

# INDOLOGICA TAURINENSIA

THE JOURNAL OF THE INTERNATIONAL ASSOCIATION OF SANSKRIT STUDIES

*Founded by Oscar Botto*

*Edited by Comitato AIT*

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*Indologica Taurinensia* was founded in 1973 by the eminent scholar Oscar Botto; it publishes articles, reviews and research communications concerning India, Central Asia and South-East Asia.

In 1976 the International Association of Sanskrit Studies selected it as its Official Organ (then Journal) on the occasion of the 30<sup>th</sup> International Congress of Human Sciences of Asia and Northern Africa (Mexico City, August 3<sup>rd</sup>-8<sup>th</sup>, 1976). It publishes also the report of the World Sanskrit Conference and the minutes of the meetings of the I.A.S.S. (International Association of Sanskrit Studies). In 1996 it was acknowledged as a “Journal of High Cultural Value” by the Italian Ministry of Cultural Heritage and Activities.

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श्रद्धाञ्जलिः

## Obituaries

At each WSC (World Sanskrit Conference) the IASS (International Association of Sanskrit Studies) pays homage to deceased scholars in the field of Sanskrit and related subjects. The 16<sup>th</sup> WSC was held in Bangkok in June-July 2015 and a list of 24 deceased persons was announced at the General Assembly Meeting. Everyone present stood up and observed a few moments of silence to pay our profound respects to them. The names are usually provided by the Board and Consultative Committee Members of the IASS. The following had passed away since the previous WSC in Delhi in 2012. An asterisk (\*) indicates that an obituary for the scholar has been written below.

Krishna Shriniwas Arjunwadkar	Rama Ranjan Mukherjee*
Kamaleswar Bhattacharya	M. Narasimhachary*
Lance S. Cousins*	Janaki Vallabh Pattanayak
B. B. Chaubey	Pullela Sri Ramachandrudu*
Karuna Sindhu Das	P.S. Ramamurti*
Michael Hahn	Srinivas Rath*
Jan Heesterman	S. Revathy*
Prabhakar Joshi	Kalapakam Sankaranarayanan*
S. D. Joshi*	S. Sankaranarayanan
Prabhakar Narayan Kawthekar*	Vachaspati Upadhyaya*
B. Madhavan*	N. S. Venkatanathacharya
Shri Narayana Mishra	M. L. Wadekar

LANCE COUSINS  
by John Brockington

Lance Cousins (8<sup>th</sup> April 1942-14<sup>th</sup> March 2015) was one of the leading scholars of Buddhism in his generation and indeed probably the leading western authority on *abhidhamma*. He won a scholarship to read History at St John's College, Cambridge but soon changed to Oriental Studies (studying with Harold Bailey and Roy Norman), although a historical approach was always evident in his work. While at Cambridge Lance met Boonman Poonyathiro, the teacher of a form of the Thai *samatha* meditation practice, and began classes with him; in due course Lance was involved in setting up the Samatha Trust, became its founding chairman (1973-1999) and remained a trustee all his life. He also helped in the establishment of *samatha* meditation groups in Northern Ireland and in the United States.

Lance was appointed Lecturer in Comparative Religion at the University of Manchester in 1970, subsequently becoming Senior Lecturer, before taking early retirement in the 1990s, and in 2000 he moved to Oxford, in order to pursue more academic research (although he remained active both in academic teaching and in the teaching of Buddhist meditation). While at Manchester he taught classes on Buddhism, Hinduism, comparative mysticism, Pali and Sanskrit; at Oxford he taught Buddhism in the Faculty of Theology and Pali in the Faculty of Oriental Studies, becoming also a Supernumerary Fellow of Wolfson College (2007-2009). His published articles (which he signed L. S. Cousins, though always Lance to friends and colleagues) were invariably significant, though not large in number (in the mid twenties). Two books were nearing completion at his death — a translation of the *Yamaka* and its commentary with Charles Shaw and a history of aspects of Buddhist meditation — and they are expected to be seen through the press by colleagues.

In addition, Lance became the first president of the UK Association for Buddhist Studies (1996-2000); he was elected to

the Council of the Pali Text Society and later served as its President (2002-2003); he was an Honorary Fellow of the Oxford Centre for Buddhist Studies; he held various visiting professorships and received several honorary degrees, most recently from Mahamakut Buddhist University, Bangkok, in 2013.

Lance Cousins was both an outstanding scholar of Buddhism and a practising Buddhist. He was fully committed to the highest academic standards and, though devoted to the practice of meditation, never allowed this to influence his scholarly judgement. Quietly spoken and unobtrusive in manner, his keen intellect and quizzical humour nonetheless enlivened any conversation or discussion. His impact on colleagues and students is as great a memorial to his life as are his scholarly publications.

Dr S. D. JOSHI  
by Saroja Bhate

Dr S. D. Joshi forms the last link in the chain of Sanskrit grammarians beginning with Nāgeśa, the celebrated grammarian philosopher and his disciples in Maharashtra. He also represents a unique blend of erudition achieved by traditional learning and scholarship gained by acquiring western method of learning.

Shivaram Dattatray Joshi was born on 15<sup>th</sup> August 1926 in a town in Maharashtra. At a very early age, after the death of his father, he came to Pune to stay with his uncle Pt Maheshwar Shastri Joshi who also became his guru. He received rigorous training in the fundamental grammatical texts in Sanskrit under his guru and passed all the examinations for titles such as *Vyākaraṇatīrtha* and *Vyākaraṇacūdāmaṇi*. Already at the age of 20 he started teaching in Poona Sanskrit College where he worked also as the Principal during 1947 and 55. Gradually he completed his formal education by passing the school matriculation examination and joined the S. P. College for graduation. A turning point in his life came when late Professor H.H. Ingalls came to Pune in search of a traditional teacher in

Sanskrit grammar. Impressed by S. D. Joshi's depth in Sanskrit grammar Professor Ingalls invited him to Harvard. He went to Harvard under a fellowship to pursue his PhD studies and was awarded the PhD in 1960. After his return to Pune Dr S. D. Joshi started his career as the editor in Sanskrit Dictionary project at the Deccan College. In 1964 he joined the Centre of Advanced Studies in Sanskrit at the University of Pune and assumed the position of Professor and Head of the Department of Sanskrit and Prakrit Languages in 1970. In 1974 he became the Director of the Centre of Advanced Studies in Sanskrit and retired in 1987. The same year he joined the Sanskrit Dictionary Project as General Editor and continued to work till 1993. Since then he engaged himself in his personal research projects. He had a peaceful death on 29<sup>th</sup> July 2014. He was busy with his studies till the year before he died.

During his academic career extending over half a century Dr Joshi produced a robust set of publications running over a thousand pages — four monographs, twelve-volume translation of the *Vyākaraṇamahābhāṣya*, thirteen-volume translation of the *Aṣṭādhyāyī* and a good number of research papers. Though the *Trimuni Vyākaraṇa* tradition remained the focus throughout his writings, he also contributed to Indian semantics by publishing translations of two sections, namely, *Dhātvarthanirṇaya* and *Sphoṭanirṇaya* from the *Vaiyākaraṇabhūṣaṇasāra* of *Koṇḍabhaṭṭa*. A casual glance at his publications reveals that his interest focused on the translations of the *Mahābhāṣya* and the *Aṣṭādhyāyī*. However, a careful study of his translation volumes shows that he wanted to use the translations as a platform to advocate and demonstrate his new findings. All the introductions to his translation volumes may serve, if put together, as an exhaustive prolegomena to his research works. Though unfortunately he did not publish translations of the complete texts, whatever he completed has set a model for prospective translators. His simple and explicit translations accompanied by graphical presentations of quite a few abstract grammatical notions and comprehensive exegetical material recapitulating traditional as well as modern views on respective points have proved a great aid in understanding the Pāṇinian tradition.

A historical approach dominates Dr Joshi's research methodology. It plays a major role in his *Aṣṭādhyāyī* volumes. There he has applied to the *Aṣṭādhyāyī* rules the rules of *Anuvṛtti* as stated in his pathbreaking monograph entitled "Fundamentals of *Anuvṛtti*" and has tried, on the basis of that, to identify interpretations and historical layers in the text of the *Aṣṭādhyāyī*. A Pāṇinian student scanning through his writings on *Aṣṭādhyāyī* ends up with nearly half of the text coming from a non-Pāṇinian source! Though his extreme emphasis on historical approach led Dr Joshi to dismiss even large sections such as *Taddhita* and *Samāsa* as non-Pāṇinian and therefore has been subjected to criticism, his hypothesis has a logical basis and hence it cannot be easily discussed.

Some of Dr Joshi's other contributions to Pāṇinian studies may be summed up as follows.

He gave a solid foundation to the general organization of the text of *Aṣṭādhyāyī* by stating fundamental principles of *Anuvṛtti* and explaining the role of the particle *ca* as a multipurpose tool.

He reinterpreted the rule ordering principles such as *Vipraśedha*, *Utsargāpavāda*, *Antaraṅga* and notions like *Sthānivadbhāva* and presented Pāṇini's theory of grammar in a new setting.

He discovered new principles like the Siddha principle underlying Pāṇinian theory of grammar and by executing this principle he dismissed a good number of *anityaparibhāṣās*. By thus removing *ad hocism* in the Pāṇinian derivative procedure Dr Joshi tried to give a logical foundation to the Sanskrit grammatical tradition.

It may not be an exaggeration to say that in Dr S. D. Joshi Pāṇini has found THE person who could read his mind and read it out to the posterity.

PRABHAKAR NARAYAN KAWTHEKAR  
by Radhavallabh Tripathi

Prabhakar Narayan Kawthekar was born on 29<sup>th</sup> September 1923 at Indore in Central India, now in the state of Madhya

Pradesh. He learned Sanskrit *śāstras* from Pandits Govinda Lal Shastri, Gajanan Shastri Karmalkar and Pandi Dhundhiraj Gopal Sapre. He was awarded the PhD from the University of Agra for his thesis on “Origin and Development of Fables in Sanskrit” in 1976. The thesis has been published under the title *Sanskrit Men Nītikathā kā Udbhava aur Vikāsa* (in Hindi).

He served as Professor of Sanskrit and Principal at the Government Colleges of Madhya Pradesh and the Vice Chancellor of Vikram University at Ujjain. He was elected General President of the All India Oriental Conference.

His original writings include *Dhvanikathā*, *Rājyoginī* (Sanskrit poem) and *Bājīrāvamastānīyaṃ* (Epic in Sanskrit, 2005). He received President’s Certificate of Honour and the Sahitya Akademi Puraskāra for his epic poem *Bājīrāvamastānīyaṃ*. The Sahitya Akademi, the National Academy of Letters in India, organized a ‘Meet the Author’ programme with Śrī Prabhakar Narayan Kawthekar, on 4<sup>th</sup> September 2014 at Indore. He served as the Chairman of Central Sanskrit Board, the highest policy making body for Sanskrit education constituted by the Government of India. A festschrift entitled *Prabhākara-Nārāyaṇa-Śrīḥ: Studies in Indology and Musicology* (1993) was edited by Prof. Sushma Kulshreshtha and J.P. Sinha in his honour.

He is known for his researches on Kālidāsa. The fifth volume of *Bhūlokavilokanaṃ*, a series of his papers and reflections on diverse aspects of Sanskrit literature by him, is entitled *Kālidāsa Vyakti tathā Abhivyakti* (Kālidāsa – the Man and his Writings).

B. MADHAVAN  
by C.S. Radhakrishnan

B. Madhavan is an epitome of total dedication to the cause of spreading Sanskrit studies at various levels such as traditional learning, research, basic levels for the public, in arts and so on. Born in a very illustrious family of South India, he was at the helm of affairs of many Sanskrit Institutions. Born on 10<sup>th</sup> October 1926, he belonged to a family of legal luminaries. His

grandfather Śrī. V. Krishnaswami Iyer was a member of the Viceroy's Executive Council during the British rule. Śrī V.K. Iyer established the Madras Sanskrit College and the Venkataramana Ayurveda College. When there was some problem with the Arbuthnot bank, during the British rule, Iyer started the Indian Bank with the help of Raja Sir Annamalai Chettiar. The Mylapore Club was started by him as a challenge to the Madras Club where entry was allowed only for Europeans.

Iyer's sons Padmabhushan K. Balasubramania Iyer and Śrī. K. Chandrasekharan looked after these Institutions with great care and concern. The former was conferred with the title "Dharmaraksamani" by no less a person than the Paramācārya of Kanchi Kamakoti Mutt, Śrī. Chandrasekharendra Saraswathi. When Śrī Chandrasekharan passed away in 1988, there was a kind of impasse as to who will administrate these Institutions.

It was at this juncture that Śrī B. Madhavan stepped in. His earlier experience with the Govt. of India in various capacities as Vigilance Officer, Chief Finance Officer and subsequently as Additional General Manager of the Indian Railways gave him that vision to run these Institutions and more. Like the two parallel track of the railways, one track was Madhavan's administrative skill and the other was his love and commitment to Sanskrit.

From 1988, till his passing away on 29<sup>th</sup> June 2014, Śrī Madhavan worked like an untiring master to infuse fresh life into the Sanskrit Institutions in Chennai. The Madras Sanskrit College, the Kuppaswami Sastri Research Institute, the Samskrita Academy, the Savitri Ammal Oriental Higher Secondary School, the Ramaratnam Nursery and Primary School all bear testimony to his tireless effort and dedication. Śrī Madhavan was also associated with Sir Sivaswami Kalalaya, lady Sivaswami School for Girls, the Samskrita Ranga, the Sampradaya and Thyagabrahma Samajam. He was the treasurer for the 40<sup>th</sup> Session of All India Oriental Conference held at Chennai in 2000.

Even with such an administrative skill under his command, Śrī Madhavan was an embodiment of *Saulabhya* and *Santha*. A keen musicologist as well, he has given discourses on

Ramayana and other topics. No wonder, the title of “Kuladharmarakṣaka” was conferred on him in July 2013 by the living legend, Paranur Mahatma Śrī Krishna Premi. It will not be an exaggeration to say that Madhavan represented Sanskrit studies in Tamil Nadu, particularly its capital Chennai. Whenever, there arose a challenge for Sanskrit, owing to educational policy, Śrī Madhavan raised the voice and asserted that Sanskrit be given its due place. Many pontiffs, Sanskrit scholars, administrators, legal luminaries and musicians visited the Sanskrit College and gave lectures.

In the demise of Śrī B. Madhavan, the world of Sanskrit has lost a great patron and scholar.

RAMA RANJAN MUKHERJI  
by Hari Dutt Sharma

Professor Rama Ranjan Mukherji, a Sanskrit Scholar par excellence, was a great son of West Bengal in India, born in the house of Shri Amitaranjan and Smt. Shankaribala. He served the department of Sanskrit, Jadavpur University, Kolkata for many years. He was Head of the Department for a long time and was responsible for nurturing this Department and raising it to the glorified status it achieved. To his students he was always a source of comfort and solace, to all around him he was a tower of strength. His absence will always be felt among his friends, admirers and students, who will always miss his tender smile and resonant voice. As a man Professor Mukherji represented the highest ideal of humanity.

In addition to a number of branches of knowledge Professor Mukherji had high scholarship and specialization in Sanskrit Poetics and Aesthetics. Aesthetics was to his a part of life. He had written and published a number of books, main among them are: (i) Imagery in Poetry: An Indian Approach, (ii) Global Aesthetics and Sanskrit Poetics, (iii) Vyaktiviveka of Rājānaka Mahimabhaṭṭa, (iv) Indian Tradition: Its Continuity, (v) Comparative Aesthetics: Indian and Western, (vi) Literary Criticism in Ancient India etc. He was co-author, editor and

forward-writer of a number of books on Indology. Professor Mukherji chaired a numbers of sessions in various conferences and seminars. He was General President of the 35<sup>th</sup> session of the All India Oriental Conference held in Haridwar in 1990.

In his life time Professor Mukherji received many awards. He was given the highest Vishva Bharati Award by the Uttar Pradesh Sanskrit Sansthan; Mahamahopadhyaya degree by Govt. Sanskrit College, Kolkata; The Hiroshma Peace Award by Sokagakkai University, Japan; Vachaspati degree by Lal Bahadur Shastri Sanskrit Vidyapeetha, New Delhi; Vedānga Studies Award by Maharshi Sandipani Vedavidya Pratishthan, Ujjain; the Mahakavi Kalidasa Award by Kavikulaguru Kalidasa Vishvavidyalaya, Nagpur. He was made Vivekananda Professor by the Ramakrishna Mission Institute of Culture. He received the President's Certificate of Honour, Government of India and prestigious Padmaśrī award. His achievements received appreciation and acclaim all over India and the world.

Apart from his knowledge and sensibility, Professor Mukerji had shown himself an extremely able administrator. He had built up the Department of Sanskrit in Jadavpur University; he had served as Vice-Chancellor at the University of Burdwan and Rabindra Bharati University, Kolkata. He had been the Chancellor at Rashtriya Sanskrit Vidyapeeth, Tirupathi. He was Founder-Chairman at Śrī Sitaram Vaidika Adarsha Sanskrit Mahavidyalaya affiliated to Rashtriya Sanskrit Sansthan, New Delhi. He was also Founder-President of Śrī Sitaramdas Omkarnath Sanskrit Siksha Samsad and Founder-Chariman at Tollygunge Engineering College and Suri Engineering College. At the time of passing away he was also President of Sanskrit Sahitya Parishad.

Professor Mukherji departed this earth for the Great Beyond on 13th March, 2010. May his soul rest in peace!

M. NARASIMHACHARY  
by C.S. Radhakrishnan

Professor M. Narasimhachary was born on the 6<sup>th</sup> April 1939 in

Arthamur, Andhra Pradesh. He did his BA in Telugu from Andhra University in 1958. His MA in Sanskrit (1961) was from the University of Madras and an MA in Telugu (private study) in 1970 from S.V. University, Tirupathi. He registered under Dr V. Raghavan, University of Madras for his PhD which was conferred on him in 1967 for his thesis “Contribution of Yamunācārya to Viśiṣṭādvaita”. Hailing from a family of Śrīvaiṣṇavas, Dr Narasimhachary had the *samāśrayaṇam* under His Holiness Śrī Śrī Śrī Tridaṇḍi Śrīmannārāyaṇa Jiyar in 1958. He had a traditional training in learning the Śrīvaiṣṇava scriptures under stalwarts such as Uttamur Śrī. U. Ve. Vīrarāghavācāryar Svami, Śrī U. Ve. Velukkudi Varadācārya Svami. He studied Advaita texts under Bhāṣya Bhavajña Varahūr R. Kalyānasundara Śāstrigal.

Dr M.N. as he is fondly known, worked in Vivekananda College as Assistant Professor of Sanskrit from 1970-1976. He was Reader in Sanskrit at University of Madras from 1976-1984. Professor Narasimhachary had a small stint at University of Malaya, Kuala Lumpur as Professor of Sanskrit and Indian Philosophy from 1982-1984. When the Department of Vaiṣṇavism was started in the University of Madras, he was appointed as the first Professor and Head of the department. From 1984 to 1999 he built and guided the department so well that even today, it is one of the most flourishing departments.

Dr Narasimhachary was a visiting Professor at Oxford Centre for Hindu Studies, from 1999 till his demise in 2013. His classes and lectures there attracted many academics, researchers and students. He was also a visiting Professor at the Mahatma Gandhi Institute, Moka, Mauritius, from 2007 to 2009. Also, he was a visiting Professor at Mercyhurst College, Erie, Pennsylvania (1999). He worked with Professor Daniel Smith, Emeritus Professor of Religion, Syracuse University on various projects like Vaiṣṇava Iconography, Rāmāyaṇa, and Bibliographical Studies of Pāñcarātra Āgama Texts.

Professor Narasimhachary was also a member of the Jury of the Sahitya Academi, and member of Grants-in-Aid Committee of Rashtriya Sanskrit Sansthan. He was a polyglot as he was conversant with various languages such as Telugu, Sanskrit,

Tamil, Hindi, English, Malay and German.

The hallmark of Dr Narasimhachary is his instant instinct to compose verses in Sanskrit as well as in Telugu. An ardent devotee of Lord Hayagrīva, he was an ‘Āśukavi’. He composed several verses, lyrics and even Mahākāvya. In recognition of this accomplishment, titles such as “Āśukaviśekhara”, “Śāstrakavirāt” and “Sāhityaviśārada” were conferred on him. The following are some of his published works in Sanskrit: *Śrī Hanumat Pañcacāmaram*, *Śrī Toyādri Raṅganāthasvāmi Suprabhātam*; and in Telegu: *Śrī Venkateśvara Śatakamu*, *Satyapraśna*, *Jadabharatudu* and *Raghunāthavilāpamu*.

His Mahākāvya “*Abhinava Bhārata*” and the English translation of Govindarāja’s commentary *Bhūṣaṇa* on the *Rāmāyaṇa* are yet to be published.

Special mention should be made about these books by him: *Contribution of Yāmunācārya to Viśiṣṭādvaita*, *Yamuna’s Āgamaprāmāṇya: Critical Edition and Study*, the English translation of Vedāntadeśika’s *Pāḍukasahasram*, English translation of *Stotras of Vedāntadeśika*, *Spiritual Heritage of Śrī Annamācārya* (co-author Dr M.S. Ramesh), *Handbook of Hindu Gods, Goddesses and Saints* (co-author Daniel Smith).

He wrote two monographs on Śrī Rāmānuja and Śrī Vedāntadeśika, published by the Sahitya Academy, New Delhi (2004), under their ‘Makers of Indian Literature’. Realising the need for making Sanskrit-learning an easy affair, Dr Narasimhachary wrote the *Sanskrit for Beginners* which even today is the most sought after book for learners in the Colleges in Tamil Nadu.

In recognition of his scholarship, he was honoured by the Minister of MHRD, Govt. of India on 28<sup>th</sup> March 2000, for Excellence in Sanskrit scholarship. His Excellency, the President of India, Dr Abdul Kalam, conferred the Certificate of Honour for Sanskrit, in August 2004.

Dr Narasimhachary was a harmonious combination of erudition, simplicity, and kindness. He was a ‘*triveṇīsaṅgama*’ of Sanskrit, Telugu and English. One of the greatest authorities on Vaiṣṇavism in particular, he guided more than 25 PhD scholars and published 75 papers in Journals of great repute. He

was an inspiration to his colleagues and students.

He passed away on 6<sup>th</sup> March 2013 after a brief illness. With his passing away the world of Sanskrit has lost a great scholar, poet, orator, writer and above all a compassionate human being. May his memory inspire generations of Sanskrit lovers.

PULLELA RAMACHANDRUDU  
by Vempaty Kutumba Sastry

Mahamahopadhyaya Padmashri Professor Pullela Ramachandrudu was an epoch-making personality with more than a hundred and thirty books to his credit, apart from a great number of papers and articles. Right from his 25<sup>th</sup> year till he breathed his last in the month of June 2015, his pen was continuously employed to write tens of thousands of pages. He is an illustrious 'Pandit-Scholar' with a profound knowledge and ability to handle the original Sanskrit texts in Vyākaraṇa, Vedānta and other Darśanas, Alāṅkāraśāstra and literature. Added to this was able with the ease to explaining and write down the contents of those texts in English, Telugu and Hindi. He is a well-known creative writer in many genres of Sanskrit literature. I feel privileged to have be his junior *satīrthya*.

Born in the village Indupalli in the Amalapuram District of Andhrapradesh on 23<sup>rd</sup> October 1927 to the illustrious parents Śrī Pullela Satyanarayana Sastry and Śrīmatī Satyavati, he studied Vyākaraṇa under the tutelage of his father and Śrī Kompella Subbaraya Sastry, Advaita Vedānta under the tutelage of Śrī T. R. Ramachandra Dikshitar, Śrī Polagam Rama Shastry, Śrī S. R. Krishna Murty Sastry and Śrī Lakshmana Sastry. He was awarded the Vedānta Śiromaṇi by the Madras University in first class with first rank. He passed the Vidvān examination in Telugu and obtained three MA degrees from Banaras Hindu University in Sanskrit, English and Hindi. He read for his PhD degree at the Osmania University which he was awarded for his work on the 'Contribution of Paṇḍitarāja Jagannātha to the Sanskrit Poetics.'

Professor Pullela Ramachandrudu has left behind an

immensely valuable huge corpus of expository translations, mainly in his mother tongue Telugu, but also in English and Hindi. As an astute editor, he brought out 15 books through the Sanskrit Academy, Hyderabad, of which he was the head for more than a decade; mention may be made especially of Padamañjarī and Nyāsa. He also brought out 12 volumes of annual journal of Sanskrit Academy. He has written lucid commentaries on almost all the Upaniṣads, Brahmasūtra Śāṅkara Bhāṣya and Gītā Bhāṣya, in addition to almost all the *prakaraṇa-granthas* in Telugu which are widely read and many of which were reprinted several times. He has written a word-to-word translation of the entire Rāmāyaṇa. Most of the important Alankāra texts have been commented on by him. His translation of *Dhammapada* into Sanskrit is noteworthy. His literary compositions like ‘*Susamhatabhāratam*’ and ‘*Gītāñjali*’ brought him prestigious awards from the Sahitya Academy, New Delhi and Uttar Pradesh. His ‘Contribution of Paṇḍitarāja Jagannātha to Sanskrit Literature’ is an invaluable critical exposition to Sanskrit poetics.

He received numerous awards from various Governmental and other agencies. He has been felicitated with the ‘Certificate of Honour’ by His Excellency the President of India. He has also been awarded the prestigious ‘Padmaśrī’ by the Government of India. A versatile scholar of Sanskrit and a tireless writer in Sanskrit, Professor Ramachandrudu contributed to the development of Sanskrit holding high positions such as the Professor and Head of the Department of Osmania University and being on several important bodies, institutions and committees.

He has not only left behind his writings in large numbers but also has an important message at the end of every work for our benefit. It reads: देवतानुग्रहः पित्रोस्तपश्चाचार्यसत्कृपा । कर्तस्मिद्ग्रन्थजातस्य करणं केवलं वयम् ॥

P.S. RAMAMURTI  
by C.S. Radhakrishnan

Dr P.S. Ramamurti is a well-known figure among Sanskrit

circles in Chennai. He is fondly called as PSR. He was the son of P.A. Subrahmanya Ayyar, a former Professor of English at Annamalai University and founder of Egmore Sanskrit School. An ardent teacher and scholar of three languages, PSR had a special love for Samskrit, and taught the language to hundreds — all for free — and spread his interest and love for the language.

Among PSR's activities through Egmore Sanskrit School is Surabharati Samiti, a monthly event to encourage spoken Sanskrit. Attendees speak in Sanskrit on a specific topic in front of a supportive audience. Close to

600 such meetings have been conducted without any break.

PSR and the School also organised The Gita recitation competitions every January. The event has become so popular in recent years that it attracted more than 2000 participants from near and far, and from the age group of 3 to 80. Aided by a dedicated group of friends and family, PSR planned and executed the competition to perfection. The six chapters for recitation have been planned for the next decade and more.

PSR and his team also recited all the 18 chapters of the Gita on specific dates every year. The verses chanted to a particular tune became the standard and adapted by the Chinmaya Mission and such organisations.

PSR was so much interested in pursuing research in Sanskrit that at the age of 70, he registered for a PhD programme. The topic of his thesis was "Aesthetic Enjoyment of Kalidasa's Works" and was awarded the doctorate from the University of Madras in 2007.

PSR passed away on 31<sup>st</sup> March 2015 and his loss will be deeply felt by the Sanskrit world.

SHRINIVAS RATH  
by Radhavallabh Tripathi

Shrinivas Rath (known as Rath Sahib to his friends, admirers and students) was born in 1933 at Puri in Orissa (India). He studied in the townships of Gwalior and Morena in Madhya

Pradesh and Varanasi. His father was a traditional Sanskrit pandit and Rath Sahib learnt Vyākaraṇa and other Śāstras with him. Pandit Baldev Upadhyā became his favourite teacher at the Benaras Hindu University, Varanasi.

He started his career as a lecturer in Sanskrit at Madhav College, Ujjain and retired as Professor of Sanskrit at Vikram University, Ujjain. As the secretary of the Kālidāsa Samiti of this University and as the Director-in-Charge of the Kālidāsa Akademi, Rath Sahib was responsible for organizing a number of conferences, national and international seminars and various other academic activities, not to talk of the famous Kālidāsa-Samāroha — the week long Kālidāsa Festival held every year at Ujjain. He also contributed to the development of Sanskrit theatre at Ujjain and was considered a theatre-person of his own standing. He authored several drama-scripts based on Sanskrit plays for theatre performances.

He started writing poetry in Sanskrit in his early youth. His only collection of poems *Tad eva Gaganam Sā eva Dharā* (The same earth, the same sky) was published from Rashtriya Sanskrit Sansthan, New Delhi in 1995. He was a lyricist *par excellence*. His poetry is characterized by emotional fervour and expression of deep anguish over the contradictions and dichotomies of our age, and deepest thoughts on the traumatic situations of modern life; but at the same time it leads to pinnacles of sheer delight by attaining rare heights of imagination and very subtle imagery. With his wonderful sense of refinement and classic elegance, Rath Sahib was a master of melody and rhyme beauty. His songs in Sanskrit have a resonance of the great classics and they present an entirely new canvas of emotional fervour with a modern sensibility.

Listening to him reciting his own songs as well as pieces from classical Sanskrit poetry with his resounding rich voice, one could experience the most sublime of the oral traditions of Sanskrit. He became an iconic figure in this respect and was emulated by young scholars and poets.

On 7<sup>th</sup> January 1997 he chaired the Sanskrit Kavi Sammelan organized under the Xth World Sanskrit Conference (3-9 January 1997) held at Taralabalu Kendra, Bangalore. A spell-

bound audience of the 13th World Sanskrit Conference at Edinburgh gave a standing ovation when he finished the recitation of his Sanskrit songs in the *Kavisamavāya* programme of this conference.

In 1999 Rath Sahib was honoured with the prestigious Sahitya Akademi Puraskāra by the Sahitya Akademi (The National Academy of Letters), New Delhi, for his *Tad eva gaganam sā eva dharā*. He was also awarded the President's Certificate of Honour for Sanskrit scholarship.

A number of research work for PhD degrees in Indian Universities were carried out on his literary oeuvre. A paper on his poetry was presented at the All India Oriental Conference (41<sup>st</sup> Session) held at Śrī Jagannatha Sanskrit University, Puri, from 14-16 December 2002. Dr Harsha Dev Madhav, one of the most renowned Sanskrit poets of our times and Dr Harekrishna Meher, a poet and scholar, have published papers on his poetry in *Drik* – a journal of critical studies on modern Sanskrit writings. Professor S.P. Narang edited a felicitation volume in his honour.

He breathed his last on 13th June 2014 at Ujjain. Rath Sahib was one of doyens in the world of Sanskrit scholars and poets.

Dr S. REVATHY  
by Godabarish Mishra

The sudden and untimely demise of Dr S. Revathy on February 5, 2014, is not only a great loss to the entire fraternity of Sanskrit studies, but leaves behind a vacuum very difficult to fill. The department of Sanskrit at the University of Madras was fortunate to have her in their faculty and she was a rare blend of scholarship and sincerity and gave her best in whatever she did: studying, teaching and researching.

Professor Dr S. Revathy (1959-2014), noted for her in-depth knowledge of Advaita Vedanta and Navya-Nyāya, studied BA Sanskrit at Queen Mary's College, Chennai, before she did her Master's Degree, M.Phil, and PhD from the department of Sanskrit, University of Madras. An outstanding teacher and

researcher, Dr Revathi did all that she could to disseminate Sanskrit studies since she was a research scholar at the Department of Sanskrit, University of Madras from the year 1981. She was scheduled to take up the headship of the department from the academic year 2014-15, and this unfortunately did not happen because of her unexpected passing away.

Professor Revathy was born in a Śrī Vaiṣṇava family in Chennai and led the life of a Vedāntin all along in her practices and predilections. She made her presence felt in scholarly gatherings due to her scholarship, erudition and clarity of thought. Her writings which include about 50 research articles and four books all of which stand out as the testimony of her astute academic life. The *Three Little Known Advaitins* (University of Madras), “*A critical Edition of Bhagavad Gītā with commentary Padayojana by Rāmacandrendra*”, “*A Critical Edition of Upadeśasāhasrī of Śaṅkarācārya with the Commentary Padayojanika by Rāma Tīrtha*” (all published at the Adi Sankara Research Centre, Chennai) are a few specimens of many of her known publications. She co-authored the text *Vedānta Saṅgraha of Rāmarāya Kavi* along with Professor Dr R. Balasubramanian and this was published in 2012.

Dr Revathy pursued her PhD under the supervision of Professor Dr N. Veezhinathan, the doyen of Advaitavedānta of our times, who served as the Professor and head at the Department of Sanskrit University of Madras till 1998. It was under his guidance that Dr Revathy mastered Nyāya and Advaita.

Dr Revathy was multi-faceted and very famous among her students and colleagues. She was passionate about teaching and doing research in Indian Philosophy. She won many prizes and awards for her contribution to Sanskrit research like the ‘Ram Krishna Sanskrit Award’ in 2002 from Saraswati Visvas, Canada, ‘Krishna Tatacharya Endowment Award’ in 2003, Bangalore. She attended the 14<sup>th</sup> World Sanskrit Conference at Kyoto University, Japan in 2009 being nominated by Govt. of India. In 2010 she received the ‘Certificate of Appreciation’ for her exemplary contribution to society and preserving India’s cultural and spiritual heritage from Śrīṅgeri Jagadguru Śrī Śrī

Bharati Theertha Mahaswamigal's Sacred 60<sup>th</sup> Birth Year Celebrations Committee, Chennai.

Revathy's absence is a great loss for her friends, students and colleagues who always felt her to be an embodiment of scholarly pursuits and with her passing away the world of Sanskrit scholarship lost an academic of extra-ordinary erudition and commitment.

### KALPAKAM SANKARNARAYAN

by Amarjiva Lochan

Professor Dr (Mrs) Kalpakam Sankarnarayan was the Director of the K.J. Somaiya Centre for Buddhist Studies in Mumbai from 1995 till she passed away in 2014. She had a brilliant academic career, with a gold medal in MA (Sanskrit) and later a PhD in Sanskrit from the University of Madras in 1972. Her PhD was on "Critical Edition and Collation of the Unpublished Manuscript 'Rasakalikā of Rudrabhaṭṭa'".

She received the Japan Foundation Fellowship (Otani University, Japan 1993-1994) and was a Visiting Professor at the International Research Centre For Japanese Studies, Kyoto, Japan, 2000-2001. She was a recognized research guide and teacher by Mumbai University for MA and PhD (Ancient Indian Culture) from 1999. She guided eight students for the PhD and one for the MA — seven others were pursuing their PhDs when she passed away. She was also the Vice Chancellor's Nominee of the Academic Council, Mumbai University (2008-2010) and Chairperson of the Board of Examination for Ancient Indian Culture, History and Archaeology.

As an academician she presented research papers at various National and International Seminars and Conferences. Under her guidance and leadership the Buddhist Institute in Mumbai, seven International Conferences were organized on various themes related to Buddhist studies with Sanskrit as the prime mover. Her skill in organizing such international conferences brought scholars from all major academic centres of India and abroad to gather and share their research. She received

invitations to be the chairperson for various international conferences. She was nominated to be the Chair of the Buddhist Studies section of the 16<sup>th</sup> World Sanskrit Conference in Bangkok (2015) and did her job of evaluating abstracts very well till the last moments of her life.

Professor Sankarnarayan had a profound knowledge of the Japanese language which made her explore the Vedic *homa* and rituals in Japanese culture. It is no wonder that the Japan Foundation offered her its prestigious fellowship to work on the 'Cultural Tie Between India And Japan' through language, literature, religion, philosophy, art, architecture, icons (idols), festivals and faiths and the Study of Ancient Sanskrit Manuscripts preserved in Japanese Temples.

She had published three books: *Traditional Cultural Link Between India And Japan: During A.D. 8<sup>th</sup> And 9<sup>th</sup> Centuries* (1998); *Lokaprajñapti: A Critical Exposition Of Buddhist Cosmology* (2002); and *Dharmasuri and his Works: A Critical Exposition* published by the Sahitya Akademi (2013). She also has to her credit numerous scholarly papers in reputed journals. She edited various books, for example: *Relevance of the Teachings of the Buddha as in Early Scriptures to the Contemporary (Modern) Society* (2010), *Sanskrit Words in Southeast Asian Languages* (2005), and *Buddhism In Global Perspective*, in two volumes (2003). She also undertook various research projects in collaboration with Japanese universities and also Indian Government agencies like the Ministry of HRD and ICPR. In 2011 she was the brain behind the 'Re-examination of Sanskrit and Pali Inscriptions in Southeast Asia Project of Somaiya' funded by the Rashtriya Sanskrit Sansthan and the Archaeological Survey of India. I had the privilege of working with her for its first volume, *Sanskrit Inscriptions in Thailand*, which was published in 2013. The second volume on *Unknown Sanskrit Inscriptions in Cambodia* had made a good start before her demise. Professor K. Sankarnarayan was working on the ICPR funded project on *Aśvaghosa*.

During her tenure the Institute started various courses in the field of Buddhist Studies (Diploma and PG Diploma) and also Diplomas in Pali and Yoga recognized by the Mumbai

University. Professor Kalpakam worked hard to make the commencement of MA in Buddhist Studies possible. It was duly recognized by Mumbai University from 2013.

She received many awards related to her expertise in Sanskrit since the beginning of her academic career, like for example: Kerala Varma Gold Medal in MA (Sanskrit) in 1969, the first prize in the Kālidāsa Essay Competition (Kālidāsa Day Celebration, Ujjain, 1970) on “Kalidāsa Dramas and Greek Dramas”.

Professor Kalpakam was a very soft spoken scholar with a profound sense of wit. Having known her since the IX World Sanskrit Conference, Melbourne (January 1994), and attended several international conferences related to Sanskrit, Buddhism, and Southeast Asian Culture together with her, it is a personal loss not only for me but for the world of Sanskrit and Buddhist studies, for which her valued contribution will always be remembered.

#### VACHASPATI UPADHYAYA by Radhavallabh Tripathi

Professor Vachaspati Upadhyaya was born on 1<sup>st</sup> July 1943 at Sultanpur (Uttar Pradesh) in India. His father Pandit Ramakant Upadhyaya was a social reformer, educationist and an eminent Sanskrit author.

Vachaspati Upadhyaya pursued higher studies at Calcutta, where Pandit Gaurinatha Shastri and Rama Ranjan Mukherji were his gurus. He studied Mīmāṃsā philosophy with Pandit Pattabhīram Shastri at Varanasi. *Mīmāṃsādarśanavimarśaḥ*, his *magnum opus* comprises studies on this system. He obtained his PhD from Calcutta University, D.Litt. from Varanasi and later was conferred the Degree of D.Litt. (*Honoris Causa*) from the University of Calcutta as well as the Banaras Hindu University.

Professor Upadhyaya worked as an officer at the Sampurnanand Sanskrit University for some time, then joined the University of Delhi as lecturer in Sanskrit where he got the positions of the Associate Professor and then Professor. He had

guided more than seventy scholars for M. Phil. and more than sixty for the PhD.

He was awarded the 'President's Certificate of Honour' by the President of India in 2000. He was also a recipient of *Maharashtra Rajya Mahakavi Kalidas Sanskrit Sadhana Puraskar-2005* by the Government of Maharashtra.

He could make miracles happen or miracles happened for him. '*Vachaspativaibhavam*' — a felicitation volume in his honour was published just a few months before his death. It is one of the most voluminous festschrifts in the world of letters, with more than 2000 pages, comprising papers from many outstanding scholars of Sanskrit from several countries. The present author was the chief editor of this stupendous work, but as editor he was hardly needed to do anything for the production of this *magnum opus*, except penning an introduction at the last stage of its printing. Upadhyayaji could create a team of devoted workers for a cause. He never spoke harshly, never became tense in the moments of even a great crisis, and was never aroused. He knew how to win friends. He was a *netā* — a leader in the true sense of the term. He had an amazing capacity of acquiring languages. He spoke Bhojapuri, his mother tongue and Bangla with superb command and native accents. He was an extra-ordinary speaker on public platforms and delivered lectures through Sanskrit, English and Hindi with ease.

Upadhyayaji was one of the pioneers of Sanskrit education in India. A man gifted with a vision and drive for action, he took many initiatives for the development of Sanskrit studies. He had organized the Vishwa Sanskrit Sammelan in April, 2001 at Vigyan Bhawan, New Delhi (not to be confused with WSC of the IASS). He had called the meeting of three Vice Chancellors of Sanskrit Universities to frame a blue print of future plans for the development of Sanskrit education just a week before his departure to the heavenly abode, and saw to it that the proceedings of the meeting were drafted and dispatched by post to all concerned. The author of these lines attended that meeting and he was almost stunned when after two days of his demise, he received a letter by post which was signed by Upadhyayaji with these proceedings attached to it.

From 1994 Upadhyayaji served as the Vice Chancellor of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, a Deemed University at New Delhi, for as many as 17 years and was to complete his fourth term as the Head of this institution when his untimely death suddenly nipped many schemes and programmes he had envisaged. He had also functioned as the Director, Rashtriya Sanskrit Sansthan, New Delhi, and Member-Secretary of Maharshi Sandipani Rashtriya Veda Vidya Pratishthan, Ujjain. Being the senior-most amongst the Vice Chancellors of Indian Universities, he had served as the Chairman of the AIU (Association of Indian Universities).

With his wonderful sense of humour Upadhyayaji was known for his witty remarks, sweet temper and loud laughter. He remained active till the last day of life — the unfortunate 11<sup>th</sup> July 2011. On this day, he attended the office as usual, had meetings with his colleagues and late in the evening went to attend a marriage ceremony hosted by one of the teachers of his University. He blessed the married couple, cracked pleasant jokes and after coming back to his house, went to bed peacefully, never to be awakened.

In one of my memoirs, which is also published as an article in the said *Vācaspativaibhavam*, I cited this stanza from Kālidāsa to describe Upadhyayaji:

*ākārasadr̥śaprajñāḥ prajñayā sadr̥śāgamah |  
āgamaiḥ sadr̥śārambha ārambhasadr̥śodayaḥ ||*

He had wisdom like his appearance, an understanding like his wisdom, took initiatives matching to his understanding and gained as per his initiatives.

Having written that, I never imagined that I will be penning an obituary for him!