

## **The Sutrapaṇha text of Mahanubhava sect and the Brahmasutrapaṇha of the Vedanta system a comparative study.**

**Dr.Shailaja Bapat**

Department of Sanskrit and Prakrit Languages

Many learned scholars have studied the Mahanubhava **Sutrapaṇha**. Accordingly the **Brahmasutrapaṇha**, one of the three main sources of the Vedanta philosophy has attracted the attention of many scholars. However, till today no one has undertaken a work on the comparative study of the Mahanubhava-**sutrapaṇha** and the **Brahmasutrapaṇha** of the Vedanta philosophy. It is indeed a new approach to the comparative study of these two texts from the philosophical point of view.

The origin of the Mahanubhava's Sutrapaṇha:

Mahimbhaṇḍa one of the disciple of the Īhri Chakradharaswami wrote a Lila-caritra of sarvajña Srīchakradharaswami the promoter of Mahanubhava religion and sect. mahimbhaṇḍa with the kind permission of Nagadevacarya a senior disciple of Srichakradharaswami collected the lilas i.e. the stories of Swāmī and their disciples and followers in the **Līlācaritra** after Srichakradhara's death. Later on Kesobasa one of the disciples of Srichakradhara, wrote a sutrapaṇha, based on the **Līlācaritra** under the supervision of Nagadevacarya. Kesobasa collected the holy speeches (*vacanas*) of Srīchakradhara on important topics from the philosophical point of view. The Kesobasa's sutrapaṇha is one of the authentic and sacred books for the Mahanubhaviya. It is also one of the main important source books on the Mahanubhava-philosophy. It has inspired variety of commentaries on its chapters.

The **Sutrapaṇha** contains about two thousand *sutras* or *vacanas* (there is dispute about the number of the sutras, among scholars). It has thirteen chapters -1, Purvi, 2 Pañcakṛpā, 3. Anyavyavṛtti, 4. Yogadharma, 5 Vidyamarga, 6 Saṅhara, 7. Saṅsara, 8. Mahavakya, 9. Nirvacana, 10. uddharaṇa, 11. Astiparivacana, 12 Ācara and 13. Vicara. In the present Sutrapaṇha there is an addition of Ācaramalika and Vicaramalika. The chapters of the Sutrapaṇha means the Srīchakradhara's preaching on different occasions on the God, individual self, ways of liberation and liberation etc.. Srichakradhara's preaching of philosophical topics is mainly based on the philosophy of Upaniṣads and the holy Srimad bhagavadgita, the main sources of the Vedanta philosophy. It is well known by many scholars of Mahanubhava literature.

In the present comparative study, main problem is discussed as whether there is any similarity between the Mahanubhava Sutrapaṇha and the Brahmasutra of vedanta system. The main reason for the comparative study is as follows:

It is generally accepted that the Brahmasutrapaṇha is a collection of the Upaniṣads sentences and the Bhagavadgita is an interpretation or an extension of the philosophy of the Brahmasutra. Now a comparative study of the Sutrapaṇha containing the Srichakradhara's philosophical preaching and the philosophy of the Brahmasutrapaṇha become highly important for the study of Vedanta system as well as the study of the Mahanubhava religion.

### The Brahmasutrapañha:

The Brahmasutrapañha is written by the well known author BadarĀyaṇa the great academician in the Vedic tradition of learning. It aims at determining the Brahman as the purport of the Upaniṣads. It has five hundred and fifty five *sūtras*. They are constructed into one hundred and ninety two *adhikaraṇas* (topics) which are arranged into sixteen *padas*. They are arranged into sixteen *pādas* (sections). They form four *Adhyāyas*. Each *Adhyāya* contains four sections. The first is *Samanvayadhyaya*, the second *pada* is called *Virodhāpariharadhyaya*, the third *Adhyaya* is called *sadhanadhyaya* and the fourth *adhyaya* is well known by the name *Phaladhyaya*. The main topic of these four *adhyaya* is the *Srutis* doctrine of the Brahman. According to it BadarĀyaṇa the author of the Brahmasutras considers the *Srutis*' views on the nature of the God, the world and its relation to God, an individual self and his relation to the God, the nature of liberation, the highest goal in human life, and means to liberation.

### Method of study:

A comparative study will be arranged in to the following topics:

1. The sutrapañha of Mahanubhava its origin and contents.
2. The commentary literature on the sutrapañha
3. The Brahmasutrapañha of the vedanta system and its contents.
4. The commentary literature and its views on the Brahmasutra.
5. A harmony of the philosophical thinking in the sutrapañha of Mahanubhava and the Brahmasutrapañha of the Vedanta system.

### Objectives:

1. A comparative study may explain the foundation of the Srichakradhara's philosophy reflected in the sutrapañha through the study of the Brahmasutrapañha which expounds the Upaniṣadic philosophy.
2. A study may throw light on the sutrapañha's philosophy rooted in the Upaniṣads
3. It may be determined that the Mahanubhava's philosophical doctrines are of Vedic nature. Śrīchakradharswamī, the founder of the Mahanubhava sect elaborated and expanded them in the Prakrit Marathi language of common people in the Maharashtra in the 1200A.D.