

## Jaati, aak.rti and Saamaanya in the Vaakyapadiiya

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### Abstract

In Indian philosophical literature different terms are used to denote the idea of universal. Among them *jaati*, *aak.rti* and *saamaanya* are the three most important terms and are used synonymously in the Indian philosophical literature. Dravid (1971, 2001), Ganeri (2001), Matilal (1985, 1988, 1990) and many others discussed metaphysical issues regarding the concept of universal and the use of these three terms in various philosophical schools. Philosophers from the Grammar (Vyaakara.na) school also used these terms in their discussions related to the meaning theories. Ramasharana Shastri (1976), Shukla (1989) presented a study of *jaati* in Paa.nini Dar'sana. Scharf (1996), Vivekanand Jha (1997) and Joshi and Roodbergen (2000) discussed the use of the terms *jaati* and *saamaanya* in Paa.nini's A.s.taadyaayii. Scharf (1996) has conducted a detailed study of these three terms in the Mahaabhaa.sya of Pata~njali. But so far, no study discussing the meanings of these three terms in Vaakyapadiiya (VP) is found.

In VP, Bhart.rhari used all the three it has been noticed that commentators use these terms synonymously while explaining Bhart.rhari's verse containing these terms. The present paper is an attempt to present a case by case study of these terms to explain the sense in which each of them is used in the VP. The term *aak.rti* is used 7 times, *saamaanya* is used 65 times and the term *jaati* is used 121 times. Translators often translated each of these terms as universal. But it is possible to show that these three terms are not synonymous in the VP.

This paper aims to investigate the use of these crucial terms and their mutual relation in the VP from the cognitive point of view. A KWIC index of the Helaaraaja's commentary has been compiled by us and we will try to show how Helaaraaja's use of these terms is different from the Bhart.rhari's use of them in VP and how Helaaraaja complicated the philosophical discussion by using these terms interchangeably. In our view, a part from the doxographic collection of various views regarding the nature of the concept of universal, Bhart.rhari used these three terms to indicate three important events in the cognition and linguistic understanding. The term *aak.rti* is used for mental form of any object in VP. The term *saamaanya* is used for the generic properties of the objects and is product of the repetitive cognition of any particular *aak.rti*. In Bhart.rhari's view *jaati* is a *bauddha-sattaa* and is often linked with the *Pashyanti* level of language and *shakti*. What exactly, Bhart.rhari means by considering *jaati* as *bauddha-sattaa* and linking it to the *Pashyanti* level *shakti*? To answer these questions, a textual study of all the occurrences of these terms and a careful study of the context in which these terms appeared more frequently has been made in this paper.

**Keywords:** Jaati, Saamaanya, Aak.rti, Vaakyapadiiya, Bhart.rhari