

PR Sarkar's view on word, meaning, and verbal understanding of Language

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Abstract: PR Sarkar, a great modern Indian linguist, revealed the psychological perspective of the science of Language. The psychological analysis of the Language is a peculiar and most relevant contribution in the field of linguistics. Generally, academicians do not accept psychology as part and parcel of philosophy. They accept psychology as a part of science. Nevertheless, PR Sarkar emphasized that psychology must be treated as a significant part of Philosophy. He says that Indian philosophy cannot be grasped without proper knowledge of psychology. The psychology and spiritual cult are significant components of Indian philosophy. Indian philosophers have equally focused on psychology and spiritual cult in their texts. Still, Western academicians ignored these two components, and they divided Indian philosophy into three or four parts only. They are Ontology, Metaphysics, Epistemology, and Ethics. Some intellectuals include metaphysics into ontology, therefore as per their knowledge is concerned Indian philosophy is comprised of Ontology, Metaphysics, and Ethics. According to PR Sarkar philosophy, apart from Ontology/Metaphysics, Epistemology and Ethics: The Psychology and Spiritual cult play a pivotal role in understanding Indian philosophy. Since the philosophy of Language is also the philosophy, without psychology, the philosophy of Language cannot be grasped. Without a spiritual cult, there is no mastery over Psychology. Therefore, spiritual cult and psychology must be included as an essential component of Linguistics. These two components have been thoroughly discoursed in Indian linguistics. PR Sarkar systematically and scientifically elaborated the science of Language in the light of psychology and spiritual cult. He gave a universal tool to analyze all the natural languages of the world.

This paper would like to discourse his word view, meaning and its relationship, and verbal understanding of the sentences. These are essential parts of linguistics. The view of PR Sarkar is enriching Indian linguistic Tradition by his scientific discourses and eye-opening interpretations, which culminates an enhanced platform of relooking linguistics according to psychological perspective.

Keywords: Psychology, Linguistics, Psychic Waves, Psycho-spiritual parallelism, Psycho-physical parallelism, Psycho-acquistic notes.

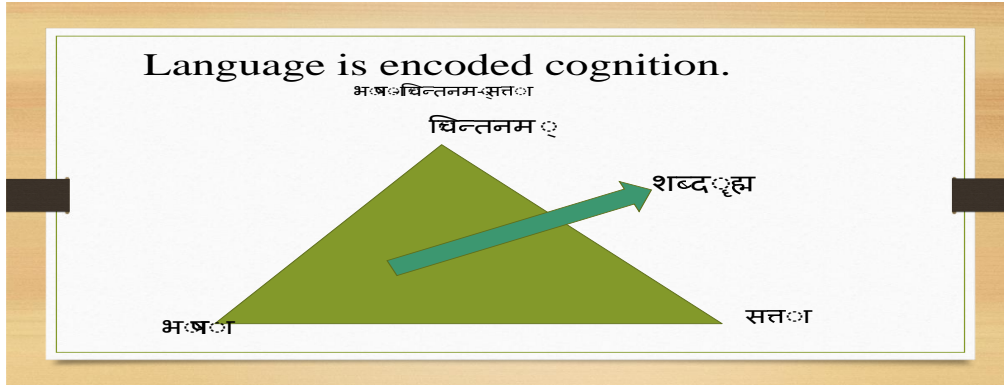
Nature of the Language: Indic knowledge systems define Language as knowledge. Language and knowledge have an identical relationship. Language can be treated as knowledge, or knowledge can be treated as Language. The hearer's point of view; Language is qualified by the knowledge and the speaker point of view: knowledge is qualified by the Language. The speaker encodes the knowledge in the Language and speaks to the hearer. The hearer decodes that Language and understands the intentional meaning of the speaker. The encoding and decoding process forms the dialogue between speaker and hearer. There is no knowledge in this world that the Language does not follow. All the knowledge encoded in the Language is transmitted in the form of Language. Nyāya-Vaiśeṣika philosophical system also says that language is verbalized cognition. The Language is the well-structured entity. The structure is scientific.

The design of the Language can be divided into three parts: 1. Dharma 2. Dharmin 3. Relationship between Dharma and dharmin. For example, It is Pot(घटेऽयम्). In this sentence, the pot is dharmin, potness is dharma, and the inherence relationship connects pot to potness. Here, without knowing these three entities, a person can't know about the pot. If he does not know the pot, then he cannot communicate the pot. Therefore, they define the referent, which is knowable and namable. The referent is known by epistemology and can be communicated in the Language. all the referent components are known in the systematic, structured form. Therefore, peculiarity of language is: Each and every entity of this world can be referred to by language. Each entity of this world is 'structured' i.e. Dharma-

dharmibhāvāpanna. Entity of the world is partly external and partly internal. For instance: Pot is external, but knowledge of pot is internal.

Bhartrhari says that in this world, no comprehension is possible except as accompanied by speech. All knowledge shines as permeated by speech. Language cuts form in the ocean of reality. Therefore, Language is the constructive system, not representational one. Therefore we can say that Language is encoded cognition.

न सोऽस्ति प्रत्ययो लोके यःशब्दानुगमादृते
अनुविद्धमिव ज्ञानं सर्वं शब्देन भाषते॥ वा.प.1.114ⁱ

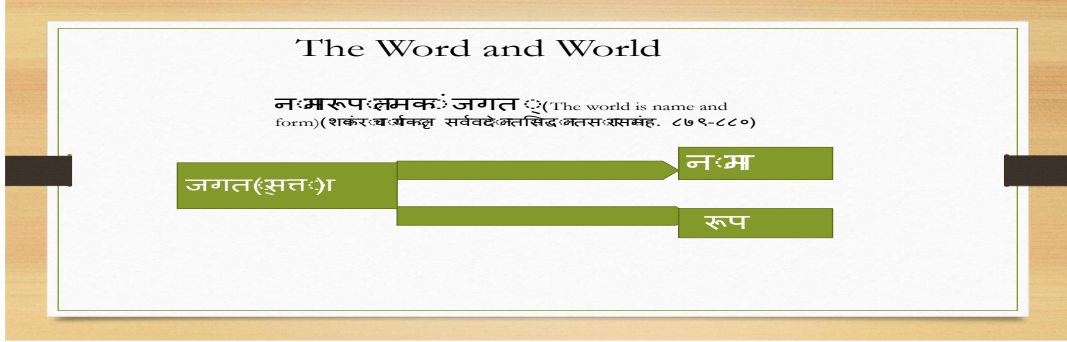


The abovementioned picture describes that Language-thought, and reality represents one entity. The reality in this cosmos converts into thoughts with the help of sense organs and epistemology(Theory of knowledge), and then thoughts convert into Language with the help of grammar. Therefore, Language is encoded cognition that encodes reality. Reality refers to the human experience of this world. An encoded cognition is a content, and the content is the experience of the World. Therefore, Language has two basic properties that are Name and Form. The form is the world that identifies by the Name. The Name is the Language which encodes the form. The grammar makes a relationship between Name and Form. There is a systematic process of dialogue between the speaker and hearer. The world is connected with the word (Language). The Language encodes the world with the help of grammar. By decoding the Language, we could get the knowledge of the world. Grammar refines Language. The refined Language possesses the capacity to hold the world as content. Since Sanskrit is a grammatical bound Language. The grammar of Sanskrit refines the Language and provides the capacity to the Sanskrit to hold the world as content. Therefore, Sanskrit is renamed as divine Language. Due to refined Language, Sanskrit has the power to hold the world's content as it is. Exposure to the thoughts about language and to the analysis of the structure of Sanskrit language contributed to the development of Science of Language or Philology or Linguistics.

Shri Prabhat Ranjan Sarkar, known as Shri Shri Anandamurtiji, affectionally called him Baba, has discoursed Language and its essential components in the light of psychology. This is an excellent contribution of Shri Shri Anandamurtiji to Indian Linguistic Tradition, who reveals the inherent psychological concepts of śāstras in Indian linguistics. His psychological analysis of Language is Highly remarkable, which needs further research in the field of linguistics. Shri Anandamurtiji emphasizes essential components of the Language in the light of Indian linguistic tradition as follow:

1. The word is a psychic wave.ⁱⁱ
2. The meaning of the word is psycho-physical parallelism.ⁱⁱⁱ
3. The relationship between word and meaning is based on waves of the object.
4. Grammar is a relationship that connects waves of the word to its waves of the meaning.
5. Sentence is a relationship between more than two psycho-physical parallelisms.

6. Verbal understanding of sentences is psycho-spiritual parallelism.
 7. Psycho-spiritual parallelism is known as the idea^{iv}
 8. Idea is intuitive. It is experienced knowledge. It is proved by internal psycho-spiritual laboratory that is known as heart.
 9. Conceiving ideas at the psychic level is known as ideology.^v
 10. Ideology is intellectual knowledge. It is proved by critical reflection. It reveals in the language. It represents the entity in the language in well-structured manner.
 11. Entity of the world possesses two components that are Name and Form.
 12. Naming is the language and form is the content of the entity.
- Therefore, language represents the world.



Origin and Development of the Language:

Linguistics can be treated as another chapter of spirituality. Bṛhdāraṇyaka Upaniṣad says that Language is the ultimate reality. **Vāc vai Brahma**. The Language and the ultimate reality is the same entity. वाग् वै ब्रह्म, (बृह०उ०, १.३.२१)

Bhartṛhari says that beginningless and endless one is the imperishable Brahman of which the essential nature is the word, manifests itself into objects and from which is the creation of the Universe.

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः॥वा.प.१.११^{vi}

- Language is like a lamp that reveals the world. Without the Language, the world would have become dull, boring, and dark. Daṇḍin says in the Kāvādarśa:

इदमन्धं तमः कृत्स्नं जायेत भुवनत्रयं। यदि शब्दाह्वयं ज्योतिः आसंसारं न दीप्यते॥१.४^{vii}

This entire triad of worlds would have become blind darkness if the light named word had not been shining all through the Samsara.

- The beginningless and endless Language is eternal. The first verbal discourse is manifested by the lord Śiva from which all the intellectual activities have been started.

अनादि निधना नित्या,
वागुत्सृष्टा स्वयम्भुवा ॥
आदौ वेदमयी दिव्या,
यतः सर्वाः प्रवृत्तयः॥- महाभारतम्, शान्तिपर्व, २३२, २४^{viii}

- The scope of Language is the entire Universe. The area of Language is equivalent to God. Language and God are identically related. -'यावद् ब्रह्म विष्ठितं तावती वाक्'। -ऋ. १०/११४/८.^{ix}

- The world is Knowable and Namable-ज्ञेयत्वम् अभिधेयत्वञ्च पदार्थ सामान्यलक्षणम्।

The word, meaning, and its relationship: Before going into the relationship between word and meaning, let me describe what is word and meaning?

What is the word?

Form=शब्दः

- All sounds are not the Word.
- Linguistic sound/linguistic noise is the word.
- यन्नेचेचरितमे सामन्नाङ्गलूककदुखसुविषाणां सत्सूत्ययो भवति स शब्दः।
अथ वा
- प्रतक्षिपदर्थकोलके ध्वनिःशब्द इत्यद्युते
- (The sound which has a deceive meaning is śabda.)

- Shri Shri Anandamurtiji defines the word as a psychic wave. Does he also emphasize how the word has been formulated? What is the role of Prefix and suffix in forming the process of the word? What is the initial source of the word?
- He states that the word is a psychic wave. The word is a codified psychological form of the World. The cause of the word is the root, but the cause of the root is psycho-acoustic notes. The cause of psycho-acoustic sound is the vibration of the object. Vibration is the peculiar quality of the object, and peculiar quality is the reflection of the cosmic energy. The vibration of the object is known as Tanmātrā in Sanskrit. The basic components of the word are the Verb, Prefix, and Suffix. The verb is the refined **Psycho-acoustic sound**. The Prefix is an activating idea. They are 20/22 in Sanskrit.^x
 1. *pra-* "forth"
 2. *parā-* "away"
 3. *apa-* "away"
 4. *sam-* "with"
 5. *anu-* "after"
 6. *ava-* "off, down"
 7. *niḥ-* "away"
 8. *duḥ-* "bad, difficult, hard"
 9. *vi-* "apart, asunder"
 10. *ā-* "near"
 11. *ni-* "down"
 12. *adhi-* "over"

13. *api-* "proximate"
14. *ati-* "beyond"
15. *su-* "good, excellent"
16. *ut-* "up(wards)"
17. *abhi-* "to, towards"
18. *prati-* "against"
19. *pari-* "round, around"
20. *upa-* "towards, near"

उपसर्गेण धात्वर्थः बलादन्यः प्रतीयते।प्रहाराहारसंहारविहारपरिहारवत्।।

Prefix is activating idea which may delimit the meaning of the verb. Activating idea represents the meaning of the verb as per own substantial meaning.

धात्वर्थं बाधते कश्चित् कश्चित् तमनुवर्तते।

विशिष्टि तमेवार्थमुपसर्गगतिस्त्रिधा।।

The prefix works in three ways, somewhere the prefix stops verbal meaning and leads to the other meaning, somewhere, prefix follows the verbal meaning and somewhere prefix qualified the verbal meaning and makes the verbal meaning more special.

The suffix is the pratyaya or activated faculty^{xi}. They are mainly Kṛta and Taddhita. Whereas kṛta suffixes are added in the root, taddhita suffixes are added in the nouns, pronouns, etc. All the words are originated from the root therefore suffixes, whether kṛta or taddhita are the activated faculty of forming the words. The prefix (Psycho-spiritual parallelism) activates the verb and is subtracted from the verb. The suffix is activated faculty that qualifies verb and is connected to the verb.

The Formation of Word in Sanskrit in the view of Shri Shri Anandamurtiji:

The word is formed by *Prefix* √ *Verb*+ *Suffix*. This is called refined word Sanskrit.

For example, =सम्√ कृ+क्त= संस्कृत.

The Prefix is activated-psycho-spiritual-parallelism(*Cult from*)√*The Psycho-acoustic-note* (Root)+ The suffix is activated psycho-spiritual parallelism (Conceived form)= Word(Which can be defined as a psychic wave). Therefore शब्द(The word) is created from Psycho-acoustic notes, and शब्द is created from inferential-acoustic notes. Acoustic is the root cause of forming the word. The great linguists Yāska and Śāktāyana say that all the words are originated from the root. सर्वे शब्दाः धातुजाःआख्यातजाःवा -यास्कशाकटायनयोः मतम्-। Prabhat Ranjana Sarkara(A great Indian intellectual and socio-spiritual leader of 20th century went one step ahead and said that verbs(धातु) came from qualitative sounds. Many forms of the word have come after adding prefixes and suffixes-in the verbs(धातु). Sanskrit Śāstras also say the same thing. As per the psychic expression of lord Śiva, the 14 Māheśvara sutras are manifested from

the vibrational sounds of Damaru and converted into the word. These 14 Māheśvara sutras are the base of the entire Sanskrit Grammar and all the word-formation of the Sanskrit language.

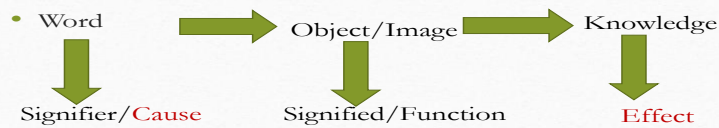
Therefore, Verbal roots of language are created based on Psychic sounds

- Vibration perceived in nervous when an object is seen, then mental sound is created and finally the word is made based on that sound.
- ननु ब्रह्मणेन तारुण्येन ननु द्रव्यकान्तवपञ्चवशम् उद्धर्तुकुम्भे सनकदिशिद्धिदिनत्वे द्विमर्शे शिवसूत्रेण म॥ At the end of His Cosmic Dance, Shiva, the Lord of Dance, with a view to bless the sages Sanaka and so on, played on His Damaru fourteen times, from which emerged the following fourteen Sutras, popularly known as Shiva Sutras or Maheshwara Sutras.
- शब्दस्य शिखर पर अनहद ब्रह्मणेन उत्तरी समुत्पन्नाः। Celestial music is the Anahad Nad or unstruck music heard in meditation. Thirty-six ragas are the 36 melodies in music or types of ontology of this universe.

What is the meaning?

- The meaning is the psycho-physical parallelism. The knowledge of the meaning is psycho-spiritual parallelism. The meaning is the content. The content is the world. The content is the experience of the world. The content is the referent of the Language. The meaning refers to semantics. The grammar connects the word to its meaning. Grammar is a relationship that connects waves of the word and its waves of meaning. The relationship between words and meaning is based on waves of the objects. The sentence is the relationship between more than two psycho-physical parallelisms. The verbal understanding of sentences is psycho-spiritual parallelism.

Relationships between word-meaning-knowledge

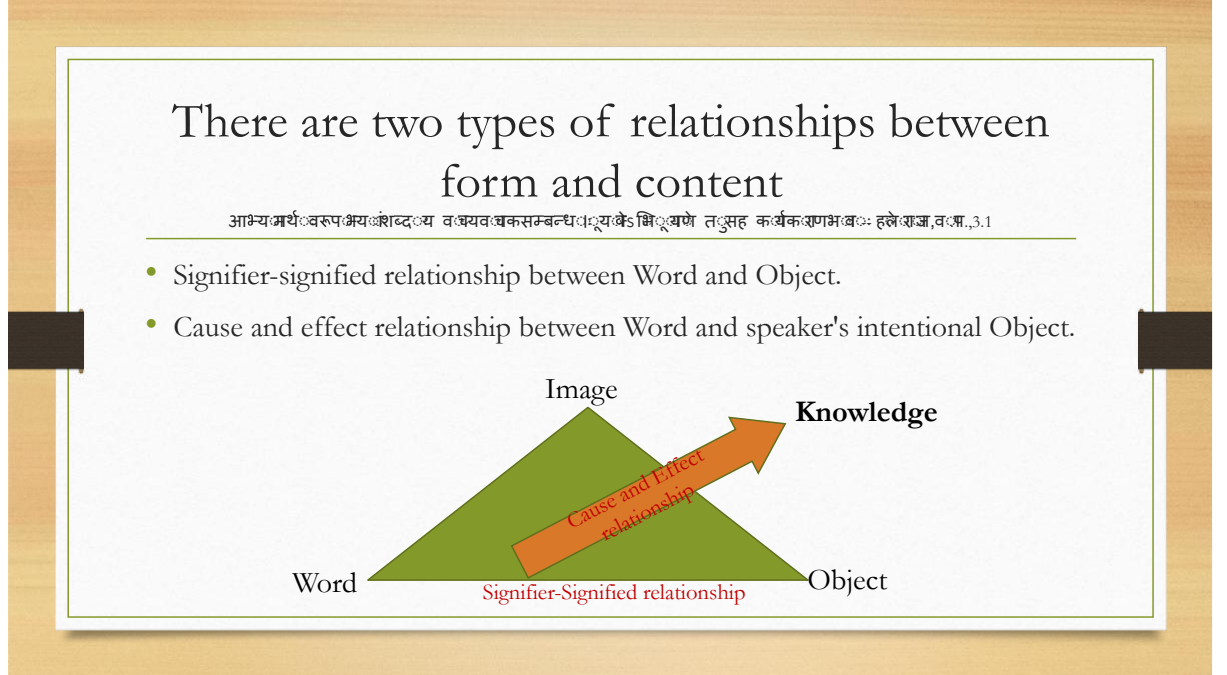


अर्थवत्पदार्थशब्दस्य वच्यवचकसम्बन्धात्पदार्थस्य चिन्त्ये तस्यै कार्यकारणभावः
हर्षेश्च, वाम, 3. सधनसमदुष्टे-1 करिकव्यञ्जयो

There are two types of relationships between form(word) and content (Meaning).

1. Signifier-signified relationship between Word and Object.
2. Cause and effect relationship between word and speaker's intentional object.

The word is a signifier, and the meaning of the word is signified. The meaning is the image of the object. An object is a physical entity. The image of the object is the mental form of the object. The object is individual. Image is universal. The word signifies object. Hence, the relationship between the word and meaning is signifier and signified relationship but the relationship between the word and the knowledge of the meaning, which is the intention of the speaker, is cause and effect relationship.



The Psychological analysis of Word and Meaning relationships:

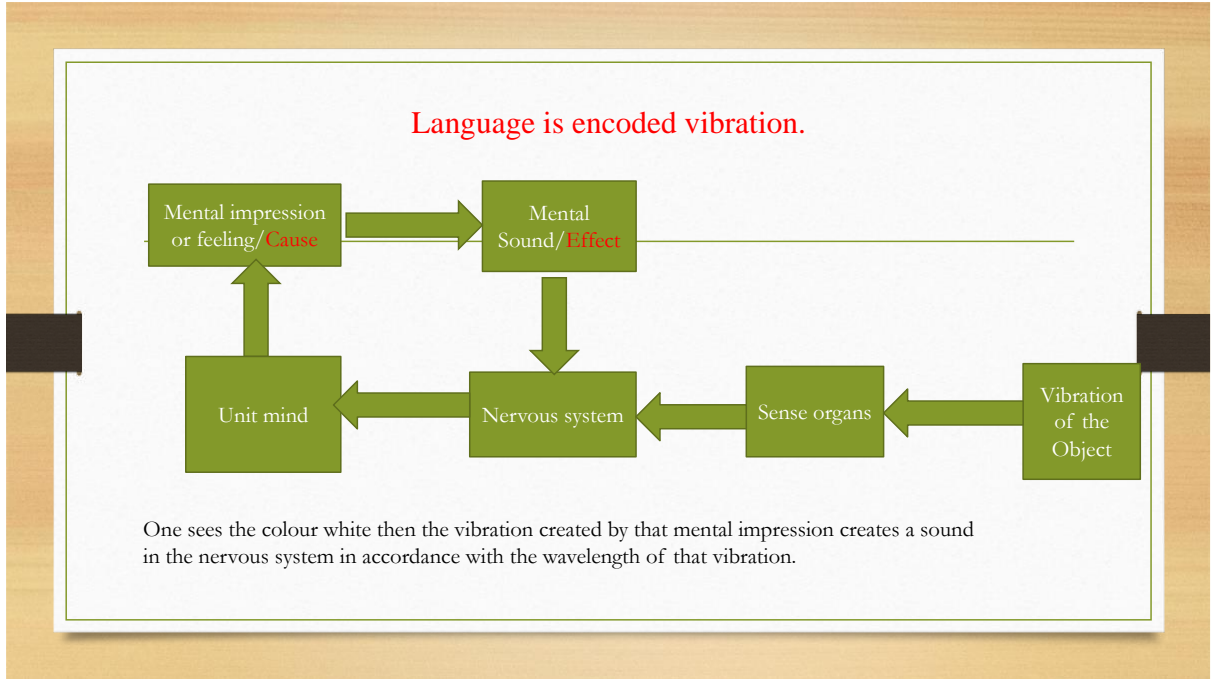
1. Physio-psychic meaning(स्वरूपार्थ-Image)
2. Psycho-physical meaning(वाहयार्थ-Object)
3. Psycho-spiritual meaning(बौद्धार्थ-intention of the speaker-Referent)
 - The Physio-psychic meaning is the image of the object which connects waves of the physical object to psychic waves. The Psycho-physical meaning is the object which connects psychic waves to physical waves. The Psycho-spiritual meaning is the referent or intentional meaning of the speaker, which connects psychic waves to spiritual waves. The relationship between word and meaning is signifier-signified, and the relationship between word and intentional meaning is cause and effect. When the word is related to intentional meaning, then signified meaning becomes a functional entity(व्यापार). The knowledge of the word is called Sampratyaya in Sanskrit. सम्प्रत्यय(Knowledge) composite waves of the form, content, and cognition. There are three types of bodies and three types of waves. The physical body consists of the physical wave. Mental body consists of the psychic wave. The spiritual body consists of the spiritual wave.

1. Waves of the form are psychic waves.
2. Waves of the content are psycho-physical waves.
3. Waves of cognition are the psycho-spiritual waves.

Prabhat Ranjan Sarkar says the complete development of integrated bodies is essential for their parallelism of waves and necessary for perfect spiritual realization. We can get liberation through the word. If the word, meaning, and its relationship is parallelized naturally. Patanjali says that “एकः शब्दः सम्यग्ज्ञातः सुप्रयुक्तः स्वर्गे

लोके च कामधुग्भवति इति (पस्पशाह्निकम् of महाभाष्यम्)^{xiii}। Abovementioned waves make parallelisms between physical, psychic and spiritual bodies. Development physical body is based on good food habits and physical exercise, which are essential for purifying the physical body. The development of the mental body is based on mental food (ideas-psycho-spiritual parallelism), and physical and mental struggle results in creative thinking. Development of the spiritual body is based on spiritual cult, mediation, and longing for the Great. (Mishra 2021)

- The Language is encoded vibration The vibrations are the Tanmātrās of the objects. The vibrations can be categorized into five, i.e., sound, touch, vision, taste, smell. Each and every object of this Universe possesses vibrations. Those vibrations are perceived by the sense organs of human beings and transmuted to the nervous system. The nervous system converts those vibrations into sound with the help of the unit mind, in which the mental impression of those vibrational objects persists. The mental impression or feeling of the vibrational objects is the main cause of converting vibrations into sounds. Suppose a community of human beings is highly spiritual, and their psycho-spiritual parallelism is highly dominant. In that case, they perceive vibrational objects and convert them into sounds in the same proportions because the external, internal deviations do not suffer their mental impressions. They create the universal sound for the object as it is. This is the cause, and we could see some words are similar in so many languages. For example, Om is similar in Semitic religions' Ameen or Amen, which means is the same as Om. But we cannot say that Om has created the Ameen or Amen or vice-versa. The cause of this similarity is the psycho-spiritual parallelism which is common for all liberated highly spiritual persons. That is why the Language is encoded vibration. Since psycho-spiritual parallelism is very high for Vedic intellectuals, they could convert vibrational objects into sounds. They preserved and transmuted them from one generation to another generation by inventing powerful devices like the Pāṭha methods. This is why the root of all Indian languages can be searched in light of Sanskrit roots.
- The vibrations of the objects have been codified in the Language. The below-mentioned picture makes conceptual understanding more clear.



- The abovementioned picture represents that vibration of the object is perceived by the sense organs, then sense organs transmit that vibration to the nervous system. The nervous system sends that vibration to the unit mind. The unit mind converts that object's vibration into image form as per the proportion of mental impression or feeling of that vibrational object persists in the unit mind. Then, the Nervous system converts that vibration into the linguistic sound with the help of mental impression or feeling that resides in the unit mind. Although vibration is converted into linguistic sound in the nervous system, but mental impression of the feeling of that object is the cause of the conversion of the linguistic sound. Hence, the cause of the word is root and but the cause of the root is psycho-acquistic sound. The cause of the psycho-acoustic sound is the vibration of the object.
- Nyāya-Vaiśeṣika philosophical system says that The world is knowable and Nameable. Knowable is the psychological process of internalization and interiorization of the World. Nameable is the Psychological codification of the internalized or interiorized World. After de-codification of this psychological form, the World emerges.
- The Veda is the psychic expression of the Brahma. अरेऽस्य महतो भूतस्य निःश्वसितमेतच्चदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि अस्यैवैतानि निःश्वसितानि ॥ बृह. २,४.१० ॥^{xiii}
- Ultimate reality----- word -----Veda
- Sages perceived ultimate reality, which is psycho-spiritual parallelism, known as idea or Bhāva. Then Bhāva is conceived as psychic-level; it is known as mental Vedic words. Then utterance of Vedic words in the form of sounds is at the physical level, known as Veda. The utterance of Veda, like a parrot, is physical level. The meaning of Veda is psychic level. Understanding Veda is a spiritual level in which psycho-spiritual

parallelism is required which is possible after the complete surrender of the Unit mind towards unit consciousness. Unconditional surrender will be held after the spiritual cult, grace, and mediation, and so on.

Conclusions:

PR Sarkar's contribution in linguistics is needed for further academic research to utilize his concept of Language in a multidisciplinary model. His psychological theory of linguistics is universally applicable to all the natural languages of the world. PRSarkar emphasized that linguistics may be treated as an interdisciplinary subject in which subjects of psychology, applied psychology, philosophy, science, and spiritual science are inherent. Linguistics may contribute to global academic needs if it can be academically analyzed in Indian Intellectual Philosophical, Psychological and Spiritual Traditions. Psychological interpretation of linguistics requires an internal psycho-spiritual laboratory instead of an external physical laboratory. A spiritually elevated person can know the science of internal psycho-spiritual laboratory. He can reveal inherent scientific components of the Language with the help of an internal psycho-spiritual laboratory. There is a profound and universal interpretation of linguistics done by ancient Indian spiritually elevated sages. But as per temporal, spatial, and individual science and technological necessity, that śāstric interpretation of linguistics needs further scientific representation so that Indian linguistics may contribute further in information technology, philosophy, psychology, and spiritual and modern sciences. Indic Knowledge systems are Puruṣārtha centric. Attaining Puruṣārtha is the goal of the human being. The Puruṣārtha can be attained by perfect knowledge of at least one Language and its application. The Puruṣārtha has four-folds. 1. Dharma 2. Artha 3. Kāma 4. Mokṣa. PR Sarkar psychologically described the concept of Puruṣārtha in the form of Vṛtti. Dharma, Artha, Kāma, and Mokṣa are basic vṛttis residing in the Mūlādhāracakra of the human being. He says: The Dharma is the base of the remaining folds of human goal. If Dharma is not fulfilled, then Artha. Kāma and Mokṣa will remain unfulfilled. Dharma is a psycho-spiritual longing that connects directedly to Mokṣa and Artha. Dharma is required for the worldly as well as spiritual development of human beings. Artha is a psychic longing which is intellectual activities and mental satisfaction etc. Kāma is physical longings that are directly dependent upon Artha(Psychic longings). The Mokṣa is spiritual longings that are absolute bliss or infinite happiness.

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ⁱ न सोऽस्ति प्रत्ययो लोके यःशब्दानुगमादृते।

अनुविद्धमिव ज्ञानं सर्वं शब्देन भाषते॥ वा.प.1.114ⁱ

ⁱⁱ Psycho-spiritual parallelism, p.63,Idea and Ideology, Shri Prabhat Ranjan Sarkar.

ⁱⁱⁱ Psycho-spiritual parallelism, p.64,Idea and Ideology, Shri Prabhat Ranjan Sarkar.

^{iv} Ibid,p.65

^v Ibid,p.65

^{vi} अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः॥वा.प.1.1

vii काव्यादर्शः,दण्डी,1.4.

viii अनादि निधना नित्या,

वागुत्सृष्टा स्वयम्भुवा ॥

आदौ वेदमयी दिव्या,

यतः सर्वाः प्रवृत्तयः॥- महाभारतम्,शान्तिपर्व, २३२, २४

ix 'यावद् ब्रह्म विष्ठितं तावती वाक्'। -ऋ. १०/११४/८. ix

x Phonetics, Prefixes and Suffixes, Varṇa Vijnyāna(The science of letters), Shri Prabhat Ranjan Sarkar, pp.31-32.

xi Ibid,p.31

xii एकः शब्दः सम्यग्ज्ञातः सुप्रयुक्तः स्वर्गे लोके च कामधुग्भवति ' इति पस्पशाह्निकम् of महाभाष्यम्।

xiii अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः

श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि अस्यैवैतानि निश्वसितानि ॥ बृह. २,४.१० ॥