

Library Literature in India Series 12

Learning & Libraries IN Ancient India—A Study

By

G. L. TREHAN, P.L.S., (Retired)

Formerly Librarian, Punjab Law Department, Lahore/Simla
and Codification and Publication Officer, Punjab
Legislature Department, Chandigarh.

WITH AN INTRODUCTION

By

DR. V. C. PANDEY

Head of the Department of Ancient Indian History,
Culture and Archaeology, Panjab University, Chandigarh.

1975



LIBRARY LITERATURE HOUSE,
90, Sector 16-A, Chandigarh.

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Girdhari Lal Trehan (1912)

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DEDICATED
TO
SARASVATI
(Goddess of Learning and Libraries)

Symbolically, Sarasvati is Instructive Speech, the Mother of the Vedas, the repository of knowledge of all Arts and Sciences and the purifier of our Intellect.



(Photo : Courtesy Prof. B.S. Singh, Pracheen Kala Kendra, Sector 16, Chandigarh)

May Sarasvati—Vedic Speech—our purifier, powerful through the force of diverse forms of knowledge, with wisdom and riches acquired through enterprise, beautify our GYAN YAJNA (act of public service in libraries)

—Yaju XX-84

Victory to Thee ! With Veena and Book in Thy hands
Thou art pure instructive speech on all lands,
May we honour Thee as Thou spread knowledge so bright,
And may Thou lead us all from Darkness to Light.

—G.L. Trehan

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The author is aware of his shortcomings and claims no perfection to his work. The readers may please appreciate his sincerity and overlook his shortcomings. Errors that may have crept into his work when pointed out by learned scholars will be acknowledged and rectified in the second edition.

INTRODUCTION

Ancient India abhorred conservatism and encouraged free enquiry. When the Brahmanas exhorted the people 'to move on and on' (*charaiveti, charaiveti*), they only gave expression to a fundamental principle of Indian culture--that movement is life and stagnation is death. Our seers and sages, thinkers and law-givers strove hard to cut away the excrescences to preserve the core of our ancient wisdom through the ages. They derived immense inspiration from their heritage, but did not allow their intellect to be encumbered with the dead wood of the past. To quote Kalidasa, the greatest representative of all that is true, noble and beautiful in Indian culture, पुराणान्मेव न साधु सर्वम् । (All that is old is not necessarily good).

That the spirit of free enquiry moved not only the Brahmanical sects but also the non-Brahmanical ones is amply borne out by what Manibhadra, the great Jaina philosopher, exclaimed—

‘न मे जिनपक्षपातः न द्वेषः कपिलादिषु
मुक्तिमद्वचनं यस्य तद ग्राह्यं वचनं मम ।’

(I have no bias for Mahavira Swami. I have no ill-will against Kapila and others, whose soever view point is rational, I accept that’.

This spirit of free enquiry unhampered by dogmas and pre-conceived notions went a long way in fostering a congenial atmosphere for the pursuit of knowledge. Even the Vedas, the most ancient and sacred books of India, did not admit of monolithic interpretation. While they were accepted as the bedrock of Indian thought by the vast majority of the people, there were many like the Kautsas who denounced them as sheer non-sense. And yet the latter were neither subjected to violence nor humiliation. Such a freedom of thought and expression was without a parallel in the contemporary world.

At its best, education in ancient India was a life long process-
'यावज्जीवनमधीते विप्रः : Knowledge was considered to be the best
eye of the man (नास्ति विद्यासमंक्षुः महाभारत 12.339.6). But scholar-
ship devoid of discipline was condemned. A man of character
though moderately educated is better than a man of wide erudi-
tion, if the latter leads an undisciplined life, says Manu :

'सावित्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः ।

नायन्त्रितस्त्रिभेदोऽपि सर्वांगी सर्वविश्रयी ॥

By the end of the Vedic period a large number of educational
institutions like the Sakhas, Kulas, Charanas and Parishads had
come into existence.

It is true that learning by rote was very often the most popular
mode. But recitation without proper understanding never behov-
ed a scholar. Yaska observed that a person who recites Vedic
hymns without understanding them only carried a load on his head.

Paper does not seem to have been used in India before the
13th Century A.D. Indian used birch-leaf to write on, as attested
by the historians who accompanied Alexander. The Smritis speak
of silken and cotton cloth as another material to write on. An
Indian officer in the first century had sent to Augustus Caesar a
document written on a piece of leather. Fa-hien has spoken of
the copper plate inscriptions about 400 A.D. Education was not
confined to the male members of the society alone. Female
education was also given utmost importance in ancient India.
Visvavara, Apala, Ghosha and others were amongst the most
learned ladies of the Rigvedic period. Maitreyi and Gargi were
two of the great philosophers of the Upanishadic period. When
the Brihadaranyaka Upanishad refers to a 'pandita duhita', it
certainly does not mean a 'daughter expert only in household
affairs', as Sankaracharya would make us believe (दुहितुः पारित्यं
गृहस्थविषयमेव वेदे मास्त्रिकाराम्).

In fact, no branch of knowledge, nor even the Vedic lore, was
denied to female students upto the first century of the Christian
era. The various terms used by Patanjali for the learned ladies,
e.g., Acharya, Upadhyaya, Audamedhya, Kasakrisna and Apisala,

warrant the conclusion that many ladies, not only specialised in different subjects of study, but also adopted teaching as their profession. That a high percentage of literacy obtained in India as late as the third century B.C. may be inferred from a large number of Asokan inscriptions in every nook and corner of the country. They were royal proclamations for public consumption.

In such a diffused state of education, libraries played a highly significant role. Starting with modest *Grantha-Kutis* they developed into full-fledged libraries in the course of time. Monasteries, educational centres and temples came to house large collections of manuscripts. The Puranas recommended the donation of manuscripts to the temples and *mathas* as an act of merit. Both Fa-hien and Yuan Chwang have referred to them. The Jetavana Library, the Palace Library in Kashmir and the Library at Kanchi-pura were widely known for their rich collections. An inscription of Guhasena I dated 529 A.D. refers to a rich collection of the Valabhi University. Itsing has left behind him a good account of the huge library at the Nalanda University. The Vikramasila monastery, founded by Dharmapala, had a big library looked after by an Academic Council. One of its important functions was to renew the damaged manuscripts and meet the demand of the people, particularly of the Tibetans, for copies of the transcripts of old manuscripts. A temple college at Nagai in Hyderabad had a good library during the 11th century.

It is highly creditable to the author of this work that he has been able to give a connected account of a variety of topics bearing on ancient Indian education and libraries.

I hope this book will receive the serious attention it deserves and generate public interest in the understanding of our rich heritage.

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Dated : April 14, 1975
(Vaisakhi Day)

CHAPTER O

PROLOGUE

Genesis

In the fifties late Dr. S. R. Ranganathan gave an A.I.R. broadcast talk on "Early Public Libraries in India", in which he said :

"An account of the libraries in the first four periods (the Vedic, the Buddhist, the Medieval and the Muslim) must necessarily depend upon historical research. This has not yet been done. The library profession is at present too small in India to spare a person to fill up the antiquarian gap. Those trained in the scientific methods of tracing history are too preoccupied with dynastic and political history to spare sufficient time for cultural history in general and literary history in particular."

These words of Ranganathan served as catalytic agent for doing the difficult task of making historical research and writing literary and library history of our country. I then started making first hand acquaintance with the original sources i.e. the Vedas, the Brahmins, the Upanishadas, the Ramayana and the Mahabharata. The following passage in Swami Dayananda's Satyarth Prakash (Light of Truth) opened my eyes as to the glory of Sanskrit Knowledge and learning in ancient India :—

"All the knowledge that is extant in the world originated in Aryavarta, thence it spread to Egypt, thence to Greece, thence to the whole of Europe, thence to America and other countries and even today India leads all other countries in the matter of Sanskrit learning."

This made me pursue my studies further as to how knowledge originated in ancient India and how it spread all over the world. There was some interruption in my research work during the years 1964 to 1969, as I remained pre-occupied with producing important books on Library Science, namely 'Administration

Origin of Universe of Knowledge

Origin of Knowledge (The Vedas).

In the beginning after human beings had been created by God, there was no system of learning nor was there any book to read; consequently it was not possible for any man to have acquired knowledge without receiving instruction from God. God is the primary source of all true knowledge, and of all that is known by its means. So God gave His own knowledge for the benefit of all men. This is clear from Yajurveda itself which says that the Rigveda, the Samaveda and the Atharvaveda were produced by the Supreme and perfect being. (Yaju. Anuvaka 31, Mantra 7). God revealed it to the consciousness of four *Rishis* (inspired seers) namely Agni, Vayu, Aditya and Angirasa in the shape of the Vedas called the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. The Supreme spirit made the Vedas first known to Brahma through Agni etc. who were purest in heart. The word 'Veda' is derived from the root 'Vida', to know, and, therefore, Veda is that which serves as the means of knowledge. The great Semitic religions also refer to God as the first Teacher of Man when they say that He taught Adam the names of things. The Vedas are the scripture of all true knowledge and in this primeval scripture subjects as widely varied as Theology, Sociology, Ethics, Metaphysics, Architecture, Mathematics, Astronomy, Aeronautics etc. are incorporated in germ or seed form that are beneficial to mankind¹. According to Swami Dayananda Saraswati, the Four Vedas are God-made

1. Dayananda Saraswati, Introduction to the Commentary on the Vedas. Translation from the original Sanskrit text by Ghasi Ram : Arya Pratinidhi Sabha, U.P. 1925. Dayanand was founder of Arya Samaj in 1875, and he gave the call "Back to the Vedas".

2. Ibid.

Growth and Preservation of Knowledge

The Vedic Seers as "Living Books".

Originally the Vedic hymns were not committed to writing but to human memory carefully cultivated for the purpose and were handed down from generation to generation without the loss of even a single syllable. A wonderful mnemonic system was developed to aid the memory in its responsible task of preserving the nation's sacred literature. In the beginning of the Vedic period, the great seers and sages were actually "living books". They chanted Vedic hymns and handed down the wisdom and learning of the Vedas to their disciples who lived with them in the Gurukulas or Ashramas (hermitages) and gained knowledge from them by means of hearing and memorising. Thus the first book in the world, "The Rigveda" was not in the least like a book of today which could lie on a shelf but was a "human book" with hands and feet that could talk and even sing. It was a long time before these talks or "living books" were finally written down by hand and took the shape of a book in manuscript form to be read and preserved in libraries. Dr. Radha Kumad Mookerji, a noted historian, says, "All knowledge was stored up in the memory and the learned men were like travelling libraries of those days. Some of the primary religious texts, like the Vedas especially, were carefully treasured up in the heart for meditation, and considered to this day too sacred by devotees to be consigned for their conservation to external agencies like writing or books"². In a way, those master minds functioned like modern "computers" when disseminating knowledge to those who needed it.

1. Das A.C., Rig Vedic India.

2. Mookerjee Radha Kumad, Hindu Civilization, Part I, Dhartiya Vidya Bhavan, Bombay, 1957.

Book Activity and Spread of Sanskrit Learning

Intellectual activity

The sacred land of Brahmavarta was then a land of great intellectual activity. The scholarly class of Aryans, called Brahmans, established themselves in Ashrama (hermitages) on the banks of the Saraswati and Drishdawati rivers and engaged themselves in literary and philosophical pursuits. It was here that the Vedic seers sang the Vedic hymns, performed Yajna and laid the foundation of the great literature that is, the Brahmanas, Aranyakas, Upanishadas, Vedangas (Kalpa, Shiksha, Vyakaran, Chhanda and Jeyotish), Upangas, (six schools of Indian Philosophy i. e. Niyaya, Vaisheshik, Sankhya, Yoga, Purva Minansa and Uttra Minansa), Upvedas (Ayurveda, Ghandharva Veda, Dhanurveda and Arthveda, including Vastu-Vidya), Grihasutras, Dharmashastras Ramayana, Mahabharata, and other Sanskrit works.

Sanskrit, it is recognised, was derived out of the language of the Vedas. Great Grammarians and lexicon-writers appeared on the scene and developed the science of exegesis, philology and grammar¹. They extended the scope of the Brahmi language and named it 'Sanskrit' or the purified or the perfected speech. Maharishi Valmiki composed the Epic Poem 'Ramayana' in Sanskrit which is pure, chaste and easy to understand. Maharishi Veda Vyasa composed the great Epic, "Mahabharata", which is the storehouse of Indian literary and philosophical thought and hence it came to be called the *Panchama Veda*. The great Epic

1: Panini who wrote *Ashradhyayi*, Patanjali who wrote *Mahabhashya* and Katyayana are the high authority on Sauskrit Grammar.

Concept of Library in Ancient India

Grantha-Kuti

In the post-Vedic period, the land of the Vedas, then called Brahmavarta or Aryavarta, had Ashramas (Forest Schools or Seminaries) set up on the banks of the sacred rivers in the forests where the great seers and teachers lived and taught the sacred texts of the Vedas, the Upvedas, Angas, Upangas, the Brahmanas, the Upanishadas and the *Sutra* literature to their pupils. To facilitate memory and for reference purposes the great seers used to maintain a sizable collection of the Vedic literature in a cottage called "*Grantha Kuti*" attached to the Ashrama. This Grantha Kuti can be said to be an example of the ancientmost reference library or personal collection of selected works. The *Adikavi* V. Imiki wrote his great Epic Poem "Ramayana" in his Ashrama which had a Grantha-kuti for his use. In Uttararama Charita of Bhavabhuti there is mention of Maharishi Valmiki's Ashrama where Maharani Sita, wife of Maharaja Ramchandra, stayed in exile and where two sons Lava and Kusha were born, Bhavabhuti mentions *Grantha* (a book) and *Granthakar* (writer of the book) which shows books were produced and preserved in Grantha-kuti at that time. In Mahabharata, Vyasa beautifully describes *Shaunik Ashrama* situated in Naimisa Aranyaka (forest). That Ashrama was the leading Seminary (a kind of University) where 1000 students had their education. Acharya Shaunik was the Chancellor of that Ashrama. A mention is also made of Kanva Ashrama, situated on the bank of Malini river, famous for advanced study of the Vedas. Vyasa had his own Ashrama in *Badri Narayan Van* in Uttarakhand (U. P.) where he taught his pupils Paila, Vaishapayana, Jaimini and Shukdeva. Except the Vedas¹

1. According to Patanjali in his Mohabhashya, the Vedas must be studied with the aid and help of the six Angas.

Evolution of Public Libraries

Importance of Self-Study and Development of Home Libraries :

In the early Vedic period there were no public libraries as knowledge was transmitted by oral tradition. In the latter Vedic period when books began to be written by hand study of good and holy books as part of daily life and religious duty was ordained by Manu in his "Manu Smriti", who said, "There should be no omission in the study of the Vedas and other good books and performance of the five Great Daily Duties. (Manu II, 105—106). The ancient sages and seers, especially Patanjali, in Yoga Shastra, laid down Swadhyaya (regular study of good and holy books) as one of the five Niyamas (rules of good conduct). A person who neglected to perform Swadhyaya was denied the general civil rights and was called Sudra. In view of these injunctions, the Vedic people always sought wisdom for themselves through prayer and regular study of the holy books, the best being the Vedas and their commentaries by the sages.

The Vedic teachers believed that a set of a few creative works written by the great seers and sages if thoughtfully read by a householder was more helpful in gaining knowledge than reading thousands of books of questionable authority. This is why Acharya Kapila in his Sankhya Darshana (1/23) said, "It is useless to collect books of dubious character containing baseless dogmas and full of childish and irrational things". The Vedic teachers, therefore, recommended acquisition of only such works as would teach eternal truths and lay down principles for the moral, spiritual and physical guidance and uplift of humanity, as "of all gifts that one can bestow on another the knowledge of the Vedas is the best and the noblest" (Manu IV, 233). The rituals prescribed in the Grihya Sutras for the initiation and

Famous University, Monastic & Temple Libraries

Taxila University and its Library.

A seat of learning was set up in Taxila, the capital city of the Gandhara in the north-west of India, sometimes before the birth of Gautam Buddha and spread of Buddhism, as a means of transmission from one generation to another India's intellectual artistic, aesthetical and technical skills to make for the progress and welfare of the human being. The Jatakas (previous birth stories about Gautam Buddha) refer to Taxila as a capital city of Gandhara in the beginning of the fifth century. Frequent references made in the Jatakas regarding the instruction of young Brahmans and nobles in that University show that there was an intellectual centre and it lay in Taxila, the capital of distant Gandhara. Pasendi, the King of Kosla, was educated in that celebrated centre of learning and was seated upon the throne on his return by his father Maha Kosla.¹ The Prince Chander Gupta Maurya studied there under Vishnu Gupta Chankiya, the well-known author of Kautilya's Arthashastra (Political Science and Economics), and learned the art of war and statecraft. At that time the number of princes studying in the University was 101, besides about 400 other students.

That University can be said to be history's first University of the world. Not only Indians studied there but also Persians, Babylonians, Egyptians and Chinese studied there under great Professors of Wisdom. This University was visited by Alexander, the Great, when he came to conquer India in 300 B. C. In the hey days of its glory there developed highly advanced system of University education in the 4th century B. C. The University was

(Dr.) Vidyalankar Satyaketu, Acharya Vishnu Gupta Chankiya :
Saraswati Sadan: Massouri (U. P.), 1954.

Classification of Knowledge

Division of the Vedas :

Humanity like individual started classifying knowledge even in its very infancy. This is quite clear from the division of the Vedas into four portions, namely :

1. Rigveda-Gyan Kanda (Dealing with the knowledge of things)
(Knowledge portion)
2. Yajurveda-Karam Kanda (Dealing with the knowledge of action)
(Action portion)
3. Samveda-Upasana Kunda (Dealing with the Spiritual Knowledge).
(Devotion or worship portion).
4. Atharvaveda-Vigyan Kanda (Dealing with Science and Material).
(Science, Spiritual and Material).

Qualitative classification or classification according to attributes was made of the four Vedas to help us to understand the subject. Qualitative classification or classification according to attributes was made of the four Vedas to help us understand the subject-matter or items contained therein more clearly. The order of enumeration of the Vedas viz Rik, Yajus, Saman and Atharvan is due to the fact that the knowledge of the qualities of things, their application to practical ends, spiritual knowledge and their progress and preservation are related to one another in the same order, the one following depending on one preceding it.¹ The object of arranging the Vedas into four Samhitas is to arrange the *mantras* dealing with the same class of subjects according to the context and their relations with the *mantras* that precede and

1. Dhananand Saraswati, Introduction to the Commentary on the Vedas (Translation by Ghosi Ram : Arya Pritinidhi Sabha, U. P. 1925.

Reference books, Scientific Works, Research Libraries, Epigraphic and Temple Library Building

Classical Age of Sanskrit

After the period of the Upanishadas, Ramayana and Mahabharata, perhaps the period between the 800 BC to 500 A.D. witnessed the greatest intellectual stir in the country. The men behind the intellectual churning were Panini, Sushruta, Budha, Mahavira, Chankya, Patanjali, Yaska, Charaka, Nagarjuna, Vatsyana, Bhasa, Ashvaghoshā, Dandin, Bhavabhuti, Amarsimha, Kalidas, Shudraka, Bhairavi, Magha, Bana Bhatta, Bhartrihari, Aryabhata, Virahmihira and Shankracharya. The contributions of galaxy of these scholars enriched the country in this Period of Indian history. Hinduism was revived by the teachings of Shankracharya, and the Indian Renaissance was ushered in. Intellectual activities in so many fields started with renewed energy and reached the highest watermark of excellence never perhaps to be surpassed. Myths and legends developed in that age. The Gupta rulers patronised Sanskrit learning. Poets, authors and lexicographers adorned the Royal Courts. From the Gupta Period commencing from 320 A.D. onwards a large variety of subjects—poetry, philosophy, grammar, mathematics, astronomy, science, architecture, painting, music, drama and even love-making began to receive classic treatment and Manuals, Codes, Treatises or text books called variously as Sidhantas, Samhitas, Shastras or Saras came to be compiled and written. The Ramayana and the Mahabharata were redacted in their present form. Most of the Puranas and Dharmshastras were finally recast and rewritten. In India's history this age is called the Golden Age or the classical Age of Sanskrit. The most luminous star in this was Aryabhata who was born in 476 A.D. at Patna

Epilogue

Distinctive Mission of Indian Librarianship

The foregoing study of the subject of learning, libraries and organisation of knowledge in Ancient India has convinced me that India has a rich library heritage. A nation seeks its sustenance from the past and libraries are the best institutions which can make it possible for a man to link himself spiritually, morally and culturally with the past, and to enable him to strike his roots deeper in the soil. India is not a Godless State. Here God is worshipped by every man in his own way, and the spirit is invoked through prayer, service and love so as to enable him to tread the path of Light, Learning, Love and Strength. According to Vedic philosophy, a man must know those principles which are inherent in his own nature and act in accordance with them. There is an inner spirit in man. An inner spirit flows through man and his environments alike and unifies the world. Intelligence is attached to the spirit. Guided by intelligence, the mind exerts or thinks. The man must strive to make the inner spirit function and achieve success in his work and attain happiness. This technique was practised by our Vedic seers and sages and their pupils in the Ashramas (Seminaries). "The distinctive mission of Indian librarianship", to use the words of our Library Savant, late Dr. S. R. Ranganthan, "is to use these helps (the technique of making the inner spirit function) still preserved in the Indian tradition and develop the proper technique of activating the spirit in man and enrich the library profession all the world over by a knowledge and demonstration of this technique". It is the duty of all librarians as well as the teachers and students of library science in India to understand fully the concept of "Grantha-Kuti" or "Granthalya" (Library) and "Granthalyi" (Librarian) in ancient India and to activate the inner spirit in man while performing Gyana-Yajna in the Library which is our modern Temple of Knowledge.

To make library a vital force for disseminating of knowledge and learning, we must employ the Vedic technique of

APPENDIX

Classified List of Ancient Indian Works on Indology.

- A. VEDIC LITERATURE :**
- 1. Samhitas : Texts and Commentaries :**
Rigveda Samhita
Atharva Veda Samhita.
Sama Veda Samhita
Yajurveda Samhita.
Krishna Yajurveda (Black).
Kathaka.
Maitreyani Samhita.
Kapisthala Katha Samhita.
Taittiriya Samhita
(Apasthamba Samhita).
Sukla Yajurveda
(Vajasaneyi Samhita)
(White).
Kanva.
Madhyandina.
 - 2. Brahmanas**
Rigvedic Brahmanas :
Aitareya Brahmana.
Kausitaki Brahmana.
Paingirahasya.
Satyayana.
Atharva Veda Brahmanas.
Gopatha.
Sama Veda Brahmanas :-
Tandya—Mantra Brahmana.
Sadvisma Brahmana.
Jaiminiya Brahmana.
Vamsa Brahmana.
Sama Vidhana Brahmana.
Arsheya.
Daivatadhyaya.
Mantra.
Talavakara.
Samhita Upanishad.
Black Yajurvedic
Brahmanas :—
Maitreyya Brahmana.
Taitrayani Brahmana.
Satyayni Brahmana.
Vallabhi Brahmana
White Yajurvedic
Brahmanas (Sathapatha):-
Kanva.
Madhyandina.
 - 3. Aranyakas (Forest books) :-**
Rigvedic Aranyakas :-
Aitareya Aranyaka.
Kausitaki Aranyaka
Atharvedic Aranyakas.
Sama Vedic Aranyakas.
Black Yajurvedic Aranyakas :-
Taittiriya.
White Yajurvedic Aranyakas.
Aranyaka of the Satapatha
Brahmanas.
 - 4. Upanishadas**
Rigvedic Upanishads :-
Aitareya Upanishad.
Kausitaki Upanishad.
Athar Vedic Upanishads :
Mundaka.
Prasna.
Mandukya.
Nrisimhatapani.
Samavedic Upanishads :
Chandogya.
Jaiminiya.
Kena (Talavakara).
Black Yajurvedic
Upanishads :
Katha Upanishad

- Svetasvatara Upanishad.**
Mahanarayana Upanishad.
Taittiriya Upanishad.
Maitrayana Upanishad.
Kaivalya Upanishad.
White Yajurvedic Upanishads :-
Brihad Aranyaka.
Isa.
Jabala.
Non-Vedic Upanishads :—
Yoga.
Sannyasa.
Saiva.
Vaiṣṇava.
Sakta.
- 5. Vedangas : Sutras, etc.**
Kalpa Sutras :—
Kausika Sutra (Atharva Veda).
Mantra Kalpa Sutra (Sama Veda).
Samavidhana Brahmana (Sama Veda).
Apastamba (Black Yajurveda).
Bodhayana (Black Yajur Veda)
Srauta Sutras :—
Rigvedic Srauta Sutras :-
Asvataya.
Sankayana
Atharva Vedic Srauta Sutras.
Vaitayana.
Samavedic Srauta Sutras :-
Latyayana.
Drahayana.
Jaiminiya.
Black Yajurvedic Srauta Sutras :—
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Baudhayana.
- Bharadvaja.**
Hiranyakesin.
Manava
White Yajurvedic Srauta Sutras :
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Sankhyayana.
Samavedic Grihya Sutras :
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Gobhila.
Mantra Brahmana.
Khadira.
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Apastamba.
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Baudhayana.
Bharadvaja.
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White Yajurvedic Grihya Sutras:
Paraskara.
Dharma Sutras :
Apastamba.
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Hirnyakesin.
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Sulva Sutras :
Apasthamba.
Baudhayana.
Manava.
Katyayana.
Sradha Kalpas
Pitrimedha Sutras.
Sutra-Parisistas.
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Karikas.

6. **Siksha, Pratisakhya, Anukarmanis and other Vedangas :**

Pratisakhya :—

Rigveda Pratisakhya
(Saunaka).

Atharvaveda Pratisakhya
(Saunaka).

Sama Veda Pratisakhya :

Pushpa Sutra.

Panchavidha Sutra.

Black Yajurveda Pratisakhya

Taittiriya Pratisakhya.

White Yajurveda Pratisakhya

Vajanseyi Pratisakhya.

Bharadvaja Siksha.

Vasishta Siksha.

Naradiya Siksha

Yagyavalka Siksha.

Vyasa Siksha.

Paniniya Siksha.

Anukramanis.

Rigvedanukramani (Saunaka).

Sarvanukramani (Katyayana).

Arseya Brahmana
(Samaveda).

Atha-va-vediya Panchapa-
talika.

Vrihad Devata.

Rigvedhana.

Other Vedangas :—

Nirukta.

Chhandas.

Nidana Sutra.

Pingala Sutra.

Jyotishya Vedanga.

Vyakarana

Purva Mimansa
Uttara Mimansa

8. **Dharmashastras —**

Smriti Shastra and Upsmriti
Shastras

Manu Smriti (Code of Manu)

9. **Epics**

Ramayana

Mahabharata (including
Bhagwad Gita)

B. POST-VEDIC LITERATURE

1. **Puranas.**

Satvika Puranas.

Vishnu Purana.

Bhagavata Purana.

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Garuda Purana.

Padma Purana.

Varaha Purana.

Rajasa Purana.

Brahma Purana.

Brahmananda Purana.

Brahma-Vaivarta Purana.

Markandeya Purana.

Bhavishya Purana.

Vamana Purana.

Tamasa Purana.

Saiva Purana.

Linga Purana.

Skanda Purana.

Agni and Vayu Puran.

Matsya Purana.

Kurma Purana.

Sthala Puranas.

7. **Indian Philosophy (Systems)**

S x Darshanas :

Sankhya Darshana

Yoga Sastra

Nyaya Darshana

Veisheshik Shastra

2. **Upa Puranas and Supplements to Puranas :**

Gautmi-Mahatmya.

Uttara-Khanda.

Saura-Purana.

Kriya Yogasara.

Devi-Bhagavata.
 Maha-Bhagavata Purana.
 Naradiya-Upa-Purana.
 Devi-Mahatmya (Chandi).
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 Sanat Kumaryia Samhita.
 Suta-Samhita.
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 Saura-Samhita.
 Sankara (Agastya) Samhita.
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 Saroddhra.
 Gaya-Mahatmya.
 Adhyatma-Ramayana.
 Nasiketopakhyana.
 Vishnu Dharmottara.
 Brihad Dharma Purana.
 Siva Purana.
 Ganesha Purana.
 Samba Purana.
 Kalki Purana.
 Kalika Purana.
 Nilamata Purana.
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3. Tantric Literature :

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 Kalipitasa.
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 Kubjikamatra Tantra.
 Paramesvara Tantra.
 Vamakesvara Tantra.
 Sri-Tattva Chintamani.
 Tantra Samucchaya.

C. BUDDHIST LITERATURE

D. JAIN LITERATURE

E. CLASSICS¹

For C, D and E please see
 Schedules on Indology in
 Ranganathan's Colon
 Classification, Part III,
 6th Edition.

-
1. "A book that stimulates other books and literature in itself is a CLASSIC. It has elements of permanent value; it is saturated with the personality of the author and it is a seminal book cutting new ground, blazing new trail, stimulating new thought and so on" For example :

Panini's "Ashtadhyayi"

Patanjali's Mahabhashya.

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(The works referred to in the text as well as in the footnotes have not been included in this bibliography)

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(b) Yajurveda (Hindi Translation and Commentary by Swami Dayananda Saraswati, 1973 (New Delhi)

(c) Yajurveda (English Translation by Devi Chand, 1954 (Hoshiarpur)

(d) Rigveda (Translation) by Pandit S.D. Satvalekar

2. **The Brahmanas** (Commentaries on Vedas) Shatapatha Brahmana by Yajñvalkyā

3. **The Aranayakas** (Forest Books)

4. **The Upanishadas** :

(a) Brihadaranayaka Upanishada

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(c) Maitraye Upanishada

(d) Brahmabindu

(e) Tejobindu

5. **Grihya-Sutras**

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7. **Artha Sastras** (Polity and Economics) :
Kautilya's Arthashastra, edited by Shamas Sastri (Mysore)

8. **The Ramayana and Mahabharata** (including Bhagwad Gita by Veda Vyasa.)

9. **Works on Exegesis and Sanskrit Grammar**

(a) Yaska's Nirukta

(b) Panini's Ashtadhyayi

(c) ^{Patanjali's} Jaimini's Mahabhashya

10. **Indian Philosophy**

(a) Jaimini's Purva Mimamsa

(b) Patanjali's Yoga-Sastra

(c) Kapila's Sankhya Darshana

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3. On Yuan Chwang's Travels in India by Thomas Watters.
4. Tarikhi-Farishta (N. K. Press, Lucknow)
5. Tabkat-i-Nasiri, Translated by H.G. Ravesty.
6. History of Ancient Sanskrit Literature by Max Muller.
7. A History of Indian Literature by M. Winternitz (Calcutta),
8. From Volga to Ganga by Rahul Sankratayana
9. Bharat Varsh Ka Brihad Itihas, (in Hindi), (Greater History of India) by Pandit Bhagwad Datta (New Delhi)
10. Vedic Sampatti (in Hindi) by Pandit Raghunandan Sharma (Bombay).
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4. Indian Librarian, Jullundur.
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7. Kalyan, Gorakhpur (UP).
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9. Journal of Indian History.
10. Indological Studies, Allahabad, 1954.

Postscript

Addenda

1. One page 2, line 16, between the word 'or' and the word "Military" add the words "Medical Science, Dhanurveda or".

2. On page 11, line 10, add the following :

In Chhandogya Upanishad is given a dialogue between much learned but peaceless Narad, the spiritual seeker, and Sanatkumara, the spiritual teacher. Narad approached Sanatkumara in all humility and said, "Please teach me, O Blessed one".

Narad gave a list of the subjects he had studied—a long list covering the entire range of contemporary positive sciences¹ including Mathematics, Astronomy, Astrology, Logic, Philosophy, Etymology, Geography, Geology, Zoology, Botany, Biology, Cosmology, Engineering, Military Science, Science of Fine Arts, Medicine and the Science of Antidotes. From this list of subjects, one can safely infer that treatises called *Shastras* dealing with different branches of learning or sciences were produced by ancient sages and experts to help students gaining knowledge of those sciences and that ancient Indian scientists had expansive approach to knowledge which called for spirit of inquiry and search for truth through experimentation. Narad himself wrote *Gandharva Shastra* (a treatise on Music).

3. On page 14, line 13, add the following :

A list of important works with names of their authors mentioned by Pandit Bhagvad Datta in his article "Our Lost Arya Works" published in Kalyan (Special Culture Number), 1950, Gita Press, Gorakhpur, is given below :—

1. Ranganathananda Swami, *The Message of the Upanishads* : Bhartiya Vidya Bhavan, Bombay, 1971.

<i>Names of authors</i>	<i>Titles of Works</i>
1. Bhargava, Ushna Kavi, Bhrigu, Atri, Vashishta	Arthashastra, Dharamshastra and Dhanurveda.
2. Angiras, Brihaspati	Vyakaran, Artha-Shastra and Dharam-Shastra.
3. Atreye, Dhanvantri, Agnivesa	Ayurveda
4. Bharadwaja	Vyakaran, Viman-Shastra and Ayurveda.
5. Jatukarna	Ayurveda Samhita
6. Krishna Dvapayana Vyasa	Mahabharata, Ved Samhita and Brahma-Sutra.
7. Sumantu	Dharam-Sutra.
8. Titteri	Anukramani (Index)
9. Charak	Ayurveda (Charak Samhita)
10. Vishampayana	Reviser of Mahabharata
11. Jamini	Maimansik Sutra
12. Shaunka	Chhanda Shalokas, Brihad- veta, Kalpasutra and Pratishakhyas
13. Asvalyana, Katyayana	Grihya Sutra
14. Baudhayana	Sulva Sutra, Kalpa Sutra and Vedanta Vritti
15. Badarayana	Brahma-Sutra ie Vednta- Sutra.

The Vedic Missionaries went out of India and founded many colonies in all parts of the world. They always carried manuscripts on philosophy, religion and other branches of learning with them with the object of spreading their knowledge to those countries where they settled. Direct literary records in Sanskrit have been found in regions ranging from Khotan in Central Asia to the islands of Java and Bali in the Pacific region and true translations of Sanskrit works have been preserved in Tibet, Japan, China and South East Asia; relics of Sanskrit culture are being discovered every day from the East as well as the West. Eminent Indologists like Max Muller and Winternitz

agree that "centuries before Christ there were in Persia, Asia Minor and Alexandria seats of learning which were visited, among others, by Greeks, and Brahmans from India who played an important part in the intellectual fellowship promoted by those centres where Indian ideas were most popular". Max Muller holds that Pythagoras had contact with Indian scholars in Persia from whom he learnt the 47th theory of the Euclidean geometry, which is founded on the *Sulva Sutras* of Baudhayana.

4. On page 21, line 7, at the end of the paragraph, add the following :—

"In Ujjaini, the Chief city of King Vikramaditya of Malwa, there was a council of the learned, which used to examine the merit of the literary compositions. According to Rajasekhara's Kavyamimamsa, that council tested the works of renowned writers like Kalidasa, Bharavi, Amaru, Harichandra and Chandragupta and approved the authenticity of their works."

5. On page 25, line 7, at the end, add the following :—
The word 'Grantha' is referred to in the Upanishadas. Maitreye Upanishada enjoins the people to practise the study of good books with a view to sharpen memory, increase intellect and broaden their knowledge. In the Ramayana we find reference to the word 'Grantha' in Ayodhyakanda and in Uttarakanda Hanuman is said to study a Grantha on Grammar.

6. On page 26, add footnote :

1. Sankratayana Rahul, From Volga to Ganga, Varanasi.

7. On page 36, after line 25, add the following paragraph :-

The noteworthy feature of a Buddhist library was the reading facilities, the spirit of devotion and the mark of veneration felt by the civilised people using that perennial repository of their minds. In this context, Dr. Sayed Mahmud writes :—

"During the Gupta and Pala period there were as many as 18 universities in the region which is now known as Bengal and

Bihar. The best known of those Nalanda gives us some idea of the importance of libraries in the collegiate education. The reading hall with reading desks arranged in rows and side-walls packed with shelves of books, collected from all over the known world, was the most important centre of University. On the wall facing the entrance was a collection of Buddhist dieties with Bhyani Buddha or Buddha entering offering prayers to him and thereafter turned to their works in a spirit of devotion and reverence. They felt that round about there were hovering the spirits of the departed who had left their treasures of wisdom in the books which they were studying. It is this spirit of devotion which was the distinguishing feature of the Buddhist Libraries and that has also been maintained to a large extent in the monasteries of Tibet even today. The Buddhist library plans spread to Indo-China, Siam, Burma and Tibet in the East and through diverse channels to the West as well"¹.

7. On page 37, after line 25, add the following paragraph :-

Sharda Peeth Library in Kashmir :

In ancient India the present Kashmir region formed part of the Uttarpatha. Gandhara, including Kashmir, became a centre of culture and education in the period of the Brahmans and the Upanishads. According to Vijeswar Purana, there was a famous university known as Sharda Peeth with a campus stretching over an area of seven square miles. The University had a well organised library containing rare manuscripts which was later on destroyed by iconclast Sikandar¹. (Library Development in Kashmir by M. L. Wali and R. K. Kaul : Herald of Library Science, October, 1969)

8. On page 45, line 10, between the word 'the' and the word 'classifying' insert the words 'art of'.

1. (Dr.) Mahmud Sayed : The Evolution of Libraries in the Ancient and Medieval Period of History, Indian Librarian, December 1950.

9. On page 64—

- (1) **Under B : OTHER WORKS**, after serial 19, add :
20. Hindu Mythology by N. J. Wilkins, Varansi, 1972.
 21. India—Mother of us all. Ed. by Chaman Lal, New Delhi, 1968.
 22. India what can She teach us by Max Muller.
 23. Wisdom of India by Nanak Chand Pandit, New Delhi.
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 25. The Wisdom of India by Lin Yutang.
- (2) **Under C : Lexicons, Indexes and Bibliographies**, after serial No. 5 add :
6. Bibliography of books, papers etc. of Dr. V. Raghavan, Ahmedabad.
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 11. Prachi Jyoti : Digest of Indological Studies by Buddha Prakash, Kurukshetra, 1963.
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Corrigenda

Page	Line	As originally printed	Correction
3	12	Metres	metres
3	15	metre	mantra
7	7	come	came
7	9	Pancit	Pandit
8	31	Aryavmarta	Aryavarta
9	29	Brishaspati	Brihaspati
11	9	lessor	lesser

<i>Page</i>	<i>Line</i>	<i>As originally printed</i>	<i>Correction</i>
11	26	Gaitreyi	Maitreyi
12	12	Upanayana	Upnayan
12	12	remained	remained
14	9	for	far
14	12	commentries	commentaries
14	12	Bhashyas. They	Bhashyas, they
18	19	Budha	Buddha
18	21	or	of
26	33	Granth-Kuti	Grantha-Kuti
31	11	that	that form
31	14	Monastries	Monasteries
32	9	Endowents	endowments
32	15	this	their
36	10	Haryana and Amarati	Hariyana and Anraoti
37	28	scred	sacred
38	30	latter	later
40	10	Kunda	Kanda
40	Delete lines 16 and 17 ("Qualitative...subject")		
43	11, 12	Samihtas	Sambitas
44	23	At	As
46	8	Astromcy	Astronomy
46	28	<i>gathas</i>	<i>granthas</i>
46	Footnote 1.	Jaggi	Saggi
47	Footnote 1.	Shivastva.	Srivastava
	Footnote 2.	Bharat Itihas	Brihad Itihas
48	27	andcient	ancient
48	29	Decimmal	Decimal
49	1	17th	18th
49	15	constacted	constructed
50	2(Heading) <i>Epigraphic</i>		
50	10	Vatsyana	Vatsayana
50	11	Bhairavi	Bharavi
55	30	Sringar	Srinagar
58	24	context we,	context, we

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