1. Record Nr.	UNINA9910970222103321
Autore	Bronkhorst Johannes <1946-2025.>
Titolo	Language and reality : on an episode in Indian thought / / by Johannes Bronkhorst ; translated from the French by Michael S. Allen and Rajam Raghunathan
Pubbl/distr/stampa	Boston, : Brill, 2011
ISBN	1-283-12113-1
	9786613121134
	90-04-20474-1
Edizione	[Rev. and with a new appendix.]
Descrizione fisica	1 online resource (184 p.)
Collana	Brill's Indological library, , 0925-2916 ; ; v. 36
Disciplina	181/.4
Soggetti	Philosophy, Indic - History
	Language and languages - Philosophy - History
	Reference (Philosophy) - History
	Reality - History
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Aim of the lectures -- Early Brahmanical literature -- Panini's grammar -- A passage from the Chandogya Upanisad -- The structures of languages -- The Buddhist contribution -- Vaisesika and language -- Verbal knowledge -- The contradictions of Nagarjuna -- The reactions of other thinkers -- Sarvastivada Samkhya -- The Agamasastra of Gaudapada -- Sankara -- Kashmiri Saivism -- Jainism -- Early Vaisesika -- Critiques of the existence of a thing before its arising -- Nyaya -- Mimamsa -- The Abhidharmakosa bhasya of Vasubandhu -- The Abhidharmasamuccaya of Asanga and its bhasya -- Bhartrhari -- The problem of negation -- Dignaga and verbal knowledge -- The Bodhisattvabhumi -- Prajnakaragupta -- Indian thinkers and the correspondence principle -- Appendix. The Mahaprajnaparamitasastra and the Samkhya tanmatras.
Sommario/riassunto	For a number of centuries Indian philosophers of all persuasions were convinced that there was a particularly close connection between language and reality, also, or even primarily, between sentences and the situations they describe. This shared conviction was responsible for

a perceived problem. Different currents in Indian philosophy can be understood as different attempts to solve this problem; these include the satkryavda of the Skhyas, the anekntavda of the Jainas, the nyavda of the Buddhists, and many others. By bringing to light the shared problem underlying almost all schools of Indian philosophy, this book shows the interconnectedness of currents that had hitherto been thought of as quite independent of each other.