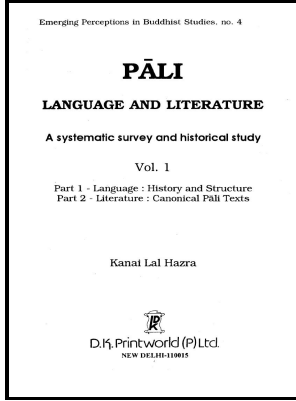


Apabhramśa verses of the Vikramorvaśīya from the linguistic standpoint

World Press - The Differing Views of Sankaracharya and Ramanuja on Brahman



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Brahmanism Controlled Masses Through Language

Chapter-25, Part-2: Vikramorvaśīyam in 'Mahakavi Kalidasvirachitam Malavikāgnimitram, Vikramorvaśīyam', Vol. The class did have leisure enough to write their tenuous ideas in a tortuous manner above the reach of the common herd and to unravel them from such writings. When the sastras declare all areas except in immediate vicinity are alien lands, how can one expect the rajās and subjects consider other fellow Indians as their own in this vast land.

The Differing Views of Sankaracharya and Ramanuja on Brahman

The vernaculars from Gandhara to Magadha at the time of the rise of Buddhism, not so divergent probably as not to be more or less mutually intelligible. Neither is it probable that each one could have spoken in the dialect of the peasantry of his own place of origin.

Brahmanism Controlled Masses Through Language

Original inscriptions were not Sanskrit. It is even considered as an evil realm of wrong action. All the apparently difficult and so-called contradictory statements in the Upanishads are harmonised in a very logical manner by the statements made in the sutras of the first chapter.

Brahmanism Controlled Masses Through Language

Adjectives behave generally in the same way as nouns but have a syntactic restriction. The names of other orders, of which we know little more than the names, have been preserved in the Anguttara. Surely Sanskrit and Prakrit cultures were known to some extent in Tamiḷanad but rather through Prakrit than through Sanskrit.

The Differing Views of Sankaracharya and Ramanuja on Brahman

Unlike Middle Indo-Aryan, the New Indo-Aryan languages differ in the degree to which gender distinctions are made.

Apabhramsha language

Several invocations of lord Shiva are done in the starting of various kanda.

Vikramōrvaśīyam

And the general impression conveyed by the texts is that the Wanderers and other non-priestly teachers were quite as much, if not more esteemed than the brahmins by the whole people — kings, nobles, officials, merchants, artisans, and Peasantry.

The Differing Views of Sankaracharya and Ramanuja on Brahman

And a considerable time must have elapsed before the names could thus have become specialised. It is not improbable that he belonged to that Order. There are different types of descriptions in the Upanishads in regard to the nature of Ultimate Being.

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