Indology as a discipline is now about two centuries old. During this time it has made considerable progress, but is has not changed its basic structure. It can look back on pioneering work of the eighteenth century, on astonishing achievements of the nineteenth, and on valuable and in one sense definitive insights of the first seven decades of the present century. This scholarship of the past has laid the foundations of all future work. Without minimising its importance I should, however, like to suggest that the time is now ripe for a new step, a re-orientation of indic studies as a whole, and a re-shaping of its fundamental patterns. In the past, these studies have been a highly specialised science relating to a strictly delimited geographical and historical area. Now, however, the social, political and cultural changes of our times make it imperative not only to broaden the scope of indic studies, but to be ready for a radical mutation in the self-understanding of indology itself.

It is with this conviction that the present writer has undertaken the project of preparing a Handbook of Fundamental Terms of Indian Tradition with the collaboration of experts from all over the world. This handbook, in lexicon form, will, it is hoped be a significant contribution, offering some of the materials needed in this task of reorientation—a task I should like to sum up in the following points.

1. Time and History: Indologists cannot ignore the fact that the civilisation of ancient India—unlike some other ancient civilizations (e.g. that of Egypt perhaps)—is still a living reality today. For this reason, study of any feature of Indian life or thought must necessarily pursue its evolution up to the present day, if arbitrary, lop-sided results are to be avoided. One can, if one so desires, limit oneself to vedic studies, for example, but is there any justification for considering Sayāna's interpretation of the Vedas while totally ignoring that, say,
of Dayānanda and Aurobindo? Would any modern study of the Bible be satisfied with Jerome's interpretations and with the medieval commentators?

I am not speaking from a merely cultural point of view and saying, for instance, that there was a time when—for certain historical reasons—indology was considered a kind of "curiosity" for musing specialists only. I am stating from a strictly scientific point of view that no adequate study of any idea, cultural pattern or human document is possible without taking into consideration all its possibilities. Similarly, no botanist can say he knows a seed until he knows the plant that grows from it. The real potentialities of a being appertain also to that same being.

My contention is not only that any study on the nature of the concept of dharma, for instance, is going to be incomplete if it does not consider the present day conception of the word, but also that the ancient conception is likely to be only partially understood if its further development up to modern times is not taken into account. Moreover, no writer studying any problem can isolate himself from the influence of the notions of his time: the very words he has at his disposal are already charged with the meanings and by-meanings of his own contemporary culture. This fact, that the time-factor is not merely accidental to any human manifestation, is even more relevant today, because we have become acutely aware of the fact itself.

2. Space and Geography: Classical indology is well aware that Indian culture is not limited to the Indian sub-continent and that it offers clues for the understanding of many cultures of Asia. The impact of Buddhism on eastern and central Asia is too well known to need further mention here. The Rāmāyana and Māhābhārata have been part of the shaping forces in many countries south of Burma, and how Śiva has been worshipped in Indonesia may throw light on the nature of Śaivism within India.

But indology must devote more attention than it has in the past to other areas in which cross-cultural contacts have taken—and are taking—place. In a more or less spurious form, many an Indian value is asserting itself on the shores of California and in the universities of Europe. In return, western values have, for better or worse, deeply penetrated not only the great cities but also the remotest villages of India. In the face of these developments, can indology remain impri-