



१. महात्मा गान्धिः

संस्कृतम् अस्माकं भाषाभ्यः गङ्गानदी इव वर्तते । अहं सर्वदा भावयामि यत् यदि संस्कृतं शुष्कं भवेत् तर्हि प्रादेशिकभाषाणां चेतनत्वं वीर्यं च नष्टं भवेत् इति । संस्कृतस्य मूलज्ञानं सर्वेषां कृते अत्यावश्यकम् एव इति मम भासते ।

२. सर् विलियम् जोन्स (Sir William Jones)



संस्कृतभाषा स्यान्नाम पुरातनी, परन्तु सा ग्रीक्भाषायाः अपि दृढतरा, ल्याटिन्भाषायाः अपि विपुलतरा, अन्यासाम् अपेक्षया परिष्कृततरा च अस्ति वैशिष्ट्येन । इयं संस्कृतभाषा सुबन्तानां तिङन्तानां च तादृशं दृढतरसम्बन्धं वहति, यच्च यदृच्छया भवितुं न शक्यम् । अयं सम्बन्धः एतावान् दृढः यत् कोऽपि दार्शनिकः विना चिन्तनं वक्तुं न प्रभवेत् यत् तेषां समानम् उद्भवस्थानम् भवितुम् अर्हति इति ।

३. वेङ्कटरामय्यवर्यः (सर्वोच्चतन्त्रायालयस्य भूतपूर्वः मुख्यः नीतिपतिः)

सर्वासां भारतीयभाषाणां माता एव संस्कृतम् । सा सावधानं ताः सर्वाः पर्यपालयत् । तासां सर्वासां भाषाणाम् अस्तित्वं विकासः च संस्कृतम् आश्रयति ।



४. स्वामी विवेकानन्दः

संस्कृतशब्दानां नादः एव वंशस्य गौरवम् अधिकारं प्रभावं च कल्पयति ।
..... भारते संस्कृतं प्रभावश्च युगपत् एव तिष्ठतः । यावत् तव तदस्ति तावत् तव विरुद्धं किमपि वक्तुं कोऽपि साहसं न कुर्यात् । तदेव एकं रहस्यम् । तत् स्वीकुरु ।

५. डा० सम्पूर्णानन्दः



संस्कृतं, संस्कृतम् एकम् एव, समस्ते देशे जनानां जीवनेन सह सम्मिलितम् । कुटुम्बमण्डले, विपणिस्थले, देवमन्दिरे च तत् श्रूयते । अस्माभिः एतस्याः पैतृकसम्पत्तेः विषये क्रीडाबुद्धिः न करणीया । यदि सा नष्टा भवेत् तर्हि तस्याः पुनः स्थापनं न कदापि शक्यम् । यदि तत् नष्टं भवेत् तर्हि वयं भारतीयाः सन्तः न अवतिष्ठेमहि ।

६. संस्कृतकमीषन् (Sanskrit commission - 1956-1957, 58)

भारतीयः युवकः वस्तुतः भारतीयः सन् न अवतिष्ठेत यदि तस्य स्वभावे व्यक्तरूपेण अव्यक्तरूपेण वा संस्कृतं स्थानं न प्राप्नुयात् । उन्नतपाठशालाभ्यः विश्वविद्यालयेभ्यश्च ये युवकाः युवत्यश्च विजयं प्राप्य बहिः आगच्छन्ति तेषु यदि संस्कृतेन रक्षितं देशीयं पैतृकज्ञानं न भवेत् तर्हि ते विश्वासपूर्वकम् आत्माभिमान-

सहिततया बहिर्लोकं प्रति गमनाय समर्थाः न भवेयुः । ये एतत् भारतीयपैतृकं धरन्ति ते तस्य प्रभावकारणतः आध्यात्मिकं बुद्धिविषयकं च दृढप्रत्ययम् आत्म-विश्वासं च अनुभवन्ति ।

७. माक्समुयल्लर (Mr. MaxMueller)

येषु जनेषु स्वस्य भूतकालम् इतिहासं साहित्यं च अधिकृत्य अभिमानः न भवति तेषु राष्ट्रियत्वस्य मुख्यांशः नष्टः भवति । यदा जर्मनीदेशः स्वस्य राजनैतिकापकर्षस्य अगाधतायामेव स्थितः आसीत् तदा सः स्वस्य पुरातनसाहित्यं प्रति पर्यवर्तत, भूतकालस्य पठनात् भाविकालम् उद्दिश्य प्रत्याशां समाप्नोत् च ।



८. डा० शङ्करदयालशर्मा (भूतपूर्वराष्ट्रपतिः)

मानवताभावः, मनुष्यवंशस्य ऐक्यं, शान्ततया परस्परावगमनपुरस्सरं व्यक्तेः समाजस्य च जीवनाय अपेक्षितानि मूल्यानि इत्यादिकम् एव संस्कृतसाहित्यस्य सन्देशः अस्ति । एतादृशस्य साहित्यस्य परिचयः मनुष्यस्य अवेक्षणम् उन्नमयति विस्तारयति च । संस्कृतसाहित्यं न कदापि परिवर्तनविरोधि, प्रत्युत तत् पुरोगत्यर्थम् उचितदिशादायिनी निश्चितशक्तिः ।

सङ्गणकयन्त्रस्य क्रमविधिलेखनाय प्रवर्तनाय च विविधभाषाणां लिपीनां च आनुषङ्गिकम् अनुरूपत्वम् अद्यतने काले यदा प्रयोगसिद्धपठनविषयः अभवत् तदा ज्ञातं यत् देवनागरीसंयुतं संस्कृतमेव योग्यतमं भवति, सर्वोत्तमप्रयोग-माध्यमरूपेण तत्सर्वं निवर्तयति च इति । एतत् न हि विस्मयावहम् । ... संस्कृतस्य संस्कृतसाहित्यस्य च पठनेन यत् फलं लभ्यते तस्य साहाय्येन अस्मिन् विषये वयम् अन्यदेशानां समानस्कन्धाः भवेम । अस्माकं पुरातनसाहित्ये वर्तमानानाम् आवश्यकशास्त्रसम्बन्धिनां, विज्ञानानां च अन्वेषणफलानाम् उद्घाटनाय तत् उपकारकं भवेत् ।



९. जवहरलालनेहरुः

भूतकालः गतोऽस्ति, वर्तमानकालः अस्माभिः सह वर्तते, भाविकालम् उद्दिश्य वयं कार्यं कुर्मः च । परन्तु यत्किञ्चिदपि भाविकालस्य रूपं भवतु, अस्माकं मूल्यवत्सु उत्तरदानेषु महत्तमा प्रबलतमा समर्थतमा च भवति संस्कृतभाषा इत्यस्मिन् मम न कोऽपि सन्देहः ।



१०. सर्दार के.एम्. पणिक्कर (Sardar K.M. Panicker)

नानात्वे एकत्वम् एव अस्माकं धीशक्तिः इत्येतत् अधिकृत्य, भारतीयमानसानां मौलिकम् ऐक्यम् इत्यादिकम् अधिकृत्य च यदा भाषामहे तदा वयं संस्कृतस्य आधिपत्यमेव चिन्तयामः । संस्कृतं प्रान्तीयभेदान् विशेषचिह्नानि च अतिक्रम्य अस्माकं विचारेषु यथार्थदेशीयस्वभावं साधयति, भाषाभ्यः आकारप्रकारान् सदा ददाति च । निश्चयेन एवं वक्तुं शक्यते यत् यः संस्कृतं जानाति सः प्रशस्ततरः भारतीयः भवति इति । यतः एकैकेन अपि भागेन भारताय यत् अंशदानं कृतं तत् स एव अवगच्छति ।



(Excerpted from the speech of Dr Murlī Manohar Joshi, former Union Minister, Ministry of Human Resource Development, Govt. of India, delivered at the World Sanskrit Conference held at Vigyan Bhawan, New Delhi on 5-9 April, 2001).

Hon'ble Prime Minister,
Distinguished Scholars,
Excellencies,
Sisters and Brothers,

I

Celebration of Sanskrit:

Let me begin with the prayer from the Rigveda, expressed by Vishwamitra, the powerful Rishi and Poet,

प्राञ्जं यज्ञं चकृम वर्धतां गीः

समिद्धिरग्निं नमसा दुवस्यन् ।

दिवः सशासुर्विदथा कवीनां

गृत्साय चित् तवसे गातुमीषु ॥^१

"We have made the Sacrifice to ascend towards the Supreme, let the Speech increase. With kindlings of aspiration, with obeisance of submission, the illumined will is set to its workings; expression is manifested in the higher mind to the knowledge of the Seers and they aspire for a passage for the illumined will, in its upward urge for the speech."

This prayer celebrates the Speech, the Speech of the Rishis, the chaste and clean and profound Speech of Sanskrit, which we also are now assembled to celebrate.

never poor or bare...a capacity of high richness and beauty, a natural grandeur of sound and diction inherited from the ancient days." But, Secondly, and more importantly, we cherish Sanskrit because the knowledge that it contains is relevant to the crisis of our Contemporary World, and which, if India could give to the World, India will have fulfilled herself. As the East and the West are drawing together, much is expected of India. Will Durant, concluding his account of India, has expressed that:

"India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living things."²

II

Vast Scope of Knowledge contained in Sanskrit Texts:

The Knowledge contained in the Sanskrit and allied works is manifold and covers practically every field; it is also on a large scale, and it manifests much attention to completeness of detail. In the spiritual and philosophical domains, the knowledge measures the finite and casts its plummets far into the infinite; it covers the upper, middle and lower seas of the superconscient, the sublimital and the inconscient.

The great mass of Sanskrit literature is a Literature of art and Science of human life. If the theme of Spiritual release was dominant, it also looked deeply at Ethics, Law, Politics, Society, Art and Crafts, even Science and Art of love. Even the themes such as those of breeding horses and elephants were dealt with in detail and with scientific rigour.

In the Scientific field, this knowledge went farther than any country before the modern era. The Medical knowledge and knowledge of Surgery was well equipped. Ayurveda survives to the present day and is recovering its vitality with great rapidity.

In Mathematics, Astronomy and Chemistry, this knowledge anticipated some of the ideas and discoveries, which Europe first arrived at much later. That the earth is a moving body, - 'चला पृथ्वी

2. See, Will Durant, Our Oriental Heritage, p.633

स्थिरा भाति' was declared by the Indian Astronomer many centuries before Galileo. Sayana cites in his commentary on the Veda a formula well-known in his time concerning the speed of light,- which approximates what is acknowledged today by Contemporary Science. Much earlier, in the Rigveda we have a Mantra of Bharadwaja, which declares that all physical speeds are measurable by light:

आ भानुना पार्थिवानि ज्ञयांसि
महस्तोदस्य धृषता ततन्य।³

The decimal notation in Mathematics was a special contribution of Ancient Indian mathematics. The so-called Pythagorean Theorem is actually a more ancient theorem formulated in Sulva Sutra. Aryabhatta, Brahmagupta and Bhaskara contributed a number of inventions and creations, such as the radical sign, several algebraic symbols, conception of a negative quantity, rules for finding permutations and combinations, and the square root of 2. In the eight century, Indian mathematics solved indeterminate equations of the second degree that were unknown to Europe until the days of Euler a thousand years later. The Calculus was already anticipated by Madhava three Centuries before Newton and Liebnitz.

Priority in discovery of knowledge is a matter of glory in itself, but what is important is to delve into the methods of knowledge, which enabled these Sanskrit Scholars to make their pioneering discoveries and inventions. Investigations into these methods can profitably be recommended to the Contemporary Scholars, since it is bound to lead us on the path of acceleration of our pace of progress.

We must remember that the Sanskrit and allied texts have suffered colossal attacks and what remains today is only a fragment, and what is known of that fragment is merely a fraction, since a large number of manuscripts have not yet been studied and scrutinized. In this context, an exciting programme of research needs to be chalked out at the national and international level. And this justifies our insistence that the study and knowledge of Sanskrit should be spread all over the World.

3. See, Rig Veda VI-6.6

Momentous consequences follow for the relevance of Sanskrit. For if there is one language where endless writings have continued to pour on the theme of consciousness, it is Sanskrit. From the dateless antiquity when the Vedas were realised by Seers, millions of varieties of experiences and realizations of various levels of consciousness have been inquired into and verifiable statements regarding them have been recorded which will need to be studied by all who belong to the frontier areas of research. Consequently, this will have multiplier effect on all interdisciplinary studies. Inescapably, Sanskrit will become a leading World-language.

These trends were already forecast in the fields of Philosophy and literature where thinkers like Schopenhauer, Aldous Huxley and Emerson discovered the value of the Upanishads, which are the supreme works on the theme of consciousness. Schopenhauer said: "In the whole world, there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life - it will be the solace of my death". Emerson, in his poem, 'Brahma', summarized the essence of the Upanishads in the following lines:

"They reckon ill who leave me out; When me they fly I am the wings; I am the doubter and the doubt, And, I the hymn the Brahmana sings."

Indeed, the message of the Upanishads comes to us pertinently when the world of today is growing global and when it is in need of becoming one family of oneness and unity. We hear now with rapt attention the highest expression of the supreme realization of consciousness where all bewilderment and sorrow ceases:

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न किञ्चिदुपसते ॥
यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥

IV

Sanskrit, the Living Language— Towards the Road of the Future

It is clear that the high tide towards Sanskrit is inevitable, and we need to chalk out a path and a programme so that the tasks we

4. See, Isha Upanishad, 6,7

have to undertake are carried out systematically and as rapidly as possible.

But, first, we should note that as far as India is concerned, Sanskrit has always been an all-India language and has universal appeal all over the country. It is a mistaken idea that Sanskrit is a dead language or only a classical language. For Sanskrit has continuously been developing. In spite of the heavy blows cast on it by misfortunes of various kinds, it connects our long past history with the present.

It is a significant fact that even in the nineteenth century, - period of great decline, - Maharshi Dayananda Saraswati, when he began his mission, delivered his public lectures in Sanskrit. This could not have been possible if Sanskrit were not sufficiently spoken and understood as a living language.

It is also necessary to mention that in the early part of the modern period, we had prolific authors in Sanskrit like Appayya Diskshit, Nilakantha Dikshit, Bellukonda Ramarai, Radha Mandalam, Narayan Shastri, Mahamahopadhyaya Laksmisuri, Pandit Madhusudan Ojha, and others who had written between 60 and 140 volumes.

In the later part of the modern period, the output was still considerable, as is evidenced by several histories of Sanskrit literature such as those of Pandit Baldeva Upadhyaya, Shri Vachaspati Gairola Dr. Krishnamacharya. The writings of Dr. Raghavan as also the recent two volumes of Dr. Varnekar's "Sanskrit Vangmaya Kosh" have sharpened our awareness of the living force of Sanskrit and continuity of the Sanskrit literature.

It may be noted that Sanskrit poets of our own times have adopted contemporary themes for the Mahakavyas, and some of the Sanskrit dramas come nearer to the modern taste. It may also be mentioned that some genuine lyricists have produced remarkable lyrics. Appa Shastri's "Panjarabaddhah Shukah" has often been quoted as an example of the lyrics, which deal with the burning problems of the present. One may also refer to Dr. Varnekar's Teertha Bharatham, Sri Rama Sangitika and Sri Krishna Sangitika and several others which continue the tradition of Jayadeva's "Geeta Govinda" with refreshing beauty. Novels such as Shivaraj Vijaya of Pandit

III

Sanskrit, Science and Consciousness:

It is significant that the contemporary march of knowledge demands increasing recognition of the relevance of the knowledge contained in Sanskrit and allied texts. It is becoming more and more clear that Indian Philosophy has anticipated in its own way most of what has been or is being thought out in metaphysical speculation. Even linguistic studies of today show the importance of theories of Panini and Bhartrihari. One finds even scientific thought representing very ancient generalizations from the other end of the scale of research. Indian Psychology is justified more and more by all the latest Psychological discoveries. And who can say that the Psycho-physiology of Indian Yoga may not be justified if certain lines of inquiry in the West are pushed a little farther? And even perhaps the Indian cosmological idea that there are other planes of being that this easily sensible kingdom of Matter may be rehabilitated in a not very distant future. There are sound reasons for these possibilities. For one of the most important phenomenon that has occurred in the contemporary pursuit of Frontiers of Knowledge is the emergence of the theme of Consciousness.

Cartesian dualism and Newtonian mechanistic model of the Universe have now been surpassed. This is because of four developments: (1) a hundred years ago, the Indian Scientist, Jagadish Chandra Bose, demonstrated to the Scientific World that there is a unity of life and mind, and even of matter and life. Dualism broke down. (2) Darwin established the theory of Evolution, which generated questions of the origin of Mind in Life and Matter, which can no more be answered by the mechanical explanation. Thinkers like Bergson, Alexander, Whitehead and Teilhard de Chardin have been led to posit consciousness as the underlying driving force of Evolution. (3) Developments in Quantum Mechanics have forced Scientists to recognize Heisenberg's principle of uncertainty and Bell's theorem establishes unity and underlying consciousness even in operations of sub-atomic Matter. (4) Researches in extra-sensory perceptions and in higher levels of the mind have led to increasing acknowledgement of Cosmic Consciousness.

Ambika Dutt Vyas reflect refreshing advance in the needed new directions.

It is also acknowledged that there is a good crop of short stories in recent times and some of them show admirably the technique and spirit of innovative modern short story. It is also appreciated that critical essays have attained some kind of maturity.

It should also be noted that the publication of Journals in Sanskrit has been a remarkable phenomenon. Regular broadcasts and telecasts in Sanskrit on Radio and Television have provided rich material for enriching the language.

I must also mention that the establishment of several Sanskrit Universities, Rashtriya Sanskrit Sansthan and Kendriya Sanskrit Vidyapeethas have encouraged the development of Sanskrit. The contributions made by several Departments of Sanskrit in various Universities and those of Institutions like Bhandarkar Oriental Research Institute and Deccan College have stimulated the growth and development of Sanskrit. Besides, the fact that Sanskrit is now being increasingly recognized as an ideal language of the Computer has enhanced its value and Computer is now being used at various places for storing and retrieval of research materials.

But, this is not enough, it only serves as a starting point of an infrastructure. Considering the importance of Sanskrit, facilities should be provided in the country to study Sanskrit at all stages of education, formal and non-formal, wherever Students wish to study it. Sanskrit should preferably be an elective third language, and it should also be supported as an additional language for study by Students who want to study it, particularly for those who offer English as the second or third language. Curriculum should be so framed that Study of Sanskrit is assigned as an elective language at duration of at least five years so as to achieve good proficiency in the language and to serve as an effective stimulant to its study in the tertiary level of education.

Again, in all curricula of tertiary education, study of Sanskrit should be a necessary part in all courses, which relate to Indian Culture and other courses where knowledge of Indian Culture is required.

Programmes need to be developed whereby Scientists, Philosophers, Researchers, Experts and others in the Country are aided and supported in the task of growing acquaintance and even expertise in the systems of Knowledge which were developed during the long history of India and which were embodied in Sanskrit texts.

A special programme also needs to be promoted for integrating the knowledge developed in the past in India with the modern knowledge so that we can spring forward towards the future with confidence and courage.

Another special programme that can be suggested is to work on a new synthesis of the East and the West and of Science and Spirituality, with a special emphasis on the theme of Consciousness and Yoga.

The greatest expectation from the Sanskrit Scholar today is that he should combine, in substance and style, the elements of sublimity, modernity and luminousness. This demand can be fulfilled, but for that we shall have to stimulate in the country a grand possibility of an orchestral symphony of the rich music of the intellectual, ethical, aesthetic, vital and sensuous experiences bathed, surcharged and transformed with the supreme intuitive and revelatory light and expression. Here, we have to get back to the inspiration of the Vedic and Upanishadic Seers to Valmiki and Vyasa and Kalidasa, to the powers of Ila and Saraswati, to the Goddess Vak, and derive from them a rich motive of creativity and open our gates to the Future. In brief, our Scholars need to see the sight of our sight, hearing of our hearing, mind of our mind, speech of our speech, life of our life, breath of our breath as the Kena Upanishad instructs:

श्रोत्रस्य श्रोत्रं मनसो मनः, वाचो ह वाचं,
प्राणस्य प्राणः, चक्षुषः चक्षुः ।

V

Significance of the World Sanskrit Conference:

I am happy that this World Conference marks a culmination of a programme that the Government of India has, under the luminous leadership of our Prime Minister launched three years ago to highlight importance of Sanskrit and its power to integrate not only India but to bring together the people across the World. As we celebrated the

Sanskrit year and deliberated last year on the significance of Sanskrit in a National Conference, we could not resist the proposal to invite here distinguished Scholars of Sanskrit from different parts of the World in a World Sanskrit Conference. And as we travelled and discussed and met lovers of Sanskrit in our Country and elsewhere, we have been discovering how alive is Sanskrit not only nationally but also globally. Recently, in my personal meeting with the President of Lithuania, I discovered that the Lithuania University has a department of Sanskrit, since Sanskrit is very close to the language of that country. The President of Lithuania was enthusiastic about Sanskrit and wanted India's collaboration for promotion of Studies in Sanskrit in his country. This but only one example, and we are aware of how Sanskrit Study is flourishing in different parts of the World. Last year, there was an International Sanskrit Conference in Torino in Italy where a large number of Sanskritists had assembled; and many of them have joined us here in this Conference. This indicates a new world- wide tide of interest in Sanskrit.

I take this occasion to welcome the Sanskritists who have joined here today, and I should like to convey my special welcome to those who have come from distant countries.

May the Conference be dedicated to that great Vedic prayer of Vamadeva that aspires for the Speech that expresses the Illumined Will and which comes to be enjoyed by the luminous and wise:

एभिर्भव सुमना अग्ने अकैरिमान्
स्पृश मन्मभिः शूर वापान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं
ते शस्तिर्देववाता जरेत ॥⁵

O Illumined Will, become great of mind by these hymns of illumination, our thinkings touch these plentitudes, O heroic Flame, so take joy in the words of knowledge, O Angiras, let our speech expressing thee come close to thee, enjoyed by the wise.

जयतु संस्कृतम् । जयतु भारतम् ।

5. See, Rigveda IV-3.15

“Vedic Scholars in great demand outside India”

-The Times of India (June 22,2007)

“ Rig Veda finds place in unesco heritage list ”

-The Times of India (June 22,2007)