CHAPTER-II

INDOLOGY; PAST AND PRESENT

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CHAPTER-II

INDOLOGY; PAST AND PRESENT

INDOLOGY: It’s meaning

The word ‘Indology’ was coined by the Britishers. Indology may be said to have come into being when European scholarship discovered Sanskrit. This is generally believed to have happened in the closing years of the 18th Century, that is round about 1784, the year when the world’s first Asiatic Society was founded at Calcutta.1 There were published about that time, in quick succession, the English translation of several important Sanskrit texts like Bhagavadgita (1785), the Hitopadesa (1787), the Sakuntala (1789), the Ṛtusarṇīhāra (1792) and the Manusmṛti (1794) got published in quick succession through which an exotic civilization of a somewhat mysterious and enigmatic character came to be unveiled before the eager intelligentsia of the west.2

ROLE OF THE BRITISH SCHOLARS AND ADMINISTRATION

The British or English people 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

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1. Dandekar, R.N.; Recent trends in indology, Poona, BORI, 1978, p.1
2. Idid, p.1
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. Though Indology as a branch of learning formally began to take shape by the end of the 18th century yet it is possible to speak of what may be called its pre-history.

Vedic literature, as represented by its Chief works, as practically finished, so that one can assert: the vedic literature apart from its latest excrescences is on the whole pre-Buddhist i.e. it was conclude before 500 B.C.¹

The invasion of Alexander the great in India was held in the year 326 B.C. From the Greeks we know that about 315 B.C. Candragupta, the Sandrakottos of the Greek writers, conducted successfully the revolt against the prefects of Alexander, took possession of the throne and became the founder of the Maurya dynasty in Patliputra (the Palibothra of the Greeks, the present Patna.)²

The fragments which have been preserved of the description of India, written by Megasthenes (Ambassador to the court of Candragupta send by Greek Seleukos). He gives us a picture of the state of Indian culture at that time.³

There are especially three Chinese pilgrims i.e. Fa-hien, who came to India in the year 399 A.D., Hsüan-Tsang, who made great journeys in India from

1 Winternitz, Maurice, History of Indian Literature, tr into English, New Delhi, Oriental Books, 1927 (Rep. 1977), V.I, P.27.
2. Ibid. p.27.
3. Ibid. p.28
630 to 645 A.D, and I-tsing, who sojourned in India from 671 to 695 A.D., whose descriptions of their travels are preserved. These accounts give us many a valuable datum on Indian antiquity and works of literature.¹

Next the Arabian traveller Alberuni, who in the year 1030 A.D. wrote a book on India, which is very important, said of Hindus, “unfortunately the Hindus do not pay much attention to the historical order of things, they are very careless in relating the chronological succession of their kings, and when they are pressed for information and are at a loss, not knowing what to say, they invariably take to tale-telling.”²

Next attempt was made by the European traders, missionaries and scholars of the 16th, the 17th and the early 18th centuries to acquire a certain amount of knowledge about India. Stevens (1549-1619), for instance, was the first European to study in some depth an Indian language, namely, Konkani.³ The Italian Filippo Sassetti, who had lived in Goa between 1581 and 1588, noticed the linguistic similarities between Sanskrit and Italian.⁴ Another, Giacomo Fenicio, who died at Cohn in 1632, wrote a book dealing with Indian tradition as represented in the Puranas, while his compatriot De Nobilli (1577-1656) was the first European to direct his attention to the Buddhist literature and master the

¹. Ibid, p.29
³. Dandekar, R.N.; Recent trends in Indology, Poona, BORI, 1978, p.2
⁴. Ibid, p.2
Sanskrit language, also known as the ‘Brahman Jesuit’, the author of the article ‘India and Comparative Philology’ in the Calcutta Review of 1857.  

Abraham Rogerius, a minister of Dutch reformed Church, collected information regarding Hindu mythology, religious rites, and social customs from two Brāhmaṇas who spoke Portuguese, and, on the basis of that information, published in 1651 a book which constituted perhaps the earliest complete account of South Indian Hinduism. Rogerius is also credited with having introduced Bhartrhari’s Śatakas to the European readers or the world. 

In 1718, Bignon, the librarian of the college Royal (= College de France), purchased a large number of manuscripts. Another Frenchman Father Pon wrote the first grammar of Sanskrit in Latin, also translated the Amarkośa and dispatched to France a large consignment of manuscripts. 

The next period in the history of Indology (roughly 1850-1920) may very well be called its heroic age. Immense and all round progress was made in this branch of learning, during these years, particularly in Germany which had by then assumed the leadership. It was fully realized that India did not need to be treated differently from Greece and Rome. As a result of this, Indology was gradually integrated into the larger humanistic studies in Europe.

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1. Ibid, p.2
2. Ibid, p.2
3. Ibid, p.3
4. Ibid, p.3
This period of the history of Indology saw the introduction and consolidation of the study of the language, literature, history and culture of ancient and medieval India in a large number of universities of Europe and the United States of America.\(^1\)

But it was only the French and, to a certain extent, the British-indologists who, being loyal to their mission, strove to enlighten the educated public on the true aspects of India and her civilization.\(^2\)

Since about 1870, Indian scholars, who had been trained in the newly started universities and who had thereby become acquainted with the methodology and results of western scholarship, began seriously to cultivate indological studies in their own country. And their anxiety to emulate their European colleagues soon paid dividend in the form of an ever-increasing volume of research work.\(^3\)

The Indians had no practical knowledge of proper historiography until, with the spread of English education in the second quarter of the 19\(^{th}\) century, they began to learn, along with many other modern ideas, the value of historical knowledge. Indeed, it was through the writings of the foreigners that they obtained glimpse of the history not only of their own country but also of the whole world.\(^4\)

Verily, long before the Christian era and even thereafter India possessed a highly developed civilization in as much as there was a great book

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1. Ibid, p.4
2. Ibid, p.4
3. Ibid, p.7
4. Ibid, p.8
activity, intellectual ferment and libraries from where knowledge spread out nearly
to all countries of the world. There was no trace whatsoever of any foreign
influence in the language or literature of this land. It presented a home grown
system of education and of libraries for dissemination of knowledge and
conservation of literature and culture of the Vedic people. This is why Lord
Macauley had to say, “Many centuries before Christ, when the people of England
were still wearing raw skins on their painted bodies and roaming widely in forests,
even in the remote antiquity Indians had attained a high degree of civilization.”
Similarly Winternitz said, “If we wish to learn, to understand the beginnings of our
own culture, if we wish to understand the oldest Indo-European culture, we must
go to India, where the oldest literature of an Indo-European people is preserved.”
Oldenberg takes these Vedas as the ‘oldest document of Indian literature and
religion.

Such was the glory of ancient-India—the land of immortal Vedas, the
vedic Gods of Human knowledge, the sublime upnishads, the great Epics of the
Ramayana and the Mahabharta, other great works and the grand university libraries
at Taxila and Nalanda.

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 Europe. Although a Jesuit Priest, namely Thomas Stevens was the first Englishman to publish in India a poem captioned 'Krishthana Purana in 1765,2 Indian religio-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 Bhagvat Gita in English in 1785,3 and the Hitopadesa in 17874.

In 1808 Wilkins published a Sanskrit grammar which was the first work of such type printed in Europe.5 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 (1784) with an objective to “.....inquire into the history, culture, literature

1. Diehl has quoted the letters, 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 learneds in Europe the stores which lie hid in the Ancient language 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) languages.” p. 103.
4. Singhal, v.2., p. 205
5. Singhal (Loc. cit.), p.205
and sciences of Asia\textsuperscript{1}. Through the society’s journal, the Asiatic Research\textsuperscript{2}, the society revived the moribund civilization of India. Jones published the English translation of Kalidas’s Abhijnān Śākuntala in 1789, and Jaideva’s Gītā Govinda in 1792\textsuperscript{3}. He translated, edited and got published a large number of other Sanskrit works\textsuperscript{4}. Another Scholar, Colebrooke, who is known as “……..the founder and the father of true Sanskrit scholarship in England,”\textsuperscript{5} is by no means less important than Wilkins and Jones.

Contribution of Horach Hayman Wilson\textsuperscript{6}, who translated in 1813 Kalidas’s Meghdūta, and Viṣṇupurāṇa in English, and published his famous Sanskrit grammar, 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 evangelization of ancient Sanskrit works and bringing to light a large variety of Sanskrit manuscripts in the eighteenth and 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 manner of the Hindus. These works began to find their way in both Indian and foreign libraries.

\textsuperscript{1} Ibid, p. 206
\textsuperscript{2} Ibid, p. 206
\textsuperscript{3} Farquhan, (Lac. Cit.) at pp. 8
\textsuperscript{4} John’s Literary Activities are discussed in detail in Delhi’s and Singhal’s Books, quoted above.
\textsuperscript{5} Singhal, v. 2, p. 207
\textsuperscript{6} Singhal V.2, p. 208
ROLE OF 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 learning 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 king’s library¹. As a result of it, right from 1718 onwards many of the French officials, travellers, and missionaries started sending to the king copies of Indian works² like the Vedas and the Upanisads. The French scholars explored Indian history, helped in reviving the Indian thought, and translated major works of Sanskrit literature.

ROLE OF GERMAN SCHOLARS

The German scholars too deserve to be mentioned in this contact. 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 1818³, even prior to the British who established the first chair of Sanskrit at the Oxford University in 1832⁴. Augusto Schlegel, who later on graced the chair of Sanskrit at the University of Bonn, got published in 1808 his famous work

¹. Singhal V.2, p. 208
². Ibid. p. 209
³. Ibid. p. 207
⁴. Ibid. p. 208
captioned, “Liberdiesprache and Weishcit der Inder (i.e. on the language and wisdom of India)¹. 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 literature on Indology immensely which is evident from the fact that at present six German Universities, namely, Bonn, Tubingen, Munich, Golliergen, Marburg and Hamburg have chair of Sanskrit² and almost in every university there is provision for the study of Sanskrit.³

The Indologists of the German Democratic Republic proclaim that one of the main purposes of the study of Indian culture is to enrich the culture of their own country⁴.

1. Ibid. p. 217
2. Ibid. p. 221
3. Loc. cit.
ROLE OF 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\(^1\).

The first group of American Christian Missionaries\(^2\) to work in India established its centre at Bombay in February 1813 and until 1827 it remained the only group\(^3\) of American missionaries in India. There were many 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\(^4\). Walt Whitman, who in his poem, "Passage to India\(^5\)", depicted: a magnificent and sublime picture of Indian heritage, is equally important. Other Americans such as J.I. Sutherland (author of India in Bondage)\(^6\), Whitney, Henary Devid, W. Norman Brown etc. who caused Indian thought to grow in America. Contribution of Colonel H.S. Olcot and Madame Balavatsky may not

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2. Pathak, p.88
3. Loc. cit. p. 88
4. Pathak, p.84-85
also to be forgotten: these two founded in 1875 in America the Theosophical Society which later on published a good deal of literature in the field. Similarly on the appearance of Vivekananda at the world’s Parliament of Religions in Chicago in 1893 Western Indology was barely half a century old. The first use of the word ‘Indology’ meaning study of Indian literature, history, philosophy, etc. is to be found in Trubner’s monthly list for October 1888. The first use of the word in the United States was in the Atlantic Monthly for March 1895, about a year and a half after Vivekananda’s first address at the world parliament of religions.  

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ROLE OF INDIAN SCHOLARS

Before taking a start, it may not be irrelevant to mention here that the British Indologists, 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\(^1\) wherein 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\(^2\).”

In the history of the people of India, the importance of the 19\(^{th}\) century which witnessed intellectual, economic and social development of a new order heralding the dawn of the modern outlook need hardly be over emphasized. The 19\(^{th}\) century was the great dividing line and these hundred years changed the face of India for more than did the preceding thousand years. Evidently, the elements of the civilizations of the west, the spirit of rationalism and awakening which burst forth in Europe then began to produce albeit in a restricted way, a noticeable impact upon the minds of the Indians. One of the main causes for the development was the introduction of English education which contributed to the transformation

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of India particularly in the latter half of the 19th century. The first five universities were founded at Calcutta, Bombay, Madras, Allahabad and Lahore.

In the history of education in India, the year 1854 is important, for in that year came out the famous educational dispatch of Charles Wood (Later Lord Halifax) who was then the president of the Board of Control. The first two decades of the 19th century witnessed a sound base for modern scientific teaching as well as research in India. Lord Curzon’s Educational Code and the Universities Act of 1904 heralded the dawn of unitary and centralized system of education.

Moreover, the English Education System 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 Jagdish Chandra Bose, Chandra Shekhar Raman and 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 European’s efforts to revive Indian thought, many Indian religious leaders, social reformers, Rajas and Pandits inspired and patronized the publication of books on Indology with an intention to lift up to the decaying Indian civilization and relgio-philosophical thought. This played a significant role in reviewing century old cultural stagnation of their country.
RAJA RAM MOHAN ROY, who founded Brahmo Samaj, is the first Indian who contributed to the importance which books on Indology occupy in libraries of to-day. Although he was an admirer of English 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 Happiness³. 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 Indian thought took concrete shape in the form of the ‘Vedanta College’ which he set up with the assistance of Rev. W. Adam.⁴ He got published certain books on Hindu religion also, notably, an abstract of Badrayan’s Vedanta Sutra, both in Bengali and in English; translation of four of the various Upanisads; and a few pamphlets advocating Hindu Theism⁵. The Raja was the first Indian to make his countrymen aware of their cultural heritage.

¹. Theodore etc., p. 592
². Farquhas, Modern Movements in India, p.34.
³. Ibid., p. 32
⁴. Durant, p. 616
⁵. Ibid., 32.
He was well versed in Sanskrit, English, Greek, Latin, Arabic, Persian and Hebrew languages\(^1\) and was the founder of national journalism\(^2\) in India. He not only contributed to the growth of literature on Indology, but calculated in the countrymen the pride of the cultural greatness. After Raja Rammohan Roy, Debendra Nath Tagore, Kesab Chandra Sen and many other leaders propagated Indian thought\(^3\), but they were more inclined towards the Indianization of Christianity\(^4\). It was SWAMI DAYANAND founder of Arya Samaj (1875)\(^5\), 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, satyaprakas, Rgvedadi Bhasya, and Veda Bhasya are his famous works\(^6\).

Besides 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 popularized Indian thought in foreign countries. In 1893, he went to America and

\(^1\) Amausy De-Rieneourt, soul of India, New York, Harper, 1961, p.230
\(^2\) Damodaran, K. Indian thought, a critical survey, Bombay, Asia 1967, p.348.
\(^3\) De-Bary, p. 526.
\(^4\) Ibid. p. 628
\(^5\) Ibid. p. 629
\(^6\) Farquhar, Modern Religions, p. 114.
represented Hinduism in the First Parliament of Religion in Chicago. “His success in the Parliament was as immediate and absolute.......” 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.” 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 Germany, “dwelt there on the greatness of Hinduism and returned to India in 1897. 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 Ashramas in California, spoke in defence of Hinduism in the Conference of the History of Religions” where he was invited to deliver a lecture on Hinduism and returned to India in 1900. During his visit to America and Europe he won a number of men and women as his disciples. His lectures aroused the Europeons’ and the Americans’ interest in Indology, particularly in Hindu philosophy, religion, Sanskrit language and literature.

Hindu pundits and rulers of India, who wrote and patronized the writing of literary, philosophical and religious works in Sanskrit language,

1. De-Bary, p.647
6. Farquhar, Modern Religious Movements in India, p. 207
contributed to the massive growth of literature on Indology. Swami 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 Maharaja¹. Visvanath 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 Sivasankara and several others, tried to revive the Sanskrit language. The king of Kashmir, Raja Ranvir Singh alone patronized and sponsored more than thirty works on Sanskrit literature and Indian thought³. It seems necessary to mention here Appayacharya who analysed and wrote on them Sankhya, the Yoga, and on the Vedanta schools of Indian philosophy, and upanisad Brahman, who gave a systematic exposition of the one hundred and eight upanisads⁴.

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, good books on Indology started to

¹ De-Bary has quoted the letter in his book, p. 623
² Mazumdar (Ed.), V.10, pt. 2, p. 165
³ Loc. cit
⁴ Mazumdar (Ed.), V.10, pt. 2, p. 165
be published and were brought to light in copiousness. Consequently, Librarians started adding plenty of books on indological subjects on this collection.

**SOME OTHER IMPORTANT INDIAN INDOLOGISTS**

Some of these Indian scholars have already been mentioned but there were others who were important: Bhagavanlal Inderji, Satyavrata Samasrami, Jibananda Vidyasagar, Mm. Satis Chandra Vidya bhushana, Sudhakara Dwivedi, Ramavatara Sarma, Bhau Daji, Justice Telang, K.B. Pathak, R.S. Pandit, G. Ojha, and V.S. Apte to whom we owe the dictionaries, and above all the versatile and prolific R.G. Bhandarkar.

In the next stage, in the north and the South, two persons combined modern equipment with their profound traditional erudition in the sastras and contributed largely to the preservation and promotion of Sanskrit studies by teaching and publications, Mm. Dr. Ganganatha Jha, who was most prolific, and Mm. S. Kuppuswami Sastri, both of whom are commemorated in the Research Institutes established in their names of the next generation is Mm. Dr. P.V. Kane, Bombay, recently honoured as the first National Professor of Indology, whose ‘History of Dharma Sastra’ is a monumental work of Indian scholarship among Indian Indologists of the generation younger to the above is Dr. Suniti Kumar Chatterji, the most outstanding linguist and versatile scholar of our times; in South Indian linguistics, among Indians who had taken up the lead given by foreign
scholars, may be mentioned Rajaraja Varma, L.V. Ramaswami Iyer, C. Narayana Rao, and R. Narasim hachar. In the filed of Indian history, several scholars of the present century have made notable contributions and of these mention must be made of K.P. Jayaswal, commemorated with an institute in his name at Patna, Sardesai, the reputed Marathi historian, and Sir Jadrinath Sarkar, the authority on Moghul history; P.T. Srinivasa lyengar, S. Krishnaswami Aiyangar and K.A. Nilakanta Sastri strove to keep South India in the map; works produced in South India like elements of Indian Iconography by Gopinatha Rao and Indian Ephemeris (1922) by L.D. Swami K Kannu Pillai became reference works of basic importance to all research scholars; R.C. Majumdar, from the beginning, devoted himself to Greater India. Primary research in Greater India has been done by French and dutch scholars, but in India, the Greater India Society (1934) and the work of the Indian scholars mentioned above, as also of U.N. Ghoshal and Kalidas Nag, kept up interest in this field. In addition to his Indian language Dictionaries Raghu Vira has in his international institute of Culture started a Satapitaka Series in which Dvipantara or Greater Indian and allied Literature is included and he had also recently collected valuable material in his Mongolian expedition of significant discoveries standing to the credit of Indian Indologists, the best example is Shama Sastri's discovery of Kautalya's Arthasastra which effected a great change in our notion of ancient Indian thought. Three outstanding scholars who have expounded
Indian philosophy are Hinyanna, S.N. Das Gupta and Radha Krishnan; apart from his brilliant works, by his eloquence and educational and administrative work also, Radha Krishnan has been a force and inspiration to the whole intellectual and scholarly world in India to-day.

Two features strike one as remarkable in the growth of Indological research in the present age; one is the increasing participation of traditional scholars or pandits, for example, in addition to those already mentioned, Mm. U.V. Swaminatha Iyer and M. Raghava Iyengar in this filed of Tamil; the other is that qualified or reputed modern Indian scientists have come forward to study and evaluate scientifically ancient Indian contributions in the scientific and technical fields; Indologists like P.K. Gode of Poona have contributed numerous papers in this last mentioned field, to which the All-India oriental Conference also devotes a separate section but work such as Dutta and Singh have done on Indian mathematics have a special value which mathematicians like themselves alone could impart to the work.

There is no denying the fact that the interest of the Indians in Indological Studies was stimulated by the writings of the western scholars of the early nineteenth century. Researches of Jones, Wilkins, Colebrooke and others made the educated Indian conscious about their rich literacy and cultural heritage.
The first real Indologist was Raja Ram Mohan Roy, the man who was the ‘first among the moderns.’ Between 1816 and 1819 he translated a number of upanisads into English and also published a few of them in the original. After the Raja’s translational of the upanisads Vedic study became more and more popular in Europe and scholars like Bornouf, Roth, Max muller and other applied themselves wholeheartedly to the study of the most ancient texts of the Hindus.

Radhakanta Dev did an invaluable service to the course of Indological studies by publishing the sabdakalpadruma which was originally printed in Bengali script. European Indologists like Wilson and Brockhans hailed the Sabdakalpadruma as ‘an inexhaustible source of knowledge and wisdom’. All the subsequent Sanskrit dictionaries, written in India and Europe, are indebted to this great work. The great Sanskrit-worterbuch, edited by roth and Bohtlingk (1852-75) and the vacaspathyam of Taranath Tarkvachaspati borrow freely from this work. Prof. Vaman Shivram Apte’s Sanskrit-English Dictionary (1890) freely acknowledges his debt to Tarkavachaspati’s work. So also is the case with M. Monier-Williams’ Sanskrit-English Dictionary.

Dr. Bhau Daji was the earliest Indian epigraphist and numismatist, he wrote papers on ancient Sanskrit and Jaina literature. He wrote as many as 17 papers for the Jl. Of Bombay Branch of Royal Asiatic Society (J BBRAS). A pupil of Dr. Bhau Daji was Pandit Bhagwan lal Indraj. He wrote 28 papers, which were
published in JBBRAS (Jl. Of Bombay Branch of royal Asiatic Society), Indian Antiquary, Bombay Gazetteer and Cunningham’s Archaeological Reports. A number of early and later Brahmi letters were first correctly read and recognised by him. He was the first scholar to discover the existence of the Traikutaka dynasty in western India. Some of the Jaina inscriptions of Mathura were, for the first time, edited by him.

The third great Indologist from western India was Kashinath Trambyak Telang, famous for his translation of the Bhagavadgita. Mudraraksasa (1893). Also translated the Gita for the sacred Books of the East series (Vol. VIII) in 1882 also edited a number of inscriptions in the pages of Indian Antiquary and JBBRAS.

The first Bengali Indologist, trained in the European tradition, was Rajendra Lal Mitra, who for nearly 50 years was associated with the Asiatic Society, Calcutta. For the Journal of the society he contributed a large number of papers some of which were included in his work entitled Indo-Aryans published in 1883. His monumental work ‘Antiquities of Orissa’ published in 1875. Also edited a number of Vedic, Puranic and Buddhist texts i.e. Taittiriya (1855-70), Gopatha (1872) Brahmanas, Lalitavistara (1877), Agni Purana (1878). He had a thorough knowledge of Sanskrit, Persian, Urdu, Hindi and English.
Ramkrishna Gopal Bhandarkar surpassing all his predecessors and contemporaries by his learning and industry, who became almost a legendary figure in his own life-time. Published many works i.e. Bhavabutis Maltimadhava for Bomaby Sanskrit series in 1876, Reports (1882-91) on the search for Sanskrit Manuscripts, Wilson Philological Lectures, delivered in 1877, Early History of Deccan (1884), Mahabhasya with Pusyamitra Suṅga, Vaisnavism, Saivism and Minor Religious Systems included in the ‘Grundriss der Indo-arischen Philolagie’, and published in 1913. His collected works are now available in 4 volumes published by the Bhandarkar Oriental Research Institute, Poona.

Shankar Pandurag Pandit (nineteenth century) edited many Sanskrit texts i.e. Raghuvamsa (1869-74), Gaudavaho (1888), Atharvaveda (1895-08). A few other important Sanskrit works, including some plays of Kalidasa were also edited by this remarkable Kashmirian Scholar.

Two other Sanskrit Scholars of the last quarter of the nineteenth century, who are well known for their excellent editions of Sanskrit works, were Durga Prasad’s edition of the Rajatarangini was published in 1892 by the Nirnaya Sagar press, Bombay. These two scholars also jointly edited a good number of well-known Sanskrit Texts like the Balabharata (1887), Karpuramanjari (1887), Haravijaya (1890) etc. Parab Singly edited such important texts as the Ratnavali (1895), Kadambari (1896), Pancatantra (1897) etc.
In Bengal Jivananda Vidyasagar edited a very large number of useful Sanskrit texts like Caraka (1896), Suśruta Saṁhitas (1889) and Dharma Sastra Sangraha (1876).

Bengali novelist Bankimchandra Chattopadhyay’s Kṛśnacarita (1886-92) and Bhagavadgītā (1886-08) are his popular works. Ramesh Chander Datta’s ‘A history of Civilization in Ancient India based on Sanskrit literature (1889-90) was published in 3 volumes. His translations of Mahābhārata (1899) and the Rāmayana (1900) are praiseworthy works.

Another Bengali gentleman, manmathanath Datta published English translations of several skt txts including Rāmayana (1891-92), Mahābhārata (1895-1903), Visnu Purana (1896), Agni Purana (1903-04), Upanisads (1907), Vedanta Sutra (1909), Harivamśa (1905) etc.

Two great discoveries on the part of Indian Indologists in the first few years of the twentieth century gave a new turn to indological studies in this country. In 1909 the noted South Indian Scholar R. Shama Sastri published from Mysore the original Artha sastra of Kautilya. The second great discovery, that of Bhasas plays was made by another giant South Indian scholar M.M.T. Ganapati Sastri in 1912.

Among the celebrated Indian Indologists of the first quarter of the 20th century the following deserve special mention- Ananda Kentish Comraswamy (a

Similarly T.A. Gopinath Rao’s Elements of Hindu iconography (1914-16), H.K. Sastri’s South Indian images of Gods and Goddesses are valuable works.

Sir Asutosh Mukherjee has opened post-graduate department of Ancient Indian History and Culture in Calcutta University in 1918. This Deptt. Has a long and distinguished career and has produced a large number of celebrated scholars, such as D.R. Bhandarkar, H.C. Raychaudhuri, Abinaschandra Das, Haran Chandra Chakladar, Benimadhab Barua, Ramaprasad Chanda were well-known authorities in their own fields of research.

D.R. Bhandarkar’s ancient Indian Numismatics (1921), Asoka (1923), Some aspects of Hindu polity (1925), list of inscriptions of Northern India (1927-36) are very useful works.

H.C. Raychaudhuri was the author of the celebrated Political History of Ancient India (1923) which has become almost a Bible for the students of Indology.

Abinashchandra Das, the author of Rigvedic India (1921) and Rigvedic culture (1925) belongs to vedic civilization.
Chakladar’s studies in the kamasutra of vatsyayana (1924) and Social life in Ancient India (1929) are works of solid merit.

Benimadhab Barua also wrote good books e.g. Old Brahmi inscriptions (1929), inscriptions of Asoka (1942) his Magnum Opus is a History of Pre-Buddhistic Indian Philosophy published in 1921 from Calcutta University.

Prabodhchandra had a good knowledge of Chinese and Tibetan. His Le Canon Buddhique en Chine in 2 vols. (1927-1938) is an original work of research. His studies in the Tantras were published in 1939.

Dineschandra Sircar is India’s leading epigraphist came into limelight by publishing select inscriptions bearing on Indian History and Civilization (Vol.I) in 1942. He has so far published a very large number of works on Indology. Indian Epigraphy (1965) and Indian Epigraphical Glossary (1966) are his very popular works.

Other scholars such as Radhakumud Mookherjee, Rameshchandra Majumdar, P.V. Kane, Nilakanta Sastri, V.V. Mirashi, D.D. Kosambi and R.N. Dandekar deserve special mention.

R.C. Majumdar’s history and culture of the Indian people, published from Bharatiya vidya Bhavan, Bombay, he has done an excellent job. Immortal works by P.V. Kane e.g. History of Dharmasatra (1930-1962), History of
Alamkara Literature (1923) and History of Sanskrit Peotics (1951) are also fine works of scholarship.

Nilakanta Sastri’s the Colas (1935-37) and History of South India (1952) are brilliant works.

V.V. Mirashi’s corpus inscriptionum Indicarum (Vol. IV-V) is a work of very high order.

Dhandekar’s A History of the Guptas (1941) is an authoritative work on the most brilliant period of ancient Indian History.

The critical edition of the Mahabharata completed in 1959 by BORI, Poona. Similarly critical edition of the Ramayana has been published by Oriental Institute, Baroda,

The edition of the entire Pali Pitaka in Devanagari script was published from Nalanda in 1960 (41 Vols) under the editorship of Bhiksu J. Kasyap.

**MODERN TRENDS IN SANSKRIT LITERATURE**

The major forms in which the new interest expressed itself are the starting of Sanskrit Journals, translation of western classics, the growth of the short story, minor poem and the novel, the development of prose used for narrative, descriptive and critical writings in this form of a short essay or a long thesis and for general discussion and documentation, the cultivation of literary
appreciation and historical criticism on western lines and the exposition of modern scientific knowledge. Within the country itself, Sanskitists who read the latest works in the regional languages or wrote themselves in their mother tongues too, rendered into the classical language the more noteworthy works, old or contemporary, from the regional languages, thus reinforcing the close association of Sanskrit with those languages. Thirdly, the new social and political movements in the public life of the country produced their repercussions on the Sanskrit writings. In this matter leading Sanskritists trained in colleges, Universities, Vidyapithas and the Pandits stepped in traditional learning have contributed usefully.¹

We could now, as a sort of survey, look into some of the modern contributions like original creations, short stories, etc.

In the modern times Sanskrit Poetry and Lyrics are seen in Abundance i.e. ‘Indiragandhicharitam’, ‘Leninamritam’ and ‘Amritmantham’ are few important poems. Similarly ‘Shadrituchakram’ of Sham Dev Prashar is a good lyric.

There are so many dramas one act plays which has also been broadcasted on Radio as well as on Televisions. Radio Drama/T.V. Serials are the most important style of this century.

¹. Raghunathacharya, S.B. ed.; Modern Sanskrit literature; tradition and innovations (Modern Sensibility and Sanskrit literature by Dr. S.S. Janki, P.32-43), New Delhi, Sahitya Academy, 2002
Akashwani of different Kendras, states are engaged in the broadcasting of Skt dramas i.e. has aired many plays i.e. ‘Uttarramcharitam’ and ‘Pandavavijaya’.

In addition to all these, many prominent Sanskrit novels has been produced i.e. Mathuranath Sastri, Srinivas Sastri etc has written social novels on the topics such as dowry, girl foeticide, unemployment, corruption and toxicants etc. Travel literature is also written in abundance in many forms i.e. mostly the travel literature in the sense of memories i.e. ‘Kashmir Viharnam’ of Chunni Lal Sudan, ‘Setuyatra Varnam’ of T.K. Ganpati Sastri are a few examples of memories or Yatra-Sahitya.

MINOR POEMS AND SHORT STORIES;

These two categories are not entirely new to classical Sanskrit literature. But the form in which they are available now is due to the impact of the west and on account of the Sanskrit periodicals being published in some parts of India.¹

An example of this in modern literature can be seen in the story ‘Hiraka’ (Diamond) of Pt. mathuranath Sastri (published in Samskrta Pratibha of Vol. 1, ii, 1959, pp. 152-55).²

¹ Mazumdar (Ed.), V.10, pt. 2, p.37
² Ibid pp. 38
Social themes are often found in many short stories, novels and noveletters. For example, in the Kathapancaka, Pandita Kshamo Rao, a versatile and progressive writer, deals with topics like social reform, child marriage and early widowhood.¹

A sample of some highlights from a few categories of modern writings is seen above. There are other types of modern writings that deal with historical material, scientific information, literary criticism, travel etc. During the last century a number of Sanskrit periodicals were started in different parts of India by enthusiastic Sanskritists. These journals have played an important part in infusing a fresh life into Sanskrit and discuss in essays and editorial notes every contemporary event, social question, fresh reform and change.²

During the last two decades there is a special emphasis in some centres at Madras, Tirupati, Bangalore, Orissa, Pondicherry and Punne in reviving Sanskrit as a spoken language. In this connection various programmes like methods of teaching and simplification of Sanskrit are being carried out.

A noteworthy contribution during the last century is the Sanskrit translation of major and minor works in the different parts of India. The Sahitya Academy is organizing seminars on the subject and honoring the translators every year.³

¹. Ibid pp. 41
². Mazumdar (Ed.), V.10, pt. 2, p.42
³. Ibid pp. 42
From the above brief survey of modern writings it is evident that Sanskritists scattered in different parts of India are putting forth enthusiastic efforts to keep their language alive, by keeping themselves abreast of the contemporary events and incorporating new themes, styles of expression and communication. The efforts of the present-day Sanskritists give the assurance that they would always be able to rise to the occasion; and that with their deep roots in tradition and sensibility to make reasonable adjustments within the tradition, they are prepared to keep up the glow of language and the culture represented by it to continue successfully, even in the midst of great changes in value systems in India and Outside.

It has also been noted that the publication of journals in Sanskrit has been a remarkable phenomenon and that the establishment of Sanskrit Universities, Rashtriya Sanskriti Sansthan and Kendriya Sanskrit Vidyapeethas in the country have encouraged the development of Sanskrit literature, including research literature. The contributions made by several Departments of Sanskrit in various universities and those of institutions like Bhandarkar Oriental Research Institute have also been appreciated. But it is still felt that the modern Sanskrit is still groping and has still not found the right rhythm and tenor for its development in the context of rapidly changing scenario of today.¹

¹ Mazumdar (Ed.), V.10, pt. 2, p.7

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