

Indian Philosophy
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Module No. # 05

Lecture No. # 23

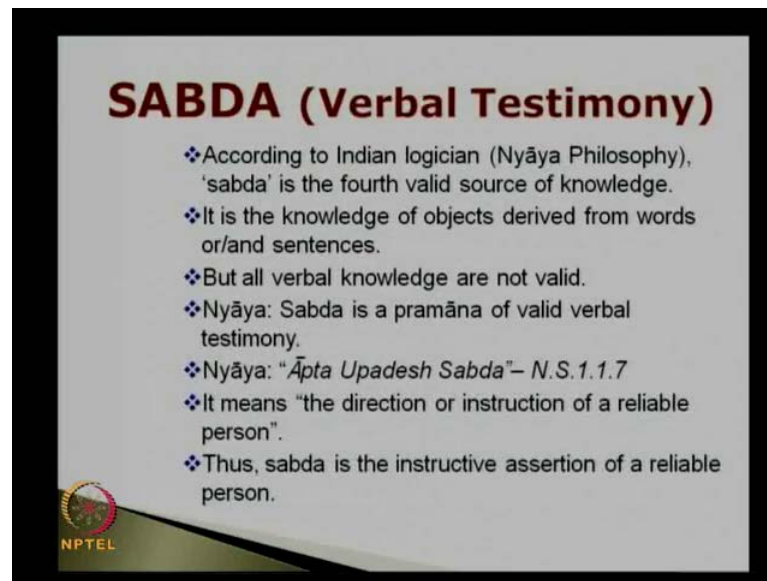
The Nyaya Philosophy

Hello, today we will be discussing the fourth Pramana of Nyaya philosophy. It is known as Sabda or verbal testimony. As you know, Nyaya philosophy speaks about four Pramana - Pramana **for** means, the methods of valid knowledge or the valid source of knowledge known as Pramana. They said that verbal testimony or Sabda is the fourth Pramana based on which any knowledge that we gain will be turns into Prama or valid knowledge. Naiyayikas said, there are four types of Pramana: one is perception or Prathyksha, the second one is the inference or Anumana, the third one is comparison or Upamana, and the fourth one, which we will be going to discuss today is a verbal testimony or Sabda; that means, how a Sabda can become a sources of valid knowledge?

We hear many words from others, even we read many of the text, and also we accumulate some knowledge based on our understanding. Here question arises - how do we know that which interpretation or which word gives us the correct knowledge or the valid knowledge of an object? As you know, Nyaya philosophy speaks about knowledge, and for them knowledge corresponds to an object, knowledge stands for an object; therefore, they say that in Sabda, what are the interpretation or what are the speakers utterances gives us to accumulate the Prama or valid knowledge? Is it possible, that after reading a text, we could able to identify an object correctly, exactly, is it possible for a cognizer to cognize an object with its true nature without any deviation which he or she known from the interpreter, who interpreted about that fact or by reading the text?


So, therefore, all these questions will be discussed in today class. And we will see that how Naiyayikas argues that verbal testimony or Sabda can be considered as an independent source of valid knowledge like perception, inference and comparison. And how this verbal testimony cannot be reduced to any other kind of Pramana.

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SABDA (Verbal Testimony)

- ❖ According to Indian logician (Nyāya Philosophy), 'sabda' is the fourth valid source of knowledge.
- ❖ It is the knowledge of objects derived from words or/and sentences.
- ❖ But all verbal knowledge are not valid.
- ❖ Nyāya: Sabda is a pramāna of valid verbal testimony.
- ❖ Nyāya: "Āpta Upadesh Sabda"– N.S.1.1.7
- ❖ It means "the direction or instruction of a reliable person".
- ❖ Thus, sabda is the instructive assertion of a reliable person.



So, today class we will be discussing all in details in Nyaya position. Sabda or verbal testimony. According to Indian logicians, Nyaya are told consider as a Indian logicians, because whatever they will argue, they argue based on three aspects: one is psychological, second one is logical and third one is philosophical. Now, this argument, they are saying that verbal testimony or Sabda is one among the other independent Pramana to accumulate the Prama, in case of a cognizer; here he is saying that the Sabda is the knowledge of objects derived from words or sentences.

First you understand, what Sabda means - any kind of vibration in the air, if you listen some sound, you hear some sound, ordinarily people understood this is Sabda - Sabda means, somebody utter something, and you hear that, and you understand, what the person is speaking about; if you can do so, then any knowledge that you gain that will be known as Sabda or here Sabda will play a Pramana to accumulate a knowledge known as Prama.

I repeat, if somebody said something on a certain issue, certain a fact or a certain event and you could able to understand what he or she said is the true spirit as he or she said, then the knowledge that you gain will be known as Prama, and you will gain the knowledge through the means called Sabda. So, therefore, they said Sabda is an independent source of valid knowledge, as like inference, perception and Upamana.

Further they said, but all verbal knowledge, whatever we hear from others cannot be considered as a verbal knowledge; whatever we hear from others or a fact or an issue or an or an event cannot be considered as a valid knowledge. There are many times, suppose you are going to a unknown place, you will ask a some person, can you tell me this hotel where it is located or this road, where it will go? There are every chances that **that** person, whatever he or she will be guiding you, **you** may not accept that, because you think that due to some or other reason, whatever he has told, he may not be experienced on that or whatever he has guided you is may not be the correct guidance. Therefore, you seek some other person's guidance about your path, that how you have to go to a particular place?

Now, the question arises - why it is the case that you believe one person, you consider one person as a trustworthy person and you do not consider the other person as a trustworthy person? What happens where cognizer as a result, the cognizer distinguishes the two persons, who is reliable and who will be not reliable in reference to his questions regarding, how to go to a particular place?

So, therefore, they said that all verbal testimony that we hear from others cannot be consider as a verbal testimony or Sabda, but further they said that, some of the interpreter, if they will speak on a certain issue, and we will consider as a trustworthy person or reliable person, then whatever they utter if we understand as a cognizer and able to cognize the object on which the interpreter speaks about, then the knowledge that we gain is known as valid knowledge and that means through which we gain the knowledge is known as Sabda.

Now, therefore, they said Sabda is a Pramana of valid verbal testimony. Now, Nyaya explains this, how Sabda can become a valid verbal testimony, they have given a sloka said that Apta Upadesh Sabda, they have defined in the Sanskrit Apta Upadesh Sabda, you find this Sloka in Nyaya Sutra 1.1.7. To define Sabda, they said that Apta Upadesh Sabda. Apta means the person who is experienced on that whatever, he will or she will express or guided to the cognizer that will be known as Sabda; Apta means the person who has experience on it; and Upadesh - Upadesh means suggestions or guidance.

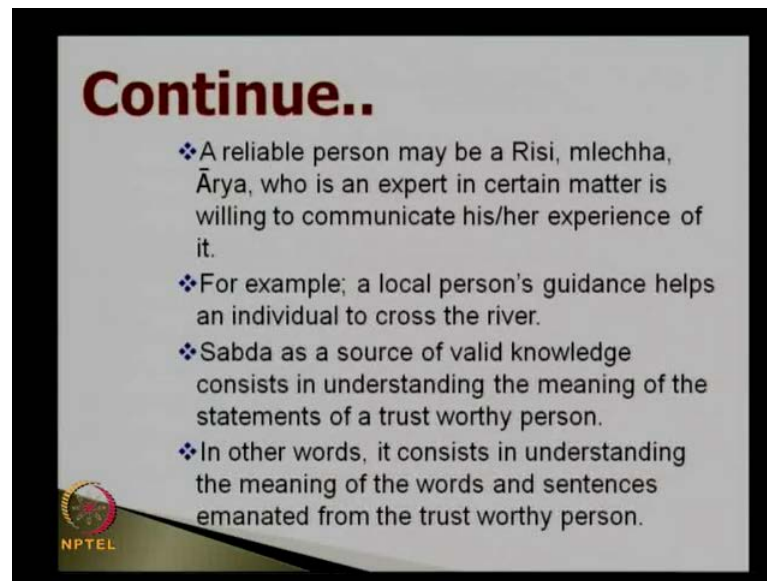
So, the person, who has experience on a fact or he or she does not have any **any** disputes with the cognizer, then whatever he or she interprets about that cognition, the cognizer

will be consider that utterances and understand this words - the meaning of the words - and find out what they speak on a particular object; if this is so, then the knowledge that cognizer will be achieved or attained will be consider as a Prama, and this is possible only through the Pramana. Therefore, so that Apta, Upadesh, Sabda any kind of suggestion you have received, from an experienced person on a particular object, will be known as Sabda.

Now, further they said that Sabda, therefore, is a direction or instruction of a reliable person; who is a reliable person? Now, question comes - who is a reliable person? Can we rely each and every individual, whenever we seek for a particular information? Here Naiyayikas said that we cannot rely on each and every individuals on a particular issue. We cannot ask each and every individual for a particular query. So, therefore, a cognizer is a rational one to find out who will be the trustworthy person or who will be the reliable person to express his or her view towards a particular object on which the cognizer wishes or desire to cognize.

Therefore, they said that all verbal testimony cannot be considered as a valid verbal testimony. Further they said that even all persons cannot be considered as a reliable person. Now, the question arises in your mind probably, who is the reliable person? And how a cognizer has to identify - who is the reliable person? Now, this question also answered by Nyaya philosophy. They said that Sabda is the instructive assertion of a reliable person.

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- ❖ A reliable person may be a Risi, mlechha, Ārya, who is an expert in certain matter is willing to communicate his/her experience of it.
- ❖ For example; a local person's guidance helps an individual to cross the river.
- ❖ Sabda as a source of valid knowledge consists in understanding the meaning of the statements of a trust worthy person.
- ❖ In other words, it consists in understanding the meaning of the words and sentences emanated from the trust worthy person.

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Now, we will see that who is the reliable person? And how a cognizer has to decide, who can be a reliable person. They said that a reliable person may be any one, may be a Risi may be a Mlechha, may be a Arya, may be anyone, who is an expert in a certain matter, is willing to communicate his or experience to it.

They said that any person living in this earth can be a reliable person; however, that person has experience on that object on which the cognizer seeking knowledge, and further, the person has an urge to communicate his or her experiences to the cognizer; in addition to that the cognizer, and the person who will be sharing his or her experiences on a particular object, should not have any disputes in any matter in the previous time. So, with these three conditions, you consider who would be a reliable person.

I said the first thing is that reliable person is one who has experience on a particular object and willing to communicate that experience to the cognizer, who is seeking the knowledge for an cognition. The second, the cognizer and the person who will be sharing his or her experience on a particular object, should not have any kind of disputes in any situation. The third thing that the on the basis of the rational attitude, the cognizer identify this person will be a reliable person, because he has willing to communicate his or her experience on that object on which he is seeking for.

Now, I will give an example. So, that it will help you to understand, what is Sabda means? And how a cognizer will be identify, who will be a reliable person? Assume a situation, where a person reach to a bank of river; from there he find three persons. One is a fisherman, another is a person who will be riding bicycle, and another person sitting over there with all dress code, and enjoying the nature of river or the beauty of river. Here you find the purpose of the cognizer to cross the river from one side to other side. Now, he finds three person: one is the fisherman, another individual who will be riding the bicycle, the another person who is sitting over there on a cement bench and enjoying the beauty of river.

Now, immediately he finds that the reliable person is a fisherman, because the fisherman will be a native over there, and desire to communicate his or her experience about the depth and width of the river, and also the depth of the water in that river, and which direction the cognizer should go, as a result the cognizer should not find any kind of problem to cross the river. Now, how it is possible? It is possible, because the cognizer finds out that in case of other two, though they appears to be a localite, however, certainly they may not have a exact or more experience on that river; however, the fisherman has a every time his duty to catch the fish over there; therefore, he will be knowing that in which side the water will be high, and which side the depth of the water will be low. Therefore, is based on the rational attitude of the cognizer, the cognizer identify who is the reliable person.

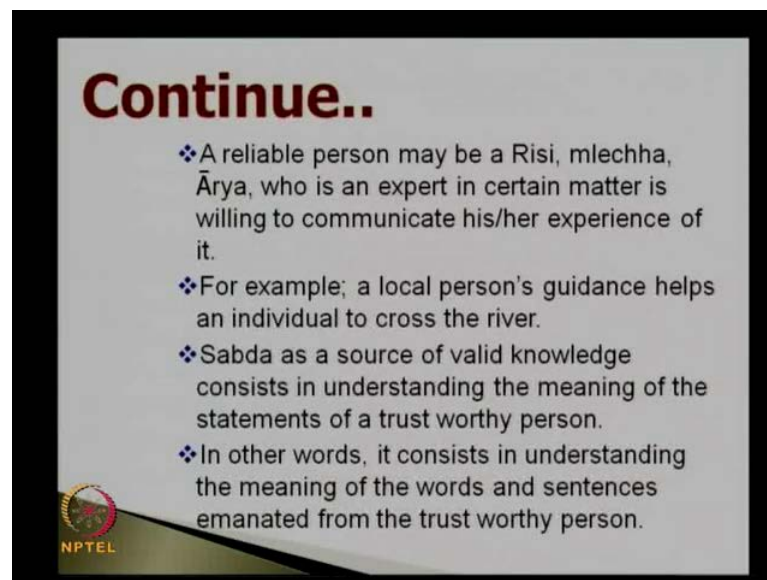
And after identifying the fisherman to be a reliable person, find that he has no disputes with that person in earlier cases, and also find that the fisherman willing to communicate his or her experiences to the cognizer for crossing the river. Therefore, in this case, you can find out the utterances made by the fisherman on the cognition that how to cross a river will be considered as Sabda, because here the reliable person is the fisherman, and the cognizer wishes to know about the river and how to cross the river. And here, whatever the fisherman said about the river and water of the river, all these things will be considered as a Sabda. And based on that all these utterances, now, the cognizer try to move inside the river, and recollecting all the utterances made by the fisherman that how to cross the river, and which direction he has to walk down in the river.

Now, I hope you have understood who would be a reliable person. And how a cognizer has to decide, what is the reliable person and who is the person? And whatever, his or her

utterances, how a cognizer will be consider as a Sabda, for identifying knowledge on a particular object.


Now, here he said that the Sabda made by the fisherman will be considered and understood by the cognizer; each word made by the fisherman or the spoken by the fisherman understood by the cognizer, because the cognizer understand each meaning of that word delivered by the fisherman. Here, meaning and the word are related with each other; you can find that. If the fisherman will speaking in his or her native language, and the cognizer will be as a foreigner not able to understand what he or speaks, then the utterances made by the fisherman cannot be considered as a Sabda over here.

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- ❖ A reliable person may be a Rishi, mlechha, Ārya, who is an expert in certain matter is willing to communicate his/her experience of it.
- ❖ For example; a local person's guidance helps an individual to cross the river.
- ❖ Sabda as a source of valid knowledge consists in understanding the meaning of the statements of a trust worthy person.
- ❖ In other words, it consists in understanding the meaning of the words and sentences emanated from the trust worthy person.

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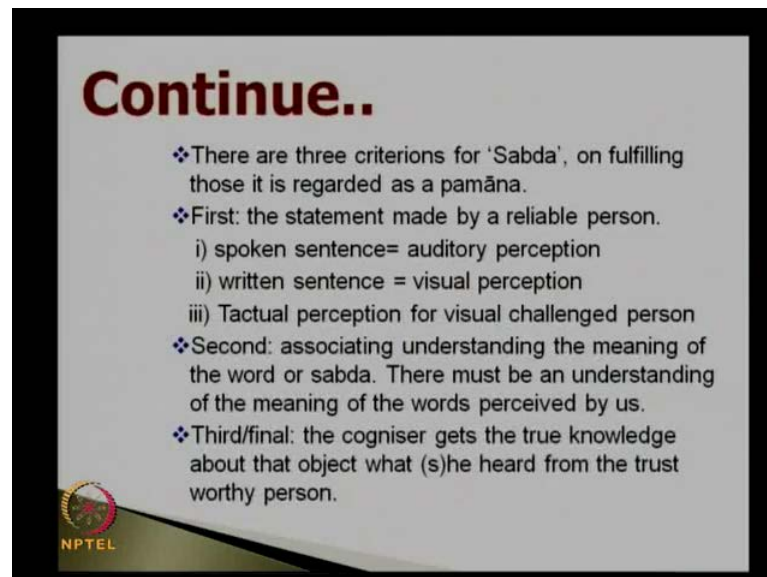
Now, we will see Sabda **for them**, what are the things they include? Verbal testimony it includes, both utterances as well as text; for example, in Bhagavad Gita - in the Bhagavad Gita or Mahabharata whatever we read, based on that we gain some knowledge, and here it is also considered as a verbal testimony, because here we perceive something, and we get the knowledge of this thing, and this is also considered as a kind of verbal testimony. So, verbal testimony includes both text as well as speech, both utterances as well as written sentences.

Now, what they said, Sabda is a source of valid knowledge, consists in understanding the meaning of the statements of a trustworthy person. I repeat, they said that Sabda is a

source of valid knowledge, consists in understanding the meaning of the statement made by the trustworthy person; that means, whatever the fisherman said about the river, this should be considered as a Sabda for the cognizer, and this is the means through which he will gain the knowledge, how to cross the river; therefore, Sabda is considered as an independent source of valid knowledge, like perception, inference and Upamana.


In other words, they said that it consist in understanding, the meaning of the words and sentences emanated from the trustworthy person; why I have used the word emanated, because there are many situations, many cases where the experienced person will be speaking about something new on a fact, which is not known to the cognizer. For example, about some new discovery, about some new invention, there if the experienced person or the reliable person will be able to communicate his or her experience on that, then in this case, he or she, whatever he or she uttered about that experiences is emanated; that means, newly he talked about that issue and based on the Sabda, the cognizer will gain some knowledge; therefore, I made it very clear Sabda consist in understanding the meaning of the words and sentences emanated from the trustworthy person.

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- ❖ There are three criterions for 'Sabda', on fulfilling those it is regarded as a pamāna.
- ❖ First: the statement made by a reliable person.
 - i) spoken sentence= auditory perception
 - ii) written sentence = visual perception
 - iii) Tactual perception for visual challenged person
- ❖ Second: associating understanding the meaning of the word or sabda. There must be an understanding of the meaning of the words perceived by us.
- ❖ Third/final: the cogniser gets the true knowledge about that object what (s)he heard from the trust worthy person.

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Now, continuing further; there are three criterions of Sabda on fulfilling those it is regarded as Pramana; like in other sources of valid knowledge, you find that there are steps involved; for example, in Upamana you find few steps involved, in a way inference

you find few steps are involved, in the similar way you find in case of Sabda or verbal testimony also few steps involved.

Now, what are the steps, I have already given in the form of example; but, however, I will be repeating it further, in a different form same thing. The first step would be the statement made by a reliable person; here the cognizer has a urge to know on a certain object; therefore, he seeks for a person who experienced on that object and willing to share that object; therefore, they said that in the first step the statement made by a reliable person; it may be a spoken sentence, which will be known though the auditory perception or it may be written sentences which will be knowing for the visual perception; in case of visually challenged person, this may be a textual perception. So, all these things comes under the verbal testimony.

In case of a visual challenged person, it is a textual perception, because he or she cannot see on that object; however, can hear the sound, even if you hear the sound, that is Sabda; if there is some written sentences; suppose you ask a person considering a reliable person and he or she has a willing to speak on a certain object; but, however, due to some or other reason he could not speak, if he will give also in a writing form about that object on which you are seeking for, then that also comes under as a verbal testimony. Now, this is the first step - the reliable person utters his or her experience on the particular object on which the cognizer is seeking the knowledge on it.

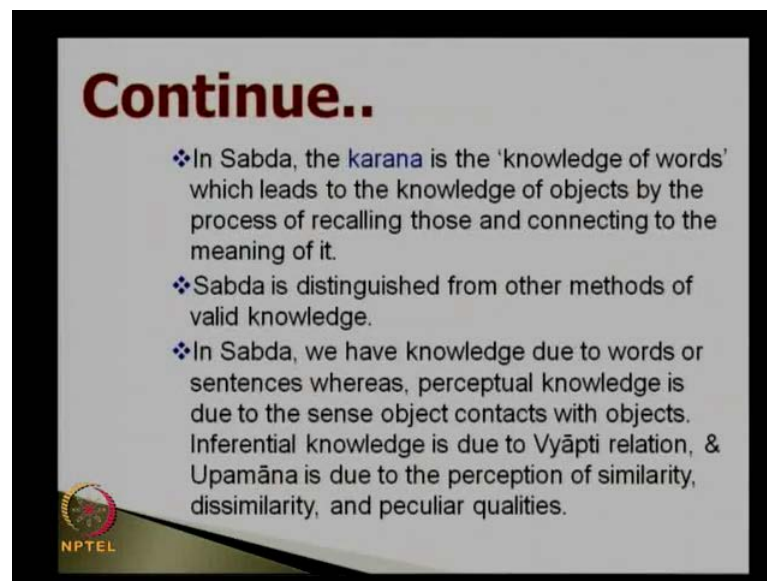
The second step associating, understanding the meaning of the words or Sabda; there must be an understanding of meaning of the words perceived by us; what they mean here, Naiyayikas clearly said that in the second step, the cognizer must able to understand the meaning of each word and sentences delivered or uttered by the reliable person; if he fails to understand at least few words or sentences, then the knowledge that will be gained cannot be considered as a complete knowledge, because he or she has missed out many of this component of the word uttered by the reliable person or the trustworthy person; therefore, he is saying that, it is equally important for the cognizer to understand the meaning of the word or sentences delivered by the trustworthy person in the particular context on which the cognizer is able to know on certain fact issues.

The third step would be, the cognizer gets the true knowledge about that object, what he heard from the trustworthy person. While experiencing that object, while crossing the

river, he recollect all the words and their meaning delivered by the fisherman, and try to cross the river. And if this is so, the knowledge that he gained about the river, and to cross the river is a Prama, and the means through which he can attend that is known as Sabda.

Now, as you know there are three steps; a rigidly three steps involved. The first step is the reliable person, who try to explain about that fact on which the cognizer seeks knowledge. The second step, the cognizer understand the words and sentences delivered by the reliable person. And the third while doing that action or while attending a cognition or achieving a particular cognition, he recollect all the information delivered by the trustworthy person. And as a result, he has a true knowledge about that object or a valid knowledge about that object. So, in this way if you find, then Sabda will be treated as an independent Pramana or valid knowledge.

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- ❖ In Sabda, the **karana** is the 'knowledge of words' which leads to the knowledge of objects by the process of recalling those and connecting to the meaning of it.
- ❖ Sabda is distinguished from other methods of valid knowledge.
- ❖ In Sabda, we have knowledge due to words or sentences whereas, perceptual knowledge is due to the sense object contacts with objects. Inferential knowledge is due to Vyāpti relation, & Upamāna is due to the perception of similarity, dissimilarity, and peculiar qualities.

NPTEL

Now, continuing further; now, the question arises, now there are three steps involved to consider Sabda as a Pramana and to have a valid knowledge by the help of Sabda or verbal testimony. Now question arises - which is the proximate cause or which is the very important, without that the Sabda cannot be considered as a valid Pramana. Now, based on this question, Naiyayikas say that the knowledge of words will be the Karana for having a verbal testimony as a Pramana, and with the help of verbal testimony, we can achieve a particular knowledge of an object or an issue or an event or a fact.

What is the knowledge of words? That means, the cognizer, who is hearing the utterances from the fisherman must be able to understand each and every word or sentences delivered by the person, and while delivering the word or sentences to a cognizer, in other words, while sharing his or her experiences to the cognizer, the reliable person must make sure that whatever he or she delivers is, it all the things communicable or communicate to the cognizer. So, henceforth, you do not find a gap between what the reliable person communicated and what the cognizer has understood.

What Naiyayikas say that, there must be a clear understanding by the cognizer, what the interpreter or the reliable person stated about a particular object. So, therefore, knowledge of the words will be considered as a Karana or the Nimitta cause or the proximate cause, and without that any knowledge that a cognizer will attain cannot be considered as a valid knowledge, through the help of verbal testimony. So, in this way you find Naiyayikas establish verbal testimony as an independent source of valid knowledge as well.

Further, they said Sabda is distinguished from other methods of valid knowledge, because Sabda certainly cannot be deduced or reduced to any other kinds of valid knowledge or valid Pramana. Why? Because they said in Sabda we have knowledge due to words or sentences whereas, perceptual knowledge is due to sense object contacts with objects, inferential knowledge is due to Vyapti relation, and Upamana is due to the perception of similarity, dissimilarity and peculiar qualities.

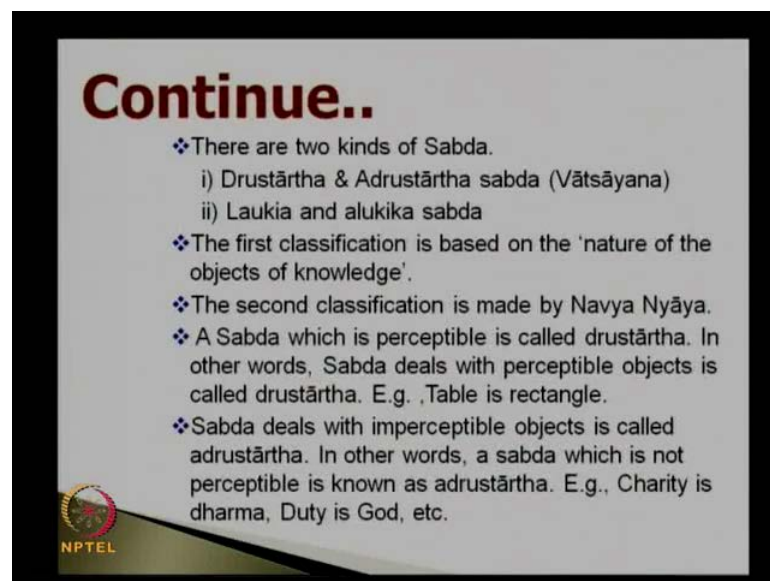
What they mean here is that, in case of Sabda and verbal testimony, the knowledge of the words is important for the cognizer; the cognizer must understand the words or sentences delivered by the reliable person; in other words, the reliable person also try to communicate a particular language by the help of words and sentences, which will be understood by the cognizer. And this is certainly different from other kind of valid Pramana known as a perception. See, perception is a valid Pramana, but in case of perception, we perceive the objects, our sense organs contact to the object, through our five sense organs, and as a result, we accumulate or gain some knowledge; this is a perception and certainly it is different from the verbal testimony.

If you consider inference as an independent source of knowledge, there you find there is a Vyapti relation between ((and)); that means, you are seeing a smoke on a distance

place, on a hill, then based on your previous experience that fire and smoke related or associated inseparable with each other, as a result you are claiming that, now, I am inferring there may be fire on the hill. So, here you find that is nothing to do with verbal testimony, even in Upamana or comparison, the cognizer attains knowledge, because of some similarity, dissimilarity or peculiar qualities of the objects, and if you see all these three, verbal testimony is certainly a unique Pramana to have a Prama or to have a valid knowledge.


The reason behind in **in** verbal testimony, it is the word and sentences, and the meaning of the word and sentences, plays a role for getting a true knowledge of an object or the valid knowledge of an object; therefore, Naiyayikas said that like perception, inference and comparison, verbal testimony is an independent source of valid knowledge.

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- ❖ There are two kinds of Sabda.
 - i) Drustārtha & Adrustārtha sabda (Vātsāyana)
 - ii) Laukia and Alukika sabda
- ❖ The first classification is based on the 'nature of the objects of knowledge'.
- ❖ The second classification is made by Navya Nyāya.
- ❖ A Sabda which is perceptible is called drustārtha. In other words, Sabda deals with perceptible objects is called drustārtha. E.g., Table is rectangle.
- ❖ Sabda deals with imperceptible objects is called adrustārtha. In other words, a sabda which is not perceptible is known as adrustārtha. E.g., Charity is dharma, Duty is God, etc.

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Now, we will see how many types of Sabda said by Naiyayikas. Naiyayikas say there are two types of Sabda that we find: one is Drustartha; another is Adrustartha Sabda, which is mentioned by Vatsayana. Vatsayana written his commentary on the Nyaya sutra. So, according to Vatsayana, you find Sabda is divided into two types: one is Drustartha Sabda another is Adrustartha Sabda.

Further Naiyayikas divided Sabda into two kinds: one is Laukia Sabda; another is Alukika Sabda. Now we will see under which ground, they have divided Sabda to the

Drustartha in one hand, and Adrustartha in another hand. What they said, the first classification made by the Vatsayana - Drustartha and Adrustartha - is based on the nature of objects of knowledge; and the second classification is made by the Navya Nyaya; the first one made by the Vatsayana and second one made by the Navya Nyaya.

Now, considering the first distinction that how Sabda can be divided into two types: one is Drustartha and Adrustartha. They said that a Sabda, which is perceptible is called Drustartha. In other words, Sabda deals with perceptible objects is called Drustartha; if you say that my pen is blue; here we can identify the object pen and which color is blue; therefore, it is a Drustartha; we as a cognizer can able to perceive that object, and therefore, this is also known as Drustartha.

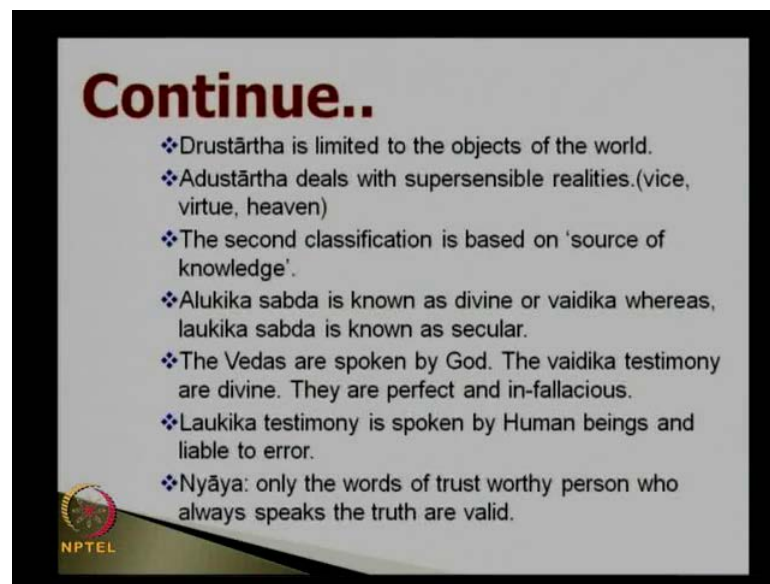
Verbal testimony, here find two types - one is Drustartha another is Adrustartha. In case of Drustartha, the cognizer able to see the object; but if I say charity is desirable, punctuality is desirable, honesty is desirable, if I say so, then neither you can perceive the honesty nor you can perceive the desirable, as you perceive the pen; therefore, he is saying that charity is desirable, we will the understand the meaning of it; however, we cannot refer to an object saying that, that is charity and this is honesty, because honesty and charity are concept, it does not denote to a particular object; therefore, if in this sentence, if we say that charity is desirable or god does not exist, then this will be called Adrustartha. The word hear by the cognizer, though able to understand, but cannot refer to an object towards the empirical world.

So, therefore, I have given an example, saying that the table is rectangle, you can see that object; therefore, this is comes under Drustartha. But if I say that duty is God or Charity is dharma, then it is Adrustartha; here, charity and dharma cannot be perceived like table and its rectangle. He is saying that Sabda deals with imperceptible objects is called Adrustartha; in other words, a Sabda which is not perceptible is known as Adrustartha, and this Drustartha and Adrustartha this distinction is based on the nature of object of knowledge.

Whatever we are speaking, what is the nature of that object? Whether that is visible, perceivable or not perceivable; we are talking about say a rose is beautiful flower; here if I refer to the object rose, I can find out the object is available in the phenomenon world, and I can show that how beautiful it is; therefore, you can say that this sentence comes


under Drustartha. If I say that a rose is red, if I say that a table is brown, so, all this Sabda comes under Drustartha, because the cognizer able to cognize that object through his or her perception, but if I say that charity is dharma, punctuality is desirable, in all these cases though you can understand the meaning of the propositions; however, this consider under the Aadrustartha Sabda. So, in this way Vatsayana make a distinction that how we can find two kinds of Sabda, under the verbal testimony.

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- ❖ Drustārtha is limited to the objects of the world.
- ❖ Adustārtha deals with supersensible realities. (vice, virtue, heaven)
- ❖ The second classification is based on 'source of knowledge'.
- ❖ Alukika sabda is known as divine or vaidika whereas, laukika sabda is known as secular.
- ❖ The Vedas are spoken by God. The vaidika testimony are divine. They are perfect and in-fallacious.
- ❖ Laukika testimony is spoken by Human beings and liable to error.
- ❖ Nyāya: only the words of trust worthy person who always speaks the truth are valid.

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As I said, Drustartha is limited to the objects of the world; Aadrustartha deals with supersensible realities, for example, vice, virtue, heaven, etcetera; that means, we cannot refer to an object like vice, virtue and heaven.

The second classification that is Laukika Sabda and Alaukika Sabda; the two distinction they made which is based on the source of knowledge, in which source, the verbal testimony comes from Laukika and Alaukika. Laukika Sabda are those Sabda which is derived from the Bhagavad Gita, the Ramayana, the Mahabharata etcetera; the epic texts. And Alaukika Sabda are those Sabda, which is made by the ordinary person, as we are; therefore, they said that Laukika Sabda are non-erroneous, because it is said by the God or God has send somebody to write this all this script - ancient scripts having its own sanctity and dignity; this is non erroneous.

However, we as a human being, if we try to speak or analyze or explain on a particular object, there may be a situation we may be speak in a wrong way; whatever we deliver may be commit an error, we may commit an error; therefore, they said that to err is the human; that means, since we are human, we are not perfect; however, the Gita and Bhagavad, all these whatever, the message they deliver, all are perfect, they are in-fallacious.

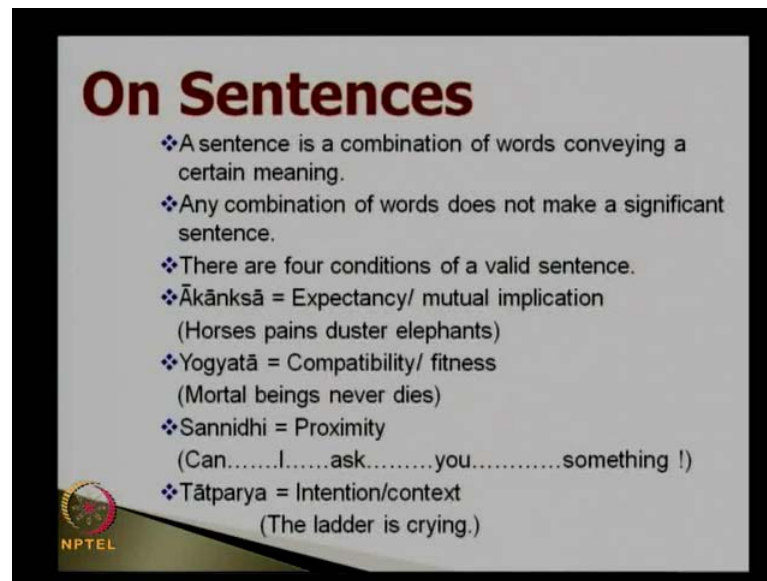
So, therefore, you find that **Naiyayikas** make a distinction saying that we have a Laukika Sabda, and other side we have a Alaukika Sabda, which made by the ordinary person as we are. What they said - Alaukika Sabda is known as divine or Vaidika, where as Laukika Sabda is known as secular. The Vedas are spoken by God, the Vaidika testimony are divine, they are perfect and in-fallacious and even non erroneous.

However, Laukika testimony is spoken by the human being and liable to error; and here Naiyayikas saying that though the human being, whatever they deliver on a particular issue on his or her experiences, like any his or her experience on a particular object, still this may be liable to error, because he or she is a human being, and a human being having a limited knowledge, cannot consider his or her knowledge will be a perfect knowledge or the knowledge.

Here, Naiyayikas saying that if at all the person, the reliable person, wishes to explain about the object on which he or she had experienced, then he or she may be considered as a reliable person without any ambiguity, though there are chances he or she may not able to interpret or able to express about that object in its clear form; however, whatever he or she speaks on a particular situation, will be considered as a verbal testimony for the cognizer.


So, this is the way they define that there are two types of Sabda we find: Laukika and Alaukika, in one hand which is based on the source of knowledge from which source the verbal testimony comes from; in another case, where Vatsayana find that there are two kinds of Sabda , one is Drustartha that is perceivable by the cognizer, and the other one is Aadrustartha, which is not perceivable by the cognizer, and this is based on the ground of the knowledge, whether the object, whether the explanation heard by the cognizer whether it is perceivable or not. So, in this way you find Sabda divided into different kinds and when they divided the distinction based on a particular knowledge.

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On Sentences

- ❖ A sentence is a combination of words conveying a certain meaning.
- ❖ Any combination of words does not make a significant sentence.
- ❖ There are four conditions of a valid sentence.
- ❖ Ākāṅkṣā = Expectancy/ mutual implication
(Horses pains duster elephants)
- ❖ Yogyatā = Compatibility/ fitness
(Mortal beings never dies)
- ❖ Sannidhi = Proximity
(Can.....I.....ask.....you.....something !)
- ❖ Tātparya = Intention/context
(The ladder is crying.)

 NPTEL

Now, we will be discussing on sentences. If you see that the first sentence I made that a cognizer desires to have a knowledge on a particular object, and for that, he finds out some one is a trustworthy or reliable person known as a fisherman, in case of my example. Now the fisherman, whatever the sentences he uttered, must understood by the cognizer, and the cognizer must also get each and every meaning of the words delivered by the fisherman. In other side, the fisherman will communicate through the language which is familiar to the cognizer. If this is so, then after understanding each meaning of the sentences delivered by the reliable person, a cognizer will do the same thing in accordance, and while doing the task, if he can retrieve all the information, and doing accordingly and last able to succeed that, and lastly able to cognize that object, then this knowledge will be turns to a valid knowledge or Prama, and he gained that, he achieved that or attained that, because of the means known as Sabda.

Now, putting the emphasis on Sabda, here they said that on sentences; if the sentences delivered by the reliable person, which is not understood in clear form by the cognizer, then there is a gap; here this is cannot be considered as a Sabda; therefore, considering that how a sentence can be a meaningful, and how the two person can communicate with each other. So, they have discussed on sentences, how a sentence will get meaningful, and what are the criterion should be involved to derive the meaning of their proposition, and how to derive the meaning of a proposition, and after deriving how we know that we have understood the proportion correctly.

So, these are the questions all together, Naiyayikas addressed to make his point very clear what will be the Sabda. And how Sabda become an independent source of valid Pramana, we have a Prama. They said that - what is a sentence? They said that, a sentence is a combination of one word or more than one word, conveying a particular sense; this may be a logical sense, this may be empirical sense, any sense, but particular sense; if I say that the blue ground page sleeps well, for you some how you make a sense; however, you can say me that, this sentence is not correct; this sentence is wrong sentence, because - how come the blue page sleeps well? Because blue page not a life, is not a human being, not an animal. So, therefore, this sentence for you is a meaningless sentence, though you understand some sort of meaning of it.

Further, if I said that the golden mountain flies from north to south, then you say that - how come the golden mountain, which is a rock, can fly? So, therefore, some kind of incorrectness involved in that sentence to understand the correct meaning of that sentence. Now, because of some ambiguity arises in our day-to-day ordinary language therefore, Naiyayikas said that we must speak about on sentences, how a sentence, becomes meaningful sentence.

If a sentence does not make any sense to the communicator, then the person who is communicating the sentence is wrong absolutely; for example, I do not know German, if I go to the country German, and I will ask some persons - can you guide me, how to go this place - with a English, and if that person who is a reliable person, and able to share his or her experience in a different language, say German language, and which is not known to me, then here their knowledge that I will gain, whatever he or she delivers, cannot be consider as a Sabda or a valid testimony.

Therefore, a sentence to be communicable when there is a commonality find between speaker and the listener is that the particular language, and meaning of all the possible words that involved in the sentences to derive the meaning of that sentence; for example, if I say - the cow is grassing the grass, here the cow, grassing, grass, all these words has a special contribution in that sentences to derive the meaning out of it. If I say, the cow is grassing the sky in sea; this sentence is meaningless for you, because each word though they contribute, however, their contribution is not correct, and as a result, this sentence is a meaningless sentence.

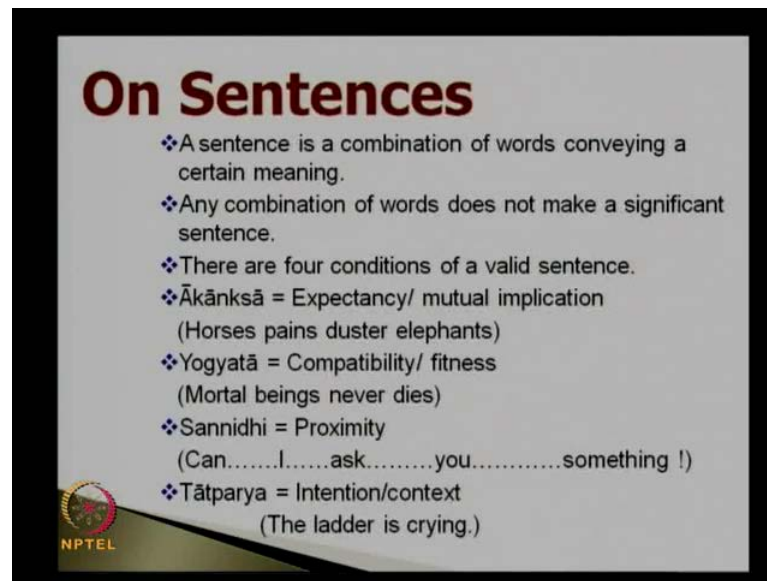
But if you find that this is grammatically correct, because I am saying the cow is grassing the sky in the river; therefore, you find grassing and sky cannot be attract with each other, grassing can be related to the grass, grassing can related to the leaf or some kind of things, and if you say that there is a leaf or a grass, where there is a animal cow, then the grassing has to be expected, because you find that - cow, grassing, grass - this three things to a compatibility, if there are three things are not there in a sentence, the sentence seems to be meaningless.

So, thus, therefore, they said that there are four conditions to be involved, four conditions to be satisfied to derive a meaningful sentences. And in case of Sabda this is more crucial to have a meaningful sentences; if the meaning is not properly communicated between the cognizer, and the reliable person, then there are every chances that the knowledge attained by the cognizer cannot be considered as the valid knowledge. Hence, now we will be discussing, what are the criterion to be involved to get the meaning of a sentences in its true form.

Now, the first sentence they said that any combination of words does not make a significant sentence, because I have given many example, which is clear to you now, that any kind of words that you if you used in a sentence, certainly the sentence is not meaningful; if I say that I am repeating; I am saying that the cow is grassing the sky on the sea; there the word, sea, has a meaning, sky has a meaning, grassing has a meaning, cow has a meaning; however, if you put together in a sentence, this sentence does not make any sense, it does not convey anything about anything; therefore, this sentence is judged as or considered as a meaningless sentence.


First, they said that a sentence is a combination of one word or more than one word conveying a particular sense; and second point they said that, however, any combination of word does not convey a particular meaning of a sentence. Therefore, they said that there are four conditions to be satisfied to get the correct meaning of a sentence.

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The first one they said Akanksa, the first one they said is known as Akanksa; Akanksa means expectancy or mutual implication. What is expectancy? As I said the example, the cow is grassing the sky on the river; here grassing and sky are not mutually implication with each other, neither grassing seeks the sky nor the word sky require grassing with it; therefore, these two words, though they have a different meaning altogether, however, they cannot convey a particular meaning in it. Therefore, the sentence is meaningless sentence for us.

But if I say that the cow is grassing the grass **in the** on the field, then this sentence is a meaningless sentence for you, because here if you find grassing grass, and field and cow - these four are compatible with each other, each one expect other. So, it is a kind of mutual implication with other or expectancy, here the cow is expect grassing, **grassing** is expecting grass, **grass** is expecting in the field in vice versa, but if you put in any other kind of format, this will be a meaningless statement. If I say the cow is a drinking a ice cube, here ice cube and all these things though they have a meaning, but the sentence itself does not have a self expectancy or a mutual implications with each other; hence, the whole sentence is a meaningless sentence, though the each word have a particular sense out of it. So, this condition has to be understood, while deriving the meaning of a proposition.

Now, the second condition, they said - Yogyata or compatibility or fitness. What is Yogyata? Yogyata means in a sentence you use many words, he is saying that a sentence should not contradict in itself; for example, if I say that the fire generates coolness or the ice cube generate heatness, here the heatness and the coolness. Here, the fire cannot generate coolness; therefore, here coolness and fire are contradicting with each other, as like, if I say the table is not a table, here I am contradicting the sentences; in the same way if I say that the ice cube generates the heat, here the heat and ice cube contradict with each other, but if I say that the ice cube generates cool, then this sentence is meaningful for you in our day-to-day language.

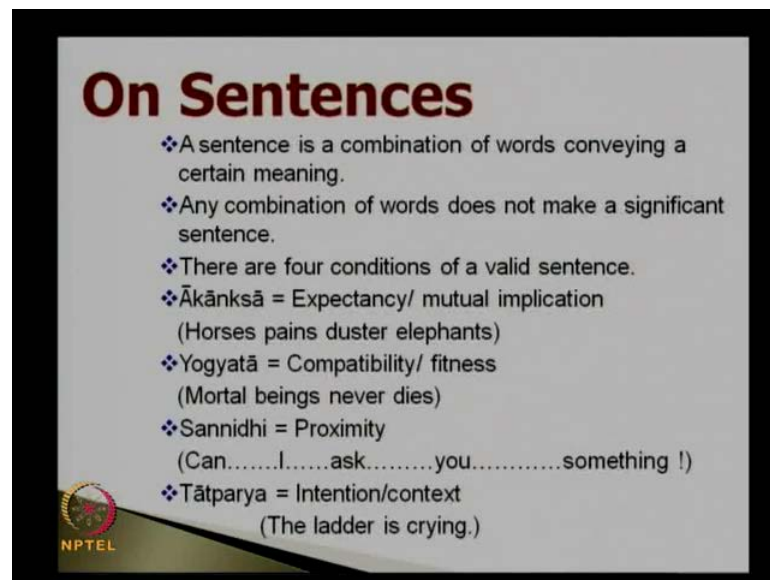
Therefore, he is saying that compatibility or fitness is one of the condition should be satisfied to derive the meaning of that proposition, and if we could not able to do that, **that** means, the sentence will be meaningless. If I say that the sky is not a sky, the cow does not grassing is not a cow; that means, the whole sentence is contradict or if I say that the cow is grassing the iron rod, here iron rod cannot be grassed, it is a contradiction in term; therefore, he is saying that, whenever we will frame a or constitute a sentence, it should not contradict in itself. So, the first condition as I say it is a mutual implication, one word expect an another word, which will be fitting nearer to it, this is called mutual implication or expectancy.

The second one is compatibility or fitness. You cannot write any sentences which contradict itself; I cannot write a sentence saying that a triangle is consist of four angles, if I say that a triangle consist of four angles, it deviates or violates the second rule known as Yogyata or compatibility. If you see the third argument - in third argument they said that Sannidhi or proximate, what they mean by Sannidhi and proximity? In case of Sannidhi, if I say "how", after sometime, say after 10 minutes, if I say "are", then after sometime, then I will utter the word **say "you" in a long gap, "how" I will then make** some gaps on it, then say "are", then I will make some another gap say "you" if I utter this sentence - **this sentence** is not meaningful for you, but if I say "how are you" in a particular **(())** then this sentence is meaningful for you.

In the same way, if we write the sentence let us say - can I ask you something? "Can" after that there is a gap for long time, then "I" after that there is a long gap, then "ask" there is a long gap, if we write in that way, the whole sentence will be a meaningless sentence. So, this condition has to be satisfied to derive the meaning of a proposition.


The last condition, they said Tatparya - Tatparya means intentional context, in our day-to-day language, there are many situations, where we both of us know the context, the speaker as well as the interpreter. So, therefore, if a one sentence is delivered, though it has a literal meaning in a different meaning, however we understand what the interpreter wants to talk about; for example, if I say that there is a bench, bench made out of wood, the bench can tolerate only 5 people; that means, if 5 people can sit on that bench, the bench does not have any problem, it would not breakdown, but if there are 12 people will sit on a bench, the bench will breakdown; under this situation, I can say that the bench will be crying, if 12 people will be sitting on it.

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 NPTEL

Therefore, the context to whom I am delivering is known to both interpreter as well as the speaker. If this is the case, the context is known to both of them, then they can deliver any kind of sentence; for example, there is a particular word say Saindhava - Saindhava stands for salt, and Saindhava stands for horse; while eating in my dinner, if I say that bring a Saindhava; that means, to whom I am addressing he or she will be bringing certainly salt, but while I am standing on a field, if I say that bring the Saindhava, so, that I will go to other places; that means, in that case certainly, the person will not bring the salt, rather will bring the horse itself. Thus, you find that in our day-to-day language there are many words used ambiguous, or in other words, there are many words has a multiple meaning. It is because of the context, we understand what the speaker wants to speak about.

So, therefore, I said here if we say that I have given an example the ladder is crying; that means, in a ladder 2 people can go up, but if more than 7 people will ride, the ladder, then the ladder will breakdown. So, in this case instead of saying breakdown, I said the ladder is crying. So, in the context is known to both us me, well as to whom I am addressing, therefore, the sentence is meaningful sentences. So, therefore, they say that this four conditions Akanksa, Yogyata, Sannidhi and Tatparya has to be satisfied to derive the meaning of a propositions. And if these are the contexts are involved when reliable person speaks to the cognizer, and the cognizer able to understand it, then the sentence will meaningful sentence. I hope now, it is understood to you what Naiyayikas mean by Sabda. Thank you so much.