

procedure and indeed, the election office had to order repolling in 76 constituencies. The question is, because of the technologies installed this time, all of those who tried to cheat, according to reports, even by proxy voting, would be on camera. So what is holding the election commission to seek penal action for these voters.

It is surprising that it still does not seem to occur to the authorities in this country that it is not enough to recover stolen goods from thieves to prevent future crimes of thievery. What is equally and perhaps even more important is to take legal action so others with criminal intents are deterred. The election office in Manipur had even come out with the statistics of proxy voting and other similar offences committed during this round of elections with confidence saying these were as per records from its fool proof screening mechanism. In other words, most if not all of the offenders can be individually tracked down, so what is it waiting for? Let at least some nominal action be taken so that the message is sent out loud and clear that crime, especially detected crime, will not go unpunished.

What Manipur needs most at this moment is reintroduction of moral authority in the established order, an agenda which had been long surrendered by selfish politics, unscrupulous crony businesses and corrupt bureaucracy. The election office had shown some hope that things are beginning to change. Let this hope not be belied. There cannot be a better opportunity to begin the process of cleansing the system than now.

Sanskrit as the transcreative dimension of the languages and thought systems of Europe and Asia

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Sanskrit has been and continues to be an expression of creativity, a movement of lexical energy, and it has played a historic role in the development of human society both in the West and in the East. It has been a primal force and unquestionable inspiration in the physical, artistic and concrete expression of the mind striving to scale the heights, such as the wonders that science and technology have wrought. It is the light upon the depth 'of the unspoken; where words float in the larger meaning beyond the voice to create the solid strength of structures of expression. It has been a beckoning call through the corridors of time over the vast spaces of several continents in the quest of-gigantic visions. This 150th birth anniversary of Poet Rabindranath Tagore reminds me of his visit to Java in 1927. He was crossing a river in the company of the Sultan of Yogyakarta, when the Sultan recited a stanza from the Javanese lexicon Da«san"ama giving synonyms of 'river'. The highest social grace of the Indonesian royalty was the *kromo* vocabulary of their Classical expression. The Sultan was a connoisseur of his Classical culture of *kajaweng*. The synonyms of the river in the Da«san"ama were all Sanskrit words. The thrilled poet wrote in his poem "To Java":

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In a dim distant unrecorded age

We had met, thou and. I

When my speech became entangled in thine and my life in thy life.

Joseph Ripley wrote in 1990: "In our school days most of us were brought up to regard Asia as the mother of the European peoples".

Sanskrit words in the European languages are millennial roots that reach down into the endless soil of time. They penetrate-deep into eight millenia of dynamised dreams, losing themselves in the forgotten corridors of obscure etymologies, finding reciprocities that can be embedded in words alone. These are the moods and rhythms of a lost age, and the fire and passion that drove those who spoke Sanskrit in their stunning march across immense spaces. It was the *Drang nach Westen*. It was the greatest cultural event that changed the face and the heart-of Europe for ever. Sanskrit sank its roots deep in the European ethos.

1. Sanskrit: the substantive roots of European languages

1.1 *The dynamicsof Sanskrit ill Greek and Latin*

Sanskrit kindled a keen interest in grammar in the Hellenic world, especially in Pergamum which was a home of learning for 150 years of the Attalid dynasty, that is from 283 to 133 BC. The permanent part of the grammarian's vocabulary, words such as 'genitive', 'accusative' and 'aorist', were elaborated by the grammarians of Pergamum which is the earliest home of Greek grammar, Pergamum was the eagle's nest to guard Alexander's treasure, which gave it unprecedented glory and prosperity. The last king Attalus III (170-133 BC) bequeathed the kingdom to the Roman Senate. Along with its treasures and territories, this literary rival of Alexandria, gave to the Roman world its rich tradition of grammar. The Pergarneneschcol was an adherent of the principle of 'anomaly' in grammar, while the Alexandrian school was the champion of 'analog'. Alexander left the land of India but carried her intellectual riches to find a new soil in the Hellenic kingdoms like Pergamum. "The Sanskrit principles of generative grammar became the linguistic plenum of Latin in subsequent centuries. An immense spectrum of words was evolved to express the subtlety of thought. As Rome dominated European lands, Latin became the linguistic affluence of European languages. Let us take the]Rgvedic root *spa«s* 'to see';

spa«sa spy', *spa_s_ta* 'clear', *pa-spa«s*-"*ahnika* of the Mah"abh"a_sya. Its Latin form was *specere* 'to see', *spec-ies* 'sight, appearance, ornament, beauty species.' Latin created a few hundred words from this root with suffixes or with prefixes: a-spect, circum-spect, con-spectus, in-spect, introspect, per-spect-ive, pro-spect, re-spect, retro-spect, su-spect, and so on. The t in *spect* is the passive participle, like *_ta* in *spa_s_ta*.

The question arises: why did the final sibilant «s of the root *spa«s* become c in Latin (*specere*). The Roman alphabet was derived from Phoenician and both Greek and Roman scripts have no symbol for «s or *_s*. They have only one sibilant s (sigma). When a Sanskrit word had to be written in a Semitic alphabet with less sounds, 'substitution' resulted in wrong phonetics. *The Cambridge Ancient History* (vol. 4, p. 395) points out the "always disappointing quest of symbols to spell the sounds of their own speech". The 'confusion in the Lycian alphabet could have been responsible for the substitution of e (in *specere*) for a in *spa«s*: the Lycian symbol \wedge "denotes some kind of e-sound beside E (=1) and P (=a)" (CAH.4.396 n.2).

The *Cambridge Ancient History* (first edition- 4.403) notes "the paucity of vowel symbols and' the redundancy of c, k and q". The lack of c, j, y, v, and «s, *_s* in the Greek and Roman scripts plagued the spelling of these languages and the written forms effected their pronunciation. To cite an instance, the correct pronunciation of Greek *Ion* has been preserved in the Sanskrit *yavana* (I = ya, O = va, N = na) with its semi-vowels intact. Another dialectical Greek pronunciation *yona* is found in the A«sokan inscriptions (lo = yo). The lacunae in these scripts have not been taken into account while studying historical linguistics, An interesting personal experience comes to mind. One day I went to see an exhibition of Buddhist manuscripts at the National Museum, New Delhi. Was stunned to read a caption with the word *gataka* which was written in Nagari as गटका. Had never come across such a word in Buddhist texts. Thought that I shall look up Edgerton's Dictionary of Buddhist Sanskrit (no Hybrid please). Exiting the gate of the Museum.it struck me: oh! it is *gataka* for j"ataka, the monstrous transcription- devised by Max M¥uller, for whom the palatal group of *ca, ja* was secondary, as these phonemes did not existin the written form of Greek. The Semitocentric dogmatic approach towards history of phonology of IE was the genesis of its artificial reconstruction.

Sanskrit verbal roots, prefixes and suffixes, as well as the generative, system, became the building blocks of European languages. These

linguistic roots found their full flowering in Latin which influenced every European language through the Roman empire. The olympian heights of human expression in the humanities, social sciences, natural sciences and applied technology could not have been achieved without the analytic structure and consequent creativity of Sanskrit, If the Phoenician-based Semitic alphabet of Greek could have been supplemented by more-symbols for sounds that were essential for expressing the rich consonantal diversity, then the IE languages could have remained closer to Sanskrit morphology. To cite an instance, the ancient Turkic language of the Uigurs was also written in the Br"ahmḍ script with diacritical marks to express special Uigur sounds. Thus today the most ancient phonetics of Turkic languages can be studied only on the basis of Uigur texts written in the Br"ahmḍ script.

1.2. Sanskrit, pre-Sanskrit and post-Sanskrit strata in Greek vocabulary

The analysis of Greek vocabulary reveals its-multiple layers: a non-Sanskrit base for words which should normally have come from Sanskrit (like *adelphos* for brother), internalisation of Sanskrit vocabulary as well as grammar, and topocentric words like Gk. *elaia* for olive. Thus, words for father, mother, daughter are Sanskritic, while those for son, brother, sister are of other origin. They are cited in the following table:

father	<i>pat"er</i>	<i>pit_r</i>	Buck 2.35
mother	<i>m"e"er</i>	<i>mt"r</i>	2.36
daughter	<i>thugat"er</i>	<i>duhit_r</i>	2.42
son	<i>uios, uius</i>	-	2.41
brother	<i>adelphos</i>	-	2:44 (Homer <i>kasign"etos</i>)
sister	<i>adelph"e</i>	-	2.45 (Homer <i>kasign"et"ei</i>)

The Greek words for chariot are (Buck 10.75, Ma 276):

<i>a'maza</i>	‘four-wheeled wagon’
<i>arma</i>	‘two-wheeled chariot’
<i>a"p"en"e</i>	‘wagon with a tent-like top’, covered wagon,

The Sanskrit *ratha* is found in Avesta *raθa*; Lithuanian *ratai*; Lettish *rati*, Old High German *reita*. It shows that Greek words for chariot are not Sanskritic while in other languages they are. The transmission of Sanskrit took place over millenia at different times which accounts for differences in lexemes in the various groups.

Three elements of lexical development in Classical Greek are:

- (i) Substratum or pre-Sanskrit vocabulary
- (ii) Sanskritisation of the complete grammatical structure and of the basic vocabulary
- (iii) Proto-European or post-Sanskrit

(i) The analysis of the earliest written documents from Greece shows a linguistic bipolarity : (a) Minoan Linear A texts are Semitic, and (b) Mycenaean Linear B texts are Greek. Minoan is the language of a conquering elite that ruled Greece, which had its own speech that survives somewhat in the substratum lexicon, The substratum vocabulary includes items of material culture (e.g. metal, tin, sword, bath, tub, brick), political and social concepts (e.g. king, slave, concubine), heroes of the Greek epic (Odysseus, Achilles, Theseus), Greek divinities (Athena, Hera, Aphrodite), place mimes (Corinth, Knossos, Samos, Olympus, Mycenae).

(ii) Sanskritisation is the overall adoption of the basic vocabulary like *mat"er* ‘mother’, besides a more or less complete adoption of the declension and conjugation systems’ of Sanskrit, like Gk. *did"omi=Skt: dad"ami*. It was around the Early Bronze Age (3000-2000 BC) that the Greeks absorbed Sanskrit. speaking newcomers in a massive linguistic acculturation. The diffusion of the new language, with its expressive grammatical inflections and rich lexicon, was a mighty psycho-social phenomenon.

(iii) Proto-European includes vocabulary specific to the environment, like words connoting flora and fauna common to a number of European linguistic groups but not attested in Indo-Iranian. It includes plants as the vine, fig, olive, hyacinth and animals like the ass, wild ox, beetle.

The three elements of the surviving substratum, Sanskritisation, and the osmosis of Proto-European terminology, have to be clearly defined for a precise comprehension of the development of any language.

Anna Morpurgo Davies examined the Greek vocabulary, and she came to the following conclusions:

Less than	40% has transparent IE etymology
	8% is of non-Greek origin
	52% has no clear etymology.

(Davies, The linguistic evidence, in G. Cadogan [ed.], *The End of the Early Bronze Age in the Aegean*, Leiden, 1986; Ma. 274).

1.3. Indo-European: a construct of imperialism

Indo-European is a construct of 19th century imperialism with unexpressed but implicit assumptions of (i) the monogenous origin of IE languages, (ii) an Indo-European ethno-linguistic unity, (iii) quest of a homeland of these assumed people, and (iv) the principle of *Drang nach Osten* “push to’ the East” arising out of the 19th century European superiority in science and polity. IE became the dream-space and dream-time (*Traum-zeit*) of the European mind. In the Classicity of Sanskrit they had discovered their very “Roots”, but created IE roots and words to affirm the *dictum* of Aristotle the teacher of Alexander the Great who “represents Europe as a sovereign princess and Asia as her handmaid” (*Sir William Jones, Asiatick Researches 1801*).

Prof. J.P. Mallory had come to deliver the Jawaharlal Nehru Memorial Lecture and Prime Minister Smt. Indira Gandhi requested me to host the lunch in his honor, as she was busy in the Lok Sabha. This gave an opportunity of detailed discussions with ‘him. I asked “Can IE be pronounced He replied in a subdued tone: “We never touched this aspect: All the reconstructions cannot be pronounced.” I asked: “If IE cannot be pronounced, how could it ever have-been a language which is primarily meant to be spoken and not just written”. To change the topic, we discussed the concept of “depth of time” spanning 4000 to 2500 BC in which folk movements took place; as “archaeology can offer nothing new to the study of Proto-Indo-European civilization” (*Bruce Lincoln 1981 in. Ma 186*). The constructs of IE or PIE are theoretical and any archaeological or material proof is a wild chase.

1.4. Indo-European as the marginalisation of Sanskrit

The chronology of comparative linguistics as well as its nomenclature was derived from the: Biblical date of creation around 4000 BC, and the date of 2350 BC when Noah and his family disembarked from the Ark to populate the world; In.1767 Joseph Scaliger classified the languages of Europe into four groups after their word for ‘god’:

<i>deus</i> group	Romance
<i>gott</i> group	Germanic
<i>theos</i>	Greek
<i>bog</i> group	Slavic,

He denied any relationship between them. He called his book *The remains of Japhet, the third son of Noah*.

The second stage commenced with William Jones who spoke of the “same origin with the Sanskrit and the Old Persian might be added to it” He spoke of “the common source”, and went back to the Ark of Noah whose sons “proceeded from Iran where they migrated at first in great colonies”. The centrality of Iranian was due to this Biblical theory of population of the world. Jones had *another* bind of Hellenic imperialism of Alexander the Great which he expressed in clear but polite terms in 1801 in the very first volume of the *Asiatic Researches*: “Though we cannot agree with the sage preceptor of that ambitious Prince (Alexander) that the Asiaticks are born to be slaves, yet the Athenian poet seems perfectly in the right when he represents Europe as a sovereign princess and Asia as her handmaid.” He had the *third* inhibition of imperialism whose splendour and superiority had to be maintained in keeping with the spirit of the times when “contemporary as well as ancient India, whether in science, religion, government, law, or political economy, was barbarous” (*Philips 1962: 219-220*). In the *fourth* place, India was a pagan country. So Sanskrit was-denied its due role as” the-substantive base: of the IE languages, and a *hypothetical* language was reconstructed which could” not even be pronounced. While the so-called “rationalist” scholars proclaimed reason based on factual evidence to be the basis of historical formulations, historical linguistics has persisted to remain oblivious to the realities of Sanskrit till our days. Cultural imperialism is clearly enunciated in the *Logos* of 1986 published by the Santa Clara University in *Philosophic Issues in Christian Perspective*: “... should be told openly that the price of this future happiness will be the extinction of their culture. The victors alone will survive.”

In 1814 Thomas Young used the term *Indo-European* for-this extensiye ‘class’ of languages. Bopp confirmed his term “indo-europaisch” in his epoch-making work.

In 1823 Klaproth named *Indo-Germanisch* from two extreme members of the “ethnological chain”. When Celtic was shown to be a still more extreme- member .of the same series, Indo-germanisch lost its appropriateness and some scholars tried to substitute Indo-keltisch or Indo-Celtic, but without success.

In 1847 *Aryan* was applied to this great family of languages. “History in the highest and truest sense-is the history of the Aryan natives in Europe”, (*1872 Freeman, Gen. Sketch*) .

This family was called *Japhetic* prior to the discovery of Sanskrit. The distinct groups of Hellenic, Romance, Slavic, Germanic

languages had specific vocabularies besides a common basic vocabulary. The two distinct and historically separate types of vocabulary were never discussed in detail, as that would disturb the monocentric theory errs, which was inconformity with the absolutist position of Semitic mono-theism.

II. Drang nach Westen : the Westward spread of Sanskrit lexis

II.1. Depth of time :pre-IE names of rivers.

The evolution from Sanskrit to the European languages has to be seen in the concept of “depth of time”. While the 19th century limited its time scale to the Biblical date of creation in the 5th millenium BC, modern perceptions of time have become more realistic. The nomadic hunters of Denmark are dated before 10,000 BC in a Stone Age culture, which culminated in the Megalithic culture c. 2000 BC and the refined culture of the ruling class in the Bronze Age c. 1500-400BC. (EBr. 1965:7.239). Like the ‘sounds of the wind or the sounds of the “pine waves”, hydronymy provides a frame of time. It seems to represent the earliest phase of Sanskritisation. Sometimes in the sixth or fifth millenium BC, we moved along the banks of unknown rivers towards the West. It was *Drang nach Westen*. The names of European rivers bear testimony to this route, The names of major rivers in Eastern Europe are from the JRgvedic *d"anu* ‘river’: Don, Dnieper (from *d"anuapar"ā* ‘river to the rear’), Dniester, Danube. The Danube is Latin *Danu-vius* in which the element *d"anu* is transparently clear. Jan Rozwadowski gave IE etymologies for the major rivers in Northern, and Eastern Europe in. 1913. Hans Krahe wrote on the Old European river names in 1957 that spanned ‘Europe from the Atlantic to ‘the Baltic and were formed prior to the emergence of Celtic, Germanic, Italic, etc. In 1987 Skomal and Polome pointed out that these names were established much earlier, prior to the differentiation of the IE languages. W.P. Schmid explains Baltic river names *Indus, Indura, Indra* from Sanskrit *indu* ‘drops’ (Ma 78, 276) Sanskrit speakers must have travelled along the coasts of these rivers in the densely wooded terrains of Europe, and they called them by the JRgvedic *d"anu*. They must have encountered fierce resistance from the local inhabitants, whom they termed *d"anava* ‘a class of demons as the impeccable enemies of the devas’. Renfrew envisages an IE speaking population in France, Britain, Ireland, and Iberia before 4000 BC (Ma. 274).

The appearance-of words” of non-IE origin in IE languages indicates the substratum level of different groups of languages. The variation in Sanskrit originals for the same semanteme is frequent: like English *day*> Skt. *d"āgha* (*nid"āgha'summer'*), Russian *den'*> Skt. *dina*; or Greek *polis*> Skt. *pura*, Old English *burg*> Skt. *b_rhat*. This variation points to several ‘waves of migration’ so that. Sanskritisation of the-different groups of European languages took place in different centuries or millenia. The ‘theory of differentiation’ of a single IE language originates in the monocentric approach of the 19th century, which has been assiduously rationalised by dialectal separation, extreme restructuring, divergences due to peripheral languages, and other concepts. As explained earlier. Sanskritisation of various language groups was a long-drawn process of four to five millenia, and it can be accounted by the ‘time depth’ of 4000 BC posited by Western scholarship.

II.2: Vedic deities and personal names in West Asia .

There was a constant exodus of Sanskrit speakers to the West. The **Hittites** were in Anatolia (modern Turkey) from 1900-1290 BC for seven hundred years. They concluded a treaty with a Mitanni king by invoking the Ve Clicgods Mitra, Varuna, Indra, N"asatyairi 1380 BC. The power of the Hittites was based on the horse as a powerful strategic advantage over the donkey used in West Asia. The Sanskrit word *a«sva* is significantly from the root *a«s* ‘to master, to become master of ’ in the JRgveda (MW). Cavalry gave superiority over the enemy, and granted mastery over their lands. The Hittites replaced the donkey by the horse and introduced the war chariot in West Asia. The *a«svasani* of Kikkuli found at Boghazkoi in Anatolia (mod. Turkey) has Sanskrit terms for training horses and for chariotry-like *ekavartana*; etc. The Aegean Greeks destroyed the Cretan capital of Knossos in 1500 BC. Young Greek princes were sent to the Hittite capital for training in military chariotry around 1400 BC. The martial traditions of Sanskrit are evocatively preserved in the word *tvi]sratha*. ‘lightning chariot’, like *Blitzkrieg* of contemporary times.

Another Indic people the **Mitannis** were exporting horse-drawn chariots to Egypt around 1500 Be. In 1410 the Mitanni king Tvisratha wrote letters to the king of Egypt which have come down to us. The Egyptian king married the daughter of the Mitanni king Sutarna. Military nobles were called *marianu* recalling the JRgvedic *marya*. P.E. Dumont notes twelve Vedic names of Mitannis in the inscriptions: *Mativ"aja*,

Sauk]satra, Tvi]sratha having the chariot of terror' in the *History of Upper Mesopotamia*, published by the Vatican in 1948. He notes 27 Nuzu names, like Aitara (Aitareya), Bedarta (Ved"artha), Beda«s"ura (Veda«s"ura), Kalma«s"ura (Karma«s"ura), Saus«satti (Sausapti 'having excellent horses'). He clarifies 41 Syrian and Palestinian names, like Birasena (Vðrasena), Subandhu, Zurata (Surathaj.Vampadura (V"ama-p"an]dura 'fair and charming').

The **Kassites** ruled Mesopotamia (mod. Iraq) for six centuries (1746-1180 BC). They worshipped Surya, Marutah, Indrabughas. Their names indicate the role of horses, chariots and Vedic values in the 'victorious march of Sanskrit speakers whose rule over West Asia is documented for seven hundred years (1900-1180 BC). It was the push to the West, which gave to the modern world the 'sophistication of the Sanskrit linguistic culture in its prolific creativity.

Rulers of the 15th dynasty, called the Great **Hyksos**, ruled all Egypt Nubia and South Palestine from c. 1720-1567 BC for 153 years. Hyksos is the Egyptian term *heqa-khase* 'ruler of a foreign country'. The Hyksos invasion determined the history of Egypt for many centuries. N.D. Mironov (1933.163) has detailed their "unmistakable Indian character" on the basis of their Sanskrit names: *Apachnan* Skt. *apaghnan* "destroying", *Bn'on* Skt. *vanana* "conqueror, victor", *Kertos* Skt. *kart"an* "doer" .

The psycho-geography of *Iran* is from NW India to the West. The spiritualisation of the two great rivers of the Iranian' tradition Varana and Ra<nh"a are "straight away in Indian territory" (*Gnoli* 1980: 14, 47). Between them is Hapta-hondu/Sapta-sindhu in, the Vendid"ad 1.17:19, which include HaraxĒaiti / Sarasvatĕ and Har"oyu / Sarayu. The close relation of Avesta and Vedic Sanskrit points to the transposition of Sanskrit to the Iranian lands in very ancient times as can be evidenced by the G"ath"as in Avesta in contrast to-the old Persian of the inscriptions of Darius which are wide apart in phonological and grammatical development.

III. Sanskrit: the transcreative dimension of European languages

III.1. Sanskrit as the meta-classical roots of European languages in their rise in the 19th century.

As monarchical rule was overthrown in the United States and France, the citizenry discovered an emotional identification with the forms and

linages of the ancient republics. To them Greece and Rome were not dead civilisations, but the living birthplaces of freedom and democracy. This affinity with the ancient world not only gave them a sense of heroism and glory, but it also furnished convenient precedents for the new governments in America and France, and to a certain extent the British constitutional monarchy. The ancient Athenian commonwealth and Roman republic became the symbols of liberty and the new order. The senior legislative houses in the United States, France and later in the Latin American republics, were named Senates after the ancient Roman prototype.

The passion for Hellenism brought Europe to the threshold of Eternal India. After all, the Greeks had admired India as the source of all philosophy. *Dusebios* (4th cent. BC) reports that an Indian had discussed philosophy with Socrates at Athens. The philosopher Pythagoras, who swayed Greek intellectual life from the 6th century onwards, transmitted Indian ideas. It was commonly held among the Greeks that India was the land of wisdom : for instance by the noted author Alexander Polyhistor (ca. 70 BC), Apuleius (ca. 150 A) and Philostratos (early 3rd century). popular satirist Lucian (2nd cent. AD), in his "Runaways", lets the Goddess of Philosophy tell Jupiter that she first descended upon 'the Indians, the mightiest nation upon earth". To cite Sedlar: "India served as an object upon which educated Greeks projected their own demoralisation, namely their loss of confidence in contemporary Greek culture and institutions. Thus India became an idealised country, abundantly fruitful, while Indian philosophers came to possess a wisdom superior, to that of the Greeks.' From this Eternal India of the Greeks to Sanskrit was the leap of the 19th century.

Sanskrit opened up new universes of how man has expressed ideas. Sanskrit had preserved a rich system of inflexions, both declension of nouns and conjugation of verbs. It had transparent roots which showed the dynamics of vocabulary creativity. Sanskrit revealed the unique linguistic phenomenon of Indo-European languages wherein prefixes enriched human horizons of communication, for example, inspect, suspect, aspect, respect, conspectus-all from spect-, specere 'to see, look at'. Language is formed. Man has created words, through them ideas, thoughts, categories, and they in turn have brought into existence solid objects, machines and so on. Language is a living organism. It gives man an ever-renewing life. Language was the epic of creativity of science.

Sanskrit led to two, new principles in the methodology of research: (i) comparative study and (ii) historic development. The newly evolved comparative-historical method was applied to the study of language and it resulted in the publication of the biggest *Sanskrit-German Dictionary* in seven large volumes by *Böhtlingk and Roth* in 1852. It created a new intellectual climate in which evolution of languages was fully established-as a part of human march onwards. This-milieu influenced the natural-sciences. Seven years after the appearance of the Dictionary; came out Darwin's monumental work "*Origin of Species*" in 1859, who soundly established the theory of organic evolution, that was to determine the development of natural sciences.

As Sanskrit broke upon the scene, European languages found a new *raison d'être* for their efflorescence. European languages were trying to assert themselves for at least five centuries vis-a-vis Latin. For instance, Martin Luther (1483-1546) translated the Bible into German. His remarkable handling of the German language influenced and shaped the development of modern German. English prose owes in abundant measure to King James' *Authorised Version of 1611*.

With the study of Sanskrit, dictionaries of European languages-were taken up on historical principles. These lexicographical monuments revealed their deep roots, -their evolution over centuries, and-their rich semantic spectrum. The European languages gained a new self-confidence. Moreover, Greek and Latin were no longer the original or prime languages. Sanskrit was more ancient than both of them, more transparent, more logical, and could explain the formation of these Classical languages themselves. Now modern European languages could stand by the side of "Greek and Latin, which like them, stood in the same relation to primordial Sanskrit. Continuous development arising out of historical comparative studies afforded a new esteem to modern European languages.

The **Bulgarians** had struggled hard in the 9th century against the Three Language Doctrine. According to this dogma church services could be held only in Hebrew, Greek and Latin. Brothers Cyril and Methodius created the Cyrillic alphabet to replace them by Old Bulgarian, so that in every Bulgarian church the people would hear their own tongue. Cyril defended the right of the Slavs to have their own language: "How is it that you are not ashamed of recognising only three languages and of decreeing that all other nations and tribes should be deaf and blind? A people are naked without books." Once again in

the 19th century, during the struggle for National Revival, language became important. Leaders were proud that their language Bulgarian was closer to Sanskrit and hence older than any current non-Slavic European language. Old Bulgarian has *synu* for Sanskrit *s'unu* "son", and *dini* for Sanskrit *dina* "day". "This fired the Bulgarians with a new enthusiasm for their language.

Czech. The National Revival (about 1775-1850) of the Czechs was a great social movement characterised above all by a national consciousness on the part of the people, and a drive for economic and cultural independence. Thanks to one of the reforms of Joseph II, German became the only official language of the country. At the same time he abolished feudalism in 1781. As a result former serfs could now move to the towns and their children could study The Czech language started to gain momentum. Dobrovsky (1753-1829) wrote a definitive grammar of Czech. The existence of linguistic connection between *Czech* and the ancient and perfect Sanskrit was a great encouragement to the oppressed nation in its efforts to improve its language. Many others shared Dobrovsky's interest in India. The advocates of Czech pointed out that their language was closer to Sanskrit than German, hence was more classical, and deserved a place of honour. They cited the example: *stara matra dati medu* = "Sanskrit *sthavir" a m"at" a dad" ati madhu* स्थविरा माता ददाति मधु 'the old mother offers honey' (to a guest).

Lithuanian. The Germanisation of Lithuania started from the 12th century as a result of the proclamation of crusade against them by the Pope'. The Lithuanians lost on the battlefield, lost their ancient faith and as a result their language declined. Czarist regime in the 19th century forbade the use of Lithuanian. Grandmas in remote villages narrated folk-tales to eager grand-children in their Lithuanian language which was despised by the Slavised nobility and punished by the Czarist regime. The traditional folk-hymns called *daina* (from Sanskrit *dhen" a*) were abandoned by the courts, but they lived on in the villages, faithfully preserved by the poorest people of the country; guarded by the mother of the family, during the darkest period of Lithuanian history the occupation by Tsarist Russia between 1795 and 1918. The grand-mothers and mothers would tell' their children and grand-children: *Dievas dave dantis, duos ir duonos* 'God has given teeth. He will give food'. The sentence meant: when God has given life, he will grant us freedom. Language and freedom are inseparable.

To this day Sanskrit is associated with Lithuanian as a symbol of national identity. We can go to a classroom at the Vilnius University of

the Lithuanian Republic. The professor writes sentences on the black board in Lithuanian and Sanskrit:

Lithuanian	Sanskrit	Meaning
<i>kas to esi</i>	<i>kas tvam asi</i>	Who are you?
<i>kas tavo sunus</i>	<i>kas tava s"unu]h</i>	Who is your son?

Kas to esi is an eternal question before man in his quest for Knowledge. The answer is as brief in Lithuanian as it is in Sankrit: *Tas tu esi = Tat tvam asi*.

German. Dictionaries of European. languages on historical principles were undertaken on the model of the Sanskrit German Wörterbuch. In 1854 was published the first volume of *Grimm's German dictionary*, whose completion took a century. Jacob Grimm and Wilhelm Grimm were the most distinguished 'brother-scholars of the German Romantic period, renowned as the collectors and editors of "*Grimm's Fairy Tales*" (1812-15). They worked assiduously at the great dictionary of the German language, a task so large that it was impossible for the brothers to finish it themselves. Its last volume appeared in 1960.

English: "Ever since the Normans conquered England in 1066, the every-day tongue of the 'British Isles had suffered a long eclipse. Even in its native land, English was a second-class citizen, owing neither the status of Latin and Greek nor the aristocratic patina of French. Those who studied the origins of the language of Chaucer and Shakespeare were essentially amateurs as there was little prestige to be gained by such work". In 1857 James Murray commenced *A New English Dictionary on Historical Principles* to show the extensive heritage of the English language. Its first section was printed in January 1884 by the Oxford University. It gave the historical development of every English word, It opened up a new wonder. Its editor, James Murray, was knighted. It embodies and interprets to this day the culture of the English language from its earliest documentation to the present times. English now had a rich heritage-and was as respectable as any of the Classical languages, or elegant French or intellectual German. The *Oxford Dictionary* took the etymologies of English words far back to Sanskrit; e.g. the word thousand has-the base teu: Sanskrit *tavas* 'strong, energetic' and *hundred*. It can be seen in Old Norse *thus-hund*, Old Frkish *th"us-chunde*, as the 'great hundred'. Thousand was power, strength. Time: Latin *tempus* was Sanskrit *tapas* (with a nasal *m* inserted) which means 'heat'. Day is the hot part of the cycle of 24 hours.

'The languages spoken in Europe were-saturated with Sanskrit from the most common words' like mother, father, son and daughter, (from *m"at_r*, *pit_r*, *s"unu*, and *duhit_r*) upto the abstractions of *poiema* for a poem, 'a structured expression', from *poie* 'to arrange, order' and the suffix *ma* like' the suffix *ma* in *dhar-ma*, *kar-ma*. The role of Sanskrit as a medium of the abstraction of thought has been fundamental for the last six millennia. The speech of daily physical needs developed into the sophisticated language of academics by the formation of new words from roots and affixes.

The use of prefixes in the development of vocabulary is unique to Sanskrit, and its, transplantation into the languages of Europe made them instruments of the highest' abstraction. It was to flower several centuries later, from the Renaissance on to our times. Language had become an effective medium, with inner dynamics of the formative potential of Sanskrit.

III.2. Sanskrit and creativity

A language is the ascent of the human intellect to express daily needs, as well as go beyond them. Four ascending strata can be seen in developed languages, evolving from tribal roots to Classical idioms, and finally to the contemporary sophistication of natural sciences and abstract, conceptualisations of philosophy and of sciences like physics.

The four strata of conceptual evolution are:

- (i) Biological stratum or जीवन-भूमि to communicate needs of daily life, e.g. eat, walk, bathe, 'sleep, etc. It is restricted to around 3000 words.
- (ii) Educational stratum or ज्ञान-भूमि introduces words like lesson, book, alphabet, poem. While education is conducive to higher intellectual perceptions, writing enables us to communicate far and wide, to store the knowledge gained and to transmit it to future generations. This stratum adds another 5000 words. When Chinggis Khan had created his vast empire, he needed a script to write his language Mongolian and to maintain communication across continents with his nobles. The Buddhist bhik]sus of the Uigurs became his secretaries, their Uigur script lives today as the national script of the Mongols and they introduced a number of Sanskrit words in Mongolian, a tradition that continues down to our day when Mongolians have _termed 'space' as 'sansar'.

(iii) Specialisation stratum or विज्ञान-भूमि is the human striving for advancement in a continuing progression by break-throughs- for the betterment of life. Beginning with the elegance of language of “the epics to philosophical speculation, to analysis of grammar and sciences based on empirical experience, its journey to the modern experimental sciences and humanities, language has reached a trail blazing subtle and intricate complexity. This stratum has a vast vocabulary specific to different disciplines.

(iv) Abstraction stratum or ब्राह्मी भूमि when the natural sciences are becoming ineffably transmundane, as in contemporary physics which is coming close to Upaniṣadic thought.

(i) The first stratum of biological needs was fulfilled by Sanskrit in large measure: words of family relationship (father and mother), physical world (earth, mountain), fauna, food and drink, etc. The Sanskrit concept of *kr]nvanto vi«svam "aryam* became the Greek *oikoumenikos* ‘the whole inhabited world’ from Skt. *okas* and the passive suffix-*m"ana*. It is ecumenical in English. *Zeus* from Skt. *Dyaus* became the supreme god of the ancient Greeks. He superseded any other divinity, and relegated all the earlier Cretan deities to a second place. Armed with lightning he subjugated. pre-Sanskrit deities, sat on the summit of Mount Olympus, surrounded by them, most of whom became his children. He carried away the young Pre-IE Phoenician princess Europa and created the image of a Greek-speaking IE world which found expression in Homer’s Europe and later on became a designation for the ‘West’ in the modern sense. Thus Sanskrit was not only the linguistic base, ‘but gave rise to a new world of belonging. These memories survived for centuries in the palimpsest of the store consciousness (*"alaya-vijñāna*) as late as the fourth century BC when the Greeks regarded India as the source of philosophy.

(ii) The second stratum of education was influenced by regional contexts. The Greeks had *biblos* for book from *bublos* ‘papyrus plant’ from the name of the Phoenician city *Bublos* which was an early centre for the export of papyrus to Greece. Latin *alpha-betum* was compounded of the first two letters of the Greek alphabet.

(iii) The third stratum of specialisation was imbued with the creativity of Sanskrit. Sanskrit gave to European languages (i) a rich system of inflexion (declension and conjugation) some of which has survived till our times like he, his (s of the Skt, genitive *syā*). *him* (m of the Skt: accusative)’ the base of Skt. *sa]h* . In Sanskrit the base of

sa]h has been replaced by *tad*. Lithuanian has all the seven cases intact. (b) Sanskrit contributed the unique linguistic element of prefixes which became highly creative in Latin and led to the unprecedented development of European languages. The Skt. root *spa«s* ‘to see’ (J]Rgvedic *spa«sa]h* ‘spies’, Mah"abh"a]sya *paspas* ‘*ahnika* survives only in *spa]s_ta* ‘clear’), has enriched Latin based vocabulary in a major manner with prefixes. (c) Sanskrit roots became formative elements, as the Latins realised that words are created. Language is a weave of forms,’ which generate new categories of expression, in a continuous development ‘The word to ten in *vi=m«sati*’20’, *tri=m«sat* ‘30’, *catv"ari=m«sat* ‘40’, and *pa±nc"a«sat* ‘50’ is «*sat*; becomes «*sata* ‘hundred’ (Latin: *centum*), but there was no IE word for thousand. Latin *mille* is probably from the Sanskrit root *mil* ‘to meet’, when a thousand people assembled they were *militus* ‘soldier’, a thousand paces were ‘mile’, a thousand years ‘millennium’. The English word ‘thousand’ is *thus* ‘many’ from Skt. *tavas* ‘strength’ + ‘*hund*. ‘hundred’: Sanskrit elements ‘were used to create a new numerical concept.

The Latin impirium, which comprised the whole of Europe, has been the major contributor to the vocabulary of European languages. The Latins realized the creativity of the prefixes and roots inherited from their Sanskrit base and gave to our contemporary world its immense ongoing talent and massive erudition, discovery and constant objectification in technological inventions. Sanskrit roots and prefixes are the dynamics and creative paradigm of vocabulary.

Sanskrit opened up new universes of thought in the dynamics of vocabulary creativity in the Classical Greco-Roman world. The Classical heritage has shed minds and horizons into the miracles of modern science. Modern sciences are the aroma of Sanskrit’s legacy of abstraction through language the concept of development and progress from the riverine flow of the Vedic sages, primacy and nobility of thought paradigms in perennial evolution as contrasted to faith in revelation frozen in historic time, the theory of causation, the beyond flowering in the mathematical zero, and atomism leading humans into the very heart of energy beyond the atom.

(iv) The abstraction stratum can be seen in the epochal scientific discoveries of Einstein, Schrödinger, Heisenberg who come close to Upaniṣadic or Buddhist thought. Capra points out that the relativity

theory and the quantum theory exhibit all the main features of the Eastern world-view.

The discovery of Sanskrit as the roots of European languages in the 19th century liberated Western science from Christian cosmology and laid the foundations of a new world-view. Hebraic history centrality was substituted by historic development, nature-centred approach, and an open mind opening ever more.

III.3. Sanskrit influences the world-view of the natural sciences

From historical development to 'Evolution' in biology. Sanskrit led to two new principles in the methodology of research: (i) comparative study, and (ii) historic development (as pointed out earlier).

Sanskrit culture and civilization evolved on the banks of rivers, in contradistinction to the Judaic paradigms which arose in desert environs. Water of the river flows, while the sand of the desert is static. Standing water stagnates. Flowing water gave rise to the centrality of flow, movement and progress in thought. Without the banks, the water will cease to flow : Banks of rivers with water ever flowing became the inspiration for the spontaneity of regulation from within, the basis of value systems of *sa=msk"ara*. The mind of man enshrined in Sanskrit was a perennial flow, an eternity imbued with movement, constant change, and progress. No idea was constrained. Horizons replaced frozen frontiers.

From Biblical history to vast time scales. Geological time scales, the evolution of life from unicellular organisms to the complex humans, or the formation of mountains over millions of years were an echo of the *S_r_s_ti Sa=mvat* or Era of Creation running into billions of years in the Sanskrit tradition.

Atomism. As is well-known, zero as a concept and as a symbol, is India's contribution to the world. Likewise, the formation of atomism goes back to the *Vaisesika* system. When Rutherford smashed the atom at the Cavendish Laboratory of the Cambridge University, Prof. A. B. Keith wrote the book *Indian Atomism* which was published by the University of Oxford. He pointed out that the earliest conceptualization of atomism is in the *Vaiṣeṣika-s"utras* of around 1000 BC. The founders of Modern Physics, like Schrödinger, Niels Bohr, and Heisenberg were influenced by Indian thought. Oppenheimer paid tribute to India's theory

of atomism by reciting a stanza from the *Gḍt"a* as he conducted the very first nuclear explosion.

The theory of causation. Cause-and-effect was intrinsic to the understanding of the relation 'of life to nature in the Sanskrit tradition. *Rita* (cosmic order) gave rise to *Satya* (existence of life). Their interdependence was inevitable, and it was reflected in the theory of *Karma*. The concept of causation became the foundation of philosophic thought as well as of natural sciences which were the classical, *Rta* in practical application. To Pythagoras, Plato and other thinkers of Greece, India was an "idealised country".

III. 4. Sanskrit and the renaissance of the values of the classicus

The Roman author Servius Tullius divided the people into *classics* 'the higher class,' and *proletarii* 'the rest'. The semantic extension of this metaphor made the classics a synonym for the choicest products of ancient Greece and Rome. The study of Greek classics begun by Latin authors in the first century BC became the "liberal arts" in the *trivium* and *quadrivium* of the Middle Ages. This study has been the undying distinction of Western learning, and without them knowledge is imperfect. They were the Revival of Learning in England when two great schools of Winchester and Eton were founded in 1382 and 1440 respectively. In the end of the 18th century German apostles 'Of New Humanism were convinced that they had found the ideal of close accord with nature completely realised in the Classical lands. The New Humanism was the recognition of the Classical world as a perfect pattern of culture. The tide of this movement reached its height in the early 19th century when Sanskrit was discovered as the racination or European languages. Sanskrit, along with 'Greek and Latin, became a value superadded to life by the mind that does not inhere in objects *per se*. The Classical languages lie at the root of what "ought to be", in contradistinction to "pure thought" and "absolute truth". They bring into being what is worthy of being, that is, to realise the ideals and to idealise the actual, to own human values and the primacy of nature, the connection of value and validity, and transvaluation which is reconsideration of given values, continually leading to change; Sanskrit with its open multiformity of thought systems in the ambit of 'ought' values of *sa=msk"ara* has fascinated the sensitive minds of Europe.

The St. James Independent School for Boys London was founded in 1937 to offer education that “provides for the physical, mental and emotional development of young people”. The prospectus says:

“The study of language starts with *Sanskrit*, which is introduced at the age of five. This most ancient of languages has been chosen as the basis of all language study at St. James. It has remained substantially unchanged over thousands of years and has preserved a complete grammatical system. The sound of the language is pure and beautiful and the literature magnificent. The first steps in Sanskrit in the Junior School involve singing it, speaking it and learning the alphabet. This is followed by systematic learning of the grammar and introduction to Sanskrit conversation. At the age of eight: Greek is introduced as a second language and is taught in a similar way. This thorough, early training in classical languages gives the children an excellent basis for all their future learning.

The Classics were associated with paganism, but they gave rise to an unprecedented scientific miracle that brought higher standards of life, and gave vast empires to the West. All these triumphs had to be christened innocuously as Humanism and New Humanism in contradistinction to theocentrism. The study of Classics has been resumed in the Chinese Peoples Republic from the early school level. India awaits her turn to appreciate the value of her Classical tongue Sanskrit as the lusty news of the heart and mind to be studied from our youngest years in school.

The oldest public school of America was founded in April 1635; that is 376 years ago. It insists on high grades, discipline, excellence in education, and stress on Latin. Americans look up to it for inspiration. It insists on following an ancient curriculum, with trigonometry, ancient history, and spending a major part of their youth learning Latin. The school believes:

- (i) “The complexity of Latin syntax and the suppleness of Latin sentence structure made it ideal for organising observation and thought”.
- (ii) You are required to study Latin, to parse and scan and conjugate and decline, to read and memorise, all the way up through four books of Virgil. “There is so *much* that stays with you forever”. “Back to the gerundive and the ablative absolute”.

- (iii) “Latin School teaching has always depended heavily on rote, on memorising rules and lines upon all those things that distress progressive educationists.”
- (iv) “Discipline and Latin have come back in fashion. These days ‘pilgrims’ arrive from all over the country ... to visit the head of the classics department, to see how he does it.”
- (v) “There has been success in plenty. School graduates have been leaders of national and international fame, great names of the American revolution, diplomats, bankers, senators, governors, mayors, merchants, professors, generals, and so on in an endless roll call of honor. Samuel Francis Smith who wrote the hymn *America* in 1825, Ralph Waldo Emerson, and children living in poverty, who could march down the highways of American culture, politics, business, and keep the wheels of society turning: studied in this school. The insistence of the School on the Classical tradition with its ancient curriculum, the eternal irregular verbs of a language spoken no more, have fostered the very skills in logic, analysis and persuasion that are prerequisites for scientists.”

The foregoing statement of the most distinguished and oldest public school of America points out the importance and high utility of grammar in all the complexity of language with its irregular verbs, gerundives and ablative absolutes, (ii) learning by rote, (iii) discipline and hard work in time-honored disciplines that are beyond utility in daily life. The opinion that Sanskrit is complex; difficult, and does not have an immediate functionality is counteracted by its subtle and deep-subconscious power as structuring a social order away from the grotesque inequalities of the progressive structuralists who barter away values to market economy, a euphemism for inordinate greed.

The Classical School of Boston highlights the need to reinvigorate the essential spirit of Sanskrit and reverse our over materialistic gaze to value inspired development where the lowly and the lost are the *daridra-n"ar"aya]na* of Sanskrit.

IV. Sanskrit: inspiration of the life and thought of Asia

For Asian lands, as for us, Sanskrit has symbolized profound necessities of the spirit, a vision of the infinite in an unbroken sky, the plenitude of the void, the embrace of the one and the zero, the union of abstraction and sensuality in art and life, intellection and meditation, an aesthesis

beyond the eyes and reason. Sanskrit has been the blending of wisdom and life in the symbolism of three planes : *sa=msk"ara*, *sa=msk_rta* and *sa=mskrti*. *Sa=msk"ara* is the inner consciousness where the collective psyche and individual experience are the inexhaustible' soul of the highest. *Sa=msk_rta* is its verbal (*v"acika*) expression so that the interior light, the *antarjyoti* of the Upani]sads, flows uninterrupted over spans of time to be inherited and enriched by The future. Its expression in, concrete visual terms is *sa=msk_rti*, the embodiment (*k"ayika*) of the Eternal in the visual, verbal and performing arts as sculptures in the round, as paintings in the flat, as prose and poetry, as music, dance and theatre. This trinity or *trive]nđ* of *sa=msk"ara*, *sa=msk_rta* and *sa=msk_rti* is the confluence of luminous nature.

Sri Lanka

Emperor A«soka sent his son Mahinda and daughter Sa<nghamitr"a to King Devanampiya Tissa of Srilanka in the third century BC. In the list of gifts recorded in the Dđpavamsa, is *nandy"avarta* whose meaning has been debated. It has been interpreted as a type of jasmine, or a gold vessel in the shape of crow-claws, or a gold flower. Nandy"avarta is an architectural term : it is a six-storeyed palace in the *M"anas"ara* 24.24 or a pavilion with 36 columns in the *Suprabhed"agama* 31.103. A«soka sent eighteen guilds of artists, craftsmen and painters along with Mahinda, well aware of the power of art to attract people to Dharma. By the time Mahinda died, there was an art gallery (*cittas"al"a*) in the capital of Anuradhapura. Promoting piety through painting has lingered throughout the centuries. Mah"ava=msa mentions painted vases in the reign of Devanampiya Tissa in 307 BC.

The world famous painting in the rock citadel of Sigiriya (Skt. Si=mhagiri) were done during the reign of King Kassapa I (479-497), who had come to the throne by murdering his father. He ruled the kingdom for 18 years, surrounding himself with lissome women, trying to forget his aching conscience. The twenty one figures of sensuous ladies at Sigiriya bear a close resemblance to the art of Ajanta. Benjamin Rowland compares these maidens to the sculptures of Amaravati, whence. Srilanka derived its sculptural style.

King 'Kassapa, who transformed it into the most impregnable fortress, identified himself with Kubera, the God of Riches, who was then held in high veneration. The abode of Kubera is on Mount Kailasa. On Sigiriya and its environs King Kassapa tried to create the

verisimilitude of this Mount, especially after the lyrical Meghad"uta of K"alid"asa. The gallery is a 500 feet long concavity which 'has been constructed to accord with the passage of the-cloud in the Meghad"uta, where the cloud is told to proceed northwards on its flight to Kail"a«sa through an aperture in the Krau±nca mountain the high polish of the Mirror Hall 'of Sigiriya mirrors the heavenly damsels of the poet K"alid"asa. The artistic treatment of the world-famed damsels, depicting them waist above clouds, together with their location in the Rock, portrays the lightning and clouds In the region of cloud-land, above-which rises the peak of Kail"a«sa where Lord Kubera resides. Actually, this part of the rock is girdled clouds in December and early January. The Princesses of Lightning or *vijju-kum"arđ* are fair and the Cloud Damsels or *megha-lat"a* are dark. These marvelous paintings precede their immortal, counterparts at Ajanta. These damsels could be goddesses bringing blessings of heaven to assuage the gnawing remorse of parricide in the heart of King Kassapa.

When Sigiriya passed out of eventful history, Anuradhapura came into its own. Its was here that Dutthagarnani, the national hero reigned. It was here again that the Buddhist works were committed to writing in Aluvihara or the Caves of Illumination.

In March 1917, Sir John Marshall wrote to the Acting Director of the Colombo Museum, to make copies of two paintings in the Gal Vihara, Polonnaruva, which are of the 12th century, because "we have scarcely any paintings in India of this period".

The Simhala language is in line with Hindi, Gujarati, Marathi, Bengali and others". It has preserved interesting words which are lost or have become obsolete in modern Indian languages.

While Sanskrit *a«sya* is nearly forgotten in modern Indian *tadbhavas*, Simhala has *as* in the literary language and in several compounds like *as govva*, horse keeper, *as kala* 'stable'. The Simhala language is important for understanding the evolution of modern Indian languages in their time context for in it we are able to follow the development through more than two thousand years, first in inscriptions and then in literary works. It affords time points to locate the histories of words.

Central Asia

All the four accounts of the foundation of Khotan (two in Chinese and two in Tibetan) associate it with the son and ministers of Emperor

A«soka in the third century BC. A collection of coins of the first centuries AC from Yotqan the ancient capital of Khotan bears Chinese legends and Prakrit legends in Kharojs_thõ.

Khotan was also famous as a centre of Sanskrit texts. The Chinese expression 'to obtain the Dharma' meant to procure Sanskrit sutras, e.g. Chinese monk Chu Shih-hsing undertook the arduous journey from Loyang to Khotan to get a copy of the *Pañcaviṃśati-sahasrikā Prajñāpāramitā*. In the fifth century, eight Chinese monks traveled in search of sacred texts. They reached Khotan at the time of the *pañcavār]sika* ceremonies held every five years. Here the most distinguished bhikṣus from all over Central Asia embroidered their sermons with parables. The Chinese monks put them together at Turfan on their way back to China in 445, under the title "*Book of the Wise and the Foolish*". Thousands of pages of Sanskrit texts have been discovered in different parts of Central Asia. Some of the manuscripts go back to the first century BC like the *Dhammapada* in Gandhari Sanskrit, A drama of Aśvaghōṣa and fragments of two other Sanskrit dramas in Kushan Brāhmī are the earliest known manuscripts of the nāṭya genre. The most ancient Turkish literature known to us is in its Uigur idiom. The Uigurs were devout Buddhists and they hummed their daily prayers in Sanskrit. They adopted Sanskrit words into their language. Uigur Turkish has preserved a text called *Tishastvustik*, a corruption of the Sanskrit *Diśa-sauvastika* on auspicious directions. It is a dialogue between Sarasvatī and Samantabhadra. The didactic *Udānavarga* has been preserved in ancient Turkish in the Brāhmī script, so also the medical work *Siddhasāra* of Ravigupta.

China

The advent of Sanskrit into China is as early as the third century BC, when Indians were at the Imperial court during the Ch'in dynasty and named the country from this dynasty as Cina 秦 and propagated this name throughout Central Asia, India and SE Asia. Sanskrit has been known in China as *Fan-yü* 'the language of Brahman', the language of Cosmic dimensions, the language that gave the Chinese access to the immensity (*brahman*) of the 'Barbarian' world and opened up their vision to the several 'universes of culture and civilisation. The Sinocentric frontiers became ever expanding horizons.

Chang Ch'ien the envoy of the Chinese Emperor Wu-ti, took back *Mahātukhāra* melodies of Sanskrit to China in 138 BC. The son-in-law

of the Emperor wrote 28 tunes based on this melody which were played as military music, Thus began the might of the Han empire. Sanskrit sutras, cotton cultivation, wooden drums for martial music, horses for war were part of Chinese strategy. To them Sanskrit was 'Power and Virtue.' The first monastery in China was the '*White Horse Monastery*', a white horse is the mount of a *cakravartin* monarch.

The Buddhist kingdoms of Central Asia brought Sanskrit books, sculptures and paintings, as well as ideas that ushered new perceptions in the Chinese mind. Sanskrit entered China on Serindian horses sought after by Chinese emperors. The Parthian prince An Shih-kao turned monk, initiated a school of transcriptions of Sanskrit works into Chinese, which became the most impressive achievement of Chinese culture. Sanskrit was accompanied by *mohosabho* (Chinese transcription of *mahāsāarthavāha*) of trans-national merchants who brought prosperity to China, An Shih-kao who had translated 176 Sanskrit works into Chinese was also a Commandant of the Cavalry. Among his translations, that of the *Sukhāvatī-paradisa* gained great popularity. The glories of the *Sukhāvatī Paradise* became vivid as Iranian beauties of Parthia danced in the joyous tenderness of their vibrant movements. Sanskrit came to be associated with fiery steeds of conquest, with caravans laden with affluence, with the passionate beauty of life, and with enlightenment of the mind.

In 490 AC Hsieh Ho established the "Six Principles of Painting." They have remained the criteria for Chinese art criticism. They echo the six elements of paintings in the *Kāmasūtra* (*rūpabheda, pramāṇa, bhāva, āvaśya, yojana, sādṛśya, varṇikābhāṅga*). 'They impart a vital tone and atmosphere that is moving and alive, in a rendering of 'bones' essential structure and essence, rather than mere outward aspect. The divine and human become one, dissolving into ripples of the mind.

The official history of the Sui dynasty, completed in 610 AC, contains a catalogue of Sanskrit works on astronomy, mathematics, calendrical methods, mathematics and pharmaceuticals under the generic caption of *P'olo-men* or Brahmin Books. In the seventh and eighth centuries, the Chinese were fascinated by these new sciences. Indians were appointed Presidents of the Imperial Board of Astronomy, for instance Kāśyapa headed it around 65 AC. It is a paradox that we owe to Gautama Siddha the greatest collection of ancient Chinese astronomical fragments; He introduced from India the zero symbol, an early form of trigonometry and other innovations. To the Chinese,

Sanskrit was the language of Exact Sciences, of statecraft, of military tactics and of surveying the sidereal locations of cities from Tashkent to Vietnam. An emperor of the T'ang dynasty sent a military mission against the King of Champa (on the coastal region of modern Vietnam) to bring his library of 1350 Sanskrit manuscripts as war booty to China.

Sugar is termed *shi-mi* 石蜜 'stone honey' in the Sui Annals, which renders the Sanskrit «*sarkar*"a, from «*sarkara* 'granules, stonelets'. In 647 AC Emperor Tai-tsung sent a mission to Magadha to study the secrets of boiling sugar.

During my visit to the Marble Buddha Monastery in Shanghai, which escaped desecration during the cultural revolution, the monks recited their prayers in a loud and-sonorous voice. At times, a word or two would sound Sanskrit. They handed over their book of recitations and lo! it was a Sanskrit hymn to Nōlaka/n_tha which had been transcribed into Chinese ideograms by Bhagavaddharma of India in the seventh century. During researches in Beijing, I came across coins from Sinkiang which were in Sanskrit on one side and in Chinese on the other, and could be dated to the second century BC by their Chinese inscriptions. At the Shanghai monastery I came across a glossary of a thousand words by the famous pilgrim I-tsing which had interesting words like *pras"ara* in Sanskrit for bazaar, and *kurt"ra* for a shirt. It is a valuable source for the spoken Sanskrit of the seventh century.

The origins of printing in China go back to Sanskrit. The first printing sheet has the goddess' Pratisar"ra in the centre with mantras in Sanskrit letters written concentrically around her. It is dated 757 AC and was excavated in 1944 from a grave near Beijing. The technology of printing developed in rapid strides for the immense project of the publication of the Buddhist Tripi_taka. As large quantities of paper were required for the extensive Tripi_taka, paper industry flourished to such an extent that the use of paper became universal.

The world's oldest printed book dated 11 May 868 is a work on transcendental wisdom entitled *Vajracchedik"ra*, now in the British-Museum. Printing began as an integral part of ritual requirements of large number of mantras for *lak]sa-p"uj"ra*. Over 3000 Sanskrit works are found in Chinese translations, most of which are lost in their Sanskrit' originals.

In 1057, Pao-chang the great Chinese master of Dhy"ana (Zen) was' commissioned by the Emperor to go to India and acquire texts for Imperial victories. On return he conducted Imperial rites centered on

the deity Trailoky"ak]sepa 'Conqueror of the Three Worlds'. The original Sanskrit manuscript was preserved in the P'u-an monastery till the 1920s. Its end folios gave the life and initial stanzas .of the three mah"ak"avyas of K"alid"asa. This the earliest known manuscript with quotations from the great Indian poet.

Sanskrit inscriptions and votive sheets with mantras were widely used in Yunnan. The family deity of the royal house was Ajeya 'The Invincible'. The Victory Pillar of Kunming with Sanskrit inscriptions is a splendid example of a tower with about three hundred divine images of all sizes, and recalls the monument at Chittor.

Ever since the Han dynasty in the first century BC the gate at the Ch'yu-yung-kuan pass has been one of the nine important gateways to China. This gate was constructed as a protection against barbarians from the north. In Imperial times, more than ten thousand troops were stationed here. An Imperial Arch was constructed in 1333 and a 30 feet long inscription was inscribed in Sanskrit for the protection of the capital Beijing. The use of Sanskrit Sutras for National Defence in China goes back to ancient times. When Hs'uan-tsang returned to China, the Emperor invited him to stay in the palace. The Emperor was delighted to know that the six hundred scrolls the pilgrim had translated contributed to the protection of the State. Imperial administration wanted to ascertain "everything must be exactly as in the Sanskrit original". The pilgrim-scholar assured the Emperor that he had brought three copies of the texts from India for clearing doubts : "when clouds open the-sun appears".

Christie's sold a blue and white Chinese bowl of the 14th century for £209,000. Its lid has since been located at the Palace Museum, Beijing. It was used by Emperor Xuande. It has eight auspicious emblems (*a]s_ta-ma=ngala*) including the «srōvatsa of Vi]s]nu, interspersed with sacred hieroglyphs. It has a Sanskrit inscription running around its body which is a benediction to grant well-being and luck for all times of the day.

*rdtrau svasti, div"ra svasti, svasti maddhyandine sthite /
svasti sarvam ahor"atram triratn"ani bhavantu va]h //*

During this period, a twelve member Indian mission had gone to China for the stability of the Emperor and the Empire. The Museum at Taipei has around a hundred cups -and saucers sanctified by Sanskrit mantras around their rims.

Like the Litany of the Thousand Names of Vi[s]nu (*Vi[s]nu-sahasra-n"ama*), China has the Thousand Names of the Buddha, which go back to the third century. Emperor Ch'ien-lung of the 17th century, who had the longest reign as well as the most extensive territories China ever had, used to recite the Sanskrit Names of the Thousand Buddhas. My father Prof. RaghuVira brought the 'original xylograph from Beijing. Emperor Ch'ien-lung had studied Sanskrit as a young prince and was devoted to its promotion. He got Sanskrit mantras collected from all the Sutras and had them published in a hundred fascicles.

On his final journey a Chinese Buddhist was enshrouded in silk that had Sanskrit mantras woven with golden threads, specific for each part of the body. This silken shroud with Sanskrit prayers ensured him the Heavenly Fields of Sukh"avatā.

Seventy years ago my father Prof. RaghuVira 'received six huge cases of sutras and scrolls from the Buddhist Book Store-on the Ashoka Road in Shanghai. No Indian road in those days had the honour of being named after Emperor A«soka. Among them were large-size woodcuts of deities that bore Sanskrit inscriptions. Here below is a specimen with a Sanskrit stotra in a seventh century script:



Korea

A Princess of Ayodhya" arrived from India to Korea in 48 AC at Kimhae aboard a ship, with the Three Treasures of statues, s"utras and «sramanas monks). She became the Queen of the founder of the first Korean state of Karak. She established the first national capital and named it Gaya. From a tribal order Korea emerged as a state. In gratitude to the Sea that allowed safe passage to the Queen to his shores" the King built Haeunsa "Temple of Sea Grace that stands to this day atop Punsongsan 'Mountains.

Sanskrit Buddhism was officially introduced into Korea during the period of the Three Kingdoms: Koguryo received it in 372, Paekche in 384 and Silla in 527. The Indian Master Mall"ananda came to Paekche in 384. It gave the Three Kingdoms a new meaning: they became civilisations, In its new energy and freshness it filled the country with benefits, nourished art, diffused education, made roads, established resting places, promoted beneficence and multiplied comforts in thousand forms. It made vivid and tangible the presence of a profound social and cultural order.

In '1251, 80000 wood blocks of the Dharma Treasure were carved to avoid national disaster. These blocks are still preserved at the Haensa monastery and are a national treasure of Korea. The famed celadon wares of Koryo were intimately connected with Dhy"ana Buddhism. In the beautiful deep of blue porcelain were reflected the ideal planes of Dhy"ana,

The last Indian 'Ac"arya to visit Korea was Chikong (Dhy"anabhadra). He arrived in Korea in the 1340s and established the Juniper Rock Monastery on the pattern of the Nalanda University. Its foundations can be seen near Seoul. He wrote Sanskrit dh"ara]nā-mantras on the gigantic Yonboksa Bell for the liberation and peace of the Korean people from Mongol domination. An inscription at the Juniper Rock Monastery dated 1378 records the life and work of Dhy"anabhadra and informs us that the King of Kanchi was his nephew. It gives a glimpse of Buddhism in-India in the 14th century, from Kanchi in the South to Jalandhar in the North. The mill for making *sattu* installed, by Dhy"anabhadra still lies at the site of this Monastery.

In 1446 the sage-like Emperor Seijong invented a new Korean alphabet and moveable printing types. This alphabet continues to this day as the Hangul or "Proper Writing". Dr. Kei Won Chung in his

dissertation to the Princeton University says that the Korean alphabet was composed on the principles of the Sanskrit alphabet. With the new alphabet, learning became accessible to a large mass of people.

Japan

In the sixth century, Japan received her Dharma as recorded in the *Nihon-shoki* Annals in the years 463, 544, 588. Japan emerged from the limbo of her prehistory under Prince Shotoku (574-621) who drew up her first Constitution of Seventeen Articles wherein *bahujana-hit"aya bahujana sukh"aya* was a fundamental factor. The new order was consecrated by the U]s]nñ]savijay"a-dh"ara]nñ in Sanskrit. This original manuscript is preserved at the Horyu-ji Monastery.

In 799 AC an Indian was washed ashore some where in the Mikawa province. A young man of twenty yeas with nothing to cover his body except a straw coat and short drawers, he was stranded in a country where none understood him. Years later when he became conversant with Japanese he said that he had come from India. He had seed of cotton with him. He lived at the Kawadera temple at Nara. Two ancient chronicles *Nihon-koki* and *Ruiju kokushi* mention that he introduced the cultivation of cotton which became the most important clothing material. The Japanese words *wata* or *hata* for cotton are derived from Sanskrit *pa_ta* (पट).

In 806 Kobo Daishi returned from China to Japan with the new way of Mantray"ana, wherein Sanskrit mantras were the most sacrosanct. This led to the universalisation of education. The personal contacts of Kobo Daishi with the great Kashmirian Praj±n"at"ara during his sojourn in China produced a profound effect on the cultural evolution of Japan. The blossoming of the 'great continental culture in insular surroundings reached its culmination in the personality of Kobo Daishi (774-835 AC), who visited China to drink at the purest springs of Dharma. Kobo Daishi's new denomination of Shingon or Mantray"ana was a new moral conscience of the country. He proclaimed Buddhahood to be the potential privilege of all as against the predestined few. He became an outstanding genius in Japan cultural evolution. For the first time he founded a school for the children of common people. Till then the academies were open only to children of families above the fifth rank. To achieve this historic democratization, he created the Japanese *kana* syllabary of fifty sounds: *a i u e O, ka ki ku ke ko*, etc. based on the Sanskrit alphabet. It was to spread education to the common man. The new

syllabary was a revolutionary step in Japan's civilisation : what was hitherto the prerogative of the pre-destined few became the potential privilege of all. The entire alphabet was woven into a poem herein every syllable occurs once. This poem is called *Iroha*. It is based on the Mah"aparinirv"a]na-s"utra.

The Japanese have longed to be pilgrims to India. In 818 Kongo sammai (Vajrasam"adhi) came to India via China. He makes a realistic observation that millions of flies swarmed the dining rooms of Nalanda but disappeared when the monks settled down to eat. In the 850s Hodo undertook a hundred day long meditation. On the 70th day a beautiful lady entered the room and he fell in love. In remorse, he traveled to China and thence to the Vulture Peak in India to expiate his sin. The monk Myoe Shoin (1163-1122) was unable to visit India. He consoled himself by giving the Sanskrit name Pr"agbodhi to the hill in front of his monastery and calling the stream flowing by as Naira±njan"a. In the Tokugawa period, a great scholar of Avata=msaka Hotan washed his feet in sea-water at a beach in the thought that the water extended to the shores of the motherland of Buddhism.

Japan and India share a common culture to an extent that during elections in the 1980s to the Japanese Parliament a candidate had Ganesa as his-election symbol. There were as many as twenty members of the Japanese Parliament who belonged to the 'Mah"am"ay"a' group, which is the name of Lord Buddha's mother.

Tibet

Sanskrit Buddhism has conditioned to the minutest detail the life and thought of Tibet inspite of its forbiddingly high mountains, untamed rivers, deep gorges, immense waterless deserts and icy howling winds. The Tibetan script, grammar, vocabulary, literary style, paintings, medicine, astronomy, folk-songs all bear the deep impress of Sanskrit culture, Tibetan literature is translated from Sanskrit, and the flame of intellectual life kindled by it became the inspiration for an indigenous literature. All knowledge is centred in the *na=n-rig* or exploration of the Inner Deeps, The warm reality of Tibet life pulsates In the vibrant levels of her Sanskrit culture.

Mongolia

Sanskrit reached Mongolia in the sixth century, when two Buddhist teachers @S"akyava=m«sa and Narendraya«sas went and worked there. Ever

since, Buddhism has been their heart and soul. It replaced nomadic life by a sedentary civilisation. It brought peace to the Mongols and a high degree of civilisation which was the envy of Russian deportees in the 17th and 18th centuries. The Mongolian Professor Rinchen used to relate with pride: "If you happen to stop in any yurt, the first one falling on your way in the vast steppes, where the night may overtake you, before the fire of a hearth you will hear from the mouth of an old shepherd the philosophical poem *Bodhicaryavatara* composed by the famous Indian poet and thinker @S"antideva, translated into the Mongolian language already in the thirteenth century. You will not be surprised if the old shepherd sitting thoughtfully on the hillock near the grazing herds, having come to know you to be a philologist will enter into animated conversation with you regarding the Sanskrit grammar of P"anjini which was translated into the Mongolian language already in the seventeenth century the level of which was achieved by European linguists only during the last century.

Gangaajala is as auspicious and sacred in Mongolia and Buryatia as in India. During my visits to these lands, I took holy Ganga water with me as a gift for their monasteries. The Ganga water was received by them at a grand ceremony with, due recitation of Sanskrit mantras in a special vessel of silver. *Gangaajala* was taken from India to Mongolia about 400 years ago and has been an integral part of their daily rites.

Genoese merchants secured Mongol slaves from traders wholesaling in the Black Seaports. Thousands of these "Tartar" slaves worked in every major Italian city, which reached its climax in the middle of the 15th century. These Buddhist slaves used hot-air turbines for turning their prayer-cylinders. This gave rise to screw propeller of ships, and steam-jet blowers in the shape of birds dateable to 1579.

The national flag of Mongolia is Soyombo or Svayambhu topped by the *candra*, *bindu* and *nada* of *pranava*. Let us not forget the Goraksh was the first Mongolian cosmonaut to go into *sansar*. Space is *sansar* in modern Mongolian. Sanskrit Buddhism is the invariable presence in the long time and lonely sublime of Mongolia.

Champa (in Vietnam)

The first Sanskrit inscription of South-East Asia comes from Champa. It is the Vo-Chanh Rock Inscription dated to the second or third century on palaeographic grounds. The Sanskrit epigraphic records are confirmed

by Chinese sources. The history of Champa has been reconstructed from 192 AC on the basis of inscriptions and Chinese annals. Champa was a major catalyst of Sanskrit culture, It was a renowned centre of Sanskrit learning. A Chinese military mission was sent against King @Sambhuvarman to bring 1350 Sanskrit works as war booty to China. In 752 Emperor Shomu of Japan invited Buddhasthira from Champa for the sumptuous consecration ceremony of the Daibutsu Roshana (Rocana Buddha) at the Todaiji Monastery. He introduced Sanskrit music and dance in Japan and it is part of Imperial repertoire to this day. The Chams had no resources of population and they succumbed to the unequal collision of population in the 19th century. Fragments of their enchanted glory can be seen in folklore, which is still full of stories of Indra, called *Yan In* or 'God Indra'. He is associated with the construction of a dyke above the valley of Song Luy, which magically dams up the-celestial waters. In years of severe drought, the Chams pray to him to release the waters.

Cambodia

The interface of the culture of India and South East Asia was, in the words of Paul Mus: "India seen from the East". The famous Chinese writer, Lady Han Suyin, speaks of the Indian initiative in South East Asia, as narrated in the Chinese dynastic annals. She writes: "One night two thousand years ago, a god visited a youth in India and said to the young man, named Kau]ndinya : "Find a bow, board your boat, sail toward the rising sun." Kau]ndinya went to the temple next morning and there found, on the floor, a bow with a quiver full of arrows; he embarked and the god driven wind blew him across the elephant-backed sea to a shore where Willowleaf, the beautiful queen and leader of the Khmer amazons, reigned. The queen launched her war canoe to repel Kau]ndinya, but the youth shot it through with his arrows, and she submitted to him. They were married, and thus was born the dynasty of the first Khmer kingdom".

Thus the kingdom of Funan was founded by sage Kau]ndinya, who married the N"ag" queen Som"i. This kingdom is referred to in Chinese texts from the third to the seventh century. Sanskrit was the official language of Funan. The use of the Pallava script speaks of the cultural majesty of the Pallava kings.

Cambodia is the only country named after a *_r_si* or sage. Kambuja kings were descendants of Kambu Sv"ayambhuva and Mer"a.

Jayavarman II came to the throne in the ninth century. He liberated Cambodia from Javanese vassalage. There is an unbroken line of rulers from him to modern times. He founded Angkor around the fertile area of the Great Lake of Tonle Sap that is inundated by the Mekong. The word Angkor is the Cambodian pronunciation of Sanskrit *nagara*. The Cambodians believe that Angkor was built by Indra who moulded the city in clay, poured over it a sort of icing where by it solidified. Great Indra looked upon his favourite land of the Khmers, noted that its King and Queen were childless. He gave a son to the Queen and showed the child glories of his *Trayastrī-māsa* paradise. The son ruled over the Khmers and copied the heavenly realm at Angkor. Great Indra visited the earth for the coronation of his son, to give to his child's realm its name of Kambuja, and to hand over the Sacred Sword which is the Lightning of Indra. It is kept to this day in the royal palace and used in coronation rites. The coronation ceremonies are events of great pomp. The King is robed in the colour of the day purple if it is a Tuesday. He is received in the palace by the Grand Master of the Order of the Baku, carrying an image of god Vi[s]nu. The royal feet are washed in coconut juice and perfumed essences by the Prea Reamea Reachea Thippedi (*r"ama-r"ajya-adhipati*). The Grand Master hands the statues of Siva and Vi[s]nu in the right and left hands of the King. When he hands over the Sacred Sword, he proclaims the formula. "Take, for thou art the Lightning of Indra".

Angkor flourished for six hundred years. The city was captured in 1431 'by the Thais, and a curtain of darkness descended upon Angkor and the entire Cambodian civilisation.

In the light and languid clime of Cambodia, into the spacious majesty of Angkor monument follows on monument, ruins edge upon ruins, the walls of vegetation screen and hide and curtain; masonry masses mingle into the fantastic flowering of the jungle. By moonlight these buildings take on an appearance of solid majesty which is awe-inspiring. In the twilight gloom of these jungles a n"aga slithers over the sensuous limbs of an apsar"a petrified in a seductive pose of her dance in honor of a cakavartin crowned with the r"ajas"uya rites of the Rgveda by a hot_r.

The Cambodian kings transferred their capital to Phnom Penh, then called Chadomukh. With the advent of the new dynasty in the 15th

century, the construction of temples and writing of Sanskrit inscriptions ceased, as the elite had been wiped out. When King Ponhea Yat founded the capital at Phnom- Penh he gave it the imposing title:

Krong chadomukh mongkol sakkola kampuchearthipdei
चतुर्मुख मंगल सकल कम्बुजाधिपति
sereisothon parava intaputta borei rattharachasema mohanokor
श्रेष्ठ परम इन्द्रप्रस्थ पुरी राष्ट्रराजसीमा महानगर

Over a thousand Sanskrit inscriptions in ornate k"avya style unfold the religious, social and political life of Cambodia. The Sanskrit inscription of Jayavarman VII reveals the magnitude of the R"ajavih"ara of Ta Prohm where the king set up an image of his mother as Prajān"ap"aramit"a. It had 439 professors and 970 scholars, and 66,625 people were employed to serve the deities of the temples. The inscription further relates that there were 798 temples and 102 hospitals in his kingdom.

Indonesia

The rise of culture in the Indonesian isles is attested by seven inscriptions of King M"ulavarman, dated to ca 400 AC on palaeographic grounds. By this century the tradition of yajnas must have been fully established as the King donated excellent cows to brahmins, established hospitals; and created an extensive irrigation system. These seven inscriptions were discovered on the Mahakam River, a name that can reflect the *k"amadheni* that secured the march of civilizing influences and material affluence. He erected a light-house (*"ak"asadōpa*) that indicates a developed infrastructure for transnational commerce. It was the dynasty of Ku[n]du\nga which has "left the imprint of its glory in the Chinese name K'un-lun for the SE Asian region. The inscriptions of P"urjavarman, King of T"arumanagara, from West Java, are of the fifth century. They use the Pallava script of South India : T"aruma is the Tamil spelling of Dharma. The concept of the king as an incarnation of Vi[s]nu and *nagara* tokens the idea of a state with a social system leading to concentration of political power that enabled large irrigation works to bring about economic prosperity. The interaction of Hinduism and Buddhism with Java and Kalimantan led to a higher state of civilisation with an alphabetic culture, effective administrative machinery, a powerful system of vast public works for economic prosperity; development of metallurgy

and sculptural techniques and implements, for sculpting divine images, and sophisticated architectural- complexes of temples. Temples led to contemplation: beyond mere physical seeing it was the visualisation of the Divine. Paintings, sculptures and architectural structures enhanced meditation. The sculptures and architecture of the chandis represent the glory of Classical Indonesia. The chandis from Borobudur, Prambanan, Kalasan down to the 11th century Suku and Ceto are pearls of the heritage of the emerald string of the Indonesian archipelago. The world of the narrator, bard and poet is represented by Old Javanese literature, like the *Chanda]hkara]na* which includes metrics, grammar, *alankara*, and the *Mah"a-Amaram"al"a lexicon*, the great parwas of the *Mah"abh"arata*, *kakawins* like the *R"am"aya]na*, philosophical texts like the *Bhuvanako«sa* and *Sa«n Hya«n Kamah"ay"anikan*. For instance, King ®Srđ Dharmava=m«sa TĒeguh. Ananta-vikram-ottu«nga-deva initiated the auspicious undertaking of putting the *Mah"abh"arata* into Javanese (*ma=nj"av"akna*) so that the tradition lives in the future. While this King carried out conquests, his Queen presided over the creation of literature that 'acheved immortal fame. Local genius created a new cultural idiom of Sanskrit culture and civilisation in all its manifestations.

On the pattern of Sanskrit universities like Nalanda and Tak]sa«sil"a there were major centres of Sanskrit learning in Indonesia: We have narrations of Chinese scholar pilgrims who stayed at Palembang to study Sanskrit before coming to India. Palembang was the capital of Sumatra under the great maritime empire of ®Srđvijaya. It was known 'as ®Srđ Bhoja. The famous Chinese pilgrim I-tsing of the early 8th century studied Sanskrit at Palembang as a preparation for his visit to India. On his way back home he again stayed at Palembang to translate Sanskrit texts he had collected.

In March 1990 Asian Women Parliamentarians' Conference was held in Delhi. Indonesia was represented by the Secretary General of Indonesian Women's Congress, Mrs. Susilastuti Sutopo. The name is a reflection of their Classical culture deeply allied to Sanskrit traditions. 'Sushila' is a common family name. 'Stuti' is reminiscent of ancient Sanskrit litanies or *Stutis*. Out of these hymns-emerged beings who were supreme' in "Tapa" whence we have the name of Hon'ble Lady Member 'Sutopo'. The classical Kawi language of Indonesia is full of poetic Sanskrit expressions. They have survived 'upto the present in proper nouns. An' Indonesian professor with the name 'Hari-murti Krida-lakshana', had regular correspondence with me.

The most magnificent cultural presence of Indonesia is the historic cosmogram of Borobudur, the grey silence of endless stone reliefs, enshrining the vision of a king in an ecstasy of form. Conceived and concretised by a 'poet, thinker and architect, named Gu]nadharma; it holds the heart in rapture in transcending adoration along the path of endless time. The Indonesian word for independence is *merdeka*, derived from the *Sanskrit maharddhika*. The Constitution of Indonesia is called *Pancasila*, The national motto *bhinneka tunggal ika* 'unity in diversity' is derived from the Sutasoma k"avya in the Classical Kawi language.

The greatest of Sanskrit poets K"alid"asa exhorts the beloved of Hem"a«ngada, the king of Kali«nga "sport with him on the shores of the sea where your drops of perspiration will be cooled by breezes of clove-flowers wafted from the Indonesian isles:"

अनेन सार्धं विहराम्बुराशेस्तीरेषु तालीवनममरेषु ।

द्वीपान्तरानीत-लवङ्ग-पुष्पैरपाकृत-स्वेद-लवा मरुद्धिः ।। 57 ।।

Freshening, tingling pleasures across the tinkle of jade waters. Incredible indeed that K"alid"asa seeks, greening of human life from Isles that lay quiet in his heart. Sounds of the seas became sounds of the heart: India and Indonesia have shared their way in the boundless excitement of minds, garnered deep within.

Poet Tagore speaks of Tepantar (= Dvđp"antara or Indonesia) as a fairy land "where the pair of wise old birds have their nest" (*The Crescent Moon*). Indonesia lived on in the amnesia of our legends, going her own way among blue mountains and green waters. During his visit to Indonesia in 1927, struck by the elegance of the theatrical genres. Tagore wrote: "When Nataraja Shiva, the King of Dances, came here and was gratified with the worship of the people, the boon he gave to them was his dance itself. Can it be, I wonder, that all that was left for us of India were the ashes of the cremation ground, with which Shiva decks himself as Lord of Ascetics?"

My father, Prof. Raghu Vira told Poet Tagore that his fairyland of Tepantar is Dvđp"antara of K"alid"asa, which is mentioned by Li-yen the Kuchean scholar of the eighth century in his Sanskrit Chinese dictionary as a synonym of the Indonesian isles. Poet Tagore heard him in spell-bound wonder.

Having enriched the cultural heritage of mankind, the golden epochs of Indonesia slowly sink into silence, as the wordless Borobudur enshrines the vision of a ®Sailendra king in an ecstasy of form. Its

architect Gujnadhama, who had transcreated in Borobudur his rapture of adoration and meditation in Mount Menoreh, is integrated into this very mountain range where you can see the silhouette of his chin, mouth and nose. Chandis or temples are asleep in the bosom of the land in the unconcern of time as they seek a renaissance, in confluence with the texture of ages.

Arabic

Sanskrit acted as a source- of inspiration to Arabic in literature and mathematics. An Indian introduced a treatise on astronomy in 773 which was translated into Arabic by the order of the-Caliph. Al-Khwarizmi syncretised the Sanskrit and Greek systems of astronomy. The decimal system was brought by Indians to Baghdad, where it entered Europe. Ibn al-Muqaffa translated the Pa±ncatantra from Pahlavi into Arabic in the eighth century under the title *Kalila wa Dimna*, from the names of the two jackals Kara_taka and Damanaka. Thanks to this work, Muqaffa is called the creator of Arabic prose.

Conclusion

Sanskrit has been the fountain-head of thought and belle-lettres of visual and performing arts of life and ritual, of power and virtue in Central Asia, in East. Asian lands and in SE Asia. The first Sanskrit texts were introduced to China by the Yŷueh-chih, Sanskrit sutras were translated into Chinese by East Iranians of Parthia like An Shih-kaio. Amoghavajra of Samarkand transmitted the *homa* rites to China which travelled thence to Japan and are performed there to this day. Sanskrit became the Classical language of Cambodia and Thailand while their Sutras are in Pali. The great Pali grammar. *Saddanōti* was written by a Burmese bhikkhu on the basis of the *Mah"abh"a]sya*, The dynasty of the @Sailendras of Indonesia patterned Kawi language, metres and ideas on Sanskrit. To our own day, the highest number of students of Sanskrit, after India. are in Japan. Sanskrit has been a dynamized centre, treasured- in the distant corridors of etymology of Indo-European languages, and alive in the cathedrals of the hearts of China, Korea. Japan and Vietnam; Bhutan, Tibet, Mongolia and Buryatia; Srilanka, Burma, Cambodia, Laos and Thailand, and in the rich linguistic textures of Indonesia, Malaysia and neighbouring isles. In the last three decades, ten thousand folios and fragments of Sanskrit texts written on palm leaf, birch bark

and vellum, from the first to the ninth century, have been dug from the earth in Afghanistan, and are now in Norway, U.K. and Japan.

When modern life is threatened by un-natural developments, humankind will have to find its rhymes in the deeper universes of Being. Sanskrit enshrines sa=msk"aras or values that can illumine the tonality of the future; beyond cloning, computers and other manifestations of the technosphere:

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