

## CHAPTER VI

RELIGION AND PHILOSOPHY(Philosophical Trends)

In the previous chapter, the religious systems were examined and now we come to the philosophical trends in the MP. The major references in the MP are Vedāntic and Sāṃkhyan in nature.

## I

SĀMKNHYA AND YOGA :

The Sāṃkhya and Yoga are the dual systems of Indian Philosophy, which are, generally, jointly referred to.

Tradition assigns the authorship of the Sāṃkhya System to Kapila who is, therefore, described in the MP as the 'Sāṃkhyācārya' and also as the high-souled one, eminent, wise (171.4) and also the Yatīśvara

(171.19). He is recognised as one of the manifestations of Viṣṇu and in this form he destroyed the darkness in the form of nescience by the gift of science <sup>1</sup>. In 52.3 Viṣṇu is said to have expounded the Sāṃkhya and the Karmayoga to Manu. In the Chapter on the Snānavidhi (Ch.102), the names of the following sages are met with: Sanaka, Sanandana, Sanātana, Kapila, Āsuri, Vodhu and Pañcaśikha (102.18). They were born in the Dvāpara age and are described as the aspirants of the Absolute (124.106). Gaudapāda in his commentary on the Sāṃkhya-kārikā also mentions these teachers. <sup>2</sup> According to the Mbh, Pañcaśikha is a pupil of Āsuri who is, in turn, a pupil of Kapila. <sup>3</sup> Amongst the list of teachers of the Sāṃkhya Philosophy in the Śāntiparvan of the Mbh, <sup>4</sup> Pañcaśikha, Kapila and Āsuri are common with those of <sup>the</sup> MP. We do not get much information about Sanaka, Sanandana, Sanātana and Vodhu as pointed out by <sup>5</sup> Uday Vir Shastri.

---

1. MP 244.31, missing in ga and gha.

2. Gaudapādabhāṣya on the Sāṃkhya-kārikā, p.1.

3. Dasgupta S.N., A History of Indian Philosophy, Vol.I, p.216.

4. Deopurkar R.T., Philosophical Trends in the Śāntiparvan of the Mahābhārata, p.30; Hopkins E.W., The Great Epic of India, p.98.

5. Shastri Uday Vir, Sāṃkhyadarśana kā Itihāsa, pp.495-496.

The MP derives the term Sāṃkhya from its emphasis on Saṃkhyā or number,<sup>6</sup> and "the name is justified by being appropriate to a system which gives an analytical enumeration of the principles of the cosmos."<sup>7</sup> According to the Mbh also, the Sāṃkhya is Saṃkhyāyana (enumeration).<sup>8</sup>

In the MP there is a reference which is important for the history of the Sāṃkhya philosophy. In a hymn to Brahmā, the gods extol him as being described the infinite one in the eighth Gītā which is the source book of the other seven laconic Gītās composed by the Sāṃkhyas (154. 11-12). In the present state of knowledge, it is difficult to say which these Gītās are.

As remarked before, the Sāṃkhya and the Yoga go to together. In the MP, Suka (15.8) and Nārāyaṇa (171.3) are described as yogācārya (15.8). Kapila and Nārāyaṇa are said to be the knowers of the body (kṣetratatparaṇ) and the special knowers of the Soul and the Absolute (parāvara-viśeṣajñam) (171.5). The word

---

6. Sāṃkhyam Saṃkhyātmakatāc ca... MP 3.29.

7. Radhakrishnan S., Indian Philosophy, Vol.11, p.249.

8. Hopkins E.W., op.cit. pp.126-127.

yoga is generally used in the MP in the sense of (1) meeting (cf. 2.2), (2) joining, tying, connection etc. (cf. 2.11, e.g. vajjuyoga), (3) yogic practices - and also a state of equanimity of mind wherein the duality of pleasure and pain does not affect (cf. 1.12<sup>9</sup>).

According to the MP (183,44) the yoga is twofold: 1. Sāṃkhyayoga and 2. Yogayoga, which shows that the Sāṃkhya is a complement of the Yoga, a fact which is very important for the history of the Sāṃkhya and the Yoga systems. In the Mbh, the Sāṃkhya and Yoga are "used as complementary aspects of one whole signifying theory and practice, philosophy and religion."<sup>10</sup> The MP, further, classifies yoga into the saguna and the nirguna ones. The former is knowable while the latter is beyond the reach of the mind i.e. super-reflective. This twofold classification of yoga shows that the term yoga is used here in the sense of samādhi. The Yogabhāṣya (1.1) also says "Yogaḥ samādhīḥ",<sup>11</sup> - and there are degrees of concentration, samādhi, samprajñāta, conscious and asamprajñāta, superconscious. "In the former the mind remains conscious of the object. The state where the

---

9. For meanings of yoga, vide. Dasgupta S.N., op.cit. Vol. I, pp. 226 ff.

10. Radhakrishnan S, op.cit. Vol. II, p.340.

11. Radhakrishnan. S., op.cit. Vol. II, p.358.

citta is single in intent and fully illumines a distinct and real object, removes the afflictions and slackens the bonds of karma, and has for its goal the restraint of all modifications, is called samprajñātasamādhi. In it there is a union between the knower and the known, in which a knower may be said to know the object simply because he is it.... These are forms of concentration which have definite objects on which they rest. Different names are assigned to the various shades which the forms of samprajñātasamādhi assume, such as savitarka, savicāra, sānanda and sāsmitā."<sup>12</sup> "Asamprajñāta-samādhi is concentration where there is no object, though the latent impressions may remain. In samprajñātasamādhi there is a clear consciousness of the object reflected upon as distinct from the subject, whereas this distinction disappears in the asamprajñāta,"<sup>13</sup> so this twofold classification of yoga in the MP appears to be a precursor of latter classification referred to above. The Śāntiparvan of the Mbh also states that the yoga is both nirguṇa and saguṇa."<sup>14</sup>

---

12. Radhakrishnan S., op. cit. Vol. II, pp. 358-359.

13. Radhakrishnan S., op. cit. Vol. II, p. 360.

14. Deopurkar R.T., op. cit. p. 39.

In the MP, there are numerous references to the art and practice of yoga. The controlling of the senses by the sages is referred to in 135.67. That the control over the self enables one to know the operation of the influence of sex-instinct is exemplified in Śiva who having control over the senses could realise the mischief of Cupid (154.239). The emancipated souls are said to practise yoga in Avimukta (180.49) which is declared to be superior to all by the masters and knowers of yoga (180.76). Vasiṣṭha is said to be the best of the knowers of yoga (12.5) and the seven sages of the Auttamiya Manvantara, the promoters of yoga (9.14). Viṣṇu is described as Yogavidāmpatiḥ (164.6). It is laid down that one should practise yoga as laid down in the scriptures, otherwise one would suffer and would not realise the object. One attains to yoga by thousands of yogas (yogic practices) by practising them in thousands of births (109. 9-11). Manu who combined in him all the ātmagunās and had developed an equanimity of mind in pleasure and pain is said to have attained the highest yoga (1.12). In 2.16 he is said to be roofed in yoga by the grace of Vāsudeva. Dakṣa by the practice of penance in proximity of the Goddess is promised the acquisition of the highest

yoga (13.22). Some persons are said to be proficient in yoga, e.g. Brahmādatta and his two ministers (21.32) Kārtavīrya Arjuna (43.25), Nārada (70.21) etc. The association of women with yogic practices is already referred to in Ch. II.

There are obstacles in the path of yoga and these e.g. passionate longings, etc. seriously act against the achievement of the cherished aim. In the MP, there is an instance of Acchoḍā who because of her lust for handsome Amāvasu was degraded from her yogic height.

It is the *Yoga* or *Yogadr̥ṣṭi* by which one can get beatitude (185.15; 282.13). It is also said that a yogin who worships Lord Śiva and comprehends the oneness of all as abiding in all objects has his being in the Lord, wheresoever he may dwell and he who perceives Lord Śiva abiding everywhere and in everything in Him and he who perceives everything in Him everywhere in the likeness of himself is not lost to the Lord and the Lord is not lost to him.<sup>15</sup> The gods in their hymn to Brahmā sing that those who attained to yoga invoke him as Ātman, the universal

---

15. MP 183. 45-46; MP 183.46<sup>cd</sup> = BG 6.30<sup>cd</sup>;

MP 183.45 = BG 6.31; MP 183.46<sup>ab</sup> = BG 6.32<sup>ab</sup>.

soul (154.11). Incidentally it may be mentioned that in the MP, in some places the words Sāṃkhya and Yoga are used side by side, e.g. Śiva is described as dvāraṃ sām̐khyayogānām<sup>16</sup>, and<sup>as</sup> Sāṃkhya and Yoga<sup>17</sup> (47.140; 250.31) as well as sattva, rajas and tamas (193.37; 250.36). Viṣṇu is also said to be Sāṃkhya and Yoga (167.56). In 245.87 Sāṃkhya and Yoga are personified and are said to present themselves in the service of Vāmana. In 13.4, the amūrta pitrs are said to attain the yoga and sām̐khya and having attained them, they acquire by yoga the preternatural powers, whence return is difficult.<sup>18</sup> In these passages, the word Sāṃkhya seems to be used in the sense of knowledge and the BG also uses it in the sense of knowledge.

#### PHILOSOPHY OF FATE :

Belief in providence is a common article of faith with the Indians and at times Fate comes to be associated with the theory of Karma. Sanskrit writers

---

16. MP 182.18, missing in *via*.

17. The interpretation of JA of sām̐khya in 250.31 is ātmānātma vicāra i.e. consideration of the distinction between Ātman and non-Ātman and that of Yoga, is dhyānādikayoga i.e. meditation etc. (MP. Vol.III p.1107). This interpretation is in consonance with his character.

18. According to JA, the word sām̐khya means knowledge.



have extolled it to the extent of deifying with its resultant corollary of its omnipresence.<sup>19</sup> Fate appears to ordain and things seem to follow it. On Yayāti's astonishment at the news that Sarmisthā was Devayānī's friend and a slave, Devayānī remarked that all had transpired as Providence had ordained (30.12). The interpretation of the word vidhi here by JA as prārabdhakarmas<sup>20</sup> clearly shows how the philosophy of Fate and the theory of Karma are interlinked with each other. Fate is declared to be omnipotent and every thing is subservient to it. It is truly said that a wise man who believes in the above thesis is neither disturbed in unhappiness nor rejoices in happiness.<sup>21</sup> The experience of pleasure or pain is the fruit of actions i.e. the Fate is the ordainer of pleasure and pain (38.6 ff). It is the destiny that is considered to be responsible for the death of Kārtavīrya Arjuna by Paraśurāma (43.40). One cannot undo or do otherwise what the Fate has decreed, because it is all in all (47.214). Its inevitability is also expressed in 47.226; 143.24 etc. When it is said that things destined to happen do happen irresistibly, it is needless to strive for or

19. cf. athavā bhavitavyānām dvārāṇi bhavanti sarvatra/ sarvaṁkaśā bhagavatī bhavitavyatāiva/ Śākuntala - 1.16; Mālatīmādhava - 1.23 respectively

20. ~~mp~~ Vol. I, p.217

21. This mental equipoise towards pleasure and pain reminds one of the BG 2.38 i.e. sukha-duḥkhe same kṛtvā etc.

against it. When Pārvatī was adamant in her decision for practising penance, her father Himavat tried to dissuade her from her resolve by the above line of argument.<sup>22</sup> It is quite easy to understand that the idea of dependability on destiny follows from a vehement desire to prevent Pārvatī from her terrible decision. In chapters on polity, providence is declared to be more powerful than human effort, but one must exert and not simply depend on fate (220.46). It is also asserted that one can overrun destiny by one's own actions. It is said that fatalists are those who lack in prowess(221.2 ff). This attitude of the MP towards fate is already noted in Ch. IV. In short, in matters of polity, the MP preaches a philosophy of activism and not of fatalism; otherwise the MP concurs, as noted above, with the general belief of the omnipotence and omnipresence of Fate.

---

22. MP 154. 295-296, missing in ga.

## II

The philosophical discussions in the MP can be grouped under the following heads: God, the soul, the world, the means, the emancipation and trans-mundane life.

GOD :

In the Ups., there are passages which give the negative description of Brahman whereas, at the same time, there are other passages which give the positive description of Brahman<sup>23</sup> and these two trends have developed into the concepts of the Higher and Lower Brahman. The Higher Brahman is attributeless, indeterminate, taintless impersonal, pure etc. whereas the Lower Brahman is determinate and endowed with qualities etc.

In the MP, the term 'parabrahma' is also met with. The performance of some of the vratas is calculated to enable one to attain the parabrahma;

---

23. cf. niṣkalam niṣkriyam...niravadyam nirañjanam/  
SU.619  
tam īśvarāṇām paramam mahēśvaram tam daivatāṇām  
paramam ca daivatam/  
patim patīnām paramam parastād vidāma devam  
bhuvaneśam idyam // SU. 6.7  
ānandaḥ brahmaṇo vidvān / TU.2.9.1.  
ānandaḥ brahmeti vyajānāt/TU. 3.6

e.g. the observants of the Agastyapūjāvrata(61.56), Brahmāvrata (101.48) and the Vaiśvānaravrata(101.57) etc. are promised the attainment of the Parabrahma. Moreover, a person doing actions disinterestedly also attains the Parabrahma (75.12; 93.118)<sup>23a</sup>(cf. 102).

In the MP, in many places Viṣṇu and Śiva are described in terms which are applicable to higher and lower Brahma. Viṣṇu is described as taintless (24.36), the universal soul (69.17; 85.5), unchanging (71.6), creator of the world (154.336), eternal(161.29; 170.23,25), unmanifest (166.21), the source of universe (170.24), endless soul (172.3), transcendental (2.27), tranquil, subtle (52.20), unborn (244.33), undecaying (7.21). The Ups also declare that the ultimate reality is unborn, eternal, unaging, undying etc.<sup>24</sup> The attributes like anantātman suggests the identity of Brahman and Ātman which is the sum and substance of the Upaniṣadic teaching.<sup>25</sup>

Śiva is also described as qualityless (47.163), unmanifest (47.165), universal soul (60.15), having omniform (47.135), unborn (47.139), eternal (47.144),

---

23a. cf. B & 2.51.

24. cr. ajo nityaḥ sāsvato'yaṁ purāṇo.../na jāyate mriyate vā.... / KU 1.2.18.

25. Dasgupta S.N., op. cit, Vol. I, p.45.

indescribable (47.163) etc. He is also said to be the controller of all creatures and he is the real seer who sees him and attains the highest state.<sup>26</sup>

The Para-Brahma is eternal and resides in three forms viz. the sun, the moon and the fire (97.2). The Ups also declare that he is in the sun etc.<sup>27</sup>

Viṣṇu is said to be acyuta, because he never swerves from his place (248.35), sanātana because he continues the creation of the creatures by fame, prosperity and the supreme corpus (248.36-37), ananta because Brahmā, other gods, sages etc. are unable to realise his end (248.37-38), akṣara because his is the undecaying nature (248.38-39). His other two epithets Viṣṇu and Vāsudeva (248.40, 46) bring out his ~~omni-~~ omnipresence and omnipervasiveness.<sup>28</sup> He is the beginning, the sustenance and the end of everything (cf. 248.49.50). His eyes are the sun and the moon (244.32). The BG (11.19) also describes the Lord as having the sun and the moon as his eyes in His omniform.

26. MP 111.5; MP 111.5<sup>a</sup> = BG 18.61<sup>a</sup>; cf MP 7.20.

27. cf. Ya eṣṇantarāditye... quoted in the Brahma-sūtra Sāṅkarabhāṣya on 1.1.20; ya esa āditye puruṣo dr̥ṣyate / ChU 4.11.1.

28. cf. also e.g. MP 67.17; MP 183.45 = BG 6.31, MP 183.46<sup>ab</sup> = BG 6.32<sup>ab</sup>. In 13.24 the omnipresence of the goddess is also mentioned.

Nārāyaṇa is described as the creator, transformer the source of the world, the highest of the highest, the highest abode etc. (163.98 ff). He is not knowable even by Brahmā. He is the ultimate reality of the great sages and the ponderable of the metaphysicians. He is also designated as adhibhūta, adhiyajña<sup>29</sup> and adhidaiva<sup>29</sup> and is also described as the author, the effect, intellect, mind etc. (164.19 ff). As noted above he is both the creator and the destroyer of the universe as well as the subject and object of speech. He is the past and future, movable and non-movable,<sup>and also</sup> immortal (164.25 ff). He is without a beginning and yet the beginning of the universe and also without the middle and the end (245.17 ff). Thus he is independent of time, space and cause. He is eternity without a beginning and end. In short plurality emerges from and sinks in him. This compares well with the Upaniṣadic Brahman.<sup>30</sup> He is atomic and even greater than the great (2.27). The KU (1.2.20) also describes the Highest in such terms. His description as being the farthest of the farthest and the nearest of the nearest brings out his transcendental as well as the immanent aspect.<sup>31</sup> Viṣṇu and Śiva are

---

29. cf. BG. 8.4.

30. Radhakrishnan S., op. cit., Vol. I, p.175.

31. cf. IU 4.

also described as ānanda (bliss) or ānandātma (7.20, 28). The TU (3.10.6) also describes Brahma as ānanda. In MP 23.3, Brahma is described as the giver of joy and as the inward dweller of Brahmā, Viṣṇu, Rudra and Arka. It is also transcendental. It is also said to reside in the inner soul (14.5.20); thus it appears as the antarayāmī of the Ups. Nārāyaṇa is also described as jñāna (167.4) over and above as ananta as noted before.<sup>32</sup> At times, like the<sup>33</sup> Upaniṣadic Brahman, the Lord shares contradictory attributes e.g. gross and subtle (244.16,18).<sup>34</sup> He is also said to dwell in the heart (244.17).

Elsewhere anna (food) is identified with Brahma, because it is the dwelling place of the vital breaths. The creatures are said to be born from food and the world to subsist on food which is, therefore, Lakṣmī and Janārdana (83.42-43). The idea that food is Brahma is traceable to the TU (3.1-2) and this cycle of creation is elaborated in the BG (3.14).

---

32. cf. for a similar description of Brahman TU.2.1 which says 'Ṣatyam jñānam anantam Brahma'.

33. Asthūlam ananu / BrU 3.8.8.

34. cf. Vallabhācārya's doctrine of Viruddhadharmāśrayatva of Brahman.

In the MP, there are references to his omniform (e.g. 162.2 ff; 245.10 ff). In 246.52, it is styled as the *īsarvadevamāyarūpa* of the Lord. In 167.50, the *vibhūti*s of the Lord are given.

From the above survey it is clear that the concept of godhead in the MP is similar to that in the other Purāṇas.<sup>39</sup>

Before the concept of soul is taken up for discussion, the Lord's connection with *māyā* may be noted here. The word *māyā* occurs as early as in the RV where it means (1) creative power (2) thaumaturgy or the power of working miracles (3) viles, tricks, tactics employed by Indra and his opponents (4) sorcery, witchcraft magic (5) in two instances illusion, appearance etc.<sup>40</sup> The word *māyā* has a parallel in the English word 'craft' "which in old signification meant 'occult power, magic', then 'skilfulness, art' on the one hand and 'deceitful skill, wile' on the other."<sup>41</sup> In the SU 4.10 the *māyā* is said to be the *prakṛti* and Mahēśvara is *māyin*.

39. For details vide Sinha J.N., History of Indian Philosophy, Vol. I, pp. 127 ff; Dasgupta S.N., op.cit. Vol. III, pp. 497 ff.

40. Rajwade V.K., Asurasya Māyā in the Rgveda, Proceedings & Transactions of the First Aloc, Vol. II, pp.1-19, vide Parab B.A., The Miraculous and Mysterious in Vedic Literature, pp.62 ff.

41. Macdonell A.A., Vedic Mythology, p. 24.



The ordinary Epic māyā is a trick of delusion.<sup>42</sup> The BG uses it in the sense of creative power, power of delusion possessed by the God or the occult power of the Lord. In the system of the Śāṅkara Vedānta it is described as 'sad-asad anirvacanīyā' while in the Vallabha Vedānta, it is explained as 'the capacity of the Lord to become everything (sarvabhavana-sāmarthya)'.

The word māyā occurs often in the MP. The māyā of Kṛṣṇa is said to be impenetrable and takes together the world by the dhārya-dhāraka-bhāva (246.8). Janārdana is said to be surrounded by the veil of his own māyā (245.75). The Lord is said to be born in every age by his māyā (154.181). People in the world are said to be surrounded by the veil of the Lord's māyā (275.78). In some places Viṣṇu is associated with his yogamāyā with which he deludes the people (47.11). Rati describes Śiva as māyāgahanāśraya (154.261). Mārkaṇḍeya expresses his wish of knowing exactly the nature of his (i.e. Lord's) māyā to the Lord lying on waters (167.48). In all these passages the word māyā means the occult power of the Lord. En passant the other shades of the meaning of māyā may be noted here.

---

42. Hopkins E.W., The Great Epic of India, p.138.

In other places the word māyā means artifice, deceit, fraud etc. In the wars between the gods and demons different māyās were used, a point which is already noted in Chapter IV. Amongst the many demons who projected and utilised māyā in the aforesaid battles, a demon Maya by name is described as mahāmāyā, the creator of the māyās and the best of the māyāvins (129.3; 136.11 etc.).

Pārvatī compares desire to have Śiva as her consort with a son of a barren woman and a garland of the sky-flowers (154.325-326). It is needless to say that Śaṅkara employs this simile to point out the unreality of the world. It should be noted that the whole exposition in the MP offers a remarkable contrast with the later theory of illusion which plays a prominent part in the Śaṅkara-school.

#### SOUL :

Likewise the Upaniṣadic concept of Ātman viz., its being imperishable, the MP also declares that Ātman is imperishable (154.181-182). The spatial extension of the soul is furnished when the soul of Satyaṁ extracted by Yama, the God of Death, is described as 'aṅguṣṭhamātrapuruṣa' (210.8-9) i.e. to say its size is conceived of as that of a thumb,

an idea which plays an important role in the Upanisadic thought. The KU (2.3.17) also speaks of the soul as 'aṅguṣṭhamātrah puruṣah...'.<sup>43</sup> The phrase 'aṅguṣṭhamātrapuruṣa' occurs also in connection with the size of images to be given away on the occasion of religious observances (~~61.46; 63.24;~~ 72.34 etc.). The ātman is said to create another ātman (175.47).

It is a matter of common knowledge that the individual soul is different from body and this idea is referred to in the MP when it is said that the bodyless individual souls<sup>at</sup> Nimi and Vasiṣṭha went to Brahmā (201.17). It is well-known that every man is mortal (148.22; 156.17; 182.25) and this reminds one of the BG 2.27 which sings that "certain unto the born is death". The body of a person who is born and dies in this mundane existence perishes (154.182).

The MP even gives an expression to the common idea that life is transient (274.24).

Incidentally it may be mentioned that in the MP there are expressions like parāvaravido janāh (163.97);

---

43. For the history of spatial extension of soul, vide Ranade R.D., A Constructive Survey of the Upanishadic Philosophy, pp. 134 ff; Belvalkar S.K. and Ranade R.D., The Creative Period, p.269.

brahmavits (182.1), brahmavādins (46.64); kṣetrajña<sup>44</sup> (38.13; 39.3,13; 41.8 etc.), which suggest that there were persons who had the realisation and could discourse on metaphysical problems.

#### WORLD :

As early as the Rgvedic period, it is observed that "the Vedic thinkers were not unmindful of the philosophical problems of the origin and nature of the World"<sup>45</sup> and cosmogony (sarga) is the first topic in the definition of Purāṇa-Pañcalakṣaṇa.<sup>46</sup> In the MP, there are passages giving different versions of cosmogonical speculations which are as follows:-

#### Cosmic Egg-Theory :

According to this theory, at the time of the universal dissolution, this universe existed in the shape of darkness bereft of distinctive marks, being

44. The translation of 'kṣetrajña' by JA (mp Vol.I, pp.257,262,271,273-274) is 'pūrnajñātā' or 'jñātā'. It is to be noted that the term 'kṣetrajña' is an attribute of the Lord in 166.9 and in the viP the term 'kṣetrajña' stands for Īśvara. (Dasgupta S.N., op.cit. vol.III, p.498).

45. Radhakrishnan S., op.cit. vol. I, p. 99.

46. cf. sargas ca pratisargas ca vaṁso manvantarāni ca/ vaṁsyānucaritā caiva purāṇaṁ pañcalakṣaṇam// MP 53.65.

For a full discussion of this problem, vide Kirfel, Purāṇa-Pañcalakṣaṇam.

unknowable by reasoning, wholly immersed as it were in deep slumber. Then Svayambhū, who is known as Nārāyaṇa and is described as the unmanifested one, dispelled the darkness and manifested universe etc. Desiring to produce beings of various kinds from his body, he meditated first and created the waters and placed the semen in them. It developed into an egg of gold and silver.<sup>47</sup> In brilliance it was equal to a myriad of suns. It entered into it and permeated it. From the egg was born Āditya, so called because of being born the first and also known as Brahmā because of being born while meditating on the brahman (prayers). One half of this egg became the heaven and other the earth. The middle portion became the sky and the points of horizon. Then came into being viviparous creatures, the principal mountains including the Meru mountain. The outer membrane became the clouds and lightnings. From the remaining portion came into being the rivers, the patriarchs, the Manus, the seven oceans full of gems and then Brahmā populated the universe with various beings and objects (2.25 ff; 3.1 ff). The egg-theory is also referred to in 154.8.

---

47. MP 2.25 ff, cf. MS 1.5 ff.

Between the MS version (1.5 ff) and the MP version, there are verbal similarities and the account of the MS bears some resemblance to SB<sup>48</sup> (11.1.6.1 ff). The ChU (3.19.1-3) connects the egg-theory with the philosophy of Asat which, later on, converted itself into Sat. It grew and became an egg. The golden and silvery parts mentioned in the version of the MP are also referred to in this Up; thus the account of the MP also bears some points of resemblance with that of this Up.<sup>49</sup>

The MP gives also another version of this egg-theory. At the time of the dissolution the Lord absorbed the world in him and after a lapse of one thousand years, he creates an egg from him. This divine world-egg is said to be the form of Prajāpati. With a desire to create, the Lord broke it open upward and then, again, downward. Then it was divided into eight parts. The upper part became the sky and the lower part became the Rasātala. The water which trickled down became the Meru mountain and the earth uneven with other mountains. Thus then the World came into being with different species of

---

48. cf. RV 10.129.3; TB 2.8.9.4.

49. For a Greek parallel, vide Ranade R.D. A Constructive Survey of the Upanishadic Philosophy, pp. 84-85.

life e.g. gods, demons, serpents, nymphs etc.(247. 43-44; 248.1 ff). From this it is clear that this account is a variation of the first account mentioned above.

### Mythological Theory :

The MP has also some mythological accounts about cosmogenesis. According to one account, Brahmā had relations with his daughter Sāvitṛī, had progeny amongst which Manu Svāyambhuva alias Virāṭ was a renowned personality (3.30 ff) and some personified emotions were also the products of this union. Marīci, Vāmadeva and others were his sons. And Vāmadeva has the honour of being the author of the fourfold Varna-system. It was, then, through the agency of Manu Svāyambhuva and others that the earth was peopled (4.1 ff). The MP also says that the pre-Dakṣa creation is asexual in character while the post-Dakṣa creation is sexual.<sup>50</sup> The Chapter VI<sup>h</sup> is devoted to the enumeration of the different species of life.

Elsewhere again Brahmā is described as the creator of the universe by the power of his

---

50. MP 5.2 ff. For an account of the post-Dakṣa creation vide MP 146.19 ff.

penance (143.41; 154.7 ff; 154.30; 171.8 ff). In 199.20, the creators of the world are said to be Kaśyapa and Dākṣāyaṇī.

In other places Śiva and Viṣṇu appear as the creators of the universe (132.27; 167.61).

Elsewhere it is said that Hari derives pleasure in his sport in waters and he creates from his navel a pure, brilliant and golden lotus (Ch. 168) in which was born Brahmā possessed of the rājasa quality. The different parts of the lotus became the terra firma with mountains and rivers (Ch. 169). The MP 164.2 refers to the golden lotus and styles it as the creation of Viṣṇu (Vaiṣṇavī sṛṣṭi). In 164.4 there is a reference to the world in the form of a lotus arising from the navel of Padmanābha.

#### Mythologico-philosophical Theory :

The Ch. 168 gives the following mythologico-philosophical account of creation. The Lord having become waters concealed himself in waters and practised penance. Then he thought of this universe composed of five elements. At this thought, there was agitation in waters in which lay the universe concealed in a subtle form. Then on account of the disturbance, there broke forth a cavity, from which emanated sound and wind; but also on account of this



agitation, fire was produced which scorched up the waters and consequently, this cavity was transformed into space from which came into being the wind. From wind came into existence fire which is the product of friction of space and wind. When these elements had come into being, the Lord thought of creating Brahmā. Incidentally it may be noted that the waters which arose from the lustre of the Lord (Ātman) are said to be sweet like nectar. In this account there is a blending of the theistic and emanatory trends of thought about creation.

According to another passage (154.353 ff), the account is as follows:

Brahmā<sup>51</sup> was born of the golden egg and as a result of his meditation, the constituents of the primordial matter-i.e. sattva, rajas and tamas - were disturbed. In its third (i.e. tāmāsa) aspect Viṣṇu was born and he created the sadvarga, with buddhi as pre-existent, born of his own action (सर्वकर्मज्ञ) and also caused the disturbance in the primordial matter by the power of his yoga. The sadvarga mentioned in this passage stands for five

---

51. In 154.355, Brahmā is said to be born of the Unmanifested Brahman.

subtle elements and ego as in the MS (1.16) where the word *śadvarga* occurs and is interpreted as above by Kullūka.

The account of creation as given in this passage is not systematic but confused.

Another cosmogonic account is met with in 128,2 ff. According to this account, before the manifestation of the universe by Brahmā everything <sup>shrouded in nocturnal darkness, as everything was</sup> was burnt up by fire. When the remaining four elements i.e. earth, water, air and space - were, then, presided over by Brahmā, the Self-born moving in the form of a fire-worm, thought of manifestation (i.e. manifesting Himself). In the beginning of the creation finding water and earth resorting in fire, he became three fold for light. Then follows the account of the origin of different fires, the movements etc. of the sun, the moon, the other planets and stars.

#### Sāṃkhyan Theory :

In the MP, there are more than one Sāṃkhyan cosmogonic texts. According to the Sāṃkhya philosophy, when the three *guṇas*- *Sattva*, *Rajas* and *Tamas* are in equipoise, this state is called *Prakṛti*,

Pradhāna or Avyakta.<sup>52</sup> When equilibrium is disturbed  
 Mahat is produced.<sup>53</sup> From it is produced Ahaṁkara  
 from which are evolved five cognitive organs viz. the ear, the skin, the eyes, the tongue and the nose and five conative organs viz. the generative organ, anus, the hands, the feet and speech. The functions of the cognitive organs are sound, touch, form, taste and smell whereas those of conative ones are sensual pleasure, excretion, eating, movement and speech. The mind is the eleventh product which combines in it the qualities of cognitive and conative organs. The subtle organs take the resort of frame (mūrti) of the thinking mind i.e. man (mañṣin) and hence they are called tanmātras and the resort of the tanmātras is called śarīra<sup>54</sup>; and on account of the association of the jīva with the śarīra, it is called śarīrin. The world is created when the mind is propelled by the desire of creation.

---

52. sāmyāvasthitir eteṣāṁ prakṛtiḥ parikīrtitā/  
 kecit pradhānam ity āhur avyaktam apare jagat//  
 MP 3.14-15  
 cf. sattva-rajastamasāṁ sāmyāvasthā prakṛtiḥ/  
 Sāṁkhyasūtra 1.61

53. Incidentally it may be noted that Brahmā, Viṣṇu and Mahesvara are produced when the equilibrium of the guṇas is disturbed. MP. 3.16

54. MP 3.21-22, cf. MS 1.17 and Kullūka thereon.

The śabda-tanmātra produces space which has the quality of sound. The evolute of space is wind which has the qualities of sound and touch which is its special quality. From wind is produced light which possesses the qualities of sound, touch and form. The evolute of light in combination with the rasa-tanmātra is water which is primarily characterised by the quality of taste and on the whole it possesses quadruple qualities. The evolute of the gandha-tanmātra is earth which possesses five<sup>55</sup> qualities, but its primary quality is that of smell. These, - viz. space, wind, light, water and earth,<sup>56</sup> are the five gross elements. The Puruṣa is the twenty-fifth element and is the enjoyer of all the acts done by twenty-four elements (i.e. 5 cognitive + 5 conative organs + 5 gross elements + 5 tanmātras + 1 mind + 1 Buddhi + 1 Ahankāra + 1 Prakṛti). He is under the control of the wish of the god and hence designated as jīvātman. Thus in all there are twenty-six elements (3.14-28). It is interesting

---

55. MP 3.23 ff, cf. MS 1.75 ff; Annambhaṭṭa, Tarkasaṃgraha 10 ff.

56. The phrase 'pañcabhūtāni' occurs in MP 165.23. The subdivisions of wind - viz. Prāṇa, Apāna, Samāna etc. (i.e. Udāna and Vyāna) - which is one of the five gross elements are referred to in MP 166.5. The MP 166.6 ff states the things which get absorbed in earth etc. at the time of universal destruction.

to note that the Puruṣa in the Śāntiparvan of the Mbh (Bombay Ed. 305.33) is also called 'pañcaviṃśaka'<sup>57</sup> and also jīvātman<sup>58</sup> as in the MP (3.27-28). In the Śāntiparvan there is also the mention of a twenty-sixth principle in which the twenty-fifth principle<sup>59</sup> is said to merge. According to the MP as noted above, the twenty-fifth principle is controlled by the will of the Īśvara who is, thus, the twenty-sixth principle superimposed over the twenty-five principles and thus this turns the atheistic Sāṃkhya into a theistic one. This agrees with the orthodox Yoga system and the form of Sāṃkhya advocated in the Mbh.

According to another cosmogonic passage (123.52 ff), the account is as follows:-

The infinite Avyakta is said to support the Mahat and the relation between the two is that of the support (ādhāra) and the supported (ādheya), here the support is Brahmā<sup>#</sup> and the supported is jagat. The earth and others are the modifications.

---

57. Deopurkar R.T., op.cit., pp.30, 35;  
Hopkins E.W., op.cit., pp. 125-126.

58. Deopurkar R.T., op.cit., p. 34.

59. Deopurkar R.T., op.cit., p.30;  
Dasgupta S.N., op.cit. Vol.I, p.217.

Some of the elements are mere vikāras (evolutes) while others are vikārins also i.e. from which the evolutes are produced; thus they are produced from one another and are supported by one another. These elements are in subtle form before they enter into others and after their entry and combination with other elements, the aviśeṣas (i.e. tanmātras) become viśeṣas (i.e. mahābhūtas).<sup>60</sup> The determinate modifications viz. five gross elements and eleven organs are only effects whereas Mahat and others (i.e. ahaṁkāra and five tanmātras) are the modifications sharing the nature of cause i.e. to say they are the effects of some and are also the causes of others. Earth and others i.e. space, water, light and wind are said to be determinate. Higher than these elements is the Paramātman. As these elements are distributed in one another, they become smaller and smaller in dimension and finally all these elements are said to merge in space and hence each of them

---

60. According to the VP, the tanmātras are also called aviśeṣas (Dasgupta S.N., op.cit. Vol.III, p.504) because they are incapable of producing pleasure, pain and delusion. The elements viz. space, air, light, water and earth are called viśeṣas since they produce pleasure, pain and delusion. (Sinha J.N., op.cit. Vol.I, p.154).

is said to be greater than the other. This shows that the elements reside in one another and to explain this an analogy of a smaller vessel being contained in a bigger one is given. This creation is said to exist till these elements exist.

The word 'Avyakta' in this passage signifies 'Brahman' and incidentally it may be remarked that the idea of 'avyakta' is traceable to the Nāsadīya Hymn of the RV (10.129.3). Now in the passage in the MP the word 'ananta' which qualifies 'avyakta' is also an attribute of Brahman in the Ups.<sup>61</sup> In the BG the word 'avyakta' is also used in the sense of Brahman.<sup>62</sup> In the Brahmasūtra 'tad avyaktaṁ āha' (3.2.23), the word 'avyakta' is also used in the sense of Brahman.<sup>63</sup> The MS<sup>64</sup> also uses the term 'avyakta' for Brahman and the MP 2.26 also uses it for Nārāyaṇa who is identified in the MP with Parabrahman as noted before in this chapter; thus

---

61. cf. satyaṁ jñānam anantaṁ brahma/ TĀ. 2.1.

62. cf. BG 9.4; 8.21; 12.13.

63. Sāṅkara and Vallabha interpret the word 'avyakta' in the above aphorism in the sense of Brahman, vide their bhāṣyas on the same aphorism.

64. e.g. MS 1.6, 7, 11.

it is permissible to take the term 'avyakta' in the sense of Parabrahma.

The word 'pravistāh' in this passage appears to refer to the Vedāntic doctrine of the Pañcikarāṇa which finds its prototype in the doctrine of Trivṛt-<sup>65</sup> karāṇa of the ChU 6. The view that all the elements merge in Space (आकाशे परिणमन्ति) expressed in the MP is traceable to that expressed in the Ups.<sup>66</sup> Finally it should be noted that the ādhārādheyabhāva referred to in this passage implies the satkāryavāda.

According to another passage (145.66 ff) the account is as follows:-

At the time of the universal cataclysm all the guṇas were in equilibrium and everything was permeated by darkness and all this omnipervasive darkness is referred to as early as the RV (10.129.3). At that time the primordial matter is not presided over by

---

65. Vide also Belvalkar S.K. & Ranade R.D., Creative Period, pp.226-227; Ranade R.D., op.cit. p. 86.

66. आत्मन आकाशः सम्भूतः । TU 2.1.; अथ लोकाश्च का गतिरित्याकाश इति होवाच । सर्वानि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते, आकाशं प्रत्यस्तं भूति, आकाशो ह्येवैतत् जगद्यानाकाशः परमणुम् । Ch.U 1.9.1



the Buddhi (intellect) but is active for the Puruṣa (cetana) and after some time it is presided over by the Buddhi and this situation is likened to a fish in water, the fish here corresponds to the Puruṣa and the water to the primordial matter. In short, here, a sort of upakārya-upakāra~~kar~~akabhāva exists between the two. This primordial matter becomes active when it is presided over by the Puruṣa. With the passage of time, modifications take place. The Mahat and others are evolved and become the causes of further evolutes. From the Mahat is produced the Ahaṁkāra from which are produced five gross elements, ten organs - cognitive and conative. In this cosmogenesis some evolutes are the causes of further evolutes.

Just as many trees are seen all at once by a flash of a meteor, all these souls are manifested at once. The Avyakta (Unmanifested) shines like a glow-worm and becomes active through the instrumentality of the body and transcends the great darkness. His penance is also referred to in this passage. The TU 2.6 also refers to the performance of penance before creation.

It is significant to note here that the Puruṣa mentioned here is a conglomerate of Brahman and the Sāṃkhyan Puruṣa.

From the various aforementioned passages, it is clear that the Sāṃkhya of the MP is theistic and accepts twenty-six principles as in the Mbh. Some of the passages inherit the legacy of the Upaniṣadic cosmogonical order and echo out the same thing by paraphrase, whereas some passages are common to those of the MS ad verbatim, as noted at relevant places. In some of the passages it is observed that the mythological account is mixed up with the philosophical one. Thus in short in the MP, there are mythological as well as philosophical accounts of creation.

Having examined the different theories about the creation of the world, now are taken up the views about the saṃsāra.

The saṃsāra or the mundane existence consisting of the mobile, the immobile, Brahmā etc. is subject to the cycle of birth, death, pleasure and pain (154.183, 358) which thus characterise it and hence its wondrous nature (154.368).

The MP does not evince a mirthful attitude towards this mundane existence which is conceived of as mud or dregs (274.64; 284.14) or an ocean full of unhappiness, misery and sorrow (55.27; 62.29; 83.30; 91.8 etc.) and hence there is a constant prayer to the Lord to liberate the devotee from the dregs of the transmigratory existence.

A note of pessimism is heard when Pārvatī appears to be disillusioned with her body and beauty on hearing the stunning news of Cupid being consigned to fire which had emanated from Śiva's third eye and she plunges into a strain of pessimistic mood to the extent of preferring death to existence (154.289 ff). To Mārkaṇḍeya even, to think of the world destitute of pain is an impossibility (167.21) i.e. to say, in a sense, pain is a characteristic of the world. This pessimistic trend is traceable to the Upaniṣadic period<sup>67</sup>. The idea might have probably received some impetus from the doctrines of Buddhism.

The word avidyā occurs in 244.28 where it is said, "I bow down to Upendra by meditating on whom by pure mind, action and speech one crosses over the entire nescience." The interpretation of the word avidyā according to JA as ajñānamūlaka saṃsāra is not bad.<sup>68</sup>

67. Ranade R.D., op.cit., pp.294-295;

Radhakrishnan S., op.cit., Vol.I, pp.146-147.

68. MP Vol.III, p.1028.

Incidentally it may be mentioned that the term 'alātacakra' occurs in the MP also. In the MP the simile of alātacakra is employed in connection with the revolution of the sun (124.32) and the heavenly bodies (stars) propelled by the wind (127.17-18). From this it is clear that the simile of a fire-brand is not employed here to bring out the unreality of the world as is done in the Gaṇḍa-pāḍakārikā (4.47-52). This is peculiarly a Budhistic simile, but it also occurs in the Maitrāyaṇī Upaniṣad<sup>69</sup> (4.24) and other works.

#### MEANS :

Various ways have been recognised as means for the attainment of the highest reality either in its personal or impersonal aspects in Indian philosophy. The pre-eminent means to attain the highest reality are the paths of action, knowledge and devotion.

#### Karmayoga :

The Karmayoga is said to have been expounded by Viṣṇu. It is said to be superior to a thousand

---

69. For a discussion of this simile and references in other works see, Bhattacharya Vidhushekhara, The Agamaśāstra of Gaudapāda, Introduction, pp. cxxxi; pp.142, 308; Mahadevan T.M.P., Gaudapāda, A Study in Early Vedānta, pp.197-198; Karmarkar R.D., Gaudapāḍakārikā, Introduction, p. XXV.

jñānayogas. The Karmayoga leads to the birth of knowledge and hence it is said to be the paramapada. Brahma (i.e. Veda) arises from the Karma-jñāna and not jñāna (knowledge) from akarma (inaction). It is, therefore, that one with the mind composed attains the sāsvatatattva while engaged in action. The entire Veda and the conduct of those who know it have Dharma as their source. This Dharma consists of the eight ātmagunas (qualities of the heart or moral qualities) which are declared by those proficient in the Purāṇas: (1) Compassion towards all being, (2) Forgiveness, (3) Protection, (4) Absence of jealousy, (5) Internal and external purity, (6) Maintenance of an attitude of pleasantness towards actions (duties coming up without being striven for), (7) Absence of stinginess in spending the wealth acquired for the needy, (8) Absence of covetousness at all times towards wealth and wives of others.

The Kriyāyoga which is constituted of these eight ātmagunas acts as means for the attainment of the jñānayoga i.e. to say without karmayoga knowledge is not possible, hence one should discharge the duties by effort enjoined by the Śruti and Smṛti (52.5 ff). In 52.13 ff duties and the effects of

their discharge are explained. The last stanza i.e. 52.26) says that whoever is devoted to the Vedānta śāstra and Smṛti is ever afraid of the neglect of the duty and is intent on the practice of the Kriyāyoga. And for him nothing is left for achieving in this or the yonder world.

Apropos of the above passage, P.C. Divanji<sup>70</sup> offers the following comments.

"Regarding the whole chapter through one finds that there is the same emphasis in it on adhering to the life of a householder and continuing to discharge one's appropriate prescribed duties and promise that one who does so attains knowledge for the attainment whereof the Jñānayogins resort to a life<sup>of</sup> in action in the 3rd, 4th, 5th and 18th chapters of the Bhagavadgītā. That the subject-matter of this chapter in the Purāṇa is not based on the Gītā is clear from the subsequent chapter, because it is stated therein that in the other Kalpa there was only one Purāṇa, whose extent was "Śatakoti", that Brahmā had first recollected it and that it was

---

70. Divanji P.C., Karmayoga Tradition, JōI, Vol.I, No.4, (June 1952), pp.330-331. Karmayoga-yājñavalkya edited by him.

thereafter that the Vedas came out of his mouth. It is also stated there that assuming the form of Vyāsa in each Dvāpara Yuga the Lord abridges the Purāṇa so as to bring its extent to "Caturlakṣa" and divides it into 18 Purāṇas. For use in this earthly region although in the Devaloka it continues even now to have its original extent, and that is the reason why it is said that there are 18 Purāṇas here at present. Besides the difference in the sources of tradition we also notice that whereas according to the Gītā it was his father Vivasvat who imparted the knowledge of this Yoga to Manu, according to the Matsya it was Keśava or Nārāyaṇa himself who had done so and secondly, the special necessity and efficacy of singular devotion and self-surrender to Vāsudeva which is set forth in the Gītā at more than one place (3.30-32; 5.29; 6.29-32,47; 7.12-30; 8.3-15; 9.10-34; 10.1-11, 11.52-55; 12.6-20; 14.26-27; 15.14-20; 18.48-62) while emphasising the performance of disinterested action and the cultivation of moral virtues is conspicuously absent from the Passage from the Matsya Purāṇa. These points of difference suggest to my mind that the author of the two works had access to the same tradition of Karma-yoga but through different sources containing two different versions thereof."

Elsewhere (258.1 ff), the Karmayoga is declared to be superior to thousands of jñānayogas and it consists of the worship and recitation of (the names of) the god, installation of images, performance of sacrifices and festivities in their honour. It is declared to surpass all that would give pleasure and liberation.

Actions may be done with the desire or hope of some fruit or without it at all. It is said in the MP that disinterested action on the part of a man leads to the attainment of the Parabrahma or communion with a personal god (75.12; 93.56,118), for it is said that a yogin even though he is active is said to enjoy communion with Śiva (185.45). Again there is an exhortation that after having performed a particular act one should give up a desire for its fruit (61.53, 54; 96.1). The BG 2-47 also declares that "thou hast a title to action, but only to action: never at all to its fruitions."

Here the two terms 'sannyāsa' and 'nyāsa' may be noted. By the term 'sannyāsa' is meant the abandonment of actions done or otherwise and this abandonment is avoidance (lit. destruction, prahāṇa)



of the auspicious as well as inauspicious (actions) (145.54) i.e. to say as Ram Pratap Tripathi puts, renunciation is abandonment of the desire for good or bad rewards for good or bad deeds.<sup>71</sup> In 147.8 it is said that abandonment of an ambition which cannot be fulfilled is not dignified as that of one already fulfilled i.e. to say abandonment of things achieved is superior to things unachievable.

#### Jñānayoga :

The aspirants following the path of knowledge are referred to in 184.3 which says that a person who dies in Avimukta gets the same place which is secured by the aspirants of the highest bliss by following the path of knowledge. In 184.21-22 it is said that those who breathe their last in Avimukta would secure the same place as that attained by the followers of the path of knowledge, austerities and the sacrificial ritual.

The difference in the angle of vision of an enlightened and a non-enlightened person is suggested when it is said that the non-enlightened one looks upon Avimukta as a crematorium, whereas the enlightened stays there with a view to attaining liberation

---

71. R-Tri, op.cit., p. 368.

in spite of innumerable difficulties (184.63; 185.13).

A person who takes a bath at Jvāleśvara on the lunar and eclipse-day is freed from all actions and jñāna and vijñāna dawn on him who, then, enjoys pleasure in the Rudraloka till the time of the universal cataclysm (188.96). A jñānin is he who having known the difference between the sentient and insentient objects does not delight in the world which is the modification of the primordial matter and its evolutes (145.55). The knowledge can wash off the sins and the person freed from sins are said to enter Vāsudeva (245.22). The path of knowledge leads to the attainment of kaivalyam (absolute oneness).<sup>72</sup>

In 144.19 ff are mentioned the factors leading to the rise of knowledge. When people become unhappy by mental, oral or physical actions, there arises disgust or mundane indifference whence arises the thought about deliverance from pain and this contempla-

---

72. Jñānāt prāpnoti kaivalyam/ MP 143.34. The other four attainments are: by sacrifices which is dravyamantrātmaka gods are pleased, by tapas which is samātātmaka, Virāt is attained to, by the abandonment of karmas Brahman is obtained and by indifference to worldly objects nature gets dissolved, i.e. transformed (143.33-34).

-tion results into aversion from which is born the vision or insight into blemishes which ultimately leads to the birth of knowledge. It is said that by the knowledge of the highest reality one attains<sup>73</sup> immortality.

Bhaktiyoga :

"The Bhaktimārga or the path of devotion indicates the law of the right activity of the emotional side of a man. Bhakti is emotional attachment distinct from knowledge or action."<sup>74</sup> As noted before, the path of devotion is one of the means to please God, for it is said that Keśava is pleased by devotion (100.36).

The classification of bhakti, according to the MP is threefold as declared by Śiva. It is a combination of bhakti, jñāna and yoga. By sāmkhya (knowledge) and yoga (action) one can free oneself from pain. Whosoever follows the path of begging can attach himself to the deity and being engrossed in him with devotion, he will be merged in him.

---

73. MP 185.5<sup>b</sup> = BG 13.12<sup>b</sup>.

74. Radhakrishnan S., op.cit. Vol. I, p. 558.

Persons devoted to argumentations in scriptures and dialectics in matter connected with statements pertaining to the problems of knowledge cannot realise the highest entity i.e. to say argumentation and ratiocination are of no avail in the matters of realisation of God. But the yogins possessing the knowledge of the highest reality know (i.e. realise) it. After purifying themselves by pratyāhāra etc., the twice-born having known the self by knowledge should not meditate otherwise, i.e. to say in this context, Śiva should not be considered as distinct from the highest reality. This shows that the yogic practices together with the knowledge of the self by means of knowledge pave way for the attainment of the highest reality. Such aspirants would acquire the highest satisfaction, yoga and emancipation and would have the vision of Śiva in Avimukta (in the present context), when he would be endowed with three guṇas (i.e. when the equipoise of the three guṇas would be struck) (183-49 ff). The BhP also speaks of the fourfold bhakti.<sup>75</sup> Thus the MP appears to emphasise

75. Bh. P. 3-37. प्रादोऽयं भक्तियोगश्च स्वस्वत्वं ते ननुविधिम्।  
Vallabha's Subodhini:- भेदः पारमार्थिक इति शास्त्रं  
उच्यते त्रिविधो भक्तियोग उक्तः। ते च साम्प्रतं  
विष्णुस्त्वाभ्यनुसारिणस्तत्त्वेवादिनः, रामानुजाश्चेति  
तयो रजःसत्त्वेर्विन्नाः। अस्मत्प्रतिपादितश्च नैर्गुण्यः।

that the happy blending of knowledge, devotion and yoga is a right means to achieve the highest reality.

The power of devotion is wonderful. It is the belief of a devotee that his declaration to the god of his being his worshipper would result into nullification of the consequences of his actions (47.168). The worshipper craves only to have unflinching devotion to his favourite god (54.25; 81.26; 80.93). When Śiva was pleased with Hari-keśa, he asked for an undisturbed devotion to Him (180.93). The recitation, hearing or performance of a religious vow with faith and devotion would lead to the attainment of all sorts of pleasure, lordly powers, divine graces, freedom from disease, pain etc. (51.31; 55.31,33; 60.12; 72.42 etc.). In religious vows etc. the element of bhakti plays an important role (66.6,10 etc.). The God has great pity and love for his devotee; even he may be called upon to destroy him by the force of circumstances, his heart melts with pity and at times he bewails and bemoans. This is exemplified by the wailings of Śiva after he discharged the fatal arrow at Maya's Tripura (140.47 ff.).

The god grants protection to his worshipper.

Brahmā is praised as the giver of shelter to his worshippers (154.15). Viṣṇu is described as bhakti-<sup>77</sup>vatsala as well as bhakta-vatsala (244.38). He can be pleased by devotion (244.38). Prahlāda had an absorbing devotion for Kṛṣṇa.<sup>78</sup> In this path the worshippers dedicate all their actions to him and become one with the god. This is the easiest path of acquiring emancipation (180.51-52). By meditation on Śiva Jaigīṣavya, one of the devout worshippers of Śiva and preeminent amongst the yogins, attained the highest kaivalya (absolute bliss) (180.57 ff). This shows that the absolute bliss was<sup>79</sup> attained by devotion and meditation combined.

Bhakti is said to destroy the mundane existence and give emancipation (193.40). It also annuls the collected sins of the transmigratory existence.<sup>80</sup>

---

76. cf. BG 9.31.

77. MP 172.37, missing in na.

78. MP 245.42, missing in ga.

79. cf. sa Sthānuh bhaktiyogasulabhah. / Vikramor-  
Vasīyam 1.1.

80. MP 245.42, missing in na.

Bhakti is considered to be superior to yama, niyama, dhāraṇā, yoga, sacrifices, gifts and Vedic studies (193.38). Incidentally it may be observed that yama (abstention), niyama (observance) and dhāraṇā (contemplation) are three limbs of the aṣṭāṅgayoga, the others being āsana (posture), prāṇāyāma (regulation of breath), pratyāhāra (with-<sup>81</sup>drawal of the senses) and samādhi (concentration).

In 183.43-44, it is stated that the worship of a god can be done by sacrifices and mantras. The mode of worship is twofold: (1)<sup>(8a)</sup> mantraka and (2) amantraka. The former refers to the performance of śrauta sacrifices which are open only to the three higher social orders and this corresponds to the maryadā-bhakti of the Vallabha-school. The latter corresponds<sup>82</sup> to the puṣṭibhakti of the Vallabha-school.

#### Other miscellaneous Ways :

Over and above the three major means to attain liberation or residence in celestial regions, there are also other means. According to one passage in

---

81. Yama-niyama-āsana-prāṇāyāma-pratyāhāra dhāraṇā-dhyāna-samādhayo 'ṣṭāvaṅgāni/ Yogasūtra 2.39; Radhakrishnan S., op.cit. Vol.II, p. 352.

for details vide  
82. Shastri M.G., Śuddhādvaitasiddhāntapradīpa, pp. 195 ff.

the MP (39.22), there are seven gate-ways to heaven:- (1) penance (2) gifts (3) mental tranquility (4) self-control (5) bashfulness (6) rectitude and (7) compassion, for all creatures. By penance, celibacy, fire-worship and worship of elders one can go to heaven (211.19) or by penance only the god can be pleased and one's desire can also be fulfilled (12.44; 146.58 ff; 161.2 ff). Yayāti is said to have gone to heaven by the practice of the control of senses and living on roots and fruits (35.2). Muttering, concentration, (dhyānayoga) control of the senses and yoga are instruments to the attainment of bliss (cf. 184.56; 185.10). Upāsana also appears as one of the means to god-realisation (185.11). That over and above these, religious acts such as religious vows, gifts etc. are also the pathways to god-realisation or the acquisition of various celestial regions can be surmised from the various promises held out as the fruits of the various religious acts in the MP. It is said that even the very remembrance of Hari at the time of death leads one to the Vaiṣṇavapura (82.27). Dedication as one of the means to emancipation is alluded to in Śiva's declaration that the devotees ardently devoted to him dedicate their actions to him



and attain emancipation in Avimukta (180.51-52, 69). The BG (18.65-66) also expresses a similar sentiment. The residence in certain places enables one to obtain liberation without the instrumentality of gifts, penance, sacrifices, e.g. the residence in Avimukta paves the way for the attainment of liberation (184.66).

### Doctrine of Grace :

The grace of the lord enables one to acquire emancipation. "The belief in the saving grace of God is found only in the later Upanishads. It asserts that one sees the Self (or Lord) by the grace of the Creator (Kath UP 1.2.20 ff; Śvet 3.20; 6.21, Mund<sup>83</sup> 3.2.3)". One is chosen by the Lord and cannot get salvation by knowledge alone. This general view is also maintained by the epic poet.<sup>84</sup> In the MP the grace of the Lord is seen to be fruitful in many ways. Through the grace of Viṣṇu Brahmadaṭṭa could understand the language of the creatures (20.38) and Purūravas was offered half the seat by Indra (24.14). The grace of a god or a goddess enables one to secure a residence in the celestial region e.g. Śivaloka (62.38), Brahma-loka (66.17) etc. or highest state (184.50), health,

---

83. Hopkins E.W., The Great Epic of India, p.188.

84. Hopkins E.W., op.cit. p. 188.

wealth, happiness etc. (64.25), emancipation (180.56, 71,73; 183.27). Omniscience is also made possible by the grace of the Lord (69.3). It is said that the grace of Śiva enables even the perpetrators of diabolical deeds to obtain the highest attainments (184.6 ff).

#### THEORY OF RECIPROCATION :

The theory of reciprocation is also met with. It is said that whosoever pleases Kṛṣṇa with his eyes, speech and mind and action has Kṛṣṇa pleased with him and gets good rewards. A king gets a kingdom and the have-not gets money but this is only possible by sole devotion to a deity. (174.67 ff).

#### EMANCIPATION :

It is the ardent desire of every aspirant to achieve emancipation. The performance of religious acts like religious vows, gifts etc. paves the way for the attainment of beatitude (56.1). The summum bonum is the highest abode or place (22.72, 75; 52.6). It is 'Viśṇoḥ paramaṁ padam' (19.12; 69.20; 82.6 etc.) or Śaiva-pada (193.12) or the pada of any other deity and it is eternal (88.1). It is Kaivalya which is a Sāṅkhya and Yoga term <sup>for</sup> redemption. This term occurs

in 180.59 where it is said that a person meditating on Śiva attains to the parama-~~ka~~ivalya which is difficult to obtain even for gods. Śiva is also described as mukta-~~ka~~ivalyarūpin (250.34).

In Indian philosophy various types of emancipation are recognised e.g. sālōkya, sāmīpya, sārūpya, sāyujya, krama etc. By sālōkya-mukti is meant the existence in the same sphere as God. The sāmīpya one implies an existence in the proximity of God. In the case of the sārūpya, there is the achievement of the same external form as a deity and in the sāyujya, there is the merger in God. In the case of the ~~k~~ramamukti, there is the gradual liberation. The soul passes from one celestial region to another in different births and finally reaches the highest place.

It is said that the performer of the Ratnācala-dāna attains the sālōkya with Viṣṇu (90.9) and this refers to the sālōkya type of liberation.

Śiva being pleased with Andhaka is said to have granted the nityasāmīpya and also the gaṇeśatva (179.40). It is said that whosoever recites, hears, remembers or performs the Tulāpuruṣadāna acquires

a form similar to that of Indra and goes to heaven inhabited by Indra and other gods (274.78). The phrase used here is samānarūpa (274.78) which refers to the sārūpya type. The performer of the Śaṣṭhīvrata is said to assume the form of Śiva and to enjoy in the Śivaloka (101.3). The donor of the Laṅgapurāṇa and tiladhenu on the Phālgunī (day of full moon in the month of Phālguna) acquires the Śiva-sāmyatā (53.38). The sāmyatā with Brahmā is also promised to a person who hears or recites the Bhīmadvādasīvrata for the welfare of another (69.64) and the same with Hari is also promised to a performer of the Madanadvādasīvrata (7.27). The term 'sāmyatā' here implies the sārūpya type of liberation.

The sāyujya type of emancipation is also referred to in the MP. The gods and Manus who perish after every thousand yugas are said to attain the sāyujya with Viṣṇu (9.29). A person conversant with the dynastic account of Jyāmagha is also promised the sāyujya with Soma (44.46). Moreover, a person who hears or recites the Skandakathā is also said to obtain the sāyujya with Kārtikeya on his death. (160.33). The sāyujya with Śiva is also obtained by sages in Avimukta (180.61) and also by a person

who does not leave Avimukta in spite of unlimited tormentations and breathes his last in Avimukta (182.27, cf. also 184.70 etc.).

The term *sātmyatā* occurs in 41.1. There the question is put: who is the first out of the two<sup>85</sup> to attain the *sātmyatā* (with the highest reality)? And it is replied that a person living in a village and controlling the vagrant senses attains the *sātmyatā* (with the highest reality) first<sup>(41.1-2)</sup>. The term *sātmyatā* appears to refer to the *sāyujya*-type of emancipation.

The *kramamukti* is also alluded to in some passages of the MP. It appears that the *parāgati* is obtained after a residence in a particular celestial region for a particular period, e.g. a performer of the *Lavanācalādāna* stays in the *Umāloka* for a period of one kalpa and then secures the *paramā gati* (84.9) and that of the *Suvarṇācalādāna* resides in

---

85. *etayoh* = The *saṁnyāsī* or the *vānaprasthā*. (SBH vol. XVII, Pt. I, p. 108); *saṁnyāsī* and *anyagrasthāśramī* (mp; Vol. I, p. 269); *yogī* and *jñānī* (Riri, op. cit., p. 98).

These 'two' in the light of the MP 40.9 would be (1) one dwelling in the woods has his back turned towards the village and (2) one dwelling in village has his back turned towards the forest.

Brahmaloka for a period of one hundred kalpas and then secures the parā-gati (86.6). An observant of the Rohiṇīcandra-śayanavrata first is transformed into lightning and then departs to the lunar world (57.26). This shows that the attainment of the parā-gati is higher than the residence in a particular celestial region and the attainment of the parāgati takes place in course of due time.

The sadehamukti appears to be alluded to when Yayāti and other kings are said to depart to heaven with their mortal frame (42.17). It is also said that a person having the sight of Koṭṭṣvara goes to heaven with the mortal frame (191.10).

In the MP terms signifying different types of exancipation occur, but there is no description of these different types of emancipation.

In the MP the phrase 'punarāvṛtidurlabha'<sup>86</sup> is an oft-repeated one. A performer of the Ādrānandakāvrata is said to go to the Rudrāṇīloka whence return is difficult (64.26). A performer of the Vrkṣotsava rite is said to attain the highest state

---

86. Cf. anāvṛttiḥ śabdāt anāvṛttiḥ śabdāt/  
Brahmasūtra 4.4.22.

whence return is difficult (59.19).

The attainment of Para-Brahma is also referred to in the MP. An observant of the Agastyapūjavrata is said to attain the Para-Brahma (61.66) while some attains Brahmatva by the power of knowledge (170.3). One having gone to the Viṣṇupada feels not the sorrow (124.112-113). A person freed from all sins is said to go to the paramapada (92.13) and even a perpetrator of bad deeds is not prohibited from the acquisition of the paramāgati (104.14). This bespeaks the Catholic outlook of the MP in the matters of emancipation.

#### ESCHATOLOGY :

The MP promises rich and happy rewards in the life after death especially as a result of the merit acquired by the performance of religious acts like vows, gifts etc. These pleasures consist of the honours accorded by the gods, siddhas, cāraṇas, sages etc. and a stay in the company of the nymphs in the celestial regions till the universal destruction (77.17; 78.10; 82.31; 90.10; 107.14). A person at his demise is taken to "the height of heaven" in

---

87. Incidentally it may be noted that Yama being pleased with Jananmejaya imparted the highest knowledge about redemption (49.68, missing in gha and na). In the Katha UP. Yama imparts to Naciketas the secret knowledge about the life after death.

the shining aerial cars drawn by swans and other birds tinckling with bells and accompanied by nymphs, and Gandharvas (83.45; 89.10; 92.14-15) and is reborn as the lord of the seven dvīpas after a particular period of time (92.15). These cars are said to be shining like the sun or like the burnished gold (42.13 ff; 92.14; 105.4). All the cherished desires are fulfilled and he sports in the company of nymphs. He is awakened in the dēvine regions by the music of the nymphs (105.4; 107.5 etc.) and is waited upon by excellent women (189.16 etc.). After enjoying varied types of pleasures, he attains to the highest state (77.16; 78.24 etc.). This suggests that the pleasures in celestial regions are a step to the highest state, a point which is already referred to.

The performance of various religious acts like vows, gifts etc. enables one to acquire a place in various celestial regions as a reward of it e.g. Brahmāloka (53.36), Śivalōka (53.54; 56.11), Viṣṇuloka (54.29), Candraloka (57.26), Gaurīloka (63.28), Rudrāṇīloka (64.26), Śakraloka (64.27), Vidyādhara-pura (66.18), Śūryaloka (76.11), Indraloka (75.13), Goloka (205.8) etc.; or else the person secures the



headship of semi-divine beings e.g. it is said that whosoever recites or hears the Subāsaptamīvrata or sees for a while perchance the things being given away on the occasion of the performance of this vrata, secures the leadership of the Vidyādhara after being liberated from all sins (80.13).

It is also said that after the enjoyment of celestial pleasures for a stipulated period one is born as the lord of the seven dvīpas (80.14; 85.9; 92.15 etc.). It is also to be noted that this ascent to heavenly regions is not merely limited to an observant but this is also extended to his sons, grandsons and other relatives too. (288.17).

Paths to heaven are also referred to in the MP. Yayāti rell to the mortal earth by the Sūryapatha (37.8). In the next stanza (i.e. 37.9), it is said to be the devayāna. There is also a reference to the pitryāna. The sages following the pravṛttimārga are said to reside on the pitrayāna which is situated beyond the pale of the Vaiśvānara path (124.97-98). Jambha, a powerful demon, is said to have assumed a form transcending the solar and lunar paths (153.120). The path to heaven is said to be free from dust (42.16).

According to the ChU there are two paths open to the mortals - the bright path and the dark path - the arcirmārga and the dhūmāmārga - the devayāna and the pitryāna which are referred to also in the RV. These two paths are immortalised in the BG 8.24-26.<sup>88</sup>

DOCTRINE OF TRANSMIGRATION :

is one of the important doctrines

The doctrine of transmigration of Indian Philosophy and the belief in it is noticeable even in modern times. With this doctrine is associated the theory of Karma. In the Purāṇas it is found that the doctrine is taken for granted.<sup>89</sup>

In the MP there are expressions which suggest the belief in the past and future lives, e.g. pūrva-janmani (115.10,15), atīte janmani (115.7), janmani janmani (101.20), janmāntare (96.24), bhavāntare (72.25) and the phrases of similar import.

The MP says that in heaven the gods have the fruition of their acts without delay in their same celestial corpus whereas the mortals experience the

---

88. Ranade R.D., op.cit. p. 159.

89. For a similar view, vide Pandit (Mrs.) Bindu C., The Origin and Development of the Doctrine of Transmigration in the Sanskrit Literature of the Hindus, p. 168.

fruition of their acts after their death (14.11-12). This remark of the manes to Acchodā brings out even the gods have to enjoy or suffer the fruits of their own deeds likewise the mortals; the difference between the two lies in this that the former reap the rewards - good or bad - in the same life in the same form whereas the latter experience the fruits in their next birth. This possibly also suggests that if the gods are not immune from experiencing the fruition of their deeds, what to talk of the mortals! Acchodā is foretold to undergo various births as a consequence of her passionate longing for Amāvasu of enchanting beauty. She was, then, to be born of fish in the twenty-eighth, Dvāpara as a daughter of king Vasu, and would then, return to her own land. Afterwards she is foretold to give birth to Bādarāyana by Parāśara in a dvīpa abounding in the Badarīs and to be the mother of Vicitravīrya and Citrāngada, the kṣetraja sons by Śantanu. She was also to be renowned as Aṣṭakā in the Pitṛloka and as Satyavatī on this mortal earth and then finally as a river Acchodā. It is also added that she would enjoy the merits of her ascetic practices (14.13 ff).<sup>90</sup>

---

90. This episode is not noted by Mrs. Bindu C. Pandit.

There is a story of Kausika's seven wicked sons who killed a cow to satiate their hunger under the pious name of the śrāddha and reported to Garga that it was killed by a tiger. Afterwards they were born, first, as hunters in Dāsapura and were endowed with the power of remembering their former births on account of their act of offering a śrāddha to ancestors. They were, then, successively born as deer on the Kālāñjara mountain, were devoted to the yogic practices and then were born as ruddy geese - and as human beings - one of them becoming a king Brahmadata by name, two of them as his ministers - Kandarika and Subālaka by name and the fourth one as a sage and also as sons of an old Brahmin. It is to be noted that they were endowed with the power of remembering their former births.<sup>91</sup> The remarks of Dr. Bindu C. Pandit may well be applied here, viz. that, "as against the most common interpretation of the doctrine of transmigration viz. a system of reward for the good acts and retribution of evil acts of an individual, there are stories in the Purāṇas that suggest the idea of evolutionary re-birth."<sup>92</sup>

---

91. MP Chs. 20-21; for similar stories from other Purāṇas, vide Pandit Bindu C., op.cit. pp. 168 ff.

92. Pandit Bindu C., op.cit., p. 168.

In one place Śukra, the father of Devayānī, expresses a sentiment that the people enjoy happiness or suffer from unhappiness on account of their deeds ( दौर्भाग्य ) and by this line of argument he explains away why Devayānī was thrown into a well by Śarmisthā, i.e. it is restitution of her doing an evil deed in her previous life (27.30). Thus this remark appears to imply the idea of retribution.

It is also said that a man after his death gets a birth according to his deeds whether good or bad. If he has done good deeds, he is born in a noble family and if he has done bad deeds he is born in a lower strata of life e.g. insects, birds, bipeds, quadrupeds etc. (39.18 ff.).

Good acts lead to good birth. Vibhrāja was<sup>93</sup> born a king by virtue of his good deeds. One Ābhīra girl performed the Bhīmadvādaśīvrata out of curiosity and in the next birth as a consequence of its performance she was born as Urvāśī, the foremost of the celestial courtesans, in the vault of heaven. A Vaisya lady also, who performed the afore-mentioned vow, was born as a daughter of Puloman and became the

---

93. MP 49.58, missing in ga.

wife of Indra. And her female attendant was born as Satyabhāmā, the consort of Kṛṣṇa. On account of taking a bath on the Bhīmadvādaśī day with his rays the Sun obtained the lustrous vedāsarīra. ←

An observant of the Bhīmadvādaśīvrata is promised lordship of gods in the next birth by the recitation and remembering of this vow (69.58 ff). It is said that a man who performs the Aṅgārakavrata four times or eight times is endowed with beauty and fortune in every birth and becomes the lord of seven dvīpas. He is a devotee of Śiva and Viṣṇu and is honoured in the Rudraloka for a period of seven thousand kalpas (72.41 ff). A goldsmith who fashioned out the golden trees for the prostitute Līlāvatī without any remuneration for the performance of Lavaṇācala-vrata was born Dharmamūrti by name as the lord of the seven dvīpas and was lustrous as the sun. His wife who helped him in that work was born as Bhānumatī, the paragon of beauty as his consort (92.17 ff, 29 ff). Seven births of Viṣṇu referred in the previous chapter also testify to the belief in re-birth and the MP 144.60 says that Pramati in the previous birth was Viṣṇu and in the previous Kali age, the son of Candramas. Puṣpavāhana in his former birth was a hunter. By giving the lotus free of charge to the prostitute Anāṅgavatī who performed

the Vibhūtidvā<sup>ā</sup>dasīvrata, he was born a king (100.10 ff). All these stories suggest the idea of evolutionary rebirth as noted above. This idea of rebirth is again reflected when it is asserted that the demons that were killed in the wars between gods and demons in former times are reborn on this earth to torment the human beings (47.26-27). There are also references which testify to the belief in and remembrances of the former life. Virocana asserts that in the previous life he had seen the gifts made on the occasion of the Angārakavrata (72.25). It is said that the remembrance of the previous birth is obtainable by hearing the glory of Prayāga (110.16).

This cycle of rebirths is deemed to be stoppable by the performance of religious acts like vows, gifts etc., e.g. in 57.27 it is declared that the merit acquired by the performance of the <sup>Rohini</sup> Candrasāyana-vrata even by a lady abolishes the vicious circle of her re-birth (cf. <sup>also</sup> 59.19). Amongst the means to mitigate the pangs of rebirth mention may be made of a stay or a sincere desire for a stay in Avimukha (182.21; 184.1). A person who stays at Sūlabheda on the Narmadā for three nights is liberated from the vicious cycle of rebirth (191.4).

Sins committed in one birth are said to fruitify in the form of diseases, misery, poverty, demise of the beloved person, the suckling, the young etc. and a remedy of this pestilence is the performance of the Saptamīsnapanavrata (68.2 ff). Miseries in succeeding births can be stopped by the performance of the religious acts like vows, gifts (96.24; 99.20 etc.).

The concept of Karmavipāka is related with the concept of rebirth. This term occurs in the MP 115.4, 6 and it means "ripening of works, retribution for works done in a former life".<sup>94</sup> Manu puts a question to the Lord Matsya as to what acts were done by Purūravas in his former birth that as a reward of which he secured a handsome form and Urvaśī, the paragon of beauty as his spouse (115.46). Thus it is clear that the acts in a particular birth determine the birth in a succeeding life (154.150) with fruition in various forms (154.359). Vīraka could obtain the sonship of Pārvatī on account of the ripening of the merit of the former birth (154.575).

---

94. Macdonell A.A., A Practical Sanskrit Dictionary, p. 64.



It is told that after death persons fallen from their āśrama-dharmas and bereft of svadhā and svāhā become pretas, regret for their own deeds and stand in the abode of Yama suffering the pangs. These pretas who are tall, emaciated, nude and bearded are the unsatiated souls, thirsty and hungry, and haunt about the rivers, the lakes, the ponds, the lotus-lakes in search of food offered by others. They suffer tortures in hells like Śālmali, Vaitarani, Kumbhīpāka, Iddhavālukā, Asipatravana etc., because of their own sinful acts (141.67 ff).

In the MP 181.10 a question is put by Pārvatī to Śiva that how the sins accumulated by the former thousands of births be annulled. To this Śiva replies that this can be annulled by an entry in Avimukha (181.10,17 cf. 182.21, 184.1). The expression 'pūrvasañcitam' (181.10,17) is to be noted here; the other two types of Karmas are 'prārabdha' and 'kriyamāṇa'. In one place Pārvatī says that there are persons who perform various beneficent actions for the future life (154.324-325). This may possibly refer to the kriyamāṇa karmas. Gifts <sup>on the occasion of religious observances</sup> can also destroy the sins committed in numerous births, e.g. a gift of a golden vessel destroys the sins of thousands

of births (206.17-18). The sights of sacred places also redeems one from sins, e.g. the sight of Bhṛgūtīrtha liberates one immediately from sins and from rebirth too (193.49 ff).

It is the law of Karma that carves out a birth in this mundane world. At the time of death the karmas are said to be on the portal of fruition (182.24).

Acts done in the previous life are also known as Daiva (Fate). The karmas are of three types - sāttvika, rājasa and tāmasa. Those who do sāttvika karmas get good fruits without any effort. Those who do rājasa ones get fruits by efforts while those who do the tāmasa karmas secure rewards after great strain and struggle (221.2 ff). "The past karmas of a man tend to produce either some bad or some good results. These karmik tendencies are indicated by the aspects of the planets at the time of one's birth. The influences which tend to the production of sorrow are malignant and those which tend to the production of happiness are beneficial. The effects of karmas being the results of actions performed in past times, can naturally be modified by appropriate

actions done in this life. Hence the necessity of śāntika and paustika rites. Those which pacify or neutralize the malignant influences are called śāntika rites and those which strengthen and augment the beneficent tendencies are paustika rites. As karmas by themselves are inert, but work through the agencies of the Lords of karmas designated by the names of planets and hence the worship of the planets or their propitiation".<sup>95</sup>

#### E T H I C S :

The concepts of pāpa and punya are important in ethical considerations. The acts opposed to the canons of Śāstras are defined as pāpa and for the perpetrators of such acts are destined the pāpalokas. The good do not follow the sinners, because they are opposed to them. A wise person ( <sup>ज्ञान</sup> ) is he who thinks that he acquires prosperity by dint of labour or work and by this line of thinking he devotes himself to such activities which are conducive to his welfare (38.4 ff). Happiness is classified into two categories viz. (1) the physical enjoyments and (2) the attainment of the tranquility of the mind

---

95. SBH Vol.XVII, Pt.I, p. 245. For full discussion of Karmavipāka cf. Madanamahārṇava (GOS 117).

(154.330). Incidentally it may be mentioned that happiness and unhappiness are said to be dependent on fate and not <sup>on</sup> one's capability (38.7). The fountain sources of sin are greed, certain acts like calumny of others, eating of flesh non-ritually, telling a lie in connection with a cow or a girl, touching etc. to a wife of another, and stupidity. These sins can be destroyed by making of certain gifts (206.12 ff). Elsewhere it is said that sins committed by day are annulled by looking at the Dhruva in the Śiśumāra (127.19-20). The MP 212.12 ff. mentions the sweet rewards of punya.

The unrighteousness is believed to eradicate the family. If the sinful acts do not visit the person concerned directly or his sons or grandsons, they are calculated to destroy his trivarga i.e. Dharma, Artha and Kāma. The poignancy of this is pointed out by citing an analogy of the colic caused by heavy meals (29.2 ff).

When the merits lessen or <sup>are</sup> the exhausted, the person suffers a degradation from celestial regions <sup>96</sup> and are generally born as kings (37.3; 38.1,20,21 etc.; 186.29; 189.17-18; 191.48 etc.) e.g. a man is said to be

---

96. Cf. ~~ksine~~ <sup>ksine</sup> punyaloke martyalokam abhicamvisanti/

reborn as the lord of Jambūdvīpa after enjoying romantic pleasures in celestial regions when his punya is exhausted (107.11). To explain this fall from celestial regions on the expiry of the merit, the MP gives the following simile: just as relatives, the friends etc. abandon a man, when he turns a pauper, similarly the gods in heaven abandon a person when his merit diminishes or expires (39.2). Yayāti's downfall from heaven is an instance of downfall due to diminution of merits (38.1). Moreover on the diminution or the expiry of merit, persons fall on the earthly hell bewailing their lot and are feasted upon by herons, jackals and demons. Their bodies are pricked upon by birds, such as vultures etc. and by the sharp jaws of demons. It is for this reason that the censurable sinful acts are to be avoided (39.4 ff).

In the MP there are neither a description of different hells nor an enumeration thereof, but only a few are mentioned, viz. Bhaumanaraka (39.4,6; 41.6) and Andhatamas (225.17) and the MP 109.22 states that the sinners visit the terrible hells.

In the MP 72J2 it is stated that there are seven pātālas out of which the following find their mention in the MP: Rasātala (47.63, 212, 213, 233), Sutala (246.69) which is described in 246.75 ff. Thus it is clear that the MP does not dilate on the descriptions of the various hells or the pātālas.