

දාර්ශනික විග්‍රහයන්හිලා භාෂාවේ උපයෝගීත්වය පිළිබඳ ඔට්ටුවාද විවරණ

සුමනසාල ගල්මංගොඩ

The nature and usage of language have been important subjects in philosophical discussions both in the eastern and the western traditions. It is mostly analysed with reference to the concepts of truth and reality. Although the main objective of this article is to clarify the conception of language in the Teravāda Buddhist tradition, at the outset it simply points out its major tenets in the non-Teravāda traditions. The Teravāda conception which is mainly related to the *abhidhamma* conception of *paññatti* has been discussed in detail paying attention to its relevant aspects even in *pāli* traditional grammar. The various divisions and subdivisions of the two components of language viz. sounds and meanings have been analysed from a historical point of view. The two concepts (sound and meaning) are related to two truths. The former connects with both conventional and absolute truths and the latter with conventional truth only. This is a purely Teravāda concept which has not been hitherto taken into consideration in modern research. Further, the grammatical analyses of sounds and meanings which are based on psychological aspects of *abhidhamma* have been clarified with examples. Not only the conception of *paññatti* but also the other theories of language such as *sūdhana* are treated here in brief. As a whole, this article deals with the concepts of language, truth and reality.

මාතෘකාගත පද විභාගය

ප්‍රස්තුත මාතෘකාව පිළිබඳ විග්‍රහයකට පෙරාතුව එහි ඇතුළත් දාර්ශනික, භාෂාව හා ඔට්ටුවාද යන විචිත පිළිබඳ අර්ථ නිරූපණයක් දැක්වීම වැදගත් යැයි අදහස් කරමි. දර්ශන යන මූලික වචනයෙන් සූදෙන (දර්ශන-ඉක්ක) දාර්ශනික යන්නෙන්

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සදුරුගමුවේ නාහිත හිමි, මැණික් ඉංග්‍රීසිකර, නිමල් පර්වතාර, උසුල් රංජිත් ආචාර්යානාතමණිස්
ප-ඒ, 1999, මාතව් ආදේශ්‍ය පීඨ ආදේශීය ප-ග්‍රහය, කුලසිය විශ්වවිද්‍යාලය.