

BRIEF SUMMARY OF MINOR RESEARCH WORK

(UGC XI PLAN)

**“Problems and Prospects of Sanskrit
Language at U.G level a Special Study
with Reference
to Bijapur District”**

PRINCIPAL INVESTIGATOR

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SIGNIFICANCE OF THE TITAL M R P

Bijapur has welcomed and patronized all religions. The People of all languages have received patronage from the region. It has been the asylum for Chandragupta Maurya, Rastrakutas and religious reformers like Basavanna. It has a glorious history i.e. nearly two thousand years old. Culturally Bijapur has its own peculiar characteristics. All languages (Sanskrit, Kannada, Marathi, Telugu Urdu Parsian and English etc.) were patronized alike. Bijapur district has been given major contribution to Sanskrit. So many Inscriptions, movements, Sculptures etc... are witnessed. With this background we can call our Bijapur as the greater similar to that of glorious Karntaka and splendid in general India

Up to now many national and international scholars have done an intensive research on the history of Bijapur covering political, culture, religious, administrative and other aspects of the kingdoms. In addition, the leading Foreign and Noted journals and Periodicals, a number of research articles have been appeared. However whatever research was done with regard to Bijapur, it is confined only to the historical aspect. So far as my knowledge is concerned even we do not find a single research article furnishing information on any subject of this topic.

In the history of Bijapur region Sanskrit literature is well developed. And so many Sanskrit Pathashalas, Agraharas and Mahas were the centres of educations; they are well mentioned by so many kings. In the olden age, all the people were wanted to study the Sanskrit language and literature. Also it was one of the official languages. But today it is not so. There is a major problem. In primary and high school level, the study of Sanskrit is great important But at UG level the student will not give so much importance to this. This problem is faced by so many teachers there fore I have choose this topic. And try to know the problems, and find out some remedies regarding this.

Bijapur and its surroundings had many Hindu and Jain temples. An English officer named W,F, Sinclair traced the remains of the temple. In 1878, he personally noticed the existence of old temples at Bijapur, Horti, Nimbali, Hipparagi, Sindagi, Alamel, Honatagi, and out said Fatah gate (Itanalli/ Managuli) of Bijapur Fort. (*Sinclar W,F, 'Hindu and jain Remains in Bijapur' 1878 , The Indian Antiquary Vol-III 1984; pp no125- 26*).

Shri Basaveswara, the great religious reformer who propagated Veershaivism in 12th century was born at Bagewadi in, Bijapur district. The great writer Nagachandra Who Wrote Mallinatha Puran on the life of the nineteenth Trithankar of Jains is said to have built the shrine of Mallinathajinalaya in Vijayapura (Bijapur). Vadi Kumuda Chandra. A Jain socialist may have composed the Bijapur stone inscription A-23 as it contains some verses known it be from his Works.(*Yazadani;p 447-48*) the existence of the relics in this part of the country shows that Hinduism and Jainism flourished well before the advent of the Muslims from the north.

The present research work is originally carried out by me. . Throughout my research work, I have strictly adhered to the historical method and observed the internal and external criticism. The use of imaginative faculty is also made wherever necessary to link up the instance and historical events. In this research work, I have tried my level best to observe strictly for objectivity.

Before the Muslim could establish their rule in Bijapur, it seems that Bijapur was a great centre of learning in south India. this is evident from the bilingual Sanskrit – Marathi inscription, which is inscribed just under the Persian epigraph in the karimuddin mosque. One of the lines reads that **the city of Bijapur was given the title of Banaras of the south**

OBJECTIVES OF THE M R P

Education centers of Bijapur region--Sanskrit language was enriched under the chalukyas. Though most of inscription of those days were in Sanskrit language, the script was in Kannada only. The most significant literary works of that period was the play '*Kaumudi Mahotsava*' by Vijaya Mahadevi (vijjika or vijaya) daughter-in-law of Pulakeshi II (610-642) It shows she was very great scholar, good command over Sanskrit language. In this period, so many inscriptions are in poetic way. But it is unable to get the name of the author namely in Mahakuta and pattadakallu more than 740 inscriptions are in Sanskrit.

So many Sanskrit scholars attract these lines, because it helps us to Indentify the age of Kalidasa & Bharavi. By this way, this inscription got so much importance in Sanskrit literature and a crown to Bijapur district.

Sanskrit literature in the Rashtrakuta period was in the Chanpufrom. The frist Champu-kavya in Sanskrit we have the Nala-Champu by Trivikrama Bhatta in the region of king Indra III. In this from we see the happy blend of Bana's brilliant prose with majestic measures found earlier only in the lyrics and plays. The second great Champu in Sanskrit is also from this origin, the Yasastilak to mit.

Salotagi in Indi Taluka of Bijapur district was an Important centre of education during the reign of Krishna III(936-967) (*political and culture History of Karnataka by Phalaksha,p104*) He was courageous and able King and gives more importance to Education

Vkramaditya-VI was a good artery and a poet. He was a patron of the Kashamirian poet Bilhana who wrote in his court the semi- historical poem *Vikramanka-devacharita*. It was in this king's court that the renowned *Mitakshara* was written by vidyaneshvara. As Dr.lane observes the *Mitakshara* accupies a unique place in the dharmashastra literarure. Its positions are analogous to that of the *Mahabhaashya of pantanjali* in grammar or to that of the kavyaparakasha of Mammata in poetics. It represents the essence of Dharamashaatra speculaton that preceded it for about two thousand years and it became the fountainhead from which flowed forth streams of exegesis and development," (History of dharmashastra Vol.I P. 287). Some princesses studied Grammar and Religious scriptures beside the art of war fare. Through the kingdom many centers like agraharas, ghatikas were established for education

In the Year 1075, there was a big pathashaala at Bijapur. It was run by Pandit Yegeswar. He was popular as, a good orator of 'Mimansa shastra'. He gave not only free education to his disciples, but also free accommodations, food & every thing. Therefore the king donated 1200 hectares of land for maintenance of Pathashaala. The chief subjects taught were the Vedas , the Upanishads, the puranas, poetry, drama, mathematics, astronomy, and medicine. In the 12th century, there was a big Vyakaranaa (grammar) school at Managuli, near Bijapur. The education of Grammar received a greater importance in this school Apart from this, we find so many pathashaalas in Bijapur region. Some popular centers are Alamel, Sindagi, Badami, Bagalakot etc. Knowing of all these things, the Khilaji governor of Bijapur province, Karimuddin probably found at this place the great activities of learning Sanskrit hence entitled "**Bijapur as a Banaras of south**". In Islamic period, Islamic education received royal patronage under the Adilshahi sultan of Bijapur. The schools were attaching to the Masjids. The schools were called 'Maktabs'. Religion, love poetry, syntax, (chandas) rhetoric elocution etc, were thought primarily. The colleges were called Madarasa where religion, law, Medicine.

Astronomy, Mathematics, Astrology, etc. were taught, Arabic, Urdu and Persian languages become popular. The Government used grant to Maktabs and Madarasas. Even the noble persons had given grant and donations to these institutions. In this way, the study of Sanskrit was not given importance. In 8th century, Shankaracharya took up the work of reforming the social and religious abuses and travelled all over India. In 12th & 13th century, Ramaanujachaarya, Basaveswar and Madwacharya with their path of devotion or Bhakti started a religious and social revolution

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CONTRIBUTION TO THE SOCIETY

It is quite natural that the pupils of average abilities and insufficient means should discontinue their education after they are matriculated. But it is useless to adduce aconuce conditions prevailing in India, unless adequate provision has been made or the further education of such pupils in technical or other useful subjects, just as it is done in the continuation school of India. everybody knows well enough how hard such students have to struggle through life. In the obscene of continuation schools, why should students not study, up to the matriculation Examination, as much Sanskrit as would enable them to understand and enjoy by themselves verses from the RAMAYANA and the MAHABHARATA the great epics in India, and prose works of the type of PANCHATANTRA and the HITOPADESH? Why should matriculates not receive, at least, this much benefit of the classical learning earlier then they do now? Is it a very high demand? If the matriculates cannot reach even this level, should it not be concluded that the fault lays aim the methods of teaching rather than with the language itself? The nonhindus may or may not study Sanskrit as compulsory as they do algebra and geometry. Our main aim of teaching Sanskrit in the school course should be to introduce an average matriculate, as early as possible, to the rich ideas and thoughts in the two great epics, so as to enable him to appreciate them and pass his desire hours in life in an exalted way.

SUGGESTIONS OF THE M.R.P

Improvements suggested here in the Sanskrit syllabus for high schools, so as to enable intelligent as well as average students to receive the maximum of the benefit to their study of Sanskrit.

In short, sweetness and distantness of letters proper separation of words, good voice composer and rhythm or assimilation of sounds are the six qualities of reading. The reading, which is accompanied by intonation where pauses are made with due attention to the sense, and where articulation of individual letters is distinct and pleasing to the ear, is graceful. Again depth of voice harmony, proper finishes of high and low sounds, and charming utterance of conjunct consonants are the characteristics of good reading. Government should provide some good Response to the Study of Sanskrit

Only ten days by spoken SHIBIR student may say some words them after some days. A student is able to speak Sanskrit like mother- tongue. It would be better if the teacher would in being select for re-translation a Sanskrit passages already studied student in the text. This would induce student to assimilate the language of the text. After sufficient parities in this retranslation, independent passages in the mother –tongue or English any be given for translation into Sanskrit. Here also oral discussion will play as important part as before. If proper environment is provided, habits of clear and correct speech can be cultivated. If the children of backward classes, who have rare opportunities for correct speech, are supplied with suitable environment, they develop the language sense to a high degree. The ten days or week linguistic ability found among a majority of average pupils is more due to their uncongenial home conditions while the better linguistic ability of the pupils of advanced classes owes its credit to their linguistically favorable surroundings.

CONSLUSION

The present work is a modest attempt to demonstrate this fact. The detailed table of contents and the conclusion of my comprehensive essay on 'Problems and prospects of Sanskrit language at UG level a special study with reference to Bijapur District' is calculated to give an adequate idea of the nature and scope of my work. I may therefore briefly state here that I have adopted through the work a comparative view of educational methodology and of the theories of both about language. Bringing out of many places their psychological, philosophical and educational implications. The specialty if any of present attempt may not lie merely for the reproduction of the ancient and modern principals, but lies perhaps on the exploration of untraded paths and harmonization of the modern thoughts for the purpose of planning and the reformed teaching of Sanskrit in schools and colleges on a sounder and permanent basis.