

PREFACE

It gives me immense pleasure to state that in the year 1961 I passed M.A. examination in Sanskrit (Group I, i.e. History and Epigraphy) from the University of Calcutta and in the year 1966, I passed M.A. examination in Sanskrit in another group (Group H, i.e. Prākṛit) from the same University. After two decades, with the grant of U.G.C., I was able to take up M.Phil course from the aforesaid University.

I am glad to state that my thirty-five years' service at Kalimpong College, my close acquaintances with Nepali Community, my frequent attendance of several meetings, convened by Akhil Bharatiya Nepali Bhasa Samity, Kalimpong Branch my regular attendance of Silver Jubilee Festival, organised by Nepali Adhyayan Samity, Kalimpong (held from 7th to 9th June, 1990), my articles on Bhanubhakta Ramayana published in Sunchari (a famous newspaper in Nepali language) dated 13.7.1997 and in Pashim Bangal (Nepali medium) dated January 1998 (Pashim Bangal is published by Information and Cultural Division, Government of West Bengal), my talk in English on the literary works of Adikavi Bhanubhakta which had been broadcast through All India Radio (AIR), Kurseong, on the 2nd of January, 1996, my deep interest in Nepali language and literature which also helped me to compose many poems in Nepali language, my sustained efforts to go through the contents of Sanskrit Adhyatma Ramayana and that of Bhanubhakta's Ramayana and above all my keen desire to work intensely and ceaselessly with profound devotion, unlimited dedication, strong determination and courageous efforts for achieving greater and satisfying success, helped me to complete my thesis in spite of all obstacles.

Due to my deep love for Nepali Language and literature as well as for Sanskrit metres, I have selected the topic: "A PHILOSOPHICAL STUDY OF THE AESTHETIC STRUCTURE OF THE RĀMĀYANA: WITH SPECIAL REFERENCE TO THE ADHYĀTMA RĀMĀYANA AND THE RĀMĀYANA BY BHANUBHAKTA" as the title of my thesis.

We know very well that "Nepali is a language spoken by the people who are called 'Gorkhas' or 'Gurkhas' well known for their valour"¹. In this connection it is to be noted that Nepali language had been included in the 8th Schedule (of the Constitution of India) which was a long felt demand of the Nepali people. The news had been announced through Television and All India Radio on 20th August, 1992.

A project on Nepali Sanskrit literature has long been my cherished desire. And it would not be unfair to claim my originality in regard to finding out all the nine classical Sanskrit metres Canto-wise, which my predecessor researchers have not done. But in regard to matters and facts on the poet Bhanubhakta's life history and his works, I had to depend upon various standard books on the subject . I had made my best endeavour to incorporate many discussions to enrich my project and make it more useful to the readers.

In conclusion, I may confidently say that the purpose of writing my thesis on Nepali-Sanskrit literature is to satisfy the students, teachers, and researchers who are curious to study the works of the poet Bhanubhakta who, according to

¹ Dr. Kumar Pradhan, A History of Nepali Literature, Sahitya Academy, New Delhi. First Edition, 1984, Preface, 1st Page

Dr. Kumar Pradhan, "did not appear as a meteor in the sky, he simply marks the culmination of several successive poetical tendencies."²

I shall deem my labour amply rewarded if the teachers, researchers and students of comparative literature are benefitted by my effort or they feel an urge to know more about the subject.

Bani Ghosh
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Selection Grade Lecturer (Retired)

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KALIMPONG COLLEGE

P.O. - Kalimpong

Dist. - Darjeeling

² Ibid. 1st Page