

Chapter 07

Conclusion

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A good number of different Rāmāyaṇas presented briefly in Ch 01, exhibit the popularity of Śrī Rāma saga. They are undoubtedly authentic on the ground of not only their historicity but also their acceptability in the society and even in the researchers and scholars of Indology.

Among them the first one is the Yogavāsiṣṭha Rāmāyaṇa composed during the student life of Śrī Rāma. The second one is the Bhuṣuṇḍi Rāmāyaṇa (=BhR) composed during the war of Śrī Rāma with Rāvaṇa. Garuḍa was asked to release Śrī Rāma from the serpent noose (नागपाश). After releasing Śrī Rāma, Garuḍa became puffed up with ego that he saved the Lord Viṣṇu's incarnation and also consequently he was deluded. Garuḍa approached Nārada, Brahmā, Lord Śiva and then to sage Kākabhuṣuṇḍi who narrates Śrī Rāma saga to remove Garuḍa's ego and delusion. The third one is Vālmīki Rāmāyaṇa (= VR) composed after Sītā was abandoned on the bank of river Tamasā that was in the vicinity of the hermitage of Vālmīki who composed Śrī Rāma saga. The forth one Adhyātm Rāmāyaṇa (= AdhR) of Veda Vyas forming a part and parcel of the Brahmāṇḍa Purāṇa (*Uttarakhaṇḍa*) presents Śrī Rāma saga soaked in the Vedantic perspective. It is so much popular and even full of Vedantic colour that many scholars opine it to be an outcome of Ādi Śaṅkarācārya's pen¹. The fifth one, the Rāmacaritamānasas of Gosvāmī Tulasīdāsa (15th cent. AD) is so, to say, a world famous Śrī Rāma saga generating love and the knowledge regarding Śrī Rāma's journey from manhood to divinity and from divinity to the Supreme Reality.

¹ This view is refuted by Dr. Gargi C. Pandit, vide. The date of the BhR ch.04 above.

The title Rāmāyaṇa is explained with the etymology. Numerous Rāmāyaṇas are written in Sanskrit and in almost all the vernacular languages.

The chronological order of 04 Śrī Rāma sagas can be (i) BhR (dealing with Śrī Rāma's childhood sports in majority and other later exploits in brief), (ii) YR (depicting Śrī Rāma's student life till Viśvāmitra's arrival to take Śrī Rāma and Lakṣmaṇa with him), (iii) VR (narrating the entire Śrī Rāma saga composed during Śrī Rāma's life-span) and (iv) AdhR (narrated by Veda Vyas, the compiler of 04 vedas and 18 Purāṇas which a portion of Brahmāṇḍa Purāṇa).

The 2nd chapter discusses about the personality of Kākabhuśuṇḍī in various texts like YR, Rāmāyaṇa Mahāmālā, Satyopākhāyana, RcM, etc. where Bhuśuṇḍī's character is depicted as a great devotee of Śrī Rāma in the form of a crow. In these Rāmāyaṇas are mentioned as his residence to the mt. Meru but in the BhR differs and mentions that he resides on a mountain of Madhudwīpa Island (where the name of mountain is not given).

It has been proved that in the subject matter of the present text of the BhR is naturally Bhagavatisation and that too following the tenets of the प्रेमलक्षणा or माधुर्यभक्ति especially in the Pūrvakhaṇḍa of the BhR, etc. where Śrī Rāma's childish or boyish sports are depicted as if the sports of Śrī Kṛṣṇa in the Śrīmad Bhāgavata Mahāpuraṇam (= BhP). The author of present BhR follows Gosvāmī Tulasīdāsa's RcM in which Kākabhuśuṇḍī describes two parts of Śrī Rāma's sports (i) childish (बालचरित) and (ii) boyish (सिसुचरित). In such a manner at some places Śrī Rāma's name can be replaced by the name of Śrī Kṛṣṇa.

Bhagavatisation (i.e. fusion, a blending of Śrī Rāma sage and Śrī Kṛṣṇa saga) seems belonging to the later period than RcM which does not referred to even an iota of the so-called bhagavatisation. The RcM gives the summary of BhR in *Uttarakāṇḍa* (*Viśrāma* 29) not influenced by the BhP at all and if at all there is any scope of

blending, it would have been better if the present author blends the BhR with VR the text contemporary to the BhR.

Moreover the external as well as internal evidence, its paurāṇic style and subject matter have proved that the present edition of the BhR is composed after Gosvāmī Tulasīdāsa i.e. after 16th cent. AD because Tulasīdāsa wrote RcM in his advanced age of 80 (1586 AD). The original BhR which is in the dialogue form between Brahmā to Bhuśuṇḍi and Bhuśuṇḍi to Garuḍa is much earlier, possibly 1300 BC the time period of Śrī Rāma's life.

The geographical data during Daśaratha's Visit to Pilgrimages given in the Ch 02 also bespeaks postiriority of the present text.

The 3rd chapter deals with the comprehensive chapter-wise summary of the entire BhR.² The BhR apparently does not provide and division of the form of books (काण्डम्), but this chapter presents the summary as per the formation of 07 books (काण्डम्) on the time of Vālmīki's Rāmāyaṇa and the striking features of textual analysis is also presented.

The 4th chapter deals with the extant of the BhR and Bhagavatisation incorporating the table of Bhagavatised portion of the BhR. The separated bhagavatised chapters are compared with the episodes of the BhP. The systematic chapter-wise comparison and their blending in BhP are discussed in this chapter e.g. the Ch 01/17 Nārada runs to Laṅkā and informs Rāvaṇa about the birth of Śrī Rāma who is to kill Him according to the divine plan. Rāvaṇa immediately orders his emissaries to go out and terrorize the gods and the pious people. Daśaratha becomes afraid and sends his three queens and four sons to the other bank of river Sarayū. The place here is called Vraja too. The counter parts of Nandagopa and Yaśodā are the chief of cowherds (गवेन्द्र) called Sukhita and Māṅgalyā. Here the role of Kaṁsa is played by Rāvaṇa who sends demons as in the BhP. In most of the incidents one can observe easily the mere

² The bare Sanskrit text published by Sinh B.P, 1974.

replacement of the means of the character from those of Śrī Kṛṣṇa's incidents. In some chapters the author does not use the similarities with the episode of the BhP but applies its ideology.

Śrī Rāma's Rāsa-sports with the cowherdresses suggested the strong influence of not only BhP but also of Jayadeva's Geeta Govindam, though it is must be borne in mind that this influence remained behind the bars of literary compositions unlike the Bhagavatisation of the BhP and the Geet Govindam by both of which the succeeding Ācāryas and their followers of that particular sect are influenced. The only reason behind this boundary stopping the flow of influence on the society of Śrī Rāma's devotees and on the succeeding Ācāryas, is Śrī Rāma's pure as well as pious character designating Him to be a person of high rank (मर्यादापुरुषोत्तम).

According to the present text of the BhR the idea of Bhagavatisation of Śrī Rāma saga dates back surprisingly, to the time of Lord Viṣṇu's Turtle (कच्छप) incarnation and so on. It justifies the attempt of Lord Śrī Kṛṣṇa's child-sports transferred on Śrī Rāma's child sports.

Hence the original text of the BhR when taken separated i.e. the sports of killing demons and Rāsa-sport especially, would be the influence of the BhP. The RcM (75k/02/04) of Tulasīdāsa writes³, "Kākabhuṣuṇḍi speaks whenever Śrī Rāma appears in human form and plays the pranks (लीला) for His devotees, He flies to Ayodhya and is delighted to watch His childish pranks (बालचरित)".

This makes it clear that there is not a single mention of the topics of Śrī Rāma's childish sports like those of Lord Śrī Kṛṣṇa and hence

³ तब तब अवधपुरी मैं जाऊँ । बालचरित बिलोकि हरषाऊँ॥
जन्ममहोत्सव देखौ जाई। बरसपाँच तहँ रहऊँ लोभाई॥
इष्टमेव मम बालक रामा। सोभा बपुष कोटि सत कामा॥
निज प्रभु बदन निहारि निहारि। लोचन सफल करौँ उरगारी॥
लघु बायस बपु धरि हरिसंगा। देखौ बालचरित बहुरंगा॥ (श.च.मा. ७५क/०२-०४)

it is probable the author of the present text has become a text full of a literary attempt to combine the ideologies of the two altogether different sects of Vaisnavism.

It seems the necessity of Bhagavatisation of Śrī Rāma saga is due to the popularity of Śrī Kṛṣṇa's worship.

The chapter also discusses the comparison of original Śrī Rāma saga with Tulasī's Kākabhūṣuṇḍī's Rāmāyaṇa (RcM 29th Viśrāma). It also contains the comparison with the episode of the VR in tabular form followed by the changes introduced in Śrī Rāma saga as well as the missing event from the RcM in the BhR.

The 5th chapter on the literary estimate of the BhR discusses the style and structure of the text followed by the short summary of content and places of loose structure. It contains the different Figure-of-speech applied in the BhR as per the order of Viśvanātha's Sāhityadarpaṇa and the metres, their application (vide. Appendix 02). The scholarship of the present author is also given in this chapter under heads like the BhR and the Vedas, the BhR and the Upaniṣads.

The 6th chapter deals with the main topic of the present thesis i.e. Devotional Love of Sweet Monism. The philosophy of the present text is in its primary stage and hence it is the philosophy like that of Upaniṣads. It has its spiritual aspect interwoven in Śrī Rāma saga. It is the text of the Devotional Monism.

It discusses the meaning of Bhakti followed by the views of different texts and Ācāryas like Rāmānujācārya and others, it deals with the types of bhakti, Madhurābhakti followed by its nature, features as per the Bhakti Rasāmṛta sindhu of Rūpa Gosvāmin and its employment in the BhR with the rewards.

The philosophy of Nārada-bhaktisūtra is presented systematically and analyzed categorically and discussed here.

The present text of the BhR blends nicely the devotion and the Vedanta (the path of knowledge). Those who are under the influence of Nescience (अविद्या) are always attached to the path of Action and transmigrate in the world, while those following the Vedanta for the cessation of actions and the cycle of rebirths, become dearer to the Lord and possessed of the knowledge.

The following observations are arrived at:

(01) The present text of the BhR is a fine piece of literary work.

(02) Sage Bhuṣuṇḍi of the original Kākabhūṣuṇḍi Rāmāyaṇa and also of RcM is a devotee entertaining with the sentiment of wonder (अद्भुतरस) through Śrī Rāma's child-sports and sage Bhuṣuṇḍi in the VR is a practitioner (योगी) entertaining himself with the sentiment of tranquility (शान्तरस) through the practice of meditation on Śrī Rāma's personality, while in the present text of the BhR, he is a devotee entertaining himself with the sentiment of Erotic Love (शृङ्गाररस) through the Devotional Love of Śrī Rāma and the cowherdesses.

(03) Sage Bhuṣuṇḍi, the son Kālakaṇṭakā was a crow harassing the three worlds is soothed and preached by creator Brahmā which is paralleled to the account of Vālmīki in his early age as a dacoit soothed and preached by Nārada.

(04) It contains the beautiful blending of Śrī Rāma saga with Śrī Kṛṣṇa saga.

(05) The text belongs to the later period of the 16th Cent. AD.

(06) The original text of the BhR must have sustained in a considerable shorter version till the 16th Cent. AD.

(07) The poet, the staunch follower of the path of Śrī Rāma's Devotional Love (मधुराभक्ति) has attempted to blend the two sagas.

(08) The present text of the BhR is an extensive work prepared on the line of the Bhāgavata cult of Vaisnavism.

(09) The blending of Śrī Rāma saga and Śrī Kṛṣṇa saga (i.e. the Bhagavatisation) seems belonging to the later period than RcM of Gosvāmī Tulasīdāsa. Who has referred to the Kākabhuṣuṇḍi.

(10) The character of Kākabhuṣuṇḍī is so ancient to that he has meet Śrī Rāma in his childhood and boyhood too before sage Vālmīki met Sītā. As St. Morārī Bapu noted in his Rāmakathā at Mt. Nīlgiri, “Kākabhuṣuṇḍi is more ancient than sage Vālmīki”.

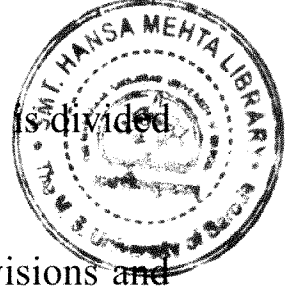
(11) The sport of childhood and the sports of Rāsa are present with the slight changes in the episode of Śrī Rāma eating berry fruit (बदरीफलम्) while Śrī Kṛṣṇa eats clay before showing the universe in the mouth, etc. The author of the present text avoids elaboration in the episodes like protecting the people from forest conflagration, bringing back Shukhita from the death god, uplifting the wives of Brahmins, etc.

(12) The present text introduces the Devotional Love (प्रेमलक्षणाभक्ति) leading to the Monism of sweetness (मधुराद्वैत) because the Devotional Love between Śrī Rāma and the cowherdesses culminates in such a union (i.e. monism) that the cowherdesses get merged in Sītā, the consort called Hlādinī.

(13) The text nourishes fully the view of the attachment of a beloved (कान्तासक्ति) of the Nārada bhaktisūtra and that of the Total Self-surrender (आत्मनिवेदनम्) of BhP.

(14) The text follows the tenets and characteristics of Madhurā Bhakti of Bhaktirasāmṛtasindhu(= BhRS) of Rūpa Gosvāmī.

(15) Rūpa Gosvamin defines Madhurā Bhakti in detail in his which seems similar to the present text of BhR. As the style of explaining and establishing Madhurā Bhakti is adopted by the author of the



present BhR. One more thing to be noticed here that BhRS is divided into 04 sections viz. पूर्व, दक्षिण, पश्चिम and उत्तर.

Most of the Sanskrit text or works have mainly 02 divisions and they are (01) पूर्व (previous or former) (02) उत्तर (later). Again these 04 divisions/sections (खण्ड) are found in present BhR which implies us to assumpt that either the BhRS has its clear cut impact on BhR or the follower of Rūpa Gosvamin has composed the present text of BhR with Bhagavatisation. It means present text of BhR has been composed in the cult of Caitanya Mahāprabhuji.

In the composition of a text or a saga two points are important either the text establishes the doctrine or secondly to establish some doctrine the text is being composed.

As VR is a history, establishes the ideology and path of Śrī Rāma (रामस्य अयनम्) while Bhāgavata has been composed for establishing Bhakti (devotion) interwoven in the history of Śrī Kṛṣṇa which has already been written in Mahābhārata.

In the same way the Madhurā Bhakti which is introduced by Rūpa Gosvamin has been reestablished in the focus of Śrī Rāma saga, the present text of BhR.

(16) By the grace of the Lord a devotee of the Devotional Love enjoys the fruit of the Devotional Love of Sweet Monism (मधुराद्वैत).

(17) There is no room for any qualities, because the absence of Ego (अहङ्कार), Jealousy (ईर्ष्या) and Envy (द्वेष) qualify the competence of the devotee to secure the Divine Love of the Lord.

(18) The love or the Attachment (आसक्ति) to the Supreme Person is the pure one and hence it leads the devotee to the monism of sweetness, while the love or attachment to a worldly person leads one to downfall.

Thus the author of the present edition of the BhR imitates the thinking, ideologies and plots of the BhP, though he introduces his own view and ideas at some places.

Sometimes the author adopts the metres employed in the BhP, but in some places he employs different metres than those of BhP.

Thus the author of the present text tried to complete the system as a separate path (सम्प्रदाय) of pure Devotional Love towards Śrī Rāma.
