CHAPTER 10

CONCLUSION
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Findings

1. The discovery of Sanskrit by the Modern West in the eighteenth century was an epoch making event in the eventful history of knowledge. European scholars brought out great uplift to Sanskrit research. Indological research until that time was more or less moving along narrow lanes and grooves. India’s cultural past was thrown open to scientific enquiry utilizing traditional as well as modern tools of research. This paved the way for the emergence of new disciplines like Comparative Philology, Modern Linguistics, Comparative Linguistics, Comparative Religion, etc. Critical acumen, anxiety for accuracy, patience and industry, close examination of data, avoidance of the tendency to take things for granted, sobriety and fairness of judgment are principles that go in to the making of a Modern Research scholar. It is in this context that Raja is placed, for he has been a veritable modern Indological researcher.

2. Raja belongs to an era that began to attempt studying India’s cultural legacies with the help of modern tools.
3. Raja highlighted, familiarized, analyzed and evaluated the systems of knowledge embedded in Sanskrit, with the true sensibility of a modern thinker.

4. It is anachronistic to say that ancient discipline in Sanskrit, composed in a particular social and cultural milieu can address the problems of the modern world or generate a meaningful dialogue with modern disciplines. Raja in a way addressed this aspect regarding systems of knowledge in Sanskrit, against the backdrop of modern branches of knowledge. As a thinker and researcher he was objective and dispassionate and he analyzed what is there in our cultural legacy, explained and elaborated the same for the sake of modern readers with a view to make any partial assessment of our cultural legacy. As a true researcher, Raja avoided over enthusiasm in the deliberations on Indian culture and wisdom.

5. As a researcher Raja was realistic to the core and free from preconceived notions.

6. As a true researcher Raja made use of mostly original Sanskrit text, for his research. But while explaining the principles from the
original sources, Raja had the advantage of deep awareness of modern disciplines like Linguistics, Grammar, Comparative Religion, Comparative Mythology, Philosophy, etc.

7. Raja was a perceptive student and a voracious reader. Both these aspects point towards the making of a true researcher. His contribution in combining Sanskrit Grammar with Modern Linguistics deserves special mention.

8. All the works penned by Raja bear the testimony to the accuracy of reference and adoption of appropriate modern methodology. As a researcher Raja has often taken pain to demolish certain misconception with regard to the content and meaning of the certain significant concept in the Indian Philosophy. Raja’s cool and balanced reasoning often instills a similar attitude in the reader.

9. Raja was a genius researcher. The strict methodology and chronology that he followed in his writings made them scientific as well as authentic.
10. As a person Raja was shy and modest. But his works exhibits a confident scholar. He had a deep conviction on what he writes. He always kept a balanced view on topics without prejudice and blind admiration.

11. Raja can be cited as a good model of Kerala system of Sanskrit research. Cultural studies of Kerala gained prominence in his works.

12. The plurality of topics of research articles shows Raja’s deep awareness on the possibilities of Sanskrit. Because of the scholastic interest, Raja usually responds to every controversial standpoint of scholars.

13. Remarkable style of presentation proves the sahṛdayatva element in Raja. The lucidity and simplicity of language suggests the teaching proficiency of him.

14. Raja belongs to a tradition of classical modern Sanskrit research that equally embraces both traditional Sanskrit scholarship and modern research methodology. C.Kunhan Raja,
V. Raghavan, Kuppswami Sastri are some of the forerunners in this tradition.

15. Regarding scientific methodology, Raja explicitly state that, it is nothing but codified commonsense, as Richard Bently said ‘Reason and facts outweigh a hundred manuscripts. Mastery of method will not compensate for lack of commonsense.’ Raja believed that a true researcher is born, not made; training in craftsmanship and methodology may help him to a great extend but cannot take him to great heights without innate, intrinsic research attitudes.

16. Raja also stated several times that suppression of unpalatable evidence, which may stand in the way of one’s pre-conceived assumptions and theories is an unpardonable crime in the research field.

Raja said that, it must be remembered that from the same set of facts available, more than one conclusion is possible; hence possibility and probability should not be confused with conclusion. He says that a theory proposed by one scholar on
the basis of certain available facts may be disapproved by another by using cleverer arguments.

In one context Raja to establish the fairness of the earlier researches, he quoted from Abhinavagupta’s famous saying:

ॐध्वौध्वमारूढा यदर्थतत्वम्
धीः पर्षयति श्रान्तिमवेदयति ।
फलं तदाद्य: परिकल्पितानाम्
विवेकसोपानपरम्पराणाम् ॥

Every research scholar, Raja states without any hesitation that, he should depend upon the earlier research in the field. Raja’s strong conviction is that if our intellect, indefatigably rising up and up, is able to perceive the essence of thing; it is indeed the result of a series of steps of discretion prepared by our predecessors.