PART A
CHAPTER I

GROWTH OF LITERATURE ON INDOLOGY
1. BACKGROUND

Strong feudalistic tendencies which had their origin in the Gupta age and barbaric invasions in the eleventh century had their inevitable impact on the life and conditions of the people of India. Although invaders like Muhammad Bin Kasim and Mahmood Gasanavi could not, or did not want to establish their sway, their repeated inroads forced the Indians to discard their spiritual heritage and to devote themselves to the protection of their worldly interests. Thus "the Muhammadan invasions put an end to the great age of Hindu philosophy." Although under the Mughal regime the Indians had a sense of security and enjoyed freedom of religious practices, no concrete work was produced in the fields of religion and philosophy. Particularly, during the reign of Akbar all the religions were given due respect, but neither systematic study and scientific investigation of Indian thought was made nor were ancient works pertaining

to the field of Indology published, although evidence is available that Akbar was presented with a printing press by the Dutch.

Thus, the adverse conditions lasting for centuries proved pernicious to Indian thought and literature, drying up the very source of original thinking and at the same time discouraging the systematic study of ancient philosophical systems, religious sects and literary forms. The foreigners, such as the Americans, the Europeans, and others, however, revived the study of Indian thought, giving a fresh fillip to research. This produced literary works in glory. Factors pertaining to the growth of literature on Indology have been stated in brief in the subsequent paragraphs.

2. FACTORS PERTAINING TO THE GROWTH OF LITERATURE

The Europeans, and later on the Americans took up the study of various branches of Indian philosophy and religions which produced published works in abundance. Though the Europeans came to India primarily for commercial exploitation, they evinced a keen interest in Indian thought and culture. However, the Portuguese, the first among the

* The Mughal Emperor of India.

Europeans to come to India, attacked Indian religions severely. An inquiry into their activities will reveal that they "looked upon themselves as crusaders against Islam"¹ and were no less severe on Hinduism.² But the British, the French, the Germans and the Americans played a significant role in the exploration and revival of Indian thought which resulted in the growth of published literature on Indian philosophy and Indian religions.

21. ROLE OF THE BRITISH

Among the British, there had been a group of thinkers and administrators who understood the value of Indian culture and recognised its greatness. Research undertaken and stimulated by such thinkers, including missionaries and administrators, in the field of Indology, led to the immense popularity of the subject's study. They admired the glorious cultural heritage of ancient India and were aware of the fact that the Indian thought was "...distorted and put out of frame by the barbarism of foreign conquests."³ Having realised the magnitude of Indian thought eminent British scholars and Christian missionaries

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2. Ibid., p. 196.
did extensive research. They brought out treatises on Indian literature and inspired others to follow their lines.

211. Role of the British Missionaries and Missions

The British Missionaries came to India mainly to propagate Christianity and to convert the natives into Christians. The East India Company was previously against the propagation of Christianity in India, but afterwards it might have realised that the Christian Church could help in strengthening its foothold in the country. Perhaps this feeling resulted in the insertion of a missionary clause in the Charter Act of 1813.¹ The British government was naturally interested in securing and administering the East India Company's possession.² In compliance with this policy the Company, and later on the Government, felt it essential to provide the Christian Churches with liberal financial aid.

The Christian Church began its work with the downtrodden, gave them status of equality in social and religious spheres, and brought to the untouchable the first recognition of their humanity. It realised the importance of Sanskrit literature and Indian thought for the successful propagation

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¹ Sushil Madhava Fathak, American Missionaries and Hinduism (Delhi, Munshiram Manoharlal, 1967), p. 22.
² H. H. Dodwell, ed., Cambridge History of India, 6 v. (Delhi, S. Chand, n. d.), v. 5, p. 313.
of its religion. Therefore, it began to publish books, pamphlets and other reading materials on Indian thought so as to gain the confidence of the people of India. In order to publish literature on Christianity and Indian thought, the British Christian Churches established their own printing presses. The most celebrated among these is the Serampore Mission Press, established in 1799. Since then, the Serampore Mission has been serving Indology immensely by collecting, translating and publishing ancient Indian manuscripts. The William Carey Historical Library, named in honour of the Mission's linguist-botanist Dr. William Carey, has significant collection of Indological books. The Mission's Seventh Memoire(1820) presents the picture of the library's collection as follows:

"The collection of such works as exists in the popular languages of the country whether in prose or verse, may greatly assist in the work... there is a reason to think that such a collection of works in the popular languages of the country will soon be made as has not yet been found in any one library in India."²

2. Ibid., p. 10.
The earliest available Serampore Mission publications are dated 1801.¹ The Press published works of varied interests including religious treatises (such as, Rāmāyana in Sanskrit and English in 1806); official reports (such as, Monthly Circular Letters, and Periodical Accounts); Juvenile periodicals (such as, Friends of India, and Das-Basaban); public press serials (such as, Samachar Darpan); and documents (such as, Bengali Indian Gazette, and Annals of Indian Administration).²

The above facts abundantly prove that the Mission, through its publications, aroused great interest among the Europeans and the natives towards the wisdom enshrined in the classics of India. This gave birth to several journals mainly devoted to religious subjects. Prominent among such journals were, The Missionary Herald, The Calcutta Herald, and the Calcutta Christian Observer.³ The success of the Serampore Press led to the establishment of other Mission-presses at several cities in India, such as, Allahabad, Banaras, Bombay, Cutteck, Jaipur, Ludhiana, Madras, Mirzapur, Surat etc.⁴ These presses were chiefly responsible

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1. Diehl, p. 10.
2. Ibid., pp. 30-35.
3. Ibid., p. 34.
4. Loc. cit.
for reviving the literary heritage of India by blending
Christian thought into Indian wisdom, and at the same time
stimulated the European scholars and administrators to
advance researches in Indology.

212. Role of the British Scholars and Administrators

The British came to India primarily for trade and not for
establishing empire. They wanted to secure raw material
from the vast and partially unexploited natural resources of
India and then to market their finished goods among the
teeming millions throughout their colonies. However, as
already mentioned, there were a number of scholars who,
influenced by the rich cultural, philosophical and literary
traditions of ancient India, were already interested in
genuine research. They were keenly interested in the
investigation and advancement of glorious Indian thought
and literature. Their interest in the matter is expressed
by the then president of the Asiatic Society in one of his
letters1 addressed to the various learned institutions in

1. Dielh has quoted the letter, contents of which read :
"The ASIATIC SOCIETY and the COLLEGE OF FORT WILLIAM,
being desirous of promoting the knowledge of the
literature of India, and, at the same time, of
disclosing to the Learned in Europe the stores which
lie hid in the Ancient Languages of India, have
accepted a proposal which has been made to them by
the brethren of the Mission at Serampore, of
translating successively the principal works to be
found in Sungskrit sic. Sanskrit Language..."
- p. 103.
Europe. Although a Jesuit priest, namely Thomas Stevens was the first Englishman to publish in India a poem captioned *Krishthana Purana* in 1765, Indian religious-philosophical thought and literature caught the attention of the Englishmen only in the later half of the eighteenth century, when Warren Hastings, the then Governor-General of India stressed upon the need for study and research of Indian literature in a systematic and scientific way. Influenced and inspired by Warren Hastings, Charles Wilkins translated and got published the *Bhaavyat Gita* in English in 1785, and the *Hitopadâsa* in 1787. In 1808 Wilkins published a Sanskrit grammar which was the first work of such type printed in Europe. During the same period (in 1800) Fort William College was established by Lord Wellesely, which is well known for imparting knowledge of Sanskrit language and literature. Sir William Jones, whose interest in Sanskrit was inspired by Charles Wilkins, founded the Asiatic Society of Bengal with an objective to "...inquire into the history, culture, literature, and science of Asia."

4. Loc. cit.
5. Ibid., p. 206.
Through the society's journal, the *Asiatic Research*¹, the society revived the moribund civilization of India. Jones published the English translation of Kalidas's *Abhijñān Śākuntala* in 1789, and Jaideva's *Gītā Govinda* in 1792.² He translated, edited and got published a large number of other Sanskrit works.³ Another scholar, Colebrooke, who is known as "...the founder and the father of true Sanskrit scholarship in England,"⁴ is by no means less important than Wilkins and Jones. Contribution of Horace Hayman Wilson,⁵ who translated in 1813 Kalidas's *Meghadūta*, and the *Vāsudhvartika* in English, and published his famous *Sanskrit Dictionary* also deserves appreciation. The Oxford University duly acknowledged his contribution towards the growth of literature on Indology by offering him the 'Borden Chair of Sanskrit' in the recognition of his valuable services to Indology.

Publication of original works, translations and evangelisation of ancient Sanskrit works and bringing to light a large variety of Sanskrit manuscripts in the eighteenth and

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3. John's literary activities are discussed in detail in Diehl's, and Singhal's books, quoted above.
5. Ibid., p. 208.
nineteenth centuries by British Missionaries, scholars, and administrators attracted and excited a considerable degree of interest of the western world towards the antiquities, literature, customs and manners of the Hindus. These works began to find their way in both Indian and foreign libraries.

22. ROLE OF THE FRENCH AND THE GERMAN SCHOLARS

Many of the French and the Germans, who visited India during seventeenth and later centuries, are well known for their leaning towards Indian literature. The French were impressed by the philosophical thought, religious diversities and literary wealth of India to the extent that apart from studying and translating, they started collecting Sanskrit works for the King's library. As a result of it, right from 1718 onwards many of the French officials, travellers, and missionaries started sending to the King copies of precious Indian works like the \textit{Yadās} and the \textit{Upanisads}. The French scholars explored Indian history, helped in reviving the Indian thought, and translated major works of Sanskrit literature.

2. Loc. cit.
The German scholars too deserve to be mentioned in this context. Like the British and the French, the Germans did not take any interest in Indian politics. Their approach was purely literary and scholarly in character. They might be regarded as selfless and true investigators of Indian literature. It is quite obvious from the fact that the University of Bonn established a Chair of Sanskrit as early as 1818, even prior to the British who established the first Chair of Sanskrit at the Oxford University in 1832.

Augusto Schlegel, who later on graced the Chair of Sanskrit at the University of Bonn, got published in 1808 his famous work captioned *Über die Sprache und Weisheit der India* (i.e. *On the Language and Wisdom of India*). Thereafter the European countries started witnessing works of rich quality on Sanskrit literature, language and Indian thought written and translated by German scholars. Friedrich Max Muller, M. Winternitz, A. A. McDonald, Paul Deussen, Franz Bopp, Rudolph Roth, Otto Bohtlingk, and Walther Schubring are some of the celebrated German scholars who made untiring efforts for the all round development of Indian thought and Sanskrit literature. Germany is still contributing to the growth of

2. Ibid., p. 208.
3. Ibid., p. 217.
literature on Indology immensely which is evident from the fact that at present six German Universities, namely, Bonn, Tubingen, Munich, Göttingen, Marburg and Hamburg have Chair of Sanskrit\(^1\), and almost in every university there is provision for the study of Sanskrit\(^2\).

23. **ROLE OF THE AMERICAN CHRISTIAN MISSIONARIES AND SCHOLARS**

India attracted the Americans as one of the most fertile and favourable lands for the propagation of Christian religion and thought. Christian Missions in America received inspiration from the work done by William Carey at the Serampore Mission in India\(^3\). Carey’s success in India stimulated American Missions to send their representatives to India. As a result, first group of American missionaries cast anchor at Calcutta on June 17, 1812\(^4\), but the adverse attitude of the East India Company made it impossible for them to commence their work in India\(^5\). Their activities began in India in 1813 when the *Chartered Act of 1813*\(^6\)

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2. Ibid., p. 221.
3. Patthak, p. 32.
4. Ibid., p. 36.
5. Ibid., pp. 36-38.
6. Ibid., p. 25.
relaxed the Company’s attitude towards religious missions.

The first group of American Christian missionaries to work in India established its centre at Bombay in February, 1813, and until 1827 it remained the only group of American missionaries in India. However, by 1870 - the significant year around which the *Decimal Classification* of Melvil Dewey was devised in America - a network of Christian missions from America spread over the vast land of India, stretching from Allahabad in the east to Peshawar in the west.

It is a historical fact that the Christian missionaries coming from America, to begin with, were derogatory in their treatment of Hindu religion. Sarma attributes this derogation to their failure to grasp and appreciate the lofty character of Hindu religion. The well known American orientalist Brown also has accepted that the remarks of those missionaries returning from India to America were not much happy. Specifying reasons for the American missionaries'
attitude towards India, he held that they were:

1. Untrained in the study of religion as a science;
2. Uniformed about American or Indian languages;
3. Unappreciative of India's civilization;
4. More inclined to show a superior economic culture of America;
5. Inclined to portray a gigantic picture of India's poverty, lack of education, India's addiction to irrational religious notions (as they believed), after they returned to America;
6. Not intended to know and describe the higher culture of India in America.

Brown's observation on the issue seems to be proper and complete in itself. However, it appears essential to analyze minutely the reasons behind these reasons. Such analysis of the reasons is particularly essential here, for it may be helpful in providing background for the discussion which partially forms the thought content of the second chapter of this thesis.

The above reasons, discussed by Brown, leave behind

1. Brown, pp. 263-64.
2. Second chapter of this thesis is devoted to the necessity for expanding D.C. including analysis of the treatment of Indological subjects in C.C. and D.C. As it is an established fact that D.C., from its very first edition, lacked adequate provision for Indological subjects for which it has always been criticized by many librarians. The present analysis may throw some light on the reasons of inadequacies of D.C. in this regard, and at the same time may justify that such treatment of Indological topics in D.C. is not intentional.
themselves some other questions unanswered, major ones being, (i) why the Americans or the American missionaries remained non-appreciative of Indian civilization; (ii) why they grasped only poverty and backwardness of the Indians; (iii) was only missionaries' thinking about India negative, or was it a common thinking in America; (iv) and, if it was so, what were its reasons. In reply to all these questions it may be said that the Americans were made to form such opinion regarding the land and the people of India. That mentally and sentimentally the Americans were ill informed about India as a part of the British Empire's policy, is now on the record. As a result of the nation's slavery, the Indians did not had any say in international affairs.

1. In this connection the comment and statement of G. L. Mehta, who visited America in 1945 in the capacity of the Deputy Leader of Indian delegates to the International Business Conference in U.S.A., is worth mentioning:

"American public opinion is sympathetic to Indian aspirations but is ill informed about the Indian situation. The mass of people in America although interested about India are unfortunately very badly informed. Information about India is really lacking. Even the circle which is really working for India and the Indian cause consisting of persons like Mrs. Pearl Buck, Mr. Walsh (Pearl Buck's husband), Mr. Louis Fisher, Mr. Lin Yutang, Mr. Norman Thomas... all these people stated that they were having very meagre information about India.... Lacs of rupees, from the Indian treasury, are spent for this purpose, apart from millions of Pounds spent by the British propaganda machine, which seems to confuse and misled American public opinion about the condition and aspiration of India. As is well known, people have been sent from India as well as from England for this purpose."

- The Indian Annual Register, 1945 (Calcutta, The Annual Register Office, 1946), v. 2, pp. 70-71.
it was being conducted through the British foreign office and what the Indians said was of no significance within India itself. Hence, it may conveniently be assumed that attitude of the American missionaries and of the Americans towards India was a reflection of the policies of the then British Empire, which was not in favour of India's cultural relation with other nations.

However, there were American scholars, poets, and orientalists who revealed to their countrymen the essential greatness of Indian thought. Ralph Waldo Emerson, who was a spokesman of Indian philosophy and Hindu religion in America, is notably important in this connection. He, through his lectures and poems, lay bare the soul of Indian thought to the Americans. Walt Whitman, who in his poem Passage to India, depicted a magnificent and sublime picture of Indian heritage, is equally important in this context. Other Americans, who served Indology by writing books on India and thus contributing to the growth of literature on

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2. Pathak, pp. 84-85.
Indology are J. I. Sutherland (author of *India in Bondage*), Whitney, Henry David, W. Norman Brown etc. who caused Indian thought to grow in America. Contribution of Colonel H. S. Clcott and Madame Balavatsky may also not be forgotten: these two founded in 1875 in America the Theosophical Society which later on published a good deal of literature in the field. All these helped in establishing good relationship between the two countries and were instrumental in bringing the people and thought of the two countries closer to each other.

24. ROLE OF THE INDIANS

Before taking a start, it may not be irrelevant to mention here that the British, to some extent, took up the study of Indian thought to strengthen their position in India though, ironically enough, it led to an awakening which ultimately forced them to quit India. For instance, the system of education devised by Macaulay aimed at the mass production of clerks and taught the Indian youth to distrust and disregard their cultural heritage. This is quite clear


from his own views where in he has shown great hatred to Ancient Indian language and literature. His primary aim was to "...form a class of persons, Indian in blood and in colour, but English in tastes and in opinions, and in morals and in intellect." He did gain certain measure of success in his object, however, it (the English education) produced men like Vivekananda and Raja Ram Mohan Roy also who, contrary to the Britishers' designs, resurrected Indian thought and culture by infusing new blood into the dry veins of Indian thought. The education also produced Indians like Jagadish Chandra Bose, Chandra Shekhar Raman and

1. Thomas Babington Macaulay's statement in the Act of the Parliament is as follows:

".... I have read translation of the most celebrated Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongue. I am quite ready to take the oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of good European library was worth the whole native literature of India and Arabia..... It is, I believe not exaggeration to say, that all the historical information which has been collected from all the books written in Sanskrit language is less valuable than what may be found in the most partly abridgements used at preparatory schools in England."


Rabindra Nath Tagore who won laurels adding to the glory of India. It seems that partially against the repressive policies of the British rule and partially being motivated by the Europeans’ efforts to revive Indian thought, many Indian religious leaders, social reformers, Rajas and Sanyatis inspired and patronised the publication of books on Indology with an intention to lift up the decaying Indian civilization and religio-philosophical thought. This played a significant role in reviving century-old cultural stagnation of their country.

Raja Rammohan Roy, who founded Brahma Samaj, is the first Indian who contributed to the importance which books on Indology occupy in libraries of today. Although he was an admirer of English education and education through English language¹, his importance lies in the fact that he tried to bring Christianity and Hinduism closer to each other. He helped² the Serampore Mission in translating the New Testament in Bengali and got published in 1820 the Principles of Jesus, and The Guide to Peace and Happiness.³

2. Farquhar, Modern Religious Movements in India, p. 34.
3. Ibid., p. 32.
This did not have a direct bearing on the growth and spread of Indian thought, however, it made the British to appreciate the interest displayed by an Indian in their country's religion. His direct contribution towards the Indian thought took concrete shape in the form of the 'Vedanta College' which he set up with the assistance of Rev. W. Adam. He got published certain books on Hindu religion also, notably, an abstract of Badrayanan's *Vedant Sutra*, both in Bengali and in English; translation of four of the various *Upanisads*, and a few pamphlets advocating Hindu theism.

The Raja was the first Indian to make his countrymen aware of their cultural heritage. He was well versed in Sanskrit, English, Greek, Latin, Arabic, Persian, and Hebrew languages and was the founder of national journalism in India. He not only contributed to the growth of literature on Indology, but inculcated in the countrymen the pride of their cultural greatness.

After Raja Rammohun Roy, Debendra Nath Tagore, Kesob Chandra Sen and many other leaders propagated Indian thought.

1. Durant, p. 616.
2. Ibid., p. 32.
but they were more inclined towards the Indianisation of Christianity. It was Swami Dayanand - founder of Arya Samaj (1875) - who, after Raja Rammohan Roy, made significant efforts in this direction. He preached teachings of the Vedas in all parts of the country and inspired the Indians to meditate and write upon the ancient Indian Scriptures. Satyaprakāša, Rivadādi Bhāṣya, and Veda Bhāṣya are his famous works.

Previous pages of this chapter contain a brief description of Indians' and foreigners' attempt to revive India's cultural heritage within India. But more significant is the attempt made on the soil of other countries for the purpose of making rest of the world acquainted with Indian religious background. This was achieved for the first time by the great Indian, Swami Vivekanand, who electrified the entire America and Europe and popularised Indian thought in foreign countries. In 1893 he went to America and represented Hinduism in the First Parliament of Religions in Chicago. His success in the Parliament was as immediate and

2. Ibid., p. 629.
absolute..."¹ that the New York Herald acknowledged him to be the greatest figure in the Parliament, and wrote: "After hearing him we feel how foolish is it to send missionaries to this learned country."² He attained the desired objective there, cast a spell on the audience and his unqualified success raised the pedestal of Hinduism in the eyes of the world. From America he went to England and Germany³, dwelt there on the greatness of Hinduism and returned to India in 1897.⁴ He again visited America in 1899, where he strengthened the "Vedanta Society of New York", established Vedanta centres in Los Angeles and San Francisco, formed a 'Shanti Ashrama' in California, spoke in defence of Hinduism in the 'Conference of the History of Religions' where he was invited, and returned to India in 1900.⁵ During his visit to America and Europe he won a number of men and women as his disciples.⁶ His lectures aroused the Europeans' and the Americans' interest in

5. Ibid., p. 130.
6. Farquhar, Modern Religious Movements in India, p. 207.
Indology, particularly in Hindu philosophy and Hindu religion.

Hindu pandits and rulers of India, who wrote and patronised the writing of literary, philosophical, and religious works in Sanskrit language, contributed to the massive growth of literature on Indology. Swamy Vivekanand, in his letter to the Maharaja of Mysore, has mentioned that he could reach Chicago to attend the 'First Parliament of Religions' with the help of the Maharaja.¹ Vishvanath Simha Vaghela, the Maharaja of Rewa, wrote at least fifty works in various branches of Indology, such as philosophy, religion, and poetry.² Raja Varma of Cochin and the scholars in his court such as Sivashankara and several other Rajas tried to revive the Sanskrit language. The king of Kashmir, Raja Ranvir Singh, alone patronised and sponsored more than thirty works on Sanskrit literature and Indian thought.³ It seems necessary to mention here Appayacharya, who analysed and wrote on the Sānkhya, the Yoga, and on the Vedānta schools of Indian philosophy, and Upaniṣad Brahman, who gave a systematic exposition of the one hundred and eight

1. De-Bary has quoted the letter in his book, p. 653.
3. Loc. cit.
3. CONCLUSION

Foregoing pages contain a brief description of the attempts of Indians and the foreigners for the revival of India's cultural heritage within and outside India. This description is too brief and is merely indicative of the revival of Indian thought. However, even this scanty detail is sufficient to highlight the fact that during the period covering the second half of the nineteenth and first half of the twentieth century, Indian thought attracted with force the attention of the indigenous and the foreign scholars. As a result books on Indology started to be published and were brought to light in copiousness. Consequently, libraries started adding plenty of books on Indological subjects on their collection. This ultimately posed a challenge to librarians to classify these books by an universally accepted scheme of classification so that maximum number of readers may find these for their use and study in minimum possible time. The challenge has yet not been met with to the optimum satisfaction of readers and librarians as well. This lays more emphasis on the role of Indian librarians in particular in way of inviting them to

meet this challenge and undertake the assignment. By doing so we, the Indian librarians, shall discharge one of our most important professional duties and at the same time shall partially pay off a debt to the motherland and the Goddess of wisdom - Mother Sarasvati.

Good books, such as those throwing light on religion and philosophy, are like mother. In Indian culture mother is portrayed in diverse forms. When a mother goes dry, her child is reared and fed on a cow's milk, therefore the cow is elevated to the status of mother. However, milk alone is not sufficient for the healthy growth of child's body and mind, so, in addition to it, it is given solid food which mother earth yields. But again, milk and food not only nourish man, they fill him with vanity and ignorance too. Knowledge is antidote to vanity and ignorance. Therefore, Sarasvati - the Goddess of Knowledge is invested with the sublimity of mother. One who is brought up in the happy lap of Sarasvati remains essentially modest, and his soul is illuminated with the light of knowledge. Books are living incarnations of mother Sarasvati, and it is through them that we get knowledge of art, literature, culture, religion, and philosophy of different people of the world. A man who is deficient in knowledge remains ignorant of the loftiness of his culture and gropes about in the world like
a blind man. In ancient times knowledge was imparted through speech and was stored and retained in memory. But today knowledge is garnered in books which are kept in libraries for the use of all lovers of knowledge. All this necessitates a librarian to arrange books in libraries in such a manner that every reader gets his/her books and vice versa in a minimum possible time and without any avoidable inconvenience. A librarian who fails to accomplish this is guilty of the cardinal sin of keeping a child and its mother away from each other.