CHAPTER – VI

PUBLICATION OF SANSKRIT AND INDOLOGICAL LITERATURE

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CHAPTER - VI

PUBLICATION OF SANSKRIT AND INDOLOGICAL LITERATURE

EARLY WRITINGS

Excavations at Harappa and Mohenjodro have convinced us to the existence of the art of writing in India. But the production of books was synchronous with many countries in view of the fact that education during the Vedic and Epic periods was imparted to the pupils through SRUTI (Hearing) and SMRITI (Remembering), thereby obviating the necessity for writing books. The instructions from teachers had to be heard and pondered over by the students.

As a logical corollary to the above system of education the vast amount of Sanskrit literature in ancient India existed solely in oral tradition and was never reduced to writing. The teachers themselves were the living and walking books of book mobiles.

VEDAS

We all know that Veda is the most ancient literature of the world.1 Yaska, a reputed Acharya of the Vedanga period, refers to the three stages in the process of imparting knowledge of the Vedas.2 In the first stages knowledge itself

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2. तत्त्वासचारान्त मेव श्रद्धा | ते अोर्ज्णोद्वेदार्ज्णास्थुर्य विशेषतेन मन्त्रापं मनं लोभुः | उपदेशाच्य क्योऽपि नवत्व्यस्ववेदन्तं शर्मं सन्नामस्वस्य | देव व देवतानन्ति स | सिद्धां 1.20
came in the intuition of some inspired persons who were under the state of penance. Because knowledge itself came in their intuition, so they were called Rsi. So, in the first stage there was no need of any sort of writing. In the second stage, the Rsis imparted the knowledge of Veda in form of mantras through updesa to those persons who themselves did not visualize the knowledge in their intuition. In this stage, too, there was no need of art of writing for learning purposes. In the third stage a difficulty was realised to impart knowledge of veda through oral tradition (Updesa), because the persons of this period were not competent enough to grasp the knowledge of Veda and Vedangas through oral teaching. It was in this stage that manuscript (grantha, puthi) began to be prepared. It was in this stage the MSS of Veda and etc. came into existence. It was a period when RK Yajus and Saman mantras, which were earlier preserved in oral tradition, were collected in form of four Samititas in hand-written shape by Krsna Dvaipayana Vyasa.

With the advent of Buddhism, its religion and the teachings of Buddha were propagated within India and Abroad through the art of writing; and later, the Brahminical literature began to be composed through the agency of writing.

The story of Vyasa and Ganesha, the former asking to the latter to become his scribe (a scribe was a person who wrote copies of things such as letters or documents) to write down the Mahabharta, alludes to preparation of first written Manuscript by Ganesha, Thereafter a tradition developed to regard Ganesha the
presiding deity of art of writing and accordingly, the phrase “श्रीगणेशाय नम्” began to be written on every piece of writing in token of expressing their salutations to Ganesha by all the writers and scribes.¹

**VANDANGA**

With coming into vogue of the four Samhitas, viz. the Rgveda-Samhita, The Yaurveda-Samhita and their imparting by Krsna Dvaipayana Vyasa to his four Sisyas, viz. Paila, Vaishmpayana, Jamini and Samantu, respectively, the Guru-Sisya tradition started for the preservation of the Samhita-Literature. This was the beginning of Sakha Samhitas.

After the composition of the Brahmanas, Aranyakas and the upanisads in different Caranas, a large number of literatures called Vedanga, comprising Siksha, Vyakarana, Nirukta, Chandas, Jyotisa and Kalpa was composed by the Acaryas.² Under the Kalpa-Vedanga four types of literature, viz. Srauta, Grhya, Dharma and Sulba sutras were composed. Besides the Vedangas, a large number of literatures of scientific character was composed under the head upavedas, mainly comprising of Ayurveda, Dhanurveda, Vastu or Silpaveda, and Arthaveda. A huge number of literatures were composed under the name of Mahakavyas, Puranas and upapuranas.

². Chaubey, B.B.; Vedanga literature, Hoshiarpur, KVSP, 2004, p.3
PURANAS

Under the puranas and upapuranas topics like origin and evolution of universe (sarga), dissolution of universe (pratisarga), families of kings and seers (vaṃśa), different epochs of yugas (Manvantra) the heroic deeds of the ancient kings (vamsanucarita), etc. were dealt with another type of literature called Agamas, also known an Tantras, were composed by the Acaryas of different sects, connecting the link of their writings mainly with the Pauranic ‘Trinity’-Brahma, Vishnu and Rudra or Siva and Sakti. These deities were regarded as the originators of these Vidyas and Sastras, and the Acharyas held themselves just as the compilers of texts. Like different recensions of the Vedas, these Agamic tantras developed into many branches and texts were written down highlighting the tenets of the respective schools. With the introduction of Buddhism and Jainism several agamic texts, under the names of Buddha agama and Jaina agama were composes. A vast literature was produced by the Buddhist and Jaina Acaryas.

SMRITIS

As a result of some new developments in the religious life of the people, the Acharyas composed ‘Smrti’ literature under the names of the older Acaryas, such as Manu, Yajnavalkya, Vyasa, Bodhayana, Vadhula, Narada, Prashar etc. A large number of Nabandha literature was composed by the later

1. Chaubey, B.B.; Lectures an Manuscriptology. P.5
2. Ibid, p.5
3. Ibid, p.5
writers based on smritis.¹ The four-gold values of life, viz. Dharma, Artha, Kama and Moksa became the main topics on which a vast literature was produced. Then followed the commentatorial type of literature on the above original writings beginning with the Vedas to the Smrti literature under the names Bhasya, Vivarna etc. A brief note type literature was also composed by many Acharyas on the previous commentaries with the names vrtti, curnika, etc.² Under the patronage of kings, many kavyas were composed with a purely literary taste. India has a very long tradition of such writings. We cannot imagine how many literatures were composed, because we do not now even their names. As a result of such a vast literature, there occurred a proliferation of Manuscripts (Mss) in all parts of the country written not only in Sanskrit but in several regional languages and scripts.³

Veda R.K, Yajur Sama, Atharva

Vedanga Siksa, Vyakarna, Nirukta, Chandas, Jyotisa, Kalpa

Brahmanas, Aranyakas, Upanisads,

Kalpa- Srauta, Grhya, Dharma and Sulba sutras.

Upavedas- Ayurveda, Dhanurveda, Vastuor Silpaveda and Arthaveda

Mahakavyas, Puranas, Upapuranas

Topics i.e. Origin & evolution of Universe, dissolution

¹. Ibid, p.6
². Ibid, p.6
³. Ibid, p.7

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Families of Kings, seers (Vams’a) different epochs of yugas (Manvantara) Heroic deeds of Kings (Vams’anu carita)

Agamas (Tantras)

Trinity-Brahma, Visnu and Rudra or Siva and Sakti.

Buddhism, Jainism

Smrtis-Manu, Yajnavalkya, Vyasa, Bodhayana, Vadhula, Narada, Prashar

Nibandha Literature

Dharma-Artha- Kama and Moksa,

Philosophical Literature- Nyaya, Vaisesic, Samkhya, Yoga, Vedanta, Buddhism, Jainism, Charvaka

Commentaries, Vrtti, Curnika, Vartika

Kosa-Dictionaries, Stotras.

GUPTA DYNASTY

Production of books increased day by day during the Gupta Dynasty which was called the golden age of literary production in ancient India. Some new varieties of writing materials such as Bhurue patre, Birch Bark, Palmya leaves, etc, came into use by this time. Not only Kalidasa but also some other contemporary writers of fame produced a large number of useful books on poetry, drama, fiction and other similar subjects.
HIUEN TSANG

Next during the period of Hiuen Tsang’s travel in India he halted in those places which were famous seats of learning and Libraries and rare books i.e. University of Nalanda (North), Vikramsila and Valabhi (Western India). In the South India, the teachers of Temple Colleges devoted their spare time in writing, editing and also in translating books and varied topics.

SEATS OF LEARNINGS

Evidence of sound financial position for the production of books in ancient India is available from the study of an inscriptions known as the Nalanda copper Plate of Devapala Deva Discovered in 1921 at Nalanda. We know from this inscription an endowment of five villages towards the maintenance of a new monastery was set apart for writing and publishing books for the university Library at Nalanda.

MUGHAL PERIOD

Next During the Mughal period of Indian history, the Mughal role in particular witnessed a thriving book production and preservation in Libraries. Akbar the great Mughal realized that the progressive instruments for a sound system of general education and the libraries. He has translated Ramayana and Mahabharta in addition to producing two monumental works of which one is Aini-Akbari and the other one is called Akabr Namah. In Delhi the remnants of the
library building of Dara sikoh (In Kashmiri Gate) and the dilapidated structure of that (Purana Qila) of Humayan are still visible.

India had thus a hoary and boastful past in regard to the supply of books and other reading materials and their preservation in libraries.

**BRITISH PERIOD**

From the beginning of the 17th century, Sanskrit books began to be translated in European languages. Towards the close of the 18th century, Charles Wilkins and William Jones translated prominent Sanskrit works into English language in 1785 Charles Wilkins published his translation of the ‘Bhagavad Gita’. Nathaniel Brassey Halhed in 1774. Familiarized himself with Sanskrit and prepared of a list of the terms of English words for Sanskrit. A Hindu Pundit initiated him into the study of Bengali and he read Krittibasa’s Ramayan, Kashiram Das’s Mahabharata, and Bhart Chandra’s Kalika Mangal.

Wilkins produced a Devanagri fount (font) for printing of ‘A Grammar of the Sanskrit language’ in 1808.

Mohonprasad Tagore, an Assistant librarian of the Fort William College, compiled ‘Sanskrit Bengali Dictionary’ in 1809.

Sir Graves C. Hovghlon compiled Bengali- Sanskrit Dictionary in English in 1833 contains 40,000 words, running to 2851 pages.
By performing these wonderful tasks, they created in the hearts of the European scholars a profound fascination for the Indian literature. Henry Thomas Colebrook translated outstanding works on Dharmasastra, Philosophy, Grammar, Astrology, Mathematics into English language and thereby he unravelled the magnificent splendors of the Indian literature before the eyes of the Western scholars.

Sanskrit began to be fervently taught in Germany in the 19th century. The imaginative scholars were greatly charmed by the rich heritage of the Sanskrit language. They studied Vedas, Upanishads, Dharmasastras and other literature with a close observation and single minded devotion.

Roth and Maxmuller introduced a new tradition of the publication of Hindu and Buddhistic works.

With the short period of 135 years i.e. 1784-1919, 1500 poets adorned the pantheon of Sanskrit literature.

(H.L. Shukla: Adhunic Sanskrit Sahitya, Allahabad, 1972)

With the beginning to the 19th century they began to think of imparting useful knowledge to the Indian, and set apart a sum of Rs.1 lac for the purpose of aparting English Education in the country.
Introduction of English as the medium of instruction by William Bentick (Governor central for 1828-35) which paved the path for production of a large number of books on all branches of the knowledge.

Sir Charles Wood and its Education Dispatch (1854) finalized the modern system of education in the country and resulted in the establishment of three presidency universities of Bombay, Calcutta and Madras.

Next the Education reform of Hunter Commission appointed by Lord Ripon in 1882 laid down regulations for the increase and improvement of primary and secondary schools in India, the repeal of the Vernacular Press Act and the consequent restoration of the freedom of the press facilitated the publication of books, journals and News papers in regional language throughout the country.

During the period of Lord Curzon (1899-1905) the universities Act and the preservation of Ancient Monuments Acts were passed.

Both the measures have increased the production of Books for imparting education in our Schools, Colleges and Universities and promoted the growth of historical research based on the studies of Archaeological discoveries.

To sum up the entire history of Sanskrit book production under the British rule all the factors, such as the efforts of English Missionary people like David Hare, Carey, Bethune etc., writings of Raja Rammohan Roy, Iswar Chandra Vidyasagar, Bankim Chander Chatterjee, the composer of Vande Matram i.e.
immortal hymen to motherland, Rabindra Nath Tagore etc., powerful utterances of “Bal Lal Pal” that is to say. Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin pal, Gokhale, Ranade, S.N. Banerjee and Mahatma Gandhi etc, teachings and preaching of Brahmananda, Kesab Chandra Sen, Rama Krishna, Vivekananda, Sri Arobindo, Dayananda etc. Activities of Arya Samaj, Rama Krishna Mission and Vivekananda Mission, Theosophical Society under Annie Basant etc, foundations of Asitic Society in Bombay and Calcutta coupled with the research works carried out by a considerable number of Oriental societies in some of the native states (Baroda, Mysore, Hyderabad, Jammu & Kashmir, etc) and other predominant cities of India ushered a new and brilliant era of learning literature throughout the length and breadth of the country.

Max Muller, Monier William, A.B. keith, Grierson of the Indian service, Sir John Marshal of India have their share in the production of books both in quality and quantity. In short the European appreciation of Indian literature, Indian Arts, Indian sculptures, Indian music and Indian History and culture resulted in turning our minds to our rich culture heritage which was hitherto neglected.
The foreigners, such as the Americans, the Europeans and other however, revived the study of Indian thought, giving a fresh fill up to research. This produced literary works in galore.

The British Missionaries came to India mainly to propagate Christianity and to convert the natives (Indians) into Christians and insert a missionary clause in the charter Act of 1813. The British Government was naturally interested securing and administering the East India Company’s possession.

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 realized the importance of Sanskrit literature and Indian thought for the successful propagation 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 Christian Churches established their own printing presses. The most celebrated among those in the Serampore Mission Press, established in 1799.

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1. Pathak, Sushil Madhava, American Missionaries and Hinduism, Delhi, Munshiram Monoharlal, 1967, P. 22
2. Dodwell, H.H. (Ed.); Combridge history of India, 6 Vols., Delhi, S. Chand & Co., V.5th, p.313
Since then, the Serampore Mission Press has been serving Indology immensely by collecting, translating and publishing ancient Indian Manuscripts. The earliest available Serampore Mission Publications are dated 1801. The press published works of varied interests including religious treaties (such as, Ramayana in Sanskrit and English in 1806); official reports (such as, Monthly, circular letters, and Periodical Accounts; Juvenile periodicals, i.e. Samachar Darpan; and documents i.e. Bengali Indian Gazette and Annals of Indian Administration. It all aroused great interest among the European and 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 observer.

The success of the Serampore press led to the establishment of other Mission-Presses at several cities in India, such as, Allahabad, Benares, Bombay, Cuttack, Jaipur, Ludhiana, Madras, Surat Mirzapur, etc.

These presses were chiefly responsible 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 research in Indology.

2. Ibid; p.30-35
3. Ibid; p.34
4. Ibid ; p.34
SANSKRIT COMMISSION-PRODUCTION OF SANSKRIT LITERATURE

On the recommendation of the Sanskrit commission (1964) as well as consequent on the advice of the central Sanskrit Board (Now kendriya Sanskrit Parishad) the Government of India financed and prepared several schemes for production of Sanskrit literature i.e. the list include several out-of-print books, rare Mss., books of reference, viz. dictionaries, concordances, indices, translations into Hindi and other regional languages, translations into Sanskrit from English, French, Hindi, or regional languages, biographies, theses, original commentaries or the like.¹

Some of the important works brought out under this scheme include are:-

1. **Grammar:** Vasu’s translation of Siddhanta Kaumudi Ashtadhyayi, Vyakarana Mahabhashya in three volumes, Marathi translation of Siddhanta Kaumudi edited by Abhyankar, Kashika with Nyasa and Padamanjari commentaries, Kridanta Rupamala Rupamala, Linganushasana Prakarana, etc.

2. **Dictionaries:** Apte’s English-Sanskrit and Sanskrit-English Dictionary², Amarakosha with Amarapadavitti an Amarapadapanjata commentaries, Avyaya, Kosha, Dharam Kosha, Jyotisa Shabda Kosha, Kosha Kalapataru, Paramanandiya Namamala and Sabda Kalpadruma.

¹ Sanskrit in India, by Rashtriya Sanskrit Sansthan, New Delhi, 1972, p.59
² Ibid , p.60
3. **Upanishads**: A concordance to the Principal Upanishads and Bhagvad Gita (By G.A. Jacob) and Atharva Veda Sarvanukramani were also brought out.¹

4. **Rare Manuscripts**: Brihadhshabdaratna, Kosa Kalpadruma, Paryayashabda Ratna, Sanat Kumara Samhita and Shiva Rahasym.

5. **Translations**: A Gujarati translation of Brahma Sutra Shankara Bhasya, a Kannada translation of Ramayana, Malayalam translation of Sankhya Darshana, a Maithili translation of Meghaduta.²

6. **Theses**: Acharya Buddhaghosa aur Unaki Attakathayen, Bhagavata Purana-A linguistic study, Ramayana aur Mahabharata Mein Prakriti, Sanskrit Kavya Mein prakriti, Sanskrit Kavya Mein pashu Paksi, Sanskritakshara Abhyasanam etc.

7. **Translations into Sanskrit**: Satya-Shodhanam (Gandhiji’s Autobiography), Shakespeare Natak Katha Chatuskam and Tolstoy Kathadashar kam from English.

8. **Out-of-print Sanskrit Books**: A list of 186 important out-of-print Sanskrit books was drawn and steps were taken to assign the work of re-publishing them to 18 universities, 18 other voluntary Sanskrit organizations and commercial publishers.³

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1. Ibid., p.62
2. Ibid, p.63
3 Ibid, p.63

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9. **Editing and Publication of Rare Manuscripts:** The Ministry of Education framed a scheme for editing and publication of rare mss. The following institutions got the financial assistance i.e.

i. Visvesvarananda Res. Instt., Hoshiarpur. (3)
ii. Nava Nalanda Mahavihar (50)
iii. L.D. Institute of Indology, Ahmedabad (15)
iv. Vedic Samshodhana Mandal, Poona. (5)
v. Indian Instt. of Astronomical Studies, Delhi (2)
vi. Adyar Library & Res. Centre, Madras (5)
vii. Deccan college, Poona (15)
viii. Ganganath Jha Res. Instt. Allahabad (5)
ix. Shrimanmaddhwaraddhant, Samverdhini Sabha, Bhandarkeri Mutt. (2)

10. **Compilation and Publication of Catalogues:** The skt commission had also noticed that several Mss. lying in different skt libraries in the country should be catalogued.¹

¹. Ibid, p.70

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Some of the Important Skt. org. & Libraries which have brought out catalogues of skt Mss. under the scheme are as following:

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<tr>
<th></th>
<th>Library</th>
<th>Volumes</th>
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<tbody>
<tr>
<td>i</td>
<td>Gujarat Vidya Sabha</td>
<td>2</td>
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<tr>
<td>ii</td>
<td>Akhil Bharatiya skt Parishad, Lucknow</td>
<td>1</td>
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<td>iii</td>
<td>Rajasthan Oriented Res. Instit., Jodhpur</td>
<td>2</td>
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<td>iv</td>
<td>Skt. Academy, Osmania Univ.</td>
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<td>v</td>
<td>Prajna Pathashala Mandal, Vai</td>
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<td>vi</td>
<td>L.D. Instit. of Indology, Ahmedabad</td>
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<tr>
<td>vii</td>
<td>Ganganath Jha Res. Instit. Allahabad</td>
<td>2</td>
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<tr>
<td>viii</td>
<td>Hindi Sahitya Sammelan, Prayag</td>
<td>1</td>
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<tr>
<td>ix</td>
<td>Adyar Lib. &amp; Res. Centre, Madras</td>
<td>2</td>
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<tr>
<td>x</td>
<td>Deccan College, Poona</td>
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<tr>
<td>xi</td>
<td>Asiatic Society, Calcutta</td>
<td>1</td>
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</table>

**PROMINENT SANSKRIT PRESSES / PUBLISHERS**

Publishers of Sanskrit and Indological Studies have contributed much literature. Many states, institutes, Manuscript Libraries publishing houses and universities have produced books as well as critical edition and unpublished manuscripts.

1. Motilal Banaraidas, New Delhi
   - D.K. Print world, N. Delhi
• Khemraj
• Nirmaysagar Press, Bombay
• Nag Publishers. N. Delhi
• Manohar Lal Munshi Das, N. Delhi
• Gita Press, Gorakhpur
• Chowkamba Sanskrit office, Varanasi (UP)
• I G N C A, N. Delhi
• Indian press, Allahabad
• V V R I Press, Hoshiarpur (Pb.)
• V V B I S & I S, Hoshiarpur (Pb.)
• Anandashrama
• Vanivilas Press
• University Departments
• Sanskrit Academies
• Rashtriya Sanskrit Sansthan, Delhi
• Sanskrit Parishads

The manuscript libraries have started Bulletin in which shorter texts are edited.

List of the important series in India, Publishing Sanskrit Texts, studies relating to them or their translations.
Sanskrit literature is vast in extent and varied in content.\textsuperscript{1}

In the context of publishing books of Skts and Indology many publishers, trusts, societies Institutions Universities, Departments and Sansthas i.e. Rashtriya Sanskrit Sansthan, Sanskrit Academies have published Sanskrit book critical editions under the name, of some series i.e.

a. Adyar Library Series, Madras.

b. Anandasrama Samskrta Series, Poona

c. Anargharaghava kavyamala No. 5

d. Baroda Sanskrit Series

Benares Sanskrit Series

Bombay Sanskrit and Prakrit Series

Bibliotheca Indica, Calcutta

Calcutta Oriental Series

ChauKhamba Sanskrit Series, Banaras

Chowkhamba Rajmata Granthamala

-Do- Surabharati -Do-

-Do- Vidya Bhavan Series

-Do- ------------------ Rastrabhasa Series

Gaekwad's oriental series, Baroda

\textsuperscript{1} Banerji, Suresh Chandra ; A companion to Sanskrit literature, Delhi, Motilal Banarasi Dass, 1971.p. 729 ref. At preface p.viii
Haridasa Sanskrit Series, Benares
Jai Krishnadas- Krishnadas Prachyavidya Granthamata
Kavyamala Series, Bombay
Kashi Sanskrit Series
Kashmir Series of Texts and Studies
Madras oriental series
Madras University Sanskrit Series
Oriental Library Publications Sanskrit Series, Univ. of Mysore
Oriental Research Institute Sanskrit Series
Poona oriental Series
Princess of Wales Sarasvati Bhavana Texts & Studies, Benaras
Punjab Sanskrit series
Publications Du Department D' Indologic, Pondichery
Rashtriya Sanskrit Vidya peetha Granthamata
Roma Oriental Series
Sanskrit College series of Texts and studies, Calcutta
Sanskrit Sahitya Parishad series, Calcutta
Sanskrit Academy Series
Sri Vani vilas sastra series, Shiranga
Tantrik Texts, ed. by A. Avalon, Madras (Sir John Woodroffe)
Trivandrum Sanskrit Series
Vizianagaram Sanskrit series (Banaras Sanskrit College, Saraswati-Bhavana, (1880) Series
Singhi Jain Granthmala, Bombay

UNIVERSITY LECTURESHIPS

The Institution of special courses of Lectures in the Universities under an endowment or merely as special Readership or Extension Lectures proved a great stimulus to investigation. Lectures proved a great stimulus to investigations on specific problems and major themes. Many important Sanskrit publications of Indian Universities relate to these lectures.1

Extension Lectures: Besides these conferences and seminars, some of the Indian Universities and Indological institutes organized extension lectures of eminent scholars, Department of Sanskrit, University of (Mumbai). Bombay under the Wilson philological Lectureship Endowment, organized a course of following three lectures of Professor B.B. Chaubey on Feb. 18-20, 1991. Now these lectures have been published under the title: Vedic language from M/s katyayan Vaidik Sahitya Prakashan, Hoshiarpur (Pb.) in 2004.


1. Among such lectures may be mentioned. Wilson philological Lectures (Bombay University), Sir William Meyer Lectures (Madras University ), Tagore Law Lectures (Calcutta University), and Visvabandu Indological Lectures (Punjab University Chandigarh)
Asiatic Society (AS) of Bombay Branch organized Mm. P.V. Kane Memorial lecture (1991) delivered by Prof. S.C. Chakrabarti on ‘works of Asvalayana School.’


VVBIS &IS, Hoshiarpur in collaboration with Sanskrit Department, Chandigarh every year organizes a course of three lectures on Vedic Themes in commemoration of Acharya Vishva Bandhu.

Prof. Rama Rao Pappu delivered three National Annual lectures on:

2. ‘Secularisation of Hindi Polity’ at Pondicherry University on July 26-27, 1999,
3. ‘Secular India’ at A.P. University, Vishakha pattanam on July on 30-31, 1999.


Seminars, Inter-disciplinary studies after the Second World War, we have been having more of the type of discussion called seminar. A seminar is much smaller than a conference and more concentrated, because it has a single theme and a select group of participants. We think that there would be great
improvement both in the quality and in the quantity of our Research work if such seminars are compact and concentrated, study-groups were made a regular feature of the University Departments and Research Institutions.

Another new line of work which we may usefully adopt from America is the interdisciplinary study, where a specific general subject is studied and discussed by scholars belonging to different disciplines from different points of view, such as Language, Religion, sociology, Economics and so on. This is of great help in developing a whole view of a subject. In Sanskrit, there are several subjects which can be tackled like this from the point of view of different sastras. In connection with more general questions also, such as those pertaining to Indian culture, Institutions, phases of thought, etc. such an inter-disciplinary seminar is bound to derive much light from the ideals and ideologies embodied in Sanskrit works.

**Asiatic Society, Bengal:** Preparation of Critical Editions of important Puranas (stating with the Visnudharmattara & the Brhaddharma).

**Orienental Institute, Baroda:** Critical Edition of Valmiki Ramayana, Visnupuarana, Markandaya Purana.

**Orientental Institute, Mysore:** Apastambasutra with the commentary of Sudarshanacharya, pampa's Adipurana, Dr. R. Sharma Sastri's discovery & publications of the Arthasastra of kautilya.
Oriented Res. Instt., Sri Venkateswara University, Tirupati: A Seminar on 'Andhra's contribution to Indian Culture was held in 1972,

Stri Kosa: An Encyclopaedic Dictionary on Ancient women in Sanskrit, Vedic texts comprising the Samhitas, Brahmanas, Aranyakas and Upanisads, the Kalpa works comprising the Srauta and Grhya sutras, vedantabhasyodaharanakosa in Sanskrit,


The most outstanding contribution of the Calcutta Sanskrit College includes Paipalada-samihita in two parts and the Chandogya Brahmana with the commentary of Gunavisnu by Prof. Durgamohan Bhattacharya, the studies on the Puranas and on the Upapuranas by Q.R.C, Hazra, the Jottings on Metrics by Prof. S.P. Bhatta Charyya, Reconstruction of the Abhijnanasas Kuntalam by Dr. D.K. Kanjilal and the samiskrtadigvijaya by Prof. Suniti Kumar Chatterjee. (Ibid. p. 27)

Critical edition of Mahabharata in 19 volumes, Harivanis'a Purana, Pratike-Index in 6 volumes, A Comprehensive critical Dictionary of, Prakrit languages and the 'Epilogue' are some of the Import works produced by BORI, Pune. (Ibid p. 35)

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1. Indological studies and research in India, Calcutta, RMIC, 1992, p.17
2. Ibid, p.27
3. Ibid, p.35
Among the important Projects taken by Oriental Research Institute, Sri Venketeshar Universal Tirupati is:

**Stri Kosa**: An Encyclopaedic Dictionary on Ancient Women in Sanskrit.

Vedanta bhasyodaharan a Kosa in Sanskrit, Srivenkatesasahitilahari in Sanskrit Telgu, Puranakosa in Telugu, Venkatesvara Temples - A study (English), and Bibliography on the Bhagavadgita in English comprising a comprehensive and annotated documentation list in the form of abibliography covering different texts, commentaries, translations, studies, articles, etc. on the Bhagavadgita (Ibid. p.p-51).¹

Some of ongoing Research Projects of KSR1, Mylapore are: Weather Science in Ancient India, by Dr. A.S. Ramanathan, study of Sannyasa Upanisads by Mr. Alyette Degraces, Eclipses in Hindu life and thought : A Rationalistic Analysis by Dr. S. Jayasree, Tata Project taken by Dr. Robert E. Brown, U.S.A. The scholar with Dr. Janaki as Research Adviser manuscripts on the subject in different parts of India were located and listed, nearly 400mss available at research institutes in different parts of the country and also in personal libraries of oriental scholars have been microfilmed and added to the Institutes research library (Ibid.p.60).²

¹, ²: Ibid, p.51, Ibid, p.60
Some of the critical editions of the Vedic texts with commentaries by VVBIS &IS, Hoshiarpur are:

Ksudra kalpasutra with the comm. of Srinivasa, by prof. B.R. Sharma, BhasiKasutra of Katyayana with the comm. of Mahasvamin and Ananta Bhatta, by prof. B.B. Chaubey,

➢ Asvalyana- Srautasutra in 3 volumes with comm. of Devatrata by the band of scholars of the Research section under the chief Editorship of prof.B.B.Chaubey.

Siksas of the Rg-Veda, Yajur- Veda, Sama- Veda and Atharva-Veda in five volumes.

➢ Apastamba- Sulvasutra, with the comms. of Kaparadisvamin, Sundararaja, Gopalayajvan, along with Hindi comm. by Dr. Damodar Jha.

Srivenkates a sahiti lahariin Sanskrit, Purana kosa in Telugu.

Kuppuswami S R I, Chennai: Weather Science in Ancient India by Dr. A.S. Ramanathan, Eclipses in Hindu life and thought by Dr. S. Jayasree. Saiva Agama kosa, Cri. Ed. of Kriyakrama Dyotika of Aghore Sivacarya with comm. Prabha of Nirmalamani, Kalanldhi, Kalakosa project of IGNCA, New Delhi. Comprehensive study of texts on Tala system of Indian Music, seminars i.e. Scientific Heritage of India, History of Bangalore, Festival on the Mahabharata were held here.
VVBIS & IS, Hoshiarpur (Pb.): Preparation of a Dictionary of Vedic Interpretation, linguistic studies of the Dialects of North-Western region.

SSP, Chennai: Tattvacintamani with the Mayukha Commentary, Vaidika Samisodhana mandala, Pune Kanka Samhita, Taittiriya Samnita, Srautakosa.


Rajasthan Vaidik Tattva: Shodha Samsthanja jaipur; Pt. Motilal Shastri wrote very exhaustive comms. on Satapatha Brahmana, and the Upanisads called Vijnana-bhasya running into about 80,000 pages. It organizes Pt. Motilal shastri Smrti-Samaroha on Sept. 18-20 every year, in which papers are presented by to scholars on Veda-Vijnana.

SANSKRIT AKADEMIES

Many states have instituted Sanskrit academies with a view to promote skt learning in this respective area. Some of these Akademies, besides providing Publication grants and honorarium to Vedic scholars, have themselves undertaken some projects.

1. Uttar Pradesh Sanskrit Akademy, Lucknow which has undertaken a big project of compiling and publishing an exhaustive history of Skt litt in 18 vols.
Sahitya Akademy, N-Delhi, has launched a project, namely, Anthology of Ancient Indian literature.

IRIs have organized various seminars:-

1. RSS with Sahitya Academy organized a four day National Seminar on Veda and Jyotish' on Dec. 21-24-1990, in Delhi


4. ‘Future of Indological Researches in India’ on Jan, 4-5, 1991 by RMRI, Kolkatta.


- Compilation of ‘A Glossary of 27 North-Western Himalayan Dialects’.
- Dictionary of Pratisa khya Terminologies
- G.A. Grierson’s Linguistic Survey of India - A Summary. Compiled by Dr. Siddheshwar Verma in 3 parts (1972-76). (Ibid. 96)

Some of the important projects by SSP, Kolkata are:

- Tattvacintamani with the comm. of Mayukha was taken by Dr. Gaurinath Sastri. (Ibid. p.102)

PAPERS:

Many Sanskrit Indological writings scientifically designed in distinguished Research Journals, of our nation, In addition to this very rich contributions made by different scholars in various conferences and workshops conducted in this country are noteworthy. In these number of outstanding Research papers were presented in stalwarts of our country. If we look into the frame work of all these scholarly writings we can have a comprehensive picture of the development of periodical literature in this country.

CONFERENCES:

Among all the conferences conducted by various organizations of our nation the following played a pivotal role in the development of Indological writings in modern Sanskrit.

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1. Indological Studies & Research in India, Calcutta, RMIC, 1992, p.96
2. Ibid. p.102
1. World Sanskrit Conference

2. All India Oriental Conference, Poona.


4. All India Sanskrit Conference, Jaipur, etc.

1. All India Oriental Conference, Pune has conducted 45 conferences in India.


3. Rashtriya Veda Vidya Pratishthan organized four regional Vedic Conferences at Shimla (H.P), Hyderabad (A.P), Manipur (U.P) and Puri (Orrissa).

4. A Conference-cum workshop on Vedic Mathematics was also held at by the Pratishthana in collaboration with Abhinava Vidya Bharat Trust at Bangalore.

5. Maharashi Sandipani Rashtriya Veda Vidya Pratishthana, Ujjain.

For the preservation of Vedic oral Tradition, it has undertaken a project of Tape-Recording and filming of the Vedic recitation of eminent Vedapathis in the country. It has 761 tape-recordings in its Library. A project of compiling a Dictionary of Vedic Terminology related to (1) Concept words, (ii) Yajna and rituals, (3) Vedic literature, (4) Vedangas

In the above mentioned conferences, the Panditaparisad-s and Sanskrit sections traditional scholars have also presented valuable papers in Sanskrit.
SEMINARS:

In order to enlighten the staff, students and specialists concerned in particular fields of knowledge many Academies and universities have organized a number of seminars in this country, where, of all the subjects of Sanskrit language and literature are discussed. We can see some important papers presented and discussed in these seminars. Similarly we find invaluable contributions made by distinguished scholars in various proceedings of the seminar held in our nation.

Felicitation Volumes: To felicitate teachers or scholars is an Indian legacy. In this direction Indian scholars are torch bearer to the rest of the world. Time to time there were many distinguished teachers and Indologists who were felicitated by their students. To mark the occasion they were presented with suitable felicitation volumes. This is also one of the sources of Indological writings in this country. Indeed there are hundreds of felicitation volumes available. But I beg pardon of the august body for mentioning only a few here for want of time:

1. Ganganath Jha Commemoration Volume
2. J.N. Benarjee Felicitation Volume
3. Prof. Anant Sadasiv Altekar Commemoration Volume
4. Dr. Mirasi Felicitation Volume
5. Gopinath Kavirat Felicitation

1. Mallinathamanisa: A Seminar organized in 1979 by Prof. P.G. Layle, H.O.D. Skt Deptt. University of Hyderabad, in which nine papers written in Sanskrit were discussed.

➢ Science and Human Progress: Prof. D.D. Kosambi Felicitation Volume.

➢ Sanskrit and Indological Studies: Prof. V. Raghavan Felicitation

➢ Ludwik Sternbach Felicitation Volume

➢ A Corpus of Indian Studies: Prof. Gowrinath Sastri Felicitation Volume

➢ Krsnavallabhacarya Maharaj Abhinandana Grantha

➢ Surabhi: Prof. E.R. Sreekkrishna Sarma Felicitation Volume

➢ B.R. Sarma Felicitation Volume

JOURNALS:

India is very proud of having journals of Research. The outstanding Res. Instts. Periodically published these journals,

Though we have a numbers of Research Journals and Monthlies; etc.

TRANSLATIONS:

Translated Literature in Sanskrit

A remarkable trend in Sanskrit literature is a long tradition of translating important works from other languages into Sanskrit. Poets of 18th and 19th Century translated into Vraja Bhasa the classical of Amruk, Bhartrihari etc., the Sanskrit poets of later days made effective and successful attempts of translating works of Persian, Hindi and other languages into Sanskrit.
Giridhara Sharma "Navaratna" of Jhalawar has translated and published some Rubais of Omar Khayyam into Sanskrit verses.¹ Mathura Nath Bhatta (Jaipur) translated Dohas of the classical Vraj bhasa poet Bihari’s “Satasay” and also Gathas of Gatha Saptasati in the same metre into Sanskrit.²

Bhagawan Dutt Sastri ‘Rakesh’ has translated Jaya Shankar Prasad's Hindi classic Kamayani epic in Sanskrit Verses.³

Dhamendra Nath Acharya has translated and published Persian work “Guliston” of Sheikh Sadi in Sanskrit verses and prose styled as “Pushpa Loka” and Guru Govinda Singh's “Zafarnama” from Persian into sanskrit styled as “Vijaya patram”.⁴

Kalanath Shastri has translated Ghazals of Galib in same metre in Sanskrit.⁵

Vishveshvar Nath Reu (20th cen) has done a commendable work by writing Hindu Law in Sanskrit verses styled as “Arya Vidhanam”.⁶

Dr. Shiv Kumar Shukla has translated "Ramacaritamansa" of Tulsidas into Sanskrit.⁷

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2. Ibid, p.122.
5. Ibid ; p.122.
6. Ibid ; p.122.
7. Ibid ; p.122.
Prof. R. Srihari translated Telugu poem “Prapancapadulu” written by jnanapith an Awardee and Padmabhusan Prof. C. Narayana Reddy, into Sanskrit by name “Prapancapadi”.¹

Prof. R. Srihari also translated another Telegu poem ‘Phiradousi’ written by Padmabhusan Gurram Joshua into Sanskrit and Published.²

In 1990 the complete Autobiography of Pt. Jawaharlal Nehru was translated in about ten thousand Sanskrit verses by Sri Amircandra Sastri (Delhi) and printed by Dr. Mandana Misra (Delhi).³ (It is yet to be published)

Sanskrit verses of the holy Quran is prepared by Dr. Satyadeva Verma (Yamuna nagar, Hariyana). It is published in 1988-89.⁴

Nalini Sadhale Paradkar (Pune) has translated Tulasi Ramayan into Sanskrit verses.⁵

Pandit Motilal Puskar of Srinagar translate Iqbal's urdu verses into Sanskrit.⁶

Dr. M.B. Paraddi has rendered kabir's sayings in Sanskrit, and brought him the Sahitya Akademi award for translation recently 'Kabirasatakam, Hubli, 1988.⁷

1. Ibid; p.247.
2. Ibid; p.247.
3. Raghunathacharya, S.B. (Ed); Modern Sanskrit Literature tradition & innovations, N.Delhi, Sahitya Academy, 2002, p.79.
4. ———— Ibid ; p.79
5. ———— Ibid; p.306.
Sri H.V. Nagaraja Rao has translated Prem Chand's five short stories in Sanskrit prose.¹

CONCLUSION

A noteworthy contribution during the last century is the Sanskrit translations of major and minor works in the different parts of India and all over the world. The Sanskrit Pratibha allotted a separate section for such translations. The Sahitya Akademi is also honouring the translators every year.

It is now noteworthy that the modern Sanskrit is enriched by such renderings. Again by rendering these varied literatures in the common language of Sanskrit, it has not only to be made possible to promote mutual understanding but also to bring unity in the country.²

In 1877 Shail Diksit (1809-1877) has translated Shakespeare's 'Comedy of Errors' into Sanskrit styled as "Brantivilasam".³

Similarly Parvastu R. krisnamachary a (1869-1924) has translated two dramas of Shakespear i.e.

1. As you like it into Sanskrit 'यथामिनतम्'
2. A Midsummer Nights' Dream into Sanskrit 'Vasanticsvapan' in 1894.⁴

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¹. -------- Ibid ; p.309.
³. Shukal Heeralal ; Sanskrit ka Samajsastra, Delhi, Bhartiya Vidya Prakashan, 1989, p.252 (Hindi).
⁴. Ibid. p.252.
There are so many works, which has been translated into Sanskrit by eminent scholars and serving in enriching skt litt. i.e.

Auroboindo's Savtri (Eng), Galibaakavyan (Eng), Kambaramayana, Shankespeare's Hamlet, Tagore's Gitanjalih (Bengali), Tailanga's Sinduvadavrttam (tr. of 'Aliphalaila'), Talastayakathasaptakam, Tulsi's Kavitavali, etc. There are some prominent works translated into Sanskrit.
SAHITYA AKADEMI AWARDS

BOOKS AND WRITERS 1955-2003

The SA has a programme for translating Award-winning books and the titles given above are only a representative selection.

SA, or the national Academy of letters was set up by the the Government of India on 12th March 1954 as “a national organisation to work actively for the development of Indian letter and set high literary standards, so foster and co-ordinate literary activities in all the Indian languages and to promote through them all the cultural unity of the country.” Though set up by the government, the Akademi function as an antonomous organisation,

Since its inception, one of the activities of the Sahitya Akademi has been to award annual prizes for the best works of literature in each of the languages recognized by it. The first awards were given in 1955 to masterpiece of Indian literature in twelve languages; the numbers of languages is now twenty-two.

1956:- M.M.P.V.Kane; History of Dharmasastra vol.4.
SAHITYA ACADEMI

1964:-- Mm. Gopinath Kaviraj; Tantrik Vangmaya Men Shaktadrishti

1966:-- V. Raghavan; Bhoja’s Sringara Prakasa , Madras, Punaravasu, 1963,
xiv +1009; Rs.50/-

1967:-- Ramroop Pathak; Chitrakavya Kautukam, Varanasi, Motilal
Banarsi Dass, 1965,p.37+146,Rs.12/-

1968:-- Satyavrat Sastri ; ShriGurugovindasimhacaritam, Patiala, Guru
Gobinda Singh Foundation Society, 1967, xvi+112p, Rs. 10/-

1970:-- V. Subrahmanya Sastri; Shabdatarangini, Madras, Sanskrit
Education Society, 1969, si+64+216p., Rs.10.00.

1973:-- Madhav Shrihari Aney ; Sritilakayasornavah, Pune, Tilak
Maharashtra Vidhya Peeth, Vol.III, Rs. 120/-

1974:-- Shridhar Bhaskar Varnekar ; Shrishivarajyodayam, Pune,
Sharda Gauran Granthmala, 1972, vi + 300+80pp. , Rs.40/-

1977:-- Shanti Bikshu Shastri ; Buddhavijay kavyam, the auother,
1974, xxiv + 420p. Rs. 25/-
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<th>Title</th>
<th>Author</th>
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<tr>
<td>1979</td>
<td>Keralodayah (Epic)</td>
<td>K.N.Exhuthachan</td>
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<td>1980</td>
<td>Krishtubhagavatam (Epic)</td>
<td>P.C.Devassia</td>
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<td>1981</td>
<td>Kapishayani (Poetry)</td>
<td>Jagannath Pathak</td>
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<td>Visvabhanu (Epic)</td>
<td>R.K. Narayana pillai</td>
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<td>1983</td>
<td>Shri Sambhulingeswar Vijya</td>
<td>Pandharinathacharya</td>
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<td>Campu (Biography. Campu)</td>
<td>Galagali</td>
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<td>1984</td>
<td>Sindhu-Kanya (Historical Novel)</td>
<td>Shrinath S. Hasurkar</td>
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<td>1985</td>
<td>Vindhayavasini Vijaya</td>
<td>Vasant Trimbak Shukla</td>
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<td>Mahakavyam (Epic)</td>
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<td>1986</td>
<td>Sri Radhacarita Mahakavyam (Epic)</td>
<td>Kalika Prsad Shukla</td>
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<td>1987</td>
<td>Avinasi (Novel)</td>
<td>Biswanarayan Shastri</td>
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<td>1988</td>
<td>Ikshugandha (Short stories)</td>
<td>Rajendra Mishra</td>
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<td>1989</td>
<td>Sandhya (Poetry)</td>
<td>Ram Karan Sharma</td>
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<td>1990</td>
<td>Srimat-Pratapa-Ranayanam</td>
<td>Ogeti Parikshit</td>
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<td>Mahakavyam (Epic)</td>
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<td>1991</td>
<td>Svatantryasambhavam (Epic)</td>
<td>Rewa Prasad Dwivedi</td>
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<td>1992</td>
<td>Bhishmacharitam (Epic)</td>
<td>Hari Narayan Dikshit</td>
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<td>1993</td>
<td>Jayantika (Prose Romance)</td>
<td>Jaggu Vakula Bhushana</td>
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<td>1994</td>
<td>Sandhanam (Poetry)</td>
<td>Radhavallabh Tripathi</td>
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<td>1995</td>
<td>Sri. Radha Panchashati (Poetry)</td>
<td>Rasik Vihari Joshi</td>
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<td>1996</td>
<td>Isha (Poetry)</td>
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<td>Triveni (Epic)</td>
<td>Shyam Dev Parashar</td>
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<td>1998</td>
<td>Pratanini (Poetry)</td>
<td>Bachchoolal Awasthi</td>
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<td>1999</td>
<td>Tadeva Gaganam Saivadhara (Poetry)</td>
<td>Shriniwas Rath</td>
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<td>2000</td>
<td>Jagadguru Sri Chandrasekarendra</td>
<td>S. Srinivasa Sarma</td>
</tr>
<tr>
<td>2001</td>
<td>Ko Vai Rasah (Essays)</td>
<td>P. Sri Ramachandrudu</td>
</tr>
<tr>
<td>2002</td>
<td>Harsacarita- Manjari (Poetry)</td>
<td>Kashinath Misra</td>
</tr>
<tr>
<td>2003</td>
<td>Nirjharini (Poetry)</td>
<td>Bhaskaracharya Tripathi</td>
</tr>
</tbody>
</table>

Courtesy: [http://www.sahitya-akademi sahitya akademi](http://www.sahitya-akademi sahitya akademi)
The term bibliographical control has been defined variously. Firstly, bibliographical control is the development and maintenance of a system of adequate recording of all forms of material published and unpublished, printed, audio-visual or otherwise, which add to the sum of human knowledge and information.

Secondly, bibliographical control is defined to mean the mastery over written and published records which is provided by and for the purpose of bibliography. It is synonymous with effective access through bibliographical control of Sanskrit and Indology means effective access through bibliographies to source of Sanskrit and indological literature.

A recent definition of bibliography by Maureen L.P. Patterson, a scholar bibliographer, appear to be very relevant. She says, "a bibliography is the charting or mapping of an intellectual field or area, both by defining its limits and by placement of reference to pertinent books and other written materials with these limits."\(^1\)

On the basis of the definitions given above, bibliographical control is revealed as a series of operations which are intended to create effective lists of the various sources of information.

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Aim and purpose of Bibliography: The basic aim of a bibliography is to assist the user in locating the existence of or identifying a book or any other material which may be of interest to him. A well prepared bibliography provides a definitive coverage of documents over a period of time within specified limits. Thus, it also serves the purpose of retrospective searching of literature. For example-British National Bibliography, Indian National Bibliography, Indian Books in print, etc.

First Attempt: It so happened that in 1950's a request from foreign country for a list of authoritative books on India covering all aspects of Indian life and its culture was received in the National library. A list of books was compiled and given. It was much appreciated and the Department of External Affairs, Govt. of India, was very much pleased and offered to have it printed. It gave a fresh impetus to the efforts of bend our energies to undertake this important and necessary task. Firstly therefore, all the basic material on Indology available in the National Library was indexed bibliographically. So exploratory tours were undertaken in Uttar Pradesh (Banaras, Allahabad, Delhi, Aligarh), Bombay state (Bombay, Baroda, Poona), and in the Madras and Travancore Cochin states (Madras, Mysore, Annamalainagar) for collecting basic material not available in the National Library.

So a scheme was formulated for compiling by sections, a bibliography of basic books and other publications on Indology.
The Libraries in the West have to a great extent resolved this problem or have had it resolved for them by the several learned Institutions which have done this kind of pioneer work of compiling lists of basic material for their respective fields of study. In India we have no such guides to basic books on Indology. It is a great handicap.

The need for bibliographical guides to Indology especially is very great as well as urgent Louis Shores defined bibliography as a list of written, printed or otherwise produced records of civilization. The records may be books, serials, pictures, maps, films, recording museum objects, Manuscripts and any other media of communication.

Bibliography can be of two types:

a) Primary Bibliography

b) Secondary Bibliography

a) **Primary Bibliography:** Primary Bibliography is the original record of material i.e. Incunabula or book rarities Bibliography these include the material available upto the 15th century. These bibliographies are valuable because they include rare material, restricted to that period only. Time is the controlling factor here.
i) **The Catalogue Catalogorum:** This is an alphabetical list of Sanskrit works and authors, 3V. Letipzip, 1891-2003. This was supplemented by Dr. V. Raghavan in 1949 under the title “New Catalogue Catalogorum”.

ii) **Universal Bibliographies:** This is a comprehensive bibliography and not limited by time, place, languages, subject, authors or purpose. i.e. “International Bibliography ofTranslations”. This in an alphabetical list of works under languages. How many books of one language has been translated into other languages and reciprocate. Here under the Sanskrit Language, 967 entries are given comprising 11813-12780 numbers.


iii) **National Bibliographies:** This type of Bibliography includes almost all the books produced in a country. Each entry furnishes bibliographical information such as author, title, imprint, collection and price. Geographical fact is the controlling factors in this case. E.g. Indian National Bibliography, Calcutta, 1958...........

iv) **Trade Bibliographies:** These are lists prepared by the people who are in book trade i.e. publishers, book-sellers, printers etc. This is a record of current material. E.g. Books in print. Comulative book Index, Venkatrama & co. Publications, etc.
b) Secondary Bibliographies:

i) Elective or selective Bibliographies: This type of bibliography lists the “Best Book”, “for a certain type of library, or a reader etc. It may be retrospective or current. This is the best tool for selection of material, current or old. Here the purpose is the controlling factor for the inclusion of material in the list. E.g. Sonnenschein, W.S.; Best Books standard catalogue for Public Libraries

ii) Subject Bibliographies: Subject bibliography is a comprehensive list of material on a given subject. The subject may be a person, a place or a topic. This is very helpful to specialist or a research scholar to know the material available on the subject of his interest. E.g. (i) Bibliography on Kalidasa (ii) Bibliography on Sanskrit language and literature.

iii) Bibliography of Bibliography: There are many types of bibliographies on various subject' fields. They must be well controlled for the benefit of users. This idea - controlling of bibliographies is the back-bone for the production of this type of bibliography. It shows existing bibliographies available on any specific subject or author from the beginning of printing to this day. Some consider this as a Primary bibliography. E.g. Besterman, Theodor; A World bibliography of Bibliographies. 3rd Ed, 4V, 1955.
CONCLUSION

In recent years, a good number of subject bibliographies, retrospective index of periodical literature, abstract journals, documentation lists, trend reports have been published. At the same time, indologists and Sanskrit scholars of our country have prepared very rich and scholarly descriptive catalogues of manuscripts which may be considered as pioneering work in the field.

But, growing demand of bibliographic tool is evident among the researches in Sanskrit and Indological studies. Unfortunately, their supply is still inadequate. Hence, large part of valuable research time is wasted for identification and location of source material. Even after spending considerable amount of time one is not very sure that he or she has collected information comprehensively.

BIBLIOGRAPHICAL CONTROL:

There are some critical works on modern Sanskrit literature among them: Adhunika samskrta nataka, Adhunika Sahity anusilana by Ramaji Upadhyaya, Arvacina samskrta sahitya of Sukla (1971), Adhunika samskrta Sahitya ka itihasa of Pathaka (2000), Samskrta sahitya bisvin satabdi of Radhavallabha (1999), Post independence skt litt. by K.R.Joshi (1999),

Sanskrit writings of independent India / ed by Dr. V.N. Jha (2003), are more valuable works.
Some of the Post-Graduate depts. of skt of various univs. have also organized national and state level seminars, symposias etc. on the subject. Among them Sagar Univ., Raj Jaipur, Jodhpur, Bharatiya, Vidya Bhavan, Mumbai, Nagpur Univ., Sahitya Akademi, Gandhinagar, etc. efforts are notable.

Besides, several Sanskrit periodicals and indological journals played praise worthy role in publishing modern Sanskrit works. Many of these works are claded in several Sanskrit periodicals and indological journals in the serial form but still have not be published in the book form.

Among bibliographical controls mention must be made of

i) Svatantryottara Samskrt sahitya/ ed. by Kusum Pataria in: samskrta vangmaya Kosa/ed by S.B. Varnekara


All these bibliographies are neither comprehensive nor extensive. In most of the cases it lists only the name of the works and their authors. Moreover, all these catalogues lists overall about 2500 titles. As per rough estimate more than 10,000 works composed during the 18th to 20th centuries. At present not a single bibliography exists which provide full bibliographical details of all these works. In
these circumstances there is a pressing need to conduct a census of the modern Sanskrit literature and prepare a comprehensive and extensive an annotated bibliography. This effort may reveal several published and unpublished works and will provide full bibliographical details.

There is also a need to preserve back volumes of Sanskrit periodicals which possess hundreds of Sanskrit works.

There should be a national depository house where all works could be available for scholars, so there should be Depositary Centres.

INTERNET AND SANSKRIT

The emergence of INTERNET as a new medium of not only the scientists and scholarship but also of the society at large during the nineties engendered the birth and fuelled the growth of the field of digital information.

The emergence and growth of the internet and high bandwidth connectivity, combined with low cost processor and memory, have encouraged the creation and use of digital content on a grand scale. The situation today is one of information-driver endeavors spanning broad areas of human activities. The field spans diverse areas including all manner of and new forms of information systems and institutions, new means of, tools and technologies for creating, retrieving, accessing, sharing information.
There are so many types of services relating to Sanskrit language available on the net i.e.


- Sanskrit newspaper “Sudharma Sanskrit Daily” which is the first Sanskrit e-paper is now online at http://sudharma.epapertoday.com

- Sanskrit mantras at http://www.mantra.com/jai

Sanskrit dictionary search

1. Sanskrit documents.org/atul/newdict/main.html


- Theosophical society has started a programme on sanskrit pronunciation.

- Chinmaya Mission, Sanskrit Home study course

- For Basic course- Associate Degrees
  www.vedic-academy.com.sanskrit

- Wikipaedie *encyclopaedia* on Sanskrit language & litt.

- Feed service- it is available on your e-mail ID and by registering name with the Bhavan’s institution with a very small amount, they provide you the latest information on your e-mail ID at
  www.bvbonline.com
• Sanskrit Tutor
  www.concentric.net/insanskrit/tutor/tutor.html
• Sanskrit Academy
  www.sanskrit.org/
• Skt Software catalog
• Skt learning Tools
  ftp://jaguar.cs.utah.edu/private/sanskrit/index.html

Sanskrit has a great future on the net.

E-Books in Sanskrit

E-books are electronic books in Sanskrit are also available on internet i.e. Hindu tales from Sanskrit at

• Gutenberg.org.
  http://ebooks.fynework.com
  http://www.sanskrit-saunskritam.com

Learn Skt. Primary Sanskrit (ebook),
Vyakaranam (eBook), Kavyas (eBook)
Are available at
  www.vedamu.org/sanskritmain.asp

Learn Sanskrit
Sanskrit Documents

Online Sanskrit Dictionary, Sanskrit tutorials, Sanskrit Pronunciation guides, and for softwares for search Sanskrit documents site Sanskrit documents.Org
Sanskrit@cheerful.com.

SANSKRIT JOURNALISM

Though journalism made its beginning in the Moghul period. The modern journalism was started by British Empire. The Introduction of the English regime brought a host of evils in its wake, but its one redeeming and bright feature is the introduction of press and newspapers.

Journalism made an unprecedented contribution to the introduction of new ideas and the development of nationalism and creating a common conception of the collective responsibility.

The rise and development of this Indian journalism was rendered possibly by some English people.

1. Shukla, H.L.; Modern Sanskrit literature, Delhi, New Bharatiya Book corp., 2002, p.76
It flashed upon the mind of William Bolts to start a newspaper in the year 1768, but it was John Hicks who introduced ‘Bengal Gazette’ on 29th January, 1780 and paved the way for the other newspapers of Bengal also derived an inspiration and stimulus from it. The ruler realized the importance of the Newspapers. Consequently ‘Calcutta Gazette’ was started in the year 1784 under the patronage of the Government.

In the year 1813, Hastings was appointed as the Governor general of India. He made some modifications in the Regulation which had greatly curtailed the liberty of the press.

G. Bhattacharya was the first Indian who entered the field of journalism. Prioker hailed him as a ‘pioneer amongst Indian newspaper owners.’

In the year 1818, the Christian missionaries of Sirirampur started the publication of a weekly Bengali समाचार दर्पण Samachar Darpan. This was the first newspaper among the Indian languages. दिग्दर्शन Digdarsan 1818 was a monthly Bengali newspaper. This year also saw the birth of the ‘Friend of India’, Calcutta Journal in 1821 samachar Kaumudi by Raja Ram Mohun Rai was produced also editor of ‘Bengal Herald’. उदयन्द–मात्रंद udanda martand (1820) was the first Hindi

2. Shukla, H.L.; Modern Sanskrit Litt., p.77.
3. Ibid. 77
4. Ibid, p.77
5. Ibid, p.77
newspaper. In 1832, the Royal Asiatic society of Bengal started its journal ‘Asiatic society’. It was the pole star of the coming Sanskrit newspapers.¹

In the seventh decade of the 19th century, the Indian journalism acquired a new life. Various newspapers were published in all the languages of the country. The Sanskrit Journalism also passed through its brithpangs through this period.

The काशीविद्यासुधानिधि published in 1st June 1866 by the Government Sanskrit College. Varanasi was the first monthly journal of the Sanskrit language, followed by विद्योदय published by हृःशीकेश भड्डाचार्य (Lahore) April 1872. सत्यग्राम सामस्रमि published by magazine प्रलक्षम नन्दी (Calcutta) विद्यार्थी (Bandipur, Bihar, 1873), सद्दर्मागुन्तर्भिनी (1875, Agra), कामधेतु (1879), in January 1885, श्रीनिवास दीक्षित published भ्रातविद्या in Sanskrit and Tamil.

In July 1887, the famous प्रनथमाला published from Bombay by गोपाल नारायण was chiefly responsible for bringing into light the ancient poetry, ethical books and Puranas. विज्ञानचिन्तामणि (1884, Kittur, Kerala). In 1888 विद्यामार्तण्ड was published from Ayodhya, संस्कृतचन्द्रिका published in May 1893 deserves special mention. काय्यामुधि (Bangalore) by पदम्राज पण्डित was a purely literary journal. आर्यावर्ततत्त्ववाचिधि (Lucknow), श्री वेद्कर्त्तेखरपत्रिका (1895, Madras), साहित्यविद्वाचिधि

¹. Ibid. p.78.
². श्रीधर नाक्कर वर्मकर : अर्वाचीन संस्कृतसाहित्य (Marathi) p.284
(1899) Mukhvilas press of Pattambi in Kerala, पट्टांभी (Gwalior) in 1899. In sept. 1899, प्रतिवादि भाषकार published शास्त्रमुक्तावली in which only philosophical matter used to be published.¹

‘Sanskrit Journal’ monthly by शेष्या शास्त्री of padukote started from Jan. 1896 under the editorship of वि.वि. कामेश्वराय and र. कृष्णमाचार्य. It contained articles both in Sanskrit and English.

With the publication of मण्डुलाविनी in January 1900, Sanskrit jism gained a new background केरल-ग्रंथ-माला was the first four-monthly journal published in Sanskrit in Jan. 1906 under the editorship of जेमोरिणा of calicut, published from south Malabar.² It used to bring to light the unpublished works of ancient poets of kerala.


Daily Newspapers

- सुधर्म (मैसूर,1970) It is the only Sanskrit Daily Newspaper and now it is also available online.

- दैनिक संस्कृतपत्र (Kerala, 1907), विजय (संस्कृति) (Punyapatna, 1961), 
  नवप्रामाण, (kanpur, 1991), now all these three has been closed.

¹. विज्ञानसंस्थान vol. III, No. 27, Dt. 25-5-1903
². समाचार : सहित : समय : 1 सूचिकार 12, Jan. 1908, editorial.
Weekly- साप्ताहिक

• वैज्ञानिक (Bagalkot, 1953) irregular, पत्रिका (Varanasi, 1953-60), भाषा (Guntur, 1955), नाटिक (Varanasi, 1964-77), निगमित (Baksipur, Gorakhpur, 1952)

Fortnightly- पश्चिमक

भारतवाणी (Poona, 1958), शारदा (Poona, 1959-), हितसाधिका (Hariyana, 1988),
गोरखपुरवर्त (Gorakhpur, 1990), दीर्घार्थ (Delhi, 1994-98), नित्र (Muzapherpur),
बंकिम (Calcutta), तिरुपतिलिंग (Bhavan’s Journal Bombay), Monthly- मासिक पत्रिका–
ब्रह्मविद्या (Kanchi kam kothi peetha Kumbhkonam, 1948)

मासिक पत्रिका

वेदवाणी (Varanasi, 1948), बालसंस्कृतम् (Mumbai, 1949), मनोरमा (Behrampur, 1949),
वैदिकनगर (Kanchi, 1950), संस्कृत–प्रतिमा (New Delhi 1959), संस्कृतसंदेश (Kathmandu, 1953-),
दिव्यसप्तिनि (Simla, 1956-), दिव्य (Belgaon, 1956-), प्रचारित संस्कृत (Calcutta, 1958), अमरवाणी (Varanasi, 1959), दिव्यवाणी (Saket, 1956), गोता (Udipeet, 1960), सरस्वती स्वरम् (Baroda, 1960), गुरुकुलपत्रिका (Gurukul Haridwar, 1960), जयसूत्र संस्कृतम् (Kathmandu, 1960), साहित्यवाणिका (Delhi, 1960), वेदवाणी (Bihar, 1960), गैंवली (Chitoor, 1962), कल्याणी (Jaipur, 1964), मघमली (Rajasthan, 1970), सर्वगत्व (Lakshmanpur, 1976), संस्कृतालंकार (Delhi, 1978), नीर्वाणसुधा (Devvani mandis, Mumbai, 1979), श्रीपरिणाम (Varanasi, 1980), पारिजातम् (Kanpur, 1982), चन्द्रामामा
(Chennai, 1983), लोकसुश्री (Puri, 1987), सत्यानन्दस (Kolkatta, 1987), सम्भाषणसत्यन्देश (Bangalore, 1994), राजानंदकानन्दस (Bihar, 1996), अमृतमाण (Orissa, 1998), आर्यज्योति (New Delhi, 1998),

**Bimonthly** - त्रैमासिकम्

मालवम्यूर (M.P. 1946), भारतीविद्या (Bharatividya, 1950), प्रयंवदा (Puri, 1988), प्रयवाक् (Formerly प्रयंवदा, Puri, 1992), भारतमुद्र (Kerala, 1993), वेदान्तसन्देश (Kanpur), संस्कृतदर्शन (Mujafarpur, 1987).

**Quarterly** - त्रैमासिकम्

विद्यालयपत्रिका (Mathura, 1959), शैवविवर्म-संस्कृतश्रावलि (Tripunithur, 1953), संस्कृत प्रभा (Meerad, 1960), गैयारी (Andhra Pradesh, 1962), सागरकिता (Sagar, 1962), विश्वसंस्कृतम् (Hoshiarpur, 1965), संस्कृत समेलनम् (Bihar, 1964), संगम्नी (Prayag, 1964), संविदा (Mumbai, 1964), गुडजारव (Ahmednager, 1966), हितकारिणी (Jabalpur, 1964), ऋतुमारर्स (Ahmedabad, 1964), मुम्बई (Rajasthan, 1964), कामेश्वरसिंह संस्कृतविद्यालय (Darbhanga, 1964), अमृतलता (Gujarat, 1964), संस्कृतस्त्रोतास्वर्णी (Agra, 1964), संस्कृतसुधा (Jaipur, 1964), सनातन धर्मशास्त्रम् (Kolkatta, 1964), मालविका (Bhopal, 1964), पाटलश्री (Bihar, 1960), स्वरमणगला (Udaipur, 1975), परमार्थशुरा (Varanasi, 1976), अजस्त्र (Lucknow, 1977), अर्यावैन संस्कृतम् (Delhi, 1979), संस्कृत-संस्कृतविनं (Bihar, 1982), इतिहासशास्त्र (Mathura, 1985), लोकसंस्कृतम् (Paducherry, 1985), दुर्गा (M.P., 1986), विश्वविद्या
(Varanasi, 1986), अनादिवाच (N. Delhi, 1988), संस्कृतमञ्जरी (Delhi, 1995), अमृतवाणी (Balesvaram, 1996), सारस्वती-सुभा (Varanasi, 1942), उत्कलोदम (Rourkela)

chalomi-saik-patraka

सारस्वतम् (Patna, 1997),

पाण्डानकम्—Halfyearly

संस्कृतप्रतिमा (N. Delhi, 1959), मांगधम् (Bihar, 1967), अध्ययनमाला (N. Delhi, 1972),
संस्कृत-विद्यालय (Delhi, 1973), भारती (Varanasi, 1976), संस्कृत-विद्यालय (Kurukshetra, 1986), परिशिष्टनम् (Lucknow, 1990), आर्य्कम् (Bihar, 1992), छन्दस्वती (Karnatak, 1997), प्रवचन (Sagar, 1992), शोधग्रंथ (N. Delhi, 1998), प्राच्य ज्योति (Kurukshetra),
भारतीयविद्या (Mumbai)

वार्षिकपत्रिका—Annually

तरङ्गनी (Usmania Univ. 1958), संस्कृतरचन्द (Delhi, 1958), ज्ञानवर्दनी (Lucknow, 1959), सुभाषाती (Varanasi, 1959), मेघा (Raipur, 1961), सुभाषाती (Baroda, 1962), ‘प्रतिमा’ ‘प्राची’ च — (Varanasi, 1951), मनीषा (Delhi, 1975), वैजयनती (Rajasthan, 1976), मेघा (Rajasthan, 1973), ज्ञानज्ञलि (Rajasthan, 1983), श्यामला (Shimla, 1989), जयनती (Jaipur, 1989), आदर्श (Kangri, 1988), लोकप्रञ्ज (Puri, 1990), विमर्श (Lucknow, 1993), अमृतवाणी (Bangalore, 1941). It is published by Sanskrit scholar M. Ramkrishan Bhatt of saint Joseph-Maha Vidyalaya, Bangalore, 1941,
Basic aim of these periodicals is to preserve and to teach Sanskrit language in the society, so a good society could be made.

According to Winternitz “Sanskrit is not a ‘dead language’ even today. There are still at the present day a number of Sanskrit periodicals in India. To this very day poetry is still compose and works written in Sanskrit.

Sanskrit and Indological Studies—Publications Pre-Independence Stage

Nearly a century and a half has elapsed since Colebrooke published his monograph “On the Veda, or Sacred writings of the Hindus “(As. Res. VIII, Calcutta, 1805) and thus inaugurated what may be called the modern period in the history of may be called the modern period in the history of Vedic studies. Credit goes to Eugene- Burnouf; a German scholar applied himself to the study of Sanskrit Literature in quite a systematic manner, who was essentially a pioneer and pathmaker, and his two German pupils, Roth and Max Muller.

The first volume of the Oxford edition of RV was consequently published in 1849 and the sixth and the last in 1874. The work of Interpreting Veda, began by Roth in the Petersburg lexicon, was continued by Max Muller, Weber, Bergaigne, oldenberg, Hillebrandt, Pischel, Geldner and many others. These scholars undertaken to evaluate the work already done in the field of Vedic studies. Windisch’s “Sanskrit philology’ and Renou’s ‘Bibliographie Vedique’ 1931. The later contains 6500 references grasped in a very practical manner, and exhaustive index to all published Vedic texts.¹

The Vedika Samsodhana Mandala, Poona’s RK-Samihita with padapatha based on Sayana bhasya between 1933-41.

Indian Research Institutes, Calcutta also published RV with Skandasvami and Venkatamadhava commentaries, RK – Samihita published in the Trivendum Sanskrit series in 1929.

L. Sarup also prepared RV with the commentaries of Rgarthadipika of Venkatamadhva.

Samveda (SV) published by Calcutta Sanskrit series in 1936.

Dr. RaghuVir of Lahore (now in Pakistan ) has issued in 1932, the Kapisthala Sahitya and (1938) the SV Sahitya of the Jaiminiyas together with its mantra-index.

Dr. Raja has edited the SV (Adyar 1941) with the comm. of Madhava and Bharata svamin.


Vedic Yantralaya, Ajmer has published Vedic Samhitas (1925-28).


Raghu Vira has published pipalad- samhita from Lahore, between 1936-41.

**Brahmanas:**

Caland’s monumental edition of the Satapatha Brahman (SB) from Lahore (1926).


Dr. Raghu Vira has edited JB, (Lahore, 1937).

**Upanisads:** In 1908, Prof. Schrader had published Baskalamantra Up. Which he considered to be the precursor of all Upanishadic Litt. Dr. Belvalkar had published chagaleya, Arseya and Saunka which were tentatively edited and translated by the scholars of Poona in 1925.

Adyar Library has to its credit the publication of a series of several unpublished Ups texts with Brahmyogin comm, vol. (1935-36), Vol.II (1938-40), translation by A. Mahadeva Sastri being published by Ram Krishna Math, Madras,
Advaita-Ashrama, Almora, AV-Ups. Texts published from time to time in the QJMS (Bangalore) and Gita Press, Gorakhpur.

**Vedic Sutras:** In the 20th century considerable activity as regards the publication of the critical edition of the Vedic sutras. Srauta (SS), Grihya (GS), Dharma (DS) and Sulva (SUS), has been evident in several centres in this country like Poona, Mysore, Baroda, Benares and Lahore.

Dr. Buhler’s edition of the Apastamba DS issued in a revised form (Poona, 1932), Mysore (1931). A similar text belonging to the Katyana School is edited with the comm. of Karka and glossary of Mahidhara in the Chowkhamba Sanskrit series (Benaras, 1936).

Manava GS (Baroda, 1926), Prof. Kane (ABORT 1925-26) has attempted to publish the similar text to the DS of Sankha-Likhita text.

Calend, the outstanding scholar has published Pitrmedha-sutras drawn from the Baudh, Hiranya, and Gaut. Schools and of the text of the Baudh, S.S. issued (Calcutta) in three books, with an index and bibliography.

The text of the Vaikh D.S. and Pravarakhanda, together with English translation, was published at Madras 1930.

Dr. Raghu Vira has edited critically the Bharadvaj SS and Varaha SS together with short extracts from the Paddhatis of Gangadhara and Vasistha and has prepared Varaha SS (Lahore).
Mimamsa-Grantha-Prakasaka-Samiti of Poona has planned a series to publish all the Mantras of YV from (Poona, 1938).

Nirukta: Roth published for the first time a critical edition of ‘N’ with intro. and very valuable notes in German at Gottingen (1852).

Satyavrata Samasrami’s edition, issued in four volumes (Bibli. Indica, 1852-91) contains the comm. of Durga Dutt (D) and Devarajayajvan (De).

Venkateshvar Press edition 1912-13 was prepared and published by Sivadatta.


Pratisakhyas and other Vedangas:

RV-Pr which was critically edited with the comm. of Uvvata by Dr. Mangal Deva shastri was issued in 1922, by the Oxford Univ. press.

Text of Taitt- Pr. was critically edited by Pandit Venkatarama Sharma (Madras 1930), together with the bhasya of Mahiseya and a number of appendices, Madras Univ. and pt. Sharma have made future contribution to the study of Vedic phonetics respectively editing and publishing (Madras 1934).

The Vajasaneyi ( VS) Pr. of Katyayana under Chaukhamba Sanskrit series (Benaras 1923) produced
SV-Pr. was edited by Pt. Dravid with the comm. of Ajatastru.

Dr. Suryakanta (Lahore 1939) also brought out SV-Pr. and AV-Pr, which is a unique phonetic grammatical work related to AV.

Ram Gopal Shastri issued AV-Dantyosthavidhi in Lahore 1921 under Arya Samaj.

University of Calcutta published in 1938, M. Ghosh's critical edition of the “Paniniya Siksa”. Dr. Siddeshwar Varma and Ghosh are noteworthy.

Bhagvaddata produced Laksana-treatise in Hindi (Lahore, 1920) Dr. Raja s/o Venkatarya, edited RV-anukramani of Madhavabhatta (Madras 1932)

Dr. Raghu Vira has reconstructed (JRAS, 1932) from one single Mss. the text of the “Chandonukramani” of the Maitrayani-samhita which forms a part of the Varaha Parisistas.

**Commentaries:** Dr. Raja has brought out a new commentary by one Madhava on the first four adhyayas of RV. called "Rgvedavyakhya Madyavakrta " Adyar 1939, and the author of another commentary on RV. called "Rgarthadipika " in one paper (V.A/OC) the scholar Dr. Raja undertakes to determine the chronology of all the known comment at on RV and N. Apart from publication of these commentaries on Vedic texts, several minor problem connected with them have been dealt with by scholar.
Vedic Lexicons: Works of lexico graphical character, such as Indexes, Dictionaries and Concordances form the very basis of modern scientific research. Word-Index to the Taittiriya Samihita, prepared by Parashuram Shastri, was issued by the B.O.R.I., 1930.

Vedic-Kosa of Hansaraja published in Lahore 1926.

V V R I (Lahore) has launched two huge projects of great lexicographical value:

2. Vaidika - Padanukramakosa, ed by the same Veteran Vedist, aims, on other hand at supplying a universal vocabulary - register of about 400 available Vedic and Sub-Vedic texts, the 2nd Vol. of this work which is issued in two parts (Lahore 1935-36).

A concordance of all the sentences occurring in the different Upanisads has been prepared by Mr. G.S. Sadhale in his “Upanisad - Vakya-Mahakosa (Bombay 1940).

Translation Vedas were formerly studied, or rather learnt, mainly as scriptures. The first translation of Vedas into Telugu by K.C. Rau (Bellary, 1913-15), The Hindi tr. of AV by K. Trivedi (Allahabad, 1912-21) Indian Res. Intt. of Calcutta has tr. the Vedas in English.

Durga Prasad (Arya Samaj) has given a literal Eng. Tr. of the Veda (Lahore, 1912-20), also published in Benaras 1926.
**Mahabharata:**


**Bhagavadgita:**

Tadpatrikar brought out, in 1934, Srimad Bhagavadgita, published in the Pratinidhi series no.1, under the patronage of the Raja Sahib of Aundh.

Anandasrama published, in 1939, srimad Bhagavadgita with the comm. of Rajanaka Ramakavi called Sarvatobhadra.

The same text was published by the Univ. of Madras in 1941 ed. by the T.R. Chintamani. Txt. of Bhg. with Bhagavadgitarthaprakasika of Sri Upanisadbrahma was published from Adyar in 1941, ed. by Pundits of Adyar Library.

**Ramayana:**

Raghu Vira of the international Academyof Indian Culture of Lahore has undertaken to ed. a critical txt. of the Ramayana on lines similar to those of the critical edition of the Mhb. Ayodhya Kandda, ed by Ram Labhaya pub. in 1928, Aranya (1935), Kiskindha (1936) and Sundara Kandas (1940) were edited and published by VisvaBandu.
R.Narayanaswami (Adyar, 1933) has also published Valmiki Ramayan, Kuppuswami has also brought out V.Ramayana.

Puranas:

D.R. Bhandarkar, K.P. Jayaswal, H.C. Ray Chaudhury, S.N. Pradhan, V.Rangacharya and others in their treatises on the early history of India refer to the Puranas as affording one of the sources for chronology and history.

V.R. Ramaswami (Madras) has brought out what they call a critical and scientific edition of the Bhagavata Purana in 3 Vols.

Linguistics in India:

R.G. Bhandarkar is the first name we can mention with pride, in regards the study of Indian linguistics, his Wilson Philological lectures on Sanskrit delivered at Univ. of Bombay in 1877 and published in instalments in the "Jl. of the Bom. Br. of the R.A. Society " in its 16th & 17th Volumes (in 1883-85 and 1887-1889) and finally issued as a single work in 1914, gave a very clear expose of the development of the Aryan Speech in India.

Dr. Balakrishna Ghosh's “Linguistic Introduction to Sanskrit (Calcutta 1937) through some light on the evolution of skt. His articles appeared in the Calcutta Jls., ‘Indian Culture’.

Sir Ashutosh Mookerjee, Dr. I.J.S. Taraporewala, Dr. Sukumar sen, Prof. K.C. Chattopadhyaya of univ. of Allahabad, Dr. Manilal Patel of Santiniketan
and BharatiyaVidya Bhavan of Bombay, Dr. S.M. Katre of Deccan college of Post Graduate and Res. instt. C.R. Sankaran's articles on some Indo-European problems deserve to be noted.

The Swadesi movement demanded a loving homage to the mothertongue, and the winning of the Nobel Prize for literature by Rabindranath Tagore in 1913 put heart into us, that our literature had its appeal to the world.

Societies like the Vangiya Sahitya Parishad, the Nagari Pracarini Sabha, Gujarat Vernacular Society, Tamil Sengam, and various private publishing houses, were doing this good work, publishing texts, lexicons and monographs. Prof. Dr. Siddheshwar Varma, one of the most brilliant of Indian linguists of the present day, who has made phonetic survey of research.

Linguistic society of India which was formally started at Lahore in 1928 on the occasion of All-India Oriental Conference held there, with the late Dr. A.C. Woolner, then Vice-Chancellor of the Univ. of the Punjab.

It’s Jl. “Indian Linguistics”.

Indian Philosophy: There are some scholars like Sir Ganganath Jha, MM. Gopinath Kaviraj, Dr. S.N. Dasgupta, Prof. Rhys Davids, B.C. law, D.T. Suzuki. The most important series in which philosophical works have been published are the Pali text society, Simon Hemavitarene Bequest publications, The sacred Books
of the Buddhists and Bibliotheca Buddhica. Some works are published in the Gaekwad Oriental series and Harvard Oriental series.

**Manuscripts (MSS):** In regards of Mss Collection and publishing, it is true that much valuable work is still being done in Madras (Oriental lib.), Poona (BORI), Calcutta (RAS), Benaras (skt. college) directly under the Govt. grants. In addition to above mentioned others are Baroda (Oriental Inst.), Tirupati (Venkateswar Res. Instt.), Rajasthan (Varendra Res. Instt.), Bolpur (Visvabharati), Vangiya Sahitya parishad, skt Sahitya Parishad, Calcutta (Indian Res. Instt.), Comilla (Rammala Granthagar),

Many Res. Insts has published descriptive catalogues of vernacular mss. i.e. Madras Oriental Library, Tanjore Sarastwati Mahal Library, Calcutta (RAS) and Calcutta Univ. Library.

- Aufrecht's catalogus catalogorum in 1903 made it possible for scholars to gather full information about a work.
- New catalogus catalogorum published by Madras University was very authentic publication.
- Prasastisamgraha (Ahmedabad, 1930) is another interesting and valuable publication which contains prasastis collected from 1500 Jain Mss. Belonging to different instts.
• Descriptive catalogue of Saraswati Mahal Library of Tanjore has been compiled and published in 19 volumes (1927-34) under the editorship of Prof. P.P.S. Shastri.

• India Office Library has published catalogue of skt. Mss. under the editorship of Prof. Keith and Thomas.

• Madras Oriental Library has published Descriptive catalogues i.e. 29 volumes (1917 onwards) are made - the editorship of Prof. Kuppuswami Shastri and P.P.S. Shastri.

It is observed that the IRIIs have been publishing some books, monographs, pamphlets, proceedings of the seminars, conferences, symposiums, conventions, and workshops, reprints, rare books, and descriptive catalogues of manuscripts. In the Table No.12. Highest number of books i.e. 1410 has been published by Sahitya Academy (SA) New Delhi, followed by 1408 by Asiatic Society, Mumbai, 1000 by RORI, Jodhpur and VVRI, Hoshiarpur and 20 books by Sanskrit College, Kolkatta, similarly highest 39 number of descriptive cataglogues of Manuscripts published by Khuda Baksh Library (KBOPL), Patna and lowest 01 number has been published by the Kuppuswami Sastri Res. Instt. (KSRI), Chennai and VRSM, Bengal.
<table>
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CONCLUSION

All the Indological Research Institutes IRIs are engaged in publishing work i.e. producing critical editions, releasing journals and periodicals in various languages on different subjects of Indology, organizing various seminars, conferences, conventions, special extension lectures. Very few literature is documented whereas much of the literature does not documented or digitized for the scholars. Some of the institutes could not complete their respective projects due to the lack of financial resources or paucity of man power. Otherwise they have potential to complete the projects.

All that glitters is not gold and the pitfalls of Indological Institutes should not be glossed over. There is compelling need for Indological institutes to combine to restore Sanskrit to its old glory and to retain our finest cultural traditions by scrupulously avoiding institutional lapses.

SUGGESTIONS

1. UGC should come forward for Grant-in-Aid to these IRIs to publish the Books, reports/proceedings of the Seminars etc. for research purposes.

2. Fresh recruitments of young energetic critics and researchers with talent for constructive initiatives should be made.

3. UGC should implement new educational policy for the development of Indological Institutes.
4. Govt. should give subsidies to the Publishers who are engaged in publishing indological (skt.) literature.

5. Sufficient funds should be given to the IRIs for speedy completion of projects.

6. The govt. should provide liberal grants-in-aid to these IRIs.

7. Conduct special training courses time and again to aware the staff the current trends in the field.

8. Govt. should develop some promotional schemes or policy for the staff.

9. Fresh recruitments should be made from time to time

In the foregoing chapter we have noticed that all the IRIs are engaged in publishing work, they are producing critical editions, books, reports of seminars/conferences/conventions/workshops/symposiums etc. and monographs, journals etc. Some institutes/universities are engaged in orientation/refresher courses, special debates and producing literature but could not document all the literature, very few one is published. Some are publishing but very raw paper is used, universities arrange some special lectures, commemoration volumes, it all needs finance, infrastructure and man power development.