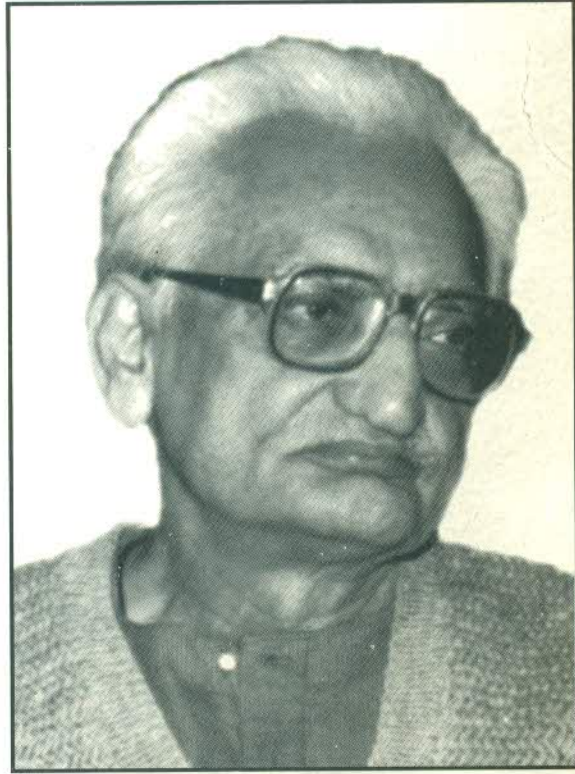


साहित्य अकादेमी
महत्तर सदस्यता
SAHITYA AKADEMI
FELLOWSHIP



गोविन्द चन्द्र पाण्डे
GOVIND CHANDRA PANDE



ACCEPTANCE SPEECH

Prof. GOVIND CHANDRA PANDE

बीजभूताखिलार्थानां रूपाणामिव पावकः।
क्षणाभासेषु सङ्केतैलक्षणप्रतिपादिका ॥१॥
सत्यानृतविवेकात्मा मुनिमानसहंसिका।
रसपूर्णा जयत्यात्म-कला भागीरथी यथा ॥२॥
तां नमामि परा वाचं गुरुणां च परम्पराम् ।
अध्यक्ष-सचिवादींश्च साहित्याकादमेस्तथा ॥३॥

I am thankful to the President, Secretary and members of the Sahitya Akademi for the honour they have bestowed upon me by electing me a Fellow of the Akademi. I am aware of my inadequacies and can only repeat the old-line *Paraguna-paramanum parvatikritya santah* etc.

Since my childhood, spent largely in Kashmir, I was moved by the beauty of nature and at the same time also puzzled by the mystery of death. I discovered in the course of time that nowhere has the beauty of nature been expressed so exquisitely as in Indian, specially Sanskrit literature, and no other tradition has explored the mystery of death so profoundly as the Indian tradition. I have tried for more than half a century to discover the original forms of Indian tradition that have over time been distorted by stereotypes and Western misconstructions. These original forms of insights and imagination are of perennial significance. Their strength is evident in the way they have continued to be reinterpreted and re-expressed anew, inspiring original thought and creative imagination in every age. My works, whether in English, Hindi, or in Sanskrit have engaged with this perception of the continuity and contemporary relevance of Indian tradition.

The cardinal principle of Indian tradition appears to me to lie in seeing man's true identity as transcending empirical subjectivity but realizable through *Yoga*. In this dialectic of self-realization, praxis and constructs, instinct and rational reflection are interdependent

dimensions and move towards a plane of intuitive cognition of the self. This transcendental vision permeates the cultural tradition of India in its innumerable expressive forms and my work has been a result of my effort to understand and express it. Such a quest has led me to reflect and write in English, Hindi and Sanskrit on axiology, aesthetics, philosophy of history and comparative religion.

I have argued that value is a revelation of the self and culture a mode of self-consciousness. The empirical self-consciousness, located on the one hand, in a world of space, time and social relations, projects an ideal image of itself beyond its actual constraints into the future or eternity. Value seeking of this subjective-objective consciousness through social time becomes History, through imagination-Art, and through mystical consciousness, Religion.

My researches in Pali and Buddhist literature suggest that original Buddhism must not be confused with Abhidhamma, nor should the polemic between Buddhist and non Buddhist philosophers be so emphasized as to miss the spiritual continuity between them, specially the nearness of Vedanta to Mahayana. I have tried to render Vedic poetry into Hindi, seeking to capture its transcendental vision of life expressed through metaphor of natural forms and a theory of multiple correspondences. I have also tried, in my annotated poetic translation of the Gathas to re-liven Prakrit lyrical poetry's involvement with the life and emotions of the village folk, particularly women.

In my own poetry, in Hindi, I have tried to reach towards a classicist definition of form consonant with modern rhythm; while in my Sanskrit poetry I have sought to combine classical form with modern sentiment. I find it hard to believe that poets *qua* poets can be prophets, philosophers or reformers. Poetry remains for me an exploration of the eternal mysteries of consciousness, time, and death.