

# REPORT OF THE PROJECT

Sanskrit (Hons.) Semester-III, Session-2020-21

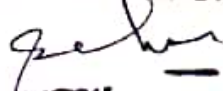
Title of the Project: Contribution of Women in Sanskrit Literature.

## Theme of the Project:

The classical Sanskrit and Prakrit literature has distinguished itself by the contribution of women with an extraordinarily high caliber and simultaneously by their occupying a very significant position in the society of the day. The literature also distinguishes itself by immortalizing brave women. Women also were well-versed in the arts and possessed scholarship. They acquired undying fame for their excellence in other fields of knowledge. The contribution of women to Sanskrit literature has been hailed by many as equivalent to the caliber of the masters in the field of Sanskrit literature, viz., Kalidasa and Banabhatta.

From the records available, on a close examination, it is evident that the quality of their work is in no way inferior to that of their contemporaries. Among the authors of the hymns of the Rigveda, we have some women. Of the 2,000 scholars in all who are said to have popularized Rigveda, 24 are known to have been women of whom the names worth-mentioning are those of Lopamudra and Apala. The Atreya house produced the poetesses, Visvavara and Apala. In the Kakshivat house, there was a line of poetesses and of those Ghosa was the greatest. She was the daughter of Kakshiyat. She wrote in Jagati metre and her verses are easy to understand and well-balanced. Jahu, Sasvati, Mandhatri, Madhvi, Sasiprabha, Anulaxmi, Reva, Pahai and Roha are also poetic seers of the hymns. Asvalayana mentions Gargi, Vachaknavi and Badava Pratitheyi along with the ancient venerable Rishis. Lopamudra it referred to in the Anukramani. This bears adequate testimony to the contribution of women to Sanskrit literature.

However in spite of such significant work done by women the reason as to why not much is known about it appears to be because of inadequate facilities to safeguard the invaluable literature. Unfortunately, the world from which their verses are quoted

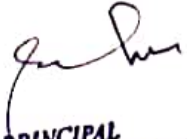
  
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are not known, and we have no other means of determining the nature and value of their literary achievement. But to Judge from the extremely meager specimens of stray verses, one cannot say that their contribution to Sanskrit poetry is either original or impressive both in quantity and quality. There is also not much variety. The verses are mostly dainty trifles concerned with light erotic topics in the conventional embroidery of romantic fancy. Almost all the women poets are occupied with the theme of love; and even where the verse is descriptive; there is not often an erotic implication. Sometimes there is a tender and touching note; here and there one may also find a glimpse into the heart of the women; but in general there is not much that is truly feminine in these verses, which might have been as well written by men. It may be that love made up the entire life of the woman; but perhaps these verses which give the impression that woman is more fully ardent and less controlled than man, would lead to a dubious generalization and give the entire question a wrong perspective. The woman poet looks suspiciously like a replica of the passionate heroine of the normal Sanskrit poetry and drama. One may even go further and doubt if some of the verses are really written by women or one passed off under fictitious feminine names with a mildly perverse motive.

We are acquainted with the poetess in Sanskrit literature in a few stanzas of Rajasekhara's *D Kavyamimamsa*. He praises Silabhatarika, Vijjika, Subhodra, Prabhudevi, Vikatanitamba in his work. Silabbattarika's expression followed her imagery. Vikatanitamba's verse was elegant in simplicity. The style of Subhodra appealed to the poetic mind and stuck to it forever. Vijjika was Saraswati incarnate. She has been identified with the queen of Chandraditya, son of Pulakesin-II.

Dhanadeva's verse is also quoted in "Sarangadhara-Paddhati" (*Sheela Vijja Maruia Mori ... kavyam kartu santi vigna-ristrayopi*). Of the above mentioned poetesses Morika and Marula are also well-versed in the literature and also they were mentioned in *Subhashitavali* written by Vallabhadeva. He mentioned about Indulekha, another famous poetess in literature. But he has not given any other details about her; but praised her poetic talent. Phalgunastani is another gift to the Sanskrit literature who was praised by Bhartruhari in his "Nectisataka." "Rajasekhara Charita" mentions poetesses Kamalila, Sunanda, Kanakavali, Madhurangi, Lalitangi and Vimalangi (of Malava). Ballala's "Bhoja Charita" mentions some poetesses too, but it is doubtful if these were not fictitious names.

  
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The anthologies also quote verses of Jaghanacapala. Avilambitasaraswati, Kuntidevi, Candalavidya, Nagamma, Padmavati, Madalasa Rajaka Saraswati, Laxmi, Virasaraswati, Saraswati and Sita.

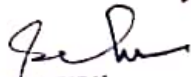
Priyamvada, wife of Raghnatha, wrote the poem "Syamarahasya" and her earliest verse was in praise of Krishna." She flourished in 1600 A. D. Vijayanti married Krishnanatha son of Durgadasa. She lived in the middle of the 17th century A. D. She learnt Sanskrit under her father and was proficient in Mimamsa. She wrote fine poetry but it is all merged in "Anandalatika Champu" composed by her husband Krishnanatha.

### Outcome of the Project:

The Sanskrit language has been the traditional means of communication in Hinduism, Jainism, Buddhism, and Sikhism. Sanskrit literature holds the privilege of being used in ancient poetry, drama, and sciences, as well as religious and philosophical texts. Among the best-known masterworks of Sanskrit literature are the poems and plays of Kalidasa, the great epics Ramayana and Mahabharata, including the Bhagavad-gita which constitutes a section of the latter, and the Upanishads. A repository of knowledge. The ancient Sanskrit language holds much knowledge about society and the universe. The Sanskrit language has a range of words to express a single object. Health benefits of learning Sanskrit. Incredibly easy to learn. And Mother of all languages.

Culture is a complex whole which includes knowledge belief, art morals, law custom and any other capabilities and habits acquired by man as a member of society. Human beings have a culture where as animals have no culture. Human beings know the techniques of communication which is the secret of their social heritage. The educational institution is the chief agency of a society for communication of culture "culture is the configuration (means pattern) of learned behavior and the results of behavior whose component elements are shared and transmitted by the members of a particular society.

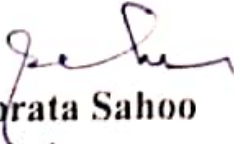
Education is basically a process of cultural transmission. The goal of activities of every society is the presentation of culture. For example the continuity and life of Indian culture is the hands of its youth. Education is an instrument of social stability.

  
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"Philosophies of education in cultural perspective" "Education as power" The philosophy has come to be known as 'Reconstructionism'. Education in values follows a process – awareness appreciation willingness conviction and action. This is also a process of exploration, thinking and reflection and not imposition. Value education promotes unconditional striving for goodness. Value education is considered with all domains of personality i.e. cognitive affective and co-native. Value education is subsumed under the objectives of education. The sources of values are the curriculum and text books values inherent in them have to be integrated. For example:

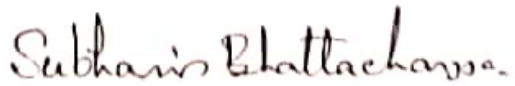
अम्भोजिनीवन विहार विलासमेव  
हंसस्य हन्ति नितरां कुपुतो विधाता।  
न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां  
वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥

  
Dr. Satyabrata Sahoo

Principal

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