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Resplendent Sanskrit literature: Timeless echoes in the modern era

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Abstract

When it comes to keeping the ancient style of Indian literature, the first literature that comes to mind is Sanskrit literature. Vedas, Puranas, Ramayana, Mahabharata, Mahakavya, Charaka Samhita, Ayurveda scripture, etc. are written in the Sanskrit language. Although almost all modern subjects in Sanskrit literature are thrown into it. Chaturvarnas and Chaturashramas rules are also found in Sanskrit literature. From a linguistic point of view, almost all modern languages are derived from Sanskrit in one way or another. There is some discussion about the extent of Sanskrit literature in the modern world. Apart from Ramayana, Mahabharata, Puranas, etc. which are sources of traditional Sanskrit literary works, several pieces of literature centered on pre-independence or any biographical subject and genre have also been written in the modern age.

Some modern Sanskrit literature

“Svāntantrasambhava” written by Reba Prasad Devedvi, focuses on the story of Rani Lakshmi Bai of Jhansi in the context of independence.

Bhīmāyana: This creation is based on the biography of Bhimrao Ramji Ambedkar and shows how Bhimrao Ramji Ambedkar is making Dalits freedom fighters from the lower strata of society realize their freedom by leaving the English slavery.

Bārtāgha: This drama is based on Rabindranath Tagore’s Dakghar Drama.

Śivirājavijaya: This story is based on the story of King Shivaji. This book written by an author with a very beautiful description is very loved by the reading community.

Various contemporary issues of modern times have also found a place in modern Sanskrit literature. It can be discussed over time.

If you look at the modern Sanskrit style, it can be seen that the touch of modernity is seen in the Sanskrit works by changing the expectation that modern Sanskrit literature will create Sanskrit literature with the characteristics of the post-modern era.

Keyword: Chaturvarnas, chaturashramas, pre-independence, post-modern era

Introduction

It is well known that if you want to know ancient India, you need to know Sanskrit. The language of the Vedas, the ancient literature of the Indo-European language, is known as Vedic Sanskrit.

Vedic Sanskrit from about 2000 BC to about 600 BC. The language gradually changed to secular Sanskrit in later periods.

Ramayana, Mahabharata, and 18 Puranas are composed in secular Sanskrit. Ancient India's deity worship, karma worship, political rules, rituals, and behaviour are almost all preserved in this Sanskrit language. Later in the classical Sanskrit era, writers like Kalidasa, Banavatta, etc. wrote their literature.

Again, if you want to know linguistics, you must know the Sanskrit language.

The path to self-discovery of the mystical life lies in philosophy literature. That philosophy also written in the Sanskrit language.

Nyayashastra, Nitishastra, Dharmashastra, Arthashastra, etc. important subjects are written in the Sanskrit language.

When we hear the name of Indian ancient literature or think of ancient literature, the first Sanskrit name comes to our mind. If Sanskrit literature is known only as Sanskrit literature or Devnagari script, we may be a little wrong. The inter-Sanskrit has come together with Vedic literature, secular Sanskrit literature, Pali, Prakrit, is also script literature.

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When we say the oldest book in the world, we say the name of Rigveda. Although there has Vedic Sanskrit. As we reached the Puranic period, we find secular Sanskrit in use. That change in Sanskrit literature is noticeable.

When most people say Sanskrit, they are bound by Vedic mantras, Ramayana Mahabharat Puranas, Hitopadesh, and Panchatantra. To many learned scholars' modern Sanskrit literature seems an unimaginable impossibility. This concept has taken place in people's minds for ages.

When we say Sanskrit literature think of the Ramayana, Mahabharat, and Puranas of ancient times, but Sanskrit literature continues in Modern Times. Long surpassed medieval literature as well as other provincial literature.

Even in modern times, Sanskrit literature is much more unique and reachable than in ancient and medieval Times.

Sources of ancient and medieval Sanskrit literature

We find Ramayan, Mahabharat, and Purana as the source of ancient literature or medieval Sanskrit.

It is needless to say that almost all the works of Mahakavi Kalidasa are written in one way or another regarding Ramayana, Mahabharata, or Purana.

We see in Abhijñānaśakuntala that its source is Mahabharata. In the Raghuvansha we notice the Ramayan is our source. So other works are based on the ancient Gantha.

We are equally sheltered by plays by dramatist Vasa and ancient texts like Ramayan and Mahabharat.

In the letter period, we also get various imaginary stories in various Champu kavya. We notice many differences between the story and the narration in Banas Harşacarita.

However, we cannot come out of the old ideas. If we say Sanskrit in some way, we can get that ancient trust. But compositional characteristics differences are gradually changing.

In the same way, the grammar is also changing in the past time. From Vedic grammar to Paninian grammar, Paninian sikshas etc.

Now the era has changed. Thought has changed. Sanskrit literature has also changed. Sanskrit literature is not limited to mythology but has come close up to reality. Numerous modern Sanskrit kinds of literature are written outside the Known tables. Modern Sanskrit literature consists of short stories, poems, plays novels, etc.

Compared to ancient prose literature, modern prose is transformed into a social message. An excellent example of modern Sanskrit literature can be found in " Adhunik Sanskrita Sahitya" book of Dr. Rita Chattopadhyay a former professor at Jadavpur University.

Social suffering, unemployment social strife, terrorism, political issue, corruption, communalism, oppression of women, environmental pollution degradation of humanity, and modern thinking of writers also have taken place in modern Sanskrit literature, instead of mythological or folk tales or historical stories.

Reva Prasad Dwivedi: Reva Prasad Dwivedi poet, dramatist, Sanskrit expert, and a modern Sanskrit writer was a professor at Banaras Hindu University. He was one of the modern literary masses by his unique works. Among his works, the most notable of the so-called Sanskrit composition on changes in modernity is Svāntantrasambhava.

In this works we see the story of Rani Lakshmi Bai the former prime minister of India. In this poem, the story of the freedom struggle is mainly revealed. In this poem, Indian Dharma Shastra and Kavya Shastra are sometimes compared through simile or irony. Narrated the agony of the state Department

Anna Hazare. About corruption in the political situation in India. Even the various issue of world politics have been highlighted.

Uttarasītācarita: This epic poem by Reba Prasad Divedi is compiled in 699 verses. This poem describes Sita's philanthropy, penance, agriculture, and renunciation of the body through yoga. Through the depiction of Sita and Urmila in this poem, the poet presents the image of recent women's awakening. Although Ramayanashri is the subject of this poem, he has introduced his originality in many cases so that a clear impression of modernity can be seen.

Saptarşikāngrēsa: It is a political drama, this drama shows the historic election of the Indian Lok sabha in 1977. Historic Congress party defeats are described. The play is narrated through the conversation between two men. Although he wrote the play in 1977, it was published in the year of 2000. He also wrote Pramatha, Śrīrēbābhadrāpīṭha, Matāntara, Juthikā, etc in the modern context.

Nāṭyānuśāsana: It has five unmēṣa. They are - Nāṭyānuśāsana, Bhāratadarśana, Nāṭyaśarīrakam, Kalāsamādhi, and Rasabhōga. Through 411karikas the author explains the great ancient traditions of Nāṭya Śāstravidyā and introduces many new theatrical concepts.

Bhīmāyana: another noteworthy poem in modern Sanskrit poetic literature is Bhimayanam. Ambedkar approaches the development of the Dalit community by breaking the strict rules of the caste system described in Sanskrit literature. This Epic poem is written by Prabha Shankar Joshi. Analysing the symptoms of Sanskrit epics it can be seen that Dhiroddatta Will be the hero of the Devas, Kshatriyas, and Brahmins.

If it is too much, you can become a hero up to Vaisha in the caste system. This was the ancient style of Sanskrit poetry, great poets followed that style and created epics. In this era, we see that the work of some special poets has been made heroes of great men, state leaders, and revolutionaries. But the poet Prova Shankar Joshi completely broke that rule and made a hero of the Shudra class in the so-called caste system. Shudras were given a place in the reader's heart. He made Ambedkar, a hero in his poetry.

In other literature, we can also know Baba Saheb Ambedkar's Great description. But this is the first time in Sanskrit literature that the heroism of Dalit classes. in the Sanskrit Dharma Shastra Chaturvarna's Karma is prescribed, work of Shudra classes is only to serve the remaining three classes (Brahmins, Kshatriyas, Vaishyas). In this poem, Mr. Ambedkar informs the Dalit's (Shudras) community to walk in the service of the nation. From this point of view, Sanskrit literature has entered the arena of modern poetry.

Tadēba gaganam saiba dharā: this book was published in 1990 by Rashtriya Sanskrit Sansthan, Delhi. A collection of 41 poets this book received the 1999 Srinivas academy award. The author has presented the changing nature of people in society, the disorder of behavior, deviation of morals, the selfishness of leaders, pessimism in the minds of youth, etc. In a new way.

In this poem, "Ādhunikē jībanē" modern life is presented through irony. There the recent ritual disaster, Purushartha disaster, influence of common people, etc. are described.

Bhāratavivēka: Bharat Vivekam written by Jatindra Vimal Chowdhury is a special drama of modern Sanskrit literature. here is the story of Vivekananda.

Vārtāgrha: display day is best on Rabindranath Tagore's play 'Dakghar'. The special drama of modern literature.

Śibirājavijaya: another political poem is shibiraja Vijayam. Here, Veer Shivaji is made the hero.

Modern Indian interpretators, Bal Gangadhar Tilak, Rishi Aurovinda, and Satyabrata Shamsrami among others have interpreted the Vedas according to their ideas or thoughts. We will know charges as the ones who expound the Vedas. He says that is usually related to conveying the meaning of the Vedic word. But in modern times we see that Jyotish Shastra has also been adopted in the interpretation of the Vedas.

Modern Sanskrit poetry also mentions some problems of the modern age.

The problems of human life centred on the individual are constantly considered social problems. Ever since the creation of the world, Man has faced many problems since the moment of his creation. History is its witness. Literature is the mirror of society. And in that mirror, various contemporary problems of human life and society like happiness, sadness, good and bad are reflected. In the modern literary world, various provincial kinds of literature are being written focusing on social problems and reaching the people through well-crafted descriptions of tragic results in the context of those problems with reality. Sanskrit literature in modern and post-modern times is no exception. Contemporary problems of human life are described everywhere in modern Sanskrit literature as in other provincial literature in keeping with the era.

Democracy in the modern age was founded on the end of ancient and medieval monarchies. Compared to the ancient period, modern Sanskrit literature now shows some problems such as social strife, humanitarianism, and misuse of political power.

Radha Vallov Tripathi's play 'Maśakadhāni' shows the rise of power of political leaders, along with the naked form of consumerist society. Despite being a notorious criminal, sheltered under the political umbrella. Such modern problems are also mentioned.

Siddheshwar Chattopadhyay's drama "Atha Kim" shows a sharp look at the election system in democratic India.

Another drama "Svargīyahasana" shows corruption at the high level of society, greed, and greed of political leaders, politicization in every aspect of society, achievement of political interests under the cover of communal harmony, pushing away morality and changing parties only for the greed of money - women - power.

Haridatta Sharma's story "Sākṣāt kāriya" highlights the problem of corruption in the world of education itself.

Research – The researcher's problem is highlighted in the story "Bāyabā" by Radha Vallabh Tripathi.

Issues such as usury, feminism, widowhood, problems of working women, etc. have become very prominent in the modern era. Chinta Haran Chakraborty's story "Suśīlā" contains a poignant reference to the death of a Sushila woman who was tortured by her drunken husband.

The short story "Bīsamapyamṛta" by Tarapada Bhattacharya describes the incident of a husband watching his wife.

Another story "Saibāli" mentions the disrespect of a black girl in her family.

Dowry is a social problem. Rajendra Mishra's play "Abhiṣtamūpāsana", tells the story of a man protesting against

the practice of dowry, marrying without a dowry, and the loss of his family as a result.

Durgadatta Swamy's drama "Tṛṇajātaka" depicts the problem of caste.

Hindu-Muslim marriage could not be accepted in society, resulting in mental and physical torture. There is an example in the drama "Paṇḍitarājīya" written by Ramakant Shukla.

The place of problems in literature is very important in the mirror of time. In this regard, provincial literature plays a special role.

Sanskrit literature moves beyond modernity towards post-modernity by harbouring contemporary events or modernity-based topics. If you look at the modern Sanskrit style, it can be seen that the touch of modernity seen in Sanskrit works by changing the so-called ancient style, in the latter case, it is expected to create Sanskrit and literature with the characteristics of the post-modern era.

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