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The “governing” principle of the universe through language sciences

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ABSTRACT

Based on the science of Language we tackle the tough problem of discovering the governing principle of the Universe the state that controls everything. And how everything relates to everything else and the Universe.

Keywords: Universe, Physics, Language science

A thing has four attributes [1]:

1. Name: Is the attribute imposed on an object E.g., *Shyam*.
2. Class: Is the accomplished attribute of an object, which doesn't dissociate from the object E.g., *Cowness*.
3. Quality: Is the accomplished attribute of an object, which dissociates from an object when the object undergoes change E.g., *Whiteness*.
4. Action: Is the attribute of an object in the process of accomplishment E.g., *Eating*.

A thing and its various attributes are shown in Figure 1[1].

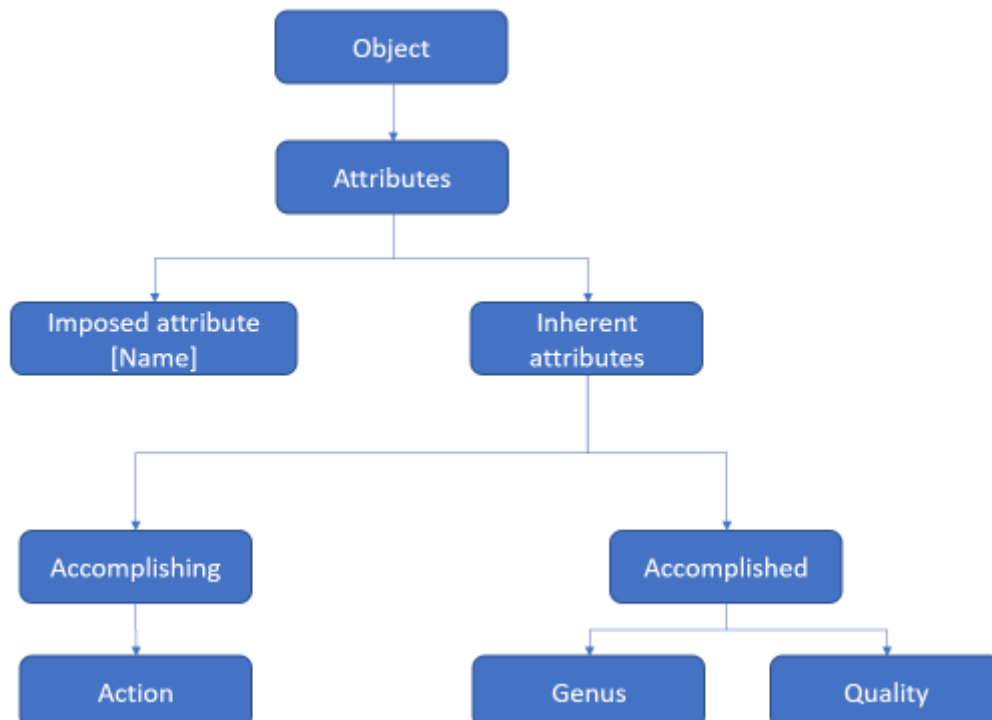


Figure 1. An object or thing and its attributes

“Existence”:

Existence means the "state of existing". Therefore, it is the class under which all fall. The highest universal or class is "Being" or "Existence" (*Satta*), and it is inherent in substances, qualities and activities and makes them exist [2]. *Satta* is all-pervasive and inheres in everything (that exists) and makes them exist, including substances, qualities, and actions. So, everything falls under the category of existence (*Satta*), the "state of existing". All words ultimately refer to *Satta*.

Word meaning, where word indicates a thing according to the two schools of thought in India is as follows:

1. *Jatipaksa* claim that the word refers to the class (*Jati*) to which the individual/thing belongs. What is implied is that the word refers to a persistent or permanent thing across changes (*Jati*) [3].
 2. *Vyaktipaksa* claim that the word refers to the individual, which is a "finished thing" or an instance of a class [3].
- A word can mean either the individual thing it signifies (finished thing) or the genus the thing has, according to the two schools of thought as shown in Figure 2.

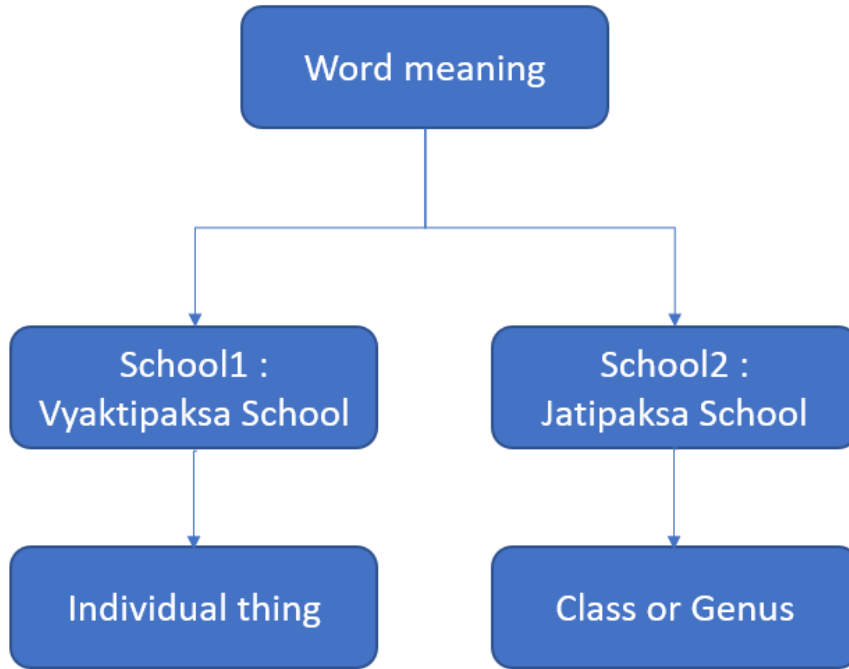


Figure 2. The two schools of thought and word meaning

The Individual or finished thing (*Dravya*) has the following properties [4]:

1. It is a collection or group of qualities, both generic and specific.
2. It has an essence or "*Tattva*" which is not lost as qualities appear and qualities disappear. It remains the same even if some qualities appear and some qualities disappear. For example, when a pineapple fruit is initially raw and later it becomes ripe, we don't refer to it as a separate pineapple because the essence remains the same; just the quality of being raw is lost, and the quality of being ripe is gained.
3. The essence is the basis for the cognition of the same form and the naming of the individual and is a property present in the object. *Jati* and the individual thing: *Jati* is that attribute which gives life to a thing and is never found dissociated from the individual thing in which it resides.

The relation between the word and the denoted object must be permanent [5]:

The relation between the word and the word meaning (denoted object) must be permanent, if it is not so then the word would not refer to the object it was referring to initially, an example is shown in Figure 3. The word must point to such a thing in the object which is permanent such that the relation between the word and the denoted object is permanent as shown in Figure 4.

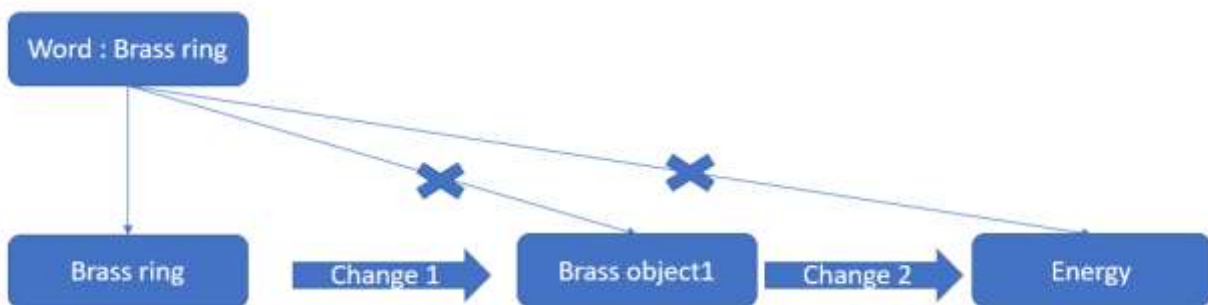


Figure 3. When the brass ring transforms into a brass object, the word (brass ring) stops referring to the object “Brass ring”, which is undesirable.

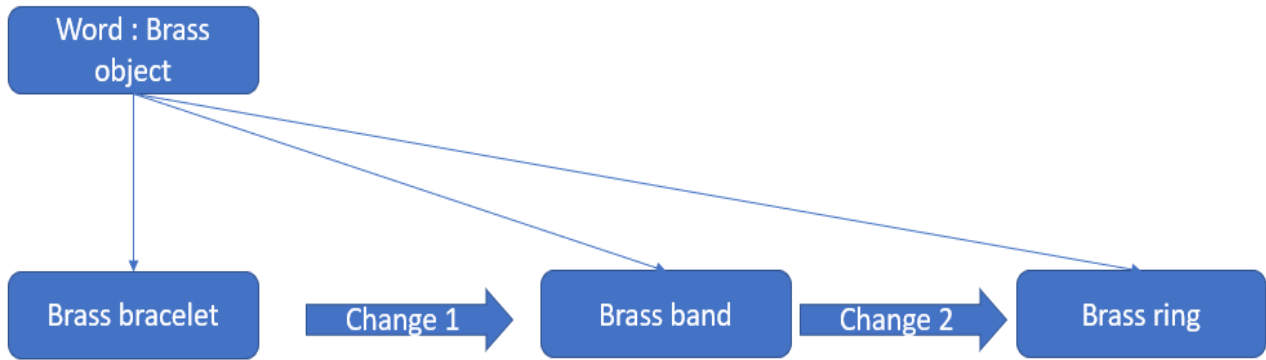


Figure 4. Word (Brass object) continues referring to the denoted object even after the Brass bracelet becomes Brass band and Brass ring which is highly desirable

Persistent Jati, Jatipaksa school and persistent Dravya, the Vyaktipaksa school:

Case 1: When word meaning is a Jati: Jatipaksa school

According to the Jatipaksa school, the word meaning is a *Jati* (Genus), then the highest *Jati* (Genus) being Existence/Being, or "Satta" can be taken as the word meaning this is because the highest *Jati* persists or remains with the object in all cases. An example is shown in Figure 5. As a result, the word continues to denote the object in all situations. So, if the word meaning is a *Jati* (Genus), the words always refer to "Existence". And each object is a type of "Existence" differentiated by some quality or the other.



Figure 5. The class "Brass object" partially persists, but the class "Being" persists throughout its existence, hence if the word was to mean "Being" it would be always associated with the denoted object.

Case 2: Word meaning is an individual thing or *Dravya*: *Vyaktipaksa* school

In this case the "*Shabda Artha*" or word meaning is an individual thing or class instance and if the property which names that individual thing or "*Dravya*" is persistent across changes or is permanent, it will continue to denote that thing persistently, if the naming property ("*Tattva*") is "Existing or Being Existent" and the thing is consequently called "Existence" or "Being" the word would always denote the same object as shown in Figure 6. So what we observe is that "*Dravya*" or substance "Being" is the expressed meaning of all words or all objects are the *dravya* "Being" differentiated by some property or the other.

Hence the implication is that both the meanings i.e. *Jati*(Class) and *Dravya*(Individual object) point to or refer to the same meaning "Existence" or "Being". Hence all words refer to or mean "Being"/"Existence" which is called "*Brahman*" or "*Vishnu*" in Sanskrit (something which is present in all and is present everywhere i.e. something which pervades everything) as shown in Figure 7.

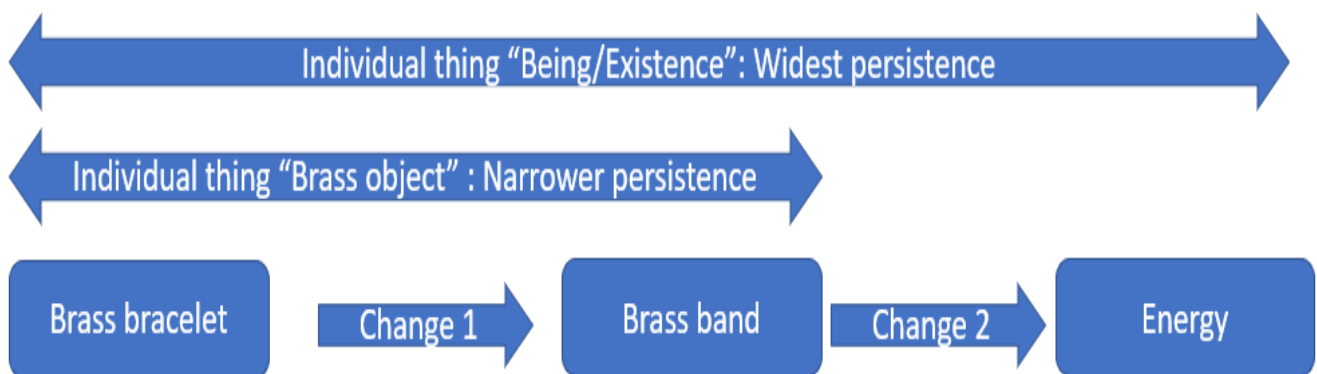


Figure 6. The individual thing "Brass object" partially persists, but the individual thing "Being" persists always, hence if the word is "Being" it would be always associated with the denoted object. Where the naming property or essence is "Existing".

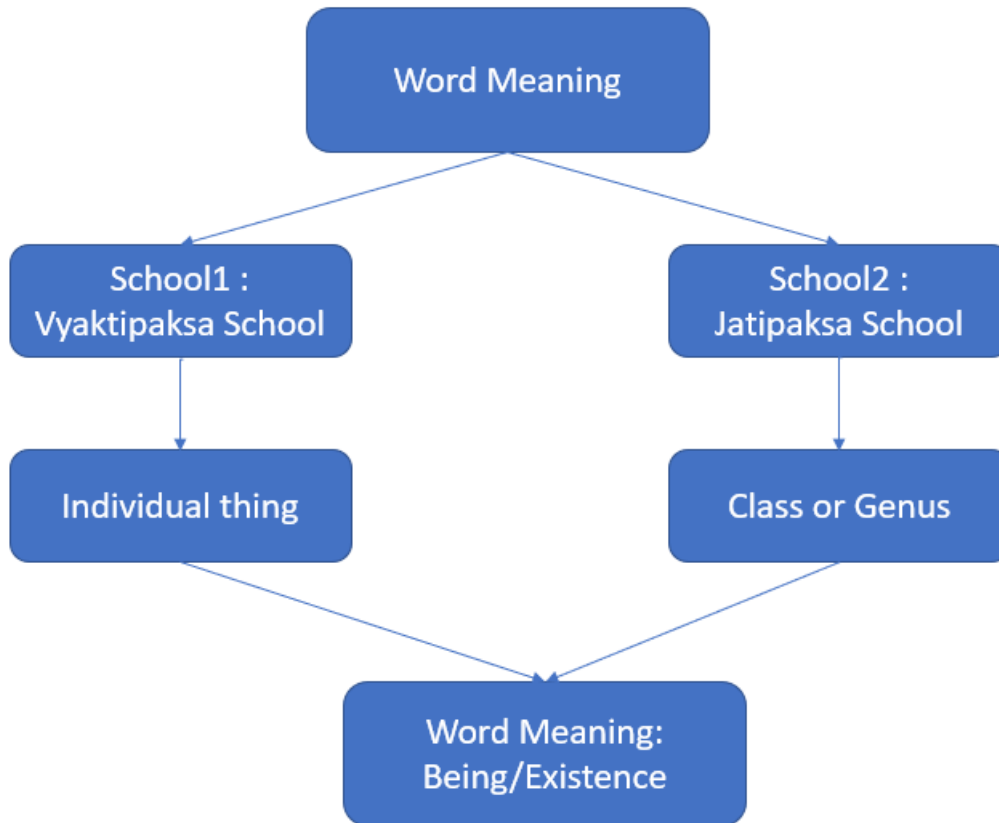


Figure 7. The two schools of thought on Word Meaning and Existence

Being or Existence is of two kinds [6]:

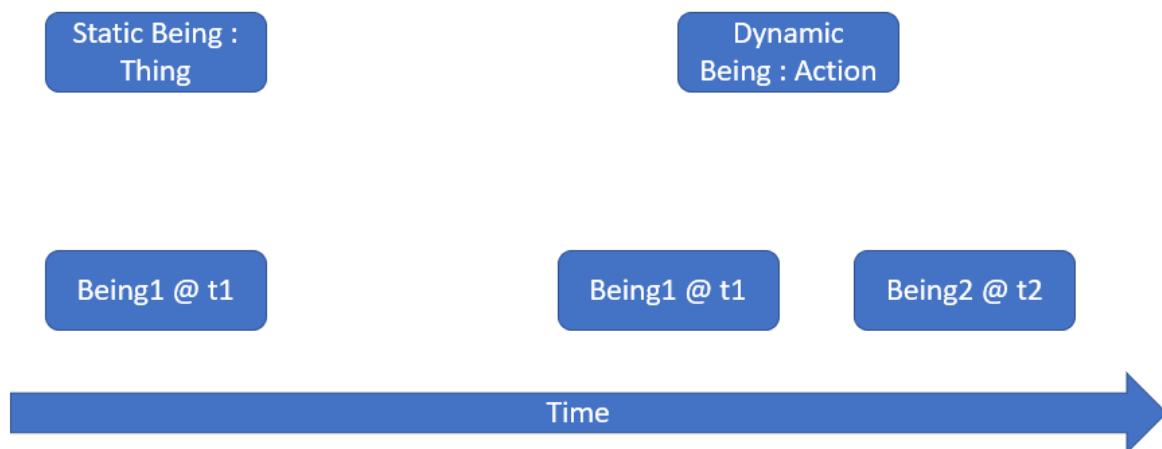


Figure 8. Static Being: Individual and Dynamic Being: Action

1. Static Being
2. Dynamic Being

A static existence, or existence at a specific time, is a reality that is perceived without any temporal sequence. When reality is dynamic and manifests in a temporal sequence it is referred to as an action [6]. Figure 8 shows the two kinds of existence.

"Existence/Being" without a time sequence is referred to as substance, individual, "*dravya*," or "the thing". According to Figure 9, the Genus is that attribute which remains the same during a change, and the Quality is the attribute which changes. A collection of what is fixed(genus) and what changes(quality) make up a thing (*dravya*). An object has genus and qualities and performs actions.

Genus: Something which is persistent across change. And as it has existence, it falls under the category of Existence/Being. So, every Genus or *Jati* an object possesses is Existence/Being itself. Where Existence/Being is the highest universal.

Thing: Type of "Existence" (Static, viewed without temporal sequence)

Action: Type of "Existence" (Dynamic, viewed with temporal sequence)



Figure 9. A Thing Changing

If a word refers to the genus as its meaning, it refers to something which is a Being, as Being is the highest genus and all genus fall under it. An Individual or thing has been shown to imply a static being.

So simply put a "thing" exists and a "genus" exists so they fall under the category of existence or being, i.e., they are a type of being or existence. So, it has been proved that all words (which indicate a thing or genus) indicate a type of "Existence" or "Being". Which implies they indicate 'Existence'.

The four kinds of things and the four kinds of words:

1. Genus word
2. Quality word
3. Action word
4. Proper name word (a class instance)

These four classes of words signify the four classes of things namely class, quality, action and class instance.

What is a Universal?:

Something that permeates all of its substrata and causes all of them to produce the same cognition and hence they have the same name. A "genus", "quality" and "action" all exist. They have the "state of existing" in them or more precisely the universal "Existence". These things exist, which makes them a kind of "being" or "Existence". So, it follows that "Being" or "Existence" is the highest universal since it encompasses all other universals. This leads us to the conclusion that existence is the universal of the universals' genus, quality, and action and is a higher Universal. Thus, all words (four kinds) fall under the universal "existence/being". To be more precise, the class pointed to by a word is "Existence/Being" as all other universals referred to by the word come under it.

Significance of all words conveying "Existence/Being":

1. This existence or being is called "Satta" in Sanskrit. Hence all words convey objects which are manifestations of "Satta"("Existence/Being"). [7]
2. All objects belong to the "absolute existence" Universal. So, all objects are a type of "existence" or "being".
3. Existence inheres in all objects as even a non-existent object exists in the mind [8]. Absolute existence pervades all objects and also all objects are a type of it. It is everything and everywhere as well.
4. Existence is one only. It is a common characteristic of all entities. It is all-pervading and filling all space, very large in its extent, and it is called "Brahman"(Sanskrit). Being "all-pervading" it is also called 'Vishnu' in Sanskrit [9].

The attributes of "Existence/Being" or Satta:

1. It is the highest Genus or Universal.
2. It is everywhere and in everything. This universal is in everything; hence things exist. Everything is a type of being and existence; hence it is everywhere.
3. As it pervades everything in Sanskrit it is called "Vishnu".

"Existence/Being" is manifested as everything movable and un-movable in the universe its attributes are:

1. It is the manifest and unmanifest.
2. It is the defined and undefined.
3. The housed and houseless.
4. It is Knowledge and ignorance.
5. Whatever exists it is.
6. Supports the cosmic manifestation.
7. Cause of all activities.
8. It is outside and inside.
9. It is non-moving and moving.
10. It is far and near.
11. The supporter, destroyer, and creator of all beings.
12. Indestructible.
13. Formless and with form.
14. Everything and everywhere.

15. Sees through all eyes, hears through all ears, eats through all mouths, feels through all hearts, thinks through all minds, and reasons through all intellects, as he is everything
16. Has innumerable hands and legs.
17. With hands and feet everywhere, with eyes, heads, and mouths everywhere, with ears everywhere, he encompasses everything in the world.
18. Existence is fire, sun, air, stars, and the moon.
19. It is woman, it is man, it is the youth. it is the maiden too. It is the old man who totters along, leaning on the staff. It is born with his face turned everywhere.
20. It is the thundercloud, the seasons, and the oceans. It is without beginning. It is the Infinite. It is from whom all the worlds are born.
21. It possesses countless heads. All heads, all eyes, all hands, and all feet belong to "Existence". It works through all hands, eats through all mouths, sees through all eyes, hears through all ears, walks through all feet, and thinks through all minds.
22. It is the internal Ruler of the universe.
23. It is great because, as the sun it gives heat and light, as the moon it gives light, as earth food and shelter, as the oceans and rivers water as your father, mother, brother and sister love and affection.
24. The enjoyer, the enjoyed and the enjoyment.
25. Appearing as Many due to the multiplicity of its powers.
26. It is the creator, destroyer, and preserver of everything.

"Existence/Being" in ancient Indian religion:

1. According to Hinduism the 'Satta'(existence) in each and all is God. In Hinduism, it is referred to as "Paramatma" or the supreme spirit [10].
2. The all-pervading 'Satta'("Being") is referred to as Vishnu in the Puranas (as it is all-pervading). *Vishnu* is the supreme god of Hinduism [11].
3. "In the beginning, this [universe] was "Being/Existence"(*Sat*) alone, one only without a second". He desired, 'I shall become many and be born. He performed Tapas(austerities). having performed *Tapas*, He created all this (whatever we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever that exists. Therefore, it is called Existence, according to a sacred Hindu book [12].
4. Existence is all existent and non-existent entities. Ahimsa and why to follow it stems from the fact, that he who injures living creatures, injures *Vishnu* (or God): for *Vishnu* (Existence) is all things [13].
5. *Maharaja Prahlada* has mentioned in the *Vishnu Purana* "the whole universe is the manifestation of *Vishnu*. Search for the identity of *Vishnu* in all creatures. True worship of *Vishnu* consists in treating all equally" [14]. So love one, love all, as it is him only.

Conclusion:

Presented here in this work is the theory on "Existence" and its various attributes and why it is called the pervader and controller of the Universe. This work finds its root in Sanskrit Language Sciences as presented by the famous Sanskrit grammarian *Bhartrhari* and other grammarians of the Sanskrit language.

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