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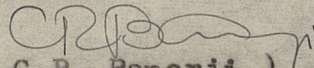
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Dear Sir,

I am glad to inform you that this Library has arranged a small exhibition of the publications written by and on F. I. Shcherbatskoi to mark the occasion of his Birth Centenary. The exhibition was opened by Dr. Suniti Kumar Chatterji on the 26th of November, 1966, at 3-30 P.M. It is a pleasure to enclose for your use, a copy of the bibliography which we have compiled on the occasion.

Yours faithfully,


(C.R. Banerji)

To
Mr. A. Bendik,
Director,
Biblioteka Instituta Narodov Azii,
2, Armyanski per,
Moscow,
U.S.S.R.

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N A T I O N A L L I B R A R Y, C A L C U T T A

FEDOR IPPOLITOVICH SHCHERBATSKOI
BIRTH CENTENARY, 1866-1966

A Brief Biographical Note

Fedor Ippolitovich Shcherbatskoi, the great Russian Sanskrit and Tibetan scholar and a recognised authority on Indian culture, Buddhist logic and philosophy was born on September 19, 1866 at Kielce, Poland, where his father was in service at that time. Son of a highly cultured and rich family, Fedor Ippolitovich Shcherbatskoi received the best education of his time. From his very childhood he was given instruction in the three principal European languages.

He joined the University of St. Petersburg in 1884 and studied Linguistics and Sanskrit language under the care of Prof. I. P. Minaev. He also studied several Germanic and Slavonic languages. But his lifelong adoration for Minaev gradually attracted him towards Indian philosophy and philology.

After completing his studies at the St. Petersburg University, he went to Vienna in 1889 to undertake an intensified study of Indian poetics under the guidance of Austrian Indologist, G. Buhler. The sound training which he received from Prof. Buhler encouraged him to write Theory of Poetics in India, to translate into German the epic poem Haihevendracarita (with commentary) and Anandavardhana's Dhvanyaloka. Besides poetics, he also studied from Buhler Panini's grammar, Dharmasastra and Indian epigraphy.

After four years Shcherbatskoi returned to Russia and was busy for several years in managing his estates. In 1899 he attended the Congress of Orientalists at Rome and renewed his Indological studies. For some time, he studied Indian philosophical texts with Prof. G. Yakobi in Bonn. He joined the Faculty of Oriental Languages of the St. Petersburg University in 1900 and lectured on Sanskrit philology. As a teacher, Shcherbatskoi wanted from his students not so much the knowledge of the subject itself as the understanding of and deep penetration into the originality and distinctiveness of the Indian mind and the logic of Indian thought. He advised his students to follow the Indian tradition of Shravana, Dharana and Chintana - the three stages of mastering a subject. He also invited their attention to the fourth stage, viz. Bhavana.

He extensively toured in Mongolia where, under the guidance of Lamas, he improved his knowledge of Tibetan language and used the libraries of the monasteries for his work on Buddhist philosophy. He worked assiduously on the great Buddhist philosopher Dharmakirti whom he regarded as "Indian Kant." "To discover fully the whole

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significance of Dharmakirti in the history of Indian philosophy means"; wrote Shcherbatskoi, "to write the history of Indian philosophy itself."

Besides compiling a critical edition of Nyayabindu, Shcherbatskoi's five major works relate to Dharmakirti. Shcherbatskoi wholeheartedly co-operated with the great international project of bringing out the scholarly series entitled "Bibliotheca Buddhica".

Shcherbatskoi visited India during 1910-11 to study the influence of Buddhism in modern India. Here he lived in Indian style at places where there was not a single European. He studied Indian Sastras and investigated the place of Sanskrit in Indian education. He visited Benaras, Calcutta, Mahabaleshwar and other places and collected manuscripts and other materials for his studies. He also went to Darjeeling to collect information about Tibetan manuscripts and Buddhist monasteries. Returning from India he undertook a systematic study of Vasubandhu's "Abhidharmakosa" and Yasomitra's commentary on the same. His study was greatly facilitated by an Uigur translation of this work discovered by M. A. Stein in Central Asia. Prof. Sylvain Levy, Dr. Denisson Ross, Prof. L. de la Vallee Poussin, Prof. Wogihara and Prof. Rozenburg joined him in this great project.

Shcherbatskoi was the first Russian scholar to turn his attention to the materialistic aspect of Indian philosophy and published an illuminating paper entitled "On the History of Materialism in India". Though he paid more attention to the study of Indian philosophy and culture, he did not neglect the study of Indian linguistics and literature. He wrote treatises on Tibetan and Sanskrit grammar and translated Siddhantakaumudi into Russian. He also translated Dandi's Dasakumaracarita and the first part of the Pancatantra. He translated some verses from Kalidasa's Meghaduta and Raghuvamsa. During 1931-34 and in 1938 Shcherbatskoi guided the work of a team of scholars who were engaged in translating Arthasastra. He took active interest in the proceedings of the International Commission on the compilation of Buddhist Encyclopaedia during the years 1924-25.

In recognition of his scholarship, he was elected in 1910 as a member-correspondent of the Russian Academy of Sciences. In 1918 he was elected as an Academician. In 1928 he was appointed Director of the Institute of Buddhist Culture. In 1930 this Institute was reorganized as the Institute of Oriental Studies and Shcherbatskoi headed the Indo-Tibetan Faculty of the Institute. From 1909-1941 he was also attached to the Leningrad State University as a Professor of his subject. He was an honorary member of many learned societies including the following : Royal Asiatic Society of Great Britain and Ireland, London (from 1932); German Society for Oriental Studies, Berlin (from 1934); Asiatic Society, Paris (from 1935).

During World War II, Shcherbatskoi went to stay in Northern Kazakhstan where, at Borovoi, he expired on March 18, 1942. His epitaph reads : "He explained to his country the intellect of ancient Indian thinkers."

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