Bhartrihari's *Vakyapadiya* is also a preference in this regard. Bhartrihari is much accredited for philosophical dealing on communication, especially the word (*Vak*). Dissanayake (1988b) sees "a refreshing relevance" of *Vakyapadiya* "to modern communication studies". He claims, "Indeed, the basic thinking reflected in the *Vakyapadiya* is in perfect consonance with some of the modern conceptualizations in the field of communication" (ibid.). And, the essential communication message of Bhartrihari "has almost a contemporary ring to it and a refreshing relevance to modern communication studies" (ibid.). He further claims, "Indeed, the basic thinking reflected in the *Vakyapadiya* is in perfect consonance with some of the modern conceptualizations in the field of communication" (ibid.

Davis (1988) draws on Panini's *Astadhyayi* for studying the nature of intentional communication from Nyaya-Vaisheshika perspectives. "On the basis of Panini's description of the categories in *Sanskrit* and the way they combine to develop sentences, various theories of meaning arose". He discusses that the scholars of Nyaya-Vaisheshika school of Hindu philosophy worked on the theory "which put importance to the syntactic form of words..." And, he also discusses the nature of communication from the point of view ... (Jain and Matukumalli, 199... 1989, 1990, 1997) has dealt with ... perspective on silence in ... works draw on classical ... to understand the unique ... envisioned in Hinduism. ... consideration, speech and ... ... ictory in H...

The concept of Dharma has also been drawn on for exploring Hindu concept of communication (Saral, 1983). Here, it is analyzed that communication in Hindu philosophical perspective is governed by natural law of Dharma. The basic argument behind this is made by the extension of the Hindu concept of the universe to the systems approach wherein Dharma is the basic principle of the whole universe and is existing eternally. It is argued that since this natural law of Dharma regulates human existence and governs relations of individual beings, communication too is governed by the same law.

The above mentioned works have certainly incorporated insights from Hinduism. But, they do not *primarily* draw on any of the mainstream Vedic Hindu philosophical schools (i.e., Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa and Vedanta). Some of them do refer to some Hindu philosophical school in the text. Whereas Davis (1988) mentions the relevance of Nyaya-Vaisheshika philosophy for studying communication Jayaweera (1988) emphasizes on the need to apply principles derived from Vedanta philosophy to communication theory. And, Sitaram (2004) has claimed that all the six schools of Hindu philosophy outline unique communication theories. However, substantiating the discussion/claim with evidence ... and analysis of classical philosophical texts (i.e., *Sutras, Bhasyas*, etc.) has not been done th...

Mainstream Hindu Philos... Theorizing Communication

Insights from mainstream Hindu schools, particularly that of Vedant... base of the construction of and further discourses on ... of communication ... 07a, 2007b, 2008, 2009, ... c, 2011a, 2011b, 2012b, ... ance, it has been studied how the ... communication, as envisioned in Hindu perspective, inherits notion of attaining 'Mokhsa-

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