CHAPTER I

THE AUTHOR, HIS DATE, LIFE AND WORKS

INTRODUCTION

Vedānta, the most developed system of Indian Philosophy, constitutes an integral part of the rich and glorious heritage of India. The Vedānta tradition has a great significance in the intellectual history of this nation, and it is the representative philosophy which forms the principal current of thought in this country. The philosophy of Vedānta has been handed down through the ages into the blood of the Indian people; it is inseparable from the soil of this great Asian subcontinent. Understanding the Vedantic Philosophy leads one to the knowledge of living a life of purity and sincerity.

The outlook of this wisdom in any field of human interest will be of such a nature that it takes into account humanity as a whole, as one unit.\(^2\) Advaita-Vedānta, the first and foremost of all the branches of Vedānta, is a full-fledged philosophical system in all respects. Absolute Monism of Śāṅkara is a system of great speculative daring and logical subtility. Its austere intellectualism, its remorseless logic which march on indifferent to the hopes and believes of man and its relative freedom from theological obsessions make it a great example of a purely philosophical scheme.\(^3\) So great is the influence of Advaita-Vedānta, established by Śāṅkara and elaborated by his illustrious followers that whenever we speak of Vedānta we mean the philosophy of Śāṅkara. The rays of his genious

have illumined the dark places of thought and soothed the sorrows of the most forlorn heart.

Author

Among the later followers of Sankara, Madhusudana Sarasvati stands as the brightest luminary in the firmament of Indians’ monistic thinking. As the greatest stalwart of Advaita-Vedānta, Madhusudana played a prominent role in the polemical warfare between the dvaitins and advaitins which lasted for several centuries. It well represents an unprecedented confrontation in the history of philosophy. Madhusudana with his depth of knowledge and keen sense of reasoning had defended the Advaita doctrine from the onslaught of the opponents, mainly dvaitins. Thus he has carried out the historical mission entrusted upon him by the epoch.

Vedāntakalpalatikā is one of the best products of the matured intellect of Madhusudana Sarasvati. This is evident from the colophon at the

end of the work. Apart from this internal evidence, he makes mention of Vedāntakalpalatikā in his Siddhānta Bindu. Sarasvati is a suffix traditionally added to the name Madhusūdana. There are so many authors bearing the name Madhusūdana in the history of Indian Philosophy. Abhyankar, K.V. has pointed out that there are about 25 Sanskrit authors who bore the name. Five of them bear the suffix Sarasvati as part of their names. In the Catalogus catalogorum, Aufrecht mentions about 16 Madhusūdanas of whom only one possesses the suffix Sarasvati. Aufrecht credits the authorship of Vedāntakalpalatikā to Madhusudana Sarasvati.

Mentioning the name of the author in the introductory verses was a usual practice followed by the classical writers like Kalidasa. Madhusūdana has

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8. Ibid., p.27.
followed the same line in Advaitasiddhi, his magnum opus, wherein he clearly mentions his name. But he does not make any reference of the author in the opening stanzas of Vedantakalpalatika. However, a comparative study of the style of Madhusudana, as revealed in his different works unfolds the fact that Vedantakalpalatika is a work. Vedantakalpalatika and Siddhanta Bindu closely resemble the particular style pursued by Madhusudana Sarasvati. Therefore, we can conclude for certain that Madhusudana Sarasvati is the author of Vedantakalpalatika.

Date

Madhusudana does not furnish any information in his works about his time. Therefore, other sources have to be resorted to. The date of Vallabha, whose son Vittlesa was a disciple of Madhusudana is 1433 A.D. 11 Sivarama Sastri who edited Madhusudana's Advaitasiddhi

has stated that the author might have lived after Vallabha. However, the date of Vallabha itself is not certain. Rajendra ghose, Ramanuja Sarma Pandeya, Telang, K.I., Gopinatha Kaviraja, Karmarkar, R.D., Hiriyanna, M., Dasgupta, S.N., Sanjukta Gupta, Suryanarayana Sukla, Rajagopal, V., Divanji, P.C., Modi, P.M. and several other have fixed the date of Madhusudana to be the 16th century A.D.

Madhusudana has quoted from Sayana's

12. Ibid., p.19.
15. JRXS, Bengal, Vol.XXVIII, pp.368-77
17. VKL, BORIGOS, Class A., No.3, intro.
21. Sarvaññatman, SS, POWSBT, No.69, intro.
23. SB, ed. with English tran. (Baroda, 1933), intro.
24. SB, Eng. tr., (Bhavanagar, 1929), intro.
commentary on Rgveda. The date of Sayana is determined as 14th century. Therefore, 14th century can be taken to be the upper limit of Madhusūdana's date. Nahane, A. Sulochana judges the date of the composition of Vedāntakalpalatikā to be 1917 A.D. This is the lowest limit of the date of Madhusūdana suggested by any scholar. Maheswaran Nair, K., after going through the different views and also relying on the evidence of AIN-I-AKBAR assigns the date of Madhusūdana to be between the 2nd half of the 16th century and the first half of the 17th century A.D. S.L. Katre has shown that Vedāntakalpalatikā and Siddhānta Bindu must have been written before 1500 A.D. on the strength of a contemporary manuscript of the Mahimnāstotratikā, copied in 1593.

25. AS, Paricceda I, Agamabadhoddhāra.
27. Maheswaran Nair, K., ASCS, (Delhi, 1990), pp.5-6.
Abdul Fazl gives a list of the prominent scholars in the court of Akbar, in his work AIN-I-AKBARI written in 1597. The list contains the names of the following pundits:

1. Madhu sarasvati
2. Madhusūdana
3. Nārāyaṇa Miśra
4. Nārāyaṇa harijīsura
5. Damodara Bhatta
6. Rāmatīrtha

Rajchowdhury asserts that the 2nd name Madhusūdana is none other than Madhusūdana sarasvati. Madhusarasvati may be Madhava Sarasvati, the teacher of Madhusūdana. He makes mention of his guru Madhava Sarasvati in one of the introductory verses of his Gūḍhārthadīpikā, an exhaustive

29. Vide. Gūḍhārthadīpikā

Srīrāma Viśveśvara mādhavānām
Pranāmya pādāmbuja punyāpāmsūn
Tesām prabhāvādahamasmi yogaya
Śilāpi caitanyamalabādha yaibhyaya
commentary on Bhagavadgītā. Rāmatīrtha might be the great dvaitin, who wrote the commentary Tarangini on Nyāyāṁṛta of Vyāsatīrtha in refutation of Advaita Siddhi. Akbar might have patronised all these scholars. He formulated the new religion Din-Ilahi taking the substance of all religions and philosophies. There is no doubt about Madhusūdana being a member of the court of Akbar. Based on the evidence provided by AIN-I-AKBARI and DIN-ILAHI we can safely conclude that Madhusūdana lived between the 2nd half of the 16th century and the first half of the 17th century.

Life

The works of Madhusūdana Sarasvati do not provide any biographical information about the author. Karmarkar, R.D. says that Madhusūdana is generally accepted to have been born and bred in Bengal. 30

Madhusūdana's name is included in a family genealogy

30. VKL, intro. p.xi.
obtained from Kotalipara of Faridpur District in Bengal. Some scholars believe that Madhusūdana Sarasvati belonged to South India. Divanji P.C. discards this view and upholds the Bengal tradition. With the help of the Bengali scholar Cintāharana Cakravarti, the last extent sprout of the family of Madhusūdana, Divanji, P.C. could reconstruct the family geneology of Madhusūdana Sarasvati as follows:

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\begin{array}{c}
\text{Śrīramamīśra} \\
\text{Madhava} \\
\text{Gopala} \\
\text{Gaṇapati} \\
\text{Sanatana} \\
\text{Kṛṣṇagūnārṇava} \\
\hline
\text{Jitāmrta} & \text{Acāryasekhara} & \text{Purandara}
\end{array}
\]

\[
\begin{array}{c}
\text{Śrīnāthacudāmani} \\
\text{Kamalanayana} & \text{Name unknown} \\
\text{Yādavānanda}
\end{array}
\]

31. VKL, loc.cit.
32. Ibid.,
Kamalānayana otherwise called Kamalajanayana\textsuperscript{33} is one of the five sons of Purandara, also called Pramada or Pramodana. Kamalanayana spent his days at Banaras and became an ascetic changing his name as Madhusudana Sarasvati. Kamalanayana was very brilliant in his studies. He mastered all śāstras and specialised in Nyāya darśana. He started his career as a teacher.

\textsuperscript{33} VKL, intro.xii.
Naiyāyika. The ever-relevant doctrines of Advaita-Vedanta captivated the mind of this young Samnyāsin and overwhelmed him. Thus he became a staunch follower of Śaṅkara. Later he was greatly influenced by the bhakti cult propogated by Caitanya. But he did not give up the doctrine of non-dualism. Though an advaitin in the strict sense, he recognised the influence of bhakti in practical life. It was Śaṅkara who established jñāna as the only means to attain liberation. But later again it was Śaṅkara himself composed several devotional lyrics highlighting the concept of devotion. The later works of Śaṅkara reveal that he had tried for a synthesis of both jñāna and bhakti, though he vehemently objected to such a synthesis of jñāna and karma or jñāna-karma samuccaya. Madhusūdana has effectively carried out this mission later on. In fact, in the works of Madhusūdana one can find the fine combination of Non-dualism and devotionalism. Jñāna and bhakti
constitute two sides of one and the same coin in the works of Madhusūdana Sarasvati. ³⁴ 

The area of Madhusūdana's knowledge was not limited to Advaita alone. He had a deep and extensive knowledge in all the śastras, darśanas, smṛtis and purāṇas. His initial work Vedāntakalpalatikā itself bears testimony to his erudition. Considering his profound knowledge, Madhusūdana was invited to the court by Akbar and was highly praised for his scholarship by the Pandits thus: "Madhusūdana Sarasvati knows the bonds of the Goddess of learning; the Goddess of Learning knows the bonds of Madhusūdana Sarasvati." ³⁵ 

Madhusūdana continued to be a Samnyāsin throughout his life. He did not enter into family life.

Madhusūdana has the credit of having produced

³⁴. Maheswaran Nair, K., ASCS, (Delhi, 1990), p.11.
³⁵. Vetti pāram Sarasvatyāḥ Madhusūdana Sarasvati Madhusūdana Sarasvatyāḥ pāram vetti sarasvati
a set of benevolent disciples. Balabhadra, Puruṣothama Sarasvati, Seṣagovinda, and others were his chief disciples. Of these pupils, Balabhadra was the one whom he liked very much. The fact is attested in the concluding verse of his Siddhānta Bindu. 36 It is believed that he passed away at the age of 105 at Haridvar. 37

Works

In the Catalogus Catalogorum, Aufrecht gives a list of twenty-two works of Madhusūdana Sarasvati. 38

They are the following:
1. Advaitabrahmasiddhi
2. Advaitaratanaraksana
3. Ātmabodhaṭīkā
4. Ānandamandākinī
5. Rgvedajatādyastāvikṛti vivaraṇa

36. Bahuyācanayā mayāyamalpo
   Balabhadrasya krte krto nibandhaḥ
37. AGK, p. XXXV.
6. Kṛṣṇakutuhala nātaka
7. Prasthānabheda
8. Bhaktisāmānyanirupaṇa
9. Bhagavadītāgūdhārthadīpikā
10. Bhagavadbhaktirasāyana
11. Bhāgavatapurāṇa prathama śloka vyākhyā
12. Mahīmnaśṭotratīkā
d. Rājānāmpratibodhaḥ
14. Vedastutītīkā
d. Vedāntakalpalatīkā
16. Śāndilyasūtratīkā
d. Śāstrasiddhāntalesatīkā
d. Samkṣeṣaśārīrīraka sārasamgraha
19. Sarvasiddhāntavāraṇāna
20. Siddhāntatattva Bindu
21. Harilīlāvyākhyā
d. Bhāgavatapurāṇādyaślokatraya vyākhyā
Advaitabrahmasiddhi of Madhusūdana

is different from the one having the same name
composed by Sadānandayati.

Advaitagrandhakosa enlists nineteen
works of Madhusudana. According to Dasgupta, S.N.,
the number of works written by Madhusūdana is 18.
Divanji, P.C., enumerates only ten works of Madhusudana. They are:
1. Advaitasiddhi
2. Siddhāntabindu
3. Advaitaratnarakṣana
4. Vedāntakalpalatikā
5. Saṃkṣepaśāriraka sārasamgraha
6. Gītāgūḍhārthadīpikā
7. Bhaktirasāyana
8. Bhāgavatapurāṇa prathamaśloka vyākhyā
9. Mohimnāstotratikā
10.Īśvara-pratipattiprakāśa
There exists no differences of opinion regarding the authorship of the ten works. It is definite that Madhusūdana has written ten books. But which exactly are the ten books attributed to Madhusūdana is a matter of controversy among scholars. Karl H. Potter drops the following three works from the list given by Divanji, P.C. 39

1. Bhaktirasāyana
2. Bhāgavatapurāṇa prathama śloka vyākhyā
3. Mahimnāstotra ṭīkā

But he introduces the following three other works in the list
1. Ātmabodhatīkā
2. Padyatrayīvyākhyā
3. Siddhāntaleśa Samgraha ṭīkā

Certain scholars are of opinion that Ānandamandākinī, Bhaktirasāyana, Harilīlāviveka vyākhyā etc. are not the contributions of Madhusūdana Sarasvati.

Thus it is very difficult to ascertain the original works written by Madhusudana. A careful study of all the above mentioned works will alone reveal the truth. But that is not intended in the present thesis. No doubt the author of Vedāntakalpalatikā is none other than Madhusūdana Sarasvati.

Though Madhusūdana has written so many works on Vedānta, he thinks highly of Vedāntakalpalatikā. The reason may be that it is his maiden work on Advaita Vedānta. Fulfilling his expectations Vedāntakalpalatikā has been serving as a manual embracing all important topics relating to Vedānta philosophy, all these years. It can be said that Vedāntakalpalatikā is a noteworthy work on Advaita-Vedānta which combines in itself both the merits of the Adhikaranaaprasthāna and the Vādaprasthāna. The Adhikarana method of presentation is dialectical in
its essence. Madhusūdana has utilised the method to its optimum level in his works, especially in Vedāntakalpalatikā.

Résumé

Vedanta Philosophy carries an everlasting relevance in India, particularly in the present day philosophical context. Many later writers have enriched the glorious tradition of Advaita-Vedānta with their epoch-making works. Madhusūdana Sarasvati is an advaitin of considerable calibre who has contributed a lot to the philosophical literature.

The Author

Madhusūdana Sarasvati is the author of Vedāntakalpalatikā. He has brought forward the polemical warfare between dvaitins and advaitins to an elevated level. He effectively defended the advaitic doctrines from the attack of the rival systems during the 16th century.
Vedāntakalpalatikā is one of the initial works of Madhusūdana. The colophon at the end of the work bears testimony to this effect. Madhusudana's other famous works such as Siddhānta-Bindu, Advaitasiddhi, Advaitaratnarakṣāna also make reference of Vedāntakalpalatikā as the author's another work. In the Catalogus Catalogorum Aufrecht assigns the authorship of Vedāntakalpalatikā to Madhusūdana. The style pursued in Vedāntakalpalatikā closely resembles that of his other works. Besides, there exists no controversy regarding the authorship of Vedāntakalpalatikā. So it can definitely be stated that Madhusudana Sarasvati is the author of Vedāntakalpalatikā.

Date

No internal evidences are found in the text regarding the date of Madhusūdana Sarasvati. Based on the external sources, Rajendra ghose, and others mentioned elsewhere have fixed the date of Madhusudana
as 16th century A.D. According to Nahane A. Sulochana
the date of the composition of Vedāntakalpalatikā
is 1717 A.D. Abul Fazel in his AIN-I-AKBARI
written in 1597 gives a list of the six scholars who
were members in the court of Akbar. Madhusūdana
was one among them. Thus, based on the evidences of
AIN-I-AKBARI and DIN-ILAHI it can be ascertained
that Madhusūdana Sarasvati lived between the second
half of the 16th century and the first half of the
17th century.

Life

It is reliably understood that Madhusūdana
belonged to the Faridpur District of Bengal. His
works do not supply any biographical information.
Divanji, P.C. with the help of Cintāharaṇa Cakravarti
has recorded Madhusūdana's family geneology. Kamal-
ayana, son of Purandara became an ascetic and changed
his name into Madhusūdana Sarasvati. He mastered all
śāstras and specialised in Nyāya. Later he became
a staùnch follower of Saṅkara and Advaita-Vedānta. He was greatly influenced by the cult of bhakti propagated by Caitanya. He tried for a healthy synthesis of jñāna and bhakti. The philosophy of Madhusūdana is the meeting place of the jñāna of Saṅkara and bhakti of Caitanya. As a born-genius Madhusūdana was well honoured by emperor Akbar. He passed away at Haridvar at the age of 105.

Works

Aufrecht enlists 22 works of Madhusūdana Sarasvati in the Catalogus Catalogorum. Among them include Vedāntakalpalatikā, Siddhānta Bindu, Advaita-siddhi, Advaitaratnarakṣana, etc. Advaitagrāndhakośa enumerates 19 works of Madhusudana. Dasgupta, S.N. admits only 18 works as composed by Madhusūdana. According to Divanji, P.C., Madhusudana has written only 10 works. However, Vedāntakalpalatikā, is admitted
by all as a composition of Madhusudana Sarasvati. It serves as a manual expounding all the principal tenets of Advaita-Vedānta. In Vedāntakalpalatikā the possibilities of both adhikarana method and Vāda method are fully exploited.
CHAPTER II

VEDĀNTAKALPALATIKĀ. ITS NATURE,
CONTENT, RELEVANCE AND EDITIONS
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VEDANTAKALPALATIKĀ ITS NATURE

CONTENT, RELEVANCE AND EDITIONS

NATURE

There are two types of Sanskrit works in Indian Philosophical literature. One is called the Adhikarana Prasthāna and the other Vādaprasthāna. The former is generally described as topical while the latter is understood to be polemical. Veda-sūtra-kalpalatikā comes under Vādaprasthāna though adhikaraṇa method is also resorted to here and there.

Vāda is, in fact, syllogism adopted in philosophical discussions. Proposition, reason, example, application and conclusion are the organs of Vāda. Naiyāyikas accept all the five organs.

1. Maheswaran Nair, K., op. cit., p. 27.
2. Pratijñā, hetudāharanopanayā nigamanāni
while Vedāntins\textsuperscript{4} and Mīmāṁsakas\textsuperscript{5} accept only three. And these three can be either the first three namely, proposition, reason and example or the last three, namely example, application and conclusion. Vāda aims at the assessment of the truth and is indispensable for either removing the primafacie impression of its impossibility or counteracting a definite misconception of a point at issue.\textsuperscript{6}

Vedāntakalpalatikā utilizes the possibilities of the polemical system of analysis in the delineation of the subject. However, it is not a mere polemical text book. In order to establish his views on liberation, Madhusūdana refutes the views of Jaimini, Patanjali, Gautama, Kanāda, Kapila, Śiva and others in accordance with the interpretations of Vedāntic texts given by Vyāsa, Śaṅkara and Sureswara.

Content

The whole of Vedāntakalpalatikā consists of

\begin{itemize}
\item[4.] Dharmarajadhararindra, V.P., ed. Thryambaka Sāstri, (Banares, 1954), pp. 92-93.
\item[6.] Ananthakrsna Śāstri, ed. Nyāyāmrtādvaitasiddhi, Part I (Calcutta, 1934), intro. p. 4.
\end{itemize}
Important tenets of Advaita-Vedānta are discussed here. As a result, Vedāntakalpalatikā can well be considered as a manual of philosophy laid down by Śaṅkara. A brief review of the content of Vedāntakalpalatikā is attempted below:

In the beginning Madhusūdana offers the customery salutations. Then he presents different views on mokṣa stipulated in other systems of Indian Philosophy, both orthodox and heterodox. He wants to establish the Upanisadic views on liberation and the means to attain it. Madhusūdana then proceeds to explain that a desire for mokṣa cannot at all arise in nāstika dārśanas. According to him the first among nāstikas are Lokāyatikas whom he points out first. Only then he introduces Naiyāyikas, Bhattas, Saṃkhya-yogins and others. Later he defends the Upanisadic views on mokṣa after refuting those of the

7. VKL, p.
opponents in the matter. Then he proceeds to explain the real nature of *ajñāna* which can be removed by *jñāna*.

A detailed discussion about the nature of *Sabda-jñāna* is followed. The different varieties of *Sabda-Vṛttis* also have been subjected to a close analysis in this context.

The concept of Brahman, one of the cardinal tenets of Indian philosophy is critically examined afterwards. There it is well established that no *Sabda-Vṛtti* can work in respect of Brahman, which cannot be an object of knowledge,*Jñāna* can remove *ajñāna* directly. In the removal of *ajñāna* the mind cannot act as a *Karana*. Lastly, Madhusūdana establishes that *Sabda* cannot act like indriyas. The concept of mokṣa is subjected to a detailed and critical analysis in the *Vedāntakalpalatikā*. 
While Advaitasiddhi, the magnum opus of Madhusūdana is aimed at establishing Advaita-Vedānta in general, the emphasis in Vedāntakalpapatika is on the doctrine of liberation.

Relevance

The system of Vedānta deals with things on a particular scheme, which can be broadly divided into Brahman, ignorance, syperimposition, īveśvara-vibhāga vyavasthā, Mānameyapratikarma vyavasthā and liberation. Liberations, therefore is the finale of the whole system of Vedānta as well as life.

The concept of mokṣa is the cardinal point of the ethico-religio-philosophical thought of India. Religious thinkers of the East are pre-occupied with the concept of mokṣa or liberation. It is because of the fact that mokṣa has been called the pivot on which all Indian philosophical systems revolve. The quest

8. Maheswaran Nair, K., op.cit., Chapt.10, pp.204-208
for mokṣa holds so significant place in Indian Philosophy that it is called mokṣa śastra, the science of salvation. Self-realization is the highest perfection that a man is exhorted to attain. 10

Generally the systems of Indian Philosophy accept four kinds of human ends. 11 They are virtue or dharma, wealth or artha, pleasure or kāma and liberation or moksa. Of the four Purusārthas the mokṣa holds the highest place. The others have been treated as instrumental values which directly or indirectly subserve and promote the intrinsic value called mokṣa. The Indian outlook is thus synthetic and integrated.

Indian Philosophy begins with a reflective examination of the state of human life as suffering and the means to get freedom from this. Most of the ascetic philosophers consider life full of suffering and misery. It is due to this suffering of human

11. Dharmarajadhvarindra, VP, I.
life that Indian Philosophers lay much stress on mokṣa. The concept of the world as a store house of suffering might be one of the important factors that contributed to the earnest quest for liberation in ancient India.  

Vedantins consider liberation as the Supreme human end, for that alone is eternal. This is evidenced by such Śruti texts: "He does not return". The importance of liberation among the basic theoretical propositions of Advaita-Vedānta has been taken note of by the scholars of modern times also. Karl.H.Potter enumerates propositions that characterize the theoretical basis as follows:

(1) The purpose of philosophy is to point the way to liberation (mokṣa) from the bondage of re-birth (Saṁsāra).

(2) Bondage is a product of our ignorance (avidyā)

the true Self (ātman) is not bound, does not transmigrate, is eternally liberated.

3) Bondage is beginningless and operates with regularly as long as ignorance is not removed.

4) Since bondage depends on ignorance, liberation is manifested upon the removal of ignorance by acquiring its opposite, namely, knowledge (vidyā).

5) The operation of ignorance consists in its creating apparent distinctions (bheda) where none actually exist.

6) Therefore, knowledge involves the awareness that all distinctions are false, especially the distinction between the knower and the known.

7) This awareness, which constitutes liberating knowledge, which is free from subject-object distinctions, is pure, immediate consciousness (cit, anubhava).

8) The true Self is itself just that pure consciousness, without which nothing can be known in any way.
9) And that same time Self, pure consciousness, is not different from the ultimate world. Principle, Brahman, because if Brahman were received as the object of Self awareness it would involve subject-object distinction and, as said above, this is a product of ignorance.

10) The real is that which is not set aside as false, not sublated (bādha), in contrast to products of ignorance, which are eventually sublated.

11) Assuming the above criterion of reality, it follows that Brahman (the true Self, pure consciousness) is the only Reality (sat), since It is untinged by difference, the mark of ignorance and since It is the one thing that is not sublatable, for sublation itself depends on there being consciousness.

12) Pure consciousness is experienced during deep sleep, since we awake refreshed, it is inferred that pure consciousness (reality, Brahman, the true Self) is also the ultimate bliss.
This is by no means an exhaustive list of Advaita tenets, but it will serve for the moment to indicate the tenor of the theory. Now for some 'practical' propositions.

13) Since all distinctions are the product of ignorance, any positive account of a path to liberation, involving distinctions, must be ultimately false.

14) However, some false views are less misleading than others. By criticising worse views one arrives by stages at better ones.

15) For example, the view that effects are different from their causes (asatkāryavāda) is worse than the view that the effect is essentially identical with its cause (satkāryavāda); within the latter, the view that the cause transforms itself into its effect (parināmavāda) is worse than the view that if manifests its appearance as effect without itself
changing in so doing (vivartavāda); still, all views that take causation seriously are inferior to non-origination (ajātivāda), since casual relation as any relations, involve differences and are thus tinged with ignorance.

16) Or, for example, the view that one needs a distinct judgement to verify or justify true knowledge (paratah prāmāṇyavāda) is worse than the view that the true knowledge justifies itself (svatah prāmāṇya); however, both these views are ultimately inferior to the view that truth is not to be found in judgement that therefore one cannot attain ultimate understanding or truth through the pramanas or instruments of knowledge.

17) Or, again, atheism and agnosticism are worse views than theism; within theism, again, monotheism is preferable to polytheism; but ultimately preferable to all theisms is monism.
18) Or, again, the skaptic or materialist view (Carvaka or Lokayata) is inferior to those views which accept the authority of scripture; among the latter, those views (Buddhism, Jainism, etc.), which accept as authority scriptures other than the Vedas are inferior to those views which accept the Vedas as authoritative; among the latter, the view that holds that only the injunctive sections (Karma-kānda) of scripture are authoritative (or that scripture is exhausted in injunctions) is inferior to that which holds that both the injunctive and declarative (jñānakānda) sections are authoritative; within this last, those who think that both sections speak of liberation that both actions enjoined and knowledge conveyed in scripture are directly relevant to gaining liberation - hold an inferior view compared to those who believe that the two sections speak to different ends injunctions leading one to heaven, declarations.
to liberation. Ultimately, however, scripture can provide no positive key to liberation, because the key lies in removing ignorance, a negative step; so the highest view of all is that of apavāda, that reality is "not this not this" (neti neti). These propositions help one to understand the greatness and relevance of Advaita Vedānta and its concept of liberation.

In interpreting this Vedāntic standpoint on the concept of mokṣa Madhusūdana has closely followed the views postulated by Vyāsa, Śaṅkara and Śureśvara. According to them mokṣa can be achieved only through knowledge. The concept of devotion, theoretically speaking, has no room in this regard. But Madhusūdana does not ignore the prominence of the bhakti cult of the day. He boldly introduces the element of bhakti within the scheme. Thus Madhusūdana succeeds in

bringing out a synthesis of knowledge and bhakti within Advaita Vedanta.

In India and Indian culture the concept of synthesis has always played a very prominent part. It furnishes us with a key to so many problems relating to Indian poetry, Indian Philosophy and Indian religion. The glorious achievement of Indian Philosophy consists in its synthetic approach. Behind all those apparently warring creeds and religions one could easily see that Indian culture always stood for synthesis, which formed as it were a fortress in which our culture has been securely enshrined and has always kept itself safe. This synthetic aspect of Indian Philosophy enhances its contemporary relevance. It is of everyone's knowledge that the country is facing unprecedented obstructions from forces of separation and disruption. Any study highlighting the synthetic approach of Indian Philosophy will serve in the present context,

a noble cause of the nation. Vedāntakalpalatikā has upheld the finest tradition of synthesis and for the same reason, a study on it carries a present day significance.

Editions

Several editions of Vedāntakalpalatikā have been brought out. The first printed edition was published from Banares in 1920. The same was edited by G.N. Jha and Gopinath Kaviraja. In the same year Ramajñāsarma Pandeya also published the work from Banares. The most popular edition with an exhaustive English translation was brought out by Karmarkar, R.D. from Poona in 1962. The present study is mainly relied on this edition.

Since Vedāntakalpalatikā is written in a simple and unambiguous style no commentary is seen
attached to the work. Without the help of a commentary an ordinary reader can understand and appreciate the work properly. Therefore Vedānta-kalpalatikā has contributed its share in popularising the principal tenets of Advaita-Vedānta.

RESUME

Nature

Vedāntakalpalatikā, though belongs to Vādaprasthāna, Adhikaraṇa method is not ignored. Vāda has five organs such as proposition, reason, example, application and conclusion. Vāda aims at bringing out the truth regarding a point of controversy. Madhusūdana exploits the possibilities of the polemical system of analysis in the composition of Vedāntakalpalatikā.

Content

The whole work is designed as a single
stabaka. Vedāntakalpatikā embraces all the principal tenets of Advaita-Vedānta. After customery salutations Madhusūdana reproduces the different views on mokṣa postulated by other philosophers. He wants to establish the concept of mokṣa found in the Upanisads. He refutes logically both āstika and nāstika concepts of mokṣa. The nature of ajñāna and its removal are then discussed followed by a detailed description of Sabdajñāna. Different Sabdavṛttis are also discussed in detail.

The concept of Brahman is subjected to careful examination. Sabdavṛttis are incapable of revealing Brahman, which cannot be an object of knowledge. Ajñāna is removed directly by jñāna. Mind cannot work as a Karana. Sabda cannot act like indriyas.
A faithful and intelligent exposition of the Advaitic concept of mokṣa is presented in Vedānta- kalpalatikā.

Relevance

Liberation is the finale of the whole system of Vedanta. It is a topic seriously discussed all over the world. Dharma, artha, kāma and mokṣa, are the four ends of human life. Among them mokṣa is the Paramapuruṣārtha, since it is eternal. The quest for liberation still prevails everywhere with the same gravity. Most of the systems of philosophy in India consider life as full of suffering and misery. Mokṣa alone gives deliverance from suffering.

Karl. H. Potter enumerates the propositions that characterise the theoretical basis of Advaita. After a detailed analysis of darsanas Karl. H. Potter arrives
at the conclusion that the concept of mokṣa upheld by Advaita-Vedānta is far superior to all other systems. Besides, these propositions uphold the importance and relevance of the concept of mokṣa.

Śaṅkara and others consider knowledge as the only means to attain liberation. The cult of bhakti is totally ignored. But Madhusūdana tries to get a synthesis of both jñāna and bhakti. The concept of synthesis furnishes us with a key to solve several philosophical problems. India's culture and philosophy always stood for synthesis. The synthetic aspect of Indian Philosophy enhances its contemporary relevance. Moreover, this synthetic approach is particularly relevant in India as she is facing an unprecedented crisis in theoretical and practical realms.

Edition

The first printed edition of Vedāntakalpa-latikā was brought out in 1920 from Banaras by G. N. Jha
and Gopinatha Kaviraja. Ramajñasarma Pandeya also
published another edition in the same year. In 1962
Karmarkar, R.D., published Vedāntakalpalatikā with
an exhaustive English translation. Thus Karmarkar
had done a great service in popularising Vedānta-
kalpalatikā in India and abroad.

Commentary

Vedāntakalpalatikā is written in a lucid
and simple style. It does not require an exhaustive
commentary.

However, Vedāntakalpalatikā has successfully
carried out its historical role in popularising
Advaita Vedānta.