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**LANGUAGE AND ITS STRUCTURE: A COMPARATIVE DISCUSSION
FOLLOWING LUDWIG WITTGENSTEIN AND *TARKASAMGRAHA***

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Abstract

Our thought, language and reality are interrelated with each other. We express our thought by our language and our language describes the real world through sentences. A sentence is a sum total of meaningful words. It means every meaningful word denotes an object of reality. The Nyāya School of Philosophy called this word-object relation, pada- padārtha-sambandha'. Naiyāyika Annambhaṭṭa admitted this structure in his book "Tarkasamgraha. He said that the pada-padārtha-sambandha is determined by the will of God (Īśvarecchā). On the other hand German language philosopher Ludwig Wittgenstein called this relation, 'name-object' relation in his book "Tractatus-Logico-Philosophicus". So, language has a formal structure of word and its meaning. But in reality our language is something more than this formal structure. We transgress this structure by the usage of language and by the experience of our life. We can comprehend the meaning of a statement without following this structure. Our allusions, griffins are meaningful as well as our language and they can also indicate some situations. In the case of allusion we do not need even any word. Ludwig Wittgenstein tried point out this matter in his book "Philosophical Investigation" after fifty years of Tractatus.

Key Words: Language, lakṣaṇā, meaning, name, object, pada-padārtha-sambandha, reality, structure, śakti, thought, word, world.