

CHAPTER : VII

PHILOSOPHY

Though this treatise is meant for the description of the sacred places and temples, our versatile poet Venkaṭādhvarin could not overcome the temptation to describe the various schools of philosophy.

As he belongs to Śrīsampradāya of Rāmānujācārya, he proclaims the superiority of it. In the same way he praises the Vaḍagalai sect most, though there is no much more difference between the two sects namely Vaḍagalai and Tenkale or Tenkalai.

Being a staunch vaiṣṇavite of his school he has tried to refute the opposite schools of philosophy like Mādhva, Śāṅkara, Śaiva, Pāsupata, Vīraśaiva, Līṅgāyata, Cārvāka, Bauddha, Jaina, Nyāya, Vaiśeṣika, Sāṅkhya, Yoga and Mīmāṃsā. Thus almost all the schools of philosophy are referred to in this work.

In India philosophy is closely related to the human life. So we find philosophy being generally reflected in one way or the other in the literature. Our poet does not leave his pen to stop on only referring to the various schools of philosophy. The poet also ascertains the hidden truth of philosophy in day to day living. We may call it a philosophy of life. He has tried his level

best to give the philosophy of life in the various descriptions.

Philosophy of life:

It is interesting to note that our poet differs from the traditional views as to how one should live.

Though he is a staunch vaiṣṇavite and ardent devotee of Rāma or Viṣṇu, he looks at life with a broad view. He believes that one has freedom of living. He hates rigidity., rather orthodox views of old generations or new. He respects the Vedic path of life like anything, though he believes that one may have one's own way of life. Religious life means, according to our poet, 'a life devoted to the Lord Viṣṇu. He does not find any fault in the (2) various acts like non-performance of Sandhyā, getting up late in the morning etc. A devotee maddened with the devotion may perform rites like Sandhyā or perform after rising the sun or he may or may not perform sacrifices (v.98,135,136,137).

Like a devotee others also have their own way of living. Person employed in the royal services may not have enough time to spare for Sandhyā and worship of the god and a result of which what harm is there if they may not perform the duties at all or if one may perform such religious daily duties late. For their livelihood they ought to know the Yāvanī language instead of studying the sacred Vedas. They cannot observe the rules of untouchability and earning livelihood. Towards such people

he looks with a broad view. He is ever conscious to find out the good qualities in a low person or community like Mlecchas, Hūnas or Turuṣkas.

From this point of view one can say that he has his own philosophy of life as others may have. Thus everybody may have freedom to lead one's own life.

Various schools of philosophy:

Among the various schools of philosophy Venkātādhvarin has discussed Vedānta, Mīmāṃsā, and Nyāya particularly. He mentions little bit of Sāṅkhya. He merely mentions the names of Jainas and Bauddhas (v.367,588). He has condemned all three schools through Kṛṣṇa in the later portion of this work.

In this portion he begins with the description of Vedānti. It seems that his first target is Śaṅkarācārya. Chief peculiarity of this portion is that the description rather discussion is started by Kṛṣṇa who puts forth the charges on the branches of philosophy or knowledge, while Viśvāvasu refutes or defends them all as far as possible in the best possible manner.

Vedānta:

From their debate we can gather some knowledge about Vedānta. In this description the poet has given some references to the Śaiva schools of philosophy which seem to make us conclude that the poet thinks Śaivas as the followers of the Vedānta school of Śaṅkarācārya.

Vedāntis do accept all the four means of proof. They also believe the world to be illusory (v.508). Kṛ-
ṣānu argues that the Vedāntis seem to reject the perception of the world which is believed as illusory one. No means of proof is capable of proving the existence of Brahman (v.508), as it is beyond the senses, mind and speech (v.509) (Kṛṣānu calls such philosophers Brahma-
bāndhava or who do not know Brahman, the Lord properly).

This Brahman is Omni-scient and rescues Soul from the unhappiness and worldly bondage (v.509).

According to Kṛṣānu Vedānta school of philosophy the sacrifices being performed to fulfill the desired objects (pr.214). According to them the only path of knowledge can lead to the realisation of the God or Brahma (v.510). In other words knowledge is the only way through which one set own self free from the bondage of action and rebirth and to attain salvation.

Lastly Kṛṣānu puts the charge and draws an attention towards the wrong interpretation of Brahmasūtras or Śārīrikasūtras of Vyāsa (pr.215, v. 511.513). Here he criticizes the relation of Soul with the God or Brahman.

Summarising all the charges he points out:

- (a). God is Omni-scient and knowable.
- (b). He is not qualitiess (v.512).
- (c). Soul and Brahman are distinct (v.513).
- (d). World is not illusory but real one (v.508).

According to Śāṅkarācārya and his followers Brahman is qualitiess and not knowable by Veda and the world

is illusory one. Soul who knows little, tied up by Avīdyā or bondage falls into the cycle of action and rebirth (v.150,510,513,515). Māyā of Śāṅkarācārya is also referred to by the poet (v.399).

Rāmānujācārya has suggested in logical and chronological priority the synthesis of Advaita and Dvaita. 'V' 'Viśiṣṭadvaita' is the only realisation of reality possible to human beings and willed by the Divine Being. It is the Darśana of an absolute Being immanent as well as transcendent in its divers becomings. Rāmānuja has established a unity of Being and becomings in a special manner. According to him unity means the unity of the 'Viśiṣṭa' or the Being in its becomings and difference means the difference of the Viśeṣaṇa, the individual elements of the Being- in- its- becoming.

According to this school of philosophy God or Absolute Being can be known by intuition alone. God is the first and final cause of the cosmos. Creation of the universe is spontaneous manifestation of joy in the heart of Reality. Īśvara is the highest religion. He is identical with Brahman, the highest philosophy. He is knowable and namable. God is qualified with the divine qualities. In every respect the Soul is the Viśeṣaṇa of its Viśeṣya, the Divine personality. The destiny of the Soul is Mokṣa or Mukti. Unlike the Advaita, the Viśiṣṭadvaita does not neglect the world to postulate the Brahman. The affirmation of the reality of man and nature is a ~~gr~~ greater and stronger affirmation of the Absolute Reality.

The problem for the viśiṣṭādvaitin is not that of a triadic configuration of God, soul and matter, but, of the unconditional unity of Brahman in and through the multiplicity of Jīva and Prakṛti or soul and matter. For this purpose the philosophers of this school believe in five fold relationship between the Absolute or Supreme Being and soul or matter. viz. Ādhāra-ādheyabhāva, Īśvara-īśitavyabhāva, Śeṣa-śeṣibhāva, Śarīra-śarīrībhāva and Kārya-kāraṇabhāva. Thus the Being is 'Viśiṣṭa' or Ēka or Advaita in as much as all its becomings are eternally being integrated into it. All life is a mighty expression of the Divine Life in all conceivable ways.

It seems very strange that Viśvāvasu who always good qualities does not defend a Vedānta school by refuting all the charges put by Kṛṣṇānu. He only tells that they follow the path followed by their fore-fathers.

It seems that the poet has condemned Vedāntis who believe in vedānta philosophy of Śaṅkarācārya but follow the Vedic path of ritualism containing the Vedic deeds (v.515) like Nitya, Naimittika acts etc, sacrifices and Śrāddhas etc. (v.515). Bhāvaadarpaṇa, a short commentary on this Campū finds out authenticity of all the rites as well as the principles of the Vedānta school of philosophy.

Kṛṣṇānu accepts Viśvāvasu's view halfheartedly and further argues that he does not like to favour Vedāntis as many of them are Saivas. Then he proceeds on to refute

Śaivism or the Pāsūpata cult of that school (v.517-519).

Viśvāvasu favours Śaivite Vedāntis who usually practise the Vedic rites, sacrifices etc. (v.520). But he does not like their anti-vaiṣṇavism movement (v.521-522). Otherwise they are true followers of the Vedic path.

Here Kṛṣṇānu accepts this partial truth as whole and begins a new charge on Kāpālikas or the Aghorīs, a leftist group of Śaivism who used to worship the Lord Śiva in their own way (v.524,525,526) which does not deserve any appreciation (pr.223).

Here Viśvāvasu looks at them with a broad view and appreciate them for observing fast, penance etc. which are constituents of the Vedic path(v.527).

From this portion of the discussion one can make out that in the arguments of Kṛṣṇānu there is a reflection of blind followers of vaiṣṇavism or meanminded Vaiṣṇavites and not of the Spiritual monism of Rāmānujācārya. Viśvāvasu's view reflects the broad view of a true Vaiṣṇavite who does not envy the school of Vedānta or Advaita philosophy of Śaṅkarācārya and Śaivite philosophy.

Nyāya:

Next to Vedānti Naiyāyikas become the target of the Kṛṣṇānu's attack. Naiyāyikas or the logicians who used to repeat the technical terms such as Pratyakṣa or perception, Vyāpti or generalisation, Anumiti or inference,

Pakṣa or the matter to be concluded, Hetu or the cause etc. and abandoned the Vedic ritual or meditating on Brahman which gives the worldly happiness and the final deliverance respectively (v.551). Perception does not purify them and atoms do not destroy their sins. Vyāpti, Anumiti and Pakṣatā do not protect. So the life they lead is totally useless (v.552). Kṛśānu mocks at the Naiyāyikas (v.553) who never study the Vedas, Vedāṅgas, Purāṇas, Smṛtis etc. (v.554,555).

Viśvāvasu considers this branch of philosophy as being most useful in the study of the various Śāstras and making the Sanskrit language very prosperous (v.556). A scholar in grammar and poetics cannot face his rival in the assembly without the proper study of Nyāya or logic (v.557). Thus according to Viśvāvasu it is the most useful for debate (v.558) to have consistency of thought in the arguments. At the end of this discussion he enumerates some logicians such as Gautama, Kaṇāda, Śrīpakṣila, Udayana, Vardhamāna, Gaṅgeśa, Śaśadhara etc.

Gautama:

Gautama is said to be an ocean of knowledge who constructed the Sūtras of Nyāya explaining the knowledge of sixteen Padārthas. He flourished in 4th to 6th century B.C. He is said to be a contemporary of Buddha. He is

1. Dr.Radhakrishnan, Indian Philosophy, pt.II, p. 35

said to be Akṣacarana or Akṣapāda (v.560).

Kaṇāda:

Kaṇāda is also known as Aulukya, the son of Ulūka. There is every reason to suppose that he has flourished in the pre-Buddhistic period. But generally he is believed to have flourished in 300 B.C. He composed the Vaiśeṣikasūtras giving full details of seven Padārthas. Thus Kaṇāda is the founder of the Vaiśeṣika school of philosophy.²

In the description of the Naiyāyikas Veṅkaṭādhvarin has enumerated the name of Kaṇāda. It seems that he intends to give the views and the names of the scholars of both the schools namely Nyāya and Vaiśeṣika. The poet looks towards both the schools as useful in a debate to face the rival. He does not devote a separate chapter for the Vaiśeṣika school.

The name of Kaṇāda itself is very suggestive of the atomic theory of Vaiśeṣikas.

Śrīpākṣila:

Śrīpākṣila better known as Pākṣila Svāmī flourished in 200 or 300 A.D. is an author of Nyāyabhāṣya, a commentary of Nyāyasūtras of Gautama. He is same as Vātsyāna, a famous author of Kāmasūtra. Thus he was a learned

2. Dasgupta, A History of Indian Philosophy, Pt. Vo. I., p. 305-6.

scholar in the Nyāya school of philosophy as well as the science of erotics. His commentary on the Nyāyasūtras is known as the Vātsyāyana-bhāṣya. The date of Vātsyāyana has not been definitely settled, but there is reason to believe that he lived some time in the beginning of the fourth century A.D. Jacobi places him in 300 A.D.

Udayana:

He is a famous scholar of Nyāya and Vaiśeṣika. He flourished in the last quarter of the tenth and first half of the eleventh century A.D. (984 A.D. to 1034 A.D.). He has composed many works on Nyāya and Vaiśeṣika viz. Tātparyasūddhi, a commentary on Vācaspati's work Tātparyatīkā, Kusumañjali, Kiraṇāvalī, Nyāyapariśiṣṭa, Padārthasamgraha, Lakṣaṇāvalī etc.

Vardhamāna:

He is an author of Nyāyanibandhaprakāśa, flourished in 12th or 13th century A.D. He is the son of a famous logician Gaṅgeśa. He has written a commentary on his father's work Nyāyalīlāvatī and commentaries on the works of Udayana. He is the author of Nyāyanibandhaprakāśa.

Gaṅgeśa or Gaṅgeśvara:

He is the father of Vardhamāna and a founder of a

3. Dasgupta, A History of Indian Philosophy, Vol.I.p.306-307.

4. Ibid p.307.

5. Ibid p.307.

new school of modern Nyāya flourished in the 12th century A.D. He wrote a standard work named Tattvacintāmani on the modern school in Nyāya. Gaṅgeśopādhyāya has synthesised the Vaiśeṣika with Nyāya. Gaṅgeśa Upādhyāya wrote only on the four pramāṇas admitted by the Nyāya, viz. pratyakṣa, anumāna, upamāna and śabda, and not on any of the topics of Nyāya metaphysics. His discussions on anumāna attracted unusually great attention in Bengal.⁶

Sāsadhara:

He flourished in the beginning of the 12th century A.D. He has discussed the important topics of Nyāya in his work Nyāyasiddhāntadīpa.⁷

Veṅkaṭādhvarin makes references to the existence of many logicians in Āndhra (v.160) and Śrīraṅgam (v.391, 397). He also refers to the study of Nyāya (pr.236). The poet himself was well-versed in Nyāya (v.3). He ascertains that this whole treatise is composed as a debate in which Siddhānta and Pūrvapakṣa are set before us with a view to search for the good qualities of the whole universe, nay, Bhārata only (v.593).

Veṅkaṭādhvarin has given some technical terms of Nyāya-vaiśeṣika and showed his proficiency in these branches of knowledge. These technical terms are Pratyakṣa, Pilucchata, Vyāpti, Anumiti (v.552), Hetu, Knowledge through Anumiti (v.553), their recitation of Ghaṭa-paṭa (v.

6. Dasgupta, op.cit., p.308.

7. Ibid.

555), Lakṣaṇā, Prāmāṇa, Padārtha, Tattva (v.558), Pakṣa, Pakṣatā, Siddhi, Māna or Anumāna, Līṅga etc. (v.525).

Anumāna:

Inference (Anumāna) is the second means of proof (pramāṇa) and the most valuable contribution that Nyāya has made has been this subject. It consists in making an assertion about a thing on the strength of the mark or līṅga which is associated with it, as when finding smoke rising from a hill we remember that since smoke cannot be without fire, there must also be fire in yonder hill.

Anumiti:

It is a result of the logical inference.

Ghaṭa-paṭa:

Ghaṭa and paṭa are often used to give examples in Nyāya and Vaiśeṣika. Veṅkaṭādhvarin has used these words jointly to create harshness in pronunciation.

Lakṣaṇā:

An indirect application or secondary signification of a word and one of the three powers of a word. The essential quality of the desired object is shown by Lakṣaṇā, hence it shows the true nature. It must be free from all

the three faults.

Linga:

In this Campū this term is used in three senses:

(1) Male organ, (2) A means of proof or evidence, (3)

The genital organ of Śiva worshipped in the form of phallus. In logic predicate of a proposition is useful in forming an inference. Predicate with the help of the concomitance or universal pervasion form an inference.

In five membered Indian syllogism presence of smoke is predicate which helps one in forming inference that there is ~~xx~~ fire on the mountain with the help of the universal pervasion 'whereever is smoke there is fire.' Thus to make a correct inference it is necessary that the hetu or liṅga must be present in the pakṣa, and in all other known objects similar to the pakṣa in having the sādhya in it (sapakṣa-sattā), i.e., which are known to possess the sādhya (possessing fire in the present example). The liṅga must not be present in any such object as does not possess the sādhya (vipakṣa-vyāvṛtti absent from vipakṣa or that which does not possess the sādhya). The inferred assertion should not be such that it is invalidated by direct perception (pratyakṣa) or the testimony of the śāstras (abādhita-viśayatva). The liṅga should not be such that by it an inference in the opposite way could also be possible (asat-pratipakṣa).

9. Dasgupta, op.vit., p.343-~~345~~ 344.

Māna:

Mana means proof, authority, means of proof or demonstration. It occurs frequently in the controversial language of a debate.

Padārtha:

Anything which can be named as a category is called Padārtha. Vaiśeṣikas recognize it to be seven in number viz. Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya and Abhāva. The followers of Kaṇāda do not accept Abhāva. Naiyāyikas recognize sixteen categories. The followers of Rāmānujācārya accept only three viz. Cid, Acid and Īśvara. Sāṃkhya knows twenty five. The followers of Patañjali add two. Mādhva philosophers give only two viz. Svatantra and Paratantra. Śaivas believe three viz. Paśu,¹⁰ Pati and Pāśa.

Pakṣa:

It is a subject of a syllogism or conclusion. It is a minor term. That about which the assertion has been made (the hill in the example of mountain and smoke) is¹¹ called pakṣa.

10. Vide for the discussion of Padārtha according to Nyāya and Vaiśeṣika, Dasgupta, op.cit., p.313-318.

11. Dasgupta, op.cit., p.343.

Pakṣatā:

It seems that the poet has used this term to denote Sapakṣattva. As it is noted before, to make a correct inference it is necessary that the hetu or līṅga must be present in pakṣa, in all other known objects similar to the pakṣa in having the sādhyā in it (sapakṣa-sattā), i.e., which are known to possess the sādhyā (possessing fire in the present example).¹²

Pilu:

The doctrine of Nyāya is called Pilupāka (heating of atoms). The Vaiśeṣikas hold that there is first a disintegration into simple atoms, then change of atomic qualities, and then the final re-combination under the influence of heat.¹³ Thus pilu denotes atom.

Pramāṇa:

Pramāṇa means testimony of knowledge. We know that the Cārvākas admitted perception (pratyakṣa) alone as the valid source of knowledge. The Buddhists and the Vaiśeṣikas admitted two sources, pratyakṣa and inference (anumāna). Sāṃkhya added śabda (testimony) as the third

12. Dasgupta, op.cit., pp.343-344.

13. Ibid p.327.

source; Nyāya adds a fourth, upamāna (analogy). Vedānta and Mīmāṃsakas add two more (anupapatti and arthāpatti). One school of logicians excludes verbal testimony of knowledge and recognizes only three.

Pratyakṣa:

Perception (pratyakṣa) is defined as that right knowledge generated by the contact of the senses with the object, devoid of doubt and error not associated with any other simultaneous sound cognition (such as the name of the object as heard from a person uttering it, just at the time when the object is seen) or name association, and determinate. Perception may be divided as indeterminate (nirvikalpa) and determinate (savikalpa).¹⁵

Siddhi:

This word is also used in two senses (1) Super human power or faculty which are eight in number.¹⁶ Such powers may be achieved by magical means. (2). The fifth number of the Indian syllogism. It gives the decision of a truth and proves the validity of a rule or law. It is a conclusion. In a debate it may be taken as a decision of a truth.

14. Dasgupta, op.cit., pp.332-333.

15. Ibid pp.333-334.

16. अविद्या लक्षणा प्राप्तिः प्राकृत्यं नहि ना तथा ।
इति त्वं वदितुं च तथा कान्तायसायित ॥

Tarka:

Tarka means deliberation on an unknown thing to discern its real nature; it thus consists of seeking reasons in favour of some supposition to the exclusion of other suppositions; it is not inference, but merely an oscillation of the mind to come to a right conclusion.¹⁷

Tattva:

An element or primary substance is of two types Sat and Asat. Philosophers of Rāmānuja's school call it Cit, Acit and Īsvara.¹⁸

Vyāpti:

Vyāpti or concomitance shows an accompaniment of the middle term by the major. Vyāpti helps one in getting correct inference. Thus it is that the invariable concomitance of the līṅga with the līṅgin, as safeguarded by the conditions noted above, is what leads us to make a valid inference.¹⁹

Mīmāṃsā:

Like Nyāya and Vaiśeṣika the Mīmāṃsakas also becomes the victim of Kṛṣṇa's attack. He seems to be annoyed with their belief in Vedāpramāṇa or authenticity

17. Dasgupta, op.cit., p.360.

18. Nyāyakōṣa, pp.95-96.

19. Dasgupta, op.cit., p.345; vide for the discussion on vyāpti pp.345,346,353.

of the Vedas and non-belief in God Puruṣottama (v.561). Following aspects of the Mīmāṃsakas are the targets of the charges put forth by Kṛṣṇānu:

1. The Mīmāṃsakas give more importance to the action or Karma than God.
2. The world is perishable. There is no existence of the God.
3. The Mīmāṃsakas favour the Vedic sacrifices. They invoke the various gods like Indra, Agni etc. in the form of the Mantras (v.562).

Viśvāvasu proves the Mīmāṃsakas to be true followers of the Vedic path. His arguments are mainly based on the Mīmāṃsāsūtras containing twelve chapters.

Viśvāvasu gives the content of the Mīmāṃsāsūtra of Jaimini (v.563). The chapter first deals with the definition of Dharma and authenticity of Dharma or the time for the performance of the sacrifices. In the second chapter various vidis or codanas are given. In the third Śeṣatā or Śeṣatva rather āṅgatva is discussed. In the fourth chapter Pravukti or the relation between Pravojya and Prayojaka is shown. In the fifth Pūrvāparya or the preferential order, in the sixth Adhikāra or the right for the fruit of the rituals or the sacrifices performed, in the seventh atideśa or prakṛtitulyatva, in the eighth Ūham, in the ninth Bādhā, in the tenth Tantra, in the eleventh prasaṅga and in the last Naya are discussed.

Viśvāvasu shows the importance of Mīmāṃsā:

1. It is useful in determining the sense of the various Mantras of the Vedas. The Mīmāṃsāsūtra of Jaimini which contains twelve chapters is most useful in this regard (pr.240).
2. The Jaimini Naya or the study of the Mīmāṃsāsūtra makes one able to face his rival in a debate or the in the assembly of the learned, expert in Nāya, Grammar and Vedānta (v.564). Without the study of Mīmāṃsā one would be put in the awkward position by the rivals.
3. Non-belief in gods is only to give support to the faith in sacrifice and Vedic rites (v.565). Mīmāṃsakas believe the gods in the form of the Mantras.

Viśvāvasu enumerates several Mīmāṃsakas like Jaimini, Śābara, Kumārila, Guru or Prabhākara, Mandana, Bhavadeva, Pārthasarathi etc. (v.564,566,567).

Jaimini:

Viśvāvasu praised this work most (v.566). Venkaṭadhvarin himself has composed Vidhitrayparitrāṇa, Nyāyapadma and Mīmāṃsāmakaranda.

Jaimini's Mīmāṃsā sūtras (which are with us the foundations of Mīmāṃsā) are only a comprehensive and systematic compilation of one school is evident from the references he gives to the ^{views} in ~~the~~ different matters of

other preceding writers who dealt with the subject. These works are not available now, and we cannot say how much of what Jaimini has written is his original work and how much of it borrowed. But it may be said with some degree of confidence that it was deemed so masterly a work at least of one school that it has survived all other attempts that were made before him. Jaimini's *Mīmāṃsā sūtras* were probably written about 200 B.C. and are now the ground work of the *Mīmāṃsā* ²¹ system.

Sābara:

It is difficult to say anything about the time in which he flourished. Dr. Ganganatha Jha would have him about 57 B.C. on the evidence of a current verse which speaks of Vikramāditya as being the son of Sābarasvāmin by a Kṣātriya wife. Sābarasvāmī wrote a bhāṣya or a commentary on the *Mīmāṃsā sūtras* of Jaimini. This bhāṣya of Sābarasvāmī or Sābara is the basis of the later *Mīmāṃsā* ²² works.

Kumārila:

Kumārila Bhaṭṭa, who is traditionally believed to be the senior contemporary of Śaṅkara (788 A.D.), wrote his celebrated independent exposition of Sābara's bhāṣya

21. Dasgupta, op.cit., p.370.

22. Ibid.

in three parts known as Śloka¹vārtika (dealing only with the philosophical portion of Śabara's work as contained in the first chapter of the first book known as Tarkapāda), Tantravārtika (dealing with the three chapters of the first book, the second and the third book) and Tuptīkā (containing brief notes on the remaining nine books. Kumārila is referred to by his later followers as Bhaṭṭa, Bhaṭṭapāda, and Vārtikakāra. Mahamahopadhyaya Haraprasada Śāstrī says, in his introduction to six Buddhist Nyaya Tracts, that "Kumārila preceded Śāṅkara by two generations.²³" In the history of philosophy his name is wellknown as a founder of the Bhaṭṭa school of Mīmāṃsā.

Guru or Prabhākara:

Tradition says that Prabhākara (often referred to as Nibandhakara), whose views are often alluded to as "gurumata," was a pupil of Kumārila Bhaṭṭa. So he might have flourished in the second half of the seventh century or the beginning of the eighth century A.D. He is the founder of the 'Guru' school. Dr. Ganganatha Jha says that Prabhākara's commentary Brhatī on Śabarabhāṣya was based upon the work of the Vārtikakāra or Śabara.²⁴

23. Dasgupta, op.cit., pp.370-371.

24. Ibid p.370.

Māṇḍana Misra:

The next great Mīmāṃsā scholar and follower of Kumārila was Māṇḍana Misra, the author of Vidhiviveka, Mīmāṃsānukramāṇī and the commentator of Tāntavārttika, who became later on converted by Śaṅkara to Vedāntism.²⁵

Bhavadēva:

Bhavadēva or Bālaḥvalabhī Bhujāṅga is said to have flourished in 1100 A.D. Bhavadēva Bhaṭṭa is an author of a commentary Tautātītamatatilaka on Tāntavārttika, the work of Kumārila Bhaṭṭa. He seems to be belonged to the Bhaṭṭa school of Kumārila Bhaṭṭa.

Pārthasārathi:

Pārthasārathi Misra (about ninth century A.D.) wrote his Śāstradīpikā, Tantraratna, and Nyāyaratnamālā. following the footprints of Kumārila.²⁶ Tantraratna is a commentary on Tūptikā of Kumārila Bhaṭṭa. He has composed a commentary on Ślokaṇvārtika also.

It is noteworthy that no Mīmāṃsaka after 13th century is mentioned.

Veṅkaṭādhvarin has differentiated Vaidikas from the Mīmāṃsakas. Poet Veṅkaṭādhvarin has condemned them for taking monthly salaries for teaching the Vedas and Vedā-

25. Dasgupta, op.cit., p. 371.

26. Ibid p.371.

ngas. Probably these Vaidikas are the teachers in Sanskrit Pāṭhaśālās and Sanskrit colleges (v.576-578).

Veṅkaṭādhvarin has referred to some technical terms of Mīmāṃsā which are explained below:

Adhikāra:

Injunction of Competence is one which conveys the ownership of a fruit to be produced by some action.²⁷

Atidesa:

Atidesa means the Rule of Application by protraction. This is a term applied to the applications or application by analogy.²⁸ 'Go-sadr̥so gavayah' is the instance of Rupātidesa.

Bādha:

Bādha means exceptions to the general rules. It is an exception or the statement contradicting or restricting the use of the previous sūtras or Vidhis. Such a circumstance that comes in the way is of two kinds : (1) the beginning with the words "His vow" and (2) the contingency of option.²⁹

Dharma:

Generally Dharma means holy observances or piety.

27. Arthasamgraha, pp. 72,81.

28. Ibid p.40;

29. Arthasamgraha, pp.97,101,105.

'Sacrifice and such other sacred performances alone constitute Piety! It is a matter which taught by the Veda,³⁰ has a purpose and yields an auspicious result (Artha). Jaimini defines Dharma as," Piety is characteristically³¹ an impulsion."

Naya:

Naya means injunctions prescribed in the Adhikāra-³²na.

Paurvāparya:

³³ Paurvāparya means preferential order in the various rituals.

Prasaṅga:

Determination of the senses lying behind the various Vedic injunctions is understood by the term Prasaṅga.³⁴

Prayukti:

Prayukti³⁵ means the relation between Prayojya and Prayojaka.

Śeṣatā:

Śeṣatā or Aṅgatva is the relation of the subordinate³⁶ classes to the principal or auxiliary commands.

30. Arthasamgraha, p.4:

31. चोदनात्मनो धर्मः । (Jaimini sūtra.1.1.2).

32. Padārthacandrikā on v.563.

33. Ibid.

34. Ibid.

35. Ibid.

36. Ibid.

Tantra:

It is the regular order of the ceremonies and rituals. It is rather a system or the frame work of rituals.³⁷ According to Padārthacandrikā Tantra is the technical term used to denote the utterance or performance of the different actions atonce collectively which are fruitful³⁸ in many respects.

Uha:

It is an examination, determination and arrangement of the various Mantras to be applied in the different sacrificial acts.³⁹

Vidhi:

The Veda is defined as the collection of Mantras and Brāhmaṇas (also called the vidhis or injunctive sentences). There are three classes of injunctions (1) apūrvavidhi, (2) niyamavidhi, and (3) varisamkhyāvidhi.⁴⁰ The vidhis properly interpreted are the main source of Veda-rma. The mantras which are generally hymns in praise of some deities or powers are to be taken as being for the

37. Padārthacandrika on v.563.

38. एकेन करणेन प्रणिने वा अने कोपकारकम् (पदार्थचन्द्रिका)

39. Padārthacandrika on v.563.

40. Dasgupta, op.cit., p.404; Cf also a verse quoted by Arthasamgraha from Tantravartika (1.2.4.):

विधिस्तथा नाम प्राप्ता नि यद्गः प्राप्तिरुक्तेरिति ।
तत्र चाव्यक्तं च प्राप्ता परिसरय्येति उच्यते ॥

specification of the deity to whom the libation is to be offered. It should be remembered that as dharma only be acquired by following the injunctions of the Vedas they ~~xxx~~ should all be interpreted as giving us injunctions.⁴¹

The poet does not touch much Sāṅkhya and Yoga. Only once he admires Śrī Rāmānujācārya as a rival of Sāṅkhya school of philosophy founded by Kapilamuni (v.588). The poet refers to the three qualities of Prakṛti (v.80). He mentions Sattva quality (v.239,506). Sāṅkhya does not believe in God. As regards Yoga he refers to Yogasāstra as a speech of Patañjali (v.397), meditating yogīs (v.398) who enjoy the realisation with God (v.586,590,591) by knowledge purifying mind (v.170,175). He takes a notice of Cārvāka or materialists and Pākhaṇḍīs (v.449) rather Kāpālikas.

Mādhva school of philosophy:

In the description of Rajatapīthapura Viśvāvasu and Kṛṣṇa discuss the life of the ācāryas of the Mādhva school (v.177). But instead of discussing the main canons of the cult Viśvāvasu gives the ethics of the Mādhva school which resembles to that of Rāmānuja school (v.183-184). Observation of fast, worship of Nārāyaṇa,

41. Dasgupta, op.cit., p.405.

love to the devotees of the Lord or the Bhāgavatas, respect to the preaching of the Guru (v.183), passing a day in bathing and worshipping the God, reading of the Purānas, taking bath in the various sacred divine places or tirthas, meditating on the Brahmavidyā etc. set one free from the worldly bondage (v.184). He refers to the Dualism of Mādhvācārya (v.397).

Rāmānuja Vaiṣṇavism:

Poet Venkaṭādhvarin belongs to the Vāḍagalai sect of Rāmānuja vaiṣṇavism so that he seems to condemn the several views of the Tenkale or Tenkalai cult as out by some scholars. But as a true Vaiṣṇavite he looks at all the branches of philosophy as well as Tenkalai cult with a broad view.⁴²

It seems that he is interested more in his own view of life than in any school of philosophy. He preaches us by this Campū that one should not act as Kṛṣṇa who always burns with envy and finds faults only even from a good one. Poet advises us not to find fault and to take any interest in vices. Instead of doing so one should follow his friend Viśvāvasu who is interested in finding out even single virtue from a bad person. One should look at each and every thing and every matter with a broad view (v.6,592,593,597).

42. For the details of Rāmānuja vaiṣṇavism in the chapter on 'Religion.'

Philosophy of Fate:

Faith in the fate is a very common feature of Indians. It is associated with the theory of Karma. Sanskrit writers have deified it and accepted its presence every where. Fate is a fruit of one's own actions (v.410, pr.172) and one suffers happiness or unhappiness accordingly (v.531). God Sankara, though he is a lord, having a mountain Meru in hand and whose friend is Kubera, whose abode is on Kailasa, a silver mountain wanders for begging. Our poet declares that one obtains wealth, only if fortune favours him, otherwise not (v.329).

Philosophical Thought

In view of establishing the philosophical thought in this work, the ~~xx~~ stray ideas as regards God, the soul, the world, the means for emancipation, cycle of rebirth and theory of action etc. can be gathered.

God:

The concepts of higher and lower Brahman are developed from the Upaniṣadic passages where we find the negative description of Brahman as well as positive one.

43. Cf. अथैवा भवितव्यतानां दुराणि भवन्ति सर्वत्र । (Śāk.I.6);
सर्वेषां भावयती भवितव्यतेव । (Māl.I.23).

44. Cf. Su.6.7;6.19; Tu.2.9.1;3.6.

The higher Brahman is attributeless, indeterminate, impersonal and pure; while the lower Brahman is endowed qualities, is knowable and determinate etc.

In this Campū we find both the type of descriptions. According to Advaita Vedānta of Śaṅkara God or Higher Brahman is attributeless, indeterminate and impersonal. This negative idea of God became a target of Kṛṣṇa's attack (v.509,510,512). Veṅkaṭādhvarin being a follower of Rāmānuja vaiṣṇavism believes Parama Puruṣa (v.413) or God or Brahman, described in the Vedas (v.302) describes as possessing attributes or qualities and form without any distinction as Higher or Lower Brahman. God is determinate and knowable (v.198,394). God assumes many forms (pr.166. p.298). God himself creates, sustains and dissolves the whole universe (v.15) which is his body (v.583).

God Nārāyaṇa (v.16, pr.5,v.33,170,171,585) is called Parādevatā (v.171). This golden coloured God (v.14) Parabrahma (pr.79) has made his abode in the midst of sun (v.13,203,434,448). He is the Lord of all the beings (v.24). Jagadīśa (v.111,205) is described as Acyuta as he never swerves from his place. He is described as Puruṣottama (v.112,561). The Bhagavadgītā also calls Brahma⁴⁵ Puruṣottama. Among his different epithets Viṣṇu (v.19,

45. Bhagavadgītā, XV. 17.

303, 327, 518, 522) and Vāsudeva (pr. 197) show his omnipresence and omnipervasiveness. His eyes are the sun and the moon (v. 464, 582).

Siva is also described as God. Among all his epithets ⁴⁶Īsana (v. 518) is one of his five epithets referred to in Rudrī. He is so called as he is the Lord of all the branches of knowledge (v. 518). He is also called the Lord of all gods, hence he is known as Mahesvara (v. 519). He is known as Sthānu (pr. 129, v. 336) and Pasupati, the Lord of all souls (v. 517). God Siva possesses eight forms hence he is called Astamūrti (v. 337). In the description of Vedānti it seems, as Kṛṣṇa put charges, that the Vedāntis ~~xxxx~~ believe Siva as Parabrahma. Venkatādhvarin declares that there is no distinction between Siva and Visnu (v. 522, 523).

God Narāyaṇa is said to reside in the inner soul of the beings.

All the ideas of God correspond to those of Upani-⁴⁸sadic philosophy. Like the Upani⁴⁹sads God is said to be the cause of the whole created world. The concept of God in this Campū does resemble to that of the Purāṇas.

47. Rudrī (Astādhyāyī), Svastiprāthanāmantrādhyāya, 9.

46. ~~Bhagavadgītā~~ Bhagavadgītā, II.19.

48. Dasgupta S.N., op.cit., Vol.I.p.175 45; Dr.S.Radha-krishnan, op.cit., Vol.I.p.175.

49. Vide Dasgupta S.N., op.cit., Vol.I.p.49.

Before the concept of soul is taken up for discussion, the Lord's connection with māyā may be noted here. The concept of māyā according to Śankara i.e. Sad-asad-anirvacanīyā or theory of illusion is referred to in the description of Vedānti, where the theory of māyā is refuted by Kṛṣṇa. This world is Prapañca of Brahman, hence God is called Māyin (v.508). The whole world is illusion except Brahman (v.514).

The word māyā occurs in the Rgveda in the various senses: (1).creative power (2). the power of working miracles (3) wiles, tricks, tactics employed by Indra and his enemies demons to defeat each other (4) magic or witch craft (5) only ~~two~~ in two instances māyā is used in the sense of illusion or appearance. The māyā is said to be the prakṛti and Mahesvara is māyin. The word māyā is used in the sense of a trick of delusion in the ordinary Epic, as Hopkins E.W. points out. The Bhagavadgītā takes it in the sense of creative power, power of delusion possessed by the Lord. Vallabhācārya takes it as 'the capacity of the Lord to be everything.'

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

51. माया तु प्रकृतिं विद्धि मायिनं तु तदेवम् । सु. 4.10.

52. The Great Epic of India, p.138.

53. स्वभावतस्तत्त्वम् (माया) ।

Here in this Campū the word māyā is taken in the sense of illusion. The poet describes the Lord's power to create, sustain and dissolve the universe (v.15) and to assume the various incarnations (v.386). This power attributed to the Lord may be taken as māyā.

Soul:

Imperishability of Ātman is declared by Venkatādhvarin in this Campū as it occurs in the Upaniṣads. Like⁵⁴ Purāṇas he declares that either Yama or his attendants tie up the soul and carry him to the abode of Yama (v. 27). This also shows a matter of common knowledge that the individual soul is different from body. Kṛṣṇa does not like the concept of Sāṅkarācārya and his followers that there is no distinction between Brahma or God and soul or Jīva⁵⁵ (v.513). Venkatādhvarin states that this matter whether soul is distinct from the God is discussed most (v.290). Vedāntadeśika was successful in establishing the concept of Rāmānuja i.e. ~~Sesā~~ Sesaseṣibhāva, Aṅgāṅibhāva etc. ~~five~~ fivefold relation with God. Soul without any knowledge is full of faults and is suffering from all the worldly unhappiness (v.513)

54. Mts. 210.8-9.

55. जीवो ब्रह्मैव नापरः।

World:

"The Vedic thinkers were not unmindful of the philosophical problems of the origin and nature of the ⁵⁶ world." The definition of Purāṇas includes this as one ⁵⁷ of the five elements of Purāṇas. In this Campū we do not come across any theory of the creation as well as dissolution of the universe like Cosmic Egg theory, mythological theory containing the myth of Brahmā's connection with his daughter Sāvitrī, and mythologico-philosophical theory containing the episode of Brahmā originated from the Viṣṇu's navel-lotus. It is said to be created by the God himself (v.15,58,583).

Here we find Kṛṣṇa disagreeing with the view of Sāṅkarācārya and his followers that the world is illusory one. Viśvāvasu, rather the poet himself like a follower of Rāmānuja believes that the world is real one (v.508) and is created by the God Viṣṇu himself (v.15, 198,346,581) only by the glance (v.281). World is the body of Viṣṇu (v. 583). Viṣṇu himself dissolves it (v. 15,203).

Paths:

Various ways have been laid down as the means to

56. Dr.S.Radhakrishnan, Indian Philosophy, Vol.I.p.99.

57. सगर्भश्च प्रतिसर्गश्च वंशो मन्वन्ताराणि च ।
वंशागुचरितं चैव पुराणपञ्चमलङ्कारम् ॥

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obtain the Highest Reality in order to be free from action and rebirth and worldly bondage. These are the paths of action, knowledge and devotion.

Karmayoga:

In this Campū Karmayoga or the path of action is not like that in Gītā. Of course being a follower of Rāmanuja, Venkatādhvarin believes in the path of devotion along with action and knowledge. Without Karmayoga knowledge is not possible, hence one should perform the duties by all efforts enjoined by Śruti and Smṛti. In other words one should follow the Vedic path (v.32,34, 139,140,177,182,184,185,187,231,232 to237,240 to 242, 249,250,251,291,293,294, 362 to 366, 372, 451,452, 511, 520 to 522, 578, ~~58~~ 579, 596). He believes that daily duties like bath in the sacred water of a holy river like Ganges or Godāvarī, performance of Sandhyā, offering of arghya to sun rather Sun god thrice a day, offering of water to manes, performance of homa, svādhyāya, pañcamahā yajña and other sacrifices (kamyakarma) should be observed properly. One should be away from the actions prevented by Dharmasāstra (v.89,91) for which Kṛṣṇu sheds tears often and finds fault in several groups of the society at Kāśī, Mahārāṣṭra, Āndhra, Karnāṭaka (Rajatapīth-pura), Tundīramandala, Colamandala (Tanjore, Srīraṅgam, Kumbhakonam), Campakaranya or Manaragundi, Kurukānagarī etc. and in the social groups of Rāmanujiya vaiṣnavas, Vedāntis, Śaivites, astrologers, physicians or the vai-

dyas, poets, grammarians, attendants of the kings or the persons employed in the royal services, Vaidikas, Mlecchas, Hūnas (the English or the Portuguese people) and Turuskas. Actions of all these do not seem to be convincing according to Dharmasāstra.

The Bhagavadgītā also favours and stresses upon the daily duties like Yajña, Dāna and Tapa to be performed. This Campū also gives account of such duties. Venk-⁵⁸
⁵⁹atādhvarin does not like the people who do not perform their duties, though they may be ascetic (Kurukānagari-varnana. Venkātādhvarin like Rāmānujācārya declares action without devotion as fruitless because it does not bestow upon one the final deliverance (v.216). Actions like sacrifices, alms etc. performed only for fame also are only labour in vain (v.297).

Knowledge:

Venkatādhvarin being a follower of Rāmānujācārya does not praise much the path of knowledge. The study of the Vedas, Vedānta, Bhāṣya of Rāmānuja on Brahmasūtra (v.247) and recitation of the Vedas or svādhyāya, attending the lectures on the works of Sathakopamuni or reci-

58. Bhagavadgītā, XVIII.5.

59. Vis. Tapa (v.478,521,525,526,527), Dana (v.104,105, 121,157,161 etc.), and Yajña ('Sacrifice' in the chapter on 'Society.'

tation of the Dravidaveda etc. all these are the sources of knowledge being ~~helpful~~ helpful in devotion. Venkaṭādhvarin praises them most. But he does not agree with the path of knowledge as propounded by Śaṅkarācārya (Vedāntivarnana).

Devotion:

"The Bhaktimārga or the path of devotion," as Dr. S.Radhakrishnan states, "indicates the law of the right activity of emotional side of a man. Bhakti is emotional attachment distinct from knowledge or action." The Bhagavadgita declares it as open for all brahmins or holy Ksatriyas as well as women, Vaisya, Sūdra etc. In other words the path of devotion is the royal path as asserted by the Bhagavadgita. Life without devotion is nothing. A man, howsoever sinner he may be, through the path of devotion, is able to obtain the desired object of the human life i.e. salvation (v.149,244,246,440,503,506). A person, howsoever well-versed he may be in various śāstras and famous for argumentation, cannot realise the Lord, the Highest Reality. Venkaṭādhvarin, though he accepts the happy blending of all the three paths viz. know-

60. Dr.S.Radhakrishnan, Indian Philosophy, Vol.p.558.

61. Bhagavadgita, IX.32,33.

62. Bhagavadgita, IX.

ledge, action and devotion as the right means to realise the Highest Entity, declares the path of devotion as the superior one (v.149,244,440,503,506).

Veṅkaṭādhvarin, though he is a staunch vaiṣṇavite, through Viśvāvasu's speech finds no distinction between the devotion to Śiva and that to Viṣṇu (v.522). The fruit of the Śiva's devotion is the devotion to Viṣṇu after some births (v.521). He declares that one who finds any distinction between the two gods and envys Mukunda or Viṣṇu obtains no fruit (v.305,523). But one who does not find any distinction between Śiva and Viṣṇu achieves good i.e. Haribhakti, devotion to the Lord Viṣṇu which bestows final emancipation upon a devotee (v.521). The poet also shows how the devotees of Śiva forced Viṣṇu to assume incarnations (v.332,333). Veṅkaṭādhvarin also tries to show that devotion to Śiva is a longer path than that to Viṣṇu who only can grant final liberation. Devotion to Śiva gives a birth to the devotion to Viṣṇu and then the devotee achieves final liberation (v.521) after destroying all the sins committed and the transmigratory existence. So one should not be afraid of the sins, if he is a devotee of Viṣṇu (v.158). Only the devotion of Viṣṇu destroys Avidyā (v.150).

Among the twofold devotion Prapatti and Bhakti he often talks of Prapatti or Saranāgati in the concept of God as a Lord and himself as a dāsa is prominent. This Prapatti is known as Upāyabhakti or means for devotion

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which is sādhyā one.

In this Campū Viśvāvasu often bows the images of gods and goddesses in the various temples with devotion, propitiates, worships and recites the hymns in praise of the deity (v.239,268,275,282,297,301,400,401,414,415,416,435,440,459,460,465,474,479,488,506,535,544,545). Hearing of life and deeds during incarnations (v.247,544), dāśya or kaimkaryā rather service to the Lord with reverence (v.247,256,275,365,501,503,pr.210,v.504,505,594), darsana of the Lord, his ~~xxxxxx~~ consort and his vehicle Garuḍa (v.275,384,395,399,400,401,459 etc.), bath in the sacred rivers and tanks (v.10,79,158,267,351,352,355, pr.166,v.389,390,398,407,481,487), offering of fruits (v.448) or naivedya (v.473) etc. are all the ways of Saranāgati or ~~xx~~ surrendering (v.57,433,462,585).

For Prapatti firstly one has to approach a priest or a spiritual guide who preaches prapadana samskāra by sanketa (v.250,255). Then he can put all the actions showing Prapatti or surrendering to the Lord.

The devotion to Lord fulfils one's all desired objects of this world (v.21,41,44,128,196,197,199,204,215,216,221, & 350) and destroys all the sins (v.351,355,390,400,462,479) or the major ten or five sins (v.75,486). It grants final liberation or emancipation (v.9,14,17,80,85, pr.22,v.112,293,307,391,417,426,462,491,543 etc.) and sets a devotee free from the cycle of rebirth and death which only happen ~~only~~ by the grace of the God (v.269,

440,585). In order to earn the grace of God rather devotion one should propitiate the goddess Lakṣmī (v.39, 275,417,426,pr.176). Sādhyā bhakti can only be acquired by the grace of God Viṣṇu and goddess Lakṣmī^{63(a)} (v.56).

Upāyabhakti destroys the sins except Prarabdha, while Sādhyābhakti destroys Prarabdha also. As soon as the devotee becomes free from the bondage of actions of all the kinds, he becomes submerged in devotion known as praudhabhakti like that of Viśvāmitra or Daśaratha (v.411).

The devotee prefers the service with reverence to the Lord to the emancipation or vaikunṭha⁶⁴ (v.191,192, 194,407).

Other miscellaneous means:

In addition to these three major paths to attain emancipation or residence in the celestial region of the Lord Viṣṇu i.e. vaikunṭha, there are means also.

Penance (v.478,521,525,526), fasts on Ekādaśī etc. (v.184), gifts (v.84,105,107,161), bath in the sacred rivers and holy tanks (v.24,35,36,74,76,80,83,84,85,86,

63, 63 (a). Śeṣaśeṣibhāva discussed in Śrīrahasyatraya-sarasangraha, p.3:

It is described as Sādhyābhakti also (p.30). God and goddess Viṣṇu and Lakṣmī are said to be Sesi to the devotee (pp.4,5,18):

अस्मिन् प्रसन्नं यः शेषं हृदि चिन्तयति सदात्मिका (P.4,5)
 न जातु प्राप्नुयस्वौ जिह्वारुति इति यादुनाथः। (P.18).

64. Cf. also Dayārāma, a Gujarati poet who does not desire Vaikunṭha, an abode of Viṣṇu.

87, 174, 196, 218, 260, 275, 284, 285, 310, 327, 336, 347, 381, 391, 399, 460, 462, 465, 481, 487, 581, 590, 591, 594), visit to the sacred cities like Ayodhyā (v.36), Kāśī (v.83-87), Jagannāthapuri (v.112), Kāñcī (v.336.340), self control through śama, dama etc. (v.159), mental tranquility through destroying moha, kāma etc. internal enemies by visiting the sacred places (v.35, 222, 301, 351, 355, 408, 474), compassion for all the creatures (v.302) etc. are the other means for emancipation. Various means like the study of śāstras to know one's own original form, worship, mind for meditation, visit of the sacred places, preachings of the spiritual guides are all prescribed for the human beings to be free from the worldly bondage (v.24). In short this human life itself is one of the means for try (v.23) for emancipation.

Doctrine of Grace:

The grace of the God makes one able to achieve the rescue from the cycle of rebirths rather emancipation. Such concept of grace of the Lord is only found in the later Upaniṣads as Dr. Hopkins E.W. states. He says, "It asserts that one sees the self (or Lord) by the grace of the creator." One cannot obtain salvation unless he is

65. Kathā I.2.20; Su.3.20;6.21; Mund.3.2.3; Hopkins E.W., Great Epic of India, p.188.

chosen by the Lord. The same view is maintained in the
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epics.

Veṅkaṭādhvarin often talks of the grace of the Lord and his consort Lakṣmī or God Śiva (v.70,83-87,112, 340,347,399,417,pr.176,177,v.428,461).

Reciprocation:

A deity, pleased with devotion bestows good reward on a devotee. Rāma gave desired fruits to all his devotees such as Jayanta, Jātāyu, Gūha, Sugrīva, and Vibhīṣana (v.41). The sacred divine river Ganges gives salvation or residence of Viṣṇu i.e.Vaikunṭha (v.79) to reside. Darśana of Jagannātha enables one to obtain emancipation (v.112). Kṛṣṇa's theft of butter, curd etc. destroyed the sins of the devotees (v.128) and gave prosperity to them (v.129). God Veṅkaṭanātha removes physical defects of his devotees (v.204). Varadarāja of Kāñcī destroys three-fold-tapa of a devotee (v.271). Viṣṇu in Vāmana incarnation gave earth, begged from Bali, to Indra (v.308). God Śiva gave long life to Mārkaṇḍeya, Ganges to Bhagīratha, desired fruits to Bānāsura, Rāvana, and other demons (v.332). God Vijayarāghava fulfils the ardent desire of a barren woman (v.348). A graceful glance of the goddess Lakṣmī gives good reward to the devotees (v.417,419) by making them kings of the human beings, gods or animals (v.427), or making Indra, Śiva or even Viṣṇu (v.428). Kṛṣṇa's high reward to Sudāmā or Kucaila is well-known (v.199).

Emancipation:

The chief goal of the human life is to achieve emancipation. The highest abode is said to be the summum bonum. It is either Śivapada (v.519) or Viṣṇupada (Viṣṇoh paramam padam) (v.17, 35, 101, 194, 302, 305, 407, 519, 570). It is known as Uttamapada beyond Tamas (v.350, 519). Venkatādhvarin declares that emancipation can only be desired from Mukunda or Viṣṇu (v.518).

Indian philosophy recognises fourfold emancipation or kramamukti viz. sālōkya, sāmīpya, sārūpya and sāyujya or existence in the same sphere as the God, an existence in the proximity of God, achievement of the same external form as deity and submerging into God. Venkatādhvarin has described Śiva-sārūpya on account of living in Kāśī (v.83), donating clothes etc. (v.84), taking bath in Ganges (v.85), death in Kāśī (v.86). Viṣṇu-sārūpya is described as being obtained by living in Kāñcīpuram (v.340). Sāmīpya is described in the description of Jagannāthakṣetra. Yakṣas, Kinnaras, Apsaras and other divine beings live near the Lord (v.112). Badarikāśrama resembles with Vaikunṭha (v.35), while Tirupati is more than that. Devotees do not wish Vaikunṭha at all (v.194). In Kramamukti one passes through the celestial regions in different births and lastly reaches the highest place, the final goal. In such case soul begins such travel through Sūrya region (v.9), hence god Sun is said to be the giver of salvation (v.9).

Eschatology:

Performance of religious acts, duties laid down by Dharmasāstra gives rich rewards in the life after death. A person who takes a bath in the river Ganges earns aerial car to be carried (v.79). Performer of the sacrifices achieves heaven (v.22,25). Heaven is an abode of the gods (v.133,426). Warriors dying on the battle field, though they may be Mlecchas, secure opportunity to enter the heaven and live long along ~~mx~~ with the damsels (v.378,379,380). Like heaven there are other celestial regions (v.62). Earth is middle region, so it is called Madhyamaloka (pr.9). The way to the celestial regions is above earth. Beyond earth there are two ways: one towards the Sun which is bright path, arcirādimārga of Ch.U.⁶⁶ and devayāna of the Rgveda. In the description of the river Ganges Pitrs are referred to which clearly suggests Pitrloka where one can go through the another path known as dhūmādimārga by Ch.U. and Pitryāna by the Rgveda. Both⁶⁷ these paths are referred to by the Bhagavadgītā. It is interesting to note that the two Gandharvas, being native of the celestial regions come to Bhūmandala or earth

66. Ranade R.D., Constructive survey of the Upaniṣads, p.159.

67. Bhagavadgītā, VIII.24-26.

through Sūryamārga or the bright path and enter Bhārata from the northern side i.e. Badarikāsrama. Various religious acts like vrata, dāna etc., the grace of god or goddess etc. make one able to pass through the heavenly path (v.256,295). Sins committed lead to the nether land or naraka. Venkaṭādhvarin declares that darsana of the god's images like Nṛsimha on Ghaṭikācala (v.218), the study of the books of philosophy like Gītā along with the commentary or alone (v.228), preachings of the spiritual guides etc. enable one to be free from sins and achieve good rewards. Wealth acquired through unfair means (v.424), envy of Viṣṇu (v.523) etc. are recognised as sins which lead to naraka. God punishes people for their sins and throws them in naraka (v.16). It is noteworthy that no description of any naraka or mentioning of it is there.

Theory of action and rebirths or transmigration:

The theory of action and rebirth is also recognised as the theory of karmavipāka. It is , as Macdonell A.A. calls, "the ripening of works, retribution for works done in a former life." ⁶⁸ Ācārya Ānandasāṅkara Dhruva calls ⁶⁹ one of the five vital airs of the Hindu religion. So

68. A Practical Dictionary, p.64.

69. Hindu-vedadharma, p. 190.

without the discussion of this theory neither philosophy of India nor the study of society is complete. Good acts lead to good birth and bad acts to bad one, full of unhappiness (v.410, pr.152, v.531). Action itself being bondage causes rebirth or birth and death, ādhi, vyādhī and unhappiness (v.26). The bad acts of the previous births result in death in childhood, youth or old age and the attendants of Yama carry them away to the abode of Yama where Yama punishes them (v.28). Rāma, Dasaratha, Kṛṣṇa (v.28), Māndhātā, Bhagīratha, Sagara, Kakutṣtha, Raghu, Puru, Pururavas, Sibi, Rukmāṅgada, Vaideha, Nahusa, Haihayapati, Yayāti, Nala, Arjuna etc. are well-known mythological personages (v.29) having good birth due to some good actions in the previous births (v.255).

Human life is a blessing to a man as he can try to be free from the cycle of rebirth (v.23). The various ways and means like śāstras to know own self, body to worship God, mind for meditation, intelligence to know and to reach the tīrthas, gurus for preaching the ~~Tatka~~ Tattva or Brahman, the mystery of philosophical truth, even though if a man wanders in the cycle of rebirth caused by good or bad actions, what can God do? (v.24). In other words as the Bhagavadgītā says, "man, himself is his friend and foe." Venkātādhvarin also holds the same opinion.

70. Bhagavadgītā, VI.5.

The earth is most suitable region for performance of all the four goals or objects of human life (pr.8).

A man after death gets a birth according to his deeds good or bad in movable or immovable creation. Of course some good deeds enable one to get birth in any race or form of existence such as cobra or serpent, bird, tiger, antelope, mountain, stone, cave, creeper, streamulet etc. (v.192) in the sacred place like Tirupati. Generally birth in immovable race or low race of movable one is believed to be the result of the evil deeds (v. 22,23). Visits of the sacred places make one able to be set free from the cycle of birth and death (v.83-87,112, 146,150,159,173,174,191,206,218,221,222,223,260,336,340, 351,355,382, pr.166.p.299,v. 391,399,407,459,462,465,481, 486,487,581). The descriptions of the different sacred places also prove his this motto. The poet also shows actions according to the injunctions of Śruti and Smṛti as good deeds. He has stated that everywhere at least a few persons are there who act according to such rules laid down by Dharmasāstra even in this Kali age (v.31,32). The poet declares his aim to show such persons existing in Kāśī (v.88,101), Mahārāṣṭra (v.139,146,152), Āndhra (v.160), Karnāṭa (pr.65), Yādugiri (v.170), Bhūtapurī (v. 239-242), Cannapattana (v.261), Kāñcī (v.266), Tundīram-andala (v.360,361), Cañjipurī (v.374), Śrīrangam (v.396, 397,398,437), Coladesa (v.451,452,457), Kumbhakṇam (v. 460), Pāṇḍya and Coladesa (v.507) etc. He has also shown the persons who do not act according to the injunctions

laid down by Dharmasāstra in Kāśī (v. 89-93), Mahārāstra (v.133-138, 143-148), Āndhra (153-155), Karnāta (v.168, 189,190), Rajatapīthapura (v.178-182), Bhṭapurī (v.229-237), Madras (v.262-264, pr.104), Tuṇḍīramāṇḍala (v.362, 363,371), Śrīrangam (v.424-439), Coladesa (v.449), Campakāranya (v.466,^{467,468}/pr.198) and Kurukānagarī (pr.207,v.500-502).

Among three types of actions viz. sañcita, prārabdha and kriyamāṇa sañcita actions are gathered in previous births. Prārabdha, acts of previous life are the actions began to enjoy and kriyamāṇa actions are the actions being done. " The past karmas of a man tend to produce either some bad or good results. These 'karmic' tendencies are indicated by the aspects of the planets at the time of birth."⁷¹ This might have made people interested in astrology (v.531). And belief of removal of malignant effect creating unhappiness can be modified to beneficial by performing appropriate actions done, hence santi,⁷² paustika rites are necessary. Actions for satisfying planets are the rites to please them who are designated as the lords of the karmas (v.532).

71. Sacred Books of the Hindus, Vol.XVII, pt.I.245;

~~Madanamahānava (GOS 117)~~

72. Ibid; For full discussion of karmavipaka vide Madanamahānava (GOS 117)

Mīmāṃsā calls action itself Brahman (v.552). The poet favours japa, worship and other ways of propitiation (v.533).

The concept of Pāpa and Punya:

The word 'Pāpa' suggests the acts opposed to the canons of śāstras, while 'Punya' is the acts done in accordance with the śāstras. The reward of Pāpa and Punya are unhappiness and happiness, naraka and svarga or hells and heavens. On accounts of the good acts a person gets good sons (v.60). Venkatādhvarin calls Tamil Veda of Śaṭhakopamuni, a ripened fruit of the good acts or Punya (v.498). Righteousness and devotional life enable a person to perform good acts which result in Punya, as a consequence of which he enjoys happiness. He gets birth in holy family or in sacred place like Tirupati (v.192) or Kāñcī (v.266,336,340). Unrighteous acts like killing of brahmanas (v.143,249,433), robbery (v.143,148), envy of Vedas or Vedāṅgas and Vaidikas (v.168), offering of water used to wash feet (v.169), looking at ascetics travelling by vehicle (v.179), to be without Upanayana samskāra (v.190), to take food looked by a ~~hiti~~ bitch or yavana or along with the pañktidūṣakas who did not study Vedas or who drink wine (v.91), to take food with other than brotherns or who do not follow the same sect (v.229, 239,241,242), to touch Mātāṅga, Rajaka - a washer man, a donkey, Mlecchas (v.90), violence (v.366,367), to envy

guru, a teacher (v.366), killing of human beings for wealth, adultery with others' wives, violence of the beings or enjoying with such violent persons, cheating, to speak harsh speech, to cook limited food for own self or own family only (v.421), non-performance of daily duties like pañcamahāyajña (v.231,236), to take one's wealth (v.75), cheating the masters by maintaining wrong accounts and making misappropriation (v.135,136,137), living on livelihood opposed to Dharmasāstra (v.141), theft of gold, adultery with guru's wife, killing of brahmin, drinking of wine, and living with such sinners (All these are considered to be five great sins.) (v.75), and other sins. are noteworthy. Among all such sins ten or five ⁷³ sins are believed to be major(v.486), while most of them can be removed by visiting the sacred places or divine kṣetras, holy rivers and reservoirs or tanks (v.74, pr.25, v. 151,152,260,352,354,355,381,pr.166,v.401,462, 473,479,481,486,487,494,521,573), preaching of the gurus or priests and actions accordingly (v.271,300), devotion to Viṣṇu (v.128,129) etc. In order to rescue the manes from sins holy water of the Ganges is being offered (v. 75).

73. अदत्ताग्राह्यादिनां हिता येन विधानतः ।
 परदारोपशेवनाच्च कर्माधिकं निवर्धं स्मृतम् ॥
 पाकधनमृतं चैव पशुधनं चापि स्वधनम् ।
 असेवकप्रत्यक्षं चैव प्रत्यक्षं स्थानजगुदधिपम् ॥
 परद्रव्येषु अभिधानं मनसाऽनिष्टचिन्तनम् ।
 धितयाभिनिवेशश्च प्रागर्से निवर्धं स्मृतम् ॥

quoted from SKD by Padārthacandrikā. Vide for pāpapañcaka MS. XI.54.

The poet Veṅkaṭādhvarin is not interested in describing the pātālas or the nether lands and hells. It is noted before that the poet does not describe or mention any hell. Among seven pātālas he refers to Rasātala where the demon Hiranyākṣa took away earth (v. 383, 384).