TABLE OF CONTENTS

(Page Nos.)

DECLARATION .................................................. ii
CERTIFICATE .................................................. iii
ACKNOWLEDGEMENTS ................................. iv-v
TABLE OF CONTENTS .......................... vi-xii
ABBREVIATIONS .......................................... xiii

CHAPTER – I

Introduction

1.1 Sanskrit and Computer 2 - 11

1.1.0

1.1.1 Sanskrit for Computer

1.1.2 Computer for Sanskrit

1.1.2.1 Technology Development for Indian Languages (TDIL)

1.1.2.2 Sank-Net project

1.1.3 Computer oriented Sanskrit Studies

1.1.3.1 Development of corpora of Sanskrit Text

1.1.3.2 Machine-Aided Translation

1.1.3.3 E-Learning program for Sanskrit

1.1.3.4 Computer-assisted śāstric Teaching

1.1.3.5 Computational analysis of Sanskrit
1.2 About the work

1.2.1 Features
   1.2.1.1 Contents
   1.2.1.2 Search
   1.2.1.3 About the package

1.2.2 Methodology

1.2.3 Conclusion

1.3 Pāṇini’s Grammar

1.3.0

1.3.1 The nature of Pāṇini’s Grammar
1.3.2 Pāṇinian Approach to Linguistic Philosophy

1.4 Development of Semantics in Ancient India

1.4.0

1.4.1 What is semantics?

1.4.2 The study of meaning in India
   1.4.2.1 Vyākaraṇa and semantics
   1.4.2.2 Semantics before Bharṭṛhari

1.4.3 Bharṭṛhari on meaning
   1.4.3.1 Contextual factors determining the meaning
   1.4.3.2 Two aspects of meaning
   1.4.3.3 The indivisibility of sentence meaning
   1.4.3.4 Semantic Role of Pratībhā

1.4.4 Summary
CHAPTER- II

Text with Subject Index

CHAPTER- III

Concept

1. Anumāna and Śabdapramāṇa

1.1 Pramāṇa: A historical overview

1.2 Pratyakṣa, anumāna and śabda:
The three pramāṇas accepted by grammarians

1.3 The efficiency of inference and scriptures

1.3.1 Reason Vs faith

1.3.2 Bhartrhari’s argument in favour of āgama

1.3.2.1 Limitations of pratyakṣa and anumāna

1.3.2.2 Reasoning is closely connected with
the power of the words

1.3.2.3 Āgama: The only source of knowing dharma
and adharma.

1.3.2.4 Practice, invisible force and Insight:
The three special means of acquiring the knowledge:
1.3.2.5 Scripture and popular tradition: The only medium of knowledge for common man.

1.4 Summary

2. **Apabhramśa**  
   2.1 Apabhraṃśa: A Historical Overview  
   2.2 Bhartrhari on Apabhraṃśa  
      2.2.1 Definition of apabhraṃśa  
      2.2.2 Meaning: The principle ground for deciding standard and corrupt form.  
      2.2.3 Difference between standard and corrupt forms  
   2.3 Summary

3. **Apoddhārapadartha**  
   3.1 Apoddhāra: A historical overview  
   3.2 Indivisible sentence- the minimum free unit of language  
   3.3 Padavāda  
   3.4 Vākyavāda  
   3.5 Apoddhāra: The principle of intellectual abstraction  
   3.6 Anvaya and vyatireka: The two ways of intellectual abstraction  
   3.7 Summary

4. **Itikartavyatā and Śabdabhāvanā**  
   4.1 Itikartavyatā: A historical overview  
   4.2 Role of Śabdabhāvanā in human life  
   4.3 Śabdabhāvanā and pratibhā (intuition)  
   4.4 How does the pratibhā work?  
   4.5 Summary
5. Kākaśakti

5.0 104-112

5.1 Time: A historical overview

5.2 Bhartrhari on time
   5.2.1 Time: A creative power of Brahman
   5.2.2 Prohibition and permission: The two powers of time
   5.2.3 Time and action
   5.2.4 Past, present and future: An illusion

5.3 Summary

6. Dhvani

6.1 Dhvani: A historical overview

6.2 Bhartrhari on dhvani
   6.2.1 Nature of dhvani
   6.2.2 Two types of sounds: The primary and the secondary
      6.2.2.1 Primary sound:
      6.2.2.2 Secondary Sound:
   6.2.3 Relation between dhvani and sphaṭa
      6.2.3.1 Sphaṭa can not be divorced from the sound.
      6.2.3.2 Sphaṭa refers to the distinctive perception of Sound
      6.2.3.3 Sphaṭa represents the generic aspect:
   6.2.4 Nāda and dhvani:

6.3 Summary:

7. Śabda

7.1 Śabda: A historical overview

7.2 Bhartrhari on śabda
   7.2.1 Śabda: The ultimate reality
   7.2.2 Eternality of śabda
7.2.3 Sound and meaning: Two aspects of śabda

7.2.4 Two types of words: Mental and audible

7.3 Origin of śabda

7.3.1 The theory of śikṣākāra

7.3.2 Jaina theory

7.3.3 The theory of Grammarians

7.4 Four views on nature of śabda

7.4.1 Word is produced and one (kāryatve ekatvam)

7.4.2 Eternal and one (nityatve ekatvam)

7.4.3 Produced and many (kāryatve nānātvam)

7.4.4 Eternal and many (nityatve nānātvam)

7.5 Greatness of śabda

7.6 Summary

8. Sphoṭa 143-157

8.1 Sphoṭa: A historical overview

8.2 Patañjali on sphoṭa

8.3 Bhatṛhari on sphoṭa

8.3.1 Nature of sphoṭa

8.3.2 Two views regarding the relation of sphoṭa and dhvani

8.3.3 Three views on the relation between sphoṭa and dhvani

8.3.4 Three views on sphoṭa

8.3.5 The process of Communication (vāgvyavahāra)

8.4 Some misconception about Bhatṛhari’s sphoṭa theory.

8.5 Summary
9. Vāk

9.1 Vāk: A historical overview

9.2 Bhartṛhari on Vāk
   9.2.1 Vāk and language
   9.2.2 Levels of speech
   9.2.3 Paśyantī and Pratibhā

9.3 Summary

SUMMARY AND CONCLUSION

BIBLIOGRAPHY