

Philosophical reflections in sisupalavadhan: a brief discussion

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Abstract: *Śiśupālavadhaṁ Mahākavya deals with several Philosophical ideas. These are Vedānta-Mīmāṃsā, sāmkhya-yaga, Nyāya-Vaiśeṣika. Mahakabi Māgha, the author of the novel 'Śiśupālavadhaṁ' has given major emphasis on sāmkhya -yaga, Nyāya-Vaiśeṣika in his writings. This study proposed to make an attempt at comprehensively collecting and analysing the quotations and paraphrases from and allusions to the text of the Sāmkhya and Yoga.*

Keywords: *slaying, allusion, reflection, Orthodox, Hetrodox, Tattvasamasa.*

I. Introduction

Māgha, the popular poet of 7th century A.D. (approx) is well known for his only work 'Śiśupālavadhaṁ'. The Mahākavya 'Śiśupālavadhaṁ' consists of '20' cantos related to the episode in the Mahābhārata of Kṛiṣṇa's slaying of Śiśupāla. It is seen from the Mahākavya 'Śiśupālavadhaṁ' that some philosophical allusions have been used here.

This study proposed to make an attempt at comprehensively collecting and analysing the quotations and paraphrases from and allusions to the text of the Sāmkhya and Yoga.

II. About Indian Philosophical School Of Thought

Indian philosophy broadly divided into two classes, namely Orthodox and Hetrodox. Orthodox school of thought has formed with six sub-systems. These are: Mīmāṃsā, Vedānta, Sāmkhya, Yoga, Nyāya and Vaiśeṣika. They not only believe in God but also accept the authority of Vedas. That's why they are called Orthodox. On the other hand, a Hetrodox school of thought consists of Bauddha, Jaina and Cārvaka philosophy. They did not believe in God as well as reject the authority of Vedas. Present study has not concerned with Hetrodox school of thought, as the author Māgha rarely used Hetrodox School in his Mahākavya 'Śiśupālavadhaṁ.' It is also seen from the Mahākavya that, the author used allusions in śloka taking from orthodox school. This paper mainly reflected the school of Sāmkhya and Yoga.

III. Philosophical Reflection In Mahakavya(Epic)

3.1 Reflection of Sāmkhya Philosophy in 'Śiśupālavadhaṁ' Mahākavya

Among all Indian philosophies sāmkhya is the oldest one. Its roots are in the Vedas. The great western philosopher Maxmullar refers Tattvasamāsa, Sāmkhya as oldest book. According to Maxmullar, 'Tattvasamasa' is the main source of Sāmkhya composed by 'Maharsi Kapila.'

In Māgha's Śiśupālavadhaṁ, Sāmkhya philosophy has influenced a great deal. Generally Sāmkhya philosophy has discussed four dharmas viz, Prakṛti, Vikṛti, Prakṛti-Vikṛti, Anubhaya i.e. neither Prakṛti nor Vikṛti. Prakṛti is nothing but an ultimate cause of the world. It is always active. Vikāra or Vikṛti are of sixteen types, including five organs of perception, five organs of action, mind (manas) and five physical elements (pañcamahābhūta). Mahat or Buddhi, Ahamkāra or ego and pañcatanmātra (five organs of knowledge) are the seven elements of Anubhaya. Anubhaya has its own entity; as a result it does not come under Prakṛti and Vikṛti. Forth type of characteristic is Anubhaya, i.e. self.

Sāmkhya's philosophical doctrine 'Anubhaya' was reflected in Śiśupālavadhaṁ (1/33 śloka) as-

“Udāsītāram nigrihītamanāsairgrihītamadhyātmaḍṛṣā kathañcana

Bahirbikāram pṛkṛiteḥ pṛthagbiduḥ purātanaṁtvaṁ puruṣaṁ purābidah” (1/33 śloka)

Explanation: “The yogins arrested their mind and see themselves in the light of knowledge. Lord Sri Krisna is often indifferent from all aspects. The great poet Magha has described Lord Sri Krisna as indifferent i.e. he is different from Prakṛiti and Vikṛti and considered Him as unchangeable self.”

In the concerned verse Śṛikṛiṣṇa is described as free from all gunas. Here Śṛikṛiṣṇa is compared to Anubhaya or self. He is neither prakṛti nor vikṛti.

3.2 Reflection of Yoga philosophy in 'Śiśupālavadhān' Mahākavya

Maharsi Patanjali is the founder of the Yoga Philosophy. He narrated 'God as a Special Being' in his 'Yoga-Sutra.' He also told about 'God' that, he is pure, Sattva-Chaitanya. God is different from normal being and soul, because he is not bonded with unholy alliance. General being suffers from Pañcacleśa. This being perform different Sorts of work and gets good or bad, Pāpa-Puṇya result. Due to special being other vices cannot touch God. He is free from all sorts of vices, works, effects, desires. He is immortal, bondless, complete and above all the beings.

Magha treated, 'God as special being' which was reflected in Śiśupālavadhān (14/62 śloka) as:

“Sarbabedinamanādīmāthitām dehināmanujighriksyā bapuh

Kleśakarmaphalavogabargitām pumbišeṣammumīśvraṁ biduh” (14/62 śloka)

Explanation: “The great poet Māgha compared Śrīkriṣṇa with God which is referred to, in Yoga philosophy. The God referred to, in Yoga philosophy as the ultimate knowledgeable being and immortal. He has come in the form of human being just to allow the living being of this world to be blessed by him. Lord Kriṣṇa is above all sorts of evil knowledge (Avidyā, Asmitā Rāga (anger) etc). He does not suffer from holy and unholy effect i.e. he is above all these things, he is God, The ultimate being or self. He cannot be compared with any other general human being unlike others. He does not get entangled into the materialistic world. So all the knowledgeable persons have accepted acknowledged Śrīkriṣṇa as God”. (Śiśu-14/62)

It is also seen that, in Yoga philosophy Yama, Niyama, Dhyāna, Dhāraṇa and Samādhi are referred to as different part of Yoga. In this philosophy Ahimsa, Sattva, Asteya, Brahmacharya, Aparigraha are referred to as Yama. Ahimsa is non- violence against anything for all time. Sattva is to be perfect in speech and mind. Thus Sattva is that expression when people think and say alike. Taking things of somebody in an unethical manner is known as Steya. Asteya is opposite to Steya. Brahmacharya is the control over private organ 'Upastha'. Aparigraha is self restraining by meditation. Niyama is Souca (purity), Somtosa (satisfaction), Tapas (meditation), Svadhyaya (To read the sastra of moksa) and Iswarapranidhana (emancipation i.e. all works to paramguru).

Mahākavi Māgha has referred to the part of Yoga like Yama and Niyama in his epic- Śiśu (13/23) as:

“Baṇinamkṣīterayanayābibeśvaramniyama Yamacaniyataṁ Yatim Yathā

Bijayaśrīyā britamibārkamārutābanusaṣṭustamathadaśryoh sutou” (13/23 śloka)

Explanation: “It has been narrated in the sloka that, the great emperor is followed by providence and prowess, Yati is followed by Yama and Niyama, The triumphant king is followed by sun and wind, similarly Sri Krishna is followed by the sons of Asvidya Nakula and Sahadeva.

IV. Conclusion

Mahākavi Māgha was not only a great poet but also a great philosopher. His philosophical thinking was reflected in Śiśupālavadhān Mahākavya. The epic written by him was enriched with many valuable philosophical thoughts. Some of his philosophical thought which he has reflected in the epic of Mahākavya has specified in this study. It is very difficult to capture or search entire epic by oneself. It requires more and more research on same type study.

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