

LATE PROF. DR. RAGHU VIRA: VISION AND MISSION

BY Prof. Dr. Shashibala

Late Prof. Dr. Raghu Vira dedicated the whole of his life to his mission- to revive the flown away glorious centuries of India with greater strength, fresher glory and patriotic zeal in politics. He was an unforeseen multi-faceted personality, a fountain-head of learning and culture, an ardent lover of work, a zealous scholar of Indology and a radiant flame. His scholarship was brilliant in vision and execution which was seen as a means for national regeneration by integrating classical Indian heritage-traditions, languages, history, spirituality, arts and literature into the national life. He explored fresh avenues for research on the history of India as cultural leader of the world and presented unforeseen schemes for Indian studies at international levels inclusive of their needs and future.

Dr. Raghu Vira was sad to see that in our universities people practically knew almost nothing about India's cultural empire outside it and its contribution to the world. He pledged to highlight the attainments of Indian genius in the past and the history of the travels of eminent Indian minds abroad to the north, east and southeast. He inspired scholars in India and abroad to undertake unprecedented researches in the area with a zeal to rediscover the cultural connections of India with other countries making it the cultural leader of the world. He himself travelled widely to preserve and piece together its fast-fading relics.

Prof. Raghu Vira became a citizen of the world of culture dedicated to promotion of learning and values; an explorer of the inner experience and a pilgrim in the search of wisdom path; had a calibre to achieve bigger objectives; journeyed to remote grasslands, lands of ice, expanses of sand and isles of magic charm which had shed glamour on India's historic unfoldment. He was always eager to popularize the results of his researches. As a fighter for India's soul he wished to raise all those with personal warmth and friendship who loved India. He sow seeds deeply in the hearts of all those who revere India and its path of wisdom.

The programs that he set forth were ambitious and worthy of international support. They were not just dry bones of the past ages but infused with life and spirit of Asia which once was united under an international culture, an understanding of rare fragrance of love, compassion and progress. Political boundaries did not interfere in the cultural synthesis.

PASSION FOR SANSKRIT LITERATURE

Prof. Raghu Vira as a student in school was moved by an urge for cultural freedom because he felt that India's soul was being succumbed under the British rule. He dedicated all his energies to unfolding its glorious past which was being forgotten. He became passionate for studying the superb literature written in Sanskrit- the soul of India. For its in-depth comprehension he often used to go to a book shop to read the texts like Ramayana, Mahabharata, Nirukta and Gunaratnamahodadhi etc. and studied Sanskrit grammar. Studying at DAV College, Lahore, he had a chance to read commentaries and critical editions of Sanskrit texts by European scholars. Awareness about the lost Sanskrit literature inspired him to rediscover it from every Asian land.

VISION FOR SANSKRIT

Prof. Raghu Vira was a great scholar and one of the staunchest supporters of Sanskrit. He used to say that Bharata will rise if Sanskrit rises and it will fall if Sanskrit falls. He not only undertook research projects, publications or writings but looked at the immensity of Sanskrit visualizing its aura and ambiance as a visionary. He wished to see India as a world leader based on its thought power. He wrote- "Resurrection of India is the resurrection of her power of thinking, of her ideas and ideals and of her regaining the position of a leader of humanity. An imitator cannot be a leader. India leads where she stands of her own heights."

To recognise the great literary heritage Raghu Vira studied, researched and wrote on a kaleidoscope of topics: Vedas, brahmanas, Sutras, Upanisads, Smritis, Six Schools of philosophy, atomism, logic, grammar, phonetics, semantics, etymology, sphota-vada, suhnya-vada, syad-vada, yoga, bhakti and ahimsa. While researching on the similarities of language, literature and thought of Avesta he discovered that it

is nearer to Vedic than classical Sanskrit and Prakrit. His research on the Arabic language brought to light its affinity to Pali and Prakrit e.g. coconut in Arabic is *nāragīl/nārajīl* derived from Prakrit. He discovered that Indian system of medicine, astronomy, mathematics and literature were an inspiration for Iraq. He was a dynamic man who saw his path and the task awaiting him. He had a rare combination of scholarship with the initiative needed to conduct research and explore, and also inspire others. The great Sanskrit grammarian Panini was the ever fresh and flourishing source of creativity to give Indian languages the vibration of words for ever-new discoveries for Prof. Raghu Vira.

As an energetic, exuberantly active, dedicated and a futurist man Raghu Vira had a dream for advancement of Sanskrit studies by opening up libraries attached to temples, which could be centres of both: dharmodaya and jananodaya, protection and preservation of manuscripts from various parts of the world; research on comparative linguistics and contribution of Sanskrit to the world culture; rediscovery of lost texts and their preservation and publication. He opened up multi-dimensional avenues for reminding and reviving the past glory of Sanskrit and will remain an inspiration for the Sanskritists for centuries to come.

Raghu Vira travelled widely almost all over the world in search of the unknown and unseen Sanskritic heritage, discovering lost Sanskrit manuscripts, inscriptions, texts translated into various languages, Sanskrit texts written by scholars outside India, documents acknowledging contribution of Sanskrit to the world cultures and researches by foreign scholars. Wherever he found Sanskrit he said “this is Bharata”. He paid homage to the great Sanskritists from India as well as other countries who dedicated their lives to propagation of Indian thought, through publishing their works. He laid foundations for the generations to come for research on Sanskritic heritage. A visitor to the International Academy of Indian Culture looks in amazement at the cabinets lined up along the walls enshrining within them his love and ideals and his embracement of precious ages.

RESEARCHES ON SANSKRIT WITH EUROPEAN SCHOLARS

As a student of higher studies Raghu Vira went to Netherlands to work under the guidance of a famous Vedic scholar Prof. Willem Caland to take the degree of Doctor of Letters at Utrecht University. He worked on Varaha Grhyasutra with ambitious intentions for edition of Vedic texts: Kapisthala-Katha Samhita, a text of Yajurveda (critically edited for the first time), the Samaveda of the Jaiminiyas, published for the first time in Lahore in 1938, Varaha Grhyasutra, Varaha Srautasutra, Bharadvaja Srautasutra and a part of Drahayana Srautasutra. He edited certain Siksa works, published charts with annotations of Vedic sacrificial altars and manuscripts giving information on the Vedic schools. His Vedic mysticism is well known. The problem of recessions of Rgveda was unique to him. He discussed them at length. He wrote research papers on Sanskrit studies in Germany, the automatons of Samarangana-sutradhara of King Bhoja and the phonetic sutras of Panini.

In Netherlands he championed the cause of organizing Vedic studies and of establishing institutions for that purpose. On returning he founded International Academy of Indian Culture in Lahore, which was transferred to Nagpur and then to New Delhi. He republished from the academy Vedic works which were no longer obtainable in India and the works by foreign scholars like Dr. J. M. van Gelder, an edition of the Manavasrauta-sutra. He took up vigorously editing and interpreting Vedic and ritualistic texts. A number of Vedic texts were published through his Journal of Vedic Studies. He kindled many scholars with enthusiasm for Vedic and Sanskrit studies introducing philological methods of the West.

Prof. Raghu Vira was proud of contribution of Sanskrit to European languages and was fascinated by discovering their affinity to Sanskrit. He studied Lithuanian with all the other European languages. He found that it is a special language closer to Sanskrit than all the other European languages. He produced a Sanskrit translation of Lithuanian daina. He felt that a close correspondence of the two languages was not possible. Words and declensions ran parallel in the two languages, but in continuous text the proximity ceases and they stand in *sui generis*. His articles on Sanskrit element in Malay, similarities between Mongol, Sanskrit and Hindi, Sanskrit words in Pashto language, a Sanskrit primer from Mongolia, and other works opened up fresh avenues to study contribution of Sanskrit to world cultures.

Raghu Vira said that there is no centrality or superiority as vastness of cosmos and our citizenship on the tiny planet earth humbles our pride. He studied Indo-European as the linguistic substratum of European languages and Sanskrit culture as the foundation of thought system of Asia. Proximity of Sanskrit with other languages was fascinating for him. His researches on similarities of Sanskrit with other languages, compilation of dictionaries, helped later generations to work in this area. He was also amazed at the researches done by European savants who dedicated whole of their lives.

IN SEARCH OF THE FORGOTTEN GLORY OF INDIA

Raghu Vira was pained by “the forces of events, unfortunate and unhealthy, which have delimited the boundaries of India within the narrowest limits. A portion of Punjab and Bengal is cut away from us only recently. Burma is no longer our own. Provinces of Peshavar and Bannu, Chann, Quetta and Sind are now foreign lands. Ceylon is cut away from us long ago.” For him India was a vision beyond the comprehension of the ordinary man who looks on the surface alone. For him the map of India could not be made by politics because it cannot control in entirety religion, sociology, languages, scripts, customs and manners, modes and aspirations of life, values that manage the mind.

Raghu Vira wrote- “Our past was brilliant. But unfortunately we have forgotten it. We have been losing our empire of love and friendship over the past ten centuries.” He had a dream- ‘may the glory of the past be the glory of the future, let the present gird up its lions.’ He became a pilgrim on the path of the sages and savants who braved the perils of the seas and the forbidden deserts establishing a grand cultural empire from the shores of river Amur and Lake Baikal to river Volga and the Caspian Sea and to the isles of Indonesia. “India became a perpetual giver of gifts. She did not exploit or dominate. In place of inflicting defeats she raised others out of ignorance and barbarity. She gave them script and literature, thoughts to think, a glorious pantheon to venerate.” He was awestruck by unselfishness of Indian missions extending over centuries and millennia. They did not strive to establish political

empires or for robbing other countries of their wealth and dignity in order to enrich or heighten their own.

TRAVELS ABROAD

Raghu Vira found an immense aura of our heritage scattered all over Asia. He became a scholar pilgrim to Asian lands in search of this vast heritage of arts, philosophy, sciences, literature and all else that shed effulgence on ages when India's sages and savants travelled abroad; the ages when the Huns, the Han the Uigur, the Tukhar, the Scythian, the Sogdian, the Kucheans, the Mongols and the Manchu paid homage to the ageless wisdom.

Raghu Vira travelled to Mongolia, Bali, Java and Sumatra, Burma, Srilanka, Thailand, China, Siberia, Manchuria, Russia and several European countries. His expeditions especially to Mongolia, Indonesia and China in search of Sanskrit texts achieved a signal success securing a large amount of valuable material. He discovered, transliterated and published Sanskrit inscription of 1104 AD from Hsuen Wu in Loyang province in China. Loyang was a centre of studies and translation of Sanskrit texts. He collected Vedic, Puranic and Tantric mantras, slokas and bijaksaras. His discovery of Gayatri mantra from Manchuria written in Manchurian, Chinese, Mongolian and Tibetan is excellent.

IN SOUTHEAST ASIA

Prof. Raghu Vira's scholarship was brilliant both in vision and execution. Looking at the dimensions of his knowledge President Sukarno of Indonesia presented him a large number of Sanskrit manuscripts written on palm leaves and photo copies of those which could not be presented to him. Later he supplemented the collection with micro films and photo-copies from Holland. On coming back from his expedition to Indonesia he inspired his daughter and daughter-in-law to critically edit texts like Brhaspati-tattva, Ganapati-tattva, Tattva-sang-hyang Mahajnana, Slokantara and Vrattisasana. Thus for the first time in India Sanskrit texts written by the Indonesians in Old Javanese script were published by him. He transcribed, translated and published Sanskrit inscriptions discovered from outside India. One of them is a group of four inscriptions from Borneo by King Mulavarman. During his visit to Bali he

discovered Sanskrit slokas and mantras which are still recited during daily prayers, rituals and ceremonies like garbhadhana and Jatakarma. He published lists of Indonesian texts on mantra, Kalpasastrā, agama, nīti, cosmology, mysticism, astrology etc. inspiring the future scholars. With an all-embracing point of view Dr. Raghu Vira published the most important and invaluable works by eminent foreign scholars like J. Gonda's great book on Sanskrit in Indonesia.

Prof. Raghu Vira was fascinated by the literature of Laos which deals with inscriptions, poetry and romance, stories from Panca-tantra, judicial stories as case law on the legal codes, and comic stories like the horse poisoned by mushrooms. He found that legends and historical texts, theatre, extra-canonical and technical literature on grammar, rhetorics, lexicography, astrology, art of governance etc. point to a vast literature of the Lava people which awaits to be studied in comparison with Sanskrit sources.

EXPEDITION TO MONGOLIA

Raghu Vira went on an expedition to Mongolia and returned with microfilms of hundreds of important manuscripts. Later on collaborative research was carried on at the academy which became a great centre for Mongol studies. He discovered Panini's grammar being recited in Mongolia. He compiled and published Mongol-Sanskrit dictionary with a Sanskrit-Mongol index and a Pentaglog dictionary of Buddhist terms in Sanskrit original followed in the Tibetan, Mongolian, Manchurian and Chinese translations. Today all the Mongolists know the value of this work. Some of his remarkable works are Araji Booji, thirteen stories of King Bhoja in Sanskrit, Mongolian and Hindi translations followed by a glossary and a Mongolian grammar. He surveyed Buddhist art, literature, history of monasteries and of the Mongolian lands, Kanjur and Tanjur- the trans-creation of the 6000 plus works in Mongol language, highlights of Lamaism across the centuries, the writings of 220 philosophical, ritual, hagiographical and historical works under the Manchu dynasty, and so on.

Raghu Vira was pained at destruction of 750 large monasteries which were uprooted down to their foundations, burning of five million xylographs and manuscripts according to Prof. Rinchen, the desecration of Erdeni Dzu and Choijin Lamin Sum the major cathedrals of Buddhism, the heart-rending genocide of monks.

JOURNEY TO CHINA

Prof. Raghu Vira adored China, which had shared some of the highest thoughts with India, when “her rocks smiled with sculptured art and the sculptured art attained the immortality of rocks, and lo! The chilled stone mass shed effulgence and imparted wisdom of ageless peace”. He went in person to see the sagely treasures of this Celestial Kingdom. It was an ecstatic experience for him to be at the White Horse Monastery recalling two thousand years of the flow of culture. He descended into the coal mines of China, gazed at her vast industrial complexes, lit lamps in the silent dhyana halls, got an estampage of the longest Sanskrit inscription of the world written on the northern gate of the Great Wall. A motorcade laden with water, milk, vegetables, doctors, nurses, photographers, archeologists, art critics and military plane carried him into the Gobi desert to visit hundreds of caves of Dun-huang. Prof. Ragu Vira stood in wonder before the Mahakala temple in the very center of Beijing. He went to Yun-ho-kung a monument of great era where the sacred homa was performed elaborately.

Prof. Raghu Vira's visit to China filled him with rapture and he sang:

Lovingly have your people
Called me the Indian Hsuan-tsang.
All glory to that name !
Indeed the intense flame,
That burned in Hsuan-tsang's breast
Has blazed a trail, along trail
Of 1300 years
Within me.
I have witnessed hoary sights
And have sipped wondrous saps.
Nineteen centuries have rolled back
And I have joined the marching caravan of time
With the Han, the Uigur
The Tibetan, the Mongol and the Manchu.

In 1955 he also visited Inner Mongolia, Manchuria and Siberia in search of kindered material and his mission was crowned with great success. He collected thousands of Sanskrit texts translated into Chinese, Mongolian and Tibetan languages, in the form of Tripitaka, Kanjur and Tanjur. Many of them are lost forever in the history of Sanskrit literature. He wrote on the two versions of Ramayana in Chinese Tripitaka. He also wrote on Ramayana in Thailand and Laos.

His initiation for compiling Tibetan-Sanskrit dictionary is a historical and monumental work enabling Tibetologists and Sanskritists to undertake researches. Among a long list of his researches is a comparative study of Sanskrit, Tibetan and Chinese translations of Suvarna-bhasottama-sutra. He undertook transcription, reconstruction and translation of Sanskrit-Chinese dictionary- Fan Fan yu, the first known lexicon of its kind dated AD 517, in collaboration with his disciple Chikyo Yamamoto from Japan in 1937.

Prof. Raghu Vira brought the original xylograph from Beijing. Emperor Chien-lung had studied Sanskrit as a young prince and was devoted to its promotion. He got Sanskrit mantras collected from all over and published them in a hundred volumes. He found that a Chinese Buddhist was enshrouded for his final journey in silk that had Sanskrit mantras woven with golden threads- specific for each part of the body. That silken shroud with Sanskrit prayers was meant to ensure him the Heavenly Fields of Sukhavati.

Prof. Raghu Vira had received six huge cases of Buddhist sutras and scrolls from the Buddhist Book Store on the Ashoka Road in Shanghai. Among them were large-sized woodcuts of Buddhist deities that bore Sanskrit inscriptions.

ADMIRATION FOR JAPAN

Prof. Raghu Vira was fascinated by Sanskrit dharanis in Japan when he listened to their recitation by Japanese in England which were partly clear, partly unclear; partly correct partly incorrect. Prof. Raghu Vira was amazed, he became inquisitive about Sanskrit mantras as how and when did they reach Japan, who carried them and in what form. He went to see an exhibition of Sanskrit manuscripts from Japan brought to England. A manuscript of Ushnishvijaya-dharani from Horyuji monastery was the

earliest among them. Till then, this was the earliest known Sanskrit manuscript in the world. He so was full of enthusiasm that soon he began to study the Japanese grammar written by Chamberlain to learn the language.

The history of studies in the field of Indo-Japanese cultural friendship in India goes back to the 1934-5 when Late Prof. Raghu Vira, a great Indologist, a philosopher, a linguist and a cultural activist began to teach the Japanese language in Lahore in Pre-partition India. He sent invitations to scholars in Japan to undertake research on Buddhism.

On coming back from Europe he began to teach Japanese language. The British govt. got suspicious. Prof. Raghu Vira was put behind bars as the govt. was sensing some conspiracy behind his Japanese language teaching program. But this could not be a hurdle on his path. In 1933 he met Prof. Suenaga of the Kanazawa University, Tokyo in Poona. He was the first Japanese Sanskritist in India. Both of them had long meetings to discuss the future plans. Prof. Suenaga was so impressed by the vision of Prof. Raghu Vira that he decided to accompany him to Lahore. In Lahore he began to translate the great epic Mahabharata into Japanese in collaboration with Prof. Raghu Vira, an extremely ambitious project.

ESTABLISHMENT OF INTERNATIONAL ACADEMY OF INDIAN CULTURE

During his stay there he advised him to establish an international centre, where foreign scholars could come and undertake research on various fields of Indology. The idea appealed to Prof. Raghu Vira. Soon he wrote letters to several scholars of world fame for joining hands in the noble endeavour. Prof. Suenaga was the first Japanese to donate Rs.50/- An academic institute began to take form. It was named 'International Academy of Indian Culture' in English and 'Sarasvati Vihar' in Hindi. Prof. Suenaga got busy translating the great epic. The enormous work could not be completed as Professor Suenaga fell ill and had to go back to Japan.

Late Prof. Raghu Vira in 1934 sought co-operation of several other scholars. Prof. N. Fukushima of the Imperial University, Tokyo became a member of the Academy. Dr. A. C. Woolner, Vice Chancellor, University of Lahore, Punjab, was the first President.

Maharaja of Mysore, His Highness Shri Shri Krishnaraja Wadiyar Bahadur, Raja Saheb of Aundh, Shrimant Bala Saheb Pant Pratinidhi and Raja Saheb of Miraj Senior His Highness Shrimant Sir Balasaheb Patwardhan were the patrons. Prof. Dr. Louis Renou, Paris, Prof. Dr. R. L. Turner from London, Sir D. B. Jayatilak from Colombo, Sir Richard Burn from Oxford, Dr. V. S. Sukathankar from Poona, Prof. Dr. S. K. De from Dacca were the members of the executive. Prof. Raghu Vira headed the academy as the Director and convener. Later several other professors of world fame also joined the Academy as members, e.g. Prof. Sylvan Levi, Sir John Marshall, Prof. Sten Kono, G. Tucchi, Prof. Winternitz etc.

International Academy of Indian Culture stands on a strong foundation with collections, archives and a rich library for research into the complex areas of Buddhism, sacred texts, history of the cross cultural linkages, Sanskrit, epigraphy, ritual, performing and visual arts, philosophy and so on. It has been headed by Prof. Lokesh Chandra since 1963.

During foreign invasions India lost an incredible number of manuscripts. A large number of them were already copied, translated, adapted or trans-created in Tibet, China, Indonesia, Mongolia etc. Prof. Raghu Vira and his eminent son Prof. Lokesh Chandra collected those documents tracing their origin from India, from China, Mongolia, Indonesia, Burma and several other Asian countries. The rare treasure is of immense value for rediscovery of cultural connections throughout Asia.

The scholars at the academy are continuously surveying, studying, comparing and researching motley of cultures and civilizations which are similar but diverse because Raghu Vira believed in unity of human society with diversity and a meaningful conversation among peoples and nations establishing harmony and peace. He said Asians can be identified by a common cultural matrix. The entire cultural interflow among them with diverse origin is in sharing of dreams not conflicting. The world is linked through inhospitable distances across deserts, mountains and oceans. He discovered Buddhism as an intellectual choice in which persons of diverse origin could engage themselves. He held strongly the world follows multiplicity of religions, we need a sense of respect and understanding for all.

PUBLICATION OF DETERIORATING SANSKRIT MANUSCRIPTS AND TEXTS FROM OUTSIDE INDIA

Dr. Raghu Vira, a patriot and a scholar by heart and soul said that ancient scriptures, literary and philosophical works are the soul of a country. Their knowledge paves a path for nation building. He acknowledged that ancient texts— both sacred and secular are heritage of our country containing eternal values and knowledge for transcendence and excellence in life. Their knowledge is indispensable for building a glorious India. But unfortunately we Indians are not serious about it. Thousands of Hindu, Buddhist and Jain texts written in Sanskrit, Pali and Prakrit, written on paper, bhojaptra and palm-leaf were lying uncared for in the houses of the Brahmanas, monasteries and universities. The brahmanas used to copy the decaying texts. But with the inception of British style education the tradition could not continue. So he decided to collect, rescue, edit and publish the rare texts.

A quantum of Indian literature had travelled to other Asian countries over the past two millennia where it was translated into their languages or adapted. People in almost all the Asian countries acknowledged their importance for cultural excellence. Dr. Raghu Vira found that the "Inner Sciences" in the Buddhist texts and the refinement of this worldly values in the "exoteric sciences" has been the embodiment of the Asian mind for centuries. People translated, copied, wrote commentaries and analysed Buddhist texts. They wrote annals of Buddhist masters, histories of Dharma and ritual manuals. Prof. Raghu Vira and Lokesh Chandra collected such **scriptures from far off lands**, with a vision of future, a renaissance wherein science is endowed with values. Raghu Vira decided to publish them in Satapitaka series- Hundred baskets of scriptures from all Asian countries. He even had to manufacture fonts for publication of Old Javanese, Mongol and Tibetan texts.

Publication of rare Sanskrit texts and their translations into Tibetan, Mongolian and Chinese languages is of immense value for the rediscovery of lost Sanskrit heritage. Prof. Raghu Vira ambitiously undertook publication of the Satapitaka series, the series which includes unpublished works of Indo-Asian literatures. Not only the entire range of ancient Sanskrit literature of India but also the analogous Sanskrit literature of

Srilanka, Burma, Indonesia, Thailand, Cambodia, Vietnam, various lands of Central Asia, China, Korea, Japan, Mongolia and Tibet has been included in this project.

FOREIGN SCHOLARS WITH RAGHU VIRA

Raghu Vira's efforts were pioneering in inviting students and scholars from abroad to study and research. They used to stay with him for years getting his guidance, love and personal care. The Japanese scholars who came and stayed under the affection of Prof. Raghu Vira loved India to the deepest of their hearts. India was another home for his disciple Shodo Taki. Once he wrote in a letter to his guru that whenever he closes his eyes he beholds the flowing rivers and mountains, temples and monasteries, ancient monuments of India. When he had gone back to Japan, he delivered a number of lectures on India and its culture, religion and philosophy. Prof. Shoson Miyamoto, an eminent scholar of Indian philosophy in Japan and director of Japanese Association of Indian and Buddhist studies and Prof. Hajime Nakamura were also associated to Prof. Raghu Vira. They had visited the academy in 1954. Whosoever used to come to India, tried to meet him or else their visit to India was incomplete.

Teaching Japanese language was seen as a tool to understand the Japanese mind, their character behind amazing achievements and patriotism. When the Academy was shifted to Nagpur in 1946, Japanese studies were once again resumed by Prof. Raghu Vira's daughter Dr. Sudarshana Devi Singhal and his son Dr. Lokesh Chandra. A large number of Indians joined as students from various fields. They were ministers, advocates, secretaries, justices, principals and teachers. The programs of the academy included viewing of films on Japan, playing Japanese music and lectures on Japanese culture.

HINDI: THE NAIONAL LANGUAGE OF INDIA

After independence the question was whether Hindi could be able to replace English? It was discussed from many angles at all levels in India. Raghu Vira could not see India walking with the crutches of English disabling it to walk fast. He took the arduous task for coining 20,00,000 new scientific and technical terms. He was called Abhinav Panini for creating a system of linguistic development providing an

answer to the renaissance of India's languages. For him Sanskrit, the mother of Indian languages and also of most of the European languages, was the fittest fountain source for building up an independent progressive terminology for the world of science and all the branches of humanities. His English-Hindi dictionary was a step towards intellectual revolution. His deep knowledge of Sanskrit and penetrative grasp of the principles of Panini's grammar enabled him to create several lacs of scientific and technical terms on the basis of about 600 dhatus, 20 pratyayas and 80 upasargas. His dictionary is not only usable by the people speaking various Indian languages but for those whose languages have derived terms from Sanskrit in large numbers such as Srilanka, Burma, Thailand, Laos, Indonesia, Cambodia etc.

The present Comprehensive English-Hindi Dictionary by Prof. Raghu Vira is a supplementary volume to the earlier edition of 1955. It registers the Hindi equivalents of general and technical words of English pertaining to administration, industry, humanities, social sciences, natural sciences and technology. Prof. Raghu Vira has given Hindi equivalents for two hundred thousand English words in this and the previous volume. Unknown to users are thousands of his words like the ones for Parliament, constitution, legislative assembly, legislation, legislator and so on. The Indian counterparts provided in this Dictionary, of hitherto nameless ideas of modern science in our languages will contribute to the enrichment of Indian languages so that they become vehicles of modern life and thought in its thousand-fold ramifications. The creation of an Indian scientific terminology is a major contribution of the many-splendored activities of Prof. Raghu Vira to develop Indian languages will also evolve into perfect instruments of expression. The present Dictionary is the only one that provides a precise vocabulary for this development. It is a sine qua non for the study of modern Indian languages.

POLITICAL LIFE

Dr. Raghu Vira joined politics actively because he could not remain a passive spectator. His lectures and debates as a Parliamentarian were full of vigour, patriotism and enthusiasm. He was a prominent Member of Constituent Assembly of India (1948-1950) and then a Member of Rajya Sabha (1952-9162).

In December 1962 he was elected as President of Bharatiya Jan Sangh

He wanted to combine various political parties and create an effective opposition in the country.

Unfortunately on May 14th 1963 while on an election tour a serious motor car accident led to a sudden, shocking and tragic death of Prof. Raghu Vira. An institution of vast magnitude was lost for ever. Indology suffered an irreparable loss. The hope of making Hindi the national language of India was shattered. India and all those who love it lost a star, the guiding light in reviving and re-establishing the grandeur of our classical literature and culture.