

ISSN 2229-3337

Journal  
of  
**Sukṛtīndra Oriental Research Institute**  
Half-yearly Indological Research Journal

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April 2020

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Vol. 21

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No. 2

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Editor

Dr. V. Nithyanantha Bhat



यज्ञं दधे सरस्वती

**SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE**

(Research Centre recognised by the University of Kerala  
and Mahatma Gandhi University.)

Kuthapady, Thammanam, Kochi-682 032, Kerala, India.

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# Journal of Sukṛtīndra Oriental Research Institute

*Editor : Dr. V. Nithyanantha Bhat*

*Journal of Sukṛtīndra Oriental Research Institute is published twice a year (October and April). It aims to promote studies in Oriental learning, in particular Indological subjects. The journal is published in English and Sanskrit.*

## **Subscription Rates**

	India	Else where
Annual (2 issues) Individuals	Rs. 300	US \$ 30
Annual (2 issues) Institutions	Rs. 500	US \$ 50
Long-Term (10 years) Individuals	Rs. 3000	US \$ 300
"                    "            Institutions	Rs. 5000	US \$ 500
Single copy (Individuals)	Rs. 150	US \$ 15
"                    (Institutions)	Rs. 250	US \$ 25

US \$ 15 a year should be added towards air-mail surcharge.

Subscription amount may be sent by D.D. or M.O.

ISSN 2229-3337

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Editor,

Journal of Sukṛtīndra Oriental Research Institute,

Kuthapady, Thammanam, Cochin - 682 032, Kerala, India.

Phone : 0484-2349563 • E-mail : sukrtindra@gmail.com

Website : www.sukrtindraoriental.org

*After every happiness comes misery; they may be far apart or near. The more advanced the soul, the more quickly does one follow the other. What we want is neither happiness nor misery. Both make us forget our true nature; both are chains—one iron, one gold; behind both is the Ātman, who knows neither happiness nor misery. These are states, and states must ever change; but the nature of the Ātman is bliss, peace, unchanging. We have not to get it, we have it; only wash away the dross and see it.*

*— Swami Vivekananda*

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Statement about ownership and other particulars about the newspaper - **Journal of Sukṛtindra Oriental Research Institute** - to be published in the April issue of the journal every year.

FORM IV

Place of Publication : Sukṛtindra Oriental Research Institute,  
Kuthapady, Thammanam,  
Kochi - 682 032.

Periodicity of its publication : Half Yearly

Printer's Name : Dr. V. Nithyanantha Bhat

Nationality : Indian

Address : Sree Niketan,  
Jew Street, Ernakulam,  
Kochi - 682 035.

Publisher's Name : Dr. V. Nithyanantha Bhat

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Kochi - 682 035.

Editor's Name : Dr. V. Nithyanantha Bhat

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Jew Street, Ernakulam,  
Kochi - 682 035.

Owner's Name : Dr. V. Nithyanantha Bhat

Nationality : Indian

Address : Hon. Director,  
Sukṛtindra Oriental Research Institute,  
Kuthapady, Thammanam, Kochi - 682 032.  
  
Sree Niketan,  
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15th April 2020

**Dr. V. Nithyanantha Bhat**  
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# A Contextual Apprehension of the 'a' priori' in Viśiṣṭādvaita

*Dr. N. Usha Devi*

The problem of apprehension of the '*a priori*' is discussed by many in terms of its nature, validity and limits. But a sincere assertive utterance on the nature of the '*a priori*' is a subjective expression that requires the overhauling of the explicit limitation caused by something on the '*a priori*', if any, and its possible apprehension an inexpressible veritate. The notional and relational considerations of this here assume crucial significance within the context of the so-called conceptual 'knowledge' (jñāna) realm which in majority of the philosophical systems in India admittedly had sourced in the Canonical texts of Vedas, Upaniṣads and Brahmasūtras. This 'knowledge' has a distinctive differentiation from the individuating knowledge that is characteristically regarded as 'human'. The subjective knowledge is 'Consciousness', to be precise, that has a supposed unity of existence- the 'oneness' and to the common experiential realm imperceptible and indefinable through words. Whatsoever difference or distinguishing feature that has been acknowledged as traceable to the Canonical texts which most of the philosophers of India

believe to be the direct revelations of the Supreme Being are the methodological variations in the intuitive interpretations only. Accordingly, for its appropriateness, such varied interpretations suggesting any specification in characterization of the '*a priori*' concept or finding non-distinction conceptualizing the so-called Absolute depends on the human knowledge of the facts regarding the '*a priori*', the *de re* of thoughts. In contrast, the De Facto ever comes as a primary necessity for the 'human knowledge' and for an understanding of the non-distinctive plane that has the 'true knowledge' content that never demands such a specification. This is the root of the following discussion on the Viśiṣṭādvaita propounded by Sri Rāmānujacārya. Vedāntadeśika stands as a clear exponent of the system put forth by Ramanuja and he was a great unchallengeable philosopher of those days. Even the system by Śrī Śāṅkara needed a much laborious effort to counter the arguments of Desika.

However, it is no doubt acknowledgeable that the Vedānta texts like the Upaniṣads and the Brahmasūtras are not easy to digest without a clear interpretation. In this process of interpretation, one will come to understand that the same texts can lead to multidimensional arguments or commentaries, for, the deliberations are in the form of succinctness of sutras and also there is no prior philosophical tradition to rely upon. Accordingly, the different philosophers independently interpreted them based on their contextual premises taking validity and limitations of factual experience. Even though a manifold interpretation on the Vedānta texts is involuntary to mankind,

it is to be noted that in its entirety, the Vedāntic thought is not woven out of the mind of a commentator but has its source the disclosure from the Highest Being- the conscious presentation of the truth and arguably unchallengeable. Hence the most significant concern for an interpreter is to see that the fundamental thoughts are to be aesthetically understood properly with their real implications subject to the act of knowing. Another important point here to deliberate is that the Vedānta texts themselves presuppose the knowledge of the Absolute in an indirect way adducing three different ways like, those texts with non-dual approach (Abheda sruti), those with dualistic approach (bheda sruti) and those other than both dual and non-dual approach (Bhedābheda Sruti). However, it can be said that whatever may be the methodology of interpretation the Vedānta texts clearly point out to aim at the final realization of the absolute. Here we can quote the words of Śrī Hanumān when he was asked by Śrī Rāma about the relation between both. Hanumān answers in the following way:

'Dehabudhyā daśoham, jīvabudhyā tvamamsah, ātmabudhyā tvamevāham, iti me niscitava matih, Balarama Murthy Vempaty: Hanumān Vibhūti)

From the standpoint of physical body I am your servant, from the standpoint of jīva I am part of you and from the standpoint of Ātman I am one and the same as you'. From the viewpoint of Vedānta philosophy the first view is that of Dvaita, second Viśiṣṭādvaita, and the third Non-dual Advaita. Again, the three stand points suggest Bhakti, Śraddhā and Jñāna respectively leading to Salvation which the three

streams of philosophy highlight. An inquiry into the view of Viśiṣṭādvaitavāda in the context of Advaitavada is the theme of the deliberation here.

### **Vedānta, Advaita and Viśiṣṭādvaita – A Contemplative Philosophical Exegesis**

The most poignant and questionable conjecture in the Vedāntic philosophic context debated on several paradigm of thoughts vindicating the stand of the great philosophers Śrī Rāmānuja and Śrī Śāṅkara, shows an analytical divide between the two on the nature of Reality and reality of the world. That whether the Highest Being is determinate or indeterminate and if the latter is the case, why Reason has not determined itself, this being and if the case is the former one why and how the tacit Being is determinable through reasoning in its real form count for modes of presentation associated with contextual and intuitional considerations. Here, it is also significant to look into the counter arguments for genuine assertions on propositional contents required to know the position of the Reality that sustains the world-appearance and the unity of the world and the Reality itself. Here comes the two cardinal philosophical apprehensions in Advaita- the Absolute as non-dual and in the Viśiṣṭādvaita- the Absolute marked difference in unity involving a theistic tendency. A significant departure relates with the notion of the world - Advaita believing in the theory of the world as an appearance of the Reality traceable to the cause- the avidya or Māyā and the Viśiṣṭādvaita conceiving the world as a process-notion of the Self consistent with the dynamic notion

of the Being. Ultimately it is the notion of the Identity: Identity –in- difference paradox where the former denotes the unity of Existence. For the Viśiṣṭādvaita, identity- in- difference is due to the specificity of attributes to the so-called Absolute Self and the Self in its process (as a result of will and action) as the multifarious world- metaphorically it is represented by the fruit of pomegranate wherein the Reality is the entire fruit with the jivas forming the seeds and the Universe is the rind. In the case of Advaita, the Reality or the Absolute due to its association with the inexplicable source avidyā proceeds to manifest into the multitudes of the world. Śaṅkara, in his elaboration in the Vedāntasūtra III.ii, puts forth reasons for accepting the attributelessness of the Absolute while Ramanuja takes it for interpretation of the Highest as free from sorrows (puruṣārtha) and possessed of auspicious qualities. As for Śaṅkara, the Nirguṇa Brahman becomes Īśvara by its association with Māyā and as such, the Saguṇa Brahman endowed with attributes and the world have Reality as accepted by Rāmānuja. The problem addressed here is : for Śaṅkara, the Māyā is liable to destruction though it is beginningless whereas for Rāmānuja, this Māyā is indestructible since it is anādi. The question here is: how an anādi become destructible?

### **Predilections on the theoretical inexactness**

The preoccupation of the Advaita Vedānta with the destructibility of Māyā can be explained in the following way: For Advaita and Viśiṣṭādvaita, Brahman is Ātman. He is considered as the Upādānakāraṇa and the Nimittakāraṇa,

Māyā is considered as the instrumental cause (upādānakāraṇa) only in its secondary sense. Transformation in Brahman, according to Viśiṣṭādvaita comes in the form of Pariṇāma as determined by Brahman Itself through its own will. But for Śāṅkara, the manifestation is a result of associated adjunct (avidyā). Here it becomes clear that in the manifestation of the unmanifest Brahman, only Māyā is the causative adjunct that makes the Reality appear as such and such and this Reality- manifest is cognizable through the highest knowledge. But for Rāmānuja, to be accurate Brahman is subject to Pariṇāma. If Brahman is subject to pariṇāma, will there be any Reality left as such? If this is the case, then whether avidyā exists is merely indicated to the state of experience. If any view is against the possibility of existence of avidyā and thus could claim that there is no need to consider Brahman without specific attributes. In that case the unity in Brahman should be made in terms of identity- in- difference.

The distinction between the Advaita and Viśiṣṭādvaita can be set up in a more simplified way. Advaita does not accept any specific attribute in Brahman for any identifiable constituent will objectify the One which is the pure subject and non-dual. But for Rāmānuja, a distinction in Brahman is essential as an inherent constituent. Does this not elude to be the notion of a subjective belief proposition- a singular proposition that has its essential constituents the will and action? Śāṅkara here posits the empirical level of Reality which is an appearance of the Reality emerged from the inexplicable Māyā. This terminological point is distinctly

traceable to the discarding of what is referred to as 'manifestation' in Advaita. Quoting Chāndogyopaniṣad, Śāṅkara asserts: 'Those who imagine that that which is free from all determination is as good as non-being are the false-minded. Therefore the ultimate Reality being Brahman is that which gives meaning to life, for, being cannot be explained as arising from non-being. Consciousness alone is the essence of Brahman but it is not at all predictable. Since any subject-attribute category falsifies rather than exposes the relation between Brahman and Consciousness, Consciousness is inseparable from Brahman. In Brahman there is no distinction of knower and known'. For Śāṅkara, knowledge has the function to reveal the real nature of things. Logically stating, he holds: 'to deny this is to deny the relation of logic to Truth' and therefore the knowledge of the real nature of a thing does not depend on human notions but the thing itself. For Rāmānuja, if the above-mentioned argument is acceptable, then why not the coherence of will and action in Brahman be unacceptable? This is a crucial question and from the viewpoint of Śāṅkara this cannot be deniable but only for that which is the 'appearance' of Reality. So it can be said that the 'de re' (the thoughts that denote Brahman as attributeless) thoughts have a distinctive preference over 'de facto' or the one attributed. As far as the world or the contextual Reality is concerned, there is no much difference in the 'de re' and the 'de facto', for, this attributed Reality is existent as far as the world appearance is real. Further, as Ramanuja holds, an assertive utterance on a real subject can be possible only if it has name and form expressing the requirement for a



specified attribute to manifest itself into the case of plurality. One can indeed gather from the posited notion that the being really exists as action and will of God expresses itself as the plurality and that makes the Reality perfectly intelligible. This seems to be due to the conceptualization of the cause as a contextual connection to the presumed reality of the world. But for Śaṅkara, the contextual is a requirement only until the sublation of the world and deeper understanding necessitates a non-conceptual, non-contextual, 'de re' being which is Brahman as Consciousness. In this context, Sankara puts forth these arguments: the distinction between viśeṣavijñāna and nirviśeṣavijñāna, i.e. knowledge of the Reality as limited by name and form and Reality as unlimited by any adjunct deserves attention, for, all limiting adjuncts are nothing other than Brahman, the Reality and as such, a thing cannot be limited by its own self. Apart from the above argument Śaṅkara views Being as homogeneous Consciousness with the nature of bliss. The particulars are the determinations of the Being and as such cannot be the Absolute. Contrary to this, Rāmānuja views that the variety of attributes makes the Reality to express completely itself in its richness. Further, Rāmānuja argues that knowledge whether human or divine has relational expression and hence it is involved in a *dynamic process* wherein more and more relations come into existence. Śaṅkara accepts only a non-relational knowledge in the Absolute. The most vital point that emerges from the above discussion is that Brahman is nirviseṣa for Śaṅkara whereas It is Cidacidviśiṣṭa for Rāmānuja. This is centred on the concept of explaining the scriptural statement : 'Sarvam khalvidam

Brahma'. There is identity of Brahman and the world based on the *sāmānādhikaraṇya* between sarvam and Brahman. As such, for Śaṅkara, since Brahman is Śuddhacaitanya, there is no distinction of particular jiva and prakṛti. But Rāmānuja holds that since Brahman is cidacidviśiṣṭa, aprthaksiddhaviśeṣas or inseparable qualities are attributed to It. It can be said that Śaṅkara applies this method to explain the superimposition of the world on Brahman. Rāmānuja is against this view and argues that Brahman is the material cause (*upādānakāraṇa*) in its *secondary sense* whereas Śaṅkara conceives It as both the *vivartopādānakāraṇa* and the *nimittakāraṇa* (efficient cause).

### **The Concept of 'Ekavijñānena Sarvavijñānam'**

The view that '*Ekavijñānena Sarvavijñānam*' reduces all types of knowledge into one universal knowledge. It is samyagjñāna and also Tattvajñāna in Advaitic terminology implying knowledge that reveals the Reality itself. As posited by Advaita, it is the real knowledge and all other versions of knowledge are but false. The knowledge of the Reality generates the knowledge of everything. It is Brahman itself. Through the scriptural epithet 'Knowing Brahman one becomes Brahman itself', the highest knowledge is manifested in the seer and he is in truth the Reality itself. Such a knowledge is irreducibly the '*de re*'. Śaṅkara asserts that since the nature of a thing is eternal, it can never be other than what it is. Hence this knowledge has the marks of universality and necessity. All types of knowledge, *a'priori* or *a'posteriori*, perceptual or intuitive, are all but types of this knowledge.

Though this is the case, Śaṅkara draws a distinction between universal and particular knowledge. One particular point emerges from this: universal knowledge is conducive to the attainment of the Highest while the logical form of it differs—the one particular has not the same value as the other. That would mean that it is truly known only in relation to the pure Being. Particular knowledge possesses the associational adjuncts. Such knowledge has self-subsisting independence and enjoys the status of existence in its own right as for its own self. Hence it can be said that particular knowledge is incomplete knowledge. Śaṅkara quoting the scriptural texts 'Being alone was this in the beginning, the one only without a second' (Ch.Up. VI.ii.1) and 'Brahman is the Real, the Knowledge and the Infinite' (Tai.Up.II.1) clarifies that Brahman is contrary to all differentiating adjuncts and determinations.

What does the Upaniṣad mean when it declares that Brahman is without parts, actionless, attributeless Consciousness, by the knowledge of It everything is known? Here Ramanuja strongly contends Śaṅkara's view. He says: the knowledge of one cannot lead to the knowledge of all. For Rāmānuja Brahman and Consciousness are not one. Brahman has infinite consciousness unlike that of Jīvas.

### **The ineffectual problem in Identity and Identity-in-Difference**

The notion of Self has been approached differently by the Advaitin and the Viśiṣṭādvaitin. While both agree on the

ultimate existence as one without a second, Śāṅkara advocates a Self having inner potentialities that become manifest as the world, Rāmānuja ascribes specific characters to the ultimate Being. From the Upaniṣadic point of view, 'Ātman, the individual Self is Brahman' and one who realizes this becomes Brahman Itself. For such an individual who experiences the Ātman as non-different from Brahman, there is no duality whatever, for, everything is experienced as Brahman Itself. Here Brahman can be known only through the pramāṇas and accordingly meditation and not mere knowledge is the means to release or identity with Brahman. The evidence for this can be found in the statement 'not this, not this' denying any specific character to Brahman. Here unity and plurality are real. Scriptures which teach Brahman with form ultimately teach the formless through the dispensation of all kinds of differences (prapañcapavilayamukhena- SB.II.iii.7 GBh.II.18). For Gauḍapāda, this Brahman is 'ajamanidramasvapnam' (G.K.III.3,6 and IV.81) which is nothing but the Absolute or Reality or the unity of existence- the identity of Ātman with Brahman. Śāṅkara views that Ātman as an entity is self-revealed and is experienceable only through the Upaniṣads (SB on II.iii.7, GBh.II.18). The inner Self is known as being the Ātman within. The identity with body arising out of ignorance becomes destroyed in the realization of the identity of the Self with Brahman. Further, all injunctions and all means of knowledge can function only till the individual self reaches the state of knowledge that 'I am Brahman.' Again, this notion of the individual Self as a cognizer falling in the realm of ignorance disappears when this unity is experienced.

Rāmānuja criticizing the above view counters the absolutist conception of the Advaitins. For him, pure Being or pure intelligence as absolute is not at all conceptual, for, it is beyond the scope of knowledge and hence meaningless. His argument is that unity and difference cannot be affirmed of one and the same Reality. As Reality is dynamic and attributive, the Self is projected by itself through his distinctive mode of will and action and makes the self-integration possible. Here the vital question whether as a result of the activity of self-projection Brahman is transformed either partly or wholly? While Śāṅkara considers the self-projection as a pro-active appearance of Brahman in Māyā, Rāmānuja never accepts a pure Being. For him, Brahman is not 'consciousness' as posited by Śāṅkara, but is a conscious subject. Consciousness is only an attribute of the subject which is Brahman. Because of the power of activity which is thought, Being and activity are different but Being can be inferred from activity, for, thought is characteristic of Being and not an impersonal one. He says: 'Thinking cannot possibly belong to the non-sentient pradhāna. The term 'Being' can therefore, denote only the all-knowing highest person who is capable of thought' (RJ. Śrībhāṣya Trans. P.201). For Rāmānuja, Brahman is not an entity that comes to existence at first as a result of self-expression and involves self-analysis and self-difference within the infinite life. It proactively and dynamically self-differentiates and makes its own Being or its own purposes and goals. He says: 'In Brahman who is different from the things seen in this world powers not observed in them exist by thousands' (Ibid.p.492). The identity of the

individual self with Brahman is accounted for as : 'In the individual self, infinite being, being-for-self, is realized which the I-Consciousness is in unity and fellowship with the infinite Being' (Quoted by Mahendranath Sircar, *Contemporary Studies in Vedāntism*. p.113). Nonetheless the account of the Self by Rāmānuja does not imply that the realization can be of one form only but capable of taking many forms that depend on the changing features. The Self becomes expressed in relation to the changing multiplicity- intellectual, devotional or loving: in all cases the substratum is the activity of being for Self. Rāmānuja calls this activity 'being-for-expression' or the Śakti of Brahman. In this context it can be asserted that Ramanuja is far different from Śaṅkara in that *unity between the individual self and the Being is one of closeness, not oneness*. The closeness is expressed in the form of equivalence to the attributive activity of being-for-self. Rāmānuja strives to assert that the existence means relatedness and Reality means activity that continues to provide more and more relatedness.

For Rāmānuja, Brahman is called 'true of the true', for, Brahman being the unconditioned, stands above the conditioned reality of the individual self. He does not deny the absoluteness of Brahman for the fact that it is unconditional. The individual selves are the creations of this Brahman, who in its totality has all the auspicious qualities. He is not 'nothing' as all creations come out of Him, from His own true nature. This is further illustrated through the activity of meditation on the Self wherein the individual experiences bliss, he is conscious of Brahman and nothing else. Countering the

argument of Śāṅkara, Rāmānuja argues that it must be in the realm of conjecture for all that comes in the purview of discourse must have attributes and hence is not pure. In that case an entity that is pure consciousness must have attributes. This is not so according to Śāṅkara because he considers these specific characters as potentialities only. For Rāmānuja, Brahman is a person all-knowing and the principle of permanence. The finite selves have a reality of their own as they are the embodied selves of Brahman. What Rāmānuja claims is that reality is more than the sum of its parts and is prior to them; and as such is inseparable from its parts yet have distinctness and the parts are also real.

This being the case, the legitimacy of Advaita can be analysed with regard to the concept of Reality. The Upaniṣads reveal Brahman with two forms- one from the standpoint of vidya and another from that of avidyā. From the empirical standpoint Advaita admits distinctions in the Reality. Individuals are distinct from one another leading to the plurality of things. From the absolute standpoint, there is one Brahman/ Ātman that is non-dual. This Real is elaborated by Śāṅkara as that which lasts, that has no contradictions, eternal and unsublatable. The things in the world are real only till they are sublated. They are admitted as other than real and unreal (sadasadvilakṣaṇa), illusory (mithya) and indescribable (anirvacanīya). Since they are cognized, they cannot be taken as unreal and as they are sublated they cannot be counted as real. Therefore, in the enquiry towards Reality, Brahman alone can be found as satisfying all definitional needs. This being

the case, expressions such as, 'absolutely real' and 'absolute point of view' hold mere contextual value. Brahman is no longer called Brahman as 'Veda is no longer Veda' for those who had realized the Truth. It is very clear that Advaita rejects all types of differences- internal, among members of the same class or among different species (svagata, sajātīya or vijātīya). For Rāmānuja, only Brahman is the independent Reality. The reality of the world is dependent on Brahman. It is like the pomegranate fruit. Advaita views the world as an appearance of Brahman whereas for Viśiṣṭādvaita, it is a dependent real on Brahman. Rāmānuja maintains a distinction between the svarūpa (nature) and the svabhava (essence) of Brahman. Advaita here puts forth a clear answer to the status of the world as evidenced from Upaniṣads such as 'Sarvam khalvidam Brahma'. Sarvam here denotes the plurality of the world. The many becomes one when everything dissolves into one form, the formless existence of the level of pāramārthika.

### **The Context of Conjectural Irreducibility**

It is essential here to discuss the relation of Brahman to the world. The Advaitic notion of avidyā/ Māyā as a causative factor brings in manifestation of Brahman which is otherwise changeless and immutable into the plurality of the world. It becomes necessary to find whether the theory of Rāmānuja as understood from the above discussion aptly explains the creation of the world if there is no avidyā/ Māyā and the manifestation is a continuity of process. There is no agreement between the views of Śaṅkara and Rāmānuja. For Advaita, avidyā/ Māyā is the core concept whereas it is insignificant



for Rāmānuja. Hence Rāmānuja attacks the Advaitic concept of avidya by all means in the form of seven untenables. Āśrayānupapatti (Untenability of Locus of avidyā), Tirodhānānupapatti, (untenability of obscuration), Svarūpānupapatti (untenability of the nature of avidyā), Anirvacanīyānupapatti (untenability of inexplicability of avidyā), pramāṇānupapatti, (Untenability of pramāṇas), avidyā nivṛtīyānupapatti (untenability of removal of avidyā), jñāna nivṛtī. The deliberations on these are carried out here in a brief manner only.

Now, to consider the inexactness with which the conceptual notion of Avidyā is pertinently held up in the two streams of thought it can be said that there is nothing else to show that this thought is really required or not. The argument that the manifestation of the world is through an appearance caused by avidyā is as claimed by the Advaita well supported by the Upaniṣads whereas for Rāmānuja it is the difference in interpretation or understanding that makes such an irreducible and inexplicable conceptualization possible. The later finding maya and avidyā in synonymity with prakṛti conceives the manifestation as a progressive process and only as a change brought by the qualities in Brahman. These two approaches raise two important questions- (1) Does manifestation mean appearance and disappearance of the plausible qualities in Brahman? (2) Does it involve the disappearance of the existing subject in part of its qualities and origination of an altogether new or different subject without losing the relation of inseparability of the object with

the subject? These two views provide the basis for the justifications on 'identity' of the subject with object amidst all changes from the Advaitic view. For a thing cannot change without losing its identity and hence it is appearance or falsity of cognition. Here the notion of identity becomes intelligible. On the other hand, for Viśiṣṭādvaita, the manifestation is due to sheer sporty will in Brahman, where the sentient and insentient beings form his body in subtle condition. Here Brahman remains the same. He himself exists in different forms. Cause and effect are in identity in the beginning. The problem is that the Reality is accepted as permanent and immutable by the two philosophers. Then if the real were the manifest, it should be either 'what-it-is' or 'what-it-is not'. If the former case applies then there cannot be any real change. Again, it cannot manifest itself into 'what-it-is not'. Hence this manifestation is unintelligible in the ultimate analysis. Viśiṣṭādvaita approaches the manifestation as a process. As suggested by Bergson, the manifestation is not the appearance and disappearance of qualities in or from an immutable entity. The manifestation is such that underneath this there is nothing which changes. The change is not by anyone but of its own accord (Henry Bergson. *Creative Mind*. p.173). There are changes but underneath the change nothing which changes; and that change needs no support. For Bergson, such change is understandable only in a totally detached mind. In this context, Advaita posits the Vivartavāda (appearance theory). The Reality beyond time and change undergoes neither change of form (pariṇāma) nor change of substance (ārambha) nor change of place (parispanda). It is neither a substance nor a

quality inherent in it nor a whole (avayavin) but as the basis of everything that appears and disappears. Herein Advaita accepts the notion of complete identity with Brahman.

The Viśiṣṭādvaita approves only the pariṇāmavāda, according to which the effect is a transformation of its cause but the manifestation does not give rise to a new entity. The manifestation is neither mere appearance (vivarta) of the unmanifest nor a real manifestation (vyakta). In the former, cause remains immutable amidst the appearances. One significant point to be noted here is that for Śaṅkara, the underlying reality of everything that appears is Brahman. It cannot be regarded as the efficient cause or material cause. This is because of the reason that the efficient cause produces a world or creates it whereas Brahman cannot produce the world since it requires a pre-existing 'something' to produce which is not acceptable in lieu with the scriptural texts. Reality is only one for Advaita. Further if one admits the Reality besides Brahman, it contradicts the scriptural statement: 'The knowledge of one leads to the knowledge of all' (Ch.U.VI.i.3). Since production or creation presupposes some motion in Brahman who is beyond that, and hence Brahman cannot be conceived as the efficient cause, It cannot also be the material cause, for, Brahman without parta cannot transform into the world which suggests that Brahman has parts, which is really not. In this case, Brahman cannot be transcendent as it is cognizable in ordinary experience. Scriptures point out the sarvavikriyāpratiṣedha in respect of Brahman (Br.U.IV.iv.25, BSSB.II.i.14).

Ramanuja accepts parinamavada saying that causality consists in the alteration of states as cloth is only a cross arrangement of threads (avasthāntarāpattireva hi kāryata-Gītābhāṣya. XIII.2, Śrībhāṣya.II.i.16, 2.1.19-20). If pariṇāmavāda is accepted, production implies real change of the cause and in that case difference of the effect from its cause, however negligible may it be, cannot be denied. Hence vivartavada (apparent change) will be more appropriate which is a logical sequel to pariṇāmavāda. For Śāṅkara, it is logically reasonable that change of form does not lead to real change. Reality of form comes in as reality of its substance. Since the effect is particular form or aspect of the cause, it can be said that this change of form does not point to the change in the substance aspect of the entity. Here the substance remains changeless. If change and form are real, the object after the change of its form should be other than what it was. But the object is recognized as the same in spite of its change and form, thus recognition of identity would be possible. Śāṅkara holds that causation which involves only change of form does not lead to real change of the material cause. This is supported from the VI<sup>th</sup> chapter of Chāndogyopaniṣad. Again, scriptures promise knowledge of many on the basis of knowledge of one. If Brahman undergoes real change, there will be many products which are different from the one. In this case knowing the one will not lead to the knowledge of all.

There is no other reality than Brahman that can induce changes in Brahman. Change is also a wish, deficiency or

imperfection. Since Brahman is complete, perfect and infinite the above cannot be applied to it. To account for the diversity and change, Vācaspatimiśra quoting Śaṅkara expresses the view: those entities that appear and disappear do not exist in reality; all that goes under the name of effect is subject to appearance and disappearance; therefore effects do not exist in reality (Bhāmatī.II.i.14). He accepts non-contradiction (abādhitatva) as the criterion of the reality. Things that appear and disappear being subject to contradiction do not possess reality. Everything that goes under the name of effect in the world of plurality being sublated cannot be real.

According to Rāmānuja, Brahman stands in a causal relation to the world. He holds that spirit without matter is inconceivable. The world is the material body of Brahman. The body is completely dependent on Brahman and is controlled by it for its own benefit and enjoyment. So the effective causality is confined to Brahman. In the opinion of Rāmānuja, Consciousness as such is both the effect and the cause. The cause- effect relation suggests manifestation of the world of matter and souls present within Brahman in subtler states. Matter and souls ever exist in It. Though Brahman manifests through His will, He is wholly unaffected by this activity.

For Śaṅkara, avidya/Māyā cannot function independently of Brahman and it ceases of its existence when Brahman is realized. Through the conceptualization of avidya/ Māyā alone, the non-dual Brahman appears as multiple. Accordingly Brahman is the only real and the world is unreal. The

individual selves are not different from Brahman. Avidya cannot function without Brahman/ Jiva as its locus. It is by means of avidya/ Māyā, the Triputi (knowledge, knower and the known) is delineated in Advaita. Avidya is the material cause of the superimposition and the theory of appearance (vivartavāda) helps to explain the problem of the error happened due to avidya. The empirical distinctions are traceable to avidya and hence the Absolute Consciousness appears as Īśvara and individual souls. In the perspective of Advaita, avidyā has six aspects- anādi (beginningless), jñānanivartya (withdrawn by true knowledge), bhavarupa (positively experienced), anirvacanīya (indefinable) and possessing the dual power of āvaraṇa (concealing) and vikṣepa (falsely projecting).

Rāmānuja considers Māyā as real and possessing the only power of projection (Vikṣepa-pariṇāma) and not āvaraṇa. God determines the transformation of Māyā because of which Brahman is being concealed. Rāmānuja questions the tenability of jīva/ Brahman as the locus of avidya (āśrayānupapatti). Strongly criticizing the Bhamati view of jīva as the locus of avidyā, Rāmānuja claims that the individual souls come into existence only after Brahman being covered by ignorance. This view is not highly ignorable or reciprocal dependence. Advaitic contention is that the jiva and the avidya are beginningless and therefore the chronological priority is indeterminable. Ramanuja again argues that jiva cannot be the locus of avidya, for, jiva is non-different from Brahman according to Advaitins. Advaita contends that jiva

and Brahman appear different when jiva becomes associated with avidya; otherwise jiva and Brahman are non-different. Vedāntadeśika strongly opposes the idea of the jīva as the locus of avidyā. Since Brahman has no direct association with avidya, when reflected in avidya becomes jīva. He argues that reflection of consciousness in the internal organ or avidya is not possible, for, reflection is possible solely in the case of material entities with attributes. Again, Vedāntadeśika counters the nature of avidya— is it one or many? If it is one, the removal of avidyā in one jīva could make all jīvas released. This is not a possibility. On the contrary, if avidyas are many, there comes the case of reciprocal dependence which also cannot be accepted.

The above-mentioned contention is refuted in Advaita. Since jīva and avidyā are beginningless, the question of chronological priority is irrelevant. Madhusūdanasarasvati replies to the objection raised by Vedāntadeśika in this way that avidya is revealed by knowledge (the essential nature of jiva) but jīva does not require the aid of avidyā for knowledge to be revealed, for, it is self-luminous. Avidyā is dependent on knowledge but jīva is not dependent on avidyā for its existence. Hence, any of the reason for finding out the cause for the absence of defect of reciprocal dependence with regard to jivas being the locus of avidyā is not acceptable.

Regarding the inexplicability of avidya, the Viśiṣṭadvaitin contends: "Inexplicability is absence of intelligibility in the light of reasoning." The focus here is on the fact that avidya seems to admit of intelligibility, for, when the knowledge of

Brahman arises, avidya disappears. Avidyā is inexplicable only if it is present even after the rise of the knowledge of Brahman. Another contention is that as avidya is illusory, its cause must be illusory which may result in the fallacy of infinite regress. This is countered by Advaita in that avidyā cannot be said inexplicable due to its sublatability by knowledge as it is the cause of the world and its being illusory. The inexplicability is solely due to its association with Brahman. Further avidya is inexplicable in the empirical point of view only.

Now that the observation by Viśiṣṭādvaita, Brahman cannot be the locus of avidyā, for, the former is self-luminous knowledge that is opposed to avidya. As ignorance is sublated by knowledge, Brahman cannot be the locus of avidya. For the Advaita, avidyā, being the potency in Brahman causes valid and erroneous cognitions which are the mental states. The mind reveals the things from the acquired light of Brahman-knowledge reflected therein. In this context, it can be viewed that it is only vrttijñāna (mental cognition) opposed to avidyā, and not the svarūpajñāna. Brahman reveals everything as it is of the nature of knowledge.

Rāmānuja strongly contends the position of Advaita on the power of concealment of avidya on Brahman. For him, the concealment of Brahman means that is destroyed as covering means either an obstruct to the expression of consciousness or the destruction of what exists (Śrībhāṣya.I.i.1). he clarifies that if Brahman of the nature of Consciousness is concealed by avidya, then the result would be that the individual jīva concealed by ignorance experiences that



ignorance. This is not possible and is a fallacy. The Advaitin's answer rests on the view that concealment does not mean destruction as ordinarily referred to. When Brahman is concealed by avidya, it does not imply that Brahman is destroyed, It exists and the knowledge of existence is had when the veil of ignorance is removed. Further, as avidyā is dependent on Brahman the case of destruction does not arise. Also, tirodhāna means jīva's non-apprehension of the essential nature of Brahman. The misconception comes because of the conception of dual Brahman. In the view of Advaita Brahman is one but seen from two different perspectives, it seems to be two. Also, the scriptural texts put forth Brahman in two forms- from the standpoint of vidyā and from that of avidyā (*BSSB.I.i.11*).

According to Rāmānuja, avidyā is real and different from Brahman though it is dependent on It. But for Advaita, it is anirvacanīya (indescribable). This is viewed as a misconception by Rāmānuja. Śaṅkara does not make a distinction between avidya and Māyā. From the objective standpoint Maya is linked to Īśvara as adjunct and to the universe. From the subjective view, it is linked to jīva. As Ātman and Brahman are non-different, Māyā and avidyā are also not different. But Rāmānuja holds that since all objects in the world are real or unreal, there is no chance for a third option. So the theory of anirvacanīyata falls apart. For Advaita, Brahman is knowledge and it is pure consciousness and hence is not cognized. As the objects of experience are cognized, they are neither real nor unreal but illusory. Whatever cognized

as illusory is not real, therefore, avidya, the basic phenomenon behind objective experience is also not real. In the case of Brahman, it is real, for, it is experienced and is not sublated. All these arguments put forth by Advaita strongly contend the illogical nature of the anirvacanīyatānupapatti from the Viśiṣṭādvaita.

### Conclusion

Śrī Rāmānuja put on his argument on the distinctive nature of the 'a priori' on the basis of the contextual structuring of the socio—philosophical realm during that period which marked the dominance of Śaivism, Vaiṣṇavism or dualism and the Advaita. Seemingly because of the toughest encounters required to realize the goal of moksha in advaita he categorically puts the theory of Viśiṣṭādvaita countering some of the propositions in Advaita while appearing close to that system in the finality of proposition the Advaita. With a difference of opinion on conceptual non-differentiates in the absolute he prolifically suggests the unique identity of identity-in-difference with Jivas or individuated selves forming the body of the absolute but remaining in complete identity with It. The jīvas and prakṛti are of independent existence and are dependent on Brahman The argument by the advaitins on the identity of individuated selves in Brahman is identity of non-difference. But the causality necessitates something unique to make individuation possible which is referred as avidya, the inexplicable something (vivartavāda) whereas Rāmānuja calls it a progressive process (Pariṇāmavāda) where avidyā has no role to play. Māyā is the real prakṛti and not avidyā.

Rāmānuja opines that reality of Brahman can be understood only if it has an assertive utterance and that necessitates name and form. Śāṅkara rejects this view saying that name and form come into force only after manifestation of the Reality as its appearance which makes the world other than the real (mithya). Rāmānuja maintains that Brahman is transformed into individual selves without losing His wholeness in the form of will and action which is adversely disagreed in advaita according to which a real transformation in Brahman makes it deficient in that part whatever minute the change may be and it is also contradictory to the Śruti texts and hence it is not plausible. Thus in a nutshell it can be said that Rāmānuja's philosophy has relevance from the point of view of contextual necessities. But its insufficiency in final attainment of the goal of mokṣa has to be agreed upon which otherwise will contradict the Śruti statements of knower of Brahman becomes Brahman Itself without a distinct difference of identity and that is Sarvamukti. Till then we can accept Rāmānuja's tenets wherein the so called liberated souls are in identity with Brahman- "the identity- of-difference."

*The actions of those, who have not desisted from doing deeds forbidden (by the great), will, even if they succeed, cause them sorrow.*

*– Tirukural (Kural 658)*

# **Bhagavān Śrī Ramaṇa Maharṣi – The Eternal Ocean of Grace**

*Dr. Jayasree Sukumaran*

Bhagavān Ramaṇa Maharṣi is a synonym for Infinite, Absolute Grace. All those who have had the rare fortune of being in the presence of the Sage have recorded their inexpressible experience of fulfillment and deep joy. Bhagavān wrote very little. It is pure Upaniṣadic wisdom that Bhagavān gives us through His teachings. Like a loving parent Bhagavān leads the devotees from the darkness of ignorance to the Light of Wisdom.

Bhagavān was born Venkataraman in December 1879 at Tiruchuzhi in Tamilnadu as the second child of Sundaram Iyer and Alagammal. Venkataraman grew up a normal and healthy boy. At the age of twelve he lost His father; and the children were sent to their paternal uncle in Madurai. Venkataraman was sent first to Scott's Middle School, and then to the American Mission High School. He was very much interested in sports, and was rather indifferent to his studies. He had an incredibly retentive memory.

At the age of sixteen His life took a remarkable turn. In July 1896, while sitting alone in his uncle's house, the boy had a strange sensation that his body was going to die. Without losing His composure, He began to reflect on this strange, unprecedented sensation. The young boy understood in a flash, that even when the body was getting cold, the mind inside was warm and fully active. Spontaneously He came to the conclusion that 'only the material body dies, but the Spirit within cannot be touched by death. I am therefore the deathless Spirit.' It was indeed a most direct and awe-inspiring experience of Immortality. In fact death was dead that moment.

From that moment onwards He found Himself naturally in a continuous state of blissful meditation indifferent to the outside world, and the events of ordinary life. Absorption in the Self continued unbroken from that time on. Within weeks, he left home never to return. At the end of August 1896 he set off in secret for Arunachala. Divine guidance led him from Madurai and He arrived in Tiruvannamalai on the first of September, 1896. On arrival he discarded his sacred thread, clothes and other small possessions, donned a loin cloth and placed Himself at the mercy of Aruṇacala, the Holy Hill of Ultimate Wisdom. For fifty four years He remained on the Hill. First He lived in Aruṇacala Temple precincts, and later on around the Hill at Virūpākṣa Cave (1900-16) and Skandāśramam (1916-22).

Meanwhile His family came to know about His whereabouts, and eventually His mother and younger brother

came and lived with Him at Skandāśramam. After His mother attained final liberation in 1922, Sri Ramaṇāśramam was founded at the foot of the Hill surrounding Her shrine. Bhagavān's fame as 'Silent Sage' spread far and wide and people from different parts of India and abroad flocked to Him for spiritual guidance.

The Maḥarṣi was accessible to all – pundits, professors, missionaries, priests, well-known poets, journalists, and dignitaries from India and abroad, simple ordinary folk from places near the Holy Hill, and innocent forest dwellers, throughout the day and night. He had no private life of His own. He received all who sought His *darśan*.

A tumour developed on Bhagavān's left shoulder in 1948. Bhagavān merged into Aruṇacala at 8.47 pm on the 14<sup>th</sup> of April 1950. Exactly at that time a meteor flashed across the sky, and descended beyond the summit of the Holy Hill. It was seen in different parts of the country and was reported in newspapers. Maḥarṣi's fame increased day by day and His powerful presence is felt by His sincere devotees not only in the Āśram but wherever they are.

The enlightened Sages or the divine messengers of God like Bhagavān have demonstrated with their lives that a dedicated spiritual life will surely lead us to the treasury of Infinite Happiness embedded deep within us. Spirituality is truly the *re-cognition* and continual experience of our own innate holiness or happiness. It is this inexpressible experience of our true and eternal connection with the Divine that

Bhagavān communicated to all those who approach Him for guidance.

Everyone wishes to be happy always. Indeed happiness is the goal of human life. But life makes it quite evident that in this world we will never find pure and permanent happiness untouched by sorrow. For, the world itself is a synonym for impermanence and sorrow. [*'duḥkhālayaṃ aśāśvatam'*- *Bhagavad Gītā*] Seeking permanent happiness in an eternally impermanent world is therefore a foolish endeavour born of ignorance. So we often find people leading a life of anxiety and tension sitting in the midst of wealth and luxury; a fact that proves beyond doubt that happiness does not and cannot rest on material conditions. External objects by their very nature of transience are incapable of providing it.

Bhagavān makes the devotee seek happiness inward, and guides him slowly even without his knowledge, to the very source of Happiness which is himself. He is jolted into a true and unchanging new awareness that he is not an individual limited by the body and surrounded by the ever changing phenomenal world, but the true Absolute Self, or Eternal Peace.

Bhagavān's advice destroys the sense of loneliness that very often befalls us, and fills our hearts with an indefinable joy. It solves all the riddles of the world and life, takes away all our doubts and also the doubter in us. It gives you the right answers to all the fundamental questions of life (What

is life? Who am I? Is there a Creator? and so on) without taking away the feeling of awe and mystery towards it. It rids us of our low animal nature, and guides towards perfection and wholeness. In fact it makes us real human beings. It is the only path towards peace and happiness here and now, the only panacea for all the ills of human life. Bhagavān brings us to the centre of our very being and transforms the mundane human life to the perfection of divinity.

It is the same Truth that Sages from Socrates to the Buddha have always taught us. Misery and restlessness enslave us only when we lose touch with the words of the Masters. Now let us go through the gist of Bhagavān's teachings. In fact Bhagavān's teaching is a charming elucidation of the nature of Happiness or Peace, and the ways of attaining the same. In the following part of the text, Bhagavān's teachings are quoted or summarized.

Bhagavān taught through speech as well as through silence. He says that every being in the world yearns to be happy, but nobody knows that he is truly happiness itself. So one flounders in the vast ocean of misery due to ignorance of the real nature of one's being. People think happiness is somewhere yonder and should be sought out side. Because of our ignorance we imagine foolishly that we derive happiness from them. Happiness lies within oneself. Bhagavān repeatedly says that there is no greater mystery than this—being Happiness ourselves, we seek to gain it.



Bhagavān constantly affirms the truth that happiness is certainly not due to external causes. For, if it were so, happiness must be directly proportional to the increase of possessions. But obviously it is not so. On the other hand, it is when a man is devoid of all possessions including his body and mind as in deep sleep that he remains happy. If he remains calm and quiet even in the midst of the world, then that is Peace. So one must truly understand the real nature of his own self, in order to enter the magic casements leading to the everlasting and Absolute Joy, which is the same as undisturbed, uninterrupted Peace.

Once Bhagavān said, "The happiness of solitude is not found in retreats. It may be had even in busy centres. Happiness is not to be sought in solitude or busy centres. It is in the Self. Concentrate and you will get it." In His inimitable simplicity of expression, Bhagavān reminds us that our real nature is liberation. So while, all the while, *we are free* in our stupidity we imagine we are bound, and make strenuous efforts to become free! We will be surprised that we were frantically trying to attain something which we have always been and *are*. To be the Self that you really are, is the only means to realize the Bliss that is ever yours. The Self you seek to know is verily *yourself*. Bliss of the Self is always within you, it is not something added to your nature, it is merely revealed as your true and natural State. And you will find it for yourself, if you seek it earnestly. As happiness is our own nature, in its imaginary absence we yearn for it.

Bhagavān says it is not wrong to seek happiness, "What is wrong is seeking it outside, because it is inside."

Bhagavān reveals to us a simple truth that our petty worldly minds generally ignore— that happiness is experienced by everyone in deep sleep, a state in which the mind is totally absent. "You will know in due course that your glory lies where 'you' cease to exist. The ego is like a very powerful elephant which cannot be brought under control by anything less powerful than a lion, which in this instance, is no other than the Guru, whose very look makes the elephant-like ego tremble and die. In order to gain that state, you should surrender yourself. Then the Master sees that you are in a fit state to receive guidance, and He guides you. Just as a river does not continue its flow after its discharge into the ocean, so also a person loses all movements after he merges in the Self. The ocean, being the store of all waters, evaporates; clouds are formed and rain falls, giving rise to rivers which, as soon as formed, become restless, course along as if to find their origin, and repose only after being discharged into the ocean."

Similarly, the individual emanating from the Heart is restless and becomes eager to find his own source. The way is the return of the 'ego' into the Heart. Bhagavān says, "To see God but not the Self that sees, is only to see a *projection of the mind*. God is seen by him who sees the Self." To see Him is to be consumed by Him. . . In order to quieten the mind, one has only to enquire within oneself what one's Self

is. How could this search be done in books? "Reading books only makes you learned. One should know one's Self with one's own eye of wisdom."

Bhagavān narrates a story from '*Pañcadaśī*' that illustrates that our sense of pleasure and pain pertaining to the world are not due to facts, but to our concepts. Two young men went on a pilgrimage to a distant land. One of them died, and the other continued to stay there and picked up some job. One day when he happened to come across a wandering pilgrim hailing from his own village, he sent word through him to his dead friend's family. The pilgrim went back and conveyed the news, but while doing so he inadvertently changed the names of the living and the dead man. The outcome was that the living man's relatives were in inconsolable grief thinking that their boy was dead, while the dead man's family was rejoicing that he was doing well!!

Pleasure and pain thus are clearly modes of the mind. Where is pain when there is no mind? It is the 'ego-less mind' that is happy, as illustrated by our experience in deep sleep. One imagines that he is either his body or mind. It is this wrong identification that gives rise to misery and misery affects only the body or mind. This wrong identification has to go to realize that we are nothing but the Self or  $\bar{A}$ tman. All else is unreal. All suffering is due to the false notion 'I am the body'. Getting rid of this is knowledge. And Knowledge is Bliss. Bhagavān very often refers to the Biblical instruction "Be still and know that I am God." Stillness is

the only thing needed to realize that 'I am' is God. Bhagavān constantly emphasizes the fact that 'no-want' is the greatest Bliss and can be certainly realized by experience. Even an emperor is no match for a man with 'no-want'.

Bhagavān slowly and steadily convinces us that the Bliss of the Self is always ours, but can be recognized only if we seek it earnestly. He says, the cause of our misery is not external to us, it is in *ourselves* as our ego. To abide in the divine experience of Bliss or Ānanda, one should either seek the Self earnestly, or surrender oneself at the feet of the Master. Once, Bhagavān said to an earnest devotee: "If you find it difficult to do *ātmavicāra*, surrender to me, I'll strike down the mind." In Bhagavān's words, "Turning to God and desiring His Grace is itself grace. . . The highest form of Grace is silence. It is also the highest spiritual instruction. . . But silence is "not keeping the mouth shut, and letting the mind run riot."

Bhagavān reminds us that it is the Lord that bears the burden of the world. "Know that the spurious ego which presumes to bear that burden is like a sculpted figure at the foot of a temple tower, which appears to sustain the tower's weight. Whose fault is it if the traveller, instead of putting his luggage in the cart which bears the load anyway, carries it on his head, to his own inconvenience?"

Once, a devotee asked Bhagavān the cause of suffering in the world. Bhagavān in His characteristic, simplicity replied, "If there were no suffering, how could the desire to be happy

arise? If that desire did not arise, how can the quest of the Self arise?" Often Bhagavān quotes Śāṅkarācārya's words that identifying the Self with the body in order to see happiness, is like trying to cross a river on the back of a crocodile. When the ego rises, the mind gets separated from its Source—the Self, and becomes restless like a stone thrown up into the air. When the stone reaches its place of origin, it comes to rest. So too the mind comes to rest and is happy when it returns to and rests in its Source. As the stone is sure to return to the ground, the mind will inevitably return to its Source.

When once a devotee confessed that he was not able to get peace even through the method of self-enquiry, Bhagavān told him that one can never 'attain' peace as it is one's natural state. It is the mind that obstructs the natural state. . . . Investigate what the mind is and it will disappear. . . . When the mind has thus vanished, you realize eternal Peace. . . . Just be." This method of Self-enquiry is Bhagavān's cardinal instruction, and is the quintessence of Vedānta. What is most significant is that the *upadesa* is intelligible even to the most ordinary among men, for it comes directly and spontaneously from Bhagavān's profound experience.

Absolute Truth can be expressed only in the simplest of words. *Ātmavicāra* or Self-enquiry is most lucidly and beautifully explicated in two of his magnificent spiritual texts—*Upadeśa Sāra* (The Essence of instructions) and *Ullatu Nālpātu* (Truth in Forty Verses). The Truth that the one and only Truth is the Self, proclaimed in the Vedas and expounded

by all the Enlightened Sages, has nowhere been more clearly explained than in Bhagavān's works and conversations. His divine utterances are therefore of inestimable value to the earnest seekers of Truth. Every word that comes from Bhagavān is of the essence of *Upaniṣadic* wisdom, of which He is Himself, the Supreme Embodiment.

Now the teaching of Bhagavān which is pure *Advaita Vedānta* may approximately be summed up in the following words. When the mind identifies the Self with the body there is bondage and misery; when this wrong identification is removed through the 'Who am I?' there is release and Happiness. Self-enquiry is not the mind's inspection of its contents; it is tracing the mind's first mode, the 'I-thought' to its source which is the Pure Self. By persistent enquiry the 'I-thought' ceases for good, and the outcome is the realization of the word-less spontaneous illumination of Pure Consciousness. "All that is required to realize the Self [and be happy] is to *be still*. . . . Stillness is the speech of the Self. It is the ocean into which all the rivers of all the religions discharge themselves. . . . That which Is, is Silence."

The paper is indebted to the works of many great and sincere devotees of Bhagavān who compiled and translated His works and Words, especially, 'Talks with Ramana Maharshi' [2008]; and 'Letters from Sri Ramanasramam' by Suri Nagamma [2006] published by Sri Ramanasramam, Thiruvannamalai.

# ***Sāhityadarpaṇa* of Visvanātha: A Milestone in Indian Poetics**

***Prof. Gauri Mahulikar***

## **Introduction**

Indian poetics has an uninterrupted and rich tradition of path breaking theories and trend setting principles. The journey started with Bharata from the beginning of the Christian era, who propounded Rasa theory in his Nāṭyaśāstra. Bhamaha, who flourished in 6th century, is known as the oldest exponent of Alaṃkāra. Dandin endorsed his contemporary Bhamaha and also partly propounded Rīti. Udbhāṭa again supported Alaṃkāra in 7th century. Later Vāmana boldly established special arrangement of words as the soul of poetry. Rudrata of 9th century is regarded as supporter of Alaṃkāra. Ānandavardhana for the first time formulated Dhvani theory of poetics in 10th century. Kuntaka established Vakrokti theory. Mammata epitomized important theories of his predecessors. After all these glorious rhetoricians, emerged Visvanātha in the 13th century, who gathered all the theories of his predecessors and discussed almost all the relevant topics of poetics in his voluminous work *Sāhityadarpaṇa* (SD).

Visvanātha hasn't propounded any new theory, nor has he introduced any novel fundamental principle; yet the popularity of *SD* is increasing among the students and researchers of Indian poetics. Following pages would try to analyse some of Viśvanātha's points and the importance attached to those.

### **About the author**

A resident of Kalinga, a follower of Vaiṣṇava *dharma* and a contemporary of Alla-uddin Khalji, Kaviraja Visvanātha might have composed *SD* not earlier than 1300 AD<sup>2</sup>. He has quoted from Jayadeva, Sriharsa and Kalhana which place him after 12<sup>th</sup> century.<sup>3</sup> He was born in an intellectual *brāhmaṇa* family. Narayana, his great grandfather had written a book on poetics and his father Chandrashekhara was a great poet, whose verses are found in *SD*.<sup>4</sup> He has quoted an illustration for *dvādaśapadānāndi* from *Pushpamālā*, his father's work.<sup>5</sup> At other place he refers to *Bhāshārṇava* of his father.<sup>6</sup> This clearly indicates that his father Chandrashekhara was a multi lingual person, who knew Sauraseni, Maharashtri, Magadhi, etc. languages. Visvanātha himself too must have been an expert of many languages, as is evident from the designations he uses for himself in the colophons of each section.<sup>7</sup> Visvanātha has written a commentary on Mammata's *Kāvyaṇprakāśa*; yet he doesn't hesitate criticising Mammata at places. Besides *SD*, Visvanātha has written a *mahākāvya* named, *Rāghavavilāsa*, a biographical poem in Prakrit named *Kuvalāyasva* and dramas named *Prabhāvatiparaṇaya* and *Chandrakalā*. Visvanātha gives illustrations from his own compositions at times. He quotes a verse from his Prakrit work as an example of the



fleeting feeling '*jadatā*'.<sup>8</sup> He gives a verse from *Chandrakalā* while describing '*dipti*'<sup>9</sup> and quotes from his drama *Prabhāvatipariṇaya* too while describing the shyness of an innocent girl.<sup>10</sup> Chandidasa, a famous commentator of *Kāvya prakāśa*, was younger brother of Visvanātha's grandfather.<sup>11</sup> These details of Visvanātha's life throw light on his training as well as upbringing that made him a great poetician. Intelligence and artistic romanticism, which seldom go together, are seen combined in Visvanātha. Illustration of *mādhurya*, given by him speaks of his subtle ability to perceive charm in mother nature.<sup>12</sup> No wonder, therefore, that he could present a charming definition of poetry.

### **Contribution of *Sāhityadarpaṇa***

This work, divided in ten sections called *paricchedas*, is the most popular work in *Alaṃkāraśāstra* next to *Kāvya prakāśa*. Its peculiarity is that it treats the whole of the science of poetics including dramaturgy.<sup>13</sup> It is evidently modelled on the *KP* and has *kārika*, *vṛtti* and illustrations; yet the originality of Visvanātha is manifested right from the definition of poetry. *Kāvya* is normally personified and therefore its body and soul are imagined. Body, constituted of word and meaning, being gross and very apparent, is discussed by all the poeticians at large. Earlier definitions of *kāvya* too are focussed around word and meaning. No rhetorician before Visvanātha attempted to define poetry on the basis of its soul. This is a glaring example of how Visvanātha has learnt from the mistakes and drawbacks of his predecessors and has tried to impress the reader by his clarity and originality. This work

has rendered the title '*darpaṇakāra*' to Visvanātha. He has dealt with many topics of poetics in details, but this paper aims at analysing the definition of poetry and evaluating Visvanātha critically.

### Analysis of *Kāvyaalakṣaṇa*

Danḍin improvised the definition of Bhamaha<sup>14</sup> a little and wrote that body of *kāvya* is constituted by meaningful words.<sup>15</sup> Kuntaka added *vakratā* to word and meaning. Mammata also defined poetry as "It consists of word and sense, which are free from defects, are possessed of excellences and again are sometimes without figures."<sup>16</sup> Thus mostly the definition deals with the exterior, the body of *kāvya*; not the soul. Visvanātha, however, has given utmost importance to the soul, the subject matter and not to the means that convey it. He says, a sentence replete with *rasa* is poetry.<sup>17</sup> *Agnipurāṇa* says that *rasa* is the very life of poetry.<sup>18</sup> Here a line of demarcation can be drawn in the words life and soul, *jīvita* and *ātma*.<sup>19</sup> Life depends upon *Ātma*.

Visvanātha has discussed at length the definitions of poetry given by his predecessors, has pointed the lacunae in those and then he has placed before the critics his own definition. This process is very methodical and needs special attention. He narrates '*anubandha-catustaya*' first. Adhikari is a person, desirous to know *kāvya*, *viṣaya* is *kāvya-svarūpa-vicāra*, *prayojana* is obtainment of four-fold human goals and *sambandha* is *pratipādyā-pratipādakabhāva*. While dealing with the topic under discussion, the *viṣaya*, he takes a detailed review of his predecessor. Without mentioning Mammata by

name,<sup>20</sup> he criticises his definition as inadequate '*avyāpti-doṣa*'. Kaviraja vehemently attacks Mammata and feels that flawlessness can't be a criterion of poetry. Even the best piece of poetry may have some defect. If flawless words and meaning make a poem, then lot many good verses would not be termed as poetry, though they deserve to be called so. A precious gem would remain a gem whether pierced by an insect or not;<sup>21</sup> its quality may vary, but it is called a gem, similarly a poem if devoid of flaws would be best; yet with some defects or drawbacks, would still be called a poem, though of a lower quality. Visvanātha aims at '*tad adoṣau sabdārthau*' and comments that it's very difficult to have a poem free from defects "*sarvathānirdoṣasyaikāntamasambhavāt*". The characteristic of '*adoṣatva*' is a negative word and therefore doesn't suit in a definition. Secondly, the defect like *śrutikatutva*, which is regarded as a defect in the erotic sentiment, will be called an excellence in the *raudra* or *bibhatsa* sentiment. Thus sometimes defects are relatively judged. Some critics, especially those defending Mammata feel that Visvanātha has stretched the point of '*adoṣatva*' too far, which was perhaps not intended by Mammata, because every word in the illustration given in *SD* is full of suggestive meaning, which forms the soul of poetry.<sup>22</sup>

Next, Visvanātha attacks the word '*saguṇau*' in Mammata's definition. Excellences are described by him as characteristics of *rasa* as the qualities of bravery etc. are of the soul.<sup>23</sup> Set of word and sense form the body of poetry, as such *guṇas* can't belong to the body. At the most they may be said to

reside in *śabdārtha* only in a secondary sense.<sup>24</sup> Secondly, *guṇas* would add to the beauty of poetry; but cannot become the essence of it.<sup>25</sup> Visvanātha has thus highlighted the contradictory statements in *KP* and targeted Mammata.

He further criticises the third adjective used by Mammata '*analamkṛti punah kvāpi*' on similar grounds as figures of speech add charm and beauty to poetry as ornaments to the body, but they can't determine the essence of poetry. The example quoted by Mammata<sup>26</sup> as a good piece of poetry, though devoid of *alaṃkāra*, is examined by Visvanātha ruthlessly and is commented as having clear occurrence of *sandeha sankara* rooted in *vibhāvanā* and *viśeṣokti*. Visvanātha is indebted to Ruyyaka for this, who has pointed out the *alaṃkāras* in the given verse.<sup>27</sup> However, this seems to be far stretched out and a critic commented that here Kaviraj has stooped down to the level of '*vitanda*' instead of '*vāda*'.<sup>28</sup> Really speaking the illustration given is so charming that reader at once gets delighted by mere reading and is least bothered to know or search any *alaṃkāra* in it.

Visvanātha dismisses Kuntaka's definition by merely stating that *vakrokti* being *alaṃkārarūpa*, the arguments against Mammata, apply here too.<sup>29</sup> Mammata seems to be '*pradhānamalla*' for Visvanātha and with his refutation others like Kuntaka and Bhoja (*Sarasvatīkanthābharaṇam*)<sup>30</sup> get refuted automatically.

Visvanātha then criticises the definition '*kāvyaśyātmā dhvaniḥ*' given by Anandavardhana. Does Dhvanikāra intend

three-fold *dhvani* the factual (*vastu*), ornamental (*alaṃkāra*) and sentimental (*rasa*) or only one pertaining to *rasa*? If it is *vastu-dhvani*, even the riddles, which present a wonderful fact, would get included in it, causing '*ativyāptidoṣa*'. This was pointed out first by Mahimabhata and is borrowed by Kaviraj.<sup>31</sup> If it's not *vastu* or *alaṃkāra* then it comes very close to what Visvanātha intends, so better to keep quiet.<sup>32</sup> Then he has pointed out the discrepancy in *Dhvanyāloka* quoting a verse which propounds contrary things; at one place stating the expressed sense which appeals to the connoisseur to be the soul and at other place stating the suggested sense to be the soul. This is self-contradictory and hence fit to be refuted.<sup>33</sup>

Further Visvanātha has refuted Vamana's definition '*rītirātmākāvyaśya*' by stating that specific order of words pertain to the body of poetry, not its soul.<sup>34</sup>

After refuting the definition of all his predecessors, Visvanātha proceeds to present his own definition, '*vākyamrasātmakamkāvyam*' *rasa* is the fundamental principle and it forms the very essence and renders life to poetry.<sup>35</sup> *Rasa* includes *bhava*, *rasābhāsa* and *bhāvābhāsa* as well. Then he gives illustrations for *rasa*, *bhava*, *rasābhāsa* and proceeds to define *doṣa* as that which takes one away from *rasa* and *guṇa*, *rīti*, *alaṃkāra* as those that enrich *rasa*.<sup>36</sup> Jagannatha has severely criticised Visvanath's definition as follows. If *rasa* is the sole criterion to judge poetry, then '*vastvālaṃkārapradhānānām kāvyānāmakāvyaṭvāvvyāpteh*'. The

descriptions of natural beauty or any picturesque description would then be *akavya* simple because of the absence of *rasa* in it. It's obvious that every successive author has an upper hand on his predecessor by way of some improvisations or modifications.

Ruddrata was the first to give four styles of poetry, *Lāṭī*, *Vaidarbhī*, *Gaudī* and *Pāñcālī*. Visvanātha has echoed this in *SD*. He has stated the literary styles to be complementary to *rasa*.<sup>37</sup> On figures he shows often the influence of Ruyyaka, says Keith.<sup>38</sup> While dealing with figures, sometimes Visvanātha has given examples from his own works. It could be said that Mammata is a critic, not a poet, while Visvanātha is both a critic and a poet.

## Conclusion

Indian rhetoricians are divided into two groups on the point of defining poetry.<sup>39</sup> Some feel that poetry is a pair of sound and sense with some adjectives attached to it. Bhamaha, Vamana, Rudrata, Kuntaka, Mammata, Vagbhata and Hemachandra belong to this group. The other group feels that poetry is constituted by words but has something else that defines it. Visvanātha, Rajasekhara and Jagannatha are considered to be exponents of this school. Kane feels that Visvanātha is a second grade rhetorician and gets over shadowed by Anandavardhana, Mammata and Jagannatha. He comments that *Sāhityadarpaṇa* is more of a compilation than analytical treatise in nature.<sup>40</sup> Yet he has something to contribute to the field of Indian poetics. First quality of

Visvanātha is that he has encompassed all the subjects dealing with *Alaṃkāraśāstra*, including dramaturgy. Secondly he writes in a simple, free flowing lucid language which is rarely found in technical works. Third quality is that he has directly dealt with *Rasa* in the definition, the concept, which is the most important yet difficult to penetrate into. *Rasa* may not be taken in its strict theoretical format of aesthetic realisation here, because in every piece of poetry it's difficult to trace all the constituents of *rasa*. It must mean relish or simply a beautiful, appealing and charming sentence.

According to modern psychologists, three activities are special to mankind; to know, to will and to feel. Definition of poetry given by Mammata is knowing about poetry. "The adjectives used in Mammata's definition constitute a general description, not a definition, for they do not refer to any essential thing in poetry at all", remarks, Gajendragadkar.<sup>41</sup> Though Mammata writes that a good poetry helps the manifestation of *rasa*, subordinating the word and sense,<sup>42</sup> he doesn't mention *rasa* in his definition.

On the other hand the definition by Visvanātha is from the point of view of feeling arising out of his willing. Secondly, poetry being an art, it aims at the beautiful, '*sundaram*' in life and Visvanātha's definition is charming which brings out the essence of poetry. *Sāhityadarpaṇa* is next only to *Kāvya prakāśa* in popularity as well as citations, therefore one has to admit its importance as a milestone in the historical development of Indian Poetics.

## References and Notes

- 1 *Kāvyaḷaṃkārasūtra* 1.2.6-8.
- 2 De, S.K, *History of Sanskrit Poetics*, Oriental Book Centre, Delhi, 2006 (First revised edition), p.209.
- 3 Ibid. p.207-8.
- 4 Kane, P.V. *History of Sanskrit Poetics*, Translated in Hindi Shastri, Indrachandra, MLBD, Delhi, 2007 (1966), p. 368. Note 1 तत्प्राणत्वं चास्मद्वृद्धप्रपितामहसहृदयगोष्ठीगरिष्ठ
- 5 *Sāhityadarpaṇa*, (SD) 6.25 द्वादशपदा यथा मम तातपादानां पुष्पमालायाम्- शिरसि धृतसुरापगे स्मरारावरुणमुखेन्दुरुचिर्गिरीन्द्रपुत्री। अथ चरणयुगानते स्वकान्ते स्मितसरसा भवतोऽस्तु भूतिहेतुः॥
- 6 Ibid. 6.169.
- 7 Simha, Satyavrat, *Sāhityadarpaṇah*, Choukhamba, Varanasi, 2013, Introduction p.62.
- 8 *SD*. 3.148.
- 9 Ibid. 3.96.
- 10 Ibid. 3.58 Other places where his father's verses are quoted are *SD* 3.82, 3.207 and 3.213.
- 11 Kane, op.cit, p.369.
- 12 *SD*. 8.3 लताकुञ्जं गुञ्जन्मदवदलिपुञ्जं चपलयन् समालिङ्गद्गं दुततरमनङ्गं प्रबलयन्। मरुन्मन्दं मन्दं दलितमरविन्दं तरलयन् रजोवृन्दं विन्दन् किरति मकरन्दं दिशि दिशि॥
- 13 Gajendragadkar, A.B, *The Kavyaprakasa of Mammata*, Popular Prakashan, Bombay, 1970 (1939), p.40.
- 14 *Kāvyaḷaṃkāra* 1.16 शब्दार्थौ साहितौ काव्यम्।



- 15 *Kāvyaadarśa* 1.10 शरीरं तावदिष्टार्थव्यवच्छिन्ना पदावली।
- 16 Gajendragadkar, op.cit, p.4, English translation of the karika in KP 1.4.
- 17 *SD* 1.3 वाक्यं रसात्मकं काव्यम्।
- 18 *Agnipurāṇa* 337 वाग्वैदग्ध्यप्रबन्धेनापि रस एवात्र जीवितम्।
- 19 Jog, R.S, *Abhinav Kavyaprakasha*, Venus Publication, Pune, 7th edition 1975 (1930), p.6.
- 20 *SD*. 1.2 तत्किं स्वरूपं तावत्काव्यमित्यपेक्षायां कश्चिदाह।
- 21 *SD*. 1.2. न हि कीटानुवेधादयो रत्नस्य रत्नत्वं व्याहन्तुमीशाः किन्तु उपादेयतारतम्यमेव कर्तुम्।
- 22 न्यक्कारो ह्ययमेव मे यदरयस्तत्राऽप्यसौ तापसः सोऽप्यत्रैव निहन्ति राक्षसकुलं जीवत्यहो रावणः। धिग्धिक्छक्रजितं प्रबोधितवता किं कुम्भकर्णेन वा स्वर्गग्रामटिकाविलुण्ठनवृथोच्छूनैः किमेभिर्भुजैः॥
- 23 *KP*. 8.1 ये रसस्याङ्गिनो धर्माः शौर्यादय इवात्मनः उत्कर्षहेतवस्ते स्युरचलस्थितयो गुणाः॥
- 24 *KP*. 8.6 गुणवृत्त्या पुनस्तेषां वृतिः शब्दार्थयोर्मता।
- 25 *SD*. 1.2 काव्ये उत्कर्षमात्राधायकत्वं न तु स्वरूपाधायकत्वम्।
- 26 *KP*. 1.3 Verse 1 यः कौमारहरः स एव वरस्ता एव चैत्रक्षपास्ते चोन्मीलितमालतीसुरभयः प्रौढः कदम्बानिलाः। साचैवास्मि तथापि तत्र सुरतव्यापारलीलाविधौ रैवारोधसि वेतसीतरुतले चेतः समुत्कण्ठते॥
- 27 *Alaṃkārasarvasva*, p. 161-162 as quoted by Sinha Satyavrat, op.cit, p.16 तथा च सति 'यः कौमारहरः' इत्यत्र विभावनाविशेषोक्तयोः संदेहसंकरः।
- 28 Sinha, Satyavrat, op.cit, p.15.

- 29 SD. 1.2 एतेन 'वक्रोक्तिः काव्यजीवितमि'ति वक्रोक्तिजीवितकारोक्तमपि परास्तम्। वक्रोक्तेरलङ्काररूपत्वात्।
- 30 SD. 1.2 अदोषं गुणवत्काव्यमलङ्कारैरलङ्कृतम्। रसान्वितं कविः कुर्वन् कीर्तिं प्रीतिं च विन्दति।।
- 31 *Vyaktiviveka*, p. 86 as quoted by Sinha Satyavrat, op.cit, p.20.
- 32 SD. 1.2 नाद्यः प्रहेलिकादावतिव्याप्तेः। द्वितीयश्चेदोमिति ब्रूमः।
- 33 SD. 1.2 अर्थः सहृदयश्लाघ्यः काव्यस्यात्मा यो व्यवस्थितः। वाच्यप्रतीयमानाख्यौ भेदावुमौ स्मृतौ।। अत्र वाच्यात्मत्वं काव्यस्यात्मा ध्वनिः' इति स्ववचननिरोधादेवापास्तम्।
- 34 SD. 1.2 रीतेः संघटनाविशेषत्वात्। संघटनायाश्चावयवसंस्थानरूपत्वात्, आत्मनश्च तद्भिन्नत्वात्।
- 35 SD. 1.2 रस एवात्मा साररूपतया जीवनाधायको यस्यः
- 36 SD. 1.2, 3 दोषास्तस्यापकर्षकाः। उत्कर्षहेतवः प्रक्ताः गुणालङ्काररीतयः।
- 37 SD. 9.1 padasanghatana ritirangasansthavisheshavat| upakartri rasaanaam
- 38 Keith, A.B, *A History of Sanskrit Literature*, MLBD, Delhi, 2001 (1993), p.395.
- 39 Jha, Shankarji, *Panditraja Jagannatha's Rasa-Gangadhara*, Vidyanidhi Prakashan, Delhi, 2015, p.45.
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# Glimpses of Navigation and Maritime Traditions of Kerala

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## **Introduction**

Ancient Indian Literature is replete with references to ships and maritime activities indicating the close association of Indians with the sea. Several scholars like R.K. Mookerji<sup>1</sup>, Moti Chandra<sup>2</sup>, Lallanji Gopal<sup>3</sup>, Sila Tripathi<sup>4</sup>, Lotika Varadarajan<sup>5</sup>, H. P. Ray<sup>6</sup> and other eminent researchers have richly contributed to the reconstruction of maritime history from ancient literary works. These literary references furnish vast amount of details of various ships, their parts, the terms used for the naval crew, ship building techniques, astrological factors to venture out into the sea, the use of different nautical instruments, knowledge of ocean and wind currents as well as astronomy required for the smooth navigation across the seas. A brief overview of such traditions in ancient Indian literature and available shipping manuals is presented in this paper followed by the indigenous texts, instruments and navigational techniques prevalent in Kerala.

## Maritime Activities in Vedic, Epic and *Purāṇic* Literature

The vast Vedic Literature contains references to ships, boats, sea voyages, foreign trade and commerce. The *Ṛgveda*<sup>7</sup> RV [I.25.7] states that Lord Varuṇa knows the movement of birds in the sky and ships in the ocean. RV[1.116.35] refers to the legend of Tugra's son, Bhujyu being rescued by the Aśvins with the help of a ship having 100 oars-

अनारम्भणे तदवीरयेथा मनास्थाने अग्रभणे समुद्रे। यदश्विना  
ऊह्युर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम्॥

anārambhaṇe tadavīrayethā manāsthāne agrabhaṇe samudre|  
yadaśvinā ūhathurbhujyumastam śatāritrām nāvamāsthivāṃsam||

This indicates that Vedic people were aware of open sea voyages as it took three days and nights for Bhujyu to reach the shore. There exist different terms for boats in *Ṛgvedic* Literature such as *Tāri*, *Taraṇi* [a raft class], *Plava* [water craft of lesser or bigger size], *Drun* [raft made of logs used on rivers], *Pratarāṇi* [guards corner]. Ships had masts generally called as *Bandhura* / *Vandhura*, *Skambha* or *Stambha* and generally were three in number as stated in RV [1.34.2;1.34.9 and 7.69.2]. Ropes are mentioned as in RV [7.69.7] and were used for hoisting and lowering sails or along with anchors as in RV [10.41.1]. The *Ṛgveda* also mentions about a voyage undertaken by Varuṇa accompanied by Vasiṣṭha as in RV [7.88.3-4]. The *Yajurveda*<sup>8</sup> YV [21.6-7] refers to mantras used for journey in a boat. The *Śatapatha Brāhmaṇa*<sup>9</sup> refers to a ship during the great flood when *Vaivasvata Manu* was forewarned

by the ship. The *Pāraskaragr̥hyasūtra*<sup>10</sup> [3.15.10-11] enjoins to pray to the boat with certain mantras to cross over the world like ocean. Sage Vālmīki's *Rāmāyaṇa*<sup>11</sup> (VR) has rich knowledge of the ocean, various ships as well as several islands. The text [*Kiṣkindhā Kāṇḍa*, Chap.40] has rich references to such islands as Sugrīva orders the *Vānaras* to search for *Devī Sītā* in such places. The text clearly refers to the South East Asian islands like *Yavadvīpa* [Java], *Suvarṇadvīpa* [Sumatra] and *Rūpyakadvīpa* as in VR [*Kiṣkindhā Kāṇḍa*, 40.30-31]. The text [*Ayodhya Kāṇḍa*, 52.6-7] refers to *Nāva*, *Nau* as in [*Ayodhya Kāṇḍa*, 52.8-9] and *Nauka* as in [*Ayodhya Kāṇḍa*, 52.81]. Boats used by Lord Rāma to cross the Ganges at *Śṛṅgaverapurawere* of medium class and strong built. Boats used by the Guhā, king of the *Niṣādas* were strong enough to carry 100 soldiers. Sage Vyāsa's *Mahābhārata*<sup>12</sup> also has references to naval expeditions, sea navigation and various types of boats. In the context of the escape of *Pāṇḍavas* from the burning house of lac, the text mentions about a ship of large size with machinery, all kinds of weapons of war and able to defy the storms and waves –

सर्ववातसहां नावं यन्त्रयुक्तां पताकिनीम्। शिवे भागीरथीतीरे नरैर्विश्रंभिभिःकृतम्॥  
 sarvavātasahāṃ nāvaṃ yantrayuktāṃ patākinīm | śive bhāgīrathītīre narairviśraṃbbhiḥ kṛtam॥

The *Sabhāparva* [28.44-46] refers to a voyage by Sahadeva who conquered the *Mlecchas* in various islands in the sea. The *Karṇaparva* [60.22] of the text mentions about shipwrecks of traders. Interestingly the *Mahābhārata* also

mentions about westward sea voyages to the Mediterranean Sea passing through the Red sea as it mentions *Antakhi* [Antioch], *Romā* [Rome or Romaka], *Yavanapura* [Alexandria], the Southeast Asian islands and so on. Much of the navigational information in *Purāṇas* is not yet fully researched although one finds the *Varāhapurāṇa*<sup>13</sup> [Chap.171,4-10] mentioning a trader Gokaṛṇa embarking on a voyage but whose ship was wrecked by a storm. The *Mārkaṇḍeyapurāṇa*<sup>14</sup> refers to an ill-fated ship sailing on the great ocean.

### Maritime Activity and Navigation in Post-vedic Texts

The study of maritime activity of Pre-Mauryan periods depends on Buddhist and Jain literature. The *Jātakas*<sup>15</sup> have numerous instances of traders setting out for voyages and trade. Buddhist texts like *Suttapiṭaka*, *Samyutta Nikāya*, *Dīgha Nikāya*, *Bāverujātaka*, *Supparaka Jātaka*, *Samudravaṇijajātaka* and *Milindapāṇha* have extensive references to voyages, marine observation, ships, wrecks, Nautical training, knowledge of weather and instruments. Jain texts like *Āvaśyakacūṛṇī* and *Sūtrakṛtāṅga Tīkā* also flourish extensive details of voyages, weather information and nautical terms. These have been elaborated in literature.<sup>16</sup> Paṇini's *Aṣṭādhyāyī*<sup>17</sup> refers to suitable woods for ship construction, boats of various types, terms for naval crew that have been elaborated by scholars.<sup>17</sup> The *Amarakoṣa* of Amarasimha dated to 5<sup>th</sup>-6<sup>th</sup> c. A.D. also has some interestingly terms related to ship building and navigation. Bhoja's *Yuktikalpataru*<sup>18</sup> dated to 11<sup>th</sup> c.A.D has elaborate information on different types of ships, construction, materials used and other aspects that are discussed by scholars.

Several maritime activities and navigation aspects of the medieval period as well as Islamic sources are discussed in recent literature.<sup>19</sup> The rich nautical information in ancient Tamil Sangam literature has also been elaborately discussed along with several nautical terms by scholars in recent works.<sup>20,21</sup> The contribution of the Pallavas and Cholas to maritime activity also has been richly discussed in recent literature.<sup>22,23</sup> Sailing ships of the Indian ocean have also been richly depicted in ancient Indian art.<sup>24</sup>

### **Ancient Shipping Manuals and their Nautical Knowledge**

There exist individual shipping manuals and treatises in various parts of India that not much of them have been fully explored. Though there is no direct evidence of the pilots being equipped with such manuals but there occur references to their use in Arabic and Persian texts. These maritime manuals consisted of star positions, latitudes, physical descriptions of land, islands and sailing directions. Muslim Geographers like Abu Zayd Al Sirāfi, Ali b. Al Hasan-Al-Masūdi, Muhammad b. Ahmad-Al-Muqaddasi provide descriptions of routes, seas, tides and seafaring communities. Glimpses of Arabic navigation and their treatises are discussed in recent literature.<sup>25</sup> The Arab navigator Ahmad Ibn Majid [15<sup>th</sup> C.A.D] from Julfar in Arabian Gulf wrote over 40 works on navigation of which some were poems and also prose works such as '*Kitāb Al Fawaid Fi Usul Al Bahr Wal Qawaid*'<sup>26</sup> that has been discussed by scholars [Book of benefits in principles of navigation] based on a Persian sailing manual [known as

*Rahnāma*]. Sulaymān Al-Mahri from Yemen wrote five navigational texts in 16<sup>th</sup> c. A.D. Sidi Ali Reis, a Turkish admiral who sailed the Indian Ocean wrote a navigational manual in Turkish [around 1553 A. D.] entitled '*Al-Mohit*' that has been extensively discussed by J.Von Hammer Purgstall.<sup>27</sup> The Italian traveller Ludovico-di-Varthema is stated to have met Arabian navigators on his voyage from Red sea to Indian Ocean who had with them compass and charts that supports other stories of Vasco-da-Gama being given sea-charts suggesting a route to India. Such navigational manuals may have existed in Sanskrit, Tamil and other regional languages of which many have not survived the times. Several small pilot manuals termed as *Malāmnipothis* of 17<sup>th</sup>-18<sup>th</sup> c.A.D. written by Kutchi or Gujarati navigators such as Malam Vasram Faraṇi [1665 A. D.], Mādhavji Jivāni [1756 A. D.], Malam Somaji, Hiren Govāji [1780 A. D.], Suro Dhanani [1781 A.D.] exist. A brief overview of Kutchi navigation has been discussed by scholars.<sup>28</sup> These manuals elaborate on *Vāstuśāstra* details for constructions of ships, astronomy and astrological factors, unseen sea dangers, knowledge of weather, sailing routes, coastal features, details of ocean depth, methods to cure sea illness, details of trade and other related nautical matters that have been elaborated in literature.<sup>29</sup> There are some texts in Tamil dealing on shipping and nautical matters. The '*Nāvaiśāstram*'<sup>30</sup>, a palm leaf manuscript in the McKenzie collections in Madras is astrological in character but has some data on boat parts. It is attributed to Trikūṭa Nambi and has certain verses related to *Maramveṭṭi Vāstuśāstra* [felling of



timber for ship building purposes] auspicious time to initiate the building, lay the keel, physical defects and timber quality. The '*Kappalśāstram*'<sup>31</sup> another Tamil text of Tarangambadi dated to 1620 c. A.D. based on two manuscripts [D.NO.1996 and D.NO.1997] in Govt. Oriental Manuscripts Library has been published and deals on ideal timber for the keel, astrological matter related to ships as well as prognostication based on five birds.

An anonymous literary work titled '*Karumāṇikkan Kappal Kovai*'<sup>32</sup> in 400 stanzas dated to about 14<sup>th</sup> c.A.D. deals on some nautical information. A Tamil ballad titled '*Kuluturayan Kappal Pāṭṭu*' (18<sup>th</sup> c. A. D.) deals on varieties of timber, their selection for boat construction that has been discussed in literature.<sup>33</sup> A ritualistic song related to worship of Goddess Kannaki in *Śrīkurumba* shrines of Malabar titled '*Kannakiyum Cīrmakkāvum*'<sup>34</sup> provides details on sacred Lore found in the construction of vessels such as the '*Taccān*' [carpenter], selection of a big tree, modes of cutting and making planks, measurements of the vessels, joining by nails, the offerings to the Goddess, releasing the ship into ocean in an auspicious period. Some navigation manuals in Arabic-Tamil and Arabic-Malayalam have been also traced in Lakshadweep, Malabar and Southern Tamil Nadu. One such text is the '*Rahmāni of M. P. Kunhikunhi Mālmī of Kavaraṭṭi*'<sup>35</sup> that has been published. A Malayalam text titled '*Nāvikāśāstram*' [*Ottakaṇakka*] by P.I. KoyaKidave has also details of sailing, improved instrumentation and other shipping information. The

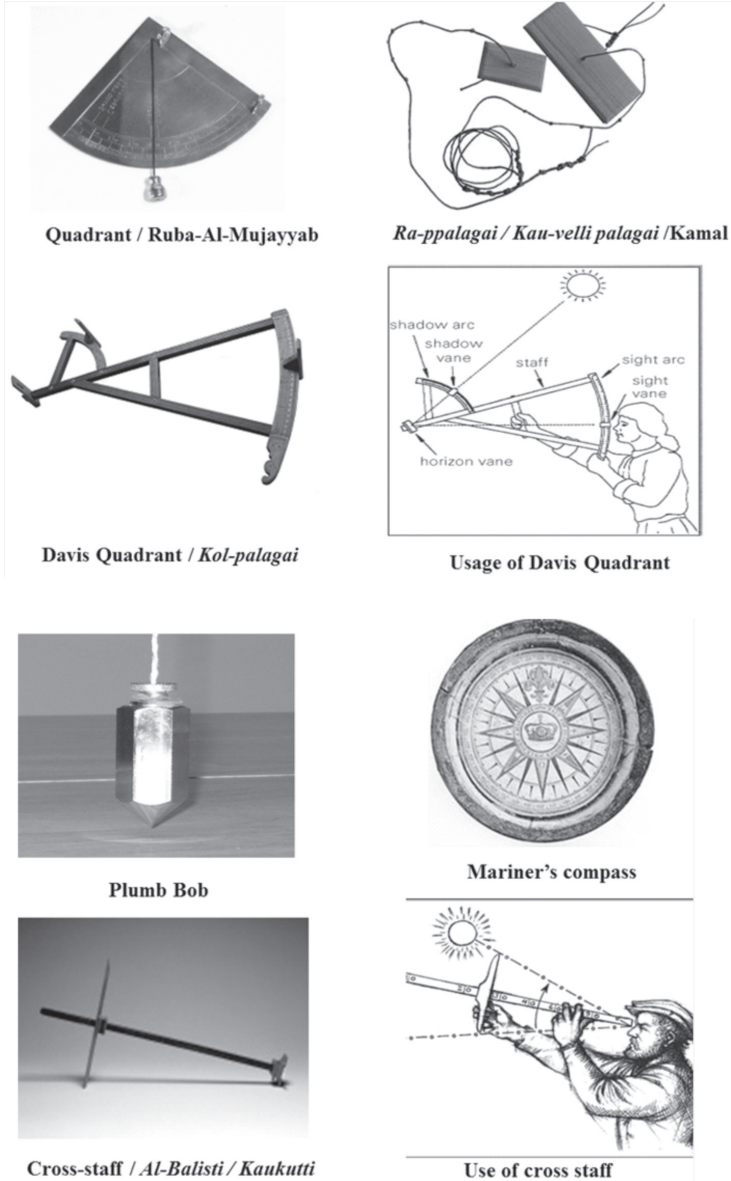
'Nagore *Mīran Pāṭṭu*' in Arabic Tamil is also a song used by navigators. Some of these Malayalam manuals on navigation detailing on star directions, shore or coastal turns, wind flows, astronomical information, weather and ocean current status as well as description of compass that have been published in form of extracts and need to be studied for their rich information.<sup>36</sup> An interdisciplinary research into nautical Astronomy based on Indian Astronomical texts would be rewarding.

### **Navigational Instruments and their Associated Mathematics**

The navigators of Northern Indian Ocean such as the Indians, Chinese, Arabs, Persians and Malays who sailed in northern latitudes between 7<sup>th</sup> and 23<sup>rd</sup> parallel mainly in East-West direction recognized that the Pole star [*Dhruva*] was above horizon and used to find direction. But as this star and other stars of the Little Bear could be covered by clouds, other stars were chosen. The bulk of stars used by seamen of the Coromandel Coast are Moon-culminating close to or on either side of the ecliptic. The stars generally used for sailing were *Ārdra* (Betelgeuse), *Mṛgaśīras* (Orion's head or Bellatrix), *Pūṣam* (Procyon), *Tiruvoṇam* (Altair), *Oṭṭraivelli* (Agastya / Canopus), *Punarpuṣam* (Pollux), *Saptaṛṣi* (Great Bear), *Śaṅkhuvelli* (*Triśaṅku* / Southern cross), *Arundhati* (pointer in Great Bear), *Rohiṇī* (Aldebran) and *Maghā* (Regulus). The Stellar Compass Rose is a figure in a nautical chart or map or compass used to display four cardinal directions along with

32 directions related to rising and setting of 15 stars.<sup>37</sup> Finger measurements were taken with the bent arm and with the nose as point of reference to assess the Pole Star altitude. These were known as '*Viralkaṇakku*' and were also used to assess the moment of noon and also carpentry measurements for boat building. Apart from these special nautical instruments such as the *Ruba Al Mujayyab* [Quadrant], *Kol-palagai* [Davis Quadrant], *Rāppalagai* [Kamal], *Kaukuṭṭi* [*Balistic* Cross staff], Mariner's Compass, plumb ball [for depth measurements] were used<sup>38</sup> that have been illustrated in Fig 1. The Quadrant was known from 7<sup>th</sup> c.A.D. as described by Brahmagupta and it was used to measure the altitude of the Sun as well as any bright star. A text '*Risāla*' by Maradim printed at Tirurangadi, Kerala describes four ways in which the quadrant can be used. The *KauvelliPalagai* [a board that in 3 inches long and 2¼ inches broad] is described in a Tamil navigational text. It consists of a knotted thread that passes through a hole and fixed at the back of the board. One of the knots is held by the teeth and the board is held with extended hand to ascertain the altitude of a star. The *Rāppalagai* had nine graduated boards and was not known to the west prior to the voyage of Vasco da Gama.<sup>39</sup> It was known as '*Kamal*' as recorded by Sidi Celebi in his Turkish navigational manual '*Al-Mohit*'. The *Kol-palagai* is an improved version of the gnomon that has two separate arcs both measuring 90°. Sulayaman Al-Mahri improved the '*Kamal*' by substituting the cords with a measuring stick that allowed the device to measure solar altitudes as well. It was known as

Fig. 1. Traditional Navigation instruments used by seamen in Indian ocean



'*Al-Balisti*' in Arabic and as *Kaukuṭṭi* in India. Apart from this the Astrolabes were also in use. Some of the mathematics involved in their usage has been discussed in nautical manuals.

### **Traditional Maritime Knowledge of Kerala**

The traditional Malabar Coast was rich in maritime activities from an early period. Early inscriptions are useful for studying commercial activities of coastal Kerala. Coastal towns and harbours like Kasargod, Mangalore, Calicut, Kollam, Kodungallore, Cochin are frequently referred by Arab geographers in their writings. Chinese vessels frequented the coast of Kerala during the 9<sup>th</sup>-10<sup>th</sup> c. A.D. Trans-oceanic trade with Egypt and Arabia were also carried out from various parts of Kerala. The advent of Portuguese had seen an advanced indigenous navigation system in Malabar. The fleet of Calicut commanded by great admirals like *Kunhali Marakkars* fought for freedom of trade and navigation in Arabian sea.

### **Foreign accounts of maritime trade**

Foreign travellers have also noticed the prosperity of these regions and engaged in the trade of spices. The discovery of large number of Roman coins near Cannanore and Kottayam prove trade contacts with Rome over an extended period. The Chinese sources and Geniza documents of Cairo (Egypt) shed light on trade of Malabar Coast. The Geniza documents<sup>40</sup> are correspondences between a Tunisian Jewish merchant Abraham Bin Yiju who had set up a factory in Malabar coast and his agents. The Zamorins had good relations with the Chinese

empire and traded in spices, pepper and iron. The foreign accounts of Marco Polo and Ibn Battuta give details of ports of Malabar. Ibn-Battuta mentions three types of Chinese ships that plied the Malabar coast. Ludovico Varthema (1470-1510 A. D.), an Italian traveller mentions that Calicut was a great ship-building centre that is also noticed by Ibn-Battuta and Niccola de-Conti. The Chinese trade from Kollam has been well discussed by scholars.<sup>41</sup> Chinese ceramics have been reported from various places such as Dharmadam, Kollam, Quilon, Calicut and Kodungallur. Several other trade relations between Kerala and China have been discussed by scholars.<sup>42</sup>

### **Types of boats, ships and other vessels in Kerala**

Tamil Sangam literatures, several Malayalam works from 15<sup>th</sup>-20<sup>th</sup> c. A.D. as well as *Mañipravāla* works mention names of various boats and ships such as *Antarvāhini*, *Toṇi*, *Vañci*, *Koccuvallam*, *Cīni* [small types of vessels] and larger vessels such as *Kappal*, *Vallam*, *Marakkalam*, *Ūru*, *Oḍam* and *Paṭṭemari*. Different types of traditional coastal vessels along the Kerala coast have been discussed in recent literature.<sup>43</sup> A selected list of such vessel terms as gleaned from literary and oral traditions is given in **Tab. 1**. *Toṇi*, *Vepputoṇi*, *Oḍam*, *Ottattḍai Vallam*, *Kocu Vañci*, *Cīni Vallam* are dug out canoes along the Kerala coast. Plank-built crafts are either stitched or of nailed types. The stitched plank built crafts include *Paṭṭi*, *Kettu Vallam*, *Kolli Vallam*, *Cuṇḍan Vallam*, *Kappal Mañci*, *Carakku Vallam*, *Paṭṭemari*, *Kambala Vala*

*Vallam*. The nailed plank-built crafts include *Camputṭoṇi*, *Chavam*, *Pilavar boat*, *Maccuva* and Faiferka boat. Those used for racing in lakes include *Cuṇḍan Vallam*, *Churulan Vallam*, *Kovallam*, *Palliyodaṁ*, *Oḍi Vallam* and so on. Flat bottomed vessels suitable for shallow waters are termed as '*Ūru*' and are of various types whose building traditions still continue at Beypore and other places. The details of stone anchors discovered in Kerala especially near the beach of Kannur close to Hydross Palli mosque has been described by scholars.<sup>44</sup>

### **Construction of vessels**

Rich traditions of ship building exist among the *Taccān* (carpenter occupation related) families scattered in centres like Calicut, Beypur, Panthalayani Kollam and Madayi of which some are discussed in literature.<sup>45</sup> Excavations at early historic sites of *Paṭṭanam* (25 km North of Kochi) proposed to be Muziri produced a lower portion of dug-out canoe dated to about 1<sup>st</sup> century BCE. Recent excavations at Kadakkarapally in Kerala have unearthed remains of an iron fastened boat with well-preserved conditions of wood and interesting construction. The scientific and technological features of such boat building have been discussed in literature.<sup>46</sup> The method of iron-fastening planks was probably copied from Chinese and Javanese Junks which had moored along the Malabar Coast prior to the arrival of Portuguese. Gaspar Correia, the chronicler of Vasco da-Gama's voyages, in his 16<sup>th</sup> c.A D. text reports having seen at Cannanore [north of Malabar] vessels with iron fastened planks.

**Tab. 1. Malayalam terms for boats, ships and vessels in literary and oral traditions**

Malayalam term	Purpose of use / Meaning	Malayalam term	Purpose of use / Meaning
<i>Oḍam</i>	Dug-out canoe	<i>Cuṇḍan Vallam / Palliyōḍam</i>	Big race boat
<i>Kettu Vallam</i>	Stitched plank-built vessel	<i>Churulan Vallam</i>	Royal pleasure boat
<i>Toṇi</i>	Flat bottomed craft	<i>Vepputoṇi</i>	Used for hook and line fishing
<i>Cīni Vallam</i>	Dug-out canoe built of specific species of timber	<i>Kappal</i>	Used to cross the ocean
<i>Kayal Vallam</i>	For fishing and transporting passengers	<i>Padaku</i>	Small Kappal used by pirates
<i>Kappal Mañci</i>	Used for trade along coastal regions	<i>Oḍi Vallam</i>	Long narrow fat moving craft to chase pirates
<i>Carakku Vallam</i>	To transport cargoes	<i>Ottaṭṭaḍi Vallam</i>	Built of a single log

*Palliyōḍams* are unique snake boats that are plank-built and used in traditional boat races. There are specific measurements and names for the planks such as *Erapalaka* (keel), *Mattapalaka* (two planks on sides of keel), *Vaṅku Palaka* (topmost plank), *Maṅikal* (ribs of the vessel), *Arikoḍi* (side-planks for seating oarsmen), *Aloḍi* (for seating directors).



Paddles were made out of *Anneli* tree (*Artocarpus Hirsutus*). Some other types of wood used in Kerala include *Mullumurukku* (*Erythrina astricta*), *Chakka* / jackfruit tree (*Artocarpus heterophyllus*), Mango (*Mangifera indica*) and teak (*Tectona grandis*). Different types of snake boats take part in the races. A recent publication discusses some modeling and Computation Fluid Dynamics (CFD) analysis of such traditional snake boats.<sup>47</sup>

### **Nautical terms for vessel parts and crew**

Rich vocabulary of nautical terms exists in Malayalam literature that is not yet fully explored. These include Rudder [*Amaram*], long pole to propel boat [*Irakkol*], anchor [*Irumputāltti*], ship ladder [*Kavaṇika*], oar [*Kṣepaṇī*], Compass [*Camukka*], Sail [*Pāy*], Mast [*Pāymara*], lighthouse [*Minnāram*], prow [*Aṇiyam*], deck [*Taṭṭu*] and cable [*Cīnākkayaru*]. There also exist terms of crew of a ship or boat such as sailor [*Urukkāran*], owner of vessel [*Oṭṭakkāran*], Captain [*Kappittān*], helmsman [*Karṇadhāran*], one who works on an oar [*Taṇḍālan*], one who propels the boat with a pole [*Toṇikkāran*] and freighter [*Kevukkāran*].

### **Knowledge of winds**

Malayalam sea manuals mention that violent winds may be expected from *Dūmarāṇḍi* [South East] in April-May. In May-June it will be from south and so on in the eight directions progressing month wise. Such details of winds as well as coastal land marks have been elaborated in literature.<sup>48</sup>

Maritime traditions of ancient Kerala record several winds by several terms such as *Agnikāttu* (south east wind), *Kaccānkāttu* (hot NNW long shore wind), *Karakāttu* (land wind), *Koṭṭuṅkāttu* (storm wind), *Culālikāttu* (whirl wind), *Tulā Tekkan* (storms at end of monsoon), *Tenkāttu* (Southeast wind), *Tennikāttu* (south wind), *Dhanurvāta* (winterly wind), *Malakkāttu* (East wind), *Vaṭakāttu* (NW wind). Some of them are mapped in the octagonal Wind-Rose with respect to eight directions as shown in Fig. 2.

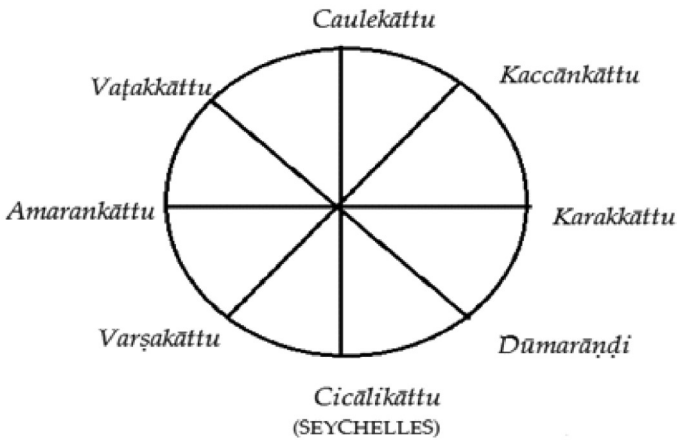


Fig. 2. Octagonal Wind-Rose indicating winds of 8 directions known to Kerala seamen

### Knowledge of ocean currents and the detection of speed

Several Malayalam terms exist with respect to waves such as *Ala* (a general wave), *Ullolam* (wave surge), *Veliyettam* (Ebb tide), *Veliyirakam* (flow tide), *Alayāli* (rough sea), *Kaṭaleṭuppu* (high sea), *Nurakaṭṭal* (frothy sea), *Marakkaṭal*

(rolling sea). Malabar seamen recognise quick waves during May to September as well as cyclones. They identify the sea as successive strips from the shore based on depth and nature of waves. An instrument known as '*Tappupalagai*' consisting of wooden plank acting as a stout quadrant with a rope (*Tappukayaru*) knotted at specific regular intervals is lowered into the ocean and used to measure the speed of ocean currents. The direction of the current flow was determined by throwing a moist ball of wood ash into the sea and tracking its movement. Apart from this the colour of sea water, sea-life such as fishes and birds were also used for navigating along the coasts. The direction for sighting islands was also determined by release of birds such as crows or sea birds from aboard the ship that flew in the direction of land.

Thus one finds rich contributions to nautical sciences in Kerala that need to be researched from an inter-disciplinary perspective.

## **Conclusions**

Indigenous navigation, ship building and maritime activities of ancient Indians are elaborated in ancient literature beginning from the Vedic times as well as in the epics, *Purāṇas*, *Kāvya*s, Buddhist, Jain and other Post-Vedic texts. Though the Post-Vedic texts give greater details with regard to the ship types, their Construction, instruments for navigation[their use and construction], marine observations and so on, one needs to reconstruct such detailed accounts from earlier literature. There do exist several available shipping

texts and sailing manuals of which a few are only published but have not been researched fully on an interdisciplinary level in order to determine cross-regional influences or those from foreign resources. These manuals are also rich in various marine observations, various weather patterns, astronomical and astrological factors that deserve to be studied with other ancient Indian texts on these fields and can be simulated by using modern computational tools by scientists and engineers to further gain insights into the ancient observations made by Indians. A detailed study of various nautical instruments and their use supported by astronomical calculations described in these manuals as well as practical training by existing family traditions is the need of the hour so as to document the rich oral traditional and nautical vocabulary in the vast Malayalam literature that will help in bringing out more details of indigenous ship-building and navigation techniques of Kerala. Further interdisciplinary studies into the foreign archival records of the Portuguese, Dutch, French, British, South East Asian Arabic and Chinese needs to be explored by suitable funding from Government and NGOs as Kerala had ancient contacts with such places and the vital navigation information in these texts has not been investigated fully. These will help in exploring the rich maritime heritage of Kerala.

### **Acknowledgements**

I would like to thank the Secretary, Mythic Society, Bangalore and Secretary, Kannada Sahitya Parishat, Bangalore for providing the necessary references.

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*As we cannot make a flame go downwards by turning it topsy-turvy, so it is equally impossible for a host of misfortunes to deprive a courageous man of his usual fortitude even by putting his patience to the severest test.*

*– Bhartṛhari's Nītisāstram 106*

*Constancy in the knowledge of the Self, and an insight into the object of the knowledge of the Truth—this is declared to be knowledge, and all that is contrary to it is ignorance.*

*– Bhagavad Gītā 13. 11*

# **Revitalizing the Eternal Values of Social Ethics by the Renaissance Thinkers of Kerala**

*Dr. Syamala K. & Dr. P.I. Devaraj*

Human beings are social beings because we cannot understand their nature independent of their social environment. Human being, apart from a society, is an abstraction. Ethics is bonded with the concept of society. Since ethics emerges in society and has much to do with social relations, it could very well be considered as a social science and it is particularly concerned with morality and social development. A relevant question here is why ethics? Or why should one feel bothered about consequences of ethics? In the state of nature, men may be moved mostly by self-interest. But soon they understood that "clashes of self-interests are so damaging that it was more to their interest to forego doing injury to others than to continue in their natural way of life, so risking any injury that others might do to them."<sup>1</sup> So we can say that ethics is not meant for individuals acting in isolation. Dependence on one another gives rise to social ethics and the very nature of ethics is to impose limits on human freedom,

so as to promote the freedom and welfare of all. According to Swami Vivekananda, "As one transcends self-interest and becomes more and more concerned with larger circles— family, neighbourhood, village or town, country and the world- the moral strength of the person goes on increasing, provided the concern is genuine and backed by suitable action. A house holder who looks after his wife and children is certainly a good man even in a moral sense. But better still is a man who, after meeting his householder's obligation, finds time and resources to help others too."<sup>2</sup> Hence we can say that ethics is something considered as desirable or beneficial universally or it is not just self-serving but it is showing concern or regard or love for others also. Here lies the importance of social ethics which is concerned with the principles and guidelines that regulate corporate welfare within a society. Our attempt through this paper is to highlight the norms of social ethics followed by the Renaissance thinkers of Kerala to analyse how they put these norms into practice in their social philosophy. For this, first let us have a glimpse into ethical background of Hinduism.

### **Ethics in Hinduism**

The great epics of Hinduism— the Rāmāyaṇa and the Mahābhārata, the Purāṇas as well as story books like Pañcatantra, Jātaka and Hitopadeśa were all meant to present moral lessons and show how ethics was put into practice and how moral conflicts were resolved. And here we should not forget the fact that these works were meant not only for the intellectual elite but also for the mass people. Here we can

find that didactic and narrative were fused together so that the people may receive the moral lessons well and will remember by them. These works actually wanted to morally elevate the intellectuals as well as the ordinary people including the illiterate, and hence they were presented in the form of stories which could be remembered well by all. In Hinduism, we find that the moral path or dharma was never abandoned. *Na tyajet dharma-maryādean api kṛṣa-daṣām ṣritāh.*' Mahābhārata also says that we should not ignore the lasting values of dharma for the sake of passing pleasure or pain. In reply to a question from Yudhiṣṭira, Bheṣma observes that dharma in the sense of righteousness is the trust and dependable friend of human being and it protects him even after his death. As it was stated by Jois, "Dharma sustains the society. Dharma maintains social order. Dharma ensures the well-being and progress of humanity Dharma is surely that which fulfils these objectives."<sup>3</sup> In the Dharmaśāstrās as well as epics, depending on the context, dharma connotes rites of moral conduct or virtue, religious duties including obligatory rites and also duties to society. The ideal of *dharma* combines morality and metaphysics and Dharmaśāstrās have included the moral virtues in it. According to P.V. Kane, "The writers of Dharmaśāstrās, meant by dharma not a creed or religion, but a mode of life or a code of conduct, which regulated a man's works and activities as a member of society and as an individual and was intended to being about gradual development of man and to enable him to reach what was deemed to be the goal of human experience."<sup>4</sup> Hence Dharma was considered as the basis of individual and social life.

The three-fold scheme of *dharma* includes— *Sādhāraṇa dharma*, *Varṇa dharma* and *Āśrama dharma*. Sri Kedarnath Tiwari describes the importance of these *dharmas* thus: "The Hindu distinction between the *sādhāraṇa dharma* and *varṇaśramadharmas* has also its speciality and significance. *Sādhāraṇa dharmas* are for all alike. Everyone, irrespective of the class or states, has to observe these *dharmas*. Certain *dharmas* become obligatory for one by virtue of his being the member of a particular class or his passing through a particular stage of life. The class division has the inherent recognition of the natural fact that men cannot be equally fit and efficient for all kinds of social duties. Social duties demand what may be on the apparent realisation of the fact that life is a staircase on which one can ascend gradually by way of discharging necessary duties relative to each stage."<sup>5</sup> Hence we can say that according to ancient Indian ethics it is *dharma* that maintains the social fabric, its stability and harmony. By providing a set of norms it helps the society to move in a disciplined and harmonious manner. So, for the smooth functioning of the social fabric as well as for preparing oneself for higher pursuits, the observance of the norms set by *dharma* is necessary. Again, though spiritual progress was highly regarded, *dharma* was a pre-requisite for it. Thus we see that social ethics through *dharma* was given a very high place in the ancient Indian tradition.

### **Social Philosophy of Renaissance Thinkers of Kerala**

In spite of these ethical teachings, social evils did continue in India, particularly the oppression of the lower caste and

discrimination against women. Their cause was taken up by modern reformers beginning with Raja Ram Mohan Roy. He laid the foundation for Indian Renaissance as well as modernisation of Hinduism. An analysis of contemporary socio-political thought reveals that the basic stream of these thoughts springs from the ancient Indian Vedic philosophy. Contemporary Indian thinkers analyzed the ancient Indian socio-political thought, accepted its philosophical bases, endorsed its world view and the concept of human nature, condemned social evils like casteism, communalism, regionalism, colonialism and economic exploitation and suggested remedies. They examined the problems of our country from a nationalist and patriotic point of view. They cherished the ideal of spiritual nationalism and thus almost all of them propounded the message of internationalism and humanism.

During the 19<sup>th</sup> century, the social fabric of Kerala was much degenerated and static because it had developed in such a way as to include a large number of castes and sub-castes. Each of these castes and sub-castes had its predetermined role and status in the Kerala society during that time. Hence we can say that caste system, during this time, divided the Hindu society into many compartments that were in conflict with one another. The upper caste people enjoyed special privileges as they constituted the land owning class. The Brahmins were interpreters of the law and upholders of Vedic scriptures and Dharmaśāstrās. According to P. F. Gopakumar, "The Brahmins imposed their hegemony on the indigenous people. Eventually, they divided the population into various castes by placing



themselves at the top of the hierarchy of wealth, power, position and privilege. This made the condition of the marginalized people deplorable."<sup>6</sup> The members of the backward communities were treated in an inhuman manner and they were treated as outcastes or non-caste Hindus. The society was divided into touchable and untouchables in an irrational way. The concepts of human equality, upheld by religions and preached by prophets, were valueless in the context of social relations. Untouchability was itself the supreme example of social inequality. All great thinkers come forward with some relevant answer to any major challenges that faces the nation. This happens because such challenges facing the nation cannot be faced with the help of prescribed formulae. In Kerala, a supreme challenge of this kind existed in the form of social evils like caste discrimination, untouchability, extreme form of communalism, child marriage, economic exploitation, superstition, etc. The last decades of the 19<sup>th</sup> century saw the rise of powerful social and religious reform movements among the people in Kerala. These movements had as their aims the eradication of untouchability, the breakdown of inter-caste barriers and the abolition of many costly and wasteful social practices and customs. The Renaissance thinkers of Kerala understood that there can be no equality, fraternity and justice in the society if large sections of society suffer from social discrimination. They firmly believed that in order to establish an egalitarian society, regeneration was required on the basis of spiritualism, humanism and nationalism. Here we would like to highlight these three elements as the basis of the social philosophy of these great thinkers.

## **Spiritualism**

The Renaissance led to a rediscovery of the past of the country and reassertion of its ancient values. It was a new awakening and expression of the genesis of Indian's tradition and culture. What is noteworthy is that even in its most radical expression, Indian Renaissance did not break off with the past. It synthesised the finest element of our culture with the western scientific and humanistic culture. With regard to spiritualism, they redefined this concept which branded spiritualism as a philosophy which shows no concern for the immediate existential crisis faced by human beings in their daily life. Usually spiritual philosophers are always considered as interested in extra-mundane human concerns like attaining self-perfection or liberation or salvation. Through their life and activities, Renaissance thinkers of Kerala proved that this misconceived notion about spiritual philosophers is largely due to the improper understanding of the term 'Spiritual'. Spirituality, according to them, is a kind of disposition or attitude, a disciplined way of life through which one can attain spiritual awakening. A spiritualist need not be an anti-materialist, but a contented materialist. So they advocated spirituality where each and every member of the society contributes to the development of inherent divinity. They inspired us to rise above the low spirit and eliminated all narrowness of the mind and heart in order to be justified to the service of society. They ensured a new form of social consciousness where spirituality acts as a guiding spirit of the ascent of man. To them, there was no difference between

service of man and worship of God, between manliness and faith, between righteousness and spirituality. Here we can see that the spiritualism is not narrow in the sense that it is neither creedal nor sectarian. This kind of spiritualism affirms life and was conscious of our inescapable involvement in the socio-political and cultural life of the society in which we live. It helps us in transcending the triviality of this day-to-day life pattern in order to make our life more meaningful, authentic, purposeful and perfect.

### **Nationalism**

The Renaissance movement in Kerala was born out of nationalism. They realised that no political battle could be fought unless there is a solid and reliable socio-ethnic foundation. So they fought against all the social evils and atrocities, customs, norms and values, which were justified in the name of age-old tradition. They subscribed to the belief that all human beings belong to one single family. Exploitation and inequality of any form was a rejection of this principle. Hence they wanted to establish a new society which was completely free from exploitation and oppression. They believed that without social reforms, political reforms are meaningless and held that as long as there was inequality on the social and economic plane, there could be no political democracy. They firmly believed that political progress would be impossible without a refined and enlightened society. So they started social reform movements which aimed at the eradication of untouchability, evils of caste system and the abolition of many costly and wasteful social practices and

customs. They initiated the movements for the reconstruction of the society based on true interpretation of religion. The fire lit by them in that repressive society gave to the people of Kerala the strength to clear new paths to freedom and equality.

## **Humanism**

The Renaissance thinkers of Kerala have all fundamentally subscribed to the humanist philosophy and they recognised the value or dignity of man. In order to get rid of the evils of caste system or emancipate the down trodden masses they brought about certain social reforms and the basis of this was humanism in them. According to William Murry, humanism is "affirmation of the worth and dignity of every person, a commitment to human betterment and the necessity for human beings to take responsibility for themselves and the world."<sup>7</sup> It means that every human beings is potentially rational and therefore, the political locus of freedom and dignity. From this angle of humanism arouses the notion of human rights for that which the reformative thinkers of Kerala stood for. It was again this humanism which posed them to undertake a secularist attitude so as to save the downtrodden masses from the grip of religious fundamentalism. They thought that the spread of secularism was necessary to bring about a unity in the multicultural and multi-religious society like Kerala.

Reformative thinkers showed a deep appreciation of the problems of human life and the destiny of man, and in the sense all of them were humanists. According to Dr. Srinivas,

"In their philosophies of humanism we come across the distinction made between the concern of philosophy and the ideal of philosophical thinking. The concern of philosophy is to tackle the existential problems of the individuals living in different life situations. Thus the needs of man and society become the primary concern of philosophy. But the ideal of philosophical thinking makes us realise that at one point of life we have to transcend the limitations of this empirical world to attain absolute freedom. This is the ultimate goal of life."<sup>8</sup> So they worked for the betterment of humanity and inspired man to seek self-realisation with a view to achieve self-perfection which will result in social perfection.

To conclude, we can say that the social ethics on which the Reformative thinkers of Kerala based their philosophy were the ideals of spiritualism, nationalism and humanism. They did not overlook the material base of life and society. They examined the problems of our society from a nationalistic and patriotic point of view. They cherished the ideal of spiritual nationalism and humanism and wanted to establish an egalitarian social set up. They not only preached it but also practised it and through this they were redefining the then existing norms of social ethics.

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*Words that do not give offence and that are truthful, pleasant, and beneficial, and also the regular recitation of the Vedas—these are said to be the austerity of speech.*

*– Bhagavad Gītā 17. 15*

# The Contribution of Kṛṣṇaguptan to Sanskrit Tradition

*Vasu A.*

## **Date and Life**

Kṛṣṇaguptan was born in 1864 as the son of Kuttirāmanezhuthacchan of Melethrikkavu, a branch of 'Vayilyamkunnu Chūrath. Kṛṣṇaguptan learned Sanskrit and Astrology from KannamKulaṅgara Kunjunni Ezhuthacchan, his grandfather. He gained great knowledge in Astrology from his father. His brother shouldered the family responsibilities after the death of their father. Kṛṣṇaguptan studied Sanskrit and practised Astrology at an early age.<sup>1</sup> He grew as an eminent Astrologer under the guidance of his Gurunātha, Punnaśseri Nampi Nīlakaṇṭha Śarma. He was a great devotee of Vayilyamkunnu Gaṇapati. He believed that his ardent faith in and offerings to his deity made him successful as an Astrologer.

## **His Education**

Once Kṛṣṇaguptan visited the munsif's house in Angadippuram to convince himself of the mastery of

Punnaśśeri Nampi Nīlakaṇṭha Śarma. He decided to join Pattambi Punnaśśeri Kalari. In 1889 he joined Punnaśśeri Kalari at the age of 25. On seeing him, Nampi asked what his caste was. "Moothan community" was the reply of Kṛṣṇaguptan. Moothan community belonged to the Vaiśya caste. Nampi agreed to teach him because he belonged to the third category in the "Varna" system. Punnaśśeri Nampi once again enquired of the caste of this student and sought consent of the Samoothiri Kovilakam for teaching him. Brāhmaṇa was called as Śarma, Kṣathria as Varma, Vaiśya as Gupta and Sūdra as Dāsa – by the surnames allowed in that period. The Mūthans of Valluvanad belonged to the Vaiśya caste and hence they got the Surname Guptas.<sup>2</sup> Kṛṣṇaguptan is the name given by Punnaśśeri Nampi, though Nampi called him Kṛṣṇatarakan.<sup>3</sup> He was a student of the first batch of Punnaśśeri Kalari. K Vāsudevan Mūsad, Krishna Warriar and Vadakkeppattu Narayanan Nair were his classmates. Classes were conducted from 2.30 am to 4 am. The teacher sat in a chair and students sat on the ground in front of him. Initially, classes were conducted in Punnaśśeri Illam and later shifted to Sārasvatodyotini Pāṭhaśālā. Punnaśśeri Nampi had given great importance to the study of Astrology. Literature and grammar were the other major subjects taught there. Kṛṣṇaguptan was a student here for four years.<sup>4</sup> After passing the Vidvān course, he joined as a Munshi (A language teacher or professor) at Government Sanskrit College, Coimbatore. The teacher-student relation lasted till the end. Kṛṣṇaguptan was Nampi's favourite student<sup>5</sup>. The caste-ridden age influenced even such a great scholar like Punnaśśeri Nampi.



They communicated through letters and they used to write ślokaś instead of prose for communication. Kṛṣṇaguptan returned to his home at Kallekulangara towards the end of the 19th century.

### **Bālasubodhini Ś Saṃskṛta Pāṭhaśālā**

At Kallekulangara, Kṛṣṇaguptan started Bālasubodhini Ś Saṃskṛta Pāṭhaśālā in 1907. It was modelled on Śārasvatodyotini Ś Saṃskṛta Pāṭhaśālā of Punnaśśeri Nampi. It is in the southern part of Ittikkulam in Kallekkulangara. It was mainly a Sanskrit school. Kuttiezhuthachan was the first Headmaster in the school. The students belonged to different castes. Sreerangan, a famous student who was very successful belonged to 'Chakliya' community which at that time was considered an Avarṇa Samudāya.<sup>6</sup>

The classes were divided into primary and secondary having four years' study in each division. After the secondary education, the students were trained to write entrance exam conducted by the Madras government. The education here was equal to modern high school education. After that the students were able to join for 'Śiromaṇi' or 'Vidvān'—the degree courses conducted at that time. Most of the students went to Pattambi or Thanjavur for University education. In the initial stage Kuttiezhuthachan had taken the classes. Later he concentrated on Astrology and rarely took classes. The next Headmaster was Vidvān K.C. Madhava Menon. Kuttiezhuthacchan handled some special classes. 'Kirātārjunīyam', 'Māgha', etc., were taught by him. Every year Navarātri was celebrated on a grand scale colourfully in Kannankulangara. 'Ezhuthinuruthal'-

(Introduction to the world of letters of children) was conducted by Kṛṣṇaguptan. Senior students in the Saṃskṛta Pāṭhaśālā also helped Kuttiezthachan in this grand event. Large number of students entered the world of letters in the Ezhuthiniruthal event. Navarātri was an occasion for the union of this Guru and his beloved disciples. Kṛṣṇaguptan taught children who were not able to join the school in the off days.

The Annual function of Bālasubodhinī was celebrated as the festival of Vayilyaṃkunnu. It was a cultural festival of that province. A sumptuous meal was served and Sanskrit scholars and their followers assembled there. Spectators were also in large number there. Vadakkeppatt Narayanan Nair, classmate of Kṛṣṇaguptan was the chief guest at the felicitation. K. Vāsudevan Mūsat always made Sanskrit speeches, which were simple. Freedom fighter Prof. K.V. Īśara Vāriyar, Poet and Writer Pulakkatt P.A. Vāriyar, and P.G. Vāriyar, were other famous students of Bālasubodhinī.

In 1947 the school was closed down for want of adequate number of students V.K. Ezhuthacchan, P. Appukkutty Guptan, C.S. Gopalan, Kizhakkeppattu Achuthan Kutty Menon, and A. Kesavan were the students in the last batch of Bālasubodhinī. The subjects taught were mainly Sanskrit Kāvya, Nāṭakas, and Vyākaraṇa. Bālasubodhinī was upgraded in 1934. It was then named "Kerala Oriental Sanskrit College" and affiliated to Madras University. Then there was Vidvān course. After Independence this college became an elementary school. Later this school was finally stopped due to lack of funds.

## Kṛṣṇaguptan: An Astrologer

Kṛṣṇaguptan or Kuttyezhuthachan was a reputed astrologer also. His predictions were accurate. He predicted the result of the Writ filed by Sir Michel Dyer against Sir C Śankaran Nair. It was related to the Jalian Vala Bagh Disaster. The outcome of the prediction was accurate. His marriage also was based on Astrology. He believed that his wife was born with "Bhāgyajātakam". This alliance brought him wealth and fame. His wife died of diabetics in 1936. After that he suffered much. He had 4 sons and 5 daughters.

## Samabhāvinī

Kṛṣṇaguptan started to publish a magazine *Samabhāvinī* in 1923, just like his guru Punnaśseri Nampi Nīlakaṭha Śarma's *Vijnānacintāmaṇi*. It is one among the pioneering magazines in Malayalam. It was published from *Bālasubodhini*. The Preface of the first edition of *Samabhāvinī* was written by Punnaśseri Nampi. K.C. Kesava Menon, Principal of the *Bālasubodhini*, was the editor of *Samabhāvinī*<sup>7</sup> It was printed at Kamalalaya Press, Ottappalam'. Dedicated scholars like Punnaśseri Nampi, K. Vāsudevan Mūsat, Appan Thaṃpurān, G. Śankarakurup, Vallathol, and Nālappattu Nārayana Menon wrote highly valuable articles in *Samabhāvinī*. Its publication was stopped in 1925 due to the financial shortages.<sup>8</sup>

## Disciples of Kṛṣṇaguptan

Puliathu Appu Vidhyar, Uzthuthra Vārrier, well-known Astrologer Arappathu Rama Gupthan, Pathinettam Kandathil

Ayyappan Kutty Vidhyar, Irattappalyalil Narayanan Vaidyar, Adiath Alangottil Rama Guptan, Porathody Prabhakaran Nair (the famous Elephant doctor), C.K. Appukkutty Vaidyar, Irattappallalil Ramankutty Vaidyar, Vettekkara Krishna Vārrier, Subrambanian, Sankaran Embranthiri, Madhavan Master, Irattappaliyālil M.P. Krishna Guptan, Rāma Guptan, Mṛḍnandasvāmi, etc., are the renowned students of Bālasubodhinī.

### **Kṛṣṇaguptan: A Social Reformer**

Kṛṣṇaguptan was a social reformer. He made arrangements to teach low caste students in Bālasubodhinī. The study in Punnaśśeri Kalari was the inspiration. The lower classes like Chaklias got Sanskrit education here. This was a daring attempt on the part of Kṛṣṇaguptan. He was also the ruler of the village (Amsam Adhikari), equivalent to Village Munsif and Village Magistrate (civil and criminal jury of the village).<sup>9</sup> Kṛṣṇaguptan was also a member of the Taluk library. He was the chief promoter behind the formation of "Kadambazhippuram Sahakarana Samgham"— a great step towards the co-operative movement. He worked as its Secretary. Sir C. Sankaran Nair, Sir M. Krishnan Nair, Justice Kunjiraman Nair of Madras High Court and Mamballikkulam Krishna Menon were his close friends.<sup>10</sup> Andhra Kesari T. Prakasam, Sathyamoorthy, etc., visited him during independence struggle. Kṛṣṇaguptan dined with the lower class guests who visited him. He broke the tradition prohibiting the Moothans of Valluvanadu dining with Palakkattukar. His guru Punnaśśeri Nīlakaṇṭha Śarma stayed in his guest-house when he visited.

In 1946 Typhoid spread in and around Vayilyamkunnu. Kṛṣṇaguptan also contracted this epidemic. His disciple Pathinettamkattil Ayyappankutty Vaidyar nursed him. Kṛṣṇaguptan died in the year 1946 at the age of 82.

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कृष्णगुप्तगुरुंवन्देभक्तिश्रद्धापुरसरं । ।
- <sup>2</sup> Muthan They are now advancing a claim to be a Vaisyas, have adopted the title GUPTION, which is proper to that caste ...Ezuthachan.. (Madras Census Report 1901).
- <sup>3</sup> C. P. Krinanilayat, *Punnaśseri Nambi Śarma*, Bhasaboosanam Press, Kerala Sahitya Academy, 1974. p.45.
- <sup>4</sup> Narayana Pisarodi, K P, Punnaśseri Nambi Śarma, Kerala Public Relation Department, Govt of Kerala. 1990. pp.18-19.
- <sup>6</sup> Bhaskaraguptan, E. P. *Desayanam*, Samabhavini Books, Katambazhipuram, 2004. p.32.
- <sup>8</sup> *Samabhavini Magazine*, Kamalalaya Press Ottapalam, 1924 pp. 38-39.
- <sup>9</sup> Bhaskara Guptan E P, *Desayanam*, Samabhavini Books, Katambazhipuram, 2004. p.109.
- <sup>10</sup> Kunjiraman Nair, P, *Kaviyude Kalpadukal*, D.C. Books Kottayam 2006, p.82.

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*Asceticism doesn't lie in mere words; He is an ascetic who treats everyone alike. Asceticism doesn't lie in visiting burial places; it lies not in wandering about nor in bathing at places of pilgrimage. Asceticism is to remain pure amidst impurities.*

*– Guru Nanak*

# Social Life as Reflected in Mṛcchakaṭika

*Dr. Rejitha G.P.*

## Introduction

The Sanskrit drama is called rūpaka since it gives delight as an object of vision. Rūpaka is general name of its types; and it is etymologically explained as that which is put on by actors. Generally the rūpakas are enumerated as ten in the main: Nāṭaka, Prakaraṇa, Bhāṇa, Prahāsana, Dima, Vyāyoga, Samavakāra, Vīthi, Aṅka and Īhāmṛga.

## Prakaraṇa

Prakaraṇa is a play in five to ten acts. The subject matter is invited. It can also be drawn from the source like Bṛhatkathā and similar works of older poets and not from the works like Purāṇas written by Ṛṣis. The story of a Brāhmin, a merchant or a minister. The hero is not udātta or divya divine. Heroine is either a high born woman or a courtesan. In other matters the prakaraṇa is like the nāṭaka. It is so named because the subject is product of poet's imagination. The society represented in a prakaraṇa is more flexible, the sentiments also are more relaxed. Viśvanātha defines Prakaraṇa thus:

भवेत्प्रकरणे वृतं लौकिकं कविकल्पितं ।  
 शृङ्गारोऽङ्गी नायकस्तु विप्रोऽमात्योऽथवा वणिक् ॥  
 सापायधर्मकामार्थपरो धीरप्रशान्तकः ।  
 नायिका कुलजा क्वापि, वेश्या क्वापि द्वयं क्वचित् ।  
 तेन भेदास्त्रयस्तस्य, तत्र भेदस्तृतीयकः ॥

Śūdraka was an ancient Indian King and well-known playwright. He lived in the first century AD. He wrote a prakaraṇa named Mṛcchakaṭīka. It contains ten acts. This type of prakaraṇa rūpaka is a very popular work in Sanskrit literature. Śūdraka earned his remarkable position in Sanskrit dramatic world by his most popular drama Mṛcchakaṭīka. Unlike other plays, this play deals with the story of common men in the society rather than a story taken from epic or purāṇa. It gives a detailed account of the individual life and the social conditions of the ancient Ujjayini. As far as a researcher in history is concerned, literary works are considered as one of the best tools which can be used for studying the social condition of a certain period. In this way Mṛcchakaṭīka describes the real social scenario of ancient Ujjayini. We can admit that the different characters in the drama represent different persons in actual life but they also represent the social realities in a different point of view. It also throws light on the social, political and religious life on those days.

A striking aspect of that period is the influence of idealism in the society. Idealism has a great role in the society. People gave much worth and consideration for values and morality. Portraying of hero and heroine is in such point of



view. It may be remembered here that the title of the drama has been put in such a way. The Mṛcchakaṭika means 'little clay cart'. While the heroine Vasantasena visits the hero Cārudatta's house, his little son seems to be worried and dull because he doesn't have the precious toys while others play with such type of toys. He needs a golden cart. But Cārudatta is not able to make his child happy because of his poverty. He wanted his child to play with a little clay cart. At that time Vasantasena notices it and donates her gold ornaments and puts it in the cart in order to make the golden cart. While Cārudatta leads a life of simplicity, Vasantasena sacrifices her precious ornaments.

Most of the characters represent idealism. The hero Cārudatta, impoverished young brahmin is an ideal character. He is a blend of good qualities. He is generous, noble, honest and kind-hearted. He severely impoverishes himself by his charity and public welfare activities. He gets better reputation and acceptance from the society. Even when he faces the challenges and hardship through unexpected twists in life he seems calm and quiet and stays firm in his virtue. He is not ready to give up his morality. The heroine Vasantasena is attracted by not only his beauty but also by his qualities. He is well-known for his charming character. Common people like and trust him. While the Anti-hero [villain] Samsthanaka raised allegation against him, nobody believes it. Every one wishes that he would be saved. The heroine Vasantasena seems a charming lady with great wealth and reputation. Even though she belongs to a courtesan family she is shining by her

behaviour as she is persuaded by Samsthanaka, a wicked brother-in-law of the King. She has overcome all difficulties by her brave mind. Humanity is the general emotion of the common people. It gives a detailed account of the life of all sorts of people in the society. It draws the contemporary life and issues of the common people. It also provides influence of idealism and morality on the common men and position of women in the society. We get the clear picture of the social life of ancient Ujjayini such as caste system, Legislative executive, Judiciary, religious and revolutionary movement, etc.

### **Caste System**

The social structure of ancient Ujjayini was mostly affected by the caste system. But the notable thing is that it is not connected with the profession. Those who belong to the lower caste can occupy high position in the society. In the six scenes the quarrel between Vīraka and Candanaka provides information about it. Both of them belong to a lower caste but they attain the better position in the army and they are good soldiers. We can understand from their talk that Vīraka is a cobbler and Candanaka is a barber. But it doesn't keep them away from the prevailing better positions. At the same time there are some traditional professions concerned about heredity. The Caṅḍālas do their jobs as their family job. Vasantasena belongs to courtesan family. But she seems extraordinary perfection in character. There is no customs prevent her to marry Brahmin man Cārudatta.

Brāhmaṇa had occupied a supreme position in the society. Their job was mostly that chanting mantras and priest. Here we see protagonist Cārudatta who belongs to a Brahmin family runs a business.

### **Judiciary**

The systematic judicial system was established there. During the trial of Cārudatta, the judge makes the verdict only on the bases of evidence. Actually he is aware that Cārudatta was innocent. But the situational evidence brought by the Rajasyala Samsthanaka is against him. So he is forced to declare the verdict against him, even though, he quotes the point that Manusmriti doesn't support the capital punishment of the Brahmins. Here we understand that Manusmriti is the basic source of the judicial laws and rules. But at the same time while a Brahmaṇā commits a crime there is a soft corner towards them. The king Palaka sent him for execution. Rules and laws were misused upon the innocent people by authorities. Cārudatta's accusation was one of the best examples.

### **Religious**

The common life of people had also a religious association. Many gods and goddesses were worshipped. Each god was worshipped for specific purpose. The story starts with the context of a temple festival where Vasantasena visits Kamadeva temple for getting suitable bride groom. Religion is connected with Manusmriti and caste system was practised.

Those who suffered by the caste system used to convert to other religions like Buddhism. A significant point to note is that even Buddhist monks who worked for preservation of human rights, they were being attacked by the supreme classes. Polygamy was also practised. The wife of Cārudatta welcomes Vasantasena and she doesn't show any hesitation to accept her as the lover of her husband.

### **Legislative and Executive**

Legislative and executive were centralized to the King. The king Pālaka had been ruling the country. But the supreme authorities of the executive were polluted and corrupted. The common people had been struggling by the torturing of his men. King's wicked brother-in-law used to harm the people. In the beginning of the play Rajasyala, Śākara who carried the position 'Samsthanaka' chases Vasantasena to annoy her. She sought shelter in the house of Cārudatta as refugee. In order to occupy Vasantasena he continuously hunts Cārudatta and Vasantasena and fabricates fraud case against Cārudatta. The Bhuddhist monk Saṃvāhaka who saved Vasantasena at the park named pushpakarandaka old garden, was attacked cruelly by Samsthanaka. When Samsthanaka orders his servants to kill Vasantasena, they refuse to do it. The cow-boy Āryaka is imprisoned, but at last he escapes and leads revolution against the King and he ceases the power. Many common men support him and the Pālaka reign is wiped out.

The structure of the executive was well maintained. Proper law and order functioned. Every corner of the country

was under clear security alert when Samsthanaka delivered the order to catch Vīraka every corner of the country was under security alert. The ordinary subordinates of the executive were very loyal to king. It is proved by the conversation between Vīraka and Candanaka. Struggling of the common men transforms as a revolutionary storm which wipes out the dynasty. The cow boy Āryaka heads the revolution and he becomes the new king. When he becomes the king all victims support him. Above all he is emphasized as the voice of the voiceless people. Cārudatta gains a higher position in the government.

All types of people in the society can be seen in the play. Most of the people are good and kind hearted. The wife of Cārudatta, Dhootha appears as an ideal character who prepares to kill herself by entering into fire while Cārudatta is brought to execution. Samsthanaka's servants Vida and Cheda try to save her. Vida fights for her. At last Cheda tries to reveal the truth in front of the society. The glorious thing to be noted is the acceptance of refugee's request while seeking shelter. If anybody seeks shelter it is granted. Several times this type of events comes into play. Cārudatta's heroism is highlighted when he makes Samsthanaka free forgiving his wicked evils. Both sides of life are drawn there. Gamblers, thieves, wicked rulers, helpless people are on the one side. At the same time dignified personalities like hero and heroine, loyal mistress and servants, kind hearted persons sacrificing for pure love, romance and violence — are shown on another great side of the society which impress us to be optimistic.

## Conclusion

Mṛcchakaṭika is the most popular and the oldest prakaraṇa which is derived from the combination of history and creativity of the author. There are many eventful situations which convey the social reflection of ancient India. Mṛcchakaṭika is a best example for "drama of invention". It can be reliable regarding the social condition of the ancient period. In fact we can say that Śūdraka succeeded in connecting between the past and the present by creating an everlasting impression on the audience.

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*It is the unfailing fall of rain that sustains the world. Therefore, look upon rain as the nectar of life.*

– *Tirukural (Kural 11)*

# चरकसंहितायां वेदान्ततत्त्वविचारः

डॉ. पी. राजेष् कुमार

आयुर्वेदशास्त्रे भारतीयदर्शनानां प्रभावो नितरामङ्गीकृत एव। आस्तिकदर्शनानामेवं बौद्धजैनदर्शनानां तत्त्वान्यायुर्वेदसंहितासु परामृश्यन्ते। पञ्चभूतसिद्धान्तो विभिन्नाः कार्यकारणसिद्धान्ताः त्रिगुणसिद्धान्त इत्यादयस्तेषु केचिदेव। आचार्यसुश्रुतो वाग्भटश्च धर्मार्थकाममिति पुरुषार्थत्रयसाधको<sup>१</sup> आयुर्वेद इत्यभिमतं स्वीकुर्वतः। परन्तु श्रेयसो जीवितस्य च साधकमारोग्यमतश्चतुर्वर्गे प्रधानं कारणमारोग्यमेवेत्याचार्यस्याभिमतम्। धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तममित्यायुषः लक्षणमेतदनुसारमेव शास्त्रे उक्तम् शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितमिति ।<sup>२</sup>

कर्मजव्याधीनां सङ्कल्पः एवं दैवव्यपाश्रय - युक्तिव्यपाश्रय - सत्त्वावचय इत्यौषधानां त्रैविध्यं गुणसिद्धान्ताश्च चिकित्सायाः दार्शनिकवीक्षणस्य निदर्शनाः सन्ति। न केवलं शरीरस्य पालनेन चिकित्सया वा स्वास्थ्यवाप्तिरित्यायुर्वेदसिद्धान्तः। शास्त्रे स्वास्थ्यलक्षणमेवमुच्यते।

समदोषः समाग्निश्च समधातुमलक्रियः।

प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ।<sup>३</sup>

अस्मिन् श्लोके स्वास्थ्यपालने आत्ममनसोः स्थानं गौरवेण वीक्ष्यते।



### आत्मतत्त्वविचारः

पञ्चमहाभूतशरीरिसमवायिपुरुष इति शास्त्रे चिकित्साधिकृतपुरुषस्य लक्षणमुच्यते। शरीरे भवश्शरीरी इति शरीरिशब्देन आत्मविवक्षा। आत्मशब्दश्शरीरिपुरुष - ब्रह्मनामभिः परामृश्यते शास्त्रे। आचार्याङ्गीकृतेषु सत्त्वम् आत्मा शरीरमिति त्रिदण्डेष्वन्यतमो भवत्यात्मा। आत्मनो निर्विकारत्वं चैतन्यत्वञ्च चरकसंहितायां प्रतिपादितमस्ति। एवमचेतनस्य मनसः चेतयिता आत्मा इत्यतः उपचारार्थत्वादात्मनः क्रियावत्वञ्च कल्प्यते आचार्येण। आत्मा ज्ञो अनादिः साक्षी चेति चरकमतम्।

चरकसंहितायान्न केवलं वेदान्ताभिमतस्यात्मतत्त्वस्य परामर्शोऽपि तु सांख्यादीनां पुरुषसङ्कल्पोऽपि परामृष्टः। सांख्यसम्मतस्य चतुर्विंशतिराशिपुरुषस्यैव चिकित्साधिकृतस्य षड्धातुकपुरुषस्यापि स्थानं कल्प्यते। पञ्चमहाभूतशरीरिसमवायी पुरुषः। स एव पुरुषश्चिकित्साधिकृत इति तात्पर्यम् अत्र।

सत्त्वमात्मा शरीरञ्च त्रयमेतत्त्रिदण्डवत्।

लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥<sup>५</sup> इति श्लोके आयुर्वेदस्याधिकरणं शरीरात्ममनस्सु वर्तते इत्याचार्यमतम्।

अत आत्मतत्त्वं नितरां गौरवेण शास्त्रे प्रतिपादितमस्ति। आत्मस्वरूपमात्मनः प्राधान्यञ्चायुर्वेदसंहितासु दृश्यते।

तत्त्वस्यास्य प्राधान्यमुद्बोधयितुमाचार्येण पुरुषविचयं शरीरमित्यध्याये पुरुषस्य स्वरूपं विस्तरेण प्रतिपादितम्। पुरुषोऽयं लोकसम्मित इत्युवाच भगवान् पुनर्वसुरात्रेयो यावन्तो हि लोके मूर्तिमन्तः भावविशेषाः तावन्तः पुरुषे यावन्तः पुरुषे तावन्तः लोके इति परमर्शानन्तरमेवमुच्यते पृथिव्यप्तेजोवाय्वाकाशं ब्रह्म चाव्यक्तमिति।

लोकपुरुषयोरवयवविवरणवेलायां तस्य पुरुषस्य पृथिवी मूर्तिरापः  
क्तेदस्तेजोऽभिसन्तापो वायुः प्राणो वियत् सुषिराणि ब्रह्म अन्तरात्मा इति  
षड्धातुकपुरुषस्य शरीरिशरीरौ स्थापयत्याचार्यः। तत्र च यथा सर्गादिस्तथा  
पुरुषस्य गर्भधानं यथा कृतयुगमेवं बाल्यं यथा त्रेता तथा यौवनं यथा द्वापरस्तथा  
स्थावर्यं यथा कलिरेवमातुर्यं यथा युगान्तस्तथा मरणमिति पुरुषस्य  
सर्गलयादयश्च कल्पन्ते।

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मानि।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः।।<sup>६</sup> इति

योगिनस्समदर्शित्वं भगवद्गीतायामुक्तम्।

चरके तु - सर्वलोकमात्मन्यात्मानञ्च सर्वलोके सम्पश्यतस्सत्या  
बुद्धिस्समुत्पद्यते इति। आत्मैव सुखदुःखयोः कर्ता। लोकगतं सुखदः खजनकं  
तदात्मरूपमेव मन्यते आचार्येण। अत्रात्मशब्देन षड्धातुसमुदायात्मकः पुरुष  
उच्यते। लोकपुरुषसाम्यज्ञानेऽपि सत्यज्ञानस्यापवर्गानुष्ठानं प्रयोजनमिति  
भावः।

सर्वास्वप्यायुर्वेदसंहितास्वात्मतत्त्वविचारः प्राधान्येनैव क्रियते। परन्तु  
जीवात्म - परमात्मभेदो, आत्मनः एकत्वमेवं जीवात्म - परमात्मैक्यं वा  
आयुर्वेदस्य विषयो नास्तीति। आयुर्वेदश्चिकित्साशास्त्रमित्यतश्चिकित्साधिकृतं  
पुरुषमवलम्ब्यैव तत्र चर्चाः प्रवर्तन्ते। तथाप्यात्मनो निर्विकारत्वमुपचारेण  
कर्तृत्वमात्मनो मोक्षोपायित्वं मोक्षस्वरूपमित्येते विषयाः आयुर्वेदाचार्यैः  
सामान्येन चरकाचार्येण विशिष्य उपपाद्यते।

### प्रवृत्तिनिवृत्तयः

आत्यन्तिकदुःखनिवृत्तिरास्तिकदर्शनानां मुख्यविषयत्वेन कल्प्यते।  
दुःखनिवृत्तिरपवर्ग इति सांख्यो निरतिशयसुखप्राप्तिर्मोक्ष इत्यद्वैतवेदान्तिनश्च।

दुःखनिवृत्त्युपायाश्च विस्तरेण शास्त्रेषु प्रतिपादिताः ।  
सुखदुःखमोहात्मकस्संसारस्सुखदुःखविवेकज्ञानेन संसारान्निवृत्तिरिति  
वेदान्तिनामभिप्रायः । चरकसंहितायामप्येतादृशो विचारो दृश्यते । पुरुषस्योपप्लवो  
दुःखागमस्तस्य मूलं सर्वोपप्लवानाञ्च प्रवृत्तिरित्युच्यते आचार्येण । अनन्तरं  
प्रवृत्तेरुपायचिन्तायामेवमुच्यते-

मोक्षेच्छाद्वेषकर्ममूला प्रवृत्तिरिति।<sup>१०</sup>

“ध्यायतो विषयान् पुंसस्सङ्गस्तेषूपजायते सङ्गात् सञ्जायते कामः  
कामात्क्रोधोऽभिजायते” इत्यारभ्य “स्मृतिभ्रंशात् बुद्धिनाशो बुद्धिनाशात्  
प्रणश्यतीति” गीतावचनपि प्रासङ्गिकम् एव । सङ्गः कथं सर्वनाशकरणं  
भवति? सङ्गः कथं दुःखकारणं वर्तते? इति सुस्पष्टतया निरूपितमस्ति ।

चरकसंहितायामपि प्रवृत्तिनिवृत्तिनिरूपणावसरे संसाररूपायाः प्रवृत्तेरुपायाः  
निरूपिताः । तत्राहङ्कार - सङ्ग - संशय - अभिसम्प्लव - अभ्यवान -  
विप्रत्यय - अविशेष - अनुपायादीनाञ्च निरूपणमस्ति । तत्रैवं जातिरूपवित्तवृत्तबुद्धि  
शीलविद्याभिजनवयोवीर्य- प्रभावसम्पन्नोऽहमित्यहङ्कारो  
सन्मनोवाक्कायकर्मापवर्गाय स सङ्गः कर्मफलमोक्षपुरुषप्रेत्य- भावादयस्सन्ति  
वा नेति संशयस्सर्वावस्थास्वनन्योऽहमहं स्रष्टा स्वभावसंसिद्धोऽहमहं  
शरीरेन्द्रियबुद्धिस्मृतिविशेषराशिरिति ग्रहणमभिसम्प्लवो मम  
मातृपितृभ्रातृदारापत्यबन्धुमित्र- प्रभृत्यगणो गणस्य चाहमित्यभ्यवपातः कार्याकाय  
‘हिताहितशुभाशुभेषु विपरीताभिनिवेशो विप्रत्ययो ज्ञाज्ञयोः प्रकृतिविकारयोः  
प्रवृत्तिनिवृत्त्योश्च सामान्यदर्शनमविशेषः प्रोक्षणानशानाग्निहोत्रत्रिषवणाभ्युक्षणा  
वाहनयाजनययाचनसलिलहुताशनप्रवेशनादयस्समारम्भाः प्रोच्यन्ते ह्यनुपायाः  
इति मोक्षेच्छाद्वेषकर्ममूलानां तज्जनितानां भावविकाराणाञ्च प्रवृत्त्युपायत्वं  
कल्प्यतेऽत्र ।

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्य इति श्रवणमननादिभिरात्मदर्शनसम्भव इत्युक्तमस्ति । आत्मदर्शनमथवा आत्मसाक्षात्कार एव मोक्षो वेदान्तिमते । आयुर्वेदेऽपि मोक्षस्वरूपं मोक्षोपायाश्च नितरां गौरवेण चिन्त्यन्ते । तत्र निवृत्तिरपवर्ग इत्यपवर्गलक्षणमुच्यते । निवृत्तिरिति संसारान्निवृत्तिस्तच्च ज्ञानोदयेन ज्ञानोदयश्च श्रवणादिभ्य इति वेदान्तिनामभि-प्रायः । आयुर्वेदेऽपि मोक्षोपायाः विवृण्वन्ते । मुमुक्षोराचार्याभिगमने तस्योपदेशानुष्ठानं धर्मशास्त्रानुगमनं सर्वपरिग्रहत्यागाः लोकपुरुषयो सर्गादिसामान्यावेक्षणं नियमनमिन्द्रियाणाञ्चेतसि चेतसि आत्मनि सर्वसंन्यासे सुखमित्यभिनिवेश इत्यादयो मोक्षोपायत्वेन कल्प्यन्ते चरकसंहितायाम् ।

### मोक्षस्वरूपम्

मोक्षोऽपवर्ग इति पदेनापि परामृश्यते शास्त्रे । आयुर्वेदस्तु चिकित्साशास्त्रमित्यतष्षड्-धातुपुरुषस्य संसारान्निवृत्तिरेवापवर्गशब्देन वा मोक्षशब्देन वा उद्दिश्यते । एवंविधपुरुषस्य सकारणं संसरणं मोक्षहेतुश्चैवमाख्यायते चरके -

रजस्तमोभ्यां युक्तस्य संयोगोऽयमनन्तवान् ।

ताभ्यां निराकृताभ्यान्तु सत्वबुद्ध्या निवर्तता ॥८

अर्थात् त्रिगुणेषु सत्वगुणवृद्ध्या सम्भवतीत्युक्तमस्ति । अतः शास्त्रद्वयेऽपि मतसामान्यं द्रष्टुं शक्नुमः । मोक्षसम्बन्धी परमर्शश्चरकेऽन्यत्राप्युपलभ्यते । तच्च-

योगे मोक्षे च सर्वासां वेदनानामवर्तनम् ।

मोक्षे निवृत्तिनिशेषाद्योगो मोक्षप्रवर्तकः ॥९ इति ।

वेदनानामर्थात् सर्वविधामयानामात्यन्तिकशान्तिर्योगे मोक्षे च सम्भवतीत्यत्राशयः । योगस्य मोक्षप्रवर्तकत्वमेवं मोक्षे निशेषनिवृत्तिश्च श्लोकेऽस्मिन् प्रतिपादितमस्ति । मोक्षस्वरूपमेवं निरूप्यते शास्त्रे -

मोक्षे रजस्तमोऽभावात् बलवत्कर्मसंक्षयात् ।  
वियोगस्सर्वसंयोगैरपुनर्भव उच्यते ॥<sup>१०</sup> इति ।

मोक्षस्य रजस्तमोऽभावत्वमर्थात् सत्वगुणमात्रवर्तित्वं कर्मसंक्षयत्वमेवमपुनर्भवत्वञ्च श्लोकेऽस्मिन् प्रतिपादितम् । मोक्षस्य कर्मशून्यत्वमपुनर्भवत्वं सर्ववेदान्तिभिश्चाङ्गीकृतमेव ।

आयुर्वेदशास्त्रे ये वेदान्तविषयाः निरूप्यन्ते अथवा परामृश्यन्ते ते सर्वे मौलिकतया अन्यदर्शनेभ्योऽभिन्नाः एव । तथाऽपि चिकित्साशास्त्रमित्यतः प्रयोगे प्रतिपादने च विषयाणां विभिन्नमुखानि दृशीकाशचायुर्वेदे द्रष्टुं शक्नुमः । चिकित्सा न केवलं शरीरस्यापि त्वात्माधिष्ठितशरीरस्येति दार्शनिकवीक्षणमायुर्वेदस्य वैशिष्ट्यमस्ति । शरीरपालने मनसो मनसः पालने आत्मनश्च प्रभावोऽस्तीति सर्वैरायुर्वेदाचार्यैः सम्मतमेव । अत एवायुर्वेदशास्त्रं समग्रचिकित्साशास्त्रमित्यभिधीयते ।

१. अष्टाङ्गहृदयं. सू. १.२.
२. चरकसंहिता. सू. १.४२
३. सुश्रुतसंहिता. सू. १५.४१
४. चरकसंहिता. सू. १.५६
५. चरकसंहिता. सू. १.४६
६. भगवद्गीता. ६.२९
७. चरकसंहिता. शा. ५.९.
८. चरकसंहिता. शा. १.३६
९. चरकसंहिता. शा. २.१३७
१०. चरकसंहिता. शा. २.१४२

# मेघः - कालावस्थाज्ञानोपायः।

डा. ईश्वरन् इ. एन्.

“अभ्रं मेघो वारिवाहः स्तनयित्नुर्बलाहकः।।

धाराधरो जलधरस्तटिद्वान् वारिदोऽम्बुभृत्।

घन - जीमूत - मुदिर - जलमुग्धूमयोनयः”।।<sup>1</sup> इति ।

मेघस्य पर्यायपदान्येव तेषां विषये स्पष्टं बोधयन्ति। यथा - आपः विभर्ति इति अभ्रति गच्छति इति वा अभ्रम्। मेहति सिञ्चति इति मेघः (cloud)। वारि वहति इति वारिवाहः। स्तनयति इति स्तनयित्नुः। बलेन हीयते आहायते इति वा बलाहकः। बलाकाभिः हायते (गम्यते) इति वा। धाराणां (वृष्टेः) धरः धाराधरः। जलस्य धरः जलधरः। तडितः सन्ति अस्मिन् इति तडिद्वान्। (मतुप् (५/२/१८))।<sup>2</sup> हन्यते वायुना इति घनः। जीवनं = जलं मूतं = बद्धम् (मूङ् बन्धने) अनेन इति जीमूतः। मोदन्ते (मुद हर्षे किरचे) अनेन इति मुदिरः। जलं मुञ्चति इति जलमुक्। धूमो योनिः अस्य इति धूमयोनिः। इत्यादि मेघस्य समस्तवैशिष्ट्यमपि अनेनैव प्रकटयति। मेघानां त्रैविध्यविषये शब्दार्णवकारिकास्ति। यथा -

“मेघास्तु त्रिविधास्तत्र वह्निजा धूमयोनयः।

निःश्वासजास्तु जीमूतास्ते ज्ञेया जीवरूपिणः”।।

यज्ञजास्तु घना घोराः पुष्करावर्तकादयः।<sup>3</sup> इत्यादि। एवं त्रिविधमेघेषु उपविभागाः सन्ति इति ज्ञापयितुमेव पुष्करावर्तकादयः इत्यादि प्रयोगः कृतः।

तैत्तिरीयारण्यके सप्तवायुस्कन्धविषये तत्र विद्यमानसप्तविधमेघविषये च चर्चा दृश्यते। वराहवः स्वतपसः विद्युन्महसः धूपयः श्वापयः गृहमेघः अशिमिविद्विषः इति ते सप्तमेघाः।<sup>4</sup>

मेघानाम् आकृतिः वर्णः स्वभावः सञ्चारमार्गः इत्याद्याश्रित्यैव अस्य विभजनम् नामकरणञ्च कृतवन्तः अस्मत्पूर्वजाः। किन्तु पाश्चात्याः प्रायः नवदशशताब्दौ एव एवं मेघविभजनं कृतवन्तः इति ज्ञायते। १८०३ तमे वर्षे “लूक् होनार्ड्” नामकशास्त्रज्ञः प्रथमतया लाटिन्पदान्युपयुज्य ‘क्युमुलस् स्ट्रट्टस् सिरस्’ इति नामकरणं कृतवान्। किन्त्वत्र भारते ऋषिपराशरः अवर्तः संवर्तः पुष्करः द्रोणः इत्यादि चतुर्धा<sup>5</sup> नामकरणं कृतवान् अतिप्राचीनकाले एव।

मेघमालायान्तु ८० विधमेघानां चर्चास्ति।<sup>6</sup> कौटलीयार्थशास्त्रे

तु सप्ताहावधिवृष्टिकारकाः त्रिविधाः मेघाः सन्ति इति, कणशीकराः सान्द्रजल- बिन्दुवर्षिणः अशीतिः मेघाः इति आतपयुक्तानां मेघानाम् इत्युक्ते सातपवर्षणमेघानां भेदाः षष्टिः इति च आहत्य १४३ विधमेघानां प्रतिपादनं दृश्यते।<sup>7</sup>

मेघानां घटकपदार्थविषये वराहमिहिरः वदति ‘सविद्युत-स्सपृषतस्सपांसूत्करमारुताः मेघाः’ इति।

तथा कालिदासस्तु ‘धूमज्योतिः- सलिलमरुतां सन्निपातः मेघः’ इति च।

आधुनिकानामपि अत्र सम्मतिरस्त्येव। मेघरूपीकरणे तु समुद्रजलं सूर्यरश्मिभिस्तप्त्वा बाष्पम् भवति। सूर्यवायुसंयोगेन सूक्ष्मरूपं गृह्णाति।

इत्यादि बहुविधकल्पनां प्रकटयन्ति ते ऋषीश्वराः। यथा तैत्तिरीयोपनिषदि<sup>8</sup> अग्निर्वा इतो वृष्टिम् उदीरयति मरुतः सृष्टां नयन्ति। समुद्राद् वायुसंयोगाद् वहन्त्यापो गभस्तयः।। इति। ऋग्वेदे मरुत्सूक्त उच्यते ‘आदित्य एवं तर्पयित्वा येषां ते कधप्रियः।’ इति। सायणाचार्यः अत्र भाष्यम् करोति च। ‘मरुते हि वर्षास रमयाहृतैरादित्येन तर्पयन्ते।।’ एवं मेघस्तु जलबाष्परूपमेवेति विचारः सर्वत्र दृश्यते। मेघसञ्चारमार्गः भिन्नः इति ऋषीश्वराः जानन्ति स्म। इत्युक्ते आकाशे मेघाः भिन्नभिन्नतले औन्नत्ये एव सञ्चरन्तीति।

“त्रयः साप्ताहिका मेघा अशीतिः कणशीकराः।

षष्टिरातपमेघानामेषा वृष्टिः समाहिता।।

वातमातपयोगं च विभजन् यत्र वर्षति।

त्रीनफ कर्षकांश्च जनयंस्तत्र सस्यागमे ध्रुवः।।

ततः प्रभूतोदकमल्पोदकं वा सस्यं वापयेत्।”<sup>9</sup>

अत्र वर्षणस्वभावतः मेघानाम् विभजनम् कृतम् दृश्यते त्रयः साप्ताहिकाः इत्यादिस्थले।

अत्र मेघानां वर्णद्वारा चातुर्थ्यं कल्पयित्वा तत्र नामकरणमपि कृतम् वर्तते ब्रह्म-क्षत्रिय-वैश्य-शूद्रादि। यथा -

“पूर्वाहणे जायते विप्रो मध्याह्ने क्षत्रियस्तथा।

अपराहणे तथा वैश्यः शूद्रश्चास्तमिते रवौ।।”<sup>10</sup> इति ।

श्वेतवर्णः मेघः ब्राह्मणः, अरुणवर्णमेघः क्षत्रियः पीतवर्णः वैश्यः कृष्णवर्णः शूद्रश्चेति विभागः प्रकल्पितः।

अत्रैव एकैकस्मिन् पर्वते कतिविधमेघाः भवन्ति इत्यपि वर्णयति<sup>11</sup>। यथा -



मन्दरे	-	१०
कैलासे	-	१०
विकटे	-	१०
जठरे	-	१०
मेरुशृङ्गे	-	१०
पारिजाते	-	१०
हिमालये	-	१०
गन्धमादने	-	१०

इत्यादि - असङ्ख्याः मेघाः सन्ति इति मर्त्यलोकमेघाः हानिदाः इति च ग्रन्थाभिप्रायः।

आचार्यवराहमिहिरस्य मते इतोऽपि श्रेष्ठं शास्त्रम् अन्यत्रास्ति इत्येव। तथा एतच्छास्त्रं यथाविधि यः जानाति सः प्रध्वंसशीलयुतेऽस्मिन् कलिकालेऽपि त्रिकालदर्शी भवतीति। उक्तञ्च बृहत्संहितायाम् -

“किं वातः परमन्यच्छास्त्रं ज्यायोऽस्ति यद्विदित्वैव।  
प्रध्वंसिन्यपि काले त्रिकालदर्शी कलौ भवति”।। इति।

उल्कापातादिकलावस्थां ज्ञातुम् महाराजः पञ्च माहादैवज्ञानां साहाय्यम् स्वीकुर्यात्। तत्र एकः प्रधानी अन्ये चतुर्षु दिशासु शुभाशुभ-निमित्तादिनिरीक्षकाश्च भवन्तु इति वराहमतम्। उक्तञ्च सांवत्सरसूत्रे - “नैकाकिना शक्यन्तेऽर्हनिशमवधारयितुं निमित्तानि तस्मात् सुभृतेनैव दैवज्ञेनान्येपि तद्विदश्चत्वारः कर्तव्याः। तत्रैकेनैन्द्री चाग्नेयी च दिगवलोकयितव्या। यम्या नैत्रहृती चान्येनैवम् वारुणी वायव्या चोत्तरा चैशानी चेति। यस्मादुल्कापातादीनि शीघ्रमुपगच्छन्तीति।”<sup>12</sup>

1. अमरकोशः।- १/३/६, ७
2. पाणिनिसूत्रम् - ५/२/९४
3. अमरकोशरामाश्रमीव्याख्या।- पु - ४०
4. Bharathi, Bulletin of the college of Indology. (E1) - p- 4
5. कृषिपाराशरः - ३/२
6. मेघमाला। - १/२१, २२, २३
7. अर्थशास्त्रम्। -पु. २८५
8. ऋग्वेदः। - ५/५५/५
9. अर्थशास्त्रम्। पु. - २८५-२८६
10. मेघमाला। - १/१०-१२
11. मेघमाला।- १/२१/२३
12. बृहत्संहिता - २१/४

*Ether, air, fire, water, earth, planets, all creatures, directions, trees and plants, rivers and seas, they are all organs of God's body. Remembering this a devotee respects all species.*

*– Śrīmad Bhāgavatam*

# पञ्चाङ्गदर्शनम्

डा. गिरीष् एम्.पी.

गणितं - संहिता - होरेति त्रिधा विभक्तमस्ति ज्योतिषशास्त्रम्। लोके प्रायः फलितज्योतिषमिति प्रसिद्धं होराशास्त्रमेव ज्योतिषमिति सामान्यैः जनैः कथ्यते। प्रायः जनेषु, न केवलं समग्रे भारते अपि च समग्रे विश्वे फलितज्योतिषस्य प्रभावः दृश्यते। जननादारभ्य मरणपर्यन्तं सर्वेष्वपि कार्येषु ज्योतिषमवलम्बन्ते जनाः। एतादृशज्योतिषशास्त्रस्य मूलस्वरूपं विचारयामश्चेत् अस्य सामाजिकमुखं स्पष्टं भवति।

आचार्यवराहमिहिरः स्वबृहज्जातके “ कर्माजितं पूर्वभवे सदादि यत्तस्य पक्तिं समभिव्यनक्ति ”। इति होरायाः प्रयोजनं कथयति। अस्माभिः जन्मान्तरे यतफ सत् - असत् कर्मभिः आर्जितं वर्तते तस्य परिणामं मनुजस्य जननकालिकग्रहस्थितिः स्पष्टयति।

नक्षत्रवारतिथ्यादि पञ्चाङ्गविज्ञानं, ग्रहयोग-ग्रहबलाबल-अष्टकवर्गादि परिज्ञानम् च जातकफलप्रवचनाय मुहूर्तगणनाय च दैवज्ञैः अवश्यं ज्ञातव्यम्। अतः अत्र पञ्चाङ्गपरिज्ञानं विशदीकर्तुं प्रयत्नं करोमि।

नक्षत्रवारतिथयः करणानि योगाः

पञ्चाङ्गमेतदथ राशियुतं षडङ्गम्।

सप्ताहमित्यभिहितं ग्रहयुक्तमेत-  
द्वर्गोत्तमो निजनिजो भवने नवाशः॥ (माधवीयं १/४४)

नक्षत्रवारतिथिकरणयोगपञ्चाङ्गानि । नक्षत्रं, वारः, तिथिः, करणं,  
योगः - एतानि पञ्चाङ्गानि।

### १. नक्षत्रम्-

नक्षत्रम्, उडु, भं, तारं, तारकं इत्यादयो शब्दाः नक्षत्रपर्यायत्वेन  
व्यवहियन्ते लोकैः। सप्तविंशतिः नक्षत्राणि सन्ति। “नाडीषष्टया तु  
नाक्षत्रमहोरात्रं प्रचक्षते तत्त्रिंशता भवेन्मासः सावनोऽर्कोदयैस्तथा।”  
(सूर्यसिद्धान्तः१/१२)

नक्षत्राणां नामान्यश्विन्यादीनि लोकसिद्धानि।

निजदेवताभिधानैरभिधास्यन्ते क्वचिच्च नान्यत्र॥ (माधवीयम् १/३१)

१.अश्विनी, २.भरणी, ३.कृत्तिका, ४.रोहिणी, ५.मृगशिरा, ६.आर्द्रा,  
७.पुनर्वसुः, ८.पुष्यः, ९.आश्लेषा, १०.मघा, ११.पूर्वाफाल्गुनी, १२.उत्तराफाल्गुनी,  
१३.हस्ता, १४. चित्रा, १५.स्वाती, १६.विशाखा १७.अनुराधा, १८.ज्येष्ठा,  
१९.मूलम्, २०.पूर्वाषाढा, २१.उत्तराषाढा, २२.श्रवणा, २३.धनिष्ठा, २४.शततारा,  
२५.पूर्वाभाद्रपदा, २६.उत्तराभाद्रपदा, २७.रेवती.

नक्षत्रदेवता-

नक्षत्रेशाः क्रमादस्रयमवह्निपितामहाः

चन्द्रेशादितिजीवा हि पितरो भगसंज्ञिताः

अर्यमार्कत्वष्ट्रमरुत् शक्राग्निमित्रवासवाः

नैऋत्युदग्विश्वजश्चगोविन्दो वसुतोयपाः

ततोऽजपादहिर्बुध्न्याः पूषा चेति प्रकीर्तिताः।

	नक्षत्रम्	देवताः
१	अश्विनी	दस्रः-अश्विनीकुमारौ
२	भरणी	यमः
३	कृत्तिका	वह्निः-अग्निः
४	रोहिणी	पितामहः-ब्रह्मा
५	मृगशिरा	चन्द्रः
६	आर्द्रा	शिवः
७	पुनर्वसुः	अदितिः-दक्षप्रजापतिकन्या
८	पुष्यः	जीवः-गुरुः
९	आश्लेषा	अहिः-सर्पः
१०	मघा	पितरः
११	पूर्वाफाल्गुनी	अर्यमा
१२	उत्तराफाल्गुनी	भगः
१३	हस्ता	अर्कः-रविः
१४	चित्रा	त्वष्ट्रा-विश्वकर्मा
१५	स्वाती	मरुत्- वायुः
१६	विशाखा	इन्द्राग्निः
१७	अनुराधा	मित्रः
१८	ज्येष्ठा	इन्द्रः
१९	मूलम्	निऋतिः -राक्षसः
२०	पूर्वाषाढा	जलम्
२१	उत्तराषाढा	विश्वदेवः
२२	श्रवणा	विष्णुः
२३	धनिष्ठा	वसुः

२४	शततारा	वरुणः
२५	पूर्वाभाद्रपदा,	अजैकपात्
२६	उत्तराभाद्रपदा,	अहिर्बुध्निः
२७	रेवती	पूषा-सूर्यविशेषः

अभिजिन्नक्षत्रम् -

गोविन्दाद्यघटीचतुष्कसहिता विश्वन्त्यपादोभिजित् ।

उत्तराषाढा नक्षत्रस्य चतुर्थपादः श्रवणनक्षत्रस्य आद्यचतुर्नाडिकाकालः भवति अभिजित् इति ।

नक्षत्रदशानाथाः वर्षाणि च ।

अश्विनी-मघा-मूलम्	केतुः ७ वर्षाणि
भरणी-पूर्वाफाल्गुनी-पूर्वाषाढा	शुक्रः २० वर्षाणि
कृत्तिका-उत्तराफाल्गुनी-उत्तराषाढा	रविः ६ वर्षाणि
रोहिणी-हस्ता-‘स्रवणा	चन्द्रः १० वर्षाणि
मृगशिरा-चित्रा-धनिष्ठा	कुजः ७ वर्षाणि
आर्द्रा-स्वाती-शततारा	राहुः १८ वर्षाणि
पुनर्वसु-विशाखा-पूर्वाभाद्रपदा	गुरुः १६ वर्षाणि
पुष्यः-अनुराधा-उत्तराभाद्रपदा	शनिः १९ वर्षाणि
आश्लेषा-ज्येष्ठा-रेवती	बुधः १७ वर्षाणि

“मेषाश्विप्रथमा नवर्क्षचरणाश्चक्रस्थिता राशयो” इति वराहमिहिरवचनोक्तदिशा नवर्क्षचरणाः मेषाश्विप्रथमाः चक्रस्थिता राशयः भवन्ति । सप्तविंशतिनक्षत्रेषु द्वादशधा विभक्तेषु एको भागः नवर्क्षचरणात्मको भवति । इत्युक्ते अश्विनी भरणी कृत्तिका प्रथमपाद सहितो भवति मेषराशिः । एवं मीनान्तं दर्शनीयम् ।

## २.वारः

रविश्चन्द्रः कुजश्चैव बुधश्चैव बृहस्पतिः।

तथा शुक्रः शनिश्चैव वारनामाभिधीयते।।

शुभवारादयः

चन्द्र-बुध-गुरु-शुक्रवाराः शुभप्रदाः अन्ये दोषप्रदाः। रक्तः-गौर-लोहित-  
दूर्वा-पीत-श्वेत-कृष्णवर्णाः रविवारादिषु शुभाः भवन्ति। उक्तं यथा-

बुधेन्दुजीवशुक्राणां वासराः सर्वकर्मसु सिद्धिदाः क्रूरवारेषु यदुक्तं कर्म  
सिध्यति।

“रक्तवर्णो रविश्चन्द्रो गौरो भौमस्तु लोहितः दूर्वावर्णो बुधो जीवः पीतः  
श्वेतस्तु भार्गवः”

कृष्णः सौरिः स्ववारेषु स्ववर्णाः क्रियाः शुभाः।। (नारदसंहिता ५/१३,१४)

वाराः	वारनाथाः
रविवारः	हरः
सोमवारः	दुर्गा
कुजवारः	गुहः
बुधवारः	विष्णुः
गुरुवारः	ब्रह्मा
शुक्रवारः	लक्ष्मी
मन्दवारः	धनेश्वरः

## वारतिथ्यादियोगाः

वाराः	सिद्धयोगः	अमृतयोगः	मृत्युयोगः	दग्धयोगः	अशुभयोगः
रविवाराः	हस्ता	मूलम्	मघा	द्वादशी	भरणी
सोमवाराः	स्रवणा	स्रवणा	विशाखा	एकादशी	चित्रा
कुजवाराः	अश्विनी	उत्तराफाल्गुनी	आर्द्रा	पञ्चमी	उत्तराषाढा
बुधवाराः	अनुराधा	कृत्तिका	मूलम्	द्वितीया	धनिष्ठा
गुरुवाराः	पुष्यः	अभिजित्	शततारा	षष्ठी	ज्येष्ठा
शुक्रवाराः	रेवती	पूर्वाफाल्गुनी	रोहिणी	अष्टमी	पूर्वाषाढा
मन्दवाराः	रोहिणी	स्वाती	उत्तराषाढा	नवमी	रेवती

## ३. तिथिः

१.प्रथमा (प्रतिपदम्), २.द्वितीया, ३.तृतीया, ४.चतुर्थी, ५.पञ्चमी, ६.षष्ठी, ७.सप्तमी, ८.अष्टमी, ९.नवमी, १०.दशमी, ११.एकादशी, १२.द्वादशी, १३.त्रयोदशी, १४.चतुर्दशी, १५.पञ्चदशी (शुक्लपक्षे-पूर्णिमा, कृष्णपक्षे-अमावासी)

## तिथीशाः

वह्निर्विरञ्चिर्गिरिजा गणेशः फणी विशाखो दिनकृन्महेशः।

दुर्गान्तको विष्णुहरी स्मरश्च शर्वः शशी चेति पुराणदृष्टः।।

अमायाः पितरः प्रोक्तास्तिथीनामधिपाः क्रमात्। (नारदसंहिता ४/१,२)

नन्दादितिथयः-

नन्दा	भद्रा	जया	रिक्ता	पूर्णा
प्रथमा	द्वितीया	तृतीया	चतुर्थी	पञ्चमी
षष्ठी	सप्तमी	अष्टमी	नवमी	दशमी
एकादशी	द्वादशी	त्रयोदशी	चतुर्दशी	पञ्चदशी



अत्र रिक्तातिथयः (चतुर्थी -नवमी- चतुर्दशी च) सर्वशुभकर्मसु प्रायेण वर्ज्याः।

#### ४. करणम्

तिथ्यर्धकरणं स्मृतम्। एकस्यां तिथौ करणद्वयं वर्तते।

चरकरणानि सप्त, स्थिरकरणानि चत्वारि।

ववाह्वयं बालवकौलवाख्ये ततो भवेत्तैत्तिलनामधेयम्।

गराभिधानं वणिजश्च विष्टिरित्याहुरार्याः करणानि सप्त॥

स्थिरकरणानि

चतुर्दशी या शशिना प्रहीणा तदर्धभागे शकुनिर्द्वितीये।

दशार्धयोस्तच्चतुरङ्घ्रिनागौ किंस्तुघ्नमाद्ये प्रतिपदले च॥

तिथयः	सितपक्षे पूर्वकरणं	सितपक्षे उत्तरकरणं	कृष्णपक्षे पूर्वकरणं	कृष्णपक्षे उत्तरकरणं
प्रथमा	किंस्तुघ्नम्	सिंहः	व्याघ्रः	वराहः
द्वितीया	व्याघ्रः	वराहः	गर्दभः	गजः
तृतीया	गर्दभः	गजः	पशुः	विशिष्टः
चतुर्थी	पशुः	विशिष्टः	सिंहः	व्याघ्रः
पञ्चमी	सिंहः	व्याघ्रः	वराहः	गर्दभः
षष्ठी	वराहः	गर्दभः	गजः	पशुः
सप्तमी	गजः	पशुः	विशिष्टः	सिंहः
अष्टमी	विष्टिः	सिंहः	व्याघ्रः	वराहः
नवमी	व्याघ्रः	वराहः	गर्दभः	गजः
दशमी	गर्दभः	गजः	पशुः	विशिष्टः

एकादशी	पशुः	विशिष्टः	सिंहः	व्याघ्रः
द्वादशी	सिंहः	व्याघ्रः	वराहः	गर्दभः
त्रयोदशी	वराहः	गर्दभः	गजः	पशुः
चतुर्दशी	गजः	पशुः	विशिष्टः	शकुनिः
पञ्चदशी	विष्टिः	सिंहः	चतुष्पात्	नागः

अत्र स्थिरकरणानि विष्टिकरणं च प्रायशः शुभकर्मसु वर्ज्याः।

#### ५. नित्ययोगाः

सप्तविंशतिः योगाः भवन्ति।

विष्कम्भः प्रीतिरायुष्मन् सौभाग्यः शोभनस्तथा।

अतिगण्डः सुकर्मा च धृतिः शूलस्तथैव च॥

गण्डो वृद्धिर्ध्रुवश्चैव व्याघातो हर्षणस्तथा

वज्रः सिद्धिर्व्यतीपातो वरीयान् परिघः शिवः

सिद्धिः साध्यः शुभः शुभ्रो ब्रह्मैन्द्रो वैधृतिः क्रमात्फा। (शिशुबोधः ३,४)

योगेशाः

योगेशाः यमविष्ण्वन्दुधातृजीवनिशाकराः

इन्द्रतोयाहिवहन्यर्कः भूमरुद्रुद्रतोयपाः।

गणोरुद्रधनदत्वष्ट्रमित्र-षडाननाः।

सावित्री कमला गौरी नासत्यौ पितरोऽदितिः॥ (नारदसंहिता ७/१,२)

पञ्चाङ्गफलानि

उत्तमदैवज्ञः उषसि उत्थाय स्व इष्टदेवतां मनसि ध्यात्वा  
वपुशोधनादिकं कृत्वा स्नानपुरस्सरं सलिलविक्षेपादि अखिलकर्म कृत्वा  
विधिवत् मन्त्रजपादिकं जप्त्वा पञ्चाङ्गवीक्षां खेटानां गणनं च कृत्वा

फलप्रवचनाय स्वस्थान्तरात्मा भवेत्। प्रतिदिनं ये पञ्चाङ्गपरिज्ञानं कुर्वन्ति  
ते अग्निष्टोमादि बहुविधशुभफलोपेतयुक्ताः भवन्ति। उक्तं यथा-

नक्षत्रवारतिथिकरणयोगपञ्चाङ्गानि  
नक्षत्राद्धरते पापं वारादायुष्यवर्धनम्  
तिथेश्चश्रियमाप्नोति करणात्कार्यसिद्धञ्च  
योगाद्रोगविनाशनं पञ्चाङ्गफलमुत्तमम्॥  
भूरिश्रीविभव तिथिश्रवणतो वारान्महायुर्भवेत्  
नक्षत्रं कृतपापसञ्चयहरं योगस्तुरोगापहा  
यच्चित्तेप्सितमाशु तत्र करणात् सम्प्राप्तये मानवैः  
श्रोतव्यं बहुयत्नपुण्यफलदं पञ्चाङ्गमेतच्छुभम्॥  
पठन्ति नित्यं पञ्चाङ्गं श्रोतुमिच्छन्ति ये नराः  
अग्निष्टोमफलं तेषां गङ्गास्नानं दिने दिने॥

### सहायकग्रन्थाः

१. नारदः, नारदसंहिता, चौखम्भ संस्कृत संस्थान्, वाराणसी.
२. रामदैवज्ञः, मुहूर्तचिन्तामणिः, चौखम्भा कृष्णदास् अक्कादमी, वाराणसी,
३. दैवज्ञकलाधरशर्मा, शिशुबोधः, चौखम्भासुरभारती प्रकाशन, वाराणसी,
४. डो. एन्. गोपालप्पणिक्कर्, ज्यौतिषबालबोधनम्, २०१२

*He who sees that all actions are done only by Prakṛti  
and that the Self is actionless—verily, he alone sees.*

*— Bhagavad Gītā 13. 29*

# ग्रहस्थानस्पष्टीकरणे विविधसंस्काराः

डा. सुधीष् ओ.एस्.

भारतीयज्योतिषशास्त्रं स्कन्धत्रयात्मकं भवति। तत् गणितं संहिता होरा च। गणितस्कन्धः इतरस्कन्धयोः आधारभूतः भवति। फलादेशप्रधानयोः संहिताहोरयोः स्पष्टता गणितद्वारा लभते। तत्कालानुसारेण परिष्करणीयमस्ति। दृश्यानुभवस्याधारेण एव परिष्कारः भवेत्। बहुकालेभ्यः आरभ्य इयं प्रक्रिया निरन्तरं प्रचलन्ती च। ज्योतिषशास्त्रगणितग्रन्थानां प्रमुखम् उद्देश्यं ग्रहस्थाननिर्णयः भवति। भूपृष्ठे स्थितेन, प्रत्येकं ग्रहः अभीष्टसमये कस्मिन् राशौ कस्मिन् भागे कस्यां कलायां कस्यां विकलायां दृश्यते इति ग्रहगणितद्वारा ज्ञायते। तत् गणितं त्रिधा वर्तते। सिद्धान्तः, तन्त्रं, करणम् इति। सृष्टेरारभ्य अभीष्टदिनं यावत् अहर्गणमानीय ग्रहानयनं सिद्धान्तपद्धतौ प्रतिपाद्यते। वर्तमानकलियुगादारभ्य अभीष्टदिनं यावत् अहर्गणमानीय ग्रहानयनं तन्त्रपद्धतौ उच्यते। करणपद्धतौ निश्चितशकवर्षदिने अथवा प्रादेशिकवर्षदिने ग्रहध्रुवरूपेण ग्रहस्फुटं निश्चित्य ततः अभीष्टदिनं यावत् अहर्गणमानीय ग्रहानयनं साध्यते। प्रायोगिकदृष्ट्या करणपद्धतिः सरला भवति। अधुना केरलेषु उपयुज्यमानः वर्षसम्प्रदायः भवति कोलम्बवर्षः। कोलम्बवर्षानुसारेण अहर्गणानयनं कृत्वा सूर्यादिग्रहाणां स्फुटानयनाय अद्य शुद्धदृग्गणितपद्धतिः स्वीक्रियते।

अस्यां पद्धतौ १९४७ आगस्तमासस्य १५ दिनाङ्कः (११२२ कर्कटकमासस्य ३० दिनाङ्कः) करणारम्भदिनमिति स्वीकृत्य तद्दिनस्य सूर्यादिग्रहाणां स्पष्टं स्फुटम् उल्लिखितं वर्तते। तत् स्फुटं ग्रहध्रुवम् इत्युच्यते। तत् तु ७७ रेखांशे सूर्योदये भवति। केरलानां तिरुवनन्तपुरं ७७ रेखांशे भवति। राशिचक्रं ३६० भागात्मकम् अथवा २१६०० कलात्मकं भवति। सूर्यादिग्रहाः अभीष्टसमये राशिचक्रे कुत्र दृश्यन्ते इत्येव गणितेन साध्यते। सूर्यं परितः भूमिः कुजादयः च दीर्घवृत्ते भ्रमन्ति, चन्द्रः भूवं परितः च। आकाशगोले परिभ्रमतां ग्रहाणां भ्रमणपूर्तिकालः, भूमेः - ३६५.२४ दिनानि, चन्द्रस्य २७.३ दिनानि, कुजस्य ६८७ दिनानि, बुधस्य ८८ दिनानि, गुरोः ४३२० दिनानि, शुक्रस्य २२५ दिनानि, शनेः १०८०० दिनानि च। तदनुसरेण एकेन दिनेन भूमिः सामान्यतः ५९ कलाः ८ विकलाः, चन्द्रः ७९० कलाः ३५ विकलाः, कुजः ३१ कलाः २७ विकलाः, बुधः २४५ कलाः ३२ विकलाः, गुरुः ४ कलाः ५९ विकलाः शनिः २ कलाः च परिभ्रमन्ति। एताः ग्रहाणां मध्यमगतयः इति कथ्यते।

आदौ अभीष्टदिने ग्रहाणां मानितं स्थानं कुत्र इति ज्ञात्वा विभिन्नसंस्कारद्वारा स्पष्टस्थानं कल्पयति। मानितस्थानाय अथवा मध्यमस्फुटनिर्णयाय करणारम्भदिनात् अभीष्टदिनं यावत् कति दिनानि गतानि इति ज्ञायन्ते। तदर्थं कलिदिनसङ्ख्यां ज्ञात्वा ततः करणारम्भदिनस्य कलिदिनसङ्ख्यां न्यूनीकृत्य खण्डशेषाहर्गणं साधयति। खण्डशेषाहर्गणस्य ग्रहाणां दैनिकगत्या सह गुणनं करोति चेत् ग्रहदैनिकगतिः लभ्यते। आदौ कलिदिनसङ्ख्यासाधनं करणीयं, तदुच्यते शुद्धगणिते -

कोलम्बवर्षाहतमातलिस्स्यात् कोलम्बतो धूलिहतैर्नयघ्नात् ।

दिनैश्च सेनानवगूढयानैः युतोऽच्छवारात् कलिवासरौघः।

माससङ्ख्या अपि उच्यते मेषः ३१, ऋषभः ६२, मिथुनः, ९४, कर्कटकः १२५, सिंहः १५६, कन्या १८६, तुला २१६, वृश्चिकः २४६, धनुः २७५, मकरः ३०५, कुम्भः ३३५, मीनः ३६५

२०२० जनुवरिमासस्य प्रथमदिनाङ्कस्य तथा ११९५ धनुमासस्य १६ दिनाङ्कस्य बुधवासरस्य कलिदिनसङ्ख्यासाधनक्रमः अत्र सूच्यते। वर्षारम्भः सिंहमासात् भवति तथापि मेषमासादारभ्य गणना स्वीकरणीया। अतः अत्र ११९४ इति स्वीक्रियते।

$$११९४ \times ३६५ = ४३५८१०$$

$$११९४ \times १० / ३९ = ३०६$$

सेनानवगूढयानम् - १४३४००७ (कोल्लवर्षारम्भस्य कलिदिनसङ्ख्या)  
वृश्चिकमाससङ्ख्या- २४६ (प्रथमदिनाङ्कसङ्ख्याज्ञानाय पूर्वमासस्य सङ्ख्या स्वीकरणीया)

धनुमासे (१६-१) १५

योगः - १८७०३८५

१८७०३८५/७ - २६७१९७ शिष्टम् - ६ शिष्यसङ्ख्या १ चेत् शुक्रवासरः २ चेत् शनिवासरः ३ चेत् रविवासरः, ४ चेत् सेमवासरः, ५ चेत् मङ्गलवासरः. ६ चेत् बुधवासरः शिष्टं नास्ति चेत् गुरुवासरः इत्यर्थः। कलियुगारम्भः शुक्रवासरे आसीत्। अत्र स्पष्टतायै कदाचित् एकस्य न्यूनीकरणम् अथवा योजनमिति आचार्यः वदति। प्राप्तकलिदिनसङ्ख्यातः करणारम्भदिनकलिदिनसङ्ख्या १८४३९४७ न्यूनीक्रियते चेत् खण्डशेषार्हणं लभ्यते।

१८७०३८५ - १८४३९४७ - २६४३८

खण्डशेषः x ग्रमहमध्यमदिनगतिः = करणारम्भदिनादारभ्य अभीष्टदिनं यावत् ग्रहगतिः भवति। एषा ग्रहगतिः करणारम्भदिनस्य ग्रहध्रुवे योज्यते चेत् ग्रहाणां मध्यमस्फुटं लभ्यते।

ग्रहध्रुवं कटपयादिसङ्ख्यासम्प्रदायद्वारा सूचयति राशि-भाग-कला-विकालासु।

सूर्यध्रुवम्	-	माबन्धुश्रीधरोल् फ	०३-२९-२९-३५
चन्द्रध्रुवम्	-	मणिचयदनगः	०३-०८-१६-५५
चन्द्रतुङ्गध्रुवम्	-	सन्निधाविन्दिरेन्दोः	०८-२८-४९-०७
राहुध्रुवम्	-	पुण्याभिज्ञो मनुष्यः	०१-०५-०४-११
कुजध्रुवम्	-	भूपालम्बोमरज्ञः	००-२५-३३-१४
बुधध्रुवम्	-	खनिगणपुरपः	०१-२१-५३-०२
गुरुध्रुवम्	-	पुण्यतत्त्वोन्नयार्थी	०७-१०-४६-११
शुक्रध्रुवम्	-	प्राज्ञाचारात्मयोगी	०३-१५-२६-०२
शनिध्रुवम्	-	कुनवनतकुलः	०३-१६-०४-०१

पूर्वलिखितक्रमेण प्राप्तमध्यमस्फुटं पूर्वरेखांशे ७७ तमे भागे मध्यमसूर्योदस्य भवति। एतस्मिन् मध्यमस्फुटे विविधान् संस्कारान् कृत्वा स्पष्टस्फुटं साध्यते। ग्रहस्पष्टीकरणे करणीयानां संस्काराणां विषये सूचना अधः दीयते।

### देशान्तरसंस्कारः

देशयोः अन्तरं देशान्तरं, नाम रेखादेशस्वदेशयोः पूर्वापरमन्तरं देशान्तरपदेन अभिधीयते। लोकाङ्गीकृताक्षांशरेखांशाः अधुना मानचित्रद्वारा अस्माभिः ज्ञायन्ते। ग्रीन्विच् रेखातः ७७ तमे रेखांशे प्राप्तस्य मध्यमस्फुटस्य अन्यरेखांशस्थानं प्रति परिवर्तनमेव अनेन संस्कारेण क्रियते।

द्वयोः रेखांशयोः अन्तरं देशान्तरप्राणः इत्युच्यते। एकस्मिन् रेखांशे उदितः सूर्यः तस्या पश्चिमभागे द्वितीयरेखांशे ४ निमेषानन्तरम् उदेति। एवं २४ होराभ्यन्तरे ३६० भागपरिभ्रमणं समाप्य प्रथमरेखांशे उदेति। अतः ७७ रेखांशस्य पूर्वभागे ऋणं पश्चिमभागे धनं च भवति।

देशान्तरप्राणः x ग्रहमध्यमदिनगतिः / २१६०० = देशान्तरफलम्।

देशान्तरफलस्य ऋणधनस्वरूपं ज्ञात्वा मध्यमस्फुटे संस्करणीयम्। तदा स्वदेशस्य मध्यमग्रहस्फुटं लभ्यते।

### अयनांशसाधनम्।

समरात्रदिनं विषुवदिनमप इति उच्यते। वर्षे द्विवारं विषुवदिनं भवति। भारतीयाचार्यैः राशिचक्रस्य प्रथमबिन्दुः मेषराशौ अश्विनीनक्षत्रस्य आदिबिन्दुः इति कल्पितम्। उच्यते वराहमिहिरेण -

मेषाश्विप्रथमा नवर्क्षणचरणाचक्रस्थिता राशयो  
राशिक्षेत्रगृहर्क्षभानि भवनञ्चैकार्थसम्प्रत्यये।।

तदानीम् अश्विन्यादिबिन्दौ सूर्यस्य प्रवेशे विषुवत् इति आचरणं कृतवन्तः। भूमेरुपरि सूर्यस्य चन्द्रस्य च आकर्षणशक्त्या अस्य बिन्दोः स्थानभ्रंशः सञ्जायते। प्रतिवर्षं ५० विकलापरिमितं परिवर्तनं भवति। अधुना विषुवद्बिन्दुः मीनराशौ उत्तरभाद्रपदनक्षत्रे वर्तते।

एवं विषुवदश्विन्यादिनक्षत्रबिन्दोः भाग-कला-विकलान्तरम् अयनम् इत्युच्यते। अयनसहितग्रहस्फुटं सायनग्रहस्फुटम्, अयनरहितस्फुटं निरयनस्फुटमिति च कथ्यते। भारतीयाः अधुना निरयनस्फुटं स्वीकुर्वन्ति। यद्यपि निरयनस्फुटं स्वीकुर्वन्ति तथापि ग्रहस्पष्टीकरणाय सायनस्फुटम् अनिवार्यं भवति। अतः



अभीष्टदिने अयनांशः कियान् इति ज्ञातव्यः। तस्य क्रमः उच्यते -

संवृद्धलाभजयहीनकलेस्तु खण्डात्  
सल्लाभसाधितकलादिभिरत्र युक्तम्।  
पन्थामराप्तविकलासहितं जलाप्ति-  
नीलाभ्रमेव विकलाद्ययनं सुसूक्ष्मम्॥

वार्षिकम् अयनचलनं ५० विकलाः ३० तत्पराः च। करणारम्भदिने २३.०६.३८ इति भागकलाविकालासु अयनचलनं वर्तते। एकदिनस्य अयनचलनं ५०.३०/३६५.२५- ०.१३७७१३८९५ विकलाः भवन्ति। खण्डशेषः X ५०.३०/३६५.२५ करणारम्भदिनात् अभीष्टदिनं यावत् अयनचलनं भवति। तत् करणारम्भदिनस्य अयनचलनेन सह योजयति चेत् अभीष्टदिनस्य अयनचलनं प्राप्नोति।

### चरसंस्कारः।

‘चर् गतिभक्षणे’ इति धातुत्वात् गत्यर्थे चरशब्दस्य प्रयोगः स्वीकृतः। निरक्षक्षितिजस्वक्षितिजयोरन्तरं चरम् इति उच्यते। निरक्षप्रदेशस्य क्षितिजम् उन्मण्डलनाम्ना व्यवहियते। पूर्वपश्चिमक्षितिजरेखा सममण्डलञ्च। निरक्षप्रदेशे उन्मण्डलं सममण्डलं च समानं भवति। ततः उत्तरे उन्मण्डलस्य सममण्डलस्य भेदः भवति। अनेन कारणेन दिनमाने अपि भेदः जायते। तस्य भेदपरिहाराय चरसंस्कारः क्रियते। अथवा दक्षिणोत्तरभेदपरिहाराय अयं संस्कारः क्रियते इति वक्तुं शक्यते।

अयं ज्याधारेण क्रियते। वृत्तपादे त्रयः राशयः भवन्ति। प्रथमतृतीयपादौ ओजपदौ, द्वितीयचतुर्थपादौ युग्मपदौ च भवन्ति। तत्र औजपदस्य ऋणस्वरूपं युग्मपदस्य धनस्वरूपं च वर्तते। प्रत्येकं राशौ अष्ट ज्याः भवन्ति। वृत्तपादे चतुर्विंशतिः ज्याः स्वीकृताः। एकस्याः ज्यायाः मानं २२५

(३.४५) कलाः सन्ति। ताः क्रमाः ३.४५, ७.३०, ११.१५, १५.००, १८.४५, २२.३०, २६.१५, ३०.०० इति। ज्यातः चापानयनं क्रियते। तदर्थं सायनमध्यमस्फुटस्य, पदे परिवर्तनं करणीयम्। ग्रहस्य स्फुटं १-३ चेत् तदेव भुजा भवति। ३-६ चेत् ६ राशिभ्यः स्फुटं न्यूनीक्रियते चेत् कोटिः भवति। ६-९ चेत् स्फुटात् ६ न्यूनीक्रियन्ते चेतफ भुजा भवति। ९-१२ चेत् १२ राशिभ्यः स्फुटं न्यूनीक्रियते चत् कोटिः भवति। “भुजाकोटिभुजाकोटिसंज्ञा भानां त्रयस्त्रयः भुजाह्योजाह्वयं कोटियुग्माख्यञ्च पदं भवेदिति”।

चरज्याः प्रत्येकं देशे विभिन्नाः भवन्ति। समरात्रदिने मध्याह्नस्य छाया पलभा इत्युच्यते। पलभाद्वारा प्रत्येकं देशस्य चरज्याः निर्मातव्याः। शुद्धदृग्गणिते आचार्यः पय्यन्नूदेशस्य २४ चरज्याः निर्माय स्थापितवान्। ताः ज्याः उपयुज्य चरफलं प्राप्य स्वदेशाक्षांशेन गुणनं कृत्वा पय्यन्नूर देशस्य अक्षांशेन हरति चेत् स्वदेशस्य चरज्याफलं लभते। तस्य फलस्य ग्रहमध्यमदिनगत्या सह गुणनं कृत्वा २१६०० सङ्ख्यया हत्वा ऋणधनस्वरूपं विज्ञाय मध्यमग्रहस्फुटे संस्करणीयम्।

### प्राणकलान्तरसंस्कारः

सूर्यस्य साङ्कल्पिकं भ्रमणवृत्तं क्रान्तिवृत्तमिति उच्यते। सूर्यः क्रान्तिवृत्ते भ्रमति इत्यर्थः। कालः तु नाडीवृत्ते। पूर्वक्षितिजे सूर्योदयदर्शनावसरे तत्रत्यनाडीचक्र -क्रान्तिवृत्तबिन्द्वोः ईषदन्तरं दृश्यते। तत्परिहाराय अयं संस्कारः क्रियते। अयं संस्कारः अपि ज्याधारेण क्रियते। तदर्थं चतुर्विंशतिः ज्याः पट्टिकारूपेण ग्रन्थेषु लभ्यन्ते। प्राणकलान्तरं सर्वत्र समानं भवति। ताः ज्याः उपयुज्य प्राणकलान्तरं प्राप्यते। तस्य फलस्य ग्रहमध्यमदिनगत्या सह गुणनं कृत्वा २१६०० सङ्ख्यया हत्वा ऋणधनस्वरूपं विज्ञाय मध्यमग्रहस्फुटे संस्करणीयम्।

### कर्षसंस्कारः

कर्षम् इत्यस्य आकर्षणम् इति अर्थः। सूर्यस्य आकर्षणक्त्या ग्रहाः सूर्यं परितः भ्रमन्ति। ग्रहाः सूर्याद् दूरे चेत् आकर्षणशक्तिः न्यूना भवति। महद्ग्रहः लघुग्रहम् आकर्षति। अतः ग्रहाणाम् आकर्षणशक्त्या ग्रहस्थानस्य भेदः स्यादेव। तद्भेदपरिहाराय कर्षसंस्कारः क्रियते। चन्द्रः भूमेः समीपस्थग्रहमित्यतः तस्मिन् आकर्षणम् आधिक्येन भवति। अतः चन्द्रस्य स्फष्टीकरणे विभिन्नाः कर्षसंस्काराः करणीयाः भवन्ति। शुद्धदृग्गणिते १४ संस्काराः उक्ताः वर्तन्ते। तत्र चन्द्रपातं चन्द्रोच्चं च जानीयात्। चन्द्रः विक्षेपकवृत्ते भ्रमति। विक्षेपकवृत्तक्रान्तिवृत्तयोः सम्पातः चन्द्रपातः अथवा राहुः इत्युच्यते। ततः १८० भागपरिमिते केतुः अपि भवति। पूर्वोक्तसंस्कारैः सह राहोः कर्षसंस्कारः क्रियते चेत् राहुस्पुटं स्पष्टस्फुटं भवति। कुजादीनां कक्ष्या- क्रान्तिवृत्तसम्पातः कुजपातः, बुधपातः इत्येवम् उच्यते। परिणतिसंस्कारे पाताः अपेक्षिताः भवन्ति।

चन्द्रतुङ्गः नाम चन्द्रस्य मन्दोच्चं भवति। चन्द्रः यस्मिन् बिन्दौ भूमेः अत्यधिके दूरे भवति सः बिन्दुः चन्द्रतुङ्गः। एवं सूर्यः यस्मिन् बिन्दौ भूमेः अत्यधिके दूरे भवति सः बिन्दुः सूर्यमन्दोच्चः भवति। कुजादयः येषु बिन्दुषु सूर्यात् अत्यधिके दूरे भवन्ति ते बिन्दवः कुजादीनां मन्दोच्चाः भवन्ति। मन्दोच्चानां १८० भागपरिमितबिन्दुः मन्दनीचमिति उच्यते। मन्दोच्चानां पूर्वगतिः अस्ति। पातानां तु वामगतिः च।

सूर्य-चन्द्र-चन्द्रतुङ्ग- राहूणां कर्षसंस्कारः, गुरोः शनेः च पूर्वकर्षसंस्कारानन्तरं गुरोः पञ्च अनन्तरकर्षफलसंस्काराः शनेः त्रयः कर्षफलसंस्काराः करणीयाः सन्ति। गुरोः शनेः च अनन्तरकर्षसंस्कारात् पूर्वं अयनं योजनीयम्। एते कर्षसंस्काराः अपि ज्याधारेण क्रियन्ते। तदर्थं ग्रन्थेषु ज्याः पटिफ्टकारूणेण दत्ताः सन्ति।

### मन्दफलसंस्कारः

ग्रहाः दीर्घवृत्ते भ्रमन्ति। मध्यमस्फुटं समवृत्ते भ्रमतां ग्रहाणां मानितगतिद्वारा स्वीकृतं भवति। दीर्घवृत्ते भ्रमणावसरे यः भेदः भवति तस्य भेदनिवारणा मन्दफलसंस्कारेण क्रियते। समवृत्ते दीर्घवृत्ते वा भवतु मन्दनीचे मन्दोच्चे च समागमः भवेद्। मन्दोच्चात् पुरोगमने मन्दकेन्द्रं जायते। मध्यमस्पुटात् मन्दोच्चं न्यूनीक्रियते चेत् मन्दकेन्द्रं लभ्यते। तदर्थं अभीष्टदिने मन्दोच्चस्थानं ज्ञातव्यम्। तदर्थं मन्दोच्चगतिं ज्ञात्वा करणारम्भदिनस्य मन्दोच्चे योजनीयम् तदा अभीष्टदिनमन्दोच्चं लभते।

मन्दकेन्द्रस्य मेषाद्यनदिक्, मकरादिगोलदिक् च विज्ञाय ज्याधारेण मन्दफलसंस्कारः क्रियते। सूर्यस्य कुजादीनां च मन्दविकलादयः पट्टिकारूपेण ग्रन्थे वर्तन्ते। ततः ज्याफलं प्राप्य ऋणधनस्वरूपं विज्ञाय मद्यमस्फुटे संस्करणीयम्। एतावता सूर्यस्य स्फुटं स्पष्टं भवति।

### परिणतिसंस्कारः।

परिणतिः इत्यस्य अर्थः भवति परिवर्तनम् इति। विक्षेपकवृत्ते स्थितग्रहस्य क्रान्तिवृत्तं प्रति परिवर्तनार्थं क्रियमाणः संस्कारः परिणतिसंस्कारः इत्युच्यते। ज्योतिर्विदः क्रान्तिवृत्तमेव राशिचक्रत्वेन परिगणयन्ति। मेषादयः राशयः क्रान्तिवृत्ते भवन्ति। ग्रहाणां राशिषु स्थापनमित्यर्थः। क्रान्तिसंस्कारः इत्यपि अयं संस्कारः उच्यते। परिणतिसंस्काराय ग्रहपाताः स्वीक्रियन्ते। अभीष्टदिने ग्रहपातस्थानं ज्ञातव्यम्। तदर्थं पातविगतिः करणारम्भदिनस्य पातस्थानात् न्यूनीकरणीया तदा अभीष्टदिनपातः लभ्यते। विक्षेपकवृत्तमन्दस्फुटात् सम्पातस्थानं न्यूनीक्रियते चेत् परिणतिकेन्द्रं लभ्यते। अस्य ज्याधारेण प्रत्येकं ग्रहस्य परिणतिफलं ज्ञात्वा संस्कारः क्रियते।

### शीघ्रफलसंस्कारः

आकाशगोले भ्रमन्तः, ग्रहाः भूपृष्ठात् वीक्ष्यन्ते चेत् कुत्र भवन्ति इति स्थानिर्णयः अनेन संस्कारेण क्रियते। अयं संस्कारः कुजादिपञ्च ताराग्रहाणां स्पष्टीकरणाय क्रियते। मन्दफलसंस्कारे मन्दोच्चः इव शीघ्रफलस्कारे शीघ्रोच्चः स्वीक्रियते।

कुजजीवशशीनान्तु रविः शीघ्रोच्चनामकः।

ज्ञशुक्रयोर्ग्रहः सूर्यः भवेत्तौ शीघ्रनामकौ।।

बहिर्ग्रहाणां कुज-गुरु- शनीनां शीघ्रोच्चः सूर्यः एव भवति। अन्तर्वर्तिग्रहाणां बुधशुक्रयोः शीघ्रोच्चः बुधशुक्रौ एव। सूर्यस्फुटग्रहस्फुटयोरन्तरं शीघ्रकेन्द्रमित्युच्यते। शीघ्रकेन्द्रे शीघ्रफलसंस्कारः अपि ज्याधारेण भवति। स्पर्शज्या तथा मकरादि-कर्कादि-स्फुटमन्दकर्णाः च पटिफ्टकारूपेण ग्रन्थे लभ्यन्ते। तेषाम् उपयोगद्वारा शीघ्रफलसंस्कारं कृत्वा ग्रहाणां स्पष्टस्फुटं प्राप्तुं शक्यते।

### उपसंहारः

गणितेनानीतं ग्रहस्फुटं दृग्दृश्ये भवेदेव। अनया पद्धत्या आनीतग्रहस्फुटस्य दृक्समता अस्त्येव। तत् तु अमावासी, पौर्णमी, सूर्यग्रहणम् इत्यादिभिः अनुभूयते। आचार्यवचनं वर्तते यतफयुगानां वरिवर्तेन कालभोदोऽत्र केवलः इति। तदनुसारेण कालस्य भेदः भवत्येव। एवं यदा ग्रहाणां दृग्दृश्यता विनष्टा भवति तदा गणितपद्धतेः परिष्कारः करणीयः भवति। अयं कालः अधुना सञ्जायते। अस्य ग्रन्थस्य तत्त्वं स्वीकृत्य नासा इत्यादिसंस्थाभिः दीयमानानि मूलकानि उपयुज्य ग्रहगणितं क्रियते इत्यतः दृक्समता भवति। किन्तु भारतीयानां ज्योतिषज्ञानं विशालमासीत् इत्यतः शीघ्रमेव गणितपरिष्काराय ज्योतिर्विदः अग्रे आगच्छेयुः।

**परिशीलितग्रन्थाः -**

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*You see many stars in the sky at night, but not when the sun rises. Can you therefore say that there are no stars in the heavens during the day? Because you cannot find God in the days of your ignorance, say not that there is no God.*

*- Sri Ramakrishna Paramahansa*

# चतुस्सूत्र्या शास्त्रारम्भः

डॉ. अषरफ् एम्.

वेदान्तशास्त्रे बादरायणविरचिते ब्रह्मसूत्रे १९५ अधिकरणानि सन्ति। अधिकरणं नाम विचाराधिकरणम्। यत्र उपनिषद्वाक्यमेकं स्वीकृत्य विचारः प्रवर्तते। तत्र संशयः, पूर्वपक्षः, पूर्वपक्षयुक्तयः, सिद्धान्तार्थः, सिद्धान्तार्थयुक्तयः, पूर्वपक्षयुक्तीनां परिहारः, खण्डनञ्च सन्ति। एतत्सर्वं मिलित्वैकमधिकरणं भवति। अधिकरणे सूत्रसंख्यानियमः नादृतः। एकमेव सूत्रं स्वीकृतैकमधिकरणं प्रवर्तते। अनेकानि वा सूत्राण्येकस्मिन्नधिकरणे स्युः। तत्राधिकरणलक्षणम्-

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम्।

सङ्गतिश्च फलञ्चेति षोढाधिकरणं विदुः<sup>१</sup>।। इति।

एकैकस्याधिकरणस्य प्रत्यभिज्ञानार्थमेकैकं नाम च दत्तम्। यथा जिज्ञासाधिकरणं, जन्माद्यधिकरणमित्यादि।

तत्र प्रथमाध्याये प्रथमपादे सर्वप्रथमतयाऽवतारितानि चत्वार्यधिकरणानि वेदान्तशास्त्रस्योपक्रमरूपाणि। वेदान्तशास्त्रविचार आरंभणीयो वा न वेति विचारः अत्र। न आरंभणीय इति पूर्वपक्षे बहवः हेतवः कथ्यन्ते<sup>२</sup>। तान्निराकृत्य वेदान्तशास्त्रमारम्भणीयमिति सिद्धान्तः स्थाप्यते। प्रतिविचारमेकमधिकरणमिति चत्वार्यधिकरणानि। प्रत्यधिकरणमेकं सूत्रमिति चत्वारि सूत्राणि। अत्र

वेदान्तशास्त्रोपक्रमपरेऽयमादिमभागः चतुस्सूत्रीति कथ्यते। आत्मनः चतुष्पात्वं चतुस्सूत्र्यां द्रष्टुं शक्यते।

### चतुस्सूत्र्याः अधिकरणेषु प्रतिपादितविषयाः

ब्रह्म न विचारार्हं यतः अध्यासरूपणस्यासाध्यत्वादात्मस्वरूपस्य ब्रह्मणः सन्दिग्धत्वात्तादृश विचारस्याप्रयोजनत्वाच्च ब्रह्म न विचार्यम् इति पूर्वपक्षः।

अहमिति बोधेनैवाध्यासः सिद्ध्यति ब्रह्म असङ्गमसम्बन्धि चेति श्रुतिसारः। तद् ब्रह्मात्मा वा देहो वेति सन्देहस्य निरर्थकत्वात्। तज्ञात्वैव विचारात्। तदधिकृतसंशयस्य तन्निवारणस्याप्रसक्तत्वाद् ब्रह्म न विचारितव्यमिति पूर्वपक्षः। मुक्तिरूपफलत्वाद्देदान्तवाक्यैरेव ब्रह्म विचार्यमिति सिद्धान्तपक्षः।

### जिज्ञासाधिकरणम्

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्म इत्यादिना ब्रह्मैव जिज्ञासायाः विषयः। सूत्रेऽस्मिन् ब्रह्मजिज्ञासा इति पदस्य ब्रह्मणः जिज्ञासेति विग्रहः। ब्रह्मण इति कर्मणि षष्ठीग्रहणेनैव सूत्रतात्पर्यावबोधः संभवति। तस्माद्ब्रह्मण इति कर्मवाचकषष्ठी। ज्ञातुमिच्छा जिज्ञासा। इच्छायाः विषयः ज्ञानेन प्रमाणेनावगन्तुमिष्टतमं भवति ब्रह्म।

पूर्वपक्षः- जिज्ञासाविषयः तावत् ब्रह्म; प्रसिद्धं वा नवा, प्रसिद्धं चेत् जिज्ञासा न कार्या। अप्रसिद्धं चेदपि न जिज्ञासायोग्यमित्याशङ्का।

नित्यशुद्धबुद्धस्वभावं सर्वज्ञं सर्वशक्तं ब्रह्म प्रसिद्धमेव। बृहि वृद्धौ इति धातोः नित्यशुद्धत्वाद्यर्थाः ब्रह्मशब्दव्युत्पत्त्या सिद्ध्यन्ति। नित्यशुद्धत्वादयोऽर्थाः प्रतीकाः भवन्ति। सर्वेषामात्मेति रूपेण च ब्रह्म प्रसिद्धम्। आत्मनेऽस्तित्वं



सर्वे जानन्ति। अहं त्वं नास्तीति न चिन्तयति। आत्मनोऽस्तित्वमप्रसिद्धं चेत्सर्वेषामहं नास्तीति प्रतीतिः जायेत। किन्तु तादृशप्रतीतिर्न भवति। अतः आत्मा वर्तते; आत्मैव ब्रह्म।

किन्तु ब्रह्म लोके आत्मरूपेण प्रसिद्धम्। आत्मा विज्ञातः इत्यस्तस्य जिज्ञासाऽसाध्येति चेदत्र समाधानम् आत्मनः सामान्यज्ञानमेतावता प्रतिपादितमिति। आत्मनः वैशिष्ट्ये भिन्नमतानि सन्ति।

१. चैतन्यसहितः देह एव आत्मेति सामान्यजनाः तथा चार्वाकाः चाभिप्रयन्ति।
२. सचेतनेन्द्रियाण्येव आत्मेत्येवापरे चार्वाकाः।
३. मन एवात्मेति केचित्।
४. प्रतिक्षणं परिवर्तमानं विज्ञानमेवात्मेति क्षणिकवादिनः बौद्धाः।
५. यत्किञ्चिद्बोधरहितं शून्यस्वरूपमात्मेति शून्यवादिनः बौद्धाः।
६. देहादिभ्यो भिन्नः जननमरणादिसहितः कर्ता भोक्ता चात्मेति वैशेषिकाः।
७. आत्मा न कर्ता भोक्तैवेति सांख्याः।
८. जीवात्मनो भिन्नः तथा सर्वज्ञः सर्वशक्त ईश्वर एव आत्मेति यौगिकाः।
९. भोक्तुर्जीवस्य स्वरूप एव ईश्वर इति वेदान्तसिद्धान्तिनः।

आत्मैक एवेति वेदान्तसिद्धान्तमनुसृत्य जीव ईश्वरान्न भिन्नेति सारः। एवमनेकमतानि, युक्तयः, वाक्यानि, युक्त्याभासाः, वाक्याभासा इत्यादीनामाश्रये सति, किं त्याज्यं किं ग्राह्यमिति विचारणीयम्। अतः ब्रह्मजिज्ञासायाः कथनेन मोक्षफलप्रयोजकानां वेदान्तवाक्यानां विचार आवश्यक एव। प्रथमसूत्रे ब्रह्मज्ञानार्थं मुमुक्षुण वेदान्तविचारः कार्य इति प्रस्तूय सूत्रकारः ब्रह्मलक्षणं किमिति द्वितीयसूत्रे विशदयति।

## जन्माद्यधिकरणम्

संशयः - ब्रह्मणः लक्षणमस्ति वा न वा इति।

पूर्वपक्षः - तस्य लक्षणं नास्ति; जन्मादयः जगतः धर्माः न तु ब्रह्मणः। लोकप्रसिद्धाः सत्यं ज्ञानमित्यादयः शब्दाः विभिन्नार्थवाचका इत्यतः तेनाप्यखण्डब्रह्मणोऽसिद्धिर्भवति। अतः तटस्थस्वरूपलक्षणादयः ब्रह्मणः न सन्तीति।

सिद्धान्तः जन्मादिकरणत्वं लक्षणमिति **जन्माद्यस्य यतः** इति सूत्रे उच्यते। जगत उत्पत्तिस्थितिलयानां कारणं यत्तदेव ब्रह्मेति सूत्रार्थः। जन्म आदिर्यस्य तज्जन्मादीति तद्गुणसंविज्ञानबहुव्रीहिः।

चित्रवाससमानयेति समासार्थे विशेष्यस्य पुरुषस्य एकदेशतया चित्रवस्त्रस्य विशेषणरूपेण बोधो जायत इत्यत अत्र तद्गुणसंविज्ञानबहुव्रीहिः। विशेषणरहिते वाक्ये अतद्गुणसंविज्ञानबहुव्रीहिश्च भवति।

उत्पत्तिस्थितिलयाः समासार्थः। जन्मशब्दस्यादौ निर्देशः श्रुतेर्निर्देशानुसारं तथा वस्तुस्थितिञ्च परिगणय्यैव। यतो वा इमानि भूतानि जायन्ते इति श्रुतिवाक्ये प्रथमतया जायन्ते इत्यारभ्य जन्मस्थितिलयाः इति क्रमः प्रदर्श्यते। प्रत्यक्षानुमानादिप्रमाणैः विज्ञातमाकाशादिरूपं जगति अस्य इति इदम् इति शब्देन च निर्दिश्यते।

यतः इति पदेन कारणं निर्दिश्यते। नामरूपाभ्यां व्याकृतस्य, अनेक कर्तृभोक्तृसंयुक्तस्य प्रतिनियतदेशकालक्रियाफलाश्रयस्य मनसाप्यचिन्त्यरचनारूपस्य जन्मस्थितिभङ्गं यतः सर्वज्ञात्सर्वशक्तेः कारणाद्भवति तद्ब्रह्मेति सूत्रार्थः।

यास्केनोक्ताः जायतेऽस्ति वर्धते इत्याद्याः विकाराः गृह्यन्ते चेते जगतः स्थितिकाले भौतिकपदार्थेषु प्रत्यक्षवेद्याः, मूलकारणादेव जगत उत्पत्तिस्थितिलया

इत्यवबोधेऽसाध्य इत्याशङ्का जायेत। तत्परिहाराय यद्ब्रह्मणोऽस्मिन् जगत उत्पत्तिः तस्मिन्नेव तस्य स्थितिलयाविति श्रुतितात्पर्यमनुसृत्य प्रस्तुतजन्मस्थितिनाशा एवात्र सूत्रेण गृह्यन्ते।

स्वयमेव जायते इति न वक्तुं शक्यते। कार्यनिवृत्यर्थं लोके विशिष्टदेशकालनिमित्तानां ग्रहणं क्रियते। ईश्वरः जगतः कारणमित्यनुमानं कुर्वता वैशेषिकेण, संसारिणः जीवान्य ईश्वरोऽस्तीत्येतदनुमितिसाधनरूपेण स्वीक्रियते।

जगतः कारणमीश्वर इत्यनुमानेन सिद्धत्वात्तत्र श्रुतेरावश्यकता नास्तीति तार्किकाः वदन्ति। अत्र जन्मादिसूत्रेऽपि तदेवानुमानमिति सूत्रकारेण स्वीकृतम्। श्रुतिः अनुमानान्तर्गतेति वैशेषिकाः शङ्कन्ते चेत्तदयुक्तम्। यतः वेदान्तवाक्यकुसुमानामेकसूत्रबन्धनमेव सूत्रस्य प्रयोजनम्। तथा वेदान्तवाक्यार्थविचार एव सूत्राणां निर्माणतात्पर्यम्। श्रुतीनामनुमानापेक्षां विना स्वतन्त्रप्रामाण्यं नास्ति चेत्तत्तु समन्वयादिति सूत्रेण सूत्रकारः श्रुतीनां तात्पर्यं कथयति।

उत्तरसूत्राणां प्रयोजनं श्रुतिवाक्यार्थविचारः क्रियते। वेदान्तवाक्यार्थविचारजन्यतात्पर्येण ब्रह्मसाक्षात्कारः सिद्ध्यति। अनुमानादिभ्य इतरप्रमाणेभ्यः न जायतेऽपरोक्षज्ञानम्।

जगतः जन्मादिकरणं सूचयन्तः वेदान्तवाक्यार्थाः ज्ञानदाढ्योपकारकमनुमानं प्रमाणरूपत्वेन स्वीकुर्वन्ति। श्रुतिवाक्यविरुद्धमनुमानं न प्रमाणं भवति। एवं सहायकरूपेणानुमानं श्रुत्या स्वीकृतम्- श्रोतव्यो मन्तव्यः इत्यादि बृहदारण्यकश्रुतिमनुसृत्य<sup>४</sup>।

आचार्यादात्मस्वरूपः श्रोतव्यः, श्रुतस्य मननं पुनः निदिध्यासनं च करणीयम्। इत्थम्भूत आचार्ययुक्तः पुरुषः आत्मस्वरूपं विजानीते।

धर्मस्वरूपज्ञानायाङ्गत्वबोधकाः श्रुतिलिङ्गादय एव प्रमाणम्। किन्तु ब्रह्मस्वरूपज्ञानाय अनुभवः मननं निदिध्यासनमित्यादयोऽपि यथायोग्यं प्रमाणानि। यतः ब्रह्मज्ञानं हि प्रसिद्धवस्तुविषयमनुभवविश्रान्तं च। कर्तव्यविषये त्वनुभवापेक्षा नास्ति। श्रुत्यादय एव प्रमाणानि। कर्तव्यस्य स्वरूपः पुरुषाधीन एव।

भृगुवैवारुणिः वरुणं पितरमुपससार इति वरुणपुत्रः भृगुः पितरमुपगम्य अधीहि भगवो ब्रह्मेति भगवन्नूपदिशतु मां ब्रह्मस्वरूपमित्ययाचतेत्यादारभ्य तैत्तिरीयोपनिषदि तृतीयवल्लीयां प्रथमानुवाके-

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति-  
यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मेति॥ इति श्रूयते।

जगति गोचराः प्राणिनः कुतः जायन्ते केन जीवन्ति; अन्ते कुत्र विलयीभवन्ति; तद्विज्ञातुमिच्छतु तदेव ब्रह्म। इत्येवं प्रतिपादितम्। तद्ब्रह्मणः निर्णयवाक्यमपीत्थं प्रतिपादितमानन्दाद्ध्येव खल्विमानि भूतानि जायन्ते आनन्देन जातानि जीवन्ति आनन्दं प्रत्यभिसंविशन्ति<sup>१</sup>। एते प्राणाः आनन्दात् जायन्ते आनन्देन जाताः जीवन्ति अन्ते आनन्दे विलीयन्ते च।

### शास्त्रयोनित्वाधिकरणम्

जगत्कारणं ब्रह्मेति प्रस्तूय ब्रह्म सर्वज्ञमिति सिद्धं चेदपि तदृढीकर्तुं तृतीयाधिकरणं शास्त्रयोनित्वात् इति सूत्रेणारभ्यते।

शास्त्रयोनित्वम् इत्यस्य द्वेधार्थविवरणं कर्तुं शक्यते।

१. शास्त्रस्य योनिः कारणम् शास्त्रयोनिः। ब्रह्म वेदादिशास्त्रप्रवर्तकमित्यर्थः।
२. शास्त्रं योनिर्यस्य तच्छास्त्रयोनिः। योनिशब्दस्य प्रमाणमित्यर्थः। ब्रह्म शास्त्रप्रमाणगम्यम्। प्रमाणान्तरविषय इत्यर्थः।

शङ्का- ब्रह्म वेदस्य कर्ता वा न वेति शङ्कायां ब्रह्म वेदस्य कर्ता न यतः विरूप नित्यया वाचा हे विरूप! वाचः नित्यत्वात् इति श्रुतेः वेदः नित्य इति सिद्धः।

समाधानम्- वेदः ब्रह्मनिःश्वसितम् इति श्रुतेः ब्रह्मैव वेदकर्ता पूर्वकल्पवदस्मिन् कल्पेऽपि प्रकाशितत्वाद्देवः नित्य इति वक्तुं शक्यते। सर्वप्रकाशकस्य वेदस्य कर्तृत्वाद्ब्रह्म सर्वज्ञमिति सिद्धान्तः।

शङ्का - अपरमप्रमाणेनाप्यधिकरणरचना कृता, ब्रह्म अपरप्रमाणसिद्धं वेति संशयः। घटवत्सिद्धवस्तुत्वादितरप्रमाणेनापि सिद्ध इति पूर्वपक्षः।

समाधानम्- रूपं लिङ्गं हेतुरित्यादयः ब्रह्मणः न सन्तीत्यत इतरप्रमाणानां ब्रह्म अविषयम्। तं त्वौपनिषदम् उपनिषद्वाक्यैरेव ज्ञातुं साध्यमित्यादिभिर्वाक्यैः श्रुत्यैव वेदितव्यं भवति ब्रह्मेति।

महतः ऋग्वेदादेः शास्त्रस्यानेकविद्यास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्मेत्यस्मात्सूत्रभाष्यम् आरभते।

ऋग्वेदादयः वेदाः शास्त्रम्। शास्त्रस्य योनिरथवोत्पत्तिकारणं ब्रह्मेति। एवम् ऋग्वेदादिवेदाः सर्वज्ञाद्ब्रह्मणः ऋतेऽन्यस्माज्जन्याः न भवितुमर्हन्ति।

- तद्ब्रह्म निरतिशयज्ञानाकारं सर्वशक्तियुक्तञ्चेति सिद्ध्यति।
- पूर्वोक्तगर्वेदादिशास्त्रं ब्रह्मणः यथार्थस्वरूपज्ञानाय प्रमाणं भवति।

शास्त्रप्रमाणेनैव जगदुत्पत्त्यादिकारणं ब्रह्म वेदितुं शक्यमिति सारः। पूर्वस्मिन् सूत्रे यतो वा इमानि भूतानि जायन्ते इत्यादिशास्त्रवाक्यान्युदाहरणानि च। पूर्वसूत्रेणैव शास्त्रवाक्यान्युदाहृत्य ब्रह्म शास्त्रयोनिरवेति निश्चिते शास्त्रयोनित्वादिति सूत्रस्यारम्भणेन किं प्रयोजनमित्याशङ्कते। समाधानं तु

पूर्वसूत्रस्याक्षरेण स्पष्टतया शास्त्रस्य महत्त्वं न कृतमित्यतः जगदुत्पत्त्यादिस्थानं केवलमनुमानेनोपन्यस्तमित्याशंकेत; तामाशङ्कां निवर्तयितुमिदं शास्त्रयोनित्वादिति सूत्रम्।

### समन्वयाधिकरणम्

शङ्का - वेदान्ताः कर्तारमुद्दिश्य देवतां प्रतिपादयन्त्युत ब्रह्म प्रतिपादयन्ति। तथा- कर्मानुष्ठानाय कर्ता देवता चावश्यमेव तदर्थं तदुपदेश इति पूर्वपक्षः।

समाधानम्- कर्मप्रकरणं ब्रह्मप्रकरणं च भिन्नमेव। षड्विधलिङ्गैः वेदान्तः ब्रह्म बोधयति। ब्रह्मबोधेनैवानर्थनिवृत्तिरूपफलं सिद्ध्यति। परमपराधिष्ठानं निरपेक्षमेव।

शङ्का - वेदान्ता उपासनां विदधति वोत ब्रह्मबोधे वा तस्य तात्पर्यम्। वेदान्तः शास्त्रमित्यतः मानसकर्मरूपा उपासना वक्तव्या। मननादिकमावश्यकमिति कथनादुपासनाविधिरिति स्पष्टमेवेति पूर्वपक्षः।

समाधानम्- कर्तुरनधीने वस्तुनि विधेरनवकाशः। सिद्धवस्तुनः शासनेन शास्त्रस्य शास्त्रत्वं सिद्ध्यति। शब्दजन्यब्रह्मणः प्राक् संशयविपर्ययोर्निवृत्त्यर्थं मननं निदिध्यासनञ्च विधीयते। ब्रह्मज्ञानात्परं मननादिविधिर्नास्ति। अतः वेदान्तवाक्यानि ब्रह्मतत्त्वबोधकानीति सिद्धान्तपक्षः।

ब्रह्म शास्त्रप्रमाणमात्रवेद्यमिति कथनमसत्। अक्रियविषयस्य वेदान्तवाक्यस्यार्थः नास्तीति जैमिनिनोक्तम्। अतः क्रियार्थेन नोक्तानि वेदान्तवाक्यानि नार्थवन्ति; अथवा अध्ययनविधिना गृहीतानि वेदान्तवाक्यान्यर्थशून्यानीति चेतन्न।

वेदान्ताः कर्मकर्ता देवता इत्यादिबोधकाः । तेन च कर्मविधिवाक्यानामंशाश्च भवन्ति । अथवा मानसिककर्मणामुपासनेत्यादिकर्मणाञ्च विधानं वेदान्तवाक्यानां प्रयोजनं स्यात् । कर्मभ्यः भिन्नं भवति ब्रह्मप्रकरणं वेदान्त इति जानीयात् । अतः ब्रह्मणः शास्त्रयोनित्वाभाववादिनां पूर्वपक्षे समाधानाय सूत्रमारभते ।

### तत्समन्वयात्

तु इति शब्दः पूर्वपक्षनिरासार्थ एव । पूर्वपक्षः न समीचीन इत्यर्थः ।

तत् सर्वज्ञं सर्वशक्तं जगज्जन्मादिकारणं ब्रह्म वेदान्तशास्त्रेणैव वेद्यं भवति । यतः समन्वयात् । सर्ववेदान्तेषु वाक्यानि तात्पर्यपूर्वमर्थादद्वितीयब्रह्मणः प्रतिपादने समन्विताः दृश्यन्ते । चतुर्षु वेदेष्वपि तदेव दृढीक्रियते । तादृशोपनिषद्वाक्यानि प्रतिपाद्यन्ते-

१. सदेव सोम्येदमग्रासीत् ।<sup>६</sup>

हे श्वेतकेतो ! इदं सर्वं जगदुत्पत्तेः प्राक्स्वच्छब्देन प्रतिपादितं ब्रह्मैवासीत् ।

२. एकमेवाद्वितीयम् ।<sup>७</sup>

ब्रह्म सजातीयविजातीयस्वगतशून्यमस्ति ।

३. आत्मा त्वेदमेक एवाग्र आसीत् ।<sup>८</sup>

इमानि सर्वाण्युत्पत्तेः पूर्वमात्मैवेति ।

४. तदेतत् ब्रह्मपूर्वमनपरमनन्तमबाह्यम् ।

मायया बहुरूपतया स्वीकृतमपरोक्षम् अन्यकारणविरुद्धं येनकेनापि कार्येणासन्निहितमेकरसमद्वितीयं च ब्रह्म ।

५. अयमात्मा ब्रह्म सर्वानुभूः ।<sup>९</sup>

आत्मा सर्वज्ञः चिन्मात्रं ब्रह्म ।

६. ब्रह्मैवेदममृतं पुरस्तात्।<sup>१०</sup>

प्राच्यादिदिशः याः ताः ब्रह्मविदः नाशरहितं ब्रह्मैव ।

इत्थं वेदान्तगतपदानां ब्रह्मवस्तु इत्येकार्थे निश्चिते सति; अन्यार्थकल्पनं न युक्तम्। ईदृशानि वाक्यानि कर्तृस्वरूपस्याप्रतिपादकानि।

तत्केन कं पश्येत् आत्मस्वरूपसाक्षात्कारसमये कर्ता कर्म करणमित्यादित्रयस्वाभावे यः कर्ता येन करणेन यं विषयं पश्यति इत्यादि श्रुत्या क्रियां कारणं फलं च निषेधति<sup>११</sup>।

ब्रह्म परिनिष्ठितं तथापि प्रत्यक्षादिविषयः न भवति। तत्त्वमसीति महावाक्यादृते कुतश्चित् ब्रह्मात्मभावः वेदितुं न शक्यः। अग्राह्यम् उत अत्याज्यं ब्रह्मात्मभावं ज्ञात्वैव सकलान्यपि दुःखानि विनश्यन्ति। तदवस्थैव पुरुषप्राप्तिरिति कथ्यते।

देवतादीनां प्रतिपादनं तद्प्रतिपादकवाक्येषु केवलोपासनार्थमेव। किन्तु ब्रह्मोपासनाया अङ्गम्।

अहं ब्रह्मेति इत्येकत्वस्यापरोक्षानुभवे स्वस्वरूपं ब्रह्म ग्राह्यं वा त्याज्यं वेति न कल्प्यते। उपास्योपासकोपासनमिति भेदज्ञानमपि तदवस्थायां नश्यति। एकत्वबोधेन क्रियाकारकादिरूपं द्वैतमपि नश्यति। तस्य पुनरुत्पत्तिरिति न संभवति। नष्टद्वैतबोधः पुनरुत्पद्यते चेद्ब्रह्मण उपासनविधिशेषत्वं संभाव्यते।

कर्मकाण्डे वेदान्तवाक्यानां विधेः संबन्धेन विना प्रामाण्यं न दृष्टं चेदपि मोक्षप्राप्त्याऽत्मविज्ञानस्य फलपर्यवसानत्वात् आत्मज्ञानोपदेशकवेदान्तवाक्यान्यप्रमाणानीति कथनसंगतम्। शास्त्रस्य प्रामाण्यं न केवलमनुमानेन निश्चितुं शक्यम्। अतः ब्रह्म वेदान्तेन प्रमाणेन ज्ञातुं योग्यमिति स्पष्टं भवति।



१ **विषयः**- विचारार्हं वाक्यं विषयः इति। **विशयः**- विषयमधिकृत्य संशयः विशय इति। **पूर्वपक्षः**- सिद्धान्तभिन्नः निरसितव्यः पक्षः पूर्वपक्षः इति **उत्तरपक्षः**- पूर्वपक्षनिरासनपूर्वकं स्थापितः पक्षः उत्तरपक्ष एव सिद्धान्तपक्ष इति। **सङ्गतिः**- सङ्गतिर्नामैकस्याधिकरणस्य पूर्वेणाधिकरणेन सह सम्बन्ध इति। सा सङ्गतिः एकैकस्मिन्नधिकरणे प्रदर्शनीया भवति। सूत्राणां पौर्वापर्यं युक्तिः सूत्रसङ्गतिः, विषयाणां पौर्वापर्यं विषयसङ्गतिः। अधिकरणानां पूर्वापरक्रमः अधिकरणसङ्गतिश्च। **फलम्** - एकैकमधिकरणेनोद्दिष्टं प्रयोजनमेव फलम्।।

२ ब्रह्मसूत्रशाङ्करभाष्यभामतीकल्पतरुपरिमलः, पृ.४३-४५

३ तैत्तिरीयोपनिषत् ३.२

४ बृहदारण्यकोपनिषत्, २.४.५

५ तैत्तिरीयोपनिषत् ३.२

६ छान्दोग्योपनिषत् ६.२.१

७ छान्दोग्योपनिषत् ६.२.१

८ ऐतरेयोपनिषत् २१.१.१

९ बृहदारण्यकोपनिषत्, २.५.९४

१० मुण्डकोपनिषत् २.२.११

११ बृहदारण्यकोपनिषत्, २.५.१९

*What is the good way? It is the path that reflects  
on how it may avoid killing any living creature.*

*- Tirukural (Kural 324)*



यज्ञं दधे सरस्वती

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Registered under the Travancore Cochin Literary Scientific and Charitable Societies Registration Act (Regn. No. ER7 of 1972)

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Printed and published by Dr. V. Nithyanantha Bhat, Sree Niketan, Jew Street, Ernakulam, Kochi - 682 035 at Sukrtindra Oriental Research Institute, Kuthapady, Thammanam, Kochi - 682 032, Kerala, India. Printed at Green Offset Printing Press, Ayyappankavu, Kochi - 682 018. Editor : Dr. V. Nithyanantha Bhat.

ISSN 2229-3337

