

Univercity Grant Commition

Minor Research Project-2013-2015

Sub – Sanskrit

Title - ‘Post – Independence Sanskrit Literature In Gujarat State’

Principal Investigator – Dr. Mahakant J. Joshi,

Associate Professor

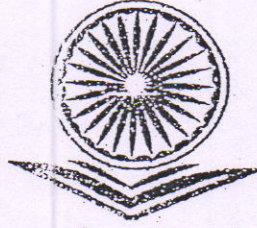
H.O.D ,Sanskrit Dept.

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ज्ञान-विज्ञान विमुक्तये

UNIVERSITY GRANTS COMMISSION
BAHADUR SHAH ZAFAR MARG
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Annexure - VIII

ACCEPTANCE CERTIFICATE FOR RESEARCH PROJECT

Name Dr. Mahabant J. Joshi

No.F. 23-327/12 (WRO)

dated 18-02-2013

Title of the Project "Post-Independence Sanskrit Literature in Gujarat State"

1. The research project is not being supported by any other funding agency.
2. The terms and conditions related to the grant are acceptable to the Principal Investigator and University/College/Institution.
3. At present, I have no research project approved by UGC and the accounts for the previous project, if any have been settled.
4. The College/University is fit to receive financial assistance from UGC and is included in the list prepared by the UGC.
5. The Principal Investigator is a retired teacher and eligible to receive honorarium as he/she is neither getting any honorarium from any agency nor is he/she gainfully employed anywhere.
6. His/her date of birth is 25-05-1969
7. The date of implementation of the project is 18-02-2013

M. Joshi
Principal Investigator

Dated: 13/04/2013

Registrar/Principal
University/College

[Signature]
Principal
P. S. Science &
H. D. Patel Arts College
Kadi (N.G.)

UNIVERSITY GRANTS COMMISSION
WESTERN REGIONAL OFFICE
GANESHIKHIND, PUNE-411007

File No: 23-327/12(WRO)

The Accounts Officer
University Grants Commission
Ganesikhind, Pune-411007.

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25691178, 25696897
Fax: (020) 25691477
Web site: www.ugc.ac.in

18 FEB 2013

Subject: Financial assistance to college teachers for undertaking Minor Research Projects -Release of first installment during XIIth Plan.

Sir/Madam,

The UGC on the recommendations of the Expert Committee has approved the Minor Research Project in the subject of Sanskrit entitled "Post-Independence Sanskrit Literature in Gujarat State" to be undertaken by Mr. Joshi M. J., of PRAMUKH SWAMI SCIENCE & H D PATEL ARTS COLLEGE, SARVA VIDHYALAYA CAMPUS, RAILWAY STATION, KHADI, MAHSANA-382 715. The financial assistance of the UGC would be limited to Rs. 104000/- (Rupees Only) for a period of two years. An amount of Rs. 87000/- (Rupees Only) is presently being sanctioned as the first installment.

Non-Recurring Grant for Two years	Amount (Rs)	Recurring grant	1 st Year Amount	2 nd Year Amount	Head of a/c
Books & Journals	30000	Contingency	7000	7000	4(iv)b
Equipment	40000	Special Need	0	0	(For General)
		Travel/Field work	10000	10000	1.B(i)h(i)b
		Chemicals & Glassware	0	0	(For SC)
		Others	0	0	1.B(i)h(i)b
Total (Rs.)	70000		17000	17000	(For ST)

Total amount for the project: Rs. 104000/-

The grant is subject to the terms and conditions as mentioned below.

1. A Certificate of Acceptance of the conditions governing the research project should be sent immediately to this office.
2. The amount of the grant shall be drawn by the Accounts Officer (D.D.O), University Grants Commission on the grant-in-aid bill and shall be disbursed to and credited to the above-mentioned institute through D.D./ RTGS Confirmation No/ NEFT/ Transfer No.
3. The sanctioned amount is debatable to the Major Head 4(iv)b (For General), 1.B(i)h(i)b (For SC), 1.B(i)h(i)b (For ST) and is valid for payment during the financial year 2012-2013 only.
4. The grant is subject to adjustment on the basis of Utilization Certificate in prescribed proforma submitted by University/College/Institute.

NOTE:

1. The grant shall not be used self-financial/ non-grant/unaided courses & teachers.
2. Date of implementation will be the date of sanction of first installment.
3. The researcher is required to submit an Acceptance Certificate of the project in the enclosed format to the affiliating university, which would then be sent to UGC (WRO) in a bunch by the University.

Completion Report

Dr. Mahakant J. Joshi,

Associate Professor

Sanskrit Dept.

Pramukh Swami Science & H.D Patel Arts College,

S.V. Campus, Kadi – 382715

Dist. – Mehsana, Gujarat

Date : 14th Feb. 2015

To,

University Grant Commission,

Ganeshkhind, Pune-411007

Subject: Completion Report for Minor Research Project

(No.23-327/12(WRO)) dated on 18/2/2013,UGC, New Delhi

Respected Sir,

I am as a Principal Investigator of 'Minor Research Project' entitled as 'Post – Independence Sanskrit Literature In Gujarat State' (No. 23-327/12(WRO)) dated on 18/2/2013, hereby submitting my 'completion Report' .

I am thankful to for giving me such an opportunity to write on this subject.

Thank you co-operation,

Sincerely yours,

(Dr. Mahakant J. Joshi)

Principal Investigator

Forwarded Through:

Dr. Ajay S Gor

(Principal)

With-

- (1) Minor Research Project – Full Summary
- (2) Auditor Report
- (3) Bills and Vouchers ,

Chapter- 1

“Sanskrit literature of Gujarat before independence”

Chapter- 1

1. Background

Creation of various literatures in Sanskrit has being made since Vedas time but thoughtful and critical literature had been created, on that whole literature, during 19th century because first time, western writers were made familiar with Sanskrit literature in 19th century. After this practice, they studied Vedas as well as classical Sanskrit literature explosively and critically. They evaluated that work and presented their opinions and conclusions critically in the form of independent research work. Those volumes had produced far reaching effects in the whole Sanskrit literature study. Some impressive volumes are like (1) Ancient Indian Literature (1860, Mc Muller) (2) Indian literature (1878, Weber) (3) History of Sanskrit Literature (1900, Arthur Mc Donald) (4) Classical Sanskrit Literature (1900, A.B. Keith) (5) Indian Literature and Culture (1903, Shredder) etc. Such many volumes were being written from middle age of 18th century to 20th century.

Perhaps, Indian Scholars also wrote many volumes expounding History of Sanskrit literature in English and Hindi language on the basis of above stated volumes. During this period, so many books reviewing Sanskrit literature were written and published in other Indian regional languages like Gujarati, Marathi, Bengali and Telugu. Among them some important books were ‘History of Sanskrit Language’ written by Hansraj Agarwal in 1951 and published in two parts and then ‘Sanskrit Literature Vimarsha’ was written by Pandit Dvijendranath Shastri.

(V.C.of Vrindavan Gurukul) in 1956. Both books were in Sanskrit language. Thus, during one and a half century, not only many volumes, evaluating Sanskrit literature, were published in India and in foreign countries but also such manuscripts were published time by time by institutions dedicated to Sanskrit Language. It is remarkable that among all those books, related to History of Sanskrit language, only Panditraj Jagannath, means creation during 16th century, only had been remarked where as works of poets after 16th century is found limited and in some of books. Those History books have given meaning of History of Sanskrit literature such as Sanskrit 'Literature was created only till 16th century.'

Detailed note of Sanskrit literature created after 16th century is not found in well known published history books.

Sanskrit language had been created after 16th century also, but reviews of new Sanskrit volumes were being published in current famous magazines of that time like 'Hindu' (Madras), Kesari (Pune), 'Amrit Bazar Patrika' (Calcutta) etc. But spreading of those magazines was limited and reviews were known by some limited people so review of such volumes could be spread within that region and limited for few scholars of Sanskrit language. Such condition was seen all over India and her various regions. So Sanskrit literature remained limited for that region and few scholars of other regions could be benefitted. As a result, Sanskrit literature, created in different regions of India, could not be propagated all over the country.

Generally information related to any book can be attained in library. There is a separate section consisted of Sanskrit books in all libraries in which original books such as Ramayana, Mahabharata, Vedas, Upnishadas, Shastras, Smrities, Religious books, Puranas and books written by Kalidas, Bhas, Bharavi and lastly Jagannath are found. Some books are available with their new editions and also criticisms but

it is shocking matter that in such rich libraries, modern books in Sanskrit language are hardly found. They are not available in large mass. Only famous books are found strayed. This is the situation of the whole country. The whole collection of books on Sanskrit literature is not systematically stored in any library of our country.

Some well known, famous and intelligent scholars of Sanskrit study only ancient books due to ego or loyalty to tradition. They are not even eager to observe modern Sanskrit books for a single time. Due to such reasons, Sanskrit literature is mostly neglected after sixteenth century. Some time even buyers of published volumes are not found. Its readers are little and so publishers fear for publishing new books. In passage of time, Sanskrit literature is gradually being vanished or lost.

Today, most of our intellectual and educated mass has not knowledge of Sanskrit language. Intelligent people, famous authors, authorities, young boys and girls believing in so called modernized, journalists, factors having disgust and opposing mentality etc are included in this mass. They don't know that same Sanskrit literature is created in various areas of our country as it was created in past ancient Sanskrit volumes. They propagated that now Sanskrit language is not useful. Sanskrit language is dead. They also write whatever they think. Large mass of society read them and follow their thoughts, so negative voice is heard in society that Sanskrit is a useless language.

People, who know about modern Sanskrit literature also condemn or neglect Sanskrit due to some reasons. On other hand, people who don't know about Sanskrit always propagate that today Sanskrit language is not alive. As a result of this, as a language, Sanskrit is found gradually vanished.

Sanskrit language is a living language even today and will be in future. It will be convicted in 'History of Modern Sanskrit Literature'

written by Dr Shridhar Bhaskar Vanekar and translated by Ananthray J. Raval and Vijya S. Lele. Detail information of published or unpublished creation in Sanskrit language from seventeenth to twentieth century in India is given in this volume. Author has considered two parts of 'modern' age (i) First live before 1857 is considered as earlier time and (2) time period after 1857 is considered as modern time. Main peculiarity of this volume is detail information of modern Sanskrit literature and also modern Sanskrit literature created in various regions of India which is available here.

'History of Modern Sanskrit literature' is published by Maharaja Sayajirava University, Baroda in 1992 which is available even today. This volume has two sections: Earlier half and later half. There are 31 chapters in this volume in which 27 chapters are consisted of creation in earlier half and four for later half. Last 31st chapter is related to conclusion. The volume was originally written in Marathi language and it was translated into Gujarati by great efforts. Detail information of different kinds of Sanskrit language such as poem, epic, drama, Hyman poem and Champoo poems etc is available in this book. Beside this, elaborate discussion of new topics like contribution of magazines and religious Ashramas is also made in this book.

Actually this volume was in the form of a thesis, prepared for degree of D. Lit., written by the researcher, but in present, such information is not available and this book was felt more useful for modern Sanskrit literature so its translated edition was published. It is important thing that the author had written his original book in Sanskrit language but no publisher was ready to publish it so the author himself had made necessary changes in Sanskrit book and prepared it in Marathi language. Discussion of entire new subjects like sentiment of laughter and 'nationalism' is also made in this book. In this way, it must

be noted that this is an excellent volume reviewing Sanskrit literature of both modern and before freedom.

Constant creation in Sanskrit language is being created in different regions of our country. We can divide it into two parts (i) Sanskrit creation before independent means Sanskrit creation before 1947 and (ii) Sanskrit creation after independence means Sanskrit creation after 1947. In the same way, creation in Sanskrit language of Gujarat also can be divided into two parts.

Sanskrit literature is created in both time periods in Gujarat. It is the pride of Gujarat that Sanskrit creation of both those periods is stored in Gujarat as far as possible. Of course like other regions, more importance is given to Sanskrit creation created during earlier time period. Time by time, various books are written.

Title of the present research is 'Sanskrit literature of Gujarat after Independence' but discussion is made on Sanskrit literature created during both the time periods in this research. First time phase is mentioned as earlier half and second, as later half. It is proud of us that books narrating literature of both time phases are created gradually by the passage of time.

In 'Sanskrit literature', the word 'literature' is suggestive so kinds of all literature created in Sanskrit can be included in it. Now, this word has become similar to 'Vangmay' traditionally. 'Vangmay' means 'all types of creation created in Sanskrit'. Above fact can also be applied to Sanskrit literature of Gujarat.

So it is obvious that 'Sanskrit literature of Gujarat' means all 'Sanskrit literature created Gujarat.'

It means, Sanskrit books written on different religions and religious sect in Gujarat were included in it but those religions and

religious sect types of creations are not included in the present research knowingly, because various books are written on different religions/ religions sect like Jainism, Swami Narayan etc. Keeping in view the scope and area of the present research, Sanskrit creation on religions-religious sect is avoided as they are spread in such a large area that its study can be conducted in a separate research only.

In Gujarat, Sanskrit scholars have created many volumes for the purpose of propagate their own religions- religious sect before and after freedom. If we want to introduce them abridge, separate volume can be prepared to include such creation. If any one can study all creation of various regions of India, it will be considered to be a great work. So, in Gujarat, separate study on each religion or religious sect is needed for proper justice to each and every religion. Plenty of material is waiting for researches to prepare separate thesis on each of creation. So Sanskrit creation related to religions - religious sect, created during that time phase, is not included in this thesis.

In Gujarat, more work is found in Classical Language also during those two time phase. Out of this, some specific work related to Sanskrit is included in this thesis.

With a view to observe Sanskrit literature created before and after independence, various books are written. With the help of those books, we can study Sanskrit literature created in both the phases of Gujarat. Such books are written in form of collection of different articles to felicitate retired scholars of Sanskrit in Gujarat, who had taught Sanskrit subject in various colleges and has been retired due to age limit. To felicitate their accomplishment of Sanskrit, some lovers of Sanskrit language have contributed in creation of 'Felicitation volumes' in North Gujarat.

Among Sanskrit scholars of North Gujarat, name and work of Dr Manibhai M. Prajapati is prominent. To felicitate his service towards Sanskrit, a beautiful volume named 'Contribution of Gujarat to Sanskrit' is published in English on his Diamond Jubilee (Dr M. I. Prajapati 'Felicitation Volume', Dr M. I. Prajapati Diamond Jubilee Committee, Patan, 1st Edition, October, 1998). This volume is written in the form of 'Felicitation Volume' to Dr Manibhai M. Prajapati. There is a collection of sixty-two English articles related to review of Sanskrit literature created in Gujarat after and before independence. Highly discussed subjects in Sanskrit literature such as Vedas and Vendanga, Religion and philosophy, poetics, poetry, drama etc, written by some genius authors of Gujarat were included in that volume. Uniqueness of this volume is found in 63-65 articles presented under Bibliography. List of Ph.D. Theses awarded by various Universities of Gujarat is also mentioned. In the last article, lists of manuscripts collections and index are included. Total pages in this volume are 529. The whole volume, mainly, is consisted of review of Sanskrit literature created in Gujarat before independence.

Second volume is 'Post-independence Sanskrit Literature- A Critical Study, (Prof. Dr. A. M. Prajapati Felicitation Volume, Dr A. M. Prajapati Sanman Nidhi, Patan, 1st edition, 2005). This volume is created as Felicitation Volume to Dr A. M. Prajapati who has been retired after long service of Sanskrit teaching in various colleges. This volume has discussion of Sanskrit literature created in different states of India after independence. There is collection of about seventy reviewing articles written by eminent authors of all over India in English, Sanskrit and Hindi languages under total six titles. Those six titles are State wise Contribution, Author and Work Studies, Literary Forms, Themes, Sanskrit Periodicals and Bibliography. Titles themselves expose the element and essence of whole volume. Like other states, five articles related to reviews of various types of Sanskrit literature, created in

Gujarat after independence, are included. But the information of author and work is abridged. At some places, only name of book and author is mentioned. Sanskrit literature created in Gujarat can't be evaluated by using this little information but information, given in these articles is proved to be very useful and inspirable to conduct this research. Authors have tried their best to find out this information so I am heartily grateful to all authors.

Third volume is 'Contribution of Gujarat in Sanskrit and Classical Literature'. (Prin. Kanjibhai M. Patel Sanman Samiti, Patan, 1st edition, 2005). This volume is facilitation to Prin. K. M. Patel, retired Sanskrit scholar of North Gujarat. It is in Gujarati language. It has collection of 91 articles written under eleven subjects. In this volume, admirable efforts are made to evaluate Sanskrit creation created during both the time periods. Of course, articles depicting later half time period are included under separate title 'Modern Sanskrit literature' in which fifteen articles are presented. Fine information related to Modern Sanskrit literature is available in these articles. Even the entire creation in Sanskrit of Gujarat, made after independence, can be neither presented nor evaluated by studying only these articles. It is remarkable that detail information of Sanskrit and Classical creation created in Gujarat before independence is available in Gujarati language in this volume.

In this way, using these three Felicitation Volumes, it was tried to study Sanskrit creation of both the time periods of Gujarat in detail. Sanskrit creation of earlier half was observed very deeply, where as summary of work and authors of later half were found in these volumes. It is a scarce and remarkable incident that these three Felicitation Volumes are created in the respect of Sanskrit scholars of North Gujarat. Its credit goes to 'Sanskrit Seva Samiti', Dr Gautambhai Patel of Sanskrit Literature Academy and dutiful, enthusiastic, learned and true researcher, librarian Dr Manibhai K. Prajapati. While creating these

three volumes, Dr Manibhai I prjapati (Ex Principal, Satlasana college and Chairman & Founder, Anart Sanskrit Sanskriti Svadhyaya Sansthan, Mehsana) was proved to be source of inspiration and driving force. If such great work had been undertaken in other Universities and in various parts of Gujarat, Sanskrit creation of Gujarat could be more attainable. We should thankful and grateful for knowledge of Sanskrit creation created during both the time periods in Gujarat.

We can get detail information of Sanskrit creation of Gujarat before independence from above volumes but detail of creation after independence is much lacking. The volume providing information of Sanskrit creation after 2005 has not created yet. So a humble effort of providing possible detail information of Sanskrit creation in Gujarat after independence is made in the present thesis. It is hoped that the present study will be proved to be supplementary and helpful volume to above three volumes.

2. Earlier half time period

2.1 Sanskrit literature of Gujarat before independence : An over view

India got her freedom in 1947. Before independence means before nineteenth century, work on different kinds of Sanskrit literature had been undertaken incidentally in various regions of India. It is found in its study that mostly traditional ancient Sanskrit creation is followed and imitated in that work. This matter is true for all Sanskrit creation till sixteenth century. It means that all Sanskrit creation, till creation of Jagannath, had followed ancient Sanskrit traditions. After sixteenth century, new practices were started with innovative creation in Sanskrit language proximate to traditional Sanskrit creation all over India. In this creation, effect literature cultivated in Indian languages and foreign literature is seen.

2.3 Livers of Sanskrit literature of Gujarat created before independence

Ancient Gujarat was a prominent state in religion, trade and political affairs even before Christ but certain creations of literature had been begun in sixth-seventh century.

Kapilmuni, a sage and founder of 'Sankhya Darshan' is connected with Siddhpur, a town situated on the bank of river Saraswati. Original name of Siddhpur was 'Shri Sthala'. Legendary story of sage Kapil is mentioned in Chapter 3.21 to 3.33 in 'Shrimad Bhagavat'. Of course, diversity of opinions prevails among learned persons about actual place of Saraswati, so it is not possible to say anything accurately about this. Gurjar king Mulraj Solanki had called many learned persons from Northern India and domiciled them in different places such as Siddhpur, Khambhat, Shihor etc in Gujarat. It is noted that present Siddhpur would have been one of the specific places of learning in Gujarat in ancient times.

Acharya Gautam, profounder of Science of Logic and Acharya Kanada, founder of Vaisheshika philosophy were belonged to Gujarat but no proofs are found to prove this matter. So nothing can be said with assurance.

In detailed exposition of Adya Jagadhguru Shankaracharya, there is refutation of 'Pashupat Darshan' opinion means 'Nakulish Darshan' opinion. A temple of Pashupati is situated on the bank of river Narmada in South Vadodara which was established by persons having faith in 'Pashupat Darshan' but it has not proved that there was the place of primeval 'Acharya' yet. So we can't say anything about it accurately.

Prof. Gaurishankar Oza firmly believes that Shri Harsha, an author of 'Naishadhiya Charit' or 'Naishadh Charit' was from Gujarat because the name of this poet's father was 'Hir' which has close

similarity of other Gujarati names such as 'Hirji', 'Hiralal' etc. On the basis of similar names, Prof. Zala has tried to consider Shri Harsha as poet of Gujarat. Of course, his opinion was based on only inference. Accurate evidences are not available to indicate that Shri Harsha was poet from Gujarat.

Since time of Ashoka and Seventh century, we can get ancient evidences like stone inscription. These evidences prove that religions like Jain, Buddhist, Brahmin etc should have influenced that period a lot. So it is sure that volumes propagating and spreading those religions and its philosophy must be created during that time but by passage of time, those volumes had vanished so nothing can be said with assurance in that matter.

A famous Jain Acharya, named Devardhigani Kshama Shravan had lived in Valbhipur. Magnitude of his life and work is existed even today as a Jain Acharya. In middle of fifth century, he had included Jain principles in a volume in Jain Sangh at Valbhipur. It is regretfully that volumes created by that Acharya or his disciples are not available today.

In beginning of seventh century, a famous pilgrimage Huensangh had come to Hindustan and travelled all over the country. He had deeply noted what he had seen and got in knowledge. These notes are proved to be useful to know about ancient history of India.

According to these narratives, he had seen thousands of Buddhists in Valbhipur. He had mentioned two Buddhists named 'Gunmati', and 'Sthirmati', (Sthirmati had written criticism on volume created by Buddhist author 'Vasubandhu' and some independent articles on 'Yogachar' opinion of 'Mahayan' religious sect). Opinions of above Chinese pilgrimage had been supported by a deed of gift of

Guhsen. This deed has said that eighteen kinds of Hinyan were existed in Valbhipur.

If we observe Sanskrit Literature created before independence, more and richer Sanskrit literature had been created during Solanki age. Solanki age is considered as golden era of ancient history. The founder of Solanki lineage was Mulraj Solanki. He has founded Solanki lineage in 942. King Visaldev became king of Gujarat in 1204 and the last king of Vaghela lineage of Gujarat was King Karnadev Vaghela, who ruled over India in 1304. After him, Alauddin Khilji, King of Delhi, had ruled over Gujarat. Time period of 942 to 1304 is called as Solanki age or Solanki-Vaghela age. During those three hundred fifty years, Gujarat was benefited by sovereignty of powerful kings such as Siddharaj Jaysinh and Kumarpal. Authority of those kings had covered boundaries of some parts of Rajasthan and Malva. Having this extension of boundaries of Gujarat, literary life of other regions, specially literature of Malva, had touched Gujarat. So learned authors of Gujarat were inspired to create literature in competition to literature of Malva. As a result, Sanskrit literature of Solanki age had become richer. (This detail is not put due to too much extension. For more detail see 'Sanskrit Classical literature of Solanki age' by Dr Nilanjana Shah and 'Contribution of Gujarat to Sanskrit Classical Literature. P. 15-28)

In the field of Sanskrit Drama, Gujarat is always found richer but remarkable work in this field is done in later half of eleventh century. So detail of great work of Gujarat in Drama is put in that respected liver because information and discussion of all those dramas is available at other place also. (When it is necessary, the place where this information is available is mentioned properly)

Above stated references suggest that Sanskrit literature was being created before as well as at the beginning of Christ. Due to lack of certain evidences, nothing can be said accurately about that. We should

believe in the fact that creation of Sanskrit literature had been started since sixth century.

Sanskrit literature in Gujarat was not created in any of a liver but during different livers before independence. We can divide all Sanskrit literature created between sixth-seventh century and earlier half of nineteenth century into first, second and more ages. Such arrangement was made by Anand Shankar Dhruv, a pre-eminent scholar of Gujarat. He has separated all Sanskrit literature created from sixth-seventh century to earlier half of nineteenth century into three ages : First, second third age like (1) First age (6th to 8th century) (2) Second age (11th to 13th century) and (3) Third age (17th to 18th century). He himself has cleared that no remarkable work had found in Sanskrit literature from 13th century to 17th century. (See 'Contribution of Gujarat to Sanskrit- Classical Literature p.11) but some important creation in Sanskrit literature from 13th to 17th century had found which is necessary to mention in this thesis. Also we have extended third age to 14th to 18th century as it was found appropriate. He has considered livers as age but in stead, we have considered them as first, second, third and fourth livers. We have mentioned the Sanskrit literature created during 18th century to independence as 'Modern liver', so fourth liver of Sanskrit creation of Gujarat will be called as 'Modern liver'. In this way we have made some changes where it is found necessary. We hope, curious readers will like these changes. Here is a discussion of all four livers.

In all four livers, we have introduced authors and their work in abridged form because detail is given in various volumes. Of course, it is mentioned before short introduction of author as note where such detail can be available, so readers are requested to refer articles and the original volumes from which articles are taken and detail of authors.

Chapter – 2

Later half : Sanskrit Literature after independence

Later half is divided into two parts : (1) Authors after independence and (2) Work of authors after independence. In the first part, summary of authors of Sanskrit literature after independence is mentioned with their life and time period where as work of those authors is included in the second part.

In this period of later half, Sanskrit creation such as creation of Govardhanram, Sanskrit literature created by Shri Rang Avdhoot, contribution of Shri Pujalal Dalvadi in Sanskrit, Mulshankar Yagnik, a poet, a dramatist and Shri Gajendrashankar Pandya, Sanskrit creation of Pandit Manishakar Upadhyaya, contribution of Pandit Laxmishakar Shukla, Barister Dahyabhai Patel etc. is discussed in detail. There is short introduction of above stated poets in the first part where as their work is mentioned in the second part.

Govardhanram was from Gujarat. He was an eminent poet of Gujarati language and author of unique novel 'Sarswatichandra'. He also created Sanskrit literature. He was born in 1855. Death of his wife was occurred in 1974 during a delivery incident. At that time, this separated poet from wife, created 'Ruday Kshadit Shatak' in 1857. His age was then only nineteen years. This book by Govardhanram was printed next to fourth edition of 'Snehmudra' in 1924. Second book by Govardhanram is 'Vidhikunthitam'. It is a prose narration in Sanskrit language. This narrative is not available but its summary is printed on page 71-74 in 'Govardhanram – A study'.

Shri Rang avdhoot, well known as sage of Nareshwar all over Gujarat, has contributed specifically to Sanskrit literature. He was born in Godhara, Gujarat in 1898. While his teaching in a national school, he

had created 'Girvan Bhavi Pravesh, Part – I & II' which is useful to students.

Kaka Kalelkar had edited useful quatrains for students from Niti and Vairagya Shatak from 'Shakatraya' by Bhartuhari in 1922-23. Title was given as 'Sahbodh Shataka'. He had entrusted to create Sanskrit Criticism on that book to his young student Pandurang in 1960. So Pandurang had written its criticism.

Original name of Shri Rang Avdhoot was Pandurang Valage. He has created some Sanskrit creations like 'Dattayag Paddhati', Beautiful Hymns, 'Songs Collection', 'Rang Radayam', 'Gyan Radayam' based on self thinking etc. beside this, he had answered some general questions in 'Prashnottar Mala' Above stated are his specific volumes.

Shri Pujalal Dalvadi was an eminent poet of Gurjar language. He remained engrossed in reverence of respected 'Maa' and Shri Arobindo. He had created some specific work showing his dedication to Arobindo and 'Shri Maa' in Gujarati Language. Beside this, he has also written 'Bal Natakani' an excellent collection of dramas. It has a collection of 23 dramas. He has also written 'Stotra Sanhita' in respect of Arobindo and 'Shri Maa'. It has collection of 76 hymns created between 1952 and 1976. He has translated those hymns into English also.

Shri Gajendrashankar Pandya was born in 1895 in Nadiad. He has created Sanskrit work from 1929 to 1977, in which a five acts drama, full of laughter, named 'Buchi Prabhavam' and one-act dramas like • Prachur Buddhimatta, Subhag Atithyam, Kasya Doshaha, Niyamanam Vedottamah, Kastvam, Kah Sreyan etc are included. Most of those drama books were published in 'Samvid' from Mumbai. He has also written a dance-drama titled 'Shakuntal Nritya Natika' narrating tale of Shakuntal in Sanskrit language.

Pandit Manishankar Upadhyaya was born in 1905 in Vadodara. He has created his creation from 1933 to 1978. Among them 'Ishvar Swarupam', 'Brahma Sutra Bhashya Lochanam', 'Sankhya Siddhant Paramarsha', 'Sanskrit Balbhodh', 'Bhagvad Rang Avdhoot Manas Puja', 'Bahgyati Rukmamba Puja Paddhati', 'Brahmeshwar Pad Pujan Vidhi', etc are included.

Pt. Laxmishankar Shukla was an eminent poet in 20th century of Gujarat. He was born in 23rd oct. 1916 in Vadodara. He has dedicated his whole life in service of Sanskrit. He was benefited by proximity of Shri Rang Avdhoot Maharaj. As a result, existence of dedication to Datta is found in his creation like 'Raksha Paduka Stotra'.

Beside this, he had created 'Sanskrita Samruta Bhasha', 'Jivannaro Bhadrani Pashyati' (1984) and 'Arya Sanskriti Mahima' etc. He had also written more than 300 short poems in Sanskrit. He has infused life in idols in more than 600 temples according to method sanctioned by the Shastras.

Baristor Dahyabhai Patel was born in Sunav of Petlad Taluka in Charotar, Gujarat. He has given some collections of poems, novels, short stories and translated versions from English to Gujarati. His some specific creations in Sanskrit are 'Shri Sardar Vallabhbhai Vandana Stotram' (Published in 1991), 'Shri Satyeshvar Aradhana Ashtakam', 'Shri Parmeshwar Vandanashtakam', 'Shri Divyeshwar Naman Stotram', 'Shri Gandhi Sharan Stotram', 'Shri Gandhi Archanashtakam' 'Shri Mohan Mangal Panchakam' etc

In this way, most of work was undertaken under inspiration and shelter of Shri Rang Avdhoot Maharaj which is heartily remarkable matter.

Beside this, Swami Bhagvadacharya, Dr Arunodaya Jani and other authors also have contributed by their Sanskrit creation after independence and made the field of Sanskrit literature richer

Chapter : 3

Modern Sanskrit Literature created in Gujarat after independence

Modern Literature after independence

If we think over modern Sanskrit literature created all over India, some thoroughly proficient writers are remembered. Among them, Dr Revaprasad Dvivedi, Dr Satyavrata Shastri, Dr Abhiraj Rajendra Mishra, Dr Ichchharam Dvivedi, Dr Radhavallabh Tripathi, Shri Nivas Rath, Dr Pushpa Dixit, Dr Jagannath Pathak, Dr Ramakant Shukla, Dr Rajendra Nanavati, Dr Harshadev Madhav etc are included. If we think over modern creators of only Gujarat, both the names mentioned lastly are from Gujarat. Dr Harshadev Madhav has earmarked his place as an expert modern poet at national and international level even if he had lived in Gujarat.

Authors and their work of Modern literature after independence

In the first part, introduction to authors, entering in field of modern Sanskrit literature, is given where as their work is mentioned in the second part. In this information, Dr Rajendra Nanavati (Marichika-Modern Sanskrit poem. 1993), Shri Rishiraj Agnihotri (Agneya: Secular Champoo, 1994), Dr Ghanshyam Trivedi (Nutan Gitanjali, 1992) Dr Gautam Patel (Ganga, 2011) A. D. Shastri (Vakra Padhyani) Dr. Vasudev Pathak 'Vagarth' (Geet Madhuri), Dr Rasik Patel (Matru Lahri, Madhurya Lahri, Purna Lahri, Saraswati Lahri, Shri Satchitanand stotram, Pritidevi Grivabharanam, Vatika, Samayantik), Dr Uma

Deshpande (Archanam), Dr V. C. Patel (Haiku - Shatakam), Dr Jaydev Jani 'Rasraj' (Savitri Shatakam), Dr Harshdev Madhav (Alaknanada, Collection of poems), Dr Ravindra Panda etc are included.

Dr Harshdev Madhav as a modern poet

Being a poet of Gujarat, Harshadev Madhav had achieved fame as 'National poet' at national level.

As a modern Sanskrit creator of Gujarat, the name of Dr Gauriprasad Zala can be considered at first rank. He was born in 1907. He had offered his services as a Professor at St. Xavier's College, Mumbai from 1930 to 1968. His Sanskrit poems were printed in different magazines published in Gujarat at that time. His collection of 23 poems titled 'Sushma' was published in 1981.

Rishinraj Chunilal Agnihotri is another writer in field of modern Sanskrit literature who was born in 1927. He has given two collections of poems titled as 'Agneya' (1994) and 'Secular Champoo' (1997). In 'Agneya' there are poems about various Gods and Goddesses and two poems are related to state and nation. Most of poems in 'Secular Champoo' are related to politics.

Dr A. D. Shastri was born in Surat in 1931. He had taught Sanskrit language in Surat for 40 years. He had written various poems full of laughter under 23 titles like Gandhi Mahatmayam, Champal Mahatmayam, Bhiksha etc 'Vakra Padyani' is his beautiful collection of poems full of laughter in Sanskrit. Protector of ancient modern tradition of Gujarat, Dr Vasudev Pathak, famous as 'Vagartha' was born in 1940. His Sanskrit writings are being published. His creation is in the form of songs, praise or patriotic. Still his work is continuous.

Mostly he has created Garbas, Satire poems and hymns in Sanskrit. He has given a collection of 39 poems titled 'Geet Madhuri'. Beside this, he has written dramas for radio telecast, short stories etc also.

Dr. Rajendra Nanavati was born in 1939. He has given us collection of Modern poems named 'Marichika'. It is uniqueness of this book that the poems are put without any titles. There are poems like 'Pashya Priye, Mandalgane, Madhye Nihitasya Garbha Dipasya..... Shunya Dradhanti.'

Dr Rasik Patel was born in Navsari of South Gujarat in 1944. He is well known as writer of 'Lahri' poems in Sanskrit world of Gujarat. He has created Sanskrit literature like 'Matru Lahri, Madhurya Lahri, Purna Lahri, Saraswat Lahri, Yakshar Shiva Lahri, Pritidevi Grivabharnam, Shri Satchidananda Stotram, Vatika, Samayantike etc between 1975 to 2000.

Dr Uma Deshpande can be considered as the first Sanskrit poetess of Gujarat who was born in 1944. She had performed her duty as a Professor of Sanskrit in M.S. University, Baroda till her retirement. She had more control over various languages like Marathi, English, Sanskrit, Hindi and Gujarati. She has written a collection of poems named 'Archanam' which is consisted of total 43 Poems. There are adorational creations which express dedication to Guru Dattatreya and Rang Avdhoot.

Dr V. C. Patel was born in 1946. He performed his duty as a Professor of Sanskrit at M.T.B. College, Surat. He has written a collection of 104 Haikus titled 'Haiku Shatakam'.

Famous as 'Rasroj', Dr Jaydev Jani was born in 1951. This retired professor had performed his duty in M.S. University and taught Sanskrit language. He has woven mythological tale of 'Satyavan-Savitri' in 101

quatrains and created 'Savitri Shatavan'. He has also written criticism on this book titled 'Latika' on name of his wife. Beautiful usage of Upjati metre is done in this collection of poems. Beside this, Vasant Tilaka, Harini and Shardul Vikridit metres also have been used property.

Dr Harshadev Madhav, whose name and work is prominent among modern Sanskrit creators of Gujarat, was born in 1954. This poet of Gujarat has achieved nickname as 'National Poet'. He has modernized the traditional forms of literature like poem, drama, novel, narratives etc. Beside this, he has used different kinds of literature of various languages such as Simto. Tanka, Mono image etc. in Sanskrit literature successfully. Plenty of creations are given by him to Sanskrit.

Some of his poetries are Rathasu Jambuvarnanam Shikshanam (1985), Alaknanda (1990), Marigya (1994), Lavaras Sadigdha Svapnamaya Parvataha (1995), Bruhannala (1995), Asitya me mansi (1996), Nishkanthaha Sarve (1997), Mrityu Shatakam (1999), Kaloasmi (2000) etc are considered.

Dr Harshadev Madhav has contributed a lot to the field of drama. Mrut Drashyam Kasturimrugoasti (1998), Kalpa Vrikshah (2002) etc are worth mention.

Sanskrit creation of Dr Harshadev Madhav has being published in Sanskrit magazines like 'Agashika', 'Drak', 'Samvid' etc from past till today.

Dr Ravindra Panda is also a well modern poet of Gujarat. He was born in Orissa in 1963 but he has made Gujarat his field of action. He had joined M.S. University as a professor of Sanskrit. Now he is HOD of Sanskrit, Pali and Classical Languages and also Principal of Sanskrit University. His creations in Sanskrit are Pratidhavanani (1996), Vanvali (1996), Urvee (1998), Niravsar (1998), Shatdalam (2002) and Balaka

(2006). All six titles are collection of poems. He has written a collection of short narratives in Sanskrit named 'Chhinna Chhaya'.

Beside this, a collection of poems titled 'Kavya Kairavas' was published in 2007 and another collection of 12 poems named 'Kavyomrit Tarangini' was also published in 2008. In 2009, a book titled 'Sanlap-Sarni' was published which presented dialogues for easy communication.

As a dramatist, he has published a collection of 10 dramas titled 'Yo Madbhaktah, sa me priyah'. He has also created a collection of 100 epigrams having impression of modern Sanskrit like ancient Sanskrit epigrams under title of 'Subhashita Sudha-bindu'.

Shastri Prof Rajendrabhai Pandya from Jamnangar is also a modern Sanskrit creator who was born in 1964. He has prepared nursery rhymes like Parjanya, Kandukah, Udyanam etc in Sanskrit with pictures and created 9 collections titled 'Sachitra Sanskrit Balgitani'.

Dr Gautam Patel is a big name in Gujarat in the field of Sanskrit. He gave us a volume named 'Ganga'.

There are some Sanskrit creators who work incidentally but their any collection is not well shaped yet. Among them, we can consider Dr Bhagvatiprasad Pandya, Dr Gautam Patel, Dr Govindlal Shah, Dr Mansukh Joshi, Dr Kishorchandra Pathak, Dr Arun Jani, Dr Mohini Acharya etc.

Dr Bhagyesh Shah is a Govt. officer and remains busy with Govt. affairs but he is a devotee of Sanskrit. He created short poems, quatrains etc. incidentally.

In this way, modern Sanskrit literature has become richer as a result of work of above discussed authors and creators. Work of those creators is able to prove that 'Sanskrit is alive even today'.

Effect of world literature in Modern Sanskrit

Effect of different kinds of whole world literature is seized as well as accepted In Sanskrit literature created after independence all over India. This effect is also seized and accepted in Sanskrit literature created after independence in Gujarat.

Dr Harshadev Madhav has made experiments on those types of world literature in his creations efficiently and successfully. He has used some types of world literature such as Tanka, Sisto and Gazal-haiku etc. in his modern Sanskrit creations. He has put Sanskrit poetry on the top by implementing English worlds, foreign style, various imaginations, different images, mathematical signs and geographical experiments in his poetic work.

Dr Harshadev has created an epic 'Bruhannala' in seven chapters which is mixture of characteristics of English – Sanskrit epics. There is effective description of mental agony of Arjun who is in disguise of Bruhannala.

Achhodash poetry is a characteristic of modernity. This type of poetry is expounded in poems created in modern Sanskrit creation of Gujarat. 'Alaknanda', created by Dr Harshadev, is of this type of poems,

Dr Harshdev Madhav has freely allowed symbols and imaginations in his creations.

Modern poets of Gujarat could use foreign types of literature like short incomplete poems, Haiku (Japanese Poetry), Tanka (Japanese Poetr), Sizo (South Korean Poetry), Gazal, Sonnet, Shatak poetry etc in Sanskrit.

Dr Harshadev Madhav is truly a 'National Poet' who has first experimented various kinds of foreign literature in Sanskrit successfully as well as effectively.

Chapter – 4

Excellency of Sanskrit Literature after independence in present time

Sanskrit literature created till sixteenth century means till Panktiraj Jagannath was mostly in form of traditional literature. Then, till today, Sanskrit literature is being created time by time on which effect of social, economical, political and moral changes are found. It seems, Sanskrit creation all over India has given a new shape to Sanskrit literature after independence.

It is felt that, with a view to differentiate between modern Sanskrit creations and traditional Sanskrit creations, effects of some factors should have played important role. Those factors have reached themselves to excellence of modern Sanskrit creations at present. Such effective factors are mentioned below.

(1) Luster of age consciousness

In 20th century, great changes are faced by languages, forms and subjects of literature all over the world. In past, satire poems, regional poems, marriage songs, festival songs etc were considered as out dated literature of poetry. But now a day, even nursery rhymes, lullabies and elegies are accepted as kind of literature.

Ancient literature was mostly written as 'Swanta Sukhay', in which king and queen, courtiers, various tricks, victory of truth on untruth and happy ending narratives were written. Today the effect of contemporary age is found in creation. Surrounding forces the poet to write in poems. Vanishing morality and values, hypocrisy, wishing of being happy by

others unhappiness, domination of fear, murder and immorality everywhere have shaken the creators of Sanskrit and its effect is seen in their poetic work.

(2) Acceptance of necked truth

Second factor is loyalty to truth of accepting the situation as it is. Sanskrit creator of today does not hide anything. He always accepts reality and put it in its whole form so philosophy of whole society is seen in modern Sanskrit creation than it was in traditional Sanskrit creation.

(3) Philosophy of egotism of Gujarat

Before and after independence, Gujarat has contributed more than other regions of India in incidents occurring in the whole country. Modern Sanskrit creations also work to shape specifically their own state Gujarat. So in this creation, regional beauty is added. Characteristics, dresses and life of people are found in these creations.

(4) Dignity of Women

In ancient Sanskrit creation, 'Woman' was treated mostly as stimulus of passion. This fact is found from narratives of woman's bodily beauty. Today woman is believed as worth worship but in ancient epics and poetry, woman was indicated as a 'Subject', demonstrative, protective and confidential. Respect to woman is increased in modern Sanskrit creations. After independence, woman has come out with new strength. Modernity is found in narratives of some ancient mythological woman characters. On the other hand, modern creation mentioned that woman has broken natural politeness and limitations. Pitiabie conditions of women living in villages are also narrated.

Beside this, reflection of present social, political, economical situation of Gujarat and the whole country is found in this Sanskrit creation.

Due to such reasons, modern Sanskrit literature is more important today, in which words of foreign languages are used. In this way, securing its original structure, ancient Sanskrit language is developing according to time. Modern Sanskrit literature is its speaking proof.

Chapter – 5

Conclusion

Before and after independence, Sanskrit literature was created in different areas of India. In this way it was created in Gujarat also during above both durations.

Three names of Mahayan branch of religion Buddha are Aruna, Vasubandhu and Sthirmati. Among them, Sthirmati was from Gujarat according to Chinese pilgrim Hyu-en-sangh.

Jain Acharya Hemchandra, well known as 'Kali Kal Sarvagya', was also from Gujarat. He was an impressive personality during the rule of Siddharaj Jaysinh and Kumarpal.

Among experts in Vedas, Dva - Dvived from Gujarat is more ancient than Sayanacharya.

Great poet Magh, creator of 'Shishupal Vadha', a famous epic in Sanskrit, was from Gujarat.

Bhatti poets of Gujarat have tried to give knowledge of Grammar in an innovative way by 'Bhatti Poems'.

About seventy criticisms are made on 'Kavya Prakash'. Among them, a criticism named 'Sanket' is an ancient work. Its creator is Manikyachandra'. This Gujarati criticizer had written it in 1160.

Dr Harshadev Madave, an eminent poet, brought foreign kinds of literature such as Sizo, Tanka, Mono image etc in the field of modern Sanskrit, who was from Gujarat.

In this way, creators of Gujarat have worked specifically in Sanskrit language before and after independence and increased pride of Gujarat in all over India.

After above discussion of Sanskrit creation of Gujarat, we can certainly say that various types of Sanskrit literature is being created after and before independence continuously. It shows that Sanskrit language is not 'Mrit' but it is 'Amrit'. Its creations also show that Sanskrit language is alive even today.

In 11th century, Hemchndra was an Acharya in Solanki age in Gujarat. He was well known all over India as 'Kali Kal Sarvagya' That Jainacharya has served Sanskrit language a lot. He has created a volume on Grammar named 'Siddhahem Shabdanu Sashanam'. Beside this, two-three types of criticisms on volumes of himself also were created by him. His pen has run without any bias on the subjects of Sanskrit like hymns, philosophy and religion etc.

Most of literature, written after Hemchandracharya was created by his disciples. Mostly Ramchandra, Gunchandra, Mahendrasuri, Vardhamangani, Devchandra, Udaycharya, Yashchandra etc are included in them. Those scholars have made Sanskrit literature richer by their specific creations.

Duration of 13th century is called the century of dignified poets like Someshvardev, Nanak Pandit, Subhatt, Arisinh, Amarchandrasuri etc. At that time, rulers like Kumarpal, Bhimdev, Vir Dhaval, Vishaldev and Vastupal – Tejpal etc. had encouraged the literature. Poet-competitions were arranged in their courts and prizes were awarded to proper

persons. An eminent poet Someshwarof this association gave his identity as Gurjareshwar Purohit.

Two poems: 'Surathotsava' and 'Kirti Kaumudi', written by Someshwar are the true identity of dignity of this poet.

In the beginning of 17th century, an epic with 17 chapters named 'Hir Saubhagya' was created by Dev Vimalgani. That poet is related to voyage and religious propagation of Hir Vijayguni.

Beside this, a Jainacharya, Yashovijaysuri has created some volumes like Nyay Rahasya, Nyaylok, Khandan Khadya etc. which show his sharp intellect. Considering his knowledge, Pandits of Kashi had given him rank of 'Acharya'.

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