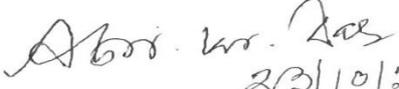


PREFACE

Bhartṛhari is one of the greatest linguistic philosophers and language for him is a conscious force, the unit of awareness. In the present work language has been used as a combination of two; one is inner meaning revealing language i.e *sphoṭa* and another is verbal utterance i.e *dhvani* through which the *sphoṭa* is manifested. *Śabda-yoga* in *Vākyapadīya* is associated with the enquiry of the indivisible word which is sequence less in character. A serious discussion is made in the present work about the cognitive approach of Bhartṛhari's philosophy in connection with interpreting and analyzing cognition by language. The cognitive activity in his philosophy is confined to the awareness character of beings. Metaphysical assumptions are referred in Bhartṛhari's philosophy as the basis of achieving religious goal but he did not build his philosophy from the metaphysical viewpoint. Metaphysical assumptions are not accepted by Bhartṛhari as the object of philosophical reflections. An attempt has been made here to discuss about the concept of *Śabdādvaīta* by analysing cognition through language.

The present work is associated with the concept of *Śabdādvaīta* which is presented as the analysis of thought infused with language. In *Vākyapadīya* the concept of *sphoṭa* is taken as the cognitive beings. The philosophy of Bhartṛhari is developed on the basis of the fact that the cognition cannot be differentiated from language and the analytic divisions are artificially imposed upon the indivisible cognition. Actually, it is understood as a whole. We have discussed here the cognitive holism of Bhartṛhari's philosophy which clearly indicates the ubiquitous character of indivisible language. Here we have maintained that cognition cannot be made possible isolated from language. So, both the determinate and indeterminate cognition are made possible infused with language. Even the ontic existence of the metaphysical entities cannot be inferred if they are not cognized infused with language. Actually, language is not accepted here only as a linguistic property but as the cognitive unit also.

The presentation of the whole work consists of six chapters and it contained with the problem of language and reality and tries to relate them from the cognitive viewpoint. Actually, our purpose is to discuss here the *advaitic* view of Bhartṛhari regarding the concept of ultimate reality. But it is done not from the metaphysical viewpoint but from the cognitive perspective of his philosophy.


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