodes about our inner states of mind as well as the external world are sequential in nature (क्राम). Also Bhartṛhari defines the objects as 'śabdopagrāhī. It implies that objects of our thought are word determined. Be it perception, inference or any other method, whenever we cognise objects or external reality, we always do so in terms of names. Without names they are unidentifiable, hence not knowable. So we can say that without language or śabda, these objects cannot be understood.

1:13 - Concept of śabda as a Pramāṇa

Śabdapramāṇa means the linguistic method of obtaining knowledge (both oral and written); and is distinctively different from the other methods of knowledge. Unlike the methods of perception, inference etc. facts and sense objects do not form the basis of such knowledge; but its object is language itself. The term śabdapramāṇa is very often translated as 'verbal authority'. Which tends to shift the emphasis from the linguistic aspect to the 'authoritative' aspect of the theory. But different schools of Indian philosophy have different views about this śabdapramāṇa.

Among the different systems of Indian Philosophy, except Cārvāka, Baudhā and Vaiśeṣika, almost all the important schools have been recognised śabda as a
separate pramāṇa. But the systems like Cārvāka, Baudhā and Vaiśeṣika do not recognise śabda as a means of knowledge (Pramāṇa) of knowing reality.

This pramāṇa is a source of practical useful cognition or a content of cognition or conscious process. It is the basis for knowing the nature of objects that exists in themselves. In addition to these, pramāṇa is a knowledge which reveals itself and object. It also give rise to valid knowledge.

The word pramāṇa consists of the root 'ma', the prefix 'pra' and the instrumental suffix 'lyuṭ'. It stands in ordinary language for authority. But in logic and language, it signifies means of right knowledge. This pramāṇa should be taken to mean the object of the knowledge of the instrument of the true verbal knowledge ie. 'śabda pramitī karaṇa jñāna viśayāḥ'.

According to the Cārvākas, there is no logical ground or justification for our believing on the statement of another person; it is only a case of inference and this inference cannot be accepted as a valid source of knowledge. Hence they should not be recognised śabda or testimony as a source of knowledge.

In the opinion of Baudhās, if by śabda we mean to prove that the person who makes a certain statement is trust worthy, we reduce it to an inference. Hence the Buddhists do not recognise śabda as a pramāṇa. According to the Vaiśeṣikas, śabda as a form of knowledge is to be included in inference only and hence they should not be recognised sabda as a pramāṇa.

In the Jaina system, śabda is recognised as a separate pramāṇa or source of knowledge. It consists in the knowledge derived from words and it is called Laukika or secular testimony when the words come from an ordinary reliable
person of the world. But when it proceeds from a liberated self of extra ordinary powers and knowledge is called śāstra or scriptural testimony and relates to supersensible realities\textsuperscript{94}. Thus in the Nyāya system scriptural testimony depends on divine revelation, while in the Jaina system, it comes from the perfected and omniscient finite self.

In the Sāṁkhya -Yoga system too, we find a recognition of śabda or testimony as a valid method of knowledge\textsuperscript{95}. The sāṁkhyas understand the verbal testimony in the sense of scripture. But some of the sāṁkhyas named śabda pramāṇa as āptavacana.\textsuperscript{96}

Naiyāyikas named this pramāṇa as śabda only; and this śabda pramāṇa is understood in the sense of a vākya almost by all the Naiyāyikas.

Among the Naiyāyikas, Gautama himself defines śabda as 'āptopadeśa śabdaḥ'.\textsuperscript{97} This means that a communication or the assertion or instruction of a trustworthy person. Annaṅbhatta, the author of Tarkasaṁgraha defines śabdapramāṇa as 'Āptavākyam sabdaḥ'.\textsuperscript{98} Gangeśopādhyāya defines śabdapramāṇa in śabdakhaṇḍa as 'Prayoga hetubhutarthatvatvajñānajanyāḥ śabdaḥ pramāṇam'. In the opinion of old Naiyāyikas, 'jñāyamanah śabdaḥ pramāṇam'. But in the opinion of Modern Naiyāyikas, 'Padajñānām śabdapramāṇam'. Keśavamisra, the author of Tarkabhāṣa opine that 'āptavākyam śabdaḥ'. But Bhāṣyakāra says that 'padasamuhovakyaamarta-parisamaptau'.

Some Vedantins\textsuperscript{99} also agree with this view of Naiyāyikas that śabda as a pramāṇa is understood in the sense of vākya. They also give the status of śabda as a pramāṇa primaril to the Vedas, and also it is known as 'śāstra, śruti and āgama'.\textsuperscript{100}
In the opinion of Vedantists, śabda or āgama as a source of valid knowledge consists in sentences or propositions which assert a certain relation between things. Also it is impersonal in as much as God does not create but only reveals the contents of the Vedas, which are external truths independent of God.

Among the Mīmāṃsakas, Kumarila holds a different view. He accords the status of śabdapramāṇa only to vedic instructions. The Prābhākara school of the Mīmāṃsa, takes śabda to mean only vaidika or scriptural testimony about the existence of supersensuous realities. From this we can say that he initially accepts āpta vākya as authentic, but later on reduces it to anumāna(inference). But Mīmāṃsakas gave a special status to the karmakānda portion of the Vedas which is full of injunctive statements about sacrifices, rites and moral behaviour of man.

In short, śabda literally means verbal knowledge. It is the knowledge of objects derived from words or sentences. Hence śabda as a pramāṇa defined in the Nyāya as valid verbal testimony. They also opine that a verbal statement is valid when it comes from a person who knows the truth and speaks the truth about anything for the guidance of other persons. Hence śabda or testimony as a source of valid knowledge consists in understanding the meaning of the statement of a trustworthy person. Naiyāyikas takes this śabda as neither impersonal nor self evidently valid. It holds that the scriptures have been created by God and require to be proved by reason as much as anyother from the understanding of the meaning of a sentence. They suggests that apauruṣeya or impersonal constituted by the words of the Vedas and pauruṣeya or personal constituted by the words of trustworthy persons. Thus we can say that for the Naiyāyikas, the Vedas as a system of truth embody, the will of God. From the Naiyāyikas' definition of śabda, we can say that the first step in
śabda or testimony is the perception of the words of a sentence or proposition setforth by some trustworthy person. In the case of a spoken sentence, we have an auditory perception, and in that of a written sentence, we have a visual perception of the constituent words. The second step is the understanding of the meaning of the words perceived by us. Through this step we can reach the final step i.e. the verbal knowledge of objects or the truth about certain objects.

So we can conclude that though different systems of thought have their own justification to confirm their views about śabda pramāṇa, all of them agree on one point that what one understands from the śabda of other people, is very much determined by one's own background. It depends actually upon the culture of the listener, time and place.

1:14 - Nature of Śabda

Various scholars, took into consideration another important point regarding the basic nature of śabda. The question whether śabda is eternal (nitya) or created (non-eternal) (anitya) is one of the fundamental problems of the linguistic science that has been taken up by all the systems of Indian philosophy supporting either of the view.

1:14:1 - Eternality of Śabda - Naiyāyikas' Standpoint

Among the different systems of thought, the Naiyāyikas do not recognise śabda as eternal. They totally oppose the view that speech or word is eternal. Gautama, the famous Logician gives a number of arguments in his Nyāya Śūtra to establish his theory of non-eternity of śabda or śabdaniyatvavāda103. In his opinion, a sound has got both a beginning and an end. The drum is silent until it is beaten. Similarly a bell
is also mute until it is rung. He says that a sound is produced when there is a saṁyoga or contact between two things. Such a contact takes place at some particular point of time. For example, when we pronounce a letter like 'ka', it is due to the contact of air with the vocal organ. Thus all words are produced, by some kind of contact and hence have a beginning. Similarly, when the sound produced, it spread like viśītaraṇa - nyāya ie first sound gives rise to a second sequence of sound, the second to the third sequence of sound etc like the first wave gives rise to the second consequent wave and the second to the third etc and come to an end like passing waves. Hence they are not eternal or nitya but transcient or anitya. If they are beginning less (anādi) or endless(anaṁta), they would have been always audible inherent in the ear. In this way, Naiyāyikas reject the theory of eternity of śabda and the concept of an eternal sphoṭa of Vaiyākaraṇas which cannot be established by means of any proof like perception, inference, analogy or authority. So according to Naiyāyikas, śabda is momentary and consequently liable to both destruction and production.

Thus in the opinion of Naiyāyikas, śabda is not eternal104 and it is a quality of ākāśa.- Among the Naiyāyikas, Viśvanātha, the author of Muktāvali asserts that though all sounds (śabda in all forms) remain inherent as quality in a substratum, namely Ākāśa, they come to be objects of perception only when they are produced in the ear105. In his opinion, that which originates and gets destroyed is what is known as anitya and all varṇas (letters) are transitory106. As sound is proved to be basically 'anitya' in the sense of being produced and destroyed, the varṇa also obviously comes to be 'anitya'. Hence in his opinion, a Vākya is a collection of padas, a pada is a varṇa or a collection of varṇas. When this varṇa being proved 'anitya', then a pada or a vākya will obviously be 'anitya'.
1:14:2 - Eternality of Šabda - Mīmāṃsakas' Standpoint

As against the above notion of the Naiyāyikas, the Mīmāṃsakas contend that the śabda standing for the Vedas is eternal and impersonal and that the Vedas are without any author. They were very much careful in asserting the eternity(nityatva) of śabda in as much as the admission of the non-eternity of śabda would mean non-eternity of the Vedas too. Dr. Radhakrishnan opine that according to the Mīmāṃsakas, the Vedas are eternal, since the words of which they are composed are eternal; the relationship between the word and its meaning is natural ....... words and objects denoted by them are both eternal. Similarly Jaimini opine that the utterance only helps to make the already existing word perceptible, and also pointed out that the volume of the word does not undergo increase or decrease, though the sound proceeding from men increases or decreases. Dr. Gangānath Jhā points out, in the view of the Mīmāṃsakas, the meaning of the word cannot be comprehended except on the hypothesis of its eternity. The Prābhakaras advocate the eternality of śabda. They hold that there is no such thing as mere dhvani or indistinct sound. Nor can the word be regarded as something different from the letters composing it as might appear from the fact that 'na-di' and di-na though containing the same letters are not yet perceived by the ear as the same word. All sounds come to be heard in the shape of some letters only. The Bhāṭṭas also accept śabda as nitya. Kumarila recognises śabda as an eternal and all-pervading substance(Drayya). His followers also agree with this opinion.

When the Naiyāyikas reject the theory of eternity of śabda and the concept of an eternal sphoṭa, the Mīmāṃsakas' reply to the Naiyāyikas by saying that it is not the śabda but a manifestation of it ie dhvani or sound; which has got a beginning
and an end. They further says that a word is not created but revealed by pronunciation. Just as the sun is perceived by many persons and is yet one and the same, similarly the word also though perceived by many in diverse circumstances is one and the same. Thus the Mīmāṃsakas replaced the Naiyāyika theory of the origin of word ie śabdotpattivāda by their theory of manifestation of word ie sabdabhivyaktivāda.

But the Mīmāṃsa theory of eternity of words ie śabdanityatvavāda does not mean that all words or sentences are eternal. This means that the eternity of letters which are indivisible and constitute the permanent basis of all words ie varṇanityatvavāda. Thus the Mīmāṃsakas do not subscribe to the akhaṇḍavākyasphoṭa of Vaiyākaraṇas. This sphoṭavāda has been criticised by Kumarilabhaṭṭa in his sloka vārtika.

In short, we can say that according to the Ritualists, no place or time can be found where in the words are totally absent. Speech is established as eternal by inference as well as pratyabhijna (recognition). In their opinion, the sound 'ga' is produced, the sound 'ga' is destroyed etc are to be explained as referring to the air (wind) which manifest such sounds. Thus, only the manifesting air is produced or destroyed while the actual sound is always existant in its subtle form. So we can conclude that Ritualists are guided in their theory of the eternality of words by of the convention that the Vedas are not produced by any human agency' (apauruṣeya) and therefore words cannot be held to be anything but eternal.

1:14:3 - Eternality of Śabda - Grammarians' Standpoint

Among the different systems of thought, Grammarians may be generally described as the śabdanityatvavādins. They too hold speech to be eternal and they
assert the eternality of sabda primarily in a different way. According to them, a word is a series of successive sounds called letters. A series of such letter sounds manifests one inarticulate sound-essence called sphiota. This sphiota is an eternal essence that exists corresponding to every word.

But the Grammarians have proposed a more scientific theory of eternality. According to them, the speech, despite being one, appears to have different forms or manifestations of different word forms created by the mental impressions of different syllabic combinations ie 'tattad varṇa samskāraḥ pratibimbita tattad rūpo ananta padarūpatām.' Sphiota theory officially expounded by Bhartṛhari has been subjected to criticism by various schools of thought, particularly by the Naiyāyikas and the mīmāṃśakas. Although this theory attracted both opponents and supporters, the chief opposition came from the Mīmāṃsaka - kumarilabhaṭṭa and Naiyāyika - Jayantabhaṭṭa. Mīmāṃsaka's criticism is mainly directed to the point that there is no sphiota over and above the words. The kumarilaites reject the Grammarian's sphiota theory by stating that what is heard by auditory organ is only a group of letters signifying no external entity.115

In short the Mīmāṃśakas contend that we learn the meaning of words and sentences from their use in actual speech contexts, and so much of the sound pattern in a fixed order which is found applied to a particular sense is taken to be a word having that meaning. Kumarilabhaṭṭa says that the meaning of a word is determined by usage and as such, those letters in a particular order of sequence one by one individual, which has expressed the sense to us when we have first learned the word from our elders will express the same sense at all future times.116 Hence, it is argued by the Mīmāṃśakas that there is no necessity for postulating the sphiota.
There is no fundamental difference between the approaches of the Nyāya and Mīmāṃsa schools towards the criticism of the Grammarian's theory of sphoṭa. The eternity of śabda, as advocated by the Mīmāṃsakas and the sphoṭavādins, was subjected to serve criticism by the Naiyāyikas. In opposition to the doctrine of eternity of śabda, the Naiyāyikas as well as the Vaiśeṣikas hold language to be a creation of man and śabda to be non-eternal entity. The Naiyāyikas opine that when we do not perceive the existence of sphoṭa in the usual course, it is certainly desirable that letters which are ordinarily perceived, should be regarded as being expressive of sense. Thus when verbal knowledge (śabdabodha) can be easily explained as occurring from the perception of letters, the Naiyāyikas do not find any justification for postulating a spiritual entity like sphoṭa as causing the cognition of meaning. They also says that there is no sphoṭa apart from the letters.

So we can conclude from the above three views that the Naiyāyikas are of the view that words do not exist before their production by human effort, nor do we notice any veil which covers them. The Mīmāṃsakas maintain that words are manifested in the form of sound by human effort; they are not created by any one. But the Grammarians treat 'sabda' as everlasting sphoṭa, which is expressed by means of dhvani.
Notes and References:

1. Pāṇini, As - 1.2.45

2. Idam andhantamaḥ Kṛtsnaḥ jāyeta bhuvanatrayam |
yadi śabdāhvayaṁ jyotiḥ āsaṁśāraṁ na dīpyate ||
- Daṇḍin, kāvyādarśa, 1.4


4. Uta tvaḥ paśyan na dadarśa vācam
Uta tvaḥ śṛṇvan na śṛṇotyenām |
Uto tvasmai tanvaṇaḥ visasre
jāyeva patya uṣatī suvāsāḥ ||
- Rg; 10.71.4

5. Gardiner, Alan. H. The Theory of Speech and Language; p.62

6. ambhṛṇasya maharṣer - duhitā vāṁ - nāmnī brahma - viduṣī svātmāṇaḥ
astauta | ataḥ sarṣiḥ | sat-cit-sukhātmakaḥ sarvagataḥ paramātmā devatā |
tena hi eṣā tādāmyam - anubhāvانتī sarva - jagat - rupeṇa
sarvasyaādhiṣṭhānatvena cāham - eva sarvaṇaḥ bhavāmi iti svātmāṇaḥ stauti |
Rg; Sāyaṇa Bhāṣya; 10.10.125; p.765

7. aham - eva svyamidaṁ vadāmi
juṣṭaṁ devebhih uta mānuṣebhiḥ |
yam kāmaye tatmuṇgraṁ kṛṇomī
taṁ brahmāṇaṁ taṁ ṛṣīṁ taṁ sumedhāṁ || Rg; 10.125.5

8. daivīṁ vācam ajanayanta devāḥ
taṁ viśvarūpāḥ paśavo vadanti |
- ibid; 8.100.11
9. Vāg eva viśvā bhuvanāni jajñe |
   VP. I. 120

10. Vācā virūpā nityaya |
    Rg; 8.75.6

11. anādi - nidhamaṇḍ brahma śabdatattvaṃ yadakṣaram |
    vivartate'rtha bhāvena prakriyā jagato yataḥ |
    - Bhartṛhari, VP. I. 1

12. Yāska, Nirukta 3-2; p.126

13. Catvāri vāk parimitā padāni
    tāni viduḥ brāhmaṇāḥ ye maniśñāḥ |
    guhā triṇīni niḥitā neṅgayanti
    turīyaṃ vāco manuṣyāḥ vadanti ||
    - Rg - I - 164-45

14. Aṣṭau sthānāni varṇānāṁ uroḥ kanthaḥ sirastatha
    Jihvāmulam ca duntaśca nasikoṣtau ca talu ca
    - PS. 1.9

15. Yogināṇḍ tu tatrāpi prakṛti prayaya vibhāge
    avagatiḥ; Parayāṁ tu na
    - Negeśa; LM. (Vyākhyā)

16. etad jagad upādānameva 'rava', 'parā' ādi śabdaiḥ vyavahṛiyate |
    - LM; p. 145
17. aṇḍabhāvamivāpanno yaḥ kratuḥ
śabdasamjñakaḥ |
Vṛttistasya kriyā - rupā bhāgaśo
bhajate kramaṃ ||
- VP. I - 51

18. avibhāgā tu paśyantī sarvataḥ saṃhṛtakramā |
svarūpa - jyotirevāntaḥ sükṣmā vāganapāyini ||
- Svopajña on V.P. I - 142

19. kevalaṃ buddhyupādānā kramarūpānupātini |
prāṇavṛttim atikramya madhyamā vāk pravartate | - ibid.

20. Vaikharyāṇi tu kṛto nādaḥ
paraśravaṇagōcaraḥ -
Nāgeśa; PLM.

21. i. Samprāptā vaktra - kuharam kaṇṭhā - disthāna - bhāgaśaḥ |
vaikhari kathyate saiva bhārīvāsanayā kramāt || - Siv. Dr.

ii. Sthāneṣu vidhṛte vāyau kṛtavarṇa parigrahā |
Vaikharī vāk prayoktrīṇāṃ prāṇa-vṛtti nibandhanā ||
Svopajña on VP. I.142

22. Tatreyam sthana - karaṇa - prayatna - krama - vyajyamanagakaradivarṇa -
samudāyātmikā yā vāk sā vaikhariḥ iti ucyate;
Vikhara iti dehendriya - Saṃghāta ucyate tatra bhavā vaikhariḥ
23. Parā vaṁmulacakrastraḥ paśyanti nabhiṣga - smṛta |
   Hṛdistha madhyama jñeyā vaikharī syāt tu kanṭhaga || - LM.

24. Turīyaṁ vaco manusyaḥ vadanti - Rg. 1.164 - 45.

25. Gauḥ iti atra kaḥ śabdaḥ?
   Gakāraukāra - visarjanīyaḥ teśāmeva vācakatvam - SB 1.1.1.

26. Varṇa samūhaḥ padaṁ padasamūhaḥ vākyam - Pārtha Sārathi Miśra;
   Śāstra Dīpika

27. Nanu vakye padaṁ padaśu ca varnaḥ
   Varṇeṣu avayavaḥ na santi - Prof. Harimohan Jha; Trends of Linguistic
   analysis in Indian thought; p. 14.


29. Varṇātiriktaḥ pratiśidhyamānaḥ
   padaśu mandam phalamādadhāti
   kāryāṇi vākyāvavāśrayāṇi
   satyāni kartuṁ kṛta eṣa yataḥ - Kumarilabhaṭṭa; ślokavārtika.

30. Varṇasamudāyaḥ eva padam, na tu
tadatiriktam sphoṭākhyaṃ kiṃcit - Sarva Darśana Saṅgraha

31. Varṇavyatiriktaṣya padasya na vācakatvam - ibid

32. Śaktam padam - TS. p. 50.

33. Padatvam ca vṛttimatvam - GSV

34. Tasmāt varṇānāṁ vācakatvaṁ na Saṅbhavati - SDS

35. Suptiṇantaḥ padaṁ - PS. 1.4.14
36. Te varṇavyatiriktasya padasya vācakatvam icchanti - S.D.S.

37. Te hi akhaṇḍavākyam kalpitam ahuḥ - Prof. Harimohan Jha; op.cit; p.17.

38. Padavādīnāḥ padam eva satyam manyante - ibid

39. Padasyaiva vācakatvam - ibid

40. pade na varṇāḥ vidyante varṇe-  
    śvavayavaḥ na ca |  
    vākyat padānāṁ atyantam  
    praviviktāḥ na kaścana || - VP. 1.73

41. Nānēkāvayavam vākyam padam vā sphoṭa vādinam - SS

42. Niravayaveṣu varṇapada vākyeṣu avayavābhāsaḥ varṇābhāsaḥ padābhāsaḥ  
    kālpanikāḥ mithyā iti bhāvaḥ - ST

43. ekaṇi abhināsavabhāvam vākyam - ibid

44. Ata eva vākyam eva mukhyaḥ  
    śabdo vākyārtha eva mukhyaḥ  
    śabdārthaḥ kathyate - MBH

45. Yadakṣarāt sambhavatitam viśvam - Rg. 1.164.39

46. Etidvitadakṣaram - BU. 3.8.8.

47. Akṣaram Paramātma evanavarṇaḥ - BSSB. 1.3.10


49. Dve Akṣare brahma pare tuanante vidyavidye nihite yatra guhe, kṣaram  
    tvavidyā amṛtam tu vidyā - SU. 5.1
50. Anya is hi tat sākṣītvat - SB. SU. 5.1

51. Yaḥ prajīno vidharnaḥ sarvāntaro kṣaraḥ suddhaḥ pūtaḥ bantaḥ Isantaḥ
   - Maitri. UP. VII.6

52. Tatakṣarāt dvididha sāumya bhāvaḥ prajāyante tatra caivpiyanti
   - Mun. UP. 2.1.10

53. Eṣa hi drṣṭa.... Praṇa UP. II. 9

54. Akṣarāt Sanjāyate kālaḥ - AU. 6

55. Akṣaram Brahma paramam - BG. 8.3.

56. Dva - Vimau puruṣau loke
   Kṣarascākṣara eva ca
   Kṣaraḥ sarvāṇi bhūtāṇi
   Kūdasthokṣara Ucyate - BG. 15.16

57. Kuto Maya............Akṣara Ucyate - ibid.

58. Na so'sti prayayo loke yaḥ śabdānugamādrte
   anuviddhamiva jñānaṃ sarvam śabdena bhasate - VP. I. 123

59. Rg. I. 164.34, 35

60. Vācam devaḥ upajivanti viśve, Vācam gandharvaḥ paśavaḥ manusyaḥ
   - AV. 10.8.33

61. Yadvā prajāpateḥ paramasti vāgeva tat - SPB

62. Vāk yonih - AB. 2.38

63. BU - 4.1
64. Vāg vā va nāmno bhūyasī vāg vā r̥gvedaṁ vijñāpayati - CU. 7.2.1
65. Etasmāt ātmanaḥ ākāśaḥ sambhūtaḥ ākāśāt vāyuḥ vāyoragniḥ - TU. 2.1
66. VP - I - 126-28
67. Śabdasya pariṇāmoyam ityāmnāya vido viduḥ |
   Chandobhya eva prathamam etad viśvam vyāvartata || - VP. I. 120.
68. The Veda and Vedanta; p. No. 97
70. Yatkinicinādarupeṇa śrūyate srutireva sa |
   Yas tattvante nirākārāḥ sa eva paramēsvaraḥ
   Yāvadākāśasankalpaḥ tavacchabdaḥ pravartate
   niḥśabdām yatparaṁ brahma paramātmeti gīyate - HYP. IV. 101.2
71. Śabda brahma sudurbodhaṁ prāṇendriyamanomayaṁ
   anantapāraṁ gambhirāṁ durvīghyam samudravat; BP. 1.2
72. Śabdabrahmaṇi niśnātaḥ parabrahmādhigacchati - MB. Śāntiparva - 270
73. Nādad Vindusamudbhavaḥ - SCN
74. Abhivyakta parā saktiḥ avinābhava lakṣaṇā
   akhaṇḍa paracichchaktir vyāpta cidrupini vibhum - ibid.
75. Jagannidānam sphoṭākhyo nitya niravayavaḥ śabdaḥ brahma eva iti - SDS
76. The Concept of Language - p. No. 3
77. Veda & Vedānta - p. No. 95
78. VP - p. 103. Kārika - 46
79. Śrotramātrendriya grāhyaḥ śabdaḥ - MM. p. 218

80. Śrotagrāhya'rthaḥ śabdaḥ - VV

81. Yenoccāritena sāsnā lāṅgūla kakubha khura viṣānāṃ sampratyayo bhavati saḥ śabdaḥ - MB.

82. Āptopadeśaḥ śabdaḥ - NB

83. Kastarhi śabdaḥ................... tasmāddhvanīḥ śabdaḥ - MBH. 1.1.1.

84. Varṇāṃ taksanāṃ śabdānāṃ samāhaḥdram padam - MM.p. 226

Padam ca varṇa samāhaḥ - TB p. 14

Yathādarśanāṃ vikṛta varṇa vibhaktyantaḥ padasamjña bhavanti
- NS. 22.6


87. Datta 1972; 336, Potter 1977; 176, 406

88. Śabdah........... dravyam........... tadbhāttapadairupekṣitam MM. p. 218

89. Śabdyate anena arthaḥ iti śabdaḥ - MBH. 1.1.3


91. NS. 1.1.7

92. TS. p. 59

93. The Word and the World; p. 85

94. US Bist, The concept of Language p. 14
95. ibid

96. Drṣṭamanumānamapta ca - SK. 4

97. NS. 1.1.7

98. TS. p. 59

99. VPB: p. 189

100. Pratyakṣaṇamumānām tatha, Sastra - PP. p. 44

101. VPB - Chapter IV. p. 103

102. Jha's Prabhākara School of Pūrva Mīmāṃsa - p. 52

103. NS. II. 2. 13-38

104. Kim nityaḥ, athānitya iti -

   anityaḥ śabda ityuttaram : VB under ND, 2.2. 13 - 39

105. Sarvaḥ śabdo nabhoṛttīḥ, Śrhotrotpannastu gṛhyate; Kār. 165, Part of BP,

   Vide BPS, p. 580

106. tasmādanitya eveti varṇaḥ sarve matam hi naḥ. Kār. 168 b

107. anityatve hi śabdāṇān śaśaśṛṅga prahāravat śabdaṃkāṇāṁ vedānāṁ

   nityatvaḥ hāsyatāṁ vrajet. MM. p. 228

108. IP. p. 389

109. ibid. 391

110. PMS. p. 150

111. ittham varṇānāṁ nityatvāt arhasya pravāharūpeṇa nityatvā
ttatsambandhasyā nāditayā apauruṣeyatvam; TR. p. 24
112. IP. p. 390

113. śrotramātrendriyagrāhyaḥ śabdaḥ śabdavajātiman dravyaṃ sarvagato
  nityaḥ kumarilamatemataḥ - MM. p. 218

114. nityatvapakṣameva vayamādiyāmahe. MM. 225

115. SV. pp. 95-96
  śabdo'hi pratyakṣagrāho abhyupagamyate. na ca pratyakṣena varṇātiriktaṃ
  kiñcitprakāṣate. dhvanayo na pratyekam sphoṭamabhivyañjati. Sāhityam ca
  kramavartināṃ samskāradvārāmeveti tulyam talkalpanam

116. Yāvanto yādṛśā ye ca yadārthapratipādane
  Varṇā prajñātāsāmarthyaaste tadhaivābodhakaḥ - SV. 69.

117. Prayatnānantharaṃ Upalabdheḥ kāryaḥ śabdaḥ - NM. 1 - 188, NS. 2.2.18

118. SV