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Modern Sanskrit stories: An observation through bird's eye

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Introduction

The origin and development of modern Sanskrit stories are generally divided in three stages. These are – (i) Sanskrit stories from 19th century to next half of this century, (ii) Sanskrit stories before independence and (iii) Sanskrit stories after independence. Baladeb Upadhyay, the editor in chief of 'Adhunik Sanskrita Sahitya Ka Itihas' (Sanskrita banmai ka vrihat itihas – 7th part) divided this time in three parts - 1. Appasastris Rasiwarekar Age (1890 – 1930), 2. Bhatta Mathuiranath Sastri Age (1930 – 1960) and 3. Raghavan Age (1960 – 1980).

Appasastris Rasiwarekar Age (1890 – 1930): Appasastris Rasiwarekar (1890 – 1930), the editor of 'Sanskritachandrika' (1893) and 'Sunritavadini' (1906) creates and publishes some different types of writings from traditional styles. These new writings create a renaissance among Sanskrit readers. In this age the magazines 'Sanskritaratnakarah', 'Sahridaya' (1904), 'Vidyodayah' (1872), 'Parisatpatrika' were started and modern Sanskrit stories were developed by these. Sri Kalanath Sastri mentions this time as 'Rasiwarekar Age'.

Bhatta Mathuiranath Sastri Age (1930 – 1960): Mathuiranath Sastri the editor of 'Sanskritaratnakarah' and 'Bharati', play an important role for the development of Sanskrit stories. Many famous poets write their stories in that age. Mathuiranath Sastri creates above hundred of stories and were published in the 1st chapter of 2nd part of 'Manjunathagranthavalih'. In this time the magazines 'Surabharati' (1947), 'Bharati' (1950), 'Vaijayanti' (1953), 'Sarada' (1958), 'Amarabani' (1959) play an important role to develop stories. Jatindrabimal Choudhury (1908 – 64) is a mentionable writer of that time.

Raghavan Age (1960 – 1980): Dr. Venkat Raghavan, the editor of 'Sanskritapratibha' (which was published from Sahitya Akademi in 1955) tries to develop the stories. In this age we see the quantities and qualitative development of stories. Many writers start to write their stories in different way. There was growing a new consciousness in the field of Sanskrit stories. Dr. Ramji Upadhyay was a mentionable person of that time who creates Sanskrit dramas and researches on these Sanskrit stories.

Today's Sanskrit short stories have variety in writing style, content etc. This is true that the form of modern Sanskrit short stories we get today is a gift of Western literature, "It is perhaps in the short story that one might notice prominently the new developments coming over Sanskrit. The short story as such is not new to Sanskrit but the form, in which it is now handled. Sanskrit owes to the West." - ("Sanskrit Literature in: Contemporary Indian Literature, Sahitya Akademi, Delhi 1957, p.225). Though almost in the development of every Indian short story, it is accepted that there is influence of English literature, it is not right to say English as the origin of short stories. Modern Sanskrit stories are more influenced by provincial language and literature than English directly. It was influenced by other foreign literature translated in English than English literature. Here I will mention a list of modern Sanskrit stories from beginning to present. These have different types of contents and writing styles.

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Discussion

Today the stories have a separate new trend. It differs from traditional Sanskrit story or tales and fables or its subject matter or style. Modern short stories are highly influenced by provincial language and literature. As result 'short story' took many words and idioms from there and accepted new thoughts, elements for writing. There are many discussions of social crisis and realistic life in modern short stories. Sometimes we find high philosophical thinking in allegory of the story. Some modern elements are like - community problems, environment pollution, women extortion, breaking of relation, terrorism, depreciation of humanity, dowry system, child marriage, child labor, philosophical thinking etc.

Though we are not well familiar with modern short story, there have huge collections. According to Dr. Rita Chattopadhyaya, it's above one thousands of stories. Approximately there are 700 short stories have after the age of independence. We are familiar with the stories of modern age through magazines or published volumes. It is true that the writings which we get today are a part of modern Sanskrit writings. There are thousands of unpublished writings in the field of stories. General readers are deprived from the flavor of those writings. Some magazines are trying to publish of a minimum number of writings. For example, the magazines 'Sanskrita Sahitya Parisad' (Kolkata), 'Sahitya Academi' (New Delhi), 'Sanskritachandrika' (Kolapur), 'Sanskritaratnakar' (Jaipur, Venaras), 'Sahridai' (Srirangam), 'Amritabani' (Bangalore), 'Madhurabani' (Dharwar), 'Udayan Patrika' (Tamilnadu), 'Maharaj's Sanskrit College Magazine' (Mysore), 'Pranab Parijat', 'Manjusa' (Kolkata), 'Sanskrita-Sahitya-Parisat-Patrika' (Kolkata), 'Sanskritapratibha' (Delhi), 'Kathasarit' (Alahabad), 'Drik' (Alahabad), 'Sambhasansandesah' (Bangalore) are mentionable of them. I will mention here about the writings of 19th, 20th or 21st century which were published in magazines and volumes.

In 1893 'Sanskritachandrika' published many short stories with various contents. Most of them were written by Appasastry Rasiwarekar and Bhatta Mathuranath Sastri. There also we see the writings of Charuchandra Bandyopadhyay, Jaichandra Siddhantabhusan, Bidhusekhar Bhattacharya etc. The stories were written in new styles with old contents. Beside these we find some stories on the contents of love, historical elements, social thoughts, humor, intelligence, psychology and moral advice etc. There we see Sanskrit short stories were published as 'Laghukatha' in the magazines, books etc. from 1898 to 1920. 'Ratnastakam' of Ambikadutta Vyas (Kashi) was the oldest collection of Laghukatha. V Venkatram Sastri of Mysore published two collections of short stories in 1998. One is Kathasatakam, a collection of 100 stories and another is 'Kathakusumam'. In this year K V Koitmburan published 'Kathasamgrahah' and Rangacharya published 'Padukasasravatarah'. There we see the publications of some stories based on ancient epics, Puranas and other classical Sanskrit literature in the beginning of 20th century. P V Kan's 'Sanskritagadyavali' (Bombay, 1913), P Shibras Sastri's 'Charitratnavali' (Kumbhakonam 1922, 1924), T Yangar's 'Katharatnakarh' (1910) are mentionable from them. V A Kodambakam's 'Kathamanjari' and 'Natakakathasamgrah' were published from Madras in 1901. Pandita Khamarao's (1890 - 19953) 'Kathakaumudi' is a collection of 15 short stories. Her other two collections of stories are 'Gramajyotih' and 'Kathapanchakam'. 'Kathasaptatih' (a collection of 70 stories) of Mandikal

Ramsastri (Mysore) was published in 1904. B. Anantacharya creates his 'Kathasamgraha' following the contents of the dramas Mudraraksasam, Benisamharam, Mricchakatikam, Mahaviracharitam, Uttararamcharitam etc. He published three stories 'Harsacharitasarah', 'Chandrapidacharitam' and 'Udayanacharitam' in 1909. The novel 'Madanalatika' of Chintamanigol was published from Bombay in 1911.

In later, we see there are many Sanskrit stories about noble persons. 'Lila' of Bhavabhuti Vidyaratna was published from 'Sanskrita Sahitya Parisad Patrika' in 1923 - 24. We see here tragic ending which is rare in Sanskrit stories. Narayanbalakrishna Godwale published the 1st and 2nd part of 'Isavnitikatlah' from Pandurang Jibaji Prakasan in 1923. In 1924, we see reflection of Bankimchandra Chattopadhyay's writings in Taranikanta Chakraborty's 'Puspanjali'. Basanta Kumar Vidyaratna's 'Kulalaksmi' (1928 - 29) is a story of a widow. The story 'Yamapuriparyatanam' (1928 - 29) of Benudhar Tarkatirtha is a comedy story. Here we get comic elements with intelligence. Bhavabhuti Vidyaratna's another important creation is 'Vidyadharasya Duhkham' (1929 - 30). K C Chattopadhyay, s 'Akyayika' (1933 - 34), R Ranganacharya Siromani's 'I C S jamata' (1935- 36) and 'Nagarapalanasabha' are the mentionable creations of that time. A different type of creation is Sankarayan Sastri's 'Bhaminyah Madanatapah' (1935- 36). The content of this story is sexual life of woman. Narayan Sastri's 'Divyadristih' was published from Kashi in 1936. The novel 'Adarsadampati' of Srivridhhi Sastri was published in 1937. We find social erosion and lack of value in the five mentionable Sanskrit stories of P Baradraj Sharma's 1. Kasyayamaparadhah (1936 - 37) 2. Kimidam Akutam (1937 - 38) 3. Garte Patet Krodhinah (1937 - 38) 4. Kim swatantra aho anathah (1939 - 40) and 5. Kasyaham (1939 - 40). In 1942 A M Srinivasacharya published his 'Upakhyanamala' from Madras. 'Kathanikunja' of Bhattamathuranath Sastri, 'Kathamuktavali' of Ksamarao (1944), 'Kathasamvartika' of Dr. Bhagirath Prasad Tripathi enriched this literature. 'Upadhyaksamarjari' (1949) of Madankumar, 'Sukhasya Mulam' (1950), 'Yautukam' (Itaba, 1951) of Visweswar Dayal, 'Parityakta' (1953) of Ksamarao, 'Satru Mitre Va' (91955) etc. were published. 'Dasakumarah' of Dr. Rangeyarghav, a collection of stories which her published from Delhi in 1957. Keshab Sharma's 'Pratiksa' was published in 1958 and D T Tatacharya's 'Vadhuvinischai' was published in 1959. Devinath Mishra's 'Abhinavanitikatha' a collection of short stories was published from Agra in 1959. 'Strihridayam' (1960) of Dr. Narayan Sastrikankar, 'Champa' of Dwijendranath Mishra, 'Atmavedana' of Dr. Prabhakar Sastri, 'Yautuke Pranahutih' of Dr. Rameshchandra Sukla etc. are the mentionable Sanskrit stories. Another important creation of the poet is 'Tato Jayam Udirayet' (1961). Sanskritakathamanjari of Vedanandatirtha, a collection of short stories, 'Sakuntalacharitam' of Varadacharya, 'Dwa Suparna' a novel of Ramji Upadhyay etc. were published in 1962. 'Mamaiva janmantarapatakanam vipakrvisphurjathuraprasahyah' (1965) of Ashok Aklujekar is a humorous story. 'Abhinavakathanikunja' (1966) of Dr. Shibduttasarmachaturvedi, a collection of stories was published from Delhi. In this year 'Sanskritagadyamanjari' was published from Kanpur. 'Vudvudpristhe Masakah' (1969) of S Atreya, 'Mahakavi Kantakah' of Radhballabh Tripathi, 'Katharatnakarah' (Delhi, 1970), a collection of short stories of Vakkalwa, 'Sanskritakathakunjam' (Udaypur, 1972) of Ganesh Sarma, 'Ha hanta Vidhina Paribanchitosmi' (1973) of G Rama, 'Andhradesasya

Hasyakathah' (Hydrabad,1973) of Suryanarayan Sastri, 'Anantamarga (Delhi, 1974) of Dr. Krishnalal, 'Laghukathasamgrahah' (Jaipur, 1975) of Giriraj Sarma, 'Lalitikathakalpalata' of Harikrishna Sastri (Ahmedabad, 1976), 'Siddheswari Vaibhavam' (Raivareli, 1978) of Dwarikaprasad Sastri, 'Rajasthasyadhunikah Kathalekhakah' Udaypur Academi, 1980) of Puskardutta Sharma, 'Maryada' (1981) of Kalanath Sastri, 'Satyaharischandrodyaam' (a novel, published from Benaras in 1982) of Ramji Upadhyay, 'Pratipad'(puri, 1984), a novel of Kesabchandra Das, 'Aruna'(Mysur, 1985), another novel of KesabchandraDas, 'Iksugandha'(Alhabad, 1986) of Rajendra Mishra are the mentionable writings. Kalanath Sastri's 'Asprisyatayah Rahasyam' was published in 1988. Kesabchandra Das's 'Disa-Vidisa' (1988) is a collection of fifty stories. His another mentionable work in this field is 'Nimnaprithivi'. The novel 'Dabanalah' of Srinathhasurkar was published from Lankou in 1991. 'Vrihatsaptapadi' a collection of 7 stories of Durgadatta Sastri was published from kangra in 1991. 'Kaumudi Kathakalloloni' of Ramsaran Tripathi (Muradabad), 'Ekada'(puri) of Kesabchandra Das were published in 1991. There we see an important collection of stories 'Rangra' of Abhirajrajendra Mishra was published in 1992 from Alahabad. 'Pratapavijayam', a novel of Srikanta Acharya was published from Delhi in 1993. In 1994 we find some collections of short stories. 'Anaghratam Puspam (Raibereli)' of Dr. Prasasyamitra Sastri, 'Ratnastakah' of Ambikadatta Vyas, 'Kathasaptatih' of Ram Sastri are mentionable from them. Kesabchandra Das's 'Urmichuda', a collection of short stories were published from Delhi in 1995. There are 11 stories in the 'Ekadasi (New Delhi, 1995) of Ichchharam Dwivedi. His other collection of stories 'Ha Ha' was published from New Delhi in 1996. 'Swetadurva' the collection of short stories of Prabhunath Dwivedi was published from Varanasi in 1997. Omprakash Thakur published his 'Preranaparijatam' (collection of short stories) from Delhi in 1998. Radhaballabh Tripathi's 'Upakhyanamalika (collection of short stories) was published from Delhi in 1999. 'Dharanibandhah' is a novel of Ramsankar Avasthi. It was published from Kanpur in 2000. Prasasyamitra Sastri's 'Asadhasya Prathamadivase' is a collection of stories, was published from Alahabad in 2001. 'Kathanakaballi' and 'Akhyanaballari'of Debarshi Kalanath were published from Jaipur in 2002. The novel 'Adarsaramani' of Bhattamathuranath Sastri was published from Delhi in 2003. 'Katha Dwadasa' (Kolkata, 2004) is a mentionable collection of stories of Tarapada Bhattacharya. Achyutananda, Banamali Biswal and Narayan Das published the Kathasamgrah 'Astachalasya Chandrika' from Kolkata. 'Antardhwnih' a collection of 18 stories of Prabhunath Dwivedi was published in 2006. The Kathasamgrah 'Anabhipsitam' of Dr. Prasasyamitra Sastri was published from Alahabad in 2007. Abhirajrajendra Mishra published 'Punarbhava' (a collection of stories) from Baijayanta Publication of Alahabad in 2008. In 2009 Abhirajrajendra Mishra published 'Kantarakatha' from here. 'Viswabara', a collection of stories of Radhaballabh Tripathi was published from New Delhi in 2011. In this year 'Achyutanandakathasahityam of Achyutananda Das and 'Anubandha' of Janardan Hegde published from 'Sanskrita Bharati' in 2011. 'Narendrapuriyam Relasthanakam', a collection of 10 ghost stories of Narayan Das was published from 'Kathabharati' of Prayag in 2015.

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