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Elements of Vedānta philosophy in Kālidāsa's poetry

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Introduction

In India, a poet and a philosopher are not all that strongly separated from each other, for the Sanskrit word Kavi, which remains for a poet is, actually, expected to be aṣi, and ṛṣi remains for one who is a diviner (mantra draṣṭā) of truth. Regardless of the possibility that it is not so in the event of normal poets or philosophers, we should concede that in any event on account of some of our most prominent scholars and profound experts like ĀcāryaŚaṅkara, they are observed to be at the same time both philosophers of greatness furthermore poets in their own particular right. SaundaryaLaharī, ĀnandaLaharī, and so forth., composed by ĀcāryaŚaṅkara, for instance, are as much poetical, as they are philosophical. It is likewise mutatis mutandis valid for extraordinary writers all through the world and all the more so if there should be an occurrence of awesome Indian artists like Kālidāsa. It merits specifying here that as indicated by Coleridge, one can't be an extraordinary writer without being an awesome rationalist. "No man," says Coleridge, "was ever yet an extraordinary poet without being in the meantime a significant philosopher" [1].

Kālidāsa was not only an Indian poet of distinction but rather, inherently, he was additionally an Indian philosopher second to none whose philosophical virtuoso has been eclipsed as a result of his lovely incredibility.

Countless references to philosophical principles in the compositions of the poet show a surge of light on the mystical theories current amid the poet's chance. All the schools of Indian theory, the Sāṅkhya, Vedānta, Mimāṃsā, Vaiśeṣika, Nyāya and Yoga, have been implied by the poet. Out of the six darśanas, we find in his works visit references to the Sāṅkhya and the Yoga and the Vedānta. The most conspicuous thought that plagues the works of Kālidāsa, to my psyche, focuses round the Upaniṣadic theory of Vedānta which goes a long way past any fan sticking to one belief system or the other, in view of the origination of a specific god as a definitive, while in the meantime doing sufficient equity to different reverential aptitudes and slants in various settings.

Kālidāsa does not particularly insinuate the Vedānta logic as a framework. There is no hypothesis of figment (māyā), no legitimate precept of the personality of the person with the supreme aside from maybe in one reference [2]. He alludes rather to the well known Vedānta and the pantheistic origination of God. His panegyric petitions encapsulate the soul of the Upaniṣads and the Bhagavadgītā which we should attempt to explain in due setting. To the Upaniṣads the artist straightforwardly alludes in his expression Vedānteṣu [3]. Passages [4] treating of the beginning of the universe from Īśvara, i.e., both the material and the proficient purpose of the universe, and for goodness' sake retreating to him in pralaya are reminiscent, of yet not indistinguishable with the Upaniṣadic origination of Brahma as the reason for the universe [5]. Similar thoughts are alluded to in the Brahmasūtras [6]. Doubtlessly Kālidāsa was a passionate enthusiast of Lord Śiva as is clear from the opening stanzas of Mālavikāgnimitram, Vikramorvaśīyam and Abhijñānaśakuntalam, however was no less deferential towards Goddess Pārvati, alongside Lord Śiva, as is apparent in the opening lines of Raghuvamśam. He was similarly conscious towards Lord Viṣṇu, as is clear in Canto X of Raghuvamśam and towards the maker Brahma as well, as is obvious in Kumārasambhavam, canto II. In actuality, he didn't concede to any extreme contrast in the Trinity. In Kumārasambhavam [7], the possibility that is spread by Kālidāsa helps us to remember the Ṛg Vedic lines, "ekamśadviprābahudhāvadanti" i.e., "a similar truth is talked about diversely by various sages". In the Raghuvamśam we have a long petition tended to Viṣṇu.

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There the divinity is commended as one delivering, holding in presence and at last wrecking the universe [8]. According to the Vedānta logic, Nirguṇa Brahma without frame and altogether unbound and unaffected by any of three qualities is the main truly existing substance. This thought of the extraordinary Brahma existing as a Kevalātmā before his presumption of the three qualities with the end goal of creation is noted by the writer [9]. The Upaniṣads rehash this thought of the presence of the main substance before creation. [10] When Brahma wishes to make the wonderful world he expect the nature of movement (Rajas) and turns into a male individual, Brahmā [at one phase part himself into two people, both male and female [11], the maker; next during the time spent still further advancement, he contributes himself with the nature of goodness or Sattva and gets to be Viṣṇu or the preserver, lastly he contributes himself with the third nature of Tamasard shows up as Śiva, the destroyer. It is constantly one Brahmā that accept these three characters [12]. In the expression jagadyoniḥ [13] again we read an inference to the Vedāntic hypothesis of creation, for there it is said that God being the material and effective purpose of the universe there can be nothing past Him [14]. The rule of polytheism is shown in the assignment of Śiva as Aṣṭamurti [15] and in his relationship with the eight components of Nature, to be specific Pṛthvī, Āpa, Teja, Vāyu, Ākāśa, Sūrya, Candra, and Brāhmaṇa [16]. Viṣṇu is related to the most elevated examples and thus with the Himālaya as the most noteworthy of all mountains. This origination is astoundingly likened to that contained in the tenth section of the Bhagavadgītā where the master recognizes himself with all the best parts of the universe. Taking after a similar source, Brahmā is related to the father of the fathers, divine force of the divine beings, with one past that which is past all, and with the maker of the creators [17]. Likewise he has been called both the offering and the offerer, edible and the eater, learning and the knower, and the meditator and the protest of meditation [18]. This appears to have been specifically drawn from the Gītā [19]. He is said to cover all space without commencement [20]. He is past the extent of mind [21]. Following the thought contained in the Purusasūktā of the Ṛgveda [22]. Brahmā is portrayed as staying bigger in breadth in the wake of having filled the ten headings, the whole earth and heaven [23]. Viṣṇu is enriched with the eight traits [24], nuclear, and so forth by which he can subtilize or expand his stature. He should abide in the heart but then away, to be free from cravings yet an austere, empathetic yet unaffected by misery, old yet not subject to rot [25]. This thought is like those contained in the Upaniṣads [26]. Though omniscient, he is himself-obscure; however the wellspring of all, he is self-existent; however the master of all, he is himself without an unrivalled; he is one yet he accept all forms [27]. As a demonstration of support to the general population he deigns to take birth and act like individuals [28]. The Gītā [29], where a comparable perspective of incarnation is communicated, is by all accounts the wellspring of this thought. He can secure the general population but he keeps indifferent [30]. The Gītā [31] again is by all accounts the wellspring of this view: a similar work is followed in the declaration of the writer where he makes Viṣṇu the end of the considerable number of streets and to whom he advocates finish abdication and dispatch of all activities with respect to the enthusiast. The poet says: The ways which prompt to preeminent felicity, in spite of the fact that they are numerous and contrastingly set down in the sacred texts, all meet in him alone [32]. To people whose yearnings for common delights are totally gone, and who have given their hearts and

relegated their activities to him, he is the shelter for acquiring absolution [33]. The state antargatāmprānabhṛtām gets the possibility of the antaryāmī Brahma so very much showed in the Antaryāmī-Brāhmaṇa of the BṛhadāraṇyakaUpaniṣad [34]. God being achievable through bhakti-yoga is by all accounts reflected in a verse [35]. This is the central philosophical mentality of the Indian thinker in keeping up that every one of the distinctions in our methods for considering, methods for love, and so forth., are simply outward signs, while quite types of love, all types of deduction discover their perfection in a definitive reality, i.e., Brahman. Bhagavadgītā is especially decided in such manner, when it brings up that all types of love eventually discover their climax in the love of a similar Lord (mother vartmānuvartantemanuṣyāḥ Pārthasarvaśaḥ). The thought is that all streets prompt to a definitive objective, the Summumbonum [36]. And this is conceivable just with respect to a genuine Vedāntin. While many cases might be appeared to show that his perspectives are predictable with Vedānta, one will suffice. He adulates Brahma in Kumārasambhavam, Viṣṇu in Raghuvamśa, and Śiva at many spots, with pretty much similar properties giving a thought that they are, at the same time, appearances of a similar standard. Truth be told he says that in such a large number of words in Kumārasambhavam. This thought one Supreme Entity is known in an unexpected way, is especially the Vedāntic origination of Brahma [37]. Kālidāsa was knowledgeable in Vedānta as well as in Sāṅkhya dualism, Yoga theory and its practices, rather in every one of the frameworks of Indian thought, yet his central mentality towards all schools of thought, rather towards everything, was that of a genuine Vedāntin. His general vision and also sensitivity reaching out a long ways past the tight land region gets to be distinctly obvious in his compositions, in various courses and with various subtleties, particularly where a regular reasoning of separation is advanced by this incredible writer thinker as the establishment of our Indian culture focusing on a general Vedāntic point of view.

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3. Vikramorvaśīyaṁ I.1.
4. Raghuvamśam X.16,18,20; Kumarsambhavam II.5,6,7,8,9,10
5. yatovā imānibhūtānījāyante. yenajātānījīvanti. yatprayantyaabhisamviśanti. Tadvijijñāsasva.tadbrahmeti. (TaittiriyaUpaniṣad, III.1)
6. janmādyasyayataḥ. I.1,2; yoniśca hi gīyate I. 4,27.
7. Cf. II.4, Kumarsambhavam, “namastrimurtayetubhyamprakrsstehkevalatmane, Gunatryavibhagayepascadbhedamupeyuse”. Also cf. Ibid., 7.44, ekaikamurtirvibhide, tridhasasamanyamesamprathamavataratvam, VisnorharastasyaHarihkadacitVedhastayostavepidhaturas yau.”
8. X. 16. Cf. Śiva sargasthitipratyavahārahataḥ Ibid., II. 44; Brahmāpralayasthitisargānām (Kumarsambhavam., II.6)
9. Kumarsambhavam. II.4.
10. ātmāvāidamekaevāgraāsīnnānyatkimcanamiṣatsaikṣatlok ānnsujāiti (Aitareya Upaniṣad.,I.1.)
11. Ibid., 7.
12. ekaivamurtirvibhidetridhāsā said with reference to Śiva; Kumarsambhavam., VII.44.
13. Ibid., II.9,viśvayoniḥ Ibid., 61.

14. Ibid., II.10.
15. Ibid. I.1, VI.26; Raghuvamsam.II.35; Abhijñānaśakuntalam I.1; Mālavikāgnimitram., I.1; cf., Gitā, VII.4 ff.
16. HarsacaritaI; Viṣṇu Purāṇa,I.88.
17. Kumarsambhavam.,II.14.
18. Ibid., 15.
19. brahmārpanam̐brahmahavirbrahmāgnaubrahmaṇām̐huta m. IV.24.
20. Raghuvamsam., X.71.
21. yatovāconivartante. aprāpyamanasāsaha. TaittiriyaUpaniṣad, II.4, 9.
22. X.9,1.
23. Ibid., XIII.5; Vikramorvaṣṭyam., I.1.
24. Raghuvamsam., X.77; cf. Śvetāśvetara, III.20.
25. Ibid., X.19.
26. tadejatitannajitadduretadvantikeĪsopaniṣad, 4,5.
27. Raghuvamsam., X.20.cf. ekamrūpaṁvahūdā yaḥ karoti-Kathopaniṣad, V.12.
28. Raghuvamsam., X.31, 24.
29. IV. 6-8.
30. Raghuvamsam., X.25; Kumarsambhavam., II.13.
31. Cf.IX.8-10.
32. Raghuvamsam., X.26, cf. Gitā, III.23.
33. Raghuvamsam., X.27, cf. Gitā, IX.27,34, also VII.1.
34. III.15,16,22; cf. sarvabhatāntarātmāKathopaniṣad., V. 9,10,11,12; cf. also Brahmasūtra, I,2,18 ff.
35. Vikramorvaṣṭyam I.1.
36. VIII. 14.
37. for detail please go through - https://www.academia.edu/29184960/The_Philosophy_of_K%C4%81lid%C4%81sa
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