

The words uttered mentally by one person and the sure knowledge arising out of their meaning affects the other mind and produces the sure knowledge in that mind. That must be admitted to be a cognition different from direct perception or inference. With ordinary men this power of thought-reading being not fully developed they cannot comprehend what is in another mind unless the words are uttered. We generally express our thoughts by words; that is why we have to express the thoughts by words if we wish to impress others by it. There are men whose sure knowledge of things seen or experienced by them will not carry conviction with you, but there are others whose words as soon as uttered will impress you. They possess such power that their ideas conveyed to you through their words get fixed in your mind. Famous orators are like that. They, whose words are accepted without question, are called Āpta or reliable persons. When the word uttered by an Āpta conveys his sure knowledge to your mind and produces a similar sure knowledge therein, it is called Āgama or verbal testimony. All the Śāstras were originally taught by such persons who had realised the various ultimate principles. That is why they are called Āgamas. But that is not strictly so, because in cognition by verbal communication there must be a speaker and a listener. As inference and direct perception might be faulty at times, so if there is any error in the Āpta, his communication would be erroneous. Only verbal knowledge, *i.e.* the meanings of uttered words, is not Āgama or transferred cognition. That is Āgama Pramāṇa when an unknown thing is made known with the help of the words used by an Āpta. Abhinava Gupta has called it affectionate transfer of power. According to Plato "No philosophical truth could be communicated in writing at all, it is only by some sort of immediate contact that one soul could kindle the flame in another" (*Burnet*).

(8) As with a fault in the premise, the inference becomes invalid, as defect in the senses produces defect in perception, so verbal communication can also be defective.

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