

स्नीथिका

अन्ताराष्ट्रीय सममूल्याङ्किता वार्षिकी बहुभाषिका बहुविषयिका शोधपत्रिका
(पुनरीक्षिता)

संख्या – २०२४

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डॉ. देवव्रतबाडइ

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✍️ मुख्यसम्पादकीयम् (From the desk of Chief Editor)



विद्यायाः प्रवाहः कालानुसारं नूतनरूपेण प्रसारितो भवति, परन्तु तस्य मूलं सदा सनातनमेव । संस्कृतवाङ्मयं तस्यैव सनातनविद्याप्रवाहस्य अक्षयः स्रोतः, यत्र तत्त्वज्ञानं, सौन्दर्यबोधः, नैतिकचिन्तनं च समन्वितरूपेण प्रकाशन्ते । 'स्नीथिका' (SNITHIKA, ISSN : 2454-2881) इति शोधपत्रिकाया अयं २०२४ वर्षीयोऽङ्कः तादृशमेव उद्देश्यं वहन् विदुषां गवेषणशीलानां च चिन्तनधारां समृद्धयितुं प्रवृत्तः । आधुनिककाले संस्कृताध्ययनं केवलं परम्पराक्षणस्य साधनं न भवति, अपि तु नूतनविमर्शस्य, तुलनात्मक-अध्ययनस्य, अन्तरविषयक-गवेषणायाश्च सशक्तं माध्यमम् अपि भवति । अयं अङ्कः प्राचीनग्रन्थानां नूतनव्याख्यानैः, आधुनिकसमीक्षादृष्ट्या रचितैः शोधलेखैः, सांस्कृतिक-दार्शनिक-साहित्यिकविषयैश्च समलङ्कृतः अस्ति ।

'स्नीथिका' (SNITHIKA, ISSN : 2454-2881) शोधपत्रिकायाः मूललक्ष्यं केवलं लेखप्रकाशनं न, किन्तु संस्कृतविद्यायाः नवोन्मेषात्मकविकासाय विमर्शमञ्चस्य निर्माणमेव । अत्र प्रकाशिताः लेखाः परम्परायाः गौरवं रक्षन्तः अपि आधुनिकबौद्धिकजिज्ञासां सम्यक् सन्तर्पयन्ति । एतेषु लेखेषु पाठालोचनं, सन्दर्भविश्लेषणं, नूतनार्थनिरूपणं च स्पष्टतया दृश्यते । अस्मिन् अङ्के विविधविश्वविद्यालयानां विद्वद्भिः, नवगवेषकैः च प्रस्तुताः शोधप्रबन्धाः संस्कृतवाङ्मयस्य बहुविधं स्वरूपं उद्घाटयन्ति । साहित्यशास्त्रं, दर्शनम्, नाट्यशास्त्रं, भाषाविज्ञानं, सांस्कृतिकाध्ययनं च एते सर्वे विषयाः सम्यगालोचिताः सन्ति । एतत् सर्वं दर्शयति यत् संस्कृतं न केवलं अतीतस्य भाषा, अपि तु वर्तमानस्य चिन्तनभाषा भविष्यस्य च प्रेरणास्रोतः ।

अन्ते वयं सर्वान् लेखकान्, समीक्षकान्, सम्पादकमण्डलसदस्यान् च हार्दिकेन धन्यवादेन अभिनन्दामः, येषां निष्ठया, परिश्रमेण, शैक्षणिकसाधनया च 'स्नीथिका' (SNITHIKA, ISSN : 2454-2881) शोधपत्रिकायाः अयं अङ्कः सफलतया प्रकाशितः। वयं दृढतया विश्वसिमः यत् अयं २०२४ अङ्कः संस्कृतगवेषणायां नूतनदिशां दर्शयन् विद्वत्समाजे सार्थकं स्थानं प्राप्स्यति ।

संस्कृतविद्यायाः संवर्धनाय, गवेषणपरम्परायाः सुदृढीकरणाय, बौद्धिकसंवादस्य च विस्ताराय - SNITHIKA (ISSN : 2454-2881) सततं प्रतिबद्धा अस्ति ।

- मुख्यसम्पादकः

Prof. Pralhad R. Joshi

Vice-Chancellor

Kumar Bhaskar Varma Sanskrit &
Ancient Studies University, Nalbari,
Assam



.....सम्पादकीयम् (Editorial)



अत्यन्तं हर्षस्य विषयः यत् 'स्नीथिका' (SNITHIKA, ISSN : 2454-2881) इति अनुसन्धानप्रधानाया शैक्षिकशोधपत्रिकायाः २०२४ संवत्सराङ्कः विदुषां हस्तेषु समर्प्यते । अयं अङ्कः परम्परया आधुनिकया च समन्वितः, बहुविषयकानां अनुसन्धानानां सुगठितं संकलनं वहति । अस्मिन् अङ्के प्रकाशिताः लेखाः संस्कृतसाहित्यम्, दर्शनम्, इतिहासः, भाषाविज्ञानम्, नाट्यशास्त्रं च इत्यादिषु क्षेत्रेषु नवीनदृष्ट्या विचारप्रवर्तनं कुर्वन्ति ।

'स्नीथिका' (SNITHIKA, ISSN : 2454-2881) शोधपत्रिकायाः पत्रिकाया मुख्यं ध्येयम् अस्ति - प्राचीनभारतीयज्ञानपरम्परायाः सम्यग्विवेचनं कृत्वा तस्याः समकालीनसन्दर्भे पुनर्मूल्याङ्कनम् । अस्मिन् संवत्सराङ्के शोधलेखाः न केवलं शास्त्रीयग्रन्थानां विश्लेषणं कुर्वन्ति, अपि तु आधुनिकशोधपद्धतीनां साहाय्येन नूतनान् प्रश्नान् अपि उद्घाटयन्ति । एतेषां लेखानां माध्यमेन ज्ञानपरम्परायाः निरन्तरप्रवाहः स्पष्टतया दृश्यते ।

अस्माकं समीक्षकाणां (Reviewers) सूक्ष्मदृष्टिः, लेखकेभ्यः प्रदत्तं मार्गदर्शनं च अस्य अङ्कस्य शैक्षणिकगुणवत्तां विशेषेण वर्धितवन्तौ । लेखकेभ्यः, सम्पादकमण्डल्याः सदस्येभ्यः तथा च प्रत्यक्ष-परोक्षरूपेण सहयोगं कृतवते सर्वेभ्यः विदुषेभ्यः हृदयपूर्वकं धन्यवादाः अर्प्यन्ते ।

वयं दृढविश्वासं वहामः यत् 'स्नीथिका' (SNITHIKA, ISSN : 2454-2881) शोधपत्रिकायाः अनुसन्धानार्थिनां, अध्येतृणां, अध्यापकानां च कृते प्रेरणास्रोतः भविष्यति, तथा च नवशोधाय नूतनदिशाः उद्घाटयिष्यति । ज्ञानस्य संवर्धनमेव अस्य अङ्कस्य मूलोद्देश्यः, एवमेव अस्माकं प्रयासः सततं प्रवर्तताम् ।

- सम्पादकः

डॉ. देवव्रतबाइ

'स्नीथिका' गवेषणा-पत्रिका

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प्रवर्ततां प्रकृतिहिताय पार्थिवः
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ममापि च क्षपयितु नीललोहितः
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✍ अञ्जन कुमार विश्वासः
- आधुनिककाले मानवजीवने श्रीमद्भगवद्गीतायाः उपयोगिता पृ. - २५
✍ दीपशिखा घोषः
- अश्वघोषस्य काव्येषु औचित्यसिद्धान्तस्य प्रयोगः - एकं साहित्यशास्त्रीय अध्ययनम् पृ. - ३३
✍ सौमित्रदासः
डॉ. देबब्रतबाडइ
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✍ मोहिनी नार्जिनारी
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✍ डॉ. देबब्रतबाडइ
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✍মহঃ আবিদ আজাদ

পৰোপকাৰায় ফলন্তি বৃক্ষঃ, পৰোপকাৰায় বহন্তি নদ্যঃ ।
পৰোপকাৰায় দুহন্তি গাবঃ, পৰোপকাৰার্থমিদং শৰীৰম্ ॥

अष्टौ गुणा पुरुषं दीपयन्ति प्रज्ञा सुशीलत्वदमौ श्रुतं च ।
पराक्रमश्चबहुभाषिता च दानं यथाशक्ति कृतज्ञता च ॥

वेदेषु नैतिकमूल्यबोधः – एका अवधारणा

सञ्जयदासः

शोधच्छात्रः, संस्कृतविभागः
असमविश्वविद्यालयः, शिलचरः

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विषयसंक्षेपः

वेदाः भारतीयसंस्कृतेः प्राचीनतममूलग्रन्थरूपेण स्वीकृताः, येषु न केवलं आध्यात्मिकं दार्शनिकं तत्त्वज्ञानं च वर्णितम्, अपितु नैतिकमूल्यानां स्वरूपं विशदरूपेण प्रतिपादितम् । सत्यं, ऋतम्, अहिंसा, दया, तपः, श्रद्धा, शीलं, सहिष्णुता, कर्तव्यबोधश्च इत्येतानि नैतिकतत्त्वानि वेदेषु विविधरूपेण प्रकाशन्ते । अस्मिन् शोधप्रबन्धे वेदेषु विद्यमानानां नैतिकमूल्यानां स्वरूपं, तेषां तात्त्विकपृष्ठभूमिः, चिरंतनप्रासंगिकता च विवेच्यते । यदा अधुनातनयुगे नैतिकसंकटः व्याप्यते, तदा वेदसम्मतं मूल्यबोधं पुनराविष्कृत्य तस्य आधुनिकपरिप्रेक्ष्ये उपयोगिता विशदीक्रियते । अयं प्रयासः वेदेषु निहितस्य नैतिकदर्शनस्य नवदृष्ट्या पुनर्मूल्यांकनं करोति ।

कुटशब्दाः - नैतिकमूल्यबोधः, वेदाः, सदाचारः, सत्यम्, सन्मार्गः ।

प्रस्तावना -

नीतिनैतिकता मनुष्यान् सुश्रद्धखलं करोति । वेदः सत्यम्, अहिंसा, सहानुभूतिः, क्षमा च इत्यादिः मानवियमूल्यबोधान् समुन्नतं कृत्वा सद्भावेन जीविताय शिक्षां प्रदापयति । एताः विषयाः व्याक्तेः तथा समाजकल्याणस्य अन्यतमोपादानरूपेण कार्यं करोति । यत् जनान् परिपूर्णजीवनं तथा समाजं सम्यक्तया परिचालयति ।

नैतिकमूल्यबोधस्य धारणा -

नैतिककर्तव्यानां मध्ये सत्यमतिगुरुत्वपूर्णम् । सत्यनिष्ठता-सत्यव्यवहार-सत्याचरण-सत्यमार्गानुसरणानीति मनुष्यानां प्रमुखकर्तव्यानि । सत्यं प्रति प्रीतिः जीवनस्य उन्नतेः प्रमुखसाधनम् । सत्येन मही स्थिरा, सत्येन द्युलोक-पृथिवी तिष्ठति -

सत्येनोत्तमिता भूमिः सूर्येणोत्तमिता द्यौः ।

ऋतेनादित्यास्तिष्ठन्ति, दिवि सोमो अधि श्रितः ॥¹

सत्यं हि संसारस्य धारकः । सत्यमार्गः सदा सुखदः सरलञ्च । परब्रह्म असत्यभाषिणं विनश्य सत्यनिष्ठं रक्षति । सत्यासत्ययोः संघर्षे सत्यं हि विजयं प्राप्नोति ।² अस्मिन्विषये आचार्यचानक्येनोक्तम् - नानृतात् पातकं परम् ।³ अस्मिन्विषये महाभारतेऽपि उच्यते -

ऋषीणामपि राजेन्द्र, सत्यमेव परं धनम् ।

नहि सत्यात् ऋते किञ्चिद्, राजां बै सिद्धिकारकम् ।

सत्ये हि राजा निरतः, प्रेत्य चेह च नन्दति ॥⁴

सत्यमार्गः हि श्रेष्ठमार्गः, अस्मात् कारणात् सदा सत्यमार्गः अनुसरणीयः ।⁵ सत्येन हृदयं पवित्रं जातम् । दुर्भावानां विनाशस्य हेतोः एनं श्रेष्ठतपः इत्युच्यते । यत्र पवित्रता विराजते तत्र हितचिन्तकाः विराजन्ते । अतः सत्यं हि स्वर्गसोपानपङ्क्तिः । सत्यमतिरिच्य सुखशान्ति न स्तः । सत्येनैव समग्रसंसारः स्थितः ।⁶ महाभारते आचार्येण विदुरेण वचनस्य चतुर्धा रूपं निर्मित्य धर्मयुक्तसत्यभाषणं उत्कृष्टं कथ्यते -

अव्याहृतं व्याहृतात् श्रेय आहुः, सत्यं वदेत् व्याहृतं तद् द्वितीयम् ।

प्रियं वदेत् व्याहृतं तत् तृतीयं, धर्मं वदेत् व्याहृतं तच्चतुर्थम् ॥⁷

सत्यमार्गः सदा अनुसरणीयः । ये खलु असत्यं भाषते ते वन्धने लिप्ताः जाताः । परन्तु सत्यं जागतिकवन्धनात् मुक्तिं ददाति । सत्यं हि मुक्तेः साधनम् असत्यं तु वन्धनस्य । शतपथब्राह्मणे उक्तम् - मृत्युर्वा असत् ।⁸

लक्ष्मी द्विविधा शुभशुभं वा पवित्रमपवित्रम् वा हितकरः अहितकरः च । यद् सदुपायेन अर्जितं तत् शुभलक्ष्मी । स्वस्य पुरुषार्थेन वा प्रयत्नेन यत् धनं प्राप्यते तत् शुभलक्ष्मीत्याख्याते । अनेन इतरेण यथा अन्याय-असत्य-कपटाचारणैः प्राप्तधनम् अशुभलक्ष्मीत्याचक्ष्यते ।⁹

¹ ऋग्वेदः - 10/85/1, अथर्ववेदः - 14/1/1

² सुविज्ञानं चिकित्से जनाय, सच्चासच्च वचसी पस्पृधाते ।

तयोर्यत्सत्यं यतरदृजीयस्तदित्सोमोऽवति हन्त्यासत् ॥ - ऋग्वेदः - 7/104/12, अथर्ववेदः - 8/4/12

³ चाणक्यनीतिः - 421

⁴ महाभारतम्, शान्ति पर्व - 56-17/18

⁵ ऋतस्य पथा प्रेत चन्द्रदक्षिणा,

वि स्वः पश्य व्यन्तरिक्षं यतस्व सदस्यैः ॥ - यजुर्वेदः - 7/45

⁶ स्वर्गं नयति सूनृतम् । नास्ति सत्यात् परं तपः । सत्यं स्वर्गस्य साधनम् । सत्येन धार्यते लोकः ।

- चाणक्यसूत्रम् - 416, 417, 418, 419

⁷ विदुरनीतिः - 4/12

⁸ शतपथब्राह्मणम् - 14/4/1/31

⁹ एता एना व्याकरं, खिले गा विष्ठिता इव ।

रमन्तां पुण्या लक्ष्मीः, याः पापीस्ता अनीनशम् ॥ - अथर्ववेदः - 7/115/4

चाणक्यसूत्रेऽपि एवमालोचना दृश्यते । सर्वे जनाः संसारे ऐश्वर्यं काम्यन्ति । ऐश्वर्यप्राप्तार्थं साधनद्वयमस्ति यथा - सन्मार्गः कुमार्गश्च । असन्मार्गेण प्राप्तधनं सुखदं तथा स्थायि न भवति । सन्मार्गेण प्राप्तधनं ऐश्वर्यं आनयति संसासारे अभ्युदयं साधयति च । अतः समृद्धिकामनाय सन्मार्गे एव चलितव्य इत्यन्वयः । उक्तञ्च ऋषिः -

अग्ने नय सुपथा राये अस्मिन् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम् ॥¹

अन्यस्मिन् ऋचीपि एवं भावना प्रदर्शिता । सन्मार्गे निरताः जनाः ऐश्वर्यं प्राप्नुवन्ति । ऐश्वर्यं द्विधा कीर्तीरूपेण धनरूपेण च । सन्मार्गः हि श्रीवृद्धिसाधनम् । सन्मार्गः एव मनुष्येभ्यः अक्षयकीर्तिं प्रददाति । सन्मार्गे निरतजनः अन्यान् प्रति शत्रुभावः न प्रकटयति । अतः तं प्रति कोऽपि द्वेषः न करोति । अनेन प्रकारेण शत्रुनाशः भवति ।² उपनिषदीपि अन्यस्य धनसम्पत्तौ लोभः मा कुरु इति वार्ता प्रदीयते - मा गृधः कस्यस्विद्धनम् ।³

जनाः व्रततपाभ्यां यशस्वी भवति । जनाः यदि ज्ञानेन व्रतमाप्नोति तर्हि तस्य अभिमुखं ज्ञानस्य प्रकाशः भवति । अनेन प्रकारेण मनुष्यस्य मूललक्ष्यमुन्मोचयति । यत् ब्रह्मज्ञानं कथ्यते । इतोऽपि व्रतेन आत्मिकः तथा मानसिकशुद्धिः भवति ।

यशप्राप्तार्थं अपरं साधनं वर्तते तपः । तपस्य अभिप्रायः खलु साधना । नितरां कठोरानुशासेन स्वस्य लक्ष्यं प्रति निरते स्थिते सिद्धिः प्राप्नोति । अनया सिद्धया मनुष्याः यशं प्राप्नुवन्ति । अतः व्रततपाभ्यां यशस्वी भवति प्रार्थना -

येन देवाः स्वरारुरुहुर्हित्वा शरीरममृतस्य नाभिम् ।
तेन गेष्म सुकृतस्य लोकं धर्मस्य व्रतेन तपसा यशस्यवः ॥⁴

अपरस्मिन् मन्त्रेऽपि व्रतदीक्षाभ्यां ब्रह्मज्ञानं प्राप्यते इति भणितम् -

व्रतेन दीक्षामाप्नोति, दीक्षयाप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति, श्रद्धया सत्यमाप्यते ॥⁵

सर्वेषां मध्ये विश्ववन्धुत्वस्य भावं रक्षणीयम् । सर्वेषां मध्ये एकात्मताभावः, सहानुभूतिः, रक्षणीयम् अत्यावश्यकम् । अर्थात् सर्वे जनाः आत्मना एकत्वमिति भावः इह प्रकटितः -

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥⁶

वैदिकवाङ्मये संज्ञानसूक्तेरन्तर्गतः एकस्मिन् मन्त्रे एकात्मतायाः गीतं भणितम् -

“सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

¹ ऋग्वेदः - 1/181/1, यजुर्वेदः - 5/36, 7/43, 40/16

² प्रति पन्थामपद्महि, स्वस्तिगामनेहसम् ।

येन विश्वाः परि द्विषो, वृणोक्ति विन्दते वसु ॥ - यजुर्वेदः - 4/29

³ इषोपनिषद् - 1

⁴ अथर्ववेदः - 4/11/6

⁵ यजुर्वेदः - 19/30

⁶ तत्रैव - 40/07

समानि व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥”¹

अथर्ववेदसंहितायामपि एकात्मताविषये विचारं वर्तते । अस्माकं परस्परं प्रति प्रेमपूर्णव्यवहारः स्यादिति भावः इह वर्णितः - ‘अन्यो अन्यमभि हर्यत वत्सं जातमिवाध्या ॥’² केवलं वाह्यिकरूपेण सर्वेषां आकूतिः समानः न भवेत् अपि तु मानसिकरूपेण समानः भवेयुः इति आशा - ‘सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता ॥’³ यजुर्वेदस्य शिवसंकल्पसूक्ते उच्यते - यतः नः मनः सर्वदा शुभचिन्तनं कुर्यात् । मनमलं विनश्य मनसि सदा

शिवरूपकल्याणस्य निवासः भवेत् - ‘तन्मे मनः शिवसंकल्पमस्तु ॥’⁴

कठोपनिषदि एवं एकात्मतायाः शोभनगीतं गीयते -

‘ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥’⁵

उपनिषदः सर्वत्र एवं विश्वशान्ति-विश्वकल्याणयोः वार्ता प्रदीयते । ईशोपनिषदि त्यागस्य महिमा वर्णिता - ‘तेन त्यक्तेन भूञ्जीथा’⁶ या च भारतीयसंस्कृतेः अन्यतमवैशिष्ट्यम् । अनेन वैशिष्ट्येन भारीयसभ्यता तथा संस्कृतिः समग्रविश्वे समुज्ज्वलिता । त्यागेन भोगः इत्यनेन स्वविषये प्रसन्नं भूत्वा सुखेन जीवनं परिचालनम् । फलतः जनानां मध्ये हिंसा, लोभः, वासना इत्यादिः दुरीभवति । यत् सुष्ठुसमाजरूपायणे अतीव गुरुत्वपूर्णम् । अनेन राष्ट्रकल्याणमेव परिस्फुटति । तैत्तिरीयोपनिषदि नैतिक-चारित्रिकमूल्यबोधस्य निष्कर्षः प्रतिपादिमस्ति -

‘सत्यं वद धर्मं चर । स्वाध्यायात्मा प्रमदः । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ॥’⁷

एवं उदारचरितानां कृते समग्रजगत् आत्मासदृशः इति भावो ध्वणितम् अस्मिन्मन्त्रे -

अयं निजः परा वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥⁸

सर्वेषां मध्ये परस्परं मित्रभावः रक्षणीयः । अनेन समाजे शान्तिः विराजते । इयं भावना समाजसंगठनाय अत्यावश्यकम् -

दृते दृंह मा । मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षताम् । मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ।

¹ ऋग्वेदः - 10/191/2, 4

² अथर्ववेदः - 3/30/1

³ तत्रैव - 6/74/1

⁴ शुक्लयजुर्वेदः - 34/1

⁵ कठोपनिषद्, शान्तिपाठः

⁶ ईशोपनिषद् - 1

⁷ तैत्तिरीयोपनिषद्, अनुवाक् - 1

⁸ महोपनिषद् - 4/71

अस्माकं हृदि सदा हितधिः विरजति। यतः जनाः यत् चिन्तयन्ति तदेव तेषां कर्मणि प्रकाशयति । यदि शुभचिन्तयति चेत् कर्मापि शुभं भवेत् । एवं रूपेण जनाः सज्जन-दुर्जनौ शिष्टाशिष्टौ, साधु-असाधु, संयमी-असंयमी इत्यादिरूपेण अभिधीयन्ते । अतः वयं सर्वे हितचिन्तकाः भविष्यामः येन समृद्धिः भवतीति आशा -

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भ्रदः ।
देवा नो यथा सद्भिद् वृधे असन्-अप्रायुवो रक्षितारो दिवेदिवे ॥¹

अस्माकं श्रवणं दर्शनं च शुभं भवेत् । शुभं श्रवनेन मनसि प्रसन्नता विराजते, वितरागद्वेषः । अनेन जीवने पवित्रता तिष्ठति । शुभं दर्शनेन दृष्टा मलिनता दूरीभवति फलतः सर्वान् जनान् मित्रं सहयोगी प्रियश्च मन्यन्ते । येन घृणा-कटुता-मात्सर्य-मनमलानि विनश्यन्ति । जनाः सदा दीर्घायु भवन्ति -

भद्रं कर्णेभिः शृणयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनुभिव्यशेमहि देवहितं यदायुः ॥²

अनासक्तभावेन कृतं कर्म कर्मबन्धनात् मुक्तिः ददाति । जीवनस्य सफलता वा पुरुषार्थः कर्मणः उपरि निर्भरति ।³ गीतायां कर्मयोगाध्याये एवं निष्कामकर्मणः वर्णना वर्तते । आसक्तिरहितकर्ममाध्यमेन परमपुरुषं प्राप्नोति उच्यतेऽस्मिन् श्लोके -

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥⁴

दानं समाजस्य व्यावस्थापकः । दानेन सामाजिकसमगठनः दृढो भवति । दानेन दुर्बलवर्गाणां परिपोषणं भवति । समाजे विदुषां यतीनां समपोषणं भवति । अतः दाता समाजे देवतुल्यः मन्यते -

स मर्तो अग्ने स्वनीक रेवान् अमर्त्ये य आजुहोति हव्यम् ।
स देवता वसुवनिं दधाति, यं सूरिर्थी पृच्छमान एति ॥⁵

महाभारतस्य शान्तिपर्वणि उच्यते अन्नेन सर्वेषां पोषणं भवति । अतः अन्नदाता प्राणदाता इत्याख्याते -

अन्नात् गृहस्था लोकेऽस्मिन् भिक्षवस्तत एव च ।
अन्नात् प्राणः प्रभवति, अन्नदः प्राणदो भवेत् ॥⁶

दाता संसारे अमरत्वेन जीवति । तस्य कदापि निकृष्टगतिः न भवति । सः कदापि कष्टेन न जीवति । संसारः अस्य सहायः भवति । एतेन सुखेन तस्य जीवनं चलति ।⁷ वेदादितरः अन्येषु शास्त्रेषु महाभारत-गीतादीष्वपि दानस्य

¹. ऋग्वेदः - 1/89/1, यजुर्वेदः - 25/14

². ऋग्वेदः - 1/89/8, यजुर्वेदः - 25/27

³. कुर्वन्नेवह कर्माणि, जिजिविषेच्छत्संमाः।

एवं त्वयि नान्यथेतोऽस्ति, न कर्म लिप्यते नरे ॥ - यजुर्वेदः - 40/2

⁴. श्रीमद्भगवद्गीता - 3/19

⁵. ऋग्वेदः - 7/1/23

⁶. महाभारतम्, शान्तिपर्व - 18/28

⁷. न भोजा ममूर्न न्यर्थमीयुर्न रिष्यति न व्यथन्ते ह भोजाः ।

इदं यद् विश्वं भुवनं स्वश्चेतत् सर्वं दक्षिणैभ्यो ददाति ॥ - ऋग्वेदः - 10/107/8

महत्वं प्रतिपाद्यते । गीतायां उच्यते यज्ञ-दान-कर्माणि सर्वेषां अनिवार्यकार्याणि । यत् मनुष्यान् आत्मशुद्धेः पथि नयति । अतः एतद् कदापि न त्याक्तव्यम् -

यज्ञदानतपः कर्म, न त्यज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव, पावनानि मनीषिणाम् ॥¹

महाभारते दानं धर्मस्य अङ्गं कथ्यते -

अदत्तस्यानुपादानं, दानमध्यनं तपः ।
अहिंसा सत्यमक्रोध, इत्या धर्मस्य लक्षणम् ॥²

कामक्रोधलोभमोहमदृष्टिश्च इत्यादयः विषयाः सदा परित्यज्याः । एतैः दुर्गुणैः जनाः सदा कष्टं प्राप्नुवन्ति । क्रमवर्धमानाः एताः दुर्गुणाः जनान् विनाशस्य पथि नयन्ति । अधः प्रस्तुतः मन्त्रेण क्रमेण उल्लुकादि अर्थात् मोहादि विनाशाय वार्ता प्रदीयते -

उल्लुकयातुं शुशुलुकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥³

गीतायामपि एवं भावना प्रकटिता -

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥⁴

स्तेयव्याभिचारब्रह्महत्यामद्यपानदुष्कर्मगर्भपातमिथ्याभाषणानि इत्यादीनि निशिद्ध-कर्मरूपेण परिगण्यते । वेदे एतान् सप्तमर्यादाः कथ्यन्ते । यदि एतेषु कस्मिंश्चिद् वस्तुनि जनः प्रवृत्तः भवति तत् सः पापी इत्युच्यते । अतः सदा एतान् परिहर्तव्याः । अस्मिन्विषये निरुक्ते उच्यते -

स्तेयं तल्पारोहणं ब्रह्महत्यां भ्रुणहत्यां सुरापानं दुष्कृतस्य
कर्मणः पुनः पुनः सेवां पातकेऽनृतोद्यमिति ॥⁵

उपसंहारः -

विश्वस्य कश्चिदपि साहित्यं समाजस्य तथा मनुष्यस्य हितायैव विरचितम् । मनुष्यस्य नैतिक-वैदिक-आर्थिक-सामग्रिकोन्नतीनां कार्यं करोति साहित्यम् । साहित्यस्य सर्वाः विषयाः समाजे प्रतिफलिताः । अतः साहित्यं समाजस्य दर्पणमित्याचक्ष्यते । विश्वस्य सर्वप्राचीनसाहित्यं खलु वेदाः । वेदशब्दस्य अर्थोऽपि ज्ञानम् । आकालादेव वेदेषु निहिता ज्ञानसम्पद् समाजं समुन्नतं क्रियमानम् । आसाम् असीमज्ञानसम्पदां मध्ये अन्यतमविषयं वर्तते नैतिकमूल्यबोधः । वेदाः भुवं सर्वादौ नैतिकशिक्षया समं अन्यासु शिक्षासु सुशिक्षितं

¹ गीता - 18/04

² महाभारतम्, शान्तिपर्व - 36/10

³ ऋग्वेदः - 7/104/22, अथर्ववेदः - 8/4/22

⁴ गीता - 2/62-63

⁵ निरुक्तम् - 6/23

कृतवन्तः । अस्मिन्विषये कोऽपि सन्देहः न वर्तते । वेदेषु निहितं नैतिकज्ञानं समाजं सुश्रद्ध्खलं कृत्वा सामग्रिकोन्नतेः पन्थाः विरचयन्ति ।

सन्दर्भग्रन्थाः -

- उपाध्याय, गङ्गाप्रसाद । शतपथपब्राह्मणम् । प्राचीन वैज्ञानिक अनुसन्धान संस्थान, देहली । १९६७ ।
- ऐतरेयब्राह्मणम् । राष्ट्रिय संस्कृत संस्थान, जनकपुर । २००६ ।
- गोस्वामी, विजनविहारी । यजुर्वेद-संहिता । हरफ प्रकाशनी, कलकाता । वङ्गा १३८२ ।
- गौड, रामस्वरूपशर्मा । अथर्ववेद-संहिता । चौखम्बा विद्याभवन, वाराणसी । २०२१ ।
- द्विवेदी, कपिलदेव । वैदिक साहित्य एवं संस्कृति । विश्वविद्यालय प्रकाशन, वाराणसी । २००० ।
- द्विवेदी, कपिलदेव । वेदामृतम्(भाग-५) आचार-शिक्षा । विश्वभारती अनुसन्धान परिषद, ज्ञानपुर । २०२१ ।
- द्विवेदी, कपिलदेव । वेदामृतम्(भाग-६) नीति-शिक्षा । विश्वभारती अनुसन्धान परिषद, ज्ञानपुर । २०२२ ।
- मिश्र, जगदीशचन्द्र । वैदिकवाङ्मयस्येतिहासः । चौखम्बा विद्यामन्दिर, वाराणसी । २००२ ।
- विद्याभास्करः, रामावतार । चाणक्यसूत्राणि । स्वाध्याय मण्डल, पारडी । १९४२ ।
- शर्मा, भीष्मदत्त । ऋग्वेद-संहिता । चौखम्बा कृष्णदास अकाडेमी, वाराणसी । २०२३ ।
- शास्त्री, सत्यव्रत । चाणक्यनीतिः । भारतीय विद्या मन्दिर, कोलकाता । २०१३ ।

शिवसंकल्पमस्तु नः मनः

डॉ. सत्येन्द्रनाथ आदकः

संस्कृतविभागः

योगदा-सत्सङ्ग-पालपाडा-महाविद्यालयः, पूर्व-मेदिनीपुरम्, पश्चिमबङ्गः

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विषयसंक्षेपः

‘मनस्यति अनेन इति मनः’ भवति । ‘चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्’ इत्युक्त्यनुसारम् अस्माकं मनः सदा चञ्चलम् अस्थिरं वा भवति । मनः मानवचिन्तनानां सूतिकागृहमस्ति । चिन्तनेन मनः अस्थिरं जायते । मानसिक-सुखाय मनसः दृढसंकल्पः प्रयोजनीयः । ‘बुद्धिः शरीरात् गरीयसी, ‘मनः’ बुद्धेः महत्तरं भवति । मनः विचार-भावना-इच्छेत्यादीनां मानसिककार्याणां समन्वयं भवति । चक्षुकर्णादीनि किञ्च मनस्तु अन्तरिन्द्रियं भवति । मनसः क्रिया अस्ति । अन्नभङ्गेन उच्यते - ‘सुखाद्युपलब्धिसाधनमिन्द्रियं मनः’ । मनसः संयोगं विना ज्ञानस्योत्पत्तिः न जायते । यदि जनाः किञ्चित् उपलब्धुं इच्छन्ति तर्हि तत् मनो हि करोति ।

‘सम्’ उपसर्गपूर्वं ‘कृप्’ धातोः ‘अ’ इति प्रत्यये संकल्प इति शब्दस्य व्युत्पत्तिः जायते । निश्चय, दृढ-इच्छा-भावना-नैतिकशक्ति इत्यादयः अस्य शब्दस्य पर्यायवाचकाः शब्दाः भवन्ति । संकल्प एकः इतिवाचकः अनुभवः । यदि मानवानां मनसि संकल्पः नास्ति, तर्हि ते जीवने सफलतां न अर्जयन्ति । विज्ञानम् अस्मान् आवेगं प्रयच्छति परन्तु मनसः दृढसंकल्परूपं गतिं सम्यक्-रूपेण हरति । अतः मानवाः कर्मणः विभ्यति । जगति संकल्प-सम्पन्नः जनः सदैव विजयी भवति । संकल्पस्य कोऽपि विकल्पः नास्ति । अतः जीवने सफलतायै संकल्पमनः अत्यावश्यकः । साधूच्यते - “शिवसंकल्पमस्तु मे मनः” इति शम् ।

कुटशब्दाः - मनः, बुद्धिः, संकल्पः, सफलता, मुक्तिः चेत्यादयः ।

‘मनस्यति अनेन इति मनः’ भवति । “चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम्”¹ इत्युक्त्यनुसारम् अस्माकं मनः सदा चञ्चलम् अस्थिरं वा भवति । मनः मानवचिन्तनानां सूतिकागृहमस्ति । चिन्तनेन मनः अस्थिरं

¹. श्रीगीता - ६/३४

जायते । मानसिक-सुखाय मनसः दृढसंकल्पः प्रयोजनीयः । गीतायां लक्ष्यते - 'बुद्धिः शरीरात् गरीयसी, 'मनः' बुद्धेः महत्तरं भवति । मनः विचार-भावना- इच्छेत्यादीनां मानसिककार्याणां समन्वयं भवति ।

मनः विवेकबोधस्य समष्टिगतरूपं भवति । यत् चिन्ता अनुभूतीच्छा-कल्पनाभिः प्रकाशितमस्ति । चक्षुकर्णादीनि किञ्च मनस्तु अन्तरिन्द्रियं भवति । वहिरिन्द्रियाणि केवलं बाह्यवस्तुप्रत्यक्षे प्रभवन्ति । मनसा सर्वे प्राणिनः सुखदुःखादिकं उपलभ्यन्ते । अन्नंभट्टेन उच्यते - 'सुखाद्युपलब्धिसाधनमिन्द्रियं मनः'¹। न्यायमते मनः निरवयवम् । न्यायवैशेषिकमते मनः अनुपरिमाणं विशिष्टम् । सांख्यसुत्रे मनसः सुक्ष्मत्वं स्वीकृतम् अस्ति । यथा - 'अणुपरिमाणं तत् कृतिश्रुतोः'² । मनसः क्रिया अस्ति । उक्तं च - 'स्पर्शरहितत्वे सति क्रियावत्त्वं मनसो लक्षणम्'³ । मनसः क्रियया कर्म सम्पाद्यते । यजुर्वेदे उच्यते - 'यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु'⁴।

मनसः संयोगं विना ज्ञानस्योत्पत्तिः न जायते । येन संस्कारः उत्पद्यते, अस्य संस्कारज्ञानस्य नाम मनः । सर्वे मानवाः केवलं मनः कल्पयितुं शक्नुवन्ति किन्तु स्पष्टं न प्रभवन्ति । यदि जनाः किञ्चित् उपलब्धुं इच्छन्ति तर्हि तत् मनो हि करोति । मानवानां चिन्ता-चेतना-ध्यान-धारणा-सुख-दुःखानुभूतिप्रभृतयः ज्ञानाय प्रयोजनीयाः । यानि मनसा शरीरस्याचरणेन प्रकाशितानि भवन्ति । मनः अन्तरिन्द्रियम् । अतः तत् न प्रत्यक्षयोग्यम् । पृथिव्यां मनो हि आत्मा ब्रह्म चेति मन्यते । अतः मनः अस्माभिः पूजितम् । छान्दोग्योपनिषदि उक्तं च - 'मनो ह्यात्मा मनो हि लोको मनो ब्रह्म मन उपासस्वेति'⁵ । यः मानवः मनः ब्रह्मरूपेण उपासते सः सहजतया मनसः गतिं यथा दूरातिदूरं तथा प्रेषयितुं शक्नोति । छान्दोग्योपनिषदि उच्यते - 'स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथा कामचारो भवति'⁶।

सर्वेभ्यः विषयेभ्यः मनः श्रेष्ठमस्ति । मनसः गतिः अतुलनीया । जाग्रतावस्थायां सुप्तावस्थायां च मनः बहुदूरं गच्छति । मनः सर्वेषां इन्द्रियाणां ज्योतिस्वरूपं प्रकाशकं वा । शिवसंकल्पसूक्ते उच्यते -

"यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्थतथैवेति ।

दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु"⁷॥

मनो हि मानवान् कर्म कर्तुं प्रेरयति, मनो हि चन्द्रमाः । यथा अथर्ववेदे उच्यते - 'चन्द्रमा मनसो जातः'⁸। मनसः दृढसंकल्पशक्त्या ज्ञानविज्ञानानां कर्म सम्पाद्यते । मनः त्रिकालज्ञं भवति । मनसा भूत-भविष्य-वर्तमान-कालानां ज्ञानं जायते । शिवसंकल्पसूक्ते उक्तं च -

"येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम् ।

येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु"⁹॥

¹. तर्कसंग्रहः

². सांख्यसुत्रम्

³. तर्कसंग्रहः

⁴. शुक्ल यजुर्वेदसंहिता - ३४/३

⁵. छान्दोग्योपनिषद् - ७/३/१

⁶. छान्दोग्योपनिषद् - ७/३/२

⁷. शुक्ल यजुर्वेदसंहिता - ३४/१

⁸. अथर्ववेदसंहिता - १९/७/२

मनोहि नः दर्पणस्वरूपम् । मनसा मानवानां चरित्रं बोध्यते । सुशिक्षया मनः उत्तममार्गे गच्छति, सुसंकल्पेन सफलता प्राप्यते च । मनसः संकल्पेन मर्यादालाभः उन्नति च आयाति । मुनिना उक्रम् - ‘मन एव मनुष्याणां कारणं बन्धमोक्षयोः’¹ । अस्माकं मनः कल्पतरुस्वरूपम् । मानवाः यथा कल्पयन्ति, मनः तथा फलं दास्यति । मनो हि पृथिव्यां मानवानां बन्धनमोक्षयोः कारणम् । अतः मनः शुद्ध-दक्षादियुक्तं अस्माकं कर्तव्यम् । यजुर्वेदे उच्यते - ‘मनो यज्ञेन कल्पतामात्मा’² । अस्माकं शरीरे मनसः स्थितिः । अयं शरीरः रथः इव भवति । अस्मिन् रथे दशः अश्वाः सन्ति । अस्य रथस्य सारथिः मनः आत्मा प्रवासी च । पतिः, स्वामि, इन्द्रः वा जीवात्मा । वस्तुतः यत्र अहं जीवनं प्राप्तुं इच्छामि तत्र रथस्य गतिः अधिगच्छति । संस्कार-युक्तमनसः गतिः अश्वः इव भवति । तत् मनः कदापि मोहग्रस्तं न भवति । कठोपनिषदि उच्यते -

“आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च”³ ॥

अतः मनसः कल्याणं, परिचर्चा च सर्वथा वाञ्छनीया अस्ति ।

मनसः द्विविधा शक्तिः भवति संकल्पात्मिका विकल्पात्मिका च । यस्य मनसि लेशमात्रं विकल्पः नास्ति सः जगतः सर्वं कार्यम् अवश्यमेव साधयति । यतो हि मनसरूपि साधारणतया जयं पराजयं वा निर्भरशीलम् । वृद्धि यदि शिवसङ्कल्पः भवति तर्हि कलुषं स्वयं विनष्टं भविष्यति । यजुर्वेदे उच्यते - “हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु”⁴ । संकल्पशक्त्या कार्येषु अस्माकं विचरणं कर्तव्यम् । तदा लक्ष्यवस्तुः स्वयमेव आगमिष्यति । संकल्पयुक्तान् मानवान् स्वयम् ईश्वरः साहाय्यं करोति । गीतायामुक्तम् -

“हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः”⁵ ॥

कठोपनिषदि उक्तं च -

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति”⁶ ॥

मनसः माध्यमेन सर्वाणि कार्याणि क्रियन्ते । मनः चिन्ता-अनुभूति-आवेगादिकं प्रकाशयति । यानि अस्माकं उपलब्धविषयानि प्रभावयन्ति । मनः इच्छाशक्तेः कल्पनायाश्च उत्सम् । यत् अस्माकं लक्ष्यवस्तुनि निर्धारयितुं तथा च किञ्चित् नवीनविषयं स्रष्टुं साहाय्यं करोति । मनसा अस्माकं जीवनप्रणाली परिचालितास्ति । मनसः सुस्थतायै यथाविधिनिद्रा-व्यायाम-खाद्याभ्यासप्रभृतयः प्रयोजनीयाः । मनसः प्रशान्तये योग-ध्यान-गीतक्रीडादिकम् आवश्यकम् । यदि मानवः तस्य मानसिकस्वास्थ्यस्य कृते आत्मानं सृजनात्मके कार्ये व्यस्तं

⁹ शुक्ल यजुर्वेदसंहिता - ३४/४

¹ अमृतबिन्दूपनिषद् - ६/३४

² शुक्लयजुर्वेदसंहिता - १८/२९

³ कठोपनिषद् - १/३/३

⁴ शुक्लयजुर्वेदसंहिता - ३४/६

⁵ श्रीगीता - २/३७

⁶ कठोपनिषद् - १/३/१४

करोति तर्हि मानसिकस्वास्थ्यस्य उन्नतिः आयाति । मनः अमरज्योतिस्वरूपम् । मनसि मानवानां जन्मजन्मान्तरस्य ज्ञानं निहितमस्ति । मनसा ज्ञानं प्रकाशितं भवति । यस्य मनः निर्मलं, सः ज्योतिः प्रकाशयति । मनः सर्ववाधाम् अतिक्रम्य कठिनलक्ष्यं प्रति अध्यवसायं समुत्साहयति । संकल्पः अस्माकं जीवने अमोघमस्त्रः भवति । संकल्पः अस्माकं लक्ष्याणि प्राप्तुं साहाय्यं करोति , तथा च अस्मान् अग्रे गन्तुं उत्साहं प्रेरयति । संकल्पः अस्माकं मानसिकशक्तिं वर्धयति एवं च शिरः प्रशान्तं स्थापयितुं साहाय्यं करोति । दृढसंकल्पेन जीवनस्य विभिन्नक्षेत्रेषु सफलता आयाति ।

‘सम्’ उपसर्गपूर्वं ‘कृप्’ धातोः ‘अ’ इति प्रत्यये संकल्प इति शब्दस्य व्युत्पत्तिः जायते । निश्चय, दृढ-इच्छा-भावना-नैतिकशक्ति इत्यादयः अस्य शब्दस्य पर्यायवाचकाः शब्दाः भवन्ति । संकल्प एकः इतिवाचकः अनुभवः । यदि मानवानां मनसि दृढसंकल्पः नास्ति, तर्हि ते जीवने सफलतां न अर्जयन्ति । अतः वैदिकयुगादाराभ्य भारतीयर्याणां यागयज्ञादीनि कार्याणि षोडशसंस्कारदयश्च सर्वे संकल्पपूर्वं जायते । मनुना एतदर्थं सकलकर्मणां मूलं सङ्कल्पः इति उच्यते –

"संकल्पमूलः कामो वै यञ्जाः संकल्पसम्भवाः ।
व्रता नियमधर्माश्च सर्वे संकल्पजाः स्मृताः" ॥¹

सङ्कल्पः शोभनाध्यासः । यत् शोभनं तत् शोभनं मत्वा कल्पनाविषयः सङ्कल्पः । अस्मिन् जगति संकल्पेन मानवाः काम्यविषयान् भोक्तुं समर्थाः । मनुना उक्तं - 'यथा संकल्पितोश्चेत् सर्वान् कामान् समश्नुते' ।² सङ्कल्पः मनसः श्रेष्ठः । आदौ मनः यदैव सङ्कल्पं करोति तदैव तत् परं चिन्तयति ततः इन्द्रियाणि तदेव परिपलयति । इह महत्तमजनस्य लक्षणं हि प्रतिज्ञापरिपालनम् । आदिकविनोच्यते -

“न प्रतिज्ञां हि कुर्वन्ति वितथांसाधवोऽनघ ।
महत्त्वस्य लक्षणं हि प्रतिज्ञापरिपालनम्” ॥³

सर्वविषयेभ्यः मनसः संकल्पः श्रेष्ठः । आदौ मनः संकल्पयति परं चिन्तयति । उच्यते यथा - 'संकल्पो भाव मनसो भुयान् यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति'⁴ संकल्पो हि सर्वविधानां विषयाणां वेगः । संकल्पः एव सर्वेषां आत्मस्वरूपः भवति । संकल्पे सर्वं प्रतिष्ठितम् । छान्दोग्योपनिषदि तद्यथा - “तानि ह वा एतानि संकल्पैकायानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि”⁵ दृढसंकल्पेन मनः वशे तिष्ठति । येषां मनः आत्मनः वशे नास्ति, तेषां कृते योगस्य अभ्यासः कठिनो भवति किञ्च तेषां प्रज्ञानं जायते । गीतायामुच्यते - “वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता”⁶ दुःखेन आत्यन्तिकनिवृत्तिः आनन्दमयपरमात्मनः प्राप्तिः च मनसरूपरि निर्भरशीला । यद्यपि मनसः संकल्पं दुष्करं, तथापि मनसः संकल्पेन सर्वविध कार्यं शक्यते । तथाहि गीतायामुक्तम् -
“असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

¹. मनुसंहिता - २/३

². तत्रैव - २/५

³. रामायणम् - ६/८९/३१

⁴. छान्दोग्योपनिषद् - ७/४/१

⁵. तत्रैव - ७/४/२

⁶. श्रीगीता - २/६१

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥”¹

अभ्यासवैराग्यादीनां निरन्तरसाधनेन मनसः संकल्पः जायते । यदा मनः आनन्दयुक्तं भवति तथा प्रज्ञायाः उदयं संभवति । इन्द्रियाणि सारथेः सदश्वाः इव वशे वर्तन्ते । तदा कदापि उत्शृङ्खलः सन् मानवः कुमार्गे न गच्छति । कठोपनिषदि उच्यते -

“यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः” ॥²

सङ्कल्पः न केवलं भावना अपितु कर्मणः उत्सः भवति । स्वामी विवेकानन्दस्य मते सङ्कल्पः जीवनस्य लक्ष्याणि प्राप्तुं दृढप्रत्ययस्य, क्रियायाः च संयोजनम् अस्ति । सः बोधयति स्म यत् जीवनस्य प्रत्येकं कार्यं निर्धारितं कृत्वा कर्तव्यम् । यावत् लक्ष्यं प्राप्तं न भवति तावत् सततं प्रयासः करणीयः । जीवनस्य लक्ष्याणि प्राप्तुं सङ्कल्पः इच्छा, एकाग्रता च प्रयोजनीया । सः मन्यते स्म यत् मानवानां जीवने सफलतायै संकल्पस्य विकल्पः नास्ति । मानवाः आत्मनः उपरि स्वयमेव आत्मविश्वासं, इच्छाशक्तिं च कर्मणि नियुज्य स्वलक्ष्यं प्राप्तुं समर्थाः ।

जीवनं हि संग्रामः । आजन्मनः आमृत्युं पर्यन्तं मानवाः आत्मनः अस्तित्वरक्षार्थं सदा चेष्टन्ते । संकल्पः स्वावलम्बनस्य सोपानम् । संकल्पेन विना नहि कस्यापि जनस्य मनोरथसिद्धिः सम्भवति । यथा एकेन हस्तेन तालिका न सम्पद्यते तथैव उद्यमं वा संकल्पं विना कर्मणः फलप्रप्तिं वा मनस्कामनां न भवति । ये कापुरुषाः ते केवलं जल्पन्ति । उद्देशं सिध्यति खलु उद्यमेन प्रयत्नेन संकल्पेन वा । उच्यते ‘उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः’³ स्वकीयोत्कर्षः संकल्पे समाश्रयणीयः भवति । इह जगति संकल्पस्य भूमिका वर्तते । इदं जगत् संकल्पहीनस्य कृते नास्ति । ‘संकल्पगीतिः’ इति कवितायां प्रख्यातः आधुनिकसंस्कृतकविः हरिरामाचार्यः मानवमनसि संकल्पस्य गुरुत्वं वर्णयति । यतोहि अन्धकारात् मुक्तिं प्राप्तये मनसः ज्ञानालोकन प्रेरणाम् अस्माकं कर्तव्यम् । कविना उक्तम् -

“यूयं दीपं प्रज्वालयत तिमिरं स्वयं गमिष्यति रे ।

अमृतचिन्तनं निमिषं कुरुत गरलं स्वयं गमिष्यति रे” ॥⁴

अपि च महात्मागौतमबुद्धोऽपि उक्तवान् – ‘आत्मदीपो भव’ इति क्षणमात्रमपि अमृतचिन्तनेन विषं स्वयमेव नश्यति । मनसः संकल्पशक्त्या अन्धकारं दूरीभवति । आधुनिककविता डॉ. हरिरामाचार्येण संकल्पगीतिकवितायां उक्तं च - “स्वप्नो यस्य यथा शत्रुघ्नः किं हि तस्य कर्ता पथिविघ्नः ? पथि यूयं चरणं स्थापयत लक्ष्यं स्वयमायास्यति रे । तिमिरं स्वयं गमिष्यति”⁵ वाल्मीकिकालिदासश्च संकल्पमाश्रित्य महाकविः कविकुलगुरुश्च अभवत् । महात्मागान्धि-नेताजी-लोकमान्यतिलकप्रमुखानां देशभक्तानां दृढसंकल्पेन वैदेशिकेभ्यः इयं भारतभूमिः विमुक्ता जाता । अतः जीवने सर्वेषां कृते सङ्कल्पः प्रयोजनीयः ।

¹ श्रीगीता - ६/३५

² कठोपनिषद् - १/३/६

³ पञ्चतन्त्रम्(मित्रप्रप्तिः)

⁴ संकल्पगीतिः

⁵ तत्रैव

विज्ञानम् अस्मान् आवेगं प्रयच्छति परन्तु मनसः दृढसंकल्परूपं गतिं सम्यक्-रूपेण हरति । अतः मानवाः कर्मणः विभ्यति । जगति संकल्प-सम्पन्नः जनः सदैव विजयी भवति । संकल्पस्य कोऽपि विकल्पः नास्ति । संकल्पः हठयोगीवत् कार्यं करोति । यदि हृदि संकल्पः स्यात् कलुषता स्वयमेव नश्यति, तदा मृत्युभयं न भवति । ऋग्वेदे उच्यते - ‘मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः’¹। मनसः संकल्पः सर्वकार्येषु प्रथम आवश्यकः । सम्प्रति जगति कार्यान्तरूपं संकल्पं न नीत्वा कार्यफलविषये सर्वदा सर्वे चिन्तयन्ति । सर्वकार्येषु सदा ते अनिच्छां प्रकाशयन्ति । अधुना मानवाः संकल्पेन कर्म कर्तुं न इच्छन्ति । अतः विना संकल्पेन विफलता जायते । संकल्परताः जनाः सुखं, सिद्धिं, जयं विजयं च प्राप्यन्ते । अतः जीवने सफलतायै संकल्पमनः अत्यावश्यकः । साधूच्यते - ‘शिवसंकल्पमस्तु मे मनः’ इति शम् ।

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¹. ऋग्वेदसंहिता - १/९०/६

प्राचीनभारते करनीतिः

डॉ. शुभङ्करबसाकः

सहायकाचार्यः, संस्कृतविभागः

कुलटिमहाविद्यालयः, कुलटिनगरम्, आसनसोलनगरम्, पश्चिमवङ्गः

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शोधसारः

प्राचीनभारतीयराष्ट्रव्यवस्थायां करः राजशक्तेः अन्यतमः आधारः आसीत् । महाभारतमनुस्मृत्यर्थ-शास्त्रनीतिसारादिग्रन्थेषु कोषः अर्थात् करसङ्ग्रहः सैन्यबलं राज्यशक्तिः धर्मस्य रक्षणं च प्रतिष्ठितराष्ट्रस्य मुख्यानि साधनानि सिद्धानि वर्तन्ते स्म । राजा स्वप्रजाभ्यः करं न्यायपूर्वकं संगृह्य तद्धनं प्रजानां कल्याणाय सेनानां परिपालनाय, मार्गनिर्माणार्थं, सेतुनिर्माणाय, यज्ञार्थञ्च व्ययीकुर्यादिति शास्त्रेषु उल्लेखाः सन्ति । अन्यायपूर्वकं संगृहीतधनात् दुःखं समुद्भवति ।

करसङ्ग्रहे प्रजानां मङ्गलं सर्वांगे विवेचनीयम् । यथा कृषिजन्यपदार्थानां षष्ठभागपर्यन्तं पशुमृगाणां वा पञ्चमांशपर्यन्तं करः निर्धारितः आसीत्पुनः शिल्पिनां तु श्रमस्य विनिमयरूपेण करं दातुं व्यवस्था आसीत् । करसंग्रहणं कदापि प्रजानामुत्पीडनस्य कारणं न भवेत् । करव्यवस्थायाः उद्देश्यं प्रजानां धनस्य हरणं न भवेत् । अपितु राज्यस्य प्रजानां च समृद्धौ तस्योपयोगः भवेत् । महाकविकालिदासस्य रघुवंशे दिलीपराजस्य गुणवर्णनप्रसङ्गे करसंग्रहणं कीर्तितम् । रविर्यथा ग्रीष्मे पृथिव्याः रसं गृहीत्वा वर्षासु पुनः सहस्रगुणमधिकं जलमभिवर्ष्य तां सस्यशालिनीं करोति, तथा दिलीपोऽपि प्रजाभ्यः करं गृहीत्वा तदुन्नतिविधायकैः कार्यैस्तासां सम्पदं वर्धयामास ।

शास्त्रानुसारेण प्राचीनभारतीयकरनीतिः तु न्यायसङ्गतकरादानं प्रजासुखं चेति द्विधा सिद्धान्तिता आसीत् । अतिलोभः प्रमादो वा नृपाणां प्रजानां च हानिं जनयति । अतः प्राचीनभारतस्य करव्यवस्था सुसंगठिता, प्रजाकल्याणमूला राष्ट्रसमृद्धेराधारभूता च आसीत् ।

कूटशब्दाः - करव्यवस्था, कोशः, शुल्क, धनसञ्चयो, प्रजासुखम्, करव्यवस्थायाः उद्देश्यम् ।

“राज्ञः कोशबलं मूलं कोशमूलं पुनर्बलम्
तन्मूलं सर्वधर्माणा धर्ममूलाः पुनः प्रजाः”¹

इति महाभारतवचनाद् राज्ञो मूलं कोशबलम् । बलं तावत् कोशमूलम् । यथा कामन्दकीय-नीतिसारग्रन्थे कथ्यते -

”कोशमूलो हि राजेति प्रवादः सार्वलौकिकः”²

कोशो धनसञ्चयः। धनसञ्चयार्थं सर्वदा प्रजाभ्यः करा ग्रहीतव्याः। सैन्यानां प्रजानाञ्च रक्षणार्थं यज्ञार्थञ्च कोशसंग्रहः कार्यः। यथोच्यते शुक्रनीतिसारे -

“बलप्रजारक्षणार्थं यज्ञार्थं कोशसंग्रहः।

परत्रेह च सुखदो नृपस्यान्यश्च दुःखदः”³

इत्यनेन दृश्यते यन् नृपस्य करग्रहणेन धनसञ्चय इहकाले परकाले च प्रजारक्षणेन यज्ञसम्पादनेन च सुखप्रदः, एतद्व्यतिरिक्तो धनसञ्चयो दुःखदायकः। येन जनेन योऽर्थोऽन्यायेनोपार्जितः, स जनः पापभाग् भवति। परन्तु करग्रहणेन कोशानां वृद्धिद्वारा स्वर्गश्च जायते । अपि च तत्रैव -

"बलमूलो भवेत् कोशः कोशमूलं बलं स्मृतम् ।

बलसंरक्षणात् कोशराष्ट्रवृद्धिरिक्षयः ॥

जायते तत् त्रयं स्वर्गः प्रजासंरक्षणेन वै”⁴

इत्यनेन कथ्यते यत्, प्रजानां संरक्षणेन सम्यक्पालनेन च कोशानां राष्ट्राणां वृद्धिरिक्षयश्च-एतत् त्रयं स्वर्गश्च जायते ।

‘न्यायतश्च करादानम्’ इति नीतिसारवाक्येन न्यायतः शास्त्रानुसारेण करादानं विधेयम्, नातिलोभेन तु प्रजापीडनं कार्यम्। तथा च तत्र -

“हरेच्च कर्षकाद् भागं यथा नष्टो भवेन्न सः ।

मालाकार इव ग्राह्यो भागो नाङ्गारकारवत्”⁵

इत्यनेन कथ्यते, यथा भूशुल्कदाता क्षतिग्रस्तो न भवेत्, तथा मालाकार इव कर्षकाद् भागं हरेत् । माली यथा तरुलताभ्योऽल्पं पुष्पं चिनोति, न वृक्षं सर्वथा विनाशयति तथैवाधिपतिरल्पं शुल्कं गृह्णीयात् । न सर्वथा प्रजानां विनाशः कर्तव्यः ।

कौटिल्यस्यार्थशास्त्रे कोशपूरणस्योपयोगिता प्रतिपादिता । यथा ‘कोशमूला कोशपूर्वाः सर्वारम्भाः । तस्मात् पूर्वं कोशमवेक्षेत’⁶ इति । यज्ञः सर्वकार्याणामारम्भो धनैः सम्भवति, तत कोशपूरणमवश्यं करणीयम्। यतश्च कौटिल्यमतम् - ‘अल्पकोषो हि राजा पौरजानपदानेव ग्रसते’⁷ इति ।

¹. शान्तिपर्व - १२६/३६

². कामन्दकीय-नीतिसारः - १४/२१/३३

³. शुक्रनीतिसारः - १४/२/३

⁴. तत्रैव - ४/२/१४-१५

⁵. तत्रैव - ४/२/१४-११३

⁶. अर्थशास्त्रम् - २/८/२

⁷. तत्रैव - २१/१८

इयं करनीतिरतीव प्राचीना । पूर्वस्मिन् काले बलिरित्यभिहितम् । 'भागधेयः करो बलिरि'त्यमरकोषवाक्यात् करबलिशब्दौ समार्थकौ । यथा ऋग्वेदे - 'स निरुध्या नहुषो....अग्निविंशश्चक्रे बलिहत सहोभि'रिति । पुनश्च तत्रैव -

'अथो त इन्द्रः केवली विंशो बलिहतस्करत्² इति । तैत्तिरीयब्राह्मणेऽपि - 'हरन्त्यस्मै विशो बलिम्' इति । बलिशब्देन वेदे ब्राह्मणे चापि करग्रहणं प्रतिपादितम् । मनुनापि बलिशब्दः प्रयुक्तः । यथा -

“सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद् बलिम् ।

स्याच्चाम्नापपरो लोके वर्तत पितृवन्नृषु” ॥³

इत्यनेनाधिपतिरमात्यैर्वर्षग्राह्यं धान्यादिभागम् आनाययेत्, लोके च करादिग्रहणे शास्त्रनिष्ठः स्यात् ।

एवंप्रकारेण करा धार्या येन करग्राही करदाता च फलेन युज्येते। यथा मनुनोक्तम् -

“यथा फलेन युज्येत राजा कर्ता च कर्मणाम् ।

तथावेक्ष्य नृपो राष्ट्रे कल्पयेत् सततं करान्” ॥⁴

यथा राजा अवेक्षणादिकर्मणः फलं प्राप्नोति, यथा च कार्षिकवणिगादयः कृषिवाणिज्यादिकर्मणः फलं प्राप्नुवन्ति, तथा निरूप्य राजा सर्वदा राष्ट्रकरान् निरूपयेत् ।

महाकविकालिदासस्य रघुवंशे दिलीपराजस्य गुणवर्णनाप्रसङ्गे करग्रहणं कीर्तितम् । यथा -

"प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत् ।

सहस्रगुणमुत्सृष्टुमादत्ते हि रसं रविः” ॥⁵

अनेन कथ्यते - रविर्यथा ग्रीष्मे पृथिव्या रसं गृहीत्वा वर्षासु पुनः सहस्रगुणमधिकं जलमभिवृष्य तां शस्यशालिनी करोति, तथा दिलीपोऽपि प्रजाभ्यः करं गृहीत्वा तदुन्नतिविधाय कार्यैस्तासां सम्पदं बर्द्धयामास ।

'दुदोह गां स यज्ञाय'⁶ इति रघुवंशवाक्यात् राजा दिलीपो यज्ञार्थं करग्रहणेन भुवं दुदोह । तथा शाकुन्तलनाटकस्य पञ्चमाङ्के 'षष्ठांशवृत्तेरपि धर्म एष'⁷ इति राज्ञः करस्य षड्भागग्रहणात् तपसः षड्भागग्रहणाच्च राजा षष्ठांशवृत्तिरित्यभिधीयते ।

करग्रहणन्तु सम्यग् विचार्य कर्तव्यम् । यथा कियता मूल्येन क्रीतमिदं वस्त्रलवणादि द्रव्यं, विक्रीयमाणञ्चात्र कियल्लभ्यं कियद्दरादानीतं, किमस्य वणिजो शाकसूपादिना खाद्यसम्भारेण परिव्ययेन लग्नं किमस्य अरण्यादी चौरादिभ्यो रक्षारूपेण गतं, कोऽस्य इदानीं लाभयोगः - इत्याद्यवेक्ष्य वणिजः करान् दापयेत् । कराश्चाल्पशो ग्रहीतव्याः । अत्र दृष्टान्तमाह मनुः -

“यथाल्पाल्पमदन्त्याद्यं वार्योको-वत्स-पट्टपदाः ।

¹. ऋग्वेदः - ७/६५

². तत्रैव - १०/१७३/६

³. मनुसंहिता - ३/८०

⁴. तत्रैव - ७/१२८

⁵. रघुवंशम् - १/१८

⁶. तत्रैव - १/२६

⁷. अभिज्ञानशाकुन्तलम् - ५/४

तथाल्पाल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः” ॥¹

यथा जलोको-वत्स-भ्रमराः स्तोकस्तोकानि रसक्षीरमधूनि गृहीत्वा परिपुष्टा भवन्ति, एवं राज्ञा मूलधनमनुच्छिन्दता अल्पाल्पः आब्दिकः करो राष्ट्राद् ग्राह्यः । यथा महाभारते -

"जलौकावत् पिबेद्राष्ट्रं मृदुनैव नराधिपः ।

व्याघ्रीव च हरेत् पुत्रान् सन्दशेन्न च पीडयेत्" ॥²

इत्यनेन कथ्यते यत्, जलौका रुधिरमिव व्याघ्री पुत्रानिव चाध्यक्षः प्रजाभ्यो धनं हरेत् । अर्थात् व्याघ्री यथा तत्पुत्राणां पृष्ठादिचर्मसु दन्तैः संदश्य तानन्यत्रः नयति, न तु पीडयति, तथा करो ग्रहीतव्यः, न पीडयितव्यः ।

करग्रहणे परिमाणमपि शास्त्रे विनिर्णीतम् । मनुनिर्देशेन मूलादधिकयोः पशुहिरण्ययोः पञ्चाशद्भागो ग्रहीतव्यः । एवं धान्यानां षष्ठोऽष्टमो द्वादशो वा भागो ग्राह्यः ।

अत्र भूमेरुत्कर्षापकर्षापिक्षया कर्षणादिक्लेश-लाघवगौरवं सम्यग् विविच्य च काराणां बह्वल्पतया ग्रहणे विकल्पः प्रदर्शितः । एवञ्च वृक्षमांस-मधु-सर्पिषां गन्धौषधिरसानां पुष्पमूलफलानां पत्र-शाकतृणानाञ्च चर्मणां मृन्मयभाण्डानां प्रस्तरनिर्मितद्रव्याणाञ्च षष्ठो भागो लाभाद् ग्रहीतव्यः । तथा महाभारते -

"बलिषष्ठेन शुल्केन दण्डेनाथापराधिनाम् ।

शास्त्रानीतेन लिप्सेथा वेतनेन धनागमम्” ॥³

इत्यनेन दृश्यते-वलीः राजदेयं तदेव शस्यादेः षष्ठांशस्तेन वलिषष्ठेन गणनादधिकेन इत्यर्थः । वेतनेन पथि रक्षितैर्यणभिर्यद्दत्तं तद्राज्ञो वेतनं सेवाधनं तेन च धनागमं लिप्सेत । धान्यादेः षष्ठांशे ते शेषेण प्रजानां यदि वार्षिको ग्रासो न भवेत् तदा राजैव तासां योगक्षेमं कल्पयेत्, यतः करग्रहणेन अग्निदाहादिना वा सर्वशस्यादिनाशे प्रजाभ्यः खाद्यादिदानं रक्षणञ्च कुर्यादित्यर्थः । क्वचिच्च राष्ट्रे छलाद् वारं वारं शुल्कं न ग्रहीतव्यम् ।

तथा महिषीणामजानां गवाञ्च दुग्धात् षोडशांशी ग्राह्यः । स्वदेशे च शाकपर्णादिस्वल्पमूल्यवस्तु-क्रयविक्रयादिना जीवन्तं निकृष्टजनं स्वल्पमपि करारख्यं वर्षेण दापयेत् । उच्यते मनुना -

"कारुकाञ् शिल्पिनश्चैव शूद्रांश्चात्मोपजीविनः ।

एकैकं कारयेत् कर्म मासि मासि महीपतिः” ॥⁴ इति ।

अपि च 'कारुशिल्पिगणात् पक्षे दैनिकं कर्म कारयेत्' इत्यनेन कारुशिल्पिभिस्तथा सूपकारलोहकारैः देहक्लेशोपजीविभिः कररूपेण मासि मासि कर्म कर्तव्यम् ।

न तु कदापि क्षीणधनोऽपि राजा श्रोत्रिय ब्राह्मणात् करं गृह्णीयात् । यतो मनुवाक्यम् – ‘म्रियमाणोऽप्याददीत न राजा श्रोत्रियात् करः’⁵मिति ।

¹. मनुसंहिता – ७/१२९

². तत्रैव - ८८/४

³. शान्तिपर्व – ७१/१०

⁴. मनुसंहिता - ७/१३८

⁵. तत्रैव - ७/१३०

विष्णुधर्मसूत्रेऽपि कथ्यते - 'ब्राह्मणेभ्यः करादानं न कुर्यात्' इत्यस्य वैजयन्तीटीकायान्तु श्रोत्रियेभ्यो ब्राह्मणेभ्यः करादानं न कुर्यादिति प्रतिपादितम् ।

परञ्च विक्रेतुः क्रेतुर्वा सकाशात् मूल्याविरुद्धं शुल्कं ग्राह्यम् यथा चोच्यते शुक्रनीतिसारे -

"द्वात्रिंशांशं हरेद्राजा विक्रेतुः क्रेतुरेव वा ।

विंशांशं वा षोडशांशं शुल्कं मूल्याविरोधकम्" ॥¹

तत्र द्वात्रिंशांशं विंशांशं षोडशांशं वा शुल्कं गृह्णीयात् । विकल्पश्च द्रव्यस्य मूल्यस्य च तारतम्यानुसारेण वेदितव्यः । विक्रेतुस्तु सकाशात् क्रयमूल्यतो न्यूनात् तुल्याच्च शुल्कं न हरेत् । अपरपक्षे अल्पमूल्येन अधिकद्रव्यलाभं दृष्ट्वा क्रेतुः सकाशात् सदा शुल्कं हरेत् ।

राष्ट्रे करग्रहणमवश्यं कर्तव्यम् । तथा मनुवचनम् -

"नोच्छिन्द्यादात्मनो मूलं परेषाञ्चातितृष्णया ।

उच्छिद्य ह्यात्मनो मूलमात्मानं तांश्च पीडयेत् ॥"²

इत्यनेन ज्ञायते यत् प्रजास्नेहात् करशुल्कादेरग्रहणम् आत्मनो मलाच्छेदः, अतिलोभेन प्रचुरकरादिग्रहणं परेषां मूलोच्छेदः, एतदुभयं न कर्तव्यम् । तथा महाभारतेऽपि-

"आददीत बलिञ्चापि प्रजाभ्यः कुरुनन्दन !

स षड् भागमपि प्राज्ञस्तासामे वाभिगुप्तये ॥"³

राजा प्रतिवत्सरं जायमानानां शस्यादीनां षष्ठभागं करं जनानां रक्षणाय गृह्णीयात् ।

अपि च शुल्कं द्विविधं - 'स्थलजं जलजञ्च'ति मिताक्षरा। तत्र स्थलजं तावत् "अर्धप्रक्षेपणाद् विंशं भागं शुल्कं नृपो हरे"दिति याज्ञवल्क्यवचनात् इयतः पण्यस्य इयन्मूल्यमित्यर्धस्य निरूपणाद् मूल्याद् विंशतितममंशम् आयकरार्थमधिपतिर्गृह्णीयात् । जलजन्तु जलयानतरणार्थं शुल्कं प्रदेयम् ।

कामन्दकीयनीतिसारे आयमूलानि अष्ट कर्माणि निर्दिष्टानि । यथा -

"कृषि-वणिक्पथो दुर्गं सेतुः कुञ्जरबन्धनम् ।

खन्याकरो वनादानं शून्यानाञ्च निवेशनम् ॥

अष्टवर्गमिमं साधु स्वस्थवृत्तं विवर्द्धयेत् ।

जीवनार्थमिहाजीयैः कारयेत् करणान्वितैः"⁴

एतेन दृश्यते - कृषिः, वणिक्पथस्तथा स्थलपयो वारिपथश्च दुर्गं पर्वतादि, सेतुबन्धः शस्यनिष्पत्तये जलाधारबन्धनम्, कुञ्जरबन्धनं प्राप्यादि पदाष्टकम्, खन्याकरः खन्यन्त इति खनयः सुवर्णरजतादयस्तेषामाकरः क्षेत्रम्, वनादानं सारदार्वीदिच्छेदनं शून्यानां निवेशनम् उद्वासितानाम् अनिविष्टपूर्वाणां वा भूमिभागानामध्यासनम् । राजा स्वस्थावस्थायान् अष्टवर्गस्य प्रवर्त्यमानत्वात् तज्जीवनार्थमकृतं कारयेत् कृतञ्च विवर्द्धयेत् ।

¹. शुक्रनीतिसारः - ४/२/११०

². मनुसंहिता - ७/१३६

³. शान्तिपर्व - ६७/२५

⁴. कामन्दकीयनीतिसारः - ५/७७/७८

कौटिल्यस्य "शुल्काध्यक्षः शुल्कशालां निवेशये"दिति मतेन शुल्काधिपतिर्नियोज्यः । यो जनः करवञ्चनार्थं पण्यपरिमाणं निहुते, शुल्कग्रहणस्थानाद्वा अपसरति, स पण्यादष्टगुणं दण्डनीयः । पुनश्चेत् शुल्काधिपतिः स्वमेव शुल्कं गृह्णाति, न राज्ञे निवेदयति, तदा सोऽपि दशपणान् दण्डनीयः । पुनरपि योऽधिपतिः स्वराष्ट्रादन्यायेन द्रव्यमादाय स्वकोशं विवर्धयेत्, 'सोऽचिराद् विगतश्रीको नाशमेति सबान्धवः'¹ इति याज्ञवल्क्यवचनेन स शीघ्रमेव विनष्टलक्ष्मीको बन्धुभिः सह नाशं प्राप्नोति ।

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¹. याज्ञवल्क्यस्मृतिः - १/३४०

प्राचीनभारते चिकित्साशास्त्रम्

अञ्जन कुमार विश्वासः

विद्यावारिधि: गवेषकः

संस्कृतसाहित्यविभागः

कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययनविश्वविद्यालयः, नलबारी, असमप्रदेशः

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सारांशः

प्राचीनभारतं चिकित्साशास्त्रे विश्वस्य अग्रगण्यं स्थानम् आसीत् । अत्र चिकित्सा केवलं रोगनिवारणं न, अपितु समग्रं जीवनकल्याणम् आश्रयति स्म । अस्य शास्त्रस्य मूलाधारः आयुर्वेदः अस्ति, यः 'आयुषः वेदः' इति व्युत्पत्त्या जीवनस्य सम्पूर्णज्ञानं प्रतिपादयति। आयुर्वेदः पञ्चमहाभूतसिद्धान्तम् अधिष्ठाय त्रिदोषसिद्धान्तं (वातः, पित्तं, कफः) प्रतिपादितवान् । एषां दोषाणां साम्यावस्था एव आरोग्यं, वैषम्यं तु रोगः इति मन्यते स्म । अस्य उद्देश्यं रोगप्रतिकारात् प्रागेव स्वास्थ्यरक्षणम् आसीत् ।

प्राचीनचिकित्साशास्त्रेषु शल्यचिकित्सायाः अपि उच्चस्तरीयं ज्ञानम् आसीत् । सुश्रुतमहर्षिणा विरचितः 'सुश्रुतसंहिता' शल्यचिकित्सायाः प्राचीनतमं ग्रन्थत्वेन प्रसिद्धः। अस्मिन् १२० प्रकाराणां शस्त्राणां, ३०० प्रकाराणां शल्यक्रियाणां, मूत्रीयाश्मरी, कर्णनासिकाप्लास्टिका इत्यादीनां जटिलशल्यक्रियाणां विस्तृतं वर्णनं प्राप्यते ।

जीवनस्य आधारभूततत्त्वानि शोधयितुं मानवशरीरस्य सूक्ष्मज्ञानाय च शवविच्छेदनम् अपि प्रचलितम् आसीत् । निद्रा, आहारः, ऋतुचर्या इत्यादयः दिनचर्यायाः अङ्गत्वेन निर्दिष्टाः, येन शारीरिकमानसिकसामाजिकसम्पत्तेः संतुलनं रक्षितुं शक्यते । प्राचीनभारतीयानां चिकित्साशास्त्रं केवलं रोगनिवारणोपायः एव न आसीत्, अपितु जीवनस्य कल्याणकारी कला आसीत्, यस्य प्रभावः अद्यापि सार्वलौकिकचिकित्साक्षेत्रे दृश्यते ।

कुञ्चिकाशब्दः - चिकित्साशास्त्रम्, रोगनिवारणम्, जीवनकल्याणम्, आयुर्वेदशास्त्रम्, आरोग्यलाभः, शल्यचिकित्सापद्धति ।

अस्माकं वैद्यकशास्त्रं वेदैः सह प्राचीनतमम् अस्ति । तदस्माकं प्राचीनानां ऋषीणां व्यावहारिकानुभवानां वास्तविकान्वेषणानां च फलम् आसीत् । अस्माकं पूर्वजाः तस्मिन् काले संस्कृतेः परम्परायाश्च भावम् अस्मभ्यं प्रदत्तवन्तः । श्रुतयः स्मृतयश्च शाश्वतसत्यानां कोशागाररूपेण स्थिताः । प्रमाणाङ्गदृष्ट्या श्रुतयः प्राथमिकं स्रोतस्वरूपाः सन्ति यदा स्मृतयः द्वितीयिकाः। उच्यते यद् अस्माकं रोगाणां मूलकारणं वातपित्तकफाः सन्ति । एते त्रिदोषाः इति उच्यन्ते । ऋग्वेदे त्रिदोषसम्बन्धिन्यः अनेकाः सन्दर्भाः उपलब्धाः सन्ति । आयुर्वेदनिर्दिष्टान् आहारान्, औषधानि, नियमान् च अनुसृत्य सामान्यं स्वास्थ्यं रक्षितुं शक्यते ।

भारतीयानि औषधानि त्रीणि चरणेषु विभाजयितुं शक्यन्ते, यथा -

i) वैदिकपूर्वौषधिः

ii) वैदिकौषधिः

iii) वैदिकोत्तरौषधिः

वैदिकपूर्वकाले रोगाः मायावीयाः अथवा मायावीधार्मिकाः घटनाः इति परिगणिताः आसन्, ये अलौकिककारणेभ्यः आरोपिताः आसन् । अतः, तत्कालीनाः जनाः रोगान् मन्त्रौषधिभिः अन्यैः च कर्मकाण्डैः उपचरन्ति स्म । वैदिकपूर्वकाले सिन्धूनद्याः महेन्जोदारो-हरप्पा-उत्खननानि प्रकटयन्ति यत् तत्कालीनाः जनाः रोगस्य अलौकिककारणम् अविशन् । परन्तु साथ एव तत्र उच्चस्तरीयाः स्वच्छताबोधः आसीत् इति प्रतिभाति । गृहाणि वातायनयुक्तानि सुप्रकाशितानि च आसन्, बहूनि गृहाणि कूपैः, नालिकाभिः, स्नानगृहैः च युक्तानि आसन् ।

द्वितीये चरणे, अर्थात् वैदिककाले, जनाः अविशन् यत् रोगाः दुष्टभूतग्रहणेन, मायाविभिः शत्रुभिः च कृताः सन्ति । अथर्ववेदः स्वस्तयनं, मङ्गलहोमं, नियमं, प्रायश्चित्तं, उपवासं मन्त्रांश्च इव कतिपयान् कर्मकाण्डमार्गान् उपदिशति । वैदिकयुगे, औषधं प्रायः पुरोहितानाम् अधीनम् आसीत् ।

तृतीये चरणे, अर्थात् वैदिकोत्तरकाले, औषधम् अधिकाधिकं युक्तिसंगतं जातम् । एषः कालः यदा आयुर्वेदपद्धतिः सत्यं विकसिता अभवत् ।

आयुर्वेदस्य इतिहासः स्पष्टः नास्ति । अस्य पद्धतेः बहवः प्रवर्तकाः अज्ञाताः एव सन्ति । प्राचीनकालीनाः भारतीयाः आयुर्विद्यां देवदत्तं वरं मन्यन्ते स्म । परम्परा कथयति यत् सर्वप्रथमं ब्रह्मा आयुर्वेदं दक्षाय प्रजापतये उपादिशत् । ततः दक्षः प्रजापतिः तं अश्विनीकुमाराभ्यां, सूर्यस्य यमलपुत्राभ्यां, दिव्यवैद्यरूपेण अपि विख्याताभ्याम्, उपादिशत् ।

चरकः स्वकृते चरकसंहितायाः आरम्भे एव आयुर्वेदस्य इतिहासं व्याख्यातवान् । प्राचीनकाले कदाचित् भारतस्य महर्षयः हिमालयपर्वते सम्मिलिताः बभूवुः । ते मानवजातेः दुःखानां, मुख्यतया व्याधेः, चरमं निवारणं अन्विष्यन्ति स्म । ते ऋषिं भरद्वाजं गत्वा तं नमन्तः स्म, स मानवकुलस्य हिताय इन्द्रात् आयुर्वेदं अधीतुं गच्छेत् इति प्रार्थयन् । अनन्तरं भरद्वाजः इन्द्रं गत्वा तस्मात् आयुर्वेदं अधीतवान् तथा च इन्द्रात् विद्यां प्राप्य, भरद्वाजः तान् ऋषीन् प्रत्यागच्छत् यैः सः इन्द्रं प्रति प्रेषितः आसीत्, तेभ्यः सर्वं यत् आयुर्वेदविषये अशिक्षत तत् न्यवेदयत् ।

भारते चरकः सुश्रुतश्च प्राचीनवैद्यकविद्यायाः प्रवर्तकाः आस्ताम् । चरकः शेषनागस्य अवतारः आसीत् इति कथ्यते, सुश्रुतश्च दिव्यवैद्यस्य धन्वन्तरेः अवतारः आसीत् । वैद्यकविद्यायां मूलग्रन्थौ चरकसंहिता सुश्रुतसंहिता च आस्ताम् । चरकस्य ग्रन्थः कायचिकित्साविषयकः, सुश्रुतस्य तु शल्यचिकित्साविषयकः आसीत् ।

वैद्यकविद्यायाः अन्यः अतीव विस्तृतग्रन्थः वाग्भट्टेन रचितः अष्टाङ्गसंग्रहः आसीत् । अयं ग्रन्थः कायचिकित्सां शल्यचिकित्सां च उभयीं अपि व्याप्नोति, यतः वाग्भट्टः मन्यते स्म यत् सद्द्वैद्यस्य उभयोः विद्ययोः ज्ञानं अत्यावश्यकम् अस्ति । एषः ग्रन्थः विषयं अतीव सुव्यवस्थितरूपेण वर्णयति ।

चरकः कनिष्कस्य राजवैद्यः आसीत् तथा च ख्रीष्टाब्दे प्रथमशतके एव निवसति स्म । सः आयुर्वेदस्य प्राचीनतमस्य ग्रन्थस्य चरकसंहितायाः कर्ता संकलकः वा आसीत् । पूर्वमेव उक्तं यत् अयं ग्रन्थः कायचिकित्सां प्रतिपादयति । तथापि, मूलतः आत्रेयपुनर्वसुना तक्षशिलाविश्वविद्यालये आयुर्विद्या उपदिष्टा । तस्य उपदेशाः अग्निवेशेन अग्निवेशतन्त्रे संकलिताः । चरकसंहिता अस्य ग्रन्थस्य आधारेण प्रतिष्ठिता अस्ति ।

सुश्रुतः, भारतस्य महान्तः शल्यचिकित्सकः, ख्रीष्टाब्दे प्रथमशतके एव अजीवत् । महाभारते सः विश्वामित्रस्य पुत्रः इति उल्लिख्यते । ऐतिहासिकैः मन्यते यत् तस्मिन् काले बनारसः शिष्येभ्यः शल्यचिकित्सां शिक्षयितुं मुख्यस्थानम् आसीत्, तथा च भारतीया शल्यचिकित्सा बनारसे एव स्वस्य उत्कृष्टां ख्यातिं प्राप्तवती।वैद्यकसाहित्यं तस्य च अध्ययनशाखाः अष्टसु प्रमुखशाखासु विभक्तुं शक्यन्ते, यथा – शल्यतन्त्रम् (प्रमुखा शल्यचिकित्सा), शालाक्यतन्त्रम् (लघुशल्यचिकित्सा), कायचिकित्सा (उपचारविद्या), भूतविद्या (दैवीयरोगनिवारणम्), कौमारभृत्यकम् (बालचिकित्सा), अगदतन्त्रम् (विषविद्या), रसायनम् (कायाकल्पः), वाजीकरणम् (वृष्यौषधविद्या) ।

तस्य आयुर्वेदस्य अङ्गान्यष्टौ तद्यथा कायचिकित्सा शालाक्यं शल्यापहर्तृकं ।

विषगरवैरौधिकप्रशमनं भूतविद्या कौमारभृत्यकं रसायनं वाजीकरणमिति ॥¹

ऋग्वेदे बहवो मन्त्राः सन्ति यत्र शल्यचिकित्साप्रभृतिः भारतीयचिकित्साविद्या सुष्ठु निरूपिता अस्ति । अङ्गप्रत्यारोपणस्य तथा विस्पलायाः लौहजघनप्रयोगस्य उदाहरणानि अस्मिन् वेदे उपलभ्यन्ते । अन्धत्वनिवारणमपि ऋग्वेदे उल्लिखितम् अस्ति । कुष्ठरोगस्य चिकित्सापि अस्मिन्नेव वेदे दृश्यते । शरीररचनाविद्या अथर्ववेदे तथा शतपथब्राह्मणे उपनिबद्धा अस्ति ।

आयुर्वेदस्य मते वायुः पित्तं कफश्च यदा समस्थितौ भवन्ति तदा अस्माकं शरीरं स्वस्थं भवति । यदा एते त्रयः दोषाः विषमीभवन्ति तदा शरीरं रोगाणाम् आक्रमणाय सहजं भवति । एतेषां त्रयाणां दोषाणां सह कतिपयैः विद्वद्भिः एकम् अधिकं दोषं योजितम् - तद् रक्तम् इति । प्राचीनभारते बहूनि चिकित्साग्रन्थग्रन्थाः आसन् । चरकसंहिता सुश्रुतसंहिता च इत्येताभ्याम् सह भेलमुनिकृता भेलसंहिता, वाग्भट्टकृतः अष्टाङ्गसंग्रहः, अष्टाङ्गहृदयसंहिता च, माधवकरकृतः रोगविनिश्चयः अथवा निदानम्, नागार्जुनकृतः रसरत्नाकारः इत्यादयः ग्रन्थाः प्रसिद्धाः सन्ति ।

सुश्रुतसंहितायां सूत्रस्थाने १.२४ इति सूत्रे रोगाः चतुर्विधाः भवन्ति इति निर्दिष्टम् अस्ति - आगन्तवः (बाह्यहेतुजाः), निजाः (शारीरिकदोषजाः), मानसाः, स्वाभाविकाः (प्रकृतिजाः) इति । चरकसंहितायां गर्भविज्ञानं स्पष्टतया विवृतम् अस्ति -

गर्भस्य चत्वारि चतुर्विधानिभूतानि मातापितृसम्भवानि ।

¹. चरकसंहिता, सूत्रस्थान - ३०-२८

आहारजन्यात्मकृतानि चैव सर्वस्य सर्वाणि भवन्ति देहे ॥¹

रोगनिदानविषये सर्वाधिकप्रसिद्धः प्रमाणभूतः च ग्रन्थः माधवकरकृतः रोगविनिश्चयः अथवा निदानम् एव अस्ति । रक्तप्रवाहविषये भेलसंहितायां निरूपितम् अस्ति यत् रसः (रक्तम्) हृदयात् सिराभिः द्वारा शरीरस्य सर्वेषु अङ्गेषु प्रसरति पुनश्च हृदयं प्रति एव आगच्छति इति -

हृदोरसोनिस्सरति तस्मादेति च सर्वशः ।

सिराभिः हृदयं वैति तस्मात्तत्प्रभवाः सिराः ॥²

शरीररचनाविद्याविषये प्रसिद्धौ ग्रन्थौ भास्करभट्टकृता शारीरपद्मिनी तथा गणनाथसेनकृतः प्रत्यक्षशारीरम् इति स्तः । सुश्रुतः, प्राचीनभारते प्रथमः श्रेष्ठश्च शल्यचिकित्सकः, शल्यकर्मणि उपयुक्तानां १२७ यन्त्राणाम् विवरणं प्रस्तुतवान् अस्ति । सः आदिशति यत् एतानि यन्त्राणि उज्ज्वलानि, सुन्दराणि, निर्मलधातुनिर्मितानि, तीक्ष्णानि च भवितव्यानि यानि केशं दैर्घ्येण विभजितुं समर्थानि स्युः । प्राध्यापकः ए. एल. बाशम् स्वीये 'द वण्डर डैट वाज् इण्डिया' इति ग्रन्थे उल्लिखितवान् अस्ति यत् प्लास्टिक शल्यचिकित्सा तत्कालीनं अन्यत्र कुत्रापि ज्ञातात् अतीव उन्नतावस्थां प्राप्ता आसीत् । प्राचीनभारतीयाः शल्यचिकित्सकाः युद्धे अथवा दण्डस्वरूपं विच्छेदनेन हीनाणां अथवा क्षतिग्रस्ताणां नासिकाकर्णोष्ठानां संशोधने निपुणाः आसन् । एतस्मिन् विषये भारतीयशल्यचिकित्सा अष्टादशशताब्दीपर्यन्तं यावत् यूरोपीयानाम् अपेक्षया अग्रगण्या आसीत्, यदा ईस्ट इण्डिया कम्पनीस्य शल्यचिकित्सकाः भारतीयेभ्यः नासिकाप्रत्यारोपणकलाम् अधिगन्तुं न लज्जितवन्तः आसन् ।

प्राचीनकाले चिकित्साविज्ञानविषये अपि बहवः ग्रन्थाः आसन् । तेषु चक्रपाणिदत्तकृतः चिकित्सासारसंग्रहः तथा सारङ्गधरकृता सारङ्गधरसंहिता इति ग्रन्थौ अतीव प्रसिद्धौ स्तः ।

स्त्रीरोगविज्ञानं भारतीयवैद्यकशास्त्रस्य एकः महत्त्वपूर्णः विभागः अस्ति । अस्य विभागस्य द्वे ग्रन्थरत्ने यथा गङ्गारामदासकृतः शरीरनिश्चयाधिकारः तथा गोविन्दरायकृतं स्वास्थ्यतत्त्वं च अतीव प्रसिद्धे स्तः। तयोः पूर्वः गर्भवतीषु स्त्रीषु व्यक्तिगतस्वच्छतासम्बद्धः अस्ति, उत्तरः तु आहारविज्ञानेन सह सामान्यस्वच्छतां प्रतिपादयति । प्राचीनभारते आहारविज्ञानस्य अपि विकासः अभवत् । अस्य विषये सुसेनकृतः अन्नपानविधिः, रघुनाथकृताः पथ्यापथनिर्घण्टः तथा भोजनकुतूहलं च अतीव प्रसिद्धानि सन्ति । एते ग्रन्थाः वर्तमानकालेऽपि अतीव उपयोगिनः सन्ति ।

प्राचीनकाले चिकित्सायाः एकः अत्यावश्यकः प्रकारः नाडीपरीक्षा आसीत् । रावणकृतः नाडीप्रकाशः अस्य विभागस्य प्रसिद्धः ग्रन्थः अस्ति । प्राचीनभारतस्य विशेषज्ञाः करस्य अङ्गुष्ठमूलस्य अधः स्थितां जीवसाक्षिणीं धमनीं (नाडीम्) परीक्ष्य रोगिणः स्वास्थ्यं वा व्याधिं वा जानन्ति स्म ।

करस्याङ्गुष्ठमूले या धमनी जीवसाक्षिणी ।

तच्चेष्टया सुखं दुःखं ज्ञेयं कायस्य पण्डितः ॥³

¹. तत्रैव, शरीरस्थान - ०२-२६

². भेलसंहिता, २०-०३

³. शतपथब्राह्मण, १०-०५-०४-१२

पशुचिकित्साविज्ञानक्षेत्रे पालकाप्यकृतः हस्त्यायुर्वेदः (गजायुर्वेदः) वा, नीलकण्ठकृता मतङ्गलिला, नकुलकृतम् अश्वशास्त्रं (अश्वचिकित्सा) वा उपलभ्यन्ते । प्राचीनभारते कानिचन वैद्यकशब्दकोशाः अपि सन्ति । तेषु धन्वन्तरिनिघण्टुः, शब्दप्रदीपः, नरहरेः राजनिघण्टुः इत्यादयः वैद्यकशब्दकोशाः विशेषउल्लेखार्हाः सन्ति । एतदतिरिक्तं बहवः पुराणाः सन्ति येषु प्राचीनभारतीयवैद्यकशास्त्रविषयकाः विविधाः ज्ञानराशयः लभ्यन्ते ।

उपर्युक्तविवेचनानन्तरं चरकस्य एतद्वचनम् उद्धृत्य एतत् निष्कर्षः प्राप्यते - “यः हिताहारविहारस्य सेवने सदा रतः, युक्तचिन्तनपूर्वकं सदा कर्म करोति, यः इन्द्रियार्थेषु न लिप्यते, यः दानशीलः, यः सर्वप्राणिषु समदृष्टिः, यः सत्यपरः, यः क्षमाशीलः, यः मानवधर्मेण सेवते, यः सर्वज्ञानसम्पन्नः, यः स्वीकृतेषु सन्तुष्टः, तं कदाचित् अपि कोऽपि व्याधिः न आक्रामति ।”

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आधुनिककाले मानवजीवने श्रीमद्भगवद्गीताया उपयोगिता

दीपशिखा घोषः

विद्यावारिधी-गवेषकः, संस्कृतसर्वदर्शनविभागः
कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययनविश्वविद्यालयः, नलबारी, असमप्रदेशः

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संक्षिप्तसारः

श्रीमद्भगवद्गीता भारतीय दर्शनस्य, अध्यात्मज्ञानस्य च परमं स्रोतः अस्ति । श्रीमद्भगवद्गीतायाः उपदेशः न केवलं धार्मिकग्रन्थरूपेण अपि तु अस्माकं दैनन्दिनजीवने गीतायाः शिक्षा व्यावहारिकं मार्गदर्शनं करोति । आधुनिककाले मानवः यदा मानसिक कष्टं, त्वरितजीवनशैली, नैतिकसं कटानि अनुभवति तदा गीतायाः उपदेशाः तस्य जीवनस्य सुनिर्दिष्टम् मार्गप्रदर्शकरूपेण कार्यं करोति ।

श्रीमद्भगवद्गीतायाः उपदेशाः मानवानां मध्ये सेवाभावः सहयोगः दानशीलता तथा सामाजिकता च वर्धयन्ति । गीता आधुनिक जीवने कर्मव्यस्तं मानवानां मानसिकं स्वास्थ्यं सन्तुलनाय, नैतिकता वर्धनाय, स्वकर्तव्यकर्मपालनस्य च शिक्षा ददाति ।

सूचकशब्दाः - श्रीमद्भगवद्गीता, मानवजीवने गीता, मानसिकं स्वास्थ्यं, व्यक्तित्वविकासः, नैतिकता , कर्तव्यकर्मपालनम् ।

श्रीमद्भगवद्गीता भारतवर्षस्य आध्यात्मिक-सामाजिक-मानविक जीवनस्य सर्वप्रकारानां प्रश्नानाम् उत्तरपत्ररूपेण अस्माकं समीपे प्रतिभाति । वेदान्तस्य प्रस्थानत्रयं वर्तते । यथा- श्रोतप्रस्थानं, स्मार्तप्रस्थानं, दार्शनिक प्रस्थानम् । तेषु गीता स्मार्तप्रस्थानस्य अन्तर्गतः भवति ।

“सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।” (स्कन्दपुराणं, काशीखण्डम्, गीता महात्म्यो-गीता ध्यानश्लोक)
अस्माकं संस्कृतिः वैदिकसंस्कृतिरस्ति । वेदे यज्ज्ञानं, या परम्परा अस्माकं भारतीयसमाजेऽपि विद्यते । अस्माकं

समाजस्य आधारभूतं मूलं वेदः, तस्य सारभूतं गीता अस्ति । अतः गीता समाजस्य आधारभूता वर्तते । गीतायाः सह समाजस्य च प्रत्यक्षरूपेण सम्बन्धः विद्यते । ‘श्रीमद्भगवद्गीता’ इति शब्दस्य व्युत्पत्त्यर्थः भवति - श्रीमती भगवती चासौ गीता चेति श्रीमद्भगवद्गीता । श्रीः अस्य अस्तीति श्रीमान्, भगः अस्यास्तीति भगवान् । श्रीमताभगवता गीतम् + स्त्रीत्वं लोकात् = श्रीमद्भगवद्गीता ।

भगवता श्रीकृष्णेन कुरुक्षेत्रे युद्धारम्भे गीतं (उपदिष्टं) ज्ञानमेव श्रीमद्भगवद्गीता नामे अभिधीयते । गीतायाः अष्टादशसु अध्यायेषु ७०० श्लोका मिलन्ति । धृतराष्ट्रसञ्जययोः संवादे ६८ श्लोका तथा श्रीकृष्णार्जुनयोः संवादरूपेण अन्ये श्लोका सन्ति ।

“षट्शतानि सविंशानि श्लोकानां प्राह केशवः अर्जुनः सप्तपञ्चाशत् सप्तषष्टिं तु सञ्जयः, धृतराष्ट्र श्लोकमेकं गीताया मानमुच्यते ।” (म. भा. – भीष्मपर्व, ४३) । सर्वत्र गीतायाः ७०० श्लोकाः प्राप्यन्ते । अतो गीता ‘सप्तशती’ उच्यते । महाभारतम् एकलक्षश्लोकात्मकं महापुराणं विद्यते, विपुलकायो ग्रन्थोऽस्ति । तस्य सारतमांशः श्रीमद्भगवद्गीता वर्तते । निःश्रेयसः प्राप्तये अपायाः सुबोधया सरलतया भाषया सप्तश्लोकेषु प्रतिपादिताः सन्ति । गीतायाः भाषां साधारणो जनोऽपि ज्ञातुं शक्नोति । सहस्रवर्षेभ्यो गीता भारतीयजनानां दैनन्दिनक्रियाणां नीतिनां स्वधर्मस्य च क्षेत्रे मार्गदर्शिका विद्यते। गीता सत्यस्य प्रतिविम्बरूपेण प्रतीयते । गीतायाः जीवेन सह समन्वयः अस्ति । जीवनोपयोगी सन्देशोऽत्र विद्यते । ‘दुग्धं गीतामृतं महत्’ जीवनसञ्जीवनीमहौषधम् अमृतं गीतामृतं वर्तते । गीतामृतपानेन अर्थात् गीताज्ञानेन जीवः अमृतो भवति । मृत्युभयाद् विमुच्यते । भगवतः कृष्णस्योपदेशः केवलम् अर्जुनाय न, अपि तु विभिन्नप्रकाराणां जनानामपि विद्यते । स्ववुद्ध्यनुसारं स्वमनोभावानुसारं प्रत्येकजनः स्वजीवनमूल्यं प्राप्तुं शक्नोति । दैनन्दिनजीवने गीता आचारसंहिता अस्ति । गीता मनुष्यस्य मनोविज्ञानस्य सूक्ष्मनिरीक्षणं कृत्वा समस्यानां समाधानं करोति । धर्मेण सह समन्वयद्वारा पूर्णजीवनस्य सन्देशो ददाति । गीतायाः उपदेशकर्ता स्वयं श्रीकृष्णः जगद्गुरुः युगपुरुषः श्रेष्ठः कर्तव्यपरायणो विद्वान् आसीत् । वर्तमानेकालेऽपि तादृश एव कालो वर्तते । अस्मिन् घोरतमे कलियुगे तु विशेषतः परस्परं बन्धुनां मध्येऽपि विश्वासो नास्ति । गीता अस्मान् बोधयति जीवनं तु सङ्घर्षं वर्तते एव अस्मिन् जीवनसङ्घर्षे कदाचिद् वयं किंकर्तव्यविमूढाः भवेम । तदा अस्माभिः किं कर्तव्यं कथं कर्तव्यमिति भगवान् श्रीकृष्णः अस्मान् बोधयति । जीवनं कुरुक्षेत्रं वर्तते । यतः शरीरं प्राप्तं अस्माकं जन्म अभवत् ततः कुरु कुरु इति क्रियया आरम्भो भवति । एतदेव जीवनस्य कुरुक्षेत्रं विद्यते।कर्म विना व्यक्तिः क्षणमपि स्थातुं न शक्नोति । यावत् शरीरं तेन कर्मेव करणीयं भवति ।

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोस्त्वकर्मणि ॥”¹

कर्म बन्धनस्य कारणं भवति । कर्म विना स्थातुमपि कठिनम् । कर्मबन्धनान्मुक्तिः कठिना नास्ति । कर्मबन्धनान् कथं मुक्तिर्भवति इति युक्तिः कर्मयोगनाम्नि तृतीये अध्याये श्रीकृष्णेन प्रतिपादिताः सन्ति ।

आधुनिककाले मानवजीवने गीता -

आधुनिककाले मानवजीवनं वाह्यसुख-लोभ-लालसया, भौतिकसाधनैः, लोभादिभिः दूषितं जातम् । अधुना मानवीय सम्बन्धः केवलं कृत्रिम रूपेण प्रचलितं भवति । दैनन्दिन जीवनस्य कार्यभारः मानवानां मानसिकं

¹. गीता - २/४७

स्वास्थ्यं तथा संतुलनं सम्पूर्णरूपेण विनश्यन्ति। शनैः शनैः मानवाः आत्मवृद्धिं ज्ञानहीना सन् कृत्रिमयन्त्ररूपेण एव परिणतः भवति। आधुनिककाले नैतिकमूल्यनाशः दृश्यते। एतद्विहाय हिंसा, द्वेष, मोहः, अनियमितः जीवनयापनं तथा अकर्तव्यबोधः मानवानां मध्ये बहुलरूपेण दृश्यन्ते। इदृशं परिस्थितौ, भगवद्गीता मानसिकशान्तेः, कर्तव्यबोधस्य, आत्मविकाशस्य, नैतिकमूल्यवृद्धिक्षेत्रे सुसंगतः उपायः प्रदत्तवती। यदि आधुनिक मानवाः भगवद्गीतायाः उपदेशवाणी शिक्षारूपेण गृहीत्वा अस्याः मार्गानुसरणं कुर्वन्ति, तर्हि ते जनाः शोक-ताप-द्वेष-हिंसा-लोभरहितं, नैतिकं तथा संतुलितं जीवनं जीवितुं शक्नोति।

गीतायाः मनोवैज्ञानिकः उपयोगिता -

भगवद्गीता भारतीयदर्शनस्य, अध्यात्मस्य, तथा मानवीयमनोविज्ञानस्य एकं प्रसिद्धं रत्नरूपं ग्रन्थम्। महाभारतस्य युद्धभूमौ अर्जुनः मानसिकसंकटे पतितः आसीत्, सः कर्तव्य, मोहः, स्नेहः, भयं, करुणा इत्यादिभिः ग्रस्तः आसीत्। श्रीकृष्णेन तस्मै यः उपदेशः दत्तः, सः न केवलं धार्मिकं, अपि तु गुढमनोवैज्ञानिकः उपचारः आसीत्। आधुनिककाले कार्यभारजनितः ताणः, भयम्, असन्तोषः, मनोः कष्टं, मनोव्याकुलता, अधैर्यशीलता मानवानां नित्यसंगिनः। एवं परिस्थितौ गीता न केवलं उपदेशग्रन्थः रूपेण परन्तु “मनोविज्ञानशास्त्रस्य चिकित्सास्रोतः” रूपेण एव कार्यं करोति। गीतावर्णितः विविधानि मनोवैज्ञानिकः तत्त्वानि निम्ने आलोचिता -

● कर्मयोगः (मनोः कष्टं परिहारस्य मार्गः) -

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोस्त्वकर्मणि ॥”¹

उपरिक्तं श्लोकेन इदं ज्ञायते यत् सर्वदा फलकामनाहीनः कर्म कर्तव्यम्। सदा कर्म कर्तव्यम्, किन्तु कर्मफलस्य कामना न करणीयम्। इदं फलासक्तिरहितं कर्म आधुनिक मनोविज्ञानस्य 'Detachment therapy' इव कार्यं करोति। फलचिन्ता हि सर्वदुःखानां मूलाधारः। अतः निष्कामकर्मयोगः हि एकमेव तस्य सुनिर्दिष्टम् औषधम्।

● ज्ञानयोगः (आत्मबोधेन मनोदूर्बलता तथा भयविनाशः) -

“नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥”²

इति श्लोकेन आत्मनः स्वरूपविषये आलोचितम्। आत्मा अविनाशी, अजः, नित्यः, शाश्वतः। आत्मनः स्वरूपविषये ज्ञानं प्राप्ता, मानवानां मृत्युः, हानिः, परिवर्तनं, प्रियवियोगः इत्यादि विषयेषु उत्पन्नभयं दूरीभवन्ति। आधुनिक मनोवैज्ञानिकाः वर्णिताः 'Self awareness' इति तत्त्वं अपि गीतायाम् आत्मबोधः इति व्यक्तम्।

● भक्तियोगः (भावनात्मकसंतुलनम्) -

भक्तियोगः ईश्वरविश्वासं, श्रद्धा, समर्पणभावः, च विकसितं करोति। भक्तौ अहंकारविनाशः, शान्तिः, प्रेमभावः, च उत्पद्यते। मनोवैज्ञानिकां दृष्ट्या एषः 'Emotional regulation' इत्यस्य भारतीयरूपम्।

¹. गीता - २/४७

². तत्रैव - २/२३

● **समत्त्वयोगः (मानसिकसंतुलनस्य तत्त्वम्) -**

“सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥”¹

भावनात्मकम् अत्यधिकता दुःखस्य कारणम् । समत्वभावः तु चित्तसंयमं प्रदत्ते । आधुनिक मनोविज्ञानस्य 'Emotional Stability' इत्यस्य प्रतिरूपम् अस्ति ।

● **ध्यानयोगः (आत्मसंयमस्य साधनम्) -**

“युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥”²

ध्यानं चित्तनिरोधस्य उपायः । अवसादः मनोविकारः, मनोकष्ट, असन्तोषः, इत्यादयः ध्यानाभ्यासेन शम्यन्ते । आधुनिक 'Mindfulness therapy' अस्यैव रूपान्तरम् । अतः आधुनिक मानवजीवने गीतायाः मनोवैज्ञानिकः उपयोगिता अतुलनीयम् । यथा निष्कामकर्मयोगस्य अभ्यासेन कार्यस्थले वा गृहस्थले च मानसिकताणः न्यूनीभवति ।

शिक्षाक्षेत्रे विद्यार्थिनाम् आत्मविश्वासवर्धनाय, असफलताभयपरिहाराय, गीतायाः उपयोगिता सुपोयुक्ता भवति । गृहजीवने गीतायाः उपदेशः समत्वभावः, पारिवारिकसौहार्दं, सहिष्णुता, परस्परसमझं च वर्धयति ।

एतद्विहाय, मनोचिकित्सायां चिकित्सका यदि गीतायाः मनोवैज्ञानिकतत्वानि उपयुज्यते, तर्हि रोगिणां मानसिकं स्वास्थ्यं शीघ्रं सुधरति । मानवानां नेतृत्वगुणः, निर्णयक्षमता, आत्मसंयमः एते गुणाः कर्मयोगादेव विकसिताः भवन्ति । यत्र आधुनिक मनोविज्ञानं वाह्योपचारैः मनः शान्तिं योजयति, तत्र गीता आन्तरिकपरिवर्तनं करोति । गीता अर्जुनस्य आत्मसंकटे यथा उपचाररूपा अभवत्, तथैव वर्तमानकाले असंतुलितमानसिकजीवने तस्याः शिक्षा अत्यन्तोपयोग्याः ।

आहारविज्ञानं एवं गीता -

आहारं केवलं शरीरपोषणार्थं न, अपि तु मानसिकं, आध्यात्मिकं, च विकासस्य आधारः । गीता सूचयति यत् -“यादृशः आहारः तादृशं मनः ।” (भगवद्गीता अध्याय १७) मध्ये सात्त्विकं, राजसिकं, तामसिकं, आहारानाम् एवं तेषां कीदृशः प्रभावः शरीरे, मने, आचरणे भवन्ति इति विषये आलोचितम् । आधुनिककाले यदा मानवः अस्वास्थ्यकरं, कृत्रिमं, द्रुतभोजं सेवनं करोति, तदा तस्य शरीरं, चित्तं च असंतुलितं भवति । अस्मिन् सन्दर्भे गीतायाः आहारविज्ञानं मानवजीवनस्य स्वास्थ्यवर्धनाय परमुपयोगि भवति । आधुनिक मानवानाम् आहारसंस्कारः सम्पूर्णरूपेण नष्टः जातः । द्रुतभोज्य आहारः शारीरिकं (मधुमेह, रक्तचापः, स्थूलता), मानसिकं (असहिष्णुता, मनोविकारः) रोगाणां कारणम् । ईदृशं परिस्थितौ गीता प्रदर्शयति यत् आहारः केवलं शरीरे न कार्यं करोति, परन्तु मनोभावान् अपि संस्कारयति । भगवद्गीतायां सात्त्विकाहारः विषये उल्लेखितः -

● **सात्त्विकाहारः (शुद्धमनसः कारणम्) -**

“आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

¹ गीता - २/३८

² तत्रैव - ६/१५

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकाहाराः ॥¹”

सात्विकाहारः पाचकः, स्निग्धं, पौष्टिकं यथा फलानि, शाकानि, दुग्धम्, तण्डुलः, मधु, इत्यादि । सात्विकाहारः शारीरिक आरोग्यं, मानसिकं स्थैर्यं, आत्मशुद्धिः प्रददाति । सात्विकाहारः आधुनिक पोषणशास्त्रस्य 'Balanced Diet' इति अवधारणायाः तुल्यः ।

राजसं, तामसं आहारः अस्थिरचित्तजनकः, आलस्यदुःखकारकः । राजसं आहारः अतितक्तं, अम्लः, उष्णः, तीक्ष्णं, राजसाहारः अल्पकारिकः ऊर्जा ददाति किन्तु दीर्घकाले अस्वास्थ्यकरं भवति । आधुनिक 'Processed food', 'Energy drinks', इत्यादयः राजसिकाहारस्य उदाहरणानि तामसाहारः आलस्यदुःखकारकः । वासी भोजनं, दुर्गन्धयुक्तं भोजनं, मांसादि, मदादि राजसाहारानां मध्ये विवेच्यन्ते । राजसिकाहारः जडता, मानसिकदूर्बलता, असंवेदनशीलतायाः कारणम् । आधुनिक 'Junk food' अथवा अत्यधिकं मांसं मद्यं सेवनं तामसाहारस्य द्योतकम् ।

आधुनिककाले गीतायाः आहारविज्ञानस्य उपयोगिता -

उपरिक्त त्रिविधः आहारानां मध्ये सात्विकभोजनं श्रेष्ठः इति गीतायाम् उल्लेखितः । सात्विकभोजनं चित्तं शान्तं करोति, आधुनिक काले यः 'Anxiety' न्यूनीकरणे सहायतां करोति । पौष्टिक, प्राकृतिकाहारः शरीरस्य रोगप्रतिरोधशक्तिं वर्धयति । सात्विकाहारः अहिंसावादी जीवनशैलीं प्रोत्साहयति । आहारः चित्तगुणैः संबन्धः -यः सात्विकाहारः ग्रहणं करोति, तस्य मनः सर्वदा शुद्धं, स्थिरं च भवति । संयमितभोजनसंस्कारः अपव्ययः, अतिभोगः, पर्यावरणदूषणम् इत्यादीनाम् आपसारणं करोति । गीता नैतिकं, आध्यात्मिकं, मानसिकं दृष्ट्या आहारः परिशुद्धं कर्तुं उपदिशति । गीता आहारस्य गुणात्मकं मूल्यं बोधयति, यत् आधुनिक 'Dietary Psychology' इत्यस्य मूलम् इति स्वीकरणीयम् । योगचिकित्सायां अपि गीता आधारितः सात्विकाहारः 'Psycho Somatic Balance' साधयति । गीता आहारं चित्तवृत्तेः नियामकः एव मान्यते । आधुनिक जीवने यथा भोगवादः, असंयमः, कृत्रिमभोजनं च वर्धते, तदा गीता पुनरपि युक्ताहारः, सात्विकता, संयमशुद्धिः च स्मारयति । अतः गीता आधुनिक आहारविज्ञानस्य परिष्कृततमं मार्गदर्शनं करोति । यः आधुनिककाले गीतानुसारेण आहारजीवनं संयोजयति, सः आरोग्यवान्, मानसिकशान्तियुक्तः, तथा नैतिकरूपेण स्थिरं भवति ।

गीतायाः सामाजिक उपयोगिता -

भारतीयसंस्कृतेः आधारभूतग्रन्थेषु भगवद्गीता प्रमुखतमा । अस्याः ग्रन्थस्य तत्त्वानि न केवलम् आध्यात्मिकं, मोक्षमार्गस्य प्रतिपादनं करोति, अपि तु सामाजिकधर्मः, कर्तव्यम्, नैतिकता, तथा, जीवनमूल्यानां स्थापनायामपि अत्यन्तं प्रासंगिकानि । गीता युद्धभूमौ कथिता, किन्तु तस्याः उपदेशः जीवनभूमौ अनुसरणीयम् । आधुनिककाले समाजे यत्र स्वार्थः, लोभः, हिंसा, द्वेषः, असहिष्णुता, नैतिकपतनं, मानसिक द्वन्द्वः च वर्धन्ति- तत्र गीता तत्त्वानि सामाजिकोन्नति प्रदानाय नूतनं मार्गं प्रदर्शयन्ति । गीतायाः वर्णिताः सामाजिक तत्त्वानि आधुनिक मानवजीवने अतीव गुरुत्वपूर्णं स्थानम् अधिकरोति । यथा -

¹. गीता - १७/८

● **कर्तव्यपालनम् -**

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचनामा कर्मफलहेतुर्भूर्मा ते सङ्गोस्त्वकर्मणि ॥”¹

गीता व्यक्तिं स्वकर्मपालनाय प्रेरयति । कर्तव्यनिष्ठता सामाजिकसंगठनस्य मूलस्वरूपः । यदि सर्वे मानवाः स्व स्व कर्तव्यं फलकामनारहितः निःस्वार्थेन कुर्वन्ति, तर्हि समाजः सुसमाजरूपेण संतुलितः भवति ।

● **निःस्वार्थसेवा -**

“कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥”²

गीता सर्वदा कर्मयोगं प्रतिपादयति -कार्यं सर्वदा लोकोपोकार्थं करणीयं न तु केवलं स्वार्थाय । एषा चिन्ता-भावना मानवानां मध्ये सेवाभावः, सहयोगः, दानशीलता, तथा सामाजिकता वर्धयन्ति ।

● **अहिंसा एवं करुणा -**

“अद्वेषा सर्वभूतानां मैत्रः करुण एव चानिर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥” (गीता – १२/१३)

गीता अहिंसामूलकं सह-अस्तित्वं उपदिशति । एषः तत्त्वः आधुनिक हिंसा-द्वेषग्रस्तः जगति सामाजिकसौहार्दनिर्माणाय अनिवार्यः ।

● **सामाजिककर्तव्यभावना -**

“यद् यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥”³

सामाजिक-नेतृत्वं आदर्शाधारितं भवेत् । यदि श्रेष्ठजनाः धर्मयुक्तं आचरणं कुर्वन्ति, तर्हि समाजः तदनुगच्छति । एषः श्लोकः आधुनिक शासन व्यवस्था, राजनीतिः, शिक्षणं, नेतृत्वं च पुनः स्मारयति ।

● **स्त्रीपुरुषसमत्वं -**

गीता आत्मतत्त्वस्य दृष्ट्या सर्वान् समानं पश्यति । “नाहं देहो, न जातिः, न लिंगभेदः ।” अतः स्त्रीपुरुषयोः समानाधिकारभावना गीतायाः आत्मदर्शनात् प्रसूता ।

आधुनिककाले मानवजीवने गीतायाः सामाजिक उपयोगिता विषये आलोचना प्रसङ्गे वयं वक्तुं शक्नुमः यत् - गीता शिक्षयति यत् सत्यं, संयमः, निःस्वार्थभावः एव समाजस्य आधारः । गीता समत्वदर्शनं, सहिष्णुता, प्रेमभावना च स्थापनं करोति । अहिंसा तथा ‘सर्वभूतहित’ तत्त्वेन पर्यावरणस्य प्रति करुणा उत्पद्यते । गीतायाः कर्मयोगः युवानां कार्यनिष्ठां, आत्मसंयमं, तथा समाजसेवाभावं प्रबोधयति । कर्तव्यपालनं फलासङ्गरहितम् इत्युक्तिः प्रशासनं शुद्धं, निष्पक्षं च करोतु इति प्रेरयति । गीता धैर्यं, क्षमा, समभावः, इत्यादि संस्कारान् गृहजीवने स्थापयितुं सहायकः । अतः यदि मानवाः भगवद्गीतायाः उपदेशवाणी शिक्षारूपेण गृहीत्वा अस्याः मार्गानुसरणं कुर्वन्ति तर्हि समाजे शान्तिः, नैतिकता, समानता, तथा स्थैर्यं स्वयमेव प्रवर्तयेत् ।

¹. गीता - २/४७

². तत्रैव - ३.२०

³. तत्रैव - ३/२१

गीतायां व्यक्तित्वविकासः -

व्यक्तिभ्यः समाजः, समाजाद् देशस्य विकासः जायते । अतः यथा व्यक्तित्वविकासः तथैव देशस्य विकासः भवति। कोऽपि देशस्य तथा राष्ट्रस्य विकासस्य आदौ व्यक्तेः विकासः आवश्यकः । व्यक्तित्वविकासस्य कारणरूपेण तत्र संस्कारः, चरित्रं, शिक्षणम्, इत्यादयः परिगण्यन्ते । जीवनं संस्कृतं कर्तुं संस्काराः भवन्ति । यैः संस्कारैः राष्ट्रीयं जीवनं सुसमृद्धं सशक्तं भवति । संस्कारेण उत्तमविचारयुक्ताः नागरिकाः भवन्ति । व्यक्तित्वविकासेन सह समाजस्य विकासः भवति । व्यक्तित्वविकासाय शास्त्रविहिताः मन्त्रपूताः संस्काराः आवश्यकाः भवन्ति। वर्तमानकाले तु संस्काराणाम् अत्यावश्यकता वर्तते । व्यक्तेः सुस्वभावः एव शीलम् । स्वभावैः सुष्ठुत्वं च शास्त्रानुसारं शास्त्रानुकूलं कर्म चरित्रं भवति । अतः गीतायां श्रीकृष्णेन उक्तम् - “तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।” (गीता - १/२४) भारतदेशे व्यक्तेः सम्मानं चरित्रेण भवति न तु धनेन । गीतायां व्यक्तित्वविकासाय स्वकर्म उक्तम् - “स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।” (गीता - १८/४५) स्वाभाविके कर्मणि संलग्नः, पुरुषः सिद्धिं प्राप्नोति ।

“सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥”¹

स्वभावतः व्यक्तौ सद्भावः, सद्गुणाः, सद्चिारः, सदाचारः, सद्व्यवहारः, सत्यवादिता, इत्यादयः दैवी गुणाः विकसिताः भवन्ति । गीता आत्मज्ञानं मूलतत्त्वं मन्यते - ‘न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।’ (गीता - ४/३८) एषः श्लोकः आत्मपरिचयस्य, आत्ममूल्यबोधस्य च प्रेरकः अस्ति । आत्मबोधेन व्यक्तिः स्वस्वरूपं, सामर्थ्यं च अवगच्छति ।

गीता व्यक्तित्वां भावनात्मकं संतुलनं, सहानुभूतिः तथा मैत्रीभावस्य शिक्षा ददाति । अनन्तरं श्रीकृष्णः अर्जुनं प्रति वक्तुं आरभते यत् - “क्लैवं मा स्म गमः पार्थ ।” (गीता - २/३) एषः प्रेरणा व्यक्तित्व विकासस्य मूलाधारः, एषः प्रेरणा आत्मबलं, धैर्यं, एवं साहसं च वर्धयति । एतद्विहाय गीता धर्म-अधर्मविवेकं सुस्पष्टरूपेण परिष्कृतं करोति । आधुनिककाले सर्वक्षेत्रेषु एषः विवेकशक्ति अत्यावश्यकः ।

उपरिक्त आलोचना परिशेषे वयं वक्तुं शक्नुमः यत् - पूर्वकालादेव आधुनिककालावधि भारतीयसंस्कृतेः अमूल्यरत्नेषु श्रीमद्भगवद्गीता सर्वाधिकं तेजोमयम् । गीता न केवलं धार्मिकग्रन्थः अपि तु जीवनमार्गदर्शकः ग्रन्थः अस्ति । भगवद्गीता न केवलं अर्जुनस्य विषादपरिहाराय प्रवृत्ता, अपि तु सर्वमानवानां जीवनशास्त्रम् ।

“यदा यदा हि धर्मस्य ग्लानिर्भवति भारत”²

एषा वाणी आधुनिककाले अपि सत्यं वदति । धर्मस्य अर्थात् कर्तव्यस्य, सत्यस्य च ग्लानिः यत्र भवति, तत्र गीतायाः पुनरावश्यकता भवति । आधुनिककाले राजनीति, शिक्षाक्षेत्रे, व्यवसाय, न्यायालये सर्वत्र नैतिकमूल्यानां अभावः दृश्यते । गीता धर्माधारितं जीवनं जीवितुं शिक्षा ददाति - “स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।” (गीता - ३/३५) अयं उपदेशः स्वकर्मपालनस्य, सत्यं निष्ठायां जीवनपालनस्य प्रेरणा ददाति ।

¹ गीता - १७/२६

² तत्रैव - ४/७

अतः वर्तमानकाले गीतायाः आवश्यकता तथा उपयोगिता केवलं धार्मिककारणेन न अपि तु सामाजिकं, मनोवैज्ञानिकं, नैतिकं, तथा आध्यात्मिककारणेन अपि अत्यधिकं अनुभूयते । गीता आधुनिक काले मानवजीवने जीवननौकावत् अस्ति, या अस्मान् दुःखसागरात् उद्धरति, धर्ममार्गे परिचालयति, एवं शान्तिपूर्णं जीवनं ददाति । “गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तैः ।” (स्कन्दपुराणं, काशीखण्डम्, गीता महात्म्यो-गीता, ध्यानश्लोक) । एषा सूक्ति एव अस्मान् स्मारयति यत् यदि गीतायाः महत्त्वं सर्वे जनाः सुस्पष्टरूपेण ज्ञातुं शक्नोति तर्हि जीवनस्य सर्वप्रकारानां समस्यानां समाधानं कर्तुं सफलं भवन्ति ।

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- शर्मा, चन्द्रधर । भारतीय दर्शन । दिल्ली, मोतीलाल बनारसी दास, २००२ ।

अश्वघोषस्य काव्येषु औचित्यसिद्धान्तस्य प्रयोगः - एकं साहित्यशास्त्रीय अध्ययनम्

सौमित्रदासः

विद्यावारिधीगवेषकः, संस्कृतसाहित्यविभागः
कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययनविश्वविद्यालयः, नलबारी, असमप्रदेशः

एवं

डॉ. देवव्रतबाडड़

सहयकाचार्यः, संस्कृतसाहित्यविभागः, कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययनविश्वविद्यालयः,
नलबारी, असमप्रदेशः

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संस्कृतकाव्यतत्त्वस्य इतिहासे 'औचित्य' इति शब्दः गभीरस्य मौलिकस्य च सौन्दर्यबोधस्य प्रतीकः अस्ति । औचित्यं नित्यजीवने अनिवार्यं तत्त्वम्, यद् विना लौकिकव्यवहारः अपि निर्मातुं न शक्यते । संसारस्य सर्वेषु क्रियाकलापेषु अस्य महिमा विद्यमाना एव । यदि वयं औचित्यं विस्मरामः, तर्हि स्वाभाविकात् सहजसौन्दर्यात् वञ्चिता भविष्यामः । आचार्यक्षेमेन्द्रः अपि औचित्यस्य प्राधान्ये विषये उक्तवान् -

“अलङ्कारास्त्वलङ्कारा गुणा एव गुणाः सदा ।

औचित्यं रससिद्धस्य स्थिरं काव्यस्य जीवितम्” ॥¹

काव्यशास्त्रदृष्ट्या औचित्यं तद् सूक्ष्मं संवेदनं यत् काव्यस्य सर्वेषु स्तरेषु शोभां गाम्भीर्यं च जनयति । शब्दार्थ, रीति, रस, अलङ्कार, चरित्र, काल, देश, सर्वेषु तत्त्वेषु यत् सुषमायुक्तं अनुपमं च सामञ्जस्यं साधयति, तदेव औचित्यं इत्युच्यते । एतस्माद् दृष्टिकोणात् अश्वघोषः संस्कृतसाहित्यास्य अद्वितीयः कविः आसीत् । स एव बौद्धकाव्यस्य आद्यः स्रष्टा, यः धर्मचेतनां काव्यचेतनां च एकत्र संयोज्य नूतनधार्मिकं साहित्यप्रवाहं निर्मितवान् । तस्य बुद्धचरितं तथा सौन्दरनन्दं च इति द्वे महाकाव्ये दर्शनधर्मनीतिमनस्तत्त्वनन्दनतत्त्वानां च सुसंहतं सौन्दर्यसमन्वयं द्रष्टुं शक्यते । एतयोः काव्ययोः अन्तर्गते औचित्यसिद्धान्तस्य स्पष्टः सुशोभनश्च प्रयोगः सुलक्षितः भवति ।

सूचकशब्दाः - औचित्य, काव्यशास्त्र, बुद्धचरितम्, सौन्दरनन्द, अलङ्कार ।

¹. औचित्यविचारचर्चा, सी. हेच्. नागराजु, सू. रामतिरुमल्लरेड्डी, चौखम्बा संस्कृत पुस्तकालय, पृ. ५

“औचित्यं रससिद्धस्य स्थिरं काव्यस्य जीवितम्”¹ । अर्थात् रससमन्वितकाव्यप्राण नाम औचित्यम् । उचित भाव एव औचित्यम् । “उचितस्य भावः औचित्य” उचितशब्द ‘उच्’ धातुना सह ‘क्त’ प्रत्यययोगे निष्पन्नो जात । उचित इत्यनेन पदेने सह भावार्थके ष्यञ् प्रत्यययोगे च औचित्यपदं लभते । अस्माकं नित्यजीवनस्यानिवार्यतत्त्वं भवति औचित्यम् । तस्मादृते लौकिक व्यवहारस्य निर्वहनम् असम्भवम् । संसारस्यास्य यथार्थस्वरूपज्ञानाय यादृश्याः बुद्ध्याः प्रयोजनं वर्तते सा औचित्यज्ञानं विना न लभते । औचित्यज्ञानमेवास्ति विवेकज्ञानं यन्मनुष्याणां सहजस्वभावोऽस्त - औचित्यास्माकं जीवन व्यवहारस्य सारभूतं तत्त्वं यद्विनास्माकमाचारविचारेषु लेशमपि स्थायित्वस्य अस्तित्वं न वर्तते मनुष्याणां संस्कारसिद्ध लक्षणमस्ति औचित्यं तदर्थ एतेन सह वयं सर्वेऽपि साक्षात्कर्तुम् इच्छामः । साहित्यं समाजस्य दर्पणस्वरूपम् । साहित्यरसास्वादेन च परमानन्द लब्धुं शक्यते । परन्तु तेभ्यां सह तयोमध्ये औचित्यस्य उपस्थिति अनिवार्यास्ति । संसारे लोकव्यवहार कथं भवेदिति सर्वमपि औचित्यान्तर्गतम् । सुष्ठाचरणवद सुकाव्य कृतिरपि -सहृदयानां मनांसि रक्षयति यस्मात् काव्ये औचित्यस्य क्रियान्वयणं प्रगाढत्यावश्यकम् ।

एतदेव आचार्यः क्षेमेन्द्र तत्प्रणीतायाम् औचित्यविचारचर्चायां स्पष्टीकृतवान् -

अलङ्कारास्त्वलङ्कारा गुणा एव गुणाः सदा ।

औचित्यं रससिद्धस्य स्थिरं काव्यस्य जीवितम् ॥²

अर्थात्, शब्दार्थो नाम काव्यशरीरम् । यथा कटककुण्डलादिनी आभूषणानि शरीरं सुशोभयन्ति तथा अनुप्रास उपमालङ्काराः काव्यशरीरं शब्दार्थद्वयमपि सुशोभयन्ति । अर्थाद् अलङ्कारः काव्यस्य वाह्यशोभावर्धकमात्रमेव । मनुष्याणां व्यक्तित्वं श्रुतसत्यशीलता उदारदि गुणा सुशोभयन्ति, तद्वद माधुर्यप्रसादादि - गुणाः काव्यस्यान्तरिकशोभाया वर्धनं कारयन्ति । किन्तु रसादिभिस्सम्पृक्तकाव्यस्य प्राणभूतत्वं तु औचित्यमेव भवति ।

आचार्यः क्षेमेन्द्रः ‘औचित्यविचारचर्चा’ग्रन्थे औचित्यस्य परिभाषामेवम्प्रकारेण प्रतिपादितवान् -

उचितं प्रादुराचार्याः सदृशं किल यस्य यत् ।

उचितस्य च यो भावस्तदौचित्यं प्रचक्षते ॥³

अर्थाद्, यद्वस्तु निश्चयात्मकेन यस्यानुरूपं भवति, तदेव उचितरूपेण विवीच्यते । उचितभावमेव आचार्या औचित्यमिति कथयन्ति ।

महाकविरश्वघोषः केवलं धर्मप्रचारकः नासीत्, अपि तु सः एकः खलु साक्षात् साहित्यविदपि आसीत् । स बौद्धदर्शनस्य गभीरतत्त्वं काव्यभाषया व्यक्तवान्, किन्तु कदापि काव्यसौन्दर्यं न परित्यक्तवान् । तस्य काव्येषु बुद्धस्य जीवनकथा यथा धार्मिकतत्त्वेन सम्पन्ना तथा रसरित्यलङ्कारैः समलङ्कृता दृश्यते ।

¹. औचित्यविचारचर्चा - ५

². तत्रैव - ६

³. तत्रैव - ७

अश्वघोषस्य काव्यचिन्तनस्य केन्द्रे सामञ्जस्यं विद्यते, यत् वस्तुतः औचित्यबोधस्य प्रतिफलनम् । तस्य मतानुसारं धर्मः यद्यपि काव्ये आगच्छति, तथापि सः काव्यस्य अन्तरसौन्दर्येन सुसंगतः भवेत् इति आवश्यकम् । बुद्धस्य तपस्या, मारविजयः, नन्दस्य मनोविग्रहः प्रत्येकवृत्तान्ते अश्वघोषः महाकाव्यस्य विषयचरित्रभाषारसादीनां योग्यतां सावधानतया संरक्षितवान् ।

बुद्धचरितग्रन्थे शृङ्गाररसौचित्यम् -

महाकविअश्वघोषः न केवलं दार्शनिककविः अपितु शृङ्गाररसस्य निर्माणे स्वकौशलं प्रदर्शितवान् । तस्य शृङ्गारचित्रणे हृदयस्पर्शस्य कोमलतायाः प्रभावः द्रष्टुं शक्यते । कामुकजीवनं परित्यज्य सः शृङ्गाररसस्य शुद्धं हृदयस्पर्शीं च चित्रणं सेवितवान् । यत्र सौन्दर्यस्य रहस्यव्यञ्जनं प्रकाशितं भवति । तस्य शृङ्गारव्यञ्जनेन नित्यानन्दस्य सौम्यव्यञ्जनं प्रकाशितं भवतीति । एतादृशस्य शृङ्गारस्य उदाहरणानि सन्ति यथा -

अश्वघोषेण रचिते बुद्धचरितमहाकाव्ये चतुर्थे सर्गे युवतीनां राजपुत्रस्य कामउत्पादनप्रयासः यथा वर्णितः अस्ति -

मुहुर्मुहुर्मदव्याजस्त्रस्तनीलांशुकापरा ।

आलक्ष्यरशना रेजे स्फुरद्विद्युदिव क्षपा ॥¹

एका युवती मद्यस्य आच्छादनेन तस्याः नीलवर्णीयं आचलं बहुवारं अवतारितवती, तस्याः करधनी प्रकाशयति स्म । तदा तस्या दर्शनं रात्रौ विद्युत्प्रकाश इव आसीत् ।

अश्वघोषस्य कल्पनायां स्त्रीसौन्दर्यस्य अन्यत् प्रतिबिम्बं यथा -

पणवं युवतिर्भुजायदेशादवस्त्रंसितचारुपाशमन्या ।

सविलासरतान्ततान्तमूर्वोर्विवरे कान्तमिवाभिनीय शिशये ॥²

अन्य एकाः युवती ढोलकेन सह सुप्तवती आसीत् । तस्याः सुन्दराः वेणीः स्कन्धात् मध्य ऊरुपर्यन्तं पतिताः, भावपूर्णरात्रौ श्रान्तप्रियवत् दृश्यन्ते स्म ।

अश्वघोषेण रचिते एतयोः प्रथमे श्लोके विद्युत्प्रकाशस्य तुलना युवत्याः सह भवति, द्वितीयः श्लोकः युवत्याः ढोलस्य सूत्रेण सह रतिक्रियां कुर्वन् श्रान्तकान्तस्य तुल्ये शृङ्गाररसः पच्यते । औचित्यदृष्ट्या च एतौ श्लोकौ साधुः ।

सौन्दरनन्दे शृङ्गाररसौचित्यम् -

अश्वघोषविरचिते सौन्दरानन्दमहाकाव्ये शृङ्गाररसौचित्यस्य कतिपय उदाहरणानि परिलक्षितानि सन्ति । नन्दः बुद्धस्य गन्तव्यं गच्छन् नन्दस्य पत्नी तस्य अङ्गरागशुष्कत्वात् पूर्वं प्रत्यागन्तुं प्रार्थितवती यत् -

स चेद्भवेस्त्वं खलु दीर्घसूत्रो दण्डं महान्तं त्वयि पातयेयम् ।

मुहुर्मुहुस्त्वां शयितं कुचाभ्यां विबोधयेयं च न चालपेयम् ॥³

¹. बुद्धचरितम् - ४/३३

². तत्रैव - ५/५६

³. सौन्दरनन्दम् - ४/३५

नन्दं प्रति सुन्दरी वदति यत् यदि त्वं विलम्बं करोषि तदा अहं त्वां भृशं दण्डं दास्यामि । सुप्ते त्वां स्तनेन पुनः पुनः जागरिष्यामि किन्तु किमपि न वदिष्यामि । शृङ्गारस्य एषा सरसा रसिका पाठकानां हृदयं प्रसन्नं करोति । यत् सम्भोगशृङ्गारस्य सुन्दरमुदाहरणमस्ति ।

बुद्धचरिते शान्तरसौचित्यम् -

बुद्धचरितमहाकाव्ये महाकविः अश्वघोषः शान्तरसेन भगवतः बुद्धस्य मनसः स्वरूपं शालीनतां च प्रशंसति यथा -

तथापि सुगतो मौनी शान्तोऽविचलमानसः ।

नाबिभेन्न संतस्थे न चुकोप त्वागात्पुरः ॥¹

अर्थात् क्रुद्धानां गजभयेन भीतजनानां पुरतः हिंसां कर्तुं उत्सुकः दुःखितजनैः निरुद्धः अपि शीघ्रं बुद्धस्य पुरतः आगतः, परन्तु सुगतः बुद्धः अतीव मौनम्, शान्तः, स्थिरः, समाहितः च अभवत्, सः न भयम् अकरोत्, न च क्रुद्धः, सः केवलं अग्रे गतः ।

श्लोकेऽस्मिन् यदा कश्चन दुष्टः गजः बुद्धं प्रति द्रुतं गच्छति स्म तदा बुद्धः अतीव शान्तः आसीत् अभयम्, सः न भीतः न क्रुद्धः आसीत् । यत्र अन्ये सामान्यजनाः भयेन परितः धावन्ति स्म, तत्र बुद्धः निर्भयः अग्रे गच्छति स्म । निर्वाणं प्राप्य निर्भयक्रोधः शान्तचित्तः सदा तिष्ठति । अत्र कवेः बुद्धस्य व्यवहारे शान्तरसस्य समागमस्य सरलसुन्दरशैल्याः चित्रणं करोति तथा च एतत् शान्तरसौचित्यस्य सुन्दरमुदाहरणं गणयितुं शक्यते ।

सौन्दरानन्दे शान्तरसौचित्यम् -

अश्वघोषस्य सौन्दरानन्दमहाकाव्यं शान्तरसस्य निरन्तरप्रवाहे दृश्यते । अस्मिन् काव्ये जीवनस्य अनित्यत्वस्य च साक्षिणः निर्वाणस्य परमं प्राप्तिं ध्यायति । सर्वं मृत्तिकापात्रवत् भंगुरं लोके । यथा पुष्पस्य विकासः भवति तथा क्षीणं भवति, किञ्चित् कालानन्तरं पतति च । चन्द्रः रात्रौ आकाशे उदेति किन्तु प्रातः पूर्वमस्तं गच्छति । अतः किमपि स्थायित्वं नास्ति । प्रियकविः स्वस्य महाकाव्यद्वये शान्तरसमङ्गीरसरूपेण गृहीतवान् । तेन नारीणामाकर्षणं जगतः दुःखं च शान्तरसविभारूपेण वर्णितम् । सः लौकिकदुःखपलायनमार्गत्वेन निर्वाणं चिनोति । बौद्धदर्शने कुत्रापि सुखं नास्ति । अर्थात् ऋतुविकारः, क्षुधा, तृष्णा, श्रान्तः, दुःखं, दुःखं च सर्वत्र न कुत्रापि सुखम् ।

संसारे कृष्यमाणानां सत्वानां स्वेन कर्मणा ।

को जनः स्वजनः को वा मोहात्सक्तो जनः जने ॥²

अर्थात् जगति स्वकर्मणा ज्ञायते प्राणिनः, कः अस्माकं स्वकीयः वा अस्माकं शत्रुः? मनुष्यः मोहात् परव्यसनं प्राप्नोति । एतेभ्यः सर्वेभ्यः मुक्तः सन् एव वैराग्यं जायते । यः शान्तरसस्य निष्कपटः मुख्यः सिद्धान्तः अस्ति । वैराग्यस्य अनन्तरं ज्ञानं सम्यक् ज्ञानं परं सम्यक् दर्शनं भवति । स्त्रीसौन्दर्यस्य अनित्यतां दर्शयित्वा शान्तरसस्य उदात्तं सौन्दर्यं कविना व्यज्यते ।

¹ सौन्दरानन्दम् - २१/५३

² तत्रैव - १५/३१

बुद्धचरितेगुणौचित्यम् -

महाकविः अश्वघोषः बुद्धचरितस्य पञ्चमे सर्गे गीतवाद्यनिपुणानां सुप्तिमग्नानां नारीणां रूपवर्णनवेलायां विविधावस्थानां वर्णना कृता सा च बीभत्सभायनकरसाभ्यां सम्पृक्ता सती ओजाख्यस्य काव्यगुणस्य प्रकाशं करोति ।

अपरास्त्ववशा हि या वियुक्ता धृतिमत्योऽपि वपुर्गुणैरुपेताः ।

विनिशश्चसुरुल्बणं शयाना विकृताः क्षिप्तभुजा जजृम्भरे च ॥¹

अर्थात् अत्यन्तरूपवत्यः धैर्यशालिन्यः काश्चन स्त्रियः ज्ञानशून्यावस्थायां निर्लज्जानामसभ्यानामिव शयानाः दीर्घोच्छ्वासं पातयन्ति स्म । तेन तासां मुखं विकृतं दृश्यते स्म । निद्रितावस्थायां हस्तपादयोः विक्षेपः ताभिः क्रियते स्म । तीव्रश्वासः अविधीयत ।

कस्याश्चन स्त्रियः अलङ्काराः हाराश्च क्षिप्ताः । वस्त्रस्य ग्रन्थीन् विमोचयन्त्यः ता मूर्च्छिताः पतिताश्च आसन् । मृतावत् तासां शरीराणि कथमपि न शोभन्ते स्म । अन्याश्च काश्चन मदोन्मग्ना स्त्रियः मुखमुद्घाट्य अङ्गानि विक्षिप्य इत्थं शयाना आसन् यत् मुखाल्लालारसः निःसरति स्म । कस्याश्चन पुनः गुप्ताङ्गानि दृश्यमानानि आसन् । एतादृशविकृतिवशात् तासां शोभा कथमपि नासीत् ।² तासां विकृतरूपं निन्दनं राजकुमार वदति - यद्यपि स्त्रीणां वास्तविकरूपं विकृतमपवित्रं तथापि वस्त्राणामाभूषणानां कारणात् वञ्चिताः पुरुषाः तासु आसक्ताः भवन्ति ।³

राजपुत्राणां धर्मपरिवर्तनस्य साधनरूपेण नारीणाम् एतादृशानि कुरूपानि वर्णयित्वा अश्वघोषः नार्यः हेयदृष्ट्या सम्बोधयितुं प्रयासं चकार । नारीणां स्वभाववर्णनरूपेण कविः तपस्वीवत् दार्शनिकवदेव बीभत्सरूपिनः ओजसः निदर्शनं पाठकानां पुरतः उपस्थापितवान् । नारीणां वर्णनवेलायां ज्ञानशून्यावस्थायां शयानानां दीर्घोच्छ्वासत्यागः, निद्रितावस्थायाम् अङ्गविक्षेपः, वस्त्राणां उन्मोच्य ज्ञानशून्यावस्थायां निर्लज्जतया शयनम् इत्यादीनां वर्णनं कृतम् । नारीणां एतादृशेषु अशुचिभावेषु, विकृतस्वभावेषु, तथा तासां छलेषु आकृष्टानां पुरुषाणां प्रति कवेरुपदेशः ओजोगुणस्य निदर्शनत्वेन कल्पयितुं शक्यते ।

सौन्दरानन्दे गुणौचित्यम् -

सौन्दरानन्दमहाकाव्यस्य प्रथमसर्गे कपिलवस्तुनगरवर्णने शाक्यवर्णने महाकविः अश्वघोषः शासकानां ओजपूर्णपराक्रमस्य सुन्दरं वर्णनं कृतवान् ।

सुवर्णस्तम्भवर्ष्माणः सिंहोरस्का महाभुजाः ।

पात्रं शब्दस्य महतः श्रियां च विनयस्य च ॥⁴

तस्य शरीरं काञ्चनस्तम्भसदृशं मनोहरं सुनिर्मितमासीत् । दीर्घबाहुविपुलवक्षः सिंहवत् । सः महान् पुरुषः आसीत्, महान् यशः विनयस्य च प्रतिरूपः आसीत् । कपिलवस्तुवर्णने अन्यत् सुन्दरमुदाहरणं यथा -

तान् दृष्ट्वा प्रकृति यातान् वृद्धान् व्याघ्रशिशुनिव ।

¹. बुद्धचरितम् - ५/५९

². स्वामी दारिकादासशास्त्री, बुद्धचरितम्, पृ. - ६०

³. स्वामी दारिकादासशास्त्री, बुद्धचरितम्, पृ. - ६०

⁴. सौन्दरानन्दम् - १/१९

तापसास्तद्वनं हित्या हिमवन्तं सिषेविरे ॥

ततस्तदाश्रमस्थानं शुन्यं तैः शुन्यचेतसः ।

पश्यन्तो मन्युना तप्ता व्याला इव निशश्चसुः ॥¹

तरुणत्वेऽपि सः राजपुत्रः व्याघ्रशावकवत् सामान्यावस्थां प्राप्तवान् । तत् दृष्ट्वा तस्य वने ऋषयः आश्रमं त्यक्त्वा हिमालयं गतवन्तः । शून्यमाश्रमं दृष्ट्वा राजपुत्रः क्रोधेन दह्यमानः सर्प इव दीर्घं निःश्वासं ग्रहीतुं प्रवृत्तः ।

श्लोकेऽस्मिन् राजपुत्रं दृष्ट्वा ऋषयः आश्रमं त्यक्त्वा वनं गच्छन्ति, राजपुत्रस्य क्रुद्धरूपं, शून्याश्रमं दृष्ट्वा सर्पसदृशं निःश्वासं च शाक्यानां वीरत्वस्य चिह्नं धारयन्ति ।

यत् ओजगुणवत्तायाः सम्बन्धेन उत्कृष्टं जातम् । अत्र दीर्घसमासप्रयोगः श्लोके ओजयुक्तस्य औचित्यस्य उदाहरणरूपेण ग्रहीतुं शक्यते ।

बुद्धचरिते अलङ्कारौचित्यम् -

बुद्धचरिते इतस्ततः उपमायाः रम्याणि उदाहरणानि प्रदत्तवान् । तस्य च उपमोदाहरणानि तस्य कविकल्पनाया अत्यन्तमौलिकदिशां प्रदर्शयति । यथा बुद्धचरितस्य तृतीये सर्गे पौरनारीणां वर्णनायाम् -

वातायनेभ्यस्तु विनिःसृतानि परस्परायासितकुण्डलानि ।

स्त्रीणां विरेजुर्मुखपङ्कजानि सक्तानि हर्म्येष्विव पङ्कजानि ॥²

अर्थात् राजकुमारं द्रष्टुं वातायनात् निःसृतानां पुररमणीनां आननमण्डलानि मिथः संघर्षात् लिप्तानि सन्ति आन्दोलितानि अभवन् । विविधालंकारैः सुसज्जिता इमा रमण्यः गवाक्षद्वारदेशे पङ्क्तिरूपेण सज्जिताः सत्यः प्रासादसंलग्नकमलानि इति शोभायमानाः आसन् ।

पद्येऽस्मिन् कविः राजकुमारं वीक्ष्य गवाक्षद्वारदेशे पङ्क्तिरूपेण सज्जितानां रमणीनाम् आन्दोलितं मुखमण्डलम् उपमेयत्वेन तथा प्रापादसंलग्नकमलानि उपमानत्वेन परिकल्पितवान् । यत् उपमालंकारस्य प्रकृष्टोदाहरणरूपेण कल्पयितुं शक्यते ।

सौन्दरनन्दे अलंकारौचित्य -

अश्वघोषस्य उपमा स्वाभाविकी सुलभा च । तस्य उपमायां व्यञ्जनं सरलं बहु कोमलं च व्यञ्जनस्य उत्कृष्टतानुवादः अपि तस्य सादृश्ये लक्ष्यते । यथा सौन्दरानन्दमहाकाव्ये सप्तमे सर्गे बुद्धेन बौद्धधर्मदीक्षां कृत्वा भिक्षुनन्दस्य मनसः स्थितिवर्णने -

पापौ कपालमवधार्य विधाय मौण्डयं मानं निधाय विकृतं परिधायवासः ।

यस्योद्भवो न धृतिरस्ति न शान्तिरस्तिचित्रप्रदीप इव सोऽस्ति च नास्ति चैव ॥³

श्लोकेऽस्मिन् कविः चित्रितदीपस्य सामान्योपमया भिक्षुनन्दस्य चित्रणं करोति । सः बौद्धः भिक्षुः हस्ते भिक्षाकटोरा, मुण्डितशिरः, शरीरे केसरवस्त्रं च धारयन् अपि मनसि केनचित् प्रकारेण उत्तेजनायाः उपस्थित्या धैर्यं

¹. सौन्दरनन्दम् - १/३७, ३८

². बुद्धचरितम् - ३/१९

³. सौन्दरनन्दम् - ७/४८

शान्तिं च प्राप्तुं निष्कपटतया असमर्थः अस्ति । यथा चित्रे दीपः वस्तुतः प्रकाशं न ददाति । अत्र दीपयुक्तस्य वस्त्रधारिणः भिक्षुकस्य नन्दस्य उपमा अतीव उपयुक्तम् ।

अश्वघोषस्य कृतिषु यः सामञ्जस्यसंयममाधुर्यसमन्वयः दृश्यते, स एव औचित्यसिद्धान्तस्य प्राणरूपः इति वक्तुं शक्यते । तस्य काव्येषु न अत्यधिकालङ्कारभारः, न च निरर्थकदार्शनिकगौरवम् अस्ति । अपितु प्रत्येकश्लोके स्वाभाविकं यथायोग्यं च शोभनं सौन्दर्यं दृश्यते, यत् पाठकस्य चेतनायां सौन्दर्यबोधं जनयति । अत एव वक्तुं शक्यते यत् अश्वघोषः केवलं बौद्धधर्मप्रवक्तैव न, अपितु औचित्यबोधसम्पन्नः एकः महान् कवि आसीत् । तस्य काव्येषु औचित्यस्य एषः सुशोभनः प्रयोगः यद् संस्कृतसाहित्यस्य इतिहासे अद्वितीयं चिरस्मरणीयं च कवे कृतमस्ति ।

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भासविरचितनाटकेषु प्रकृतिचित्रणम् - एकं समीक्षणम्

मोहिनी नार्जिनारी

शोधच्छात्रा, साहित्यविभागः
राष्ट्रीय संस्कृत विश्वविद्यालयः, तिरुपति:

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शोधसारः

वैदिकसाहित्यादारभ्य अद्यपर्यन्तं सम्पूर्णे संस्कृतसाहित्ये प्राकृतिकसन्दर्भाः सर्वत्र उपलभ्यन्ते । वेदानां मूलविषयः प्राकृतिकतत्त्वानि एव । अग्निः, वरुणः, मरुतः, सूर्यः, उषसः, सोमः, पर्जन्यः, आपः, सरितः-रात्र्यादि प्राकृतिकपदार्थनामेषु बहूनि वेदस्तोत्राणि सन्ति, अथवा दिव्यत्वेन ऋषिभिः प्रशंसितानि सन्ति । यद्यपि वैदिकस्तोत्रेषु प्रकृतेः दिव्यस्तुतिः उपलभ्यन्ते तथापि प्राकृतिकदृश्यान्वेव न्यूनानि चञ्चलानि न भवन्ति । तेषां काव्यसौन्दर्यम् आकर्षकं सुमनोहरं चास्ति । संस्कृतविद्वांसः स्वसाहित्यप्रबन्धेषु, नाटकेषु, काव्येषु इत्यादिषु च प्रकृतेः अस्तित्वं स्वीकृतवन्तः, प्राकृतिकतत्त्वानामपि उल्लेखं कृतवन्तः । अस्मिन् शोधालेखे भासविरचितनाटकेषु प्राकृतिकवर्णनं सन्दर्भानुसारेण प्रतिपाद्यन्ते ।

कुटशब्दाः - प्रकृतिः, काव्यम्, नाटकम्, परमात्मा, काव्यशक्तिः, पञ्चज्ञानेन्द्रियः, पञ्चकर्मेन्द्रियः, पञ्चतन्मात्राः ।

उपोद्धातः -

संस्कृतसाहित्ये "प्रकृतिः" इति शब्दस्य प्रयोगः अतीव व्यापकतया कृता अस्ति । प्राचीनदार्शनिक-ग्रन्थादारभ्य अद्ययावत् उपलभ्यमानसाहित्यपर्यन्तं "प्रकृतिः" इति शब्दस्य प्रयोगः विविधार्थैः कृता अस्ति । संस्कृतसाहित्ये प्राप्ताः सर्वेऽपि अर्थाः कोशकाराः स्वकोशेषु संकलितवन्तः । "प्रकृति" इति शब्दस्यार्थं ज्ञातुं शब्दकोशकाव्यादिमाश्रित्य तस्य विश्लेषणम् आवश्यकम् । राजा राधाकान्तदेवबहादुरः शब्दकल्पद्रुमेति शब्दकोशे प्रकृतिशब्दस्य व्युत्पत्तिः कृतवन्तः - प्रकृतये कार्यादिकमनया (प्र + कृ + क्तिन्)" इति, येन माध्यमेन कार्याणि सिद्ध्यन्ति, तत् "प्रकृतिः" इत्युच्यते । प्रकर्षेण सृष्ट्यादिं करोति (प्र + कृ + कर्तरि क्तिन्) अर्थात्

सृष्ट्यादिविस्तारणम् इति व्युत्पत्त्याधारेण "माया नामकः ईश्वरीयशक्तिः" इत्यर्थः उल्लिखितास्ति । "परा", "अपरा" भेदेन द्विविधम् । गीतायां भगवान्श्रीकृष्णः स्वयमेव अर्जुनं प्रति उपदिशति -

'भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥'

एषा प्रकृतिः सत्त्व-रज-तमगुणानां साम्यावस्था अस्ति, तथा प्रधानम् अव्यक्तञ्च उच्यते ।

संस्कृतकविभिः स्वग्रन्थेषु उपर्युक्तार्थे 'प्रकृति' इति शब्दस्य प्रयोगं कृतवन्तः । यथा, महानाट्यकारभासः 'प्रतिमानाटके' प्रकृतिशब्दस्य प्रयोगं 'प्रजा-पूर-निवासि-अमत्यादि' इत्यर्थे कृतवान्, 'महावीरचरिते' भवभूति प्रजा-अमत्यादिः प्रयुक्तः अस्ति, नैसर्गिकस्वभावः, त्रिगुणात्मिका प्रकृतिः, तथा च 'उत्तररामचरिते' प्राकृतिकरूपं गुणं वा, स्वभावं, मूलप्रधानम्" इत्याद्यर्थे, जयदेवः 'प्रसन्नराघवे' तथा दीङ्नागः कुन्दमालायां स्वभावार्थे, शक्तिभद्रेण 'अश्चार्यचूडामणि'ग्रन्थे प्राजा-अमात्य-सुहृदस्वरूपः तथा स्वभावार्थे कृतवान्तः । परन्तु अद्यत्वे यदा कस्मिन्नपि काव्ये नाटके च प्रकृतेः अध्ययनस्य विषयः आगच्छति तदा पूर्वोक्तेषु सर्वेषु कोशकाव्यगतार्थेषु भिन्नार्थे प्रकृतेः अर्थः भवति - मानवभिन्ना दृश्यमानजगतत्त्वानि - पर्वताः, नद्यः, वनानि, सूर्यः, चन्द्रः, पृथिवी, जलं, वायुः, आकाशमित्यादयः मानकसंस्कृतकोशे प्रकृतेः उपर्युक्तार्थः एतेषु शब्देषु दत्तः - "तत्समग्रं दृश्यमानं जगत् यस्य माध्यमेन वयं पशवः पक्षिणश्च, वनस्पत्यादयः मौलिकरूपेण स्वाभाविकरूपेण वा पश्यामः"।

प्रकृतिः परमतत्त्वश्च -

भारतीयदर्शनानुसारं सम्पूर्णं दृश्यमानजगत् परमात्मनः ब्रह्मणः समुद्भूतम् । तस्य संकल्पमात्रेण तेजसः उत्पत्तिः अभवत्, ततः तेजसः जलं, जलाद् अन्नं च जनयति स्म । तेषां संयुक्ताङ्गात् त्रिविधजीवानां बीजः अण्डजः जीवजः उद्भिजश्च अजायत् । एवं प्रकारेण ब्रह्म स्वीय मायया विश्वं सृजति। एषा माया शक्तिः प्रकृतिः इति नाम्ना प्रसिद्धा। सांख्यदर्शनं परमतत्त्वं पुरुषरूपेण कथयति प्रकृतिं च शब्दशः स्वीकरोति। अस्याः त्रिगुणात्मिका प्रकृतेः गुणानां विषमतां प्राप्य त्रयोविंशतितत्त्वानि निर्मायन्ते - महतः (बुद्धिः), ततः अहंकारः, अहंकारात् मनः, पञ्चज्ञानेन्द्रियानि (नेत्रः, कर्णः, नासिका, जिह्वा, त्वक्), पञ्चकर्मेन्द्रियानि (वाक्, पाणि, पाद, पायु, उपस्थः), पञ्चतन्मात्राः - गन्धः, रसः, रूपं, स्पर्शः, शब्दश्च एतेभ्यः तन्मात्रेभ्यः क्रमशः पृथिवी, जलं, तेजस्, वायुः आकाशादि पञ्चमहाभूतानि । अनेन स्पष्टं भवति यत् - दर्शनशास्त्रं यस्मिन् रूपे प्रकृतिं स्वीकुर्वन्ति, तस्मिन्नपि परोक्षरूपेण लोकसम्मतार्थः अन्तर्भवति । कविगुरुवीन्द्रनाथटैगोरेण स्वस्य दार्शनिकचिन्तनस्याधारेण प्रकृतौ परमसिद्धान्तस्य दर्शनं कृतवन्तः ।¹ अयं परमात्मा क्रमशः ब्रह्मा विष्णुः शिवः सृष्टेः सृजनकर्ता पालनकर्ता संहारकर्तारूपेण च उच्यन्ते । एतेषां त्रयाणां देवतानां प्राकृतिकपदार्थैः सह स्वाभाविकः सम्बन्धः अस्ति । उपर्युक्तविमर्शात् सिध्यते यत् परमकारणभूतपरमतत्त्वमपि प्रकृतेः पृथक्त्वं न सिद्ध्यति । जगतः स्वाभाविकरूपं दातुं प्रकृतेः सहयोगितायाः आवश्यकता भवति ।

¹. "When I bring to you coloured toys, my child, I understand why there is such a play of colours on clouds, on water, and why flowers are painted in tints."

प्रकृतिः मानवश्च -

प्रकृतिमानवयोः स्वाभाविकः शाश्वतश्च सम्बन्धः अस्ति । जन्मादारभ्य मृत्युपर्यन्तं मनुष्याः प्रत्यक्षतया परोक्षतया च प्रकृतेः साहचर्यताम् अनुभवन्ति । प्रकृतेः पञ्चमूलतत्त्वैः (पृथिवी, जलं, अग्निः, वायुः, आकाशश्च) युक्तं मानवशरीरं मातुर्गर्भात् निर्गतमात्रेण तस्य प्रतीतिकर्म इन्द्रियाणि स्वस्वभूमिकायां यथाकालं कार्यं कर्तुम् आरब्धानि । चिन्तनशीलभारतीयऋषिभिः सम्यक् व्यवस्थितजीवनपद्धतिः चतुर्षु आश्रमेषु विभक्ताः- ब्रह्मचर्यः, गृहस्थः, वानप्रस्थः, सन्यासश्च । प्राचीनकाले सर्वाणि विद्याकेन्द्राणि गुरुकुलानि, ऋष्याश्रमाणि च ग्रामेभ्यः नगरेभ्यः च दूरे प्रकृतेः एकान्तरमनीयप्रदेशेषु, चित्रमयेषु क्षेत्रेषु, फलपुष्पैः पूर्णेषु पवित्रवनेषु, गंगायमुनादीनां पवित्रनदीनां तटे च स्थिताः आसन् । मनुष्येषु अस्य आध्यात्मिकस्वभावस्योद्भावनार्थं प्रकृतेः महती भूमिका अस्ति । अपि च आध्यात्मिकविकासं प्राप्तुं मानवाः प्राकृतिकप्रदेशेषु निवसन्ति ।

भासनाटकेषु प्रकृतितत्त्वम् -

नाटकेषु प्रकृतेः वर्णनानि विस्तरेण न भवन्ति यथा महाकाव्येष्वेव दृश्यन्ते । रूपकेषु घटनायाः गत्यात्मकतायाः आवश्यकता भवति, तत्र कवेः ध्येयवस्तुः विषयस्य अभीनितयोग्यतायां केन्द्रीक्रियते, प्रकृतेः विस्तृतवर्णनं च घटनानां स्वाभाविकप्रवाहं बाधन्ते। संस्कृतनाट्यकारैः आख्याने प्रसंगवशात् घटमानानि स्वाभाविकदृश्यानि अवश्यमेव यथायोग्यं वर्णितानि । नाट्यकारः भासः प्रथमः स्वनाटकेषु प्रकृतेः रोचकं यथार्थं च चित्रणं कृतवन्तः । आख्याने घटमानानि प्राकृतिकदृश्यानि तेन पूर्णतया चित्रितानि । स्वप्नवासवदत्तस्य वनप्रान्तसन्ध्यायाः वर्णनम् असाधारणम् अस्ति, यथा -

“खगा वासोपेताः सलिलभवगाढो मुनिजनः
प्रदीप्तोऽग्निर्भाति प्रविचरति धूमो मुनिवनम् ।
परिभ्रष्टो दूराद् रविरपि च संक्षिप्तकिरणो
रथं व्यावर्त्यासौ प्रविशति शनैरस्तशिखरम् ॥

खगाः स्वनीडं प्रत्यागताः, ऋषयः स्नानार्थं जलं प्रविष्टाः, सायम् अग्निः प्रज्वलितः, तपोवनं धूमेण प्रसृतः, सूर्यः रश्मिं सङ्गृह्य महदूर्ध्वतः पतितः, रथं परिवर्त्य अस्थाचलं प्रति गच्छति। तथा च भासः स्वनाटकेषु तपोवनम्, ग्रीष्मकालः, चन्द्रोदयः इत्यादयः प्राकृतिकविषयाः अतीव सहृदयतापूर्वकं वर्णिताः सन्ति ।

अभिषेकनाटके प्रकृतिचित्रणम् -

अभिषेकनाटके महाकविभासः वाल्मीकिरामायणस्य किष्किन्धाकाण्डादारभ्य लङ्ककाण्डस्योत्तरार्धपर्यन्तं (सीतायाः अपहरणानन्तरं रामसुग्रीवयोः मित्रतयाः अनन्तरं रामस्य राज्याभिषेकपर्यन्तं) षडङ्केषु उपनिबद्धाः । अभिषेकनाटके भासः सूर्यास्तस्य चित्रणं कुर्वन् प्रकृतेः विम्ब-प्रतिबिम्बभावत्वेन नियोजितवन्तः। यथा -

अस्ताद्रिमस्तकगतः प्रतिसंहतांशुः सन्ध्यानुरञ्जितवपुः प्रतिभाति सूर्यः ।
रक्तोज्ज्वलाशुकवृते द्विरदस्य कुम्भे जाम्बूनदेन रचितः पुलको यथैव ॥ ¹

¹. अभिषेकनाटकम् - ४/२३

सूर्यास्तशिखरं प्राप्य मन्दकिरणैः सन्ध्यारागरञ्जितभगवानसूर्यः श्वेतरक्तवस्त्रेण आवृत्तगजकुम्भस्योपरि सुवर्णनिर्मितं वृत्ततिलकसदृशं दृश्यते । अप्रस्तुतयोजनारूपेणात्र सूर्यास्तगतस्य चित्रणं कृतमस्ति । रामविभीषणयोः सम्भाषणस्य चित्रणं च रामरावणसेनायोः युद्धस्य परिणामः राक्षसानां हानिर्भविष्यति इति सूचयति । आगामिनि राक्षसवधस्य पूर्वाभासमपि करोति । भासः अभिषेकनाटकेऽपि सागरवर्णनं सूक्ष्मदृष्टिकोणेन कृतवन्तः, वर्णनमिदं पठनसमये दृश्यानां चित्राङ्कनं नेत्रयोः पुरतः स्फुटयते। यथा -

क्वचित् फेनोद्गारी क्वचिदपि च मीनाकुलजलः
क्वचिच्छङ्खाकीर्णः क्वचिदपि च नीलाम्बुदनिभः ।
क्वचिद्वोचीमालः क्वचिदपि च नक्रप्रतिभयः
क्वचिद् भीमावर्तः क्वचिदपि च निष्कम्पसलिलः ॥¹

रामः कथयति - "समुद्रः एतावत्विचित्रं दृश्यते ! केषुचित् स्थानेषु फेनः उद्भवति, क्वचित् मत्स्याः जलं मथयन्ति, कुत्रचित्जलं नीलवर्णविशिष्टं दृश्यते, क्वचित् तरङ्गाः उद्भवन्ति । क्वचित् भयङ्करनक्रः विपर्ययम् कुर्वन्ति, क्वचित् उग्राः भ्रामकाः निर्मायन्ते, क्वचित् च जलं स्थिरं वर्तते ।" समुद्रतीरस्य वर्णनं कुर्वन् रामः वायुमण्डलबोधनाय पर्वतनदीवनानां चित्रणं करोति । अत्र प्रकृतिः उद्दीपनरूपसदृशं भावावलिञ्च व्यञ्जयन्ति ।

आक्रान्ता पृथुसानुकुजगहना मेधोपमा पर्वताः मिहव्याघ्रगजेन्द्रपीतसलिला नद्यश्च तीर्णा मया ।

कान्त पुष्पकलायपादपयुत चित्र महत् कानन सम्प्राप्तोऽस्मि कपीन्द्रसंन्यसहितो वेलातट साम्प्रतम् ॥²

रामः वृहत्शिखरोपरि वर्तमानं भीषणमेघसदृशं पर्वतानाम् आरोहणं कृतवान्, एतादृशाः नद्यः लङ्घितवान् यत्र व्याघ्रसिंहगजैः जलं पीतवन्तः, फलपुष्पवृक्षैः पूर्णानि वनानि च लङ्घितवान् । समुद्रतीरे वानरराजसैन्येन सह उपस्थितवान् । उपमाचयनरूपेण प्रकृतेः वर्णनं कुर्वन् भासः लिखितवान् -

अमलकमलसन्निभोग्रनेत्र कनकमयोज्ज्वलदीपिकापुरोग ।

त्वरितमभिपतत्यसौ सरोपो युगपरिणामसमुद्यतो यथाकं ॥³

अत्र लङ्काधिपतिरावणस्य तेजस्वितां उग्रतां च चित्रयितुं प्रकृतिनिधितः उपमात्रयम् – स्वच्छं पद्मं, सुवर्णदीपं, प्रलयकालिकं सूर्यञ्च - गृहीतमस्ति ।

प्रतिमानाटके प्रकृतिचित्रणम् -

अस्मिन् नाटके रामायणस्य सम्पूर्णा कथा सप्ताङ्केन अत्यन्तसघनरूपेण प्रस्तुता । प्रथमाङ्के राजा दशरथस्य आज्ञानुसारं रामस्य राज्याभिषेकायोजनं दृश्यते । भरतस्य सैन्येन सहागमनेन शान्तनिर्जनम् आश्रमं नगररूपेण परिणमति । एतत् वातावरणं निर्मातुं कविः प्रकृतेः सजीवरूपेण चित्रणं विहितम् -

रेणुः समुत्पतति लोध्रसमानगौरः साम्प्रावृणोति च दिश पवनावधूत ।

शंखध्वनिश्च पटहस्वनधीरनादैःसम्मूच्छितो वनमिदं नगरीकरोति ॥⁴

लोध्रपुष्पवत् धवलधूलिवेष्टित वायुवेगेन सर्वदिशः आवृत्य प्रवहति । शङ्ख-वाद्य-ध्वनिना योद्धानां गर्जनेन अयं शान्तः आश्रमः नगररूपेण परिणमति । उपमायोजनरूपेण प्रकृतेः चित्रणम् -

¹. अभिषेक नाटकम् - ४/१७

². तत्रैव

³. तत्रैव - ४/२

⁴. प्रतिमा नाटकम् - ७/४

सूर्य इव गतो रामः सूर्य दिवस इव लक्ष्मणोऽनुगतः
सूर्य दिवसावसाने छायेव न दृश्यते सीता ॥¹

रथस्य द्रुतवेगात् वृक्षाः धावन्तः दृश्यन्ते, रथस्येव स्थितिः स्वाभाविकतया चित्रिता अस्ति - रथस्य द्रुतगत्या वृक्षाः लघुः धावमानमिव दृश्यन्ते । प्लवमाननदी इव पृथिवी चक्रस्य अक्षे अप्रत्यक्षतया पतति तादृशः दृश्यते । रथचक्रम् अचलमिव भासते । अश्वखुरैः उत्पद्यमानः रजः अग्रे पतति, न पश्चात्भागे ।²

अविमारके सन्ध्यारात्र्यागमनस्य सुन्दरं वर्णनं दृश्यते – पूर्वस्यां दिशायां तमसा व्याप्ता पश्चिमस्यां दिशायां च सन्ध्यागमः । द्विधा विभक्तं आकाशम् अर्धनारीश्वरसदृशं प्रतिभाति ।³ अर्धरात्रेः समयः क्रियत्भयङ्करः अस्ति ? अस्मिन् समये समग्रजनमानवाः गर्भस्थशिशुवत् निद्रामुग्धो जातः । प्रासादे सर्वे जनाः शान्ततया स्वपन्ते, प्रासादः गहनध्यानमिव । अन्धकारावृताः वृक्षाः स्पर्शमात्रेण विवेच्यन्ते, जगतः रूपं निगूढम्, अन्तर्धानमिव⁴ । अर्धरात्रे अन्धकारं वर्णयन् कविः कथयति - मार्गे स्थितनदिष्वन्धकारः प्रवहति, भवनानि नदीतटान्येव प्रतीयन्ते, दशदिशः अपि अन्धकारेण आवृताः सन्ति, तमश्च एतावत्गहनं यत् नौकायानेन तरणीयम् ।⁵ चारुदत्तनाटके अपि अन्धकारस्य चित्रणमस्ति -

सुलभमरणमाश्रयो भयाना वनगहन तिमिर न तुत्यमेव ।
उभयमपि हि रक्षतेऽन्धकारो जनयति यश्च भवानि यश्च भीत ॥⁶

चन्द्रोदयस्यापि वर्णनं प्रभाविकरूपेण कृतमस्ति ।

उदयति हि शशांकः क्लिन्नखर्जूरपाण्डु-युवतिजनसहायो राजमार्गप्रदीपः ।
तिमिरनिचयमध्ये रश्मयो यस्य गौराहतजल इव पङ्कं क्षीरधाराः पतन्ति ॥⁷

आर्द्रखर्जूरेव उज्ज्वलचन्द्रः शुभयुवतीनां सहायकत्वेनोदेति, येषां शुभ्ररश्मयः सघनतमसः निर्जलपङ्के क्षीरधारावत्पतन्ति - अर्थात् गहनान्धकारे चन्द्रमायाः श्वेतरश्मयः कृष्णवर्णविशिष्टपङ्के क्षीरधारावत् दृश्यन्ते ।

¹. तत्रैव - २१७

². द्रुमा धावन्तीव द्रुत रथगतिक्षीणविपया
नदीवोवृत्ताम्बुनिपतति मही नेमिविवरे ।
अव्यक्तिटा स्थितमिव जवाच्चक्रवलयं
रजश्चाश्वोद्भूतं पतति पुरतो नानुपतति ॥ - प्रतिमा नाटकम्

³. पूर्वा तु काष्ठा तिमिरानुलिप्ता
सन्ध्यारुणा भाति च पश्चिमाशा
द्विधा विभक्तान्तरमन्तरिक्षं
यात्यर्धनारीश्वर रूपशोभाम् ॥ - अविमारक नाटकम्

⁴. गमस्था इव मोहमम्युपगता सर्वा प्रजा निद्रया
प्रासादा सुखसुप्ननीश्वजना ध्यान प्रविष्टा इव ।
प्रग्रस्ता इव सञ्चितेन तमसा स्पर्शानुमेया नगा
अन्तर्धानमिवोपयाति सकल प्रच्छन्ना जगत ॥ - अविमारक नाटकम्

⁵. तिमिरमिव वहन्ति मार्गनद्य पुलिननिभ प्रतिभान्ति हर्म्यमाला.
तमसि दश दिशो निमग्नरूपा प्लवतरणीय इवायमन्धकार ॥ - अविमारक नाटकम्

⁶. अविमारकनाटकम्

⁷. चारुदत्तनाटकम् - १।२६

'पञ्चरात्रम्' इत्यत्र यज्ञशालायाम् अग्नेरुत्पद्यमानं भयङ्कररूपं बहुषु श्लोकेषु वर्णितमस्ति ।¹ बालचरिते अन्धकारस्य वर्णनं दृश्यते ।² अविमरके वर्षा-ग्रीष्म-ऋतोः सुन्दरं वर्णनमस्ति । उरुभङ्गनाटके यज्ञेन सह युद्धक्षेत्रस्य तुलना कृता अस्ति । भासः युद्धक्षेत्रं वर्णयन् लिखितवन्तः -

करिवरकरयूपो वाणविन्यस्तदर्भोहतगजचयनोच्चो वैरवह्निप्रदीप ।

ध्वजवित्ततवितान सिंहनादोच्चमन्त्रः पतितपशुमनुष्य. सस्थितो युद्धयज्ञ ॥³

युद्धयज्ञः समाप्तः यस्मिन् तत्र बृहद्भजानां यज्ञस्तम्भाः, यत्र तत्र बाणकुशाः प्रकीर्णाः, मृतगजयूथाः पुष्पराशिवत् दृश्यन्ते, यत्र ध्वजाः वितानवत् प्रसारिताः, वैररूपाग्निः प्रज्वलितः, यत्र योद्धानां उच्चैः स्वरैः मन्त्रः प्रतीयन्ते अपि च मृताः मनुष्याः यत्र वलिस्वरूपं च सन्ति ।

महाकविभासः मूलकथायां किञ्चित्परिवर्तनं कृत्वा केचन मौलिकविचाराः प्रवर्तयन्ति । वल्कलवस्त्रं, प्रतिमाभवनं, सुवर्णवर्णीयः पार्श्वमृगः, लङ्कायां रामस्य राज्याभिषेकश्च अन्येषु घटनासु कवेः मौलिकचिन्तनं प्रतिबिम्बयन्ति, अयोध्यायाः बहिः निर्मितस्य प्रतिमाभवनस्य नामधेयेनास्य नाटकस्य नामकरणं कृतमस्ति । नायकरामः धीरोदात्तः । नाटकस्य प्राथमिकभावना वीरता अस्ति, भासस्य प्रकृतेः वर्णनम् अतीवाद्वितीयमस्ति । तत्र तत्र प्रकृतेः वर्णनं सन्दर्भेण पूर्वोक्तम् । अविमारकस्य चतुर्थाङ्कान्तर्गतं चतुर्थेश्लोके ग्रीष्मकालस्य निम्नलिखितवर्णनं स्मरणीयम् -

अत्युष्णा ज्वरितेव भास्करकरैरापीतसारा महीयक्षमार्ता इव पादपाः प्रमुषितच्छाया दवाग्न्याश्रयात् ।

विक्रोशन्त्यवशादिवोच्छ्रितगुहाव्यात्ताननाः पर्वता लोकोऽयं रविपाकनष्टहृदयः संयाति मूर्छामिव ॥⁴

विमानचालकः विद्याधरः उत्तरकुरुतः मलयाचलपर्यन्तं विमानयात्रायाः मनोहरवर्णनं वर्णयन्ति । विमानयात्रा कियत्सुन्दरम् अस्ति ?

प्राक्सन्ध्या कुरुषूत्तरेषु कमिना स्नातः पुनर्मानसे भूयो मन्दरकन्दरान्तरतटेष्वामोदितं यौवनम् ।

क्रीडार्थं हिमवद्गुहासु चरिता दृष्टिश्च संलोभिता यास्यावो मलयस्य चन्दननगानन्मध्याह्ननिद्रासुखम् ।⁵

विद्याधरः स्वपत्न्याः सौदामिन्याः कृते भगवतीवसुन्धरादेव्याः मनोहरवर्णनानि प्रदर्शयन्ति । अद्यत्वे विमानयात्रीणाम्स्मिन् विषये ध्यानं दातव्यम्, कवेः कल्पना कियत्सत्यमासीत् ।

¹. वनं सवृक्षक्षुपगुल्म मेतत् प्रकाममाहारमिवोपभुज्य ।

कुशानुसारेण हुतशनोऽसौ नदीमुपस्पृष्टमिवावतीर्णः ॥ पञ्चरात्रम् - १११५

गतो वृक्षाद् वृक्षं विततकुशचीरेण दहनः कदल्या विप्लुष्टं पतित परिणामादिव फलम् ।

असौ चाग्रे तालो मधुपटलचक्रेण महता चिरं मूले दग्धः परशुरिव रुद्रस्य पतति ॥ - पञ्चरात्रम्

स्रग्भाण्डभरणीं दर्भानुपभुङ्क्ते हुताशनः व्यसनित्वान्नरः क्षीणः परिच्छदमिवात्मनः ॥" - पञ्चरात्रम्

². अप्रकाश इव दिशो घनीभूत इव द्रुमाः । सुनिविष्टस्य लोकस्य कृतो रूपविपर्ययः ॥ बालचरित - १। १६

³. उरुभङ्गनाटकम्

⁴. अविमारक - ४/४

⁵. अविमारक - ४/१०

उपसंहारः -

भासः संस्कृतसाहित्यस्य प्रथमः नाट्यकारेति मन्यते । तस्य त्रयोदश नाटकानि विद्यमानानि सन्ति, येषु अभिषेकनाटकं प्रतिमानाटकं च रामायणाधारितम् अस्ति । अभिषेकनाटके भासः वाल्मीकिरामायणस्य किष्किन्धकाण्डात् लङ्काकाण्डस्य उत्तरार्धपर्यन्तं (सीतायाः अपहरणानन्तरं रामसुग्रीवयोः मैत्रीतः रामस्य राज्याभिषेकपर्यन्तं) कथां षड्भिः अङ्कैः संकलितवान् । नाट्यकारः केनचित् परिवर्तनेन सह समुद्रतरणस्य घटनाः, जटायुरामयोः समागमः, बालिवधश्च समाविष्टाः सन्ति । प्रतिमानाटके रामायणस्य सम्पूर्णा कथा सप्ताङ्केष्वत्यन्तं सघनरूपेण प्रस्तुता अस्ति, केनचित् परिवर्तनेन मौलिकतायाः च सह। अयोध्यायाः बहिर्निर्मितप्रतिमाभवनस्य नामधेयेनास्य नाटकस्य नामकरणं कृतमस्ति । नाट्यकारभासः प्रकृतिम् अनुभूत्या सह स्वस्य मानवजीवनस्य प्रतिबिम्बं समन्वितवान् । अस्मिन् अभिव्यक्तौ प्रकृतिः मानवजीवनस्य समानान्तरं दृश्यते । भासेण प्रकृतिं मानसिकप्रतिबिम्बत्वेन भावानामालम्बनम्, तस्याश्रयश्च भावात्मकावस्थायाम् आरोप्यते । तेन प्रकृतेः गतिशीलं प्रवाहितं च रूपं सजीवं सप्राणं च कृतम्। व्यक्तिगतजीवने अपि विविधरूपक्रियाकलापैः व्यापकचेतनेन प्रविष्टाः सन्ति । नाट्यकारभासेण सादृश्यानुकरणाधारेण च उपमायाः ग्रहनं कृतवान् । सामान्यतया भासस्य प्रकृतिः अधिकालङ्कृतोहात्मकव्यतिरिक्तेऽपि संवेदना सौन्दर्यस्य च अभिव्यक्तिं कर्तुं सशक्तः। "स्वभावोक्ति" अलंकारस्यावधारणा अपि प्रकृतिचित्रणे अन्तर्भवति । भासः प्रकृतौ व्यक्तसौन्दर्यं विविधोपमानरूपेण ग्रहणेन सशक्त्याभिव्यक्तिपूर्वकं व्यञ्जयितुं प्रयतितवान् ।

काव्यशक्त्यासम्पन्नकवेः मनसः सहजतया प्राकृतिकविषयेषु आकृष्टं भवति, तेषु निमग्नञ्च भवति । सः तीक्ष्णनेत्रेण प्रकृतेः प्रत्येकं पक्षं महता गभीरतया अवलोकयति, स्वप्रतिभामाकृष्य शब्दैः काव्यरूपं ददाति। अत एव वैदिककालात् अद्यपर्यन्तं सर्वं साहित्यं प्राकृतिकतत्त्वेन हृदयविदारकचित्रैः व्याप्तमस्ति । यद्यपि वेदेषु ऋषिभिः अग्निः, वरुणः, मरुतः, सूर्यः, उषसः, सोमः, पर्जन्यः, सरितः, रात्रिः इत्यादीनि प्राकृतिकवस्तूनि देवतारूपेण स्तुतिः कृता, तथापि प्राकृतिकदृश्यान्वेव काव्यदृष्ट्या आकर्षकाणि, मनोहराणि च सन्ति। उपनिषदेष्वपि प्रकृतिः स्थानं प्राप्नोति, यत्र प्रकृतिः मुख्यतया दार्शनिकविषयाणां सरलीकरणाय, उत्तेजनाय, स्पष्टीकरणाय च उपमारूपेण उद्भूता अस्ति । संस्कृतविद्वांसः साहित्ये (काव्ये नाटके च) कविनां प्रकृतिप्रेम्णः अवलोकनेन काव्ये प्रकृतेः वर्णनानि अत्यावश्यकानि इति मन्यन्ते स्म । आधुनिकसमीक्षकाः प्रकृतेः सारस्यावधारणाम् अपि प्रस्तावितवन्तः। अन्ते प्रकृतिः एव मानवजीवनस्य आधारः इति वक्तुं शक्यते । इति शम् ।

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मृच्छकटिके प्रतिफलिता भारतीय-संस्कृतिः

डॉ. सुधामयहालदारः

सहकारी अध्यापकः विभागीयप्रधानश्च, संस्कृतविभागः
देशबन्धुमहाविद्यालयः, चित्तरञ्जनम्, पश्चिमबङ्गः

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शोधसारः

‘संस्कृतिः’ इति शब्दस्य व्युत्पत्तिः भवति सम्-√कृ +क्तिन् (भाववाच्ये) । अस्य शब्दस्य अर्थो भवति सभ्यतया जातः उत्कर्षः । अस्मिन्नर्थे साहित्यं सगीतं शिल्पकलां वा बोध्यते । भारतीय-संस्कृतेः प्रधानान्युपादानानि संस्कृत-साहित्ये सन्ति । भारतीय-संस्कृत-साहित्ये भारतीय-संस्कृतेः अनुपमाः गाथाः वर्तन्ते । भारतवर्षस्य संस्कृतिमवगन्तुं संस्कृत-साहित्यस्य चर्चा अवश्यमेव करणीया । यतः संस्कृतेः सुरक्षार्थं संस्कृतम् । ‘भारतीय-संस्कृतिः’ संस्कृत-भाषायां निबद्धा अस्ति ।

संस्कृतसाहित्ये शूद्रकस्य नाम बहुधा श्रूयते । वेतालपञ्चविंशतिकथायाम्, कादम्बर्याम्, कथासरित-सागरे, दशकुमारचरिते च ते ते कवयः शूद्रकस्य नाम-स्मरणं कृतवन्तः । ‘मृच्छकटिकम्’ प्रकरणं चारुदत्तवसन्तसेनयोः प्रणयवर्णनमयं सरसं रूपकमास्ते । मृच्छकटिके तत्कालिनस्य समाजस्य सुष्ठु चित्रणं कविना कृतम् । शोधप्रबन्धेऽस्मिन् मृच्छकटिके नाटके प्रतिफलिता भारतीयसंस्कृतिः इति विषये विशदचर्चा अस्माभि उपस्थापयिष्यते ।

कूटशब्दाः - भारतीय-संस्कृतिः, कलाशास्त्रम्, प्राचीनरीतिः, शास्त्रपुराणव्युत्पत्तिः ।

काव्यस्य प्रारम्भे मङ्गलाचरणम् अवश्यमेव करणीयम् । एषा भवति भारतीय-संस्कृतेः परम्परा । मृच्छकटिक-प्रकरणे एषा भारतीयरीतेः प्रतिफलनं दृश्यते ।¹ भारतीयसंस्कृतौ देवानां स्थानम् अपरिहार्यः वर्तते । अतः तेषां परिस्फुटने भारतीयकाव्यं पल्लवितं भवति । मृच्छकटिके प्रकरणे परमेश्वरस्य महादेवस्य वर्णनं विधाय भारतस्य देवपरकां संस्कृतिं च प्रतिष्ठापयति नाट्यकारः शूद्रकः ।² भारतीय-संस्कृतौ अश्वमेधयज्ञस्य प्राधान्यं बहुवर्तते । अश्वमेधयज्ञो भवति यशोधरनृपस्य शूद्रकस्य वंशस्य गौरवम् ।³

विविधेषु शास्त्रेषु निष्णातभूता भारतीय-संस्कृतेः एका परम्परा । शास्त्रेषु व्युत्पत्तिं विना, काव्येषु कदापि व्युत्पत्तिः न भवति । आदर्शपुरुषस्य बहुविधाः गुणा आसन् । यथा, शास्त्रेषु मर्मज्ञता, ललितकलासु विदग्धता, काव्यरसेषु विलक्षणबोधश्च । अतः मृच्छकटिके राज्ञः शूद्रकस्य तथैव वर्णनं विहितम् -

“ऋग्वेदं सामवेदं गणितमथ कलां वैशिकीं हस्तिशिक्षा ।
ज्ञात्वा शर्वप्रसादात् व्यपगततिमिरे चक्षुषी चोपलभ्य ॥”⁴

प्राचीन-भारतीय-दैनन्दिन-जीवनास्य चित्रणमपि मृच्छकटिके प्राप्यते । काऽपि नारी वर्णकं पिनष्टि, अपरा एका नारी पुष्पाणि गुम्फति । अतः तस्मिन् समाजे नार्यः गृहस्य कार्याणि कुर्वन्ति स्म। एषा वर्णना अत्र प्राप्यते ।⁵

भारतीय-संस्कृतौ नारीणां व्रतपालनं एका परम्परा । पारलौकिक-जीवने सुखाय, परजन्मनि पतिं प्राप्तुं मोक्षलाभार्थं च नार्यः व्रतपालनं कुर्वन्ति । एषा भवति प्राचीन-भारतीय-रीतिः । आधुनिक-समाजे व्रतपालनस्य बहुविधाः गुणा आसन् । रोगाणां निवृत्त्यर्थं व्रतपालनम् अवश्यमेव करणीयम् । एषा भारतीयरीतिः मृच्छकटिके प्रतिफलिता वर्तते - “आर्य उपवासो गृहीतः.....। आर्य ! इहलौकिकः, अथवा पारलौकिकः ? ।”⁶

आधुनिक-समाजे सज्जनानां विदूषां वा सम्मानार्थं विविधाः व्यवस्थाः गृहीताः । यदा गुणिजनाः कस्यचित् गृहं आगताः, तदा तेषां सम्मानार्थं गृहकर्ता उष्णीकं प्रयच्छति । उष्णीकस्य प्रदानं एका भारतीय-रीतिः।⁷ मृच्छकटिके प्रकरणे प्राचीन-प्रथायाः ईदृग् वर्णनं दृश्यते ।

भारतीय-संस्कृतौ पट्टप्रावारकस्य व्यवहारस्य प्रचलनमस्ति । पट्टप्रावारकेण धनिकजनाः सम्मानिताः । एषा भवति भारतीय-प्राचीन-कालिन-रितिः । मृच्छकटिके वयं पश्यामः - “क एष पट्टप्रावारकप्रावृत्तः..... एषा पुनः का फुल्लप्रावारक-प्रावृता ।”⁸

भारतीय-संस्कृतौ जपस्य माहात्म्यमस्ति । जपे देवाः प्रीताः भवन्ति । जपस्यान्ते मानवाः नित्य-पूजा-

¹. मृच्छकटिकम्, गङ्गासागर राय, चौखम्भा प्रकाशन, वाराणसी, पृष्ठम् - १

“पर्यङ्कग्रन्थिबन्धद्विगुणितभुजगाश्लेषसंवीतजानोरन्तःप्राणावरोधव्युपरतसकलज्ञानरुद्धेन्द्रियस्य ।

आत्मन्यात्मानमेव व्यपगतकरणं पश्यतस्तत्त्वदृष्ट्याशम्भोर्वः पातु शून्येक्षणघटितलयब्रह्मलग्नः समाधिः ॥ १ ॥

². “पातु वो नोलकण्ठस्य कण्ठः श्यामाम्बुदोपमः । गौरीभुजलता यन्त्र विद्युल्लेखेव राजते ॥२॥” - मृच्छकटिकम्, पृ. २

³. ‘राजानं वीक्ष्य पुत्रं परमसमुदयेनाश्वमेधेन चेष्ट्वा....’, तत्रैव, गङ्गासागर राय, चौखम्भा प्रकाशन, वाराणसी, पृ. ४

⁴. तत्रैव, पृ. ४

⁵. ‘एका वर्णकं पिनष्टि, अपरा सुमनसो गुम्फति’ तत्रैव, पृ. - १०

⁶. तत्रैव, पृ. १३

⁷. ‘प्रविश्य प्रावारहस्तो ...’ तत्रैव, पृ. १८, ‘एष च आर्यचारुदत्तस्य प्रियवयस्येन चूर्णवृद्धेन जातीकुसुमवासितः’ - तत्रैव, पृ. १९

⁸. तत्रैव, पृ. २६६-२६७

वन्दनादिं कुर्वन्ति स्म । प्राचीन-भारतीया एषा परम्परा अत्र प्रतिफलिता ।¹

भारतीय-संस्कृतिः हि प्राचीन-संस्कृतिः इति विषये सन्देहः नास्ति । अस्यां संस्कृतौ नृत्य-गीत-कला-शास्त्राणां च विशिष्टं स्थानमस्ति । नाटकेऽस्मिन् गणिकायाः वसन्तसेनायाः कला-दक्षतायाः वर्णनप्रसङ्गे वयं पश्यामः यत् - “इयं रङ्गप्रवेशेन कलानां चोपशिक्षया ।”²

तथैव मृच्छकटिकप्रकरणे गीतस्य माहात्यं भृशं दृश्यते । नाटकेऽस्मिन् वयं पश्यामः यत् रेभिलकस्य गीतं मानवम् आकर्षयति । रेभिलकोऽपि ललितकलासु सुदक्ष आसीत् ।³ अतः प्राचीन-भारतीय-संस्कृतिः अत्र प्रतिफलिता भवति ।

तस्मिन् समाजे वारवनीताः कलाविद्यायां सुदक्ष्याः आसन् । अतः वसन्त-सेना अपि कलाविद्यासु पारदर्शिनी । भारतीय-संस्कृतौ कलाविद्यायाः माहात्यमस्ति । अतः नाट्यकारेण शूद्रकेन कथितम् - “सकल-कलाभिज्ञाया न किञ्चिदिह तवोपदेष्टव्यमस्ति । तथापि स्नेहः प्रलापयति ।”⁴

नृत्य-संगीतयोः समान-प्राधान्यं वर्तते स्म । अतः तदा संगीत-कला संस्कृतेः अभिन्नम् अङ्गम् । वसन्तसेनायाः प्रासादेषु संगीतस्य चर्चा निरन्तरं प्रचलिता आसीत् । यथा -

“ वंशं वादयामि सुप्तच्छिद्रं सुशब्दम्, वीणां वादयामि सप्ततन्त्रीं नदन्तीम् ।

गीतं गायामि गरुडभस्यानुरूपं को मे गाने तुम्बुरुनारदो वा ।”⁵

मृच्छकटिके प्रकरणे नवमाङ्के भारतीयविचारव्यवस्थायाः सुन्दरं चित्रम् अत्र उपस्थापितम् । दरिद्रेण चारुदत्तेन वसन्तसेना निहता इति अभियोगं कृतवान् राज्ञः श्यालकः शकारः । प्राचीन-भारते ‘अधिकरणमण्डपम्’ हि खलु विचारस्थलम् । विचारकार्येषु सहायार्थं बहवः कर्मचारिणः आसन् । ते पारितोषिकेण विनिमयेन एतद् कार्यं कृतवन्तः । धर्मानुसारेण विचारव्यवस्थायाः परिचालनं हि राज्ञः प्रधानं कार्यम् । सर्वस्य विवरणस्य ग्रन्थनिबन्धनं हि नृपस्य प्रधानम् कर्तव्यम् । एतां विचारव्यवस्थाम् आगत्य वर्णिकाः नृपेन सह द्रव्यस्य मूल्यपरिक्षणं मुद्रागणनाः, वाणिज्यस्य नियमा इत्यादि च विषयेषु पर्यालोचनां कुर्वन्ति । दरिद्रचारुदत्तः न्यायालयं समुद्रेण सह तुलनां कृतवान् । न्यायालयस्यास्य सुन्दरचित्रं नाट्यकारेण उपस्थापितम् ।⁶

गृहस्य मङ्गलार्थं प्रत्यहं देवपूजनम् अस्माकं कर्तव्यम् । एषा भवति भारतीय-परम्परा । एषा सामाजिक-रीतिः मृच्छकटिके प्रकरणे प्रतिफलिता जाता । साधारण-जनाः स्नानात् परं देवपूजां कुर्वन्ति । शुद्धो भूत्वा देवपूजा करणीया एषा भवति भारतीय-परम्परा ।⁷ महाभारतमिव तस्मिन् समाजे द्यूतक्रीडायाः प्रचलनमासीत् इति

¹ ‘वयस्य ! समाप्तजपोऽस्मि । तत् साम्प्रतं गच्छ, मातृभ्यो बलिमुपहर ।’ मृच्छकटिकम्, पृ. ५३

² तत्रैव, पृ. ६२

³ “.....ललितं रागाद् द्विरुच्चारितं यत्सत्यं विरतेऽपि गीतसमये गच्छामि शृण्वन्निव”, तत्रैव, पृ. १६३

⁴ तत्रैव, पृ. ३२०

⁵ तत्रैव, पृष्ठम् २९३

⁶ “शास्त्रज्ञः, कपटानुसारकुशलो वक्ता, न च क्रोधनस्तुल्यो मित्र-पर-स्वकेषु चरितं दृष्ट्वैव दत्तोत्तरः ।

क्लीबान् पालयिता, शठान् व्यथयिता, धस्यो, न लोमान्वितोद्वाभावे परतत्त्वबद्धहृदयो, राज्ञश्च कोपापहः ॥”, तत्रैव - ९/०५

⁷ ‘सनाता भूत्वा देवतानां पूजां निर्वर्तयेति ।’ - मृच्छकटिकम्, पृ. ९६

वक्तुकामा वयम् ।¹ द्यूत-क्रीडायां मुद्राङ्कनस्य व्यवहारस्य प्रचलनमासीत् ।² तस्यां क्रीडायां पण-प्रथायाः प्रचलनमासीत् ।³ कदाचित् द्यूतक्रीडासु मानवाः सर्वस्वान्ताः जाताः । तासां पाशाक्रीडायां साधारणजनानां चरित्रमपि नष्टं जातम् । फलतः साधारण-जनाः कुमार्गं गच्छन्ति । एते साधारणजनस्य जीवन-यापनं वाधाप्राप्तं जातम् । तस्य प्रमाणं मृच्छकटिक-प्रकरणे वयं प्राप्नुमः ।⁴

भारतीय-संस्कृतौ कलाविद्यायाः प्राध्यानं वर्तते । विविधप्रकारस्य कलाशास्त्रस्य वर्णना अत्र प्राप्यते । मृच्छकटिक-प्रकरणे वसन्तसेना संवाहकस्य कलाविद्यायाः प्रशंसां कृतवती - “सुकुमारा खलु कला शिक्षिता आर्य्येणा” ।⁵ प्राचीन-भारतीय-संस्कृतौ दास-प्रथायाः प्रचलनमासीत् । शूद्रकविरचिते मृच्छकटिक-प्रकरणे वयं दासप्रथायाः वर्णनं प्राप्नुमः ।⁶

प्राचीन-भारतीय-संस्कृतौ बौद्धानां माहात्म्यम् अतुलनीयमासीत् । समाजे ते श्रद्धास्पदाः आसन् । अधुना बौद्ध-सन्नासिनां पवित्र स्वीक्रियते । परन्तु मृच्छकटिक-कालिनसमये बौद्धानां सम्मानः नासीत् - “आर्य्ये ? अहमेतेन द्यूतकरापमानेन शक्य-श्रमणको भविष्यामि । तत् संवाहको द्यूतकरः शक्यश्रमणकः संवृतः इति स्मरन्त्यानि आरण्या एतानि अक्षराणि ।”⁷

प्राचीन-भारते-बौद्ध-सन्त्यासिनः गैरिकवसनं धारितवन्तः । बौद्ध-सन्त्यासिनं निकषा गैरिकवसनं भवति पवित्रस्य प्रतीकम् । एषा भारतीय-संस्कृतिः मृच्छकटिके प्रतिफलिता भवति ।⁸ तस्मिन् समाजे बौद्धानां स्थानं घृण्यमासीत् । कामुक-शकारस्य कथायां तस्य प्रमाणं मेलति ।⁹

भारतीय-संस्कृतौ गीतस्य माहात्म्यमस्ति । गीतेषु मानवाः आकृष्टाः भवन्ति । प्राचीनभारते वृद्धपुरोहितः जपमालां धारयित्वा सुमधुरं गीतं गायति । एतेन जनाः मुग्धाः भवन्ति । मृच्छकटिक-प्रकरणे वयं पश्यामः “मनुष्योऽपि काकलिं गायन् शुष्क-सुमनो-दाम-वेष्टितो वृद्धपुरोहित इव मन्त्रं जपन्”¹⁰

¹. ‘भो ! द्यूतं हि नाम पुरुषस्य असिंहासनं राज्यम् ।

न गणयति पराभवं कुतश्चिद् हरति ददाति च नित्यमर्थजातम् ।

नृपतिरिव निकाममाद्यदर्शी विभववता समुपास्यते जनेन ॥ - मृच्छकटिकम्, पृ. ११७-११८

². ‘द्रव्यं लब्धं द्यूतेनैव दारा मित्रं द्यूतेनैव ।

दत्तं भुक्तं द्यूतेनैव सर्वं नष्टं द्यूतेनैव ॥’ - तत्रैव, पृ. ११८

³. ‘दुर्वर्णोऽसि विनष्टोऽसि दशस्वर्णस्य कारणात् ।

पञ्चेन्द्रियसमायुक्तो नरो व्यापाद्यते त्वया ।” - तत्रैव, पृ. - १२४

⁴. ‘धूर्तः द्यूतं मिथ्या आदर्शयामि ? अन्यस्मादपि अहं न बिभेमि । धूर्तः ! खण्डितवृत्तोऽसि । त्वम् ।’ - तत्रैव, पृ. - १२५

⁵. तत्रैव, पृ. १३४

⁶. ‘एवं भवतु आर्याः ! क्रीणोक्ष्वं माम् अस्य सभिकस्य हस्तात् दशभिः सुवर्णैः, - तत्रैव, पृ. ११६-११७

⁷. तत्रैव, पृ. १४५-१४६.

⁸. ‘न युक्तं निर्वेद-धृत-कषायं भिक्षुं ताडयितुम् । तत् किमनेन । इदं तावत् सुखोपगम्यमुद्यानं पश्यतु भवान् ।’ मृच्छ. पृ.- ४१०

⁹. ‘भवतु, गच्छामि । अविदमादिके ! येन येन गच्छामि मार्गेण, तेनैव एष दुष्टश्रमणकः गृहीतकाषायोदकं चीवरं गृहीत्वा आगच्छति ।” - तत्रैव, पृ. ४८४

¹⁰. तत्रैव, पृ. १६१

तस्मिन् समाजे जातिभेद-प्रथायाः वर्णना प्राप्यते । समाजे धनिकाः दरिद्रजनान् तिरस्कारं कुर्वन्ति । तद् वर्णनमपि अत्र प्राप्यते ।¹

भारतीय-संस्कृतौ रामायणस्य प्रभावः अपरिसीमः वर्तते । सत्पथ-गमनार्थं समाज-संस्कारार्थं च रामायणस्य प्रभावः अपरिसीमः अपरिहार्यः अस्ति । रामायणयुगे सामाजिक-संरचना सुपरिकल्पिता आसीत् । अतः रामायणस्य वर्णना अत्र प्राप्यते ।²

भारतीयशास्त्रेषु गरुडस्य स्थानम् सूच्यते । भारतीय-संस्कृतौ शास्त्रपुराणव्युत्पत्तेः माहात्म्यमस्ति । गरुडः माहात्म्यं नाट्यकारेण वर्णितम् -

“भुजग इव गतौ, गिरिः स्थिरत्वे
पतगपतेः परिसर्पणे च तुल्यः ।
शश इव भुवनावलोकनेऽहं
वृक इव च ग्रहणे बले च सिंहः ॥”³

भारतीय- संस्कृतौ रत्नषष्ठे उपवासः एका प्राचीनरीतिः । उपवासेऽस्मिन् ब्राह्मणाय दानम् अपरिहार्यम् । अस्याः रीतेः प्रचलनम् अत्र दृश्यते ।⁴

भारतीय-संस्कृतौ चौरस्य साध्वसाधु-ज्ञानम् एकम् अङ्गम् । चौरः धनार्थी सन् कदापि समाज-विरुद्धचारं न करोतीति तस्य प्रमाणमत्र प्राप्यते । चौराः कदापि कुत्रापि नारीनां अपहरणं न कुर्वन्ति । ते कदापि ब्राह्मणस्य धनस्य अपहरणं न कुर्वन्ति । ते मातृक्रोडस्थितं बालकं न हरन्ति । ते महापापं न कुर्वन्ति । अतः चौरस्य शास्त्रज्ञानमासीत् इति वक्तुकामा वयम् ।⁵

संस्कृत-साहित्येषु बहुविधाः उपदेशाः सन्ति । सत्पथगमनार्थं समाजसंस्काराय वा समाजकाराः बहुप्रकारस्य नीतेः प्रयोगं कृतवन्तः । मृच्छकटिके प्रकरणे बहुविधनीतेः प्रयोगोऽस्ति । तद् यथा -

“इह सर्वस्वफलिनः कुलपुत्रमहाद्रुमाः ।”⁶

गृहद्वारस्य शोभावर्धनं एका प्राचीन-परम्परा । गृहद्वारस्य सौन्दर्यवर्धनार्थं जनाः बहुविधानि कार्याणि कुर्वन्ति । गृहद्वारं प्रवेश-मार्गे जलप्रक्षालनं कृतम्, अनन्तरं हरिद्राचूर्णेन रञ्जनद्रव्येण उपलेपनं कृतम्, विविधानि

¹ ‘भोः वयस्य ! एष इदानीं दास्याः पुत्रो भूत्वा पानीयं गृह्णाति, मां पुनर्ब्राह्मणं पादौ धावयति ।’ मृच्छकटिकम् - पृ. १६६

² ‘स्वाधीना वचनीयतापि हि वरं बद्धो न सेवाञ्जलिः,
मार्गो ह्येष नरेन्द्रसौप्तिकवधे पूर्व कृतो द्रौणिना ॥’ - तत्रैव, पृ. १७२

³ तत्रैव - पृ. १८७ - १८८

⁴ ‘अहं खलु रत्नषष्ठीमुपोषिता आसम् । तस्मिन् यथाविभवानुसारेण ब्राह्मणः प्रतिग्राहयितव्यः, स च न प्रतिग्राहितः, तत् तस्य कृते प्रतीच्छ इमां रत्नमालिकाम् ।’ तत्रैव, पृ. २०२

⁵ नो मुष्णाम्यवलां विभूषणवतीं फुल्लामिवाहं लतां
विप्रस्वं न हरामि काञ्चनमथो यज्ञार्थमभ्युद्धृतम् ।
धात्र्युत्सङ्गतं हरामि न तथा बालं धनार्थीं क्वचित्
कार्याकार्यविचारिणी मम मतिश्चौय्येऽपि नित्यं स्थिता ॥ मृच्छकटिकम्, पृ. २२३-२४

⁶ तत्रैव - पृ. २२९

सुगन्धि-कुसुमानि सुन्दरभावेन विन्यस्त आसन् । भूमिभागः आलेख्यपटे चित्रित आसीत् । वायुवेगेन आन्दोलितः, नीचे लम्बितः, ऐरावत-हस्तिनः शुण्डाश्रमजनक-मल्लिका-कुसुमसूत्रेण द्वारमिदं शोभितमासीत् ।¹

भारतीय-संस्कृतौ विविधेषु साहित्येषु कामस्य वर्णना प्राप्यते । कामः मानव-जीवने एकः अङ्गः । मृच्छकटिके दृश्यते - "इमे च अपरे मदन-सन्धि-विग्रह-चतुरा, विविध-वर्णिका-विलिप्त-चित्रफलकाग्रहस्ता इतस्ततः परिभ्रमन्ति गणिका वृद्धविटाश्च ।"²

भारतीय-संस्कृतौ दैनन्दिन-जीवनस्य चित्रमपि मृच्छकटिके प्रकरणे प्राप्यते । साधारण-जनाः दैनन्दिनजीवने बहुविधानि कार्याणि कुर्वन्ति स्म । कोऽपि जनाः स्वर्णसूत्रेण मालां गुम्फन्ति । कोऽपि मैक्तिकाभराणि बध्यन्ते, कोऽपि वैदुर्याणि धीरं घष्यन्ते, कोऽपि शङ्खाः छिद्यन्ते । केश्वन् प्रबालकाः सुगोलकरणार्थं यन्त्रेण छिद्यन्ते । कैश्च जलाक्ताः कुम्कुमानां प्रस्तराः आतपतापेन शोष्यन्ते कस्तूरिका सार्यते वा । केचन् जनाः चन्दनरसं विशेषेण घृष्यन्ते, गात्रे सुगन्धद्रव्याणि प्रलिप्यते, गणिकाः कामुकान् सकर्पूरं ताम्बूलं ददति वा । गणिकाः जनान् प्रति सकटाक्षं दृष्टिपातं कुर्वन्ति । ताः ससीत्कारं मदिरां पिवन्ति । काः अपि गणिकाः करकासहितं मदिरां पिवन्ति ।³ अतः मृच्छकटिके दैनन्दिन-जीवनस्य चित्रम् अत्र प्राप्यते ।

प्राचीन-भारते गृहस्य शोभावर्धनाय जनैः बहुविधानि कार्याणि कृतानि । धनिक-जनाः गृहे कृत्रिम-पर्वतस्य स्थापनं कुर्वन्ति स्म । कदा कदा ते विविधेषु प्रकारेषु पुष्पोद्यानानि निर्मान्ति स्म । तत्कालिनसमाजे गृहस्य सौन्दर्यवर्धनाय विविधाः पशवः पालिताः आसन् । प्राचीन-कालिनसमाज-चित्रम् अत्र प्राप्यते । इयं हि भारतीय-संस्कृतिः । मृच्छकटिकप्रकरणे विशदरूपेण प्रतिफलिता भवति स्म । तद् यथा - या विहङ्गवाटी सुन्दर-भावेन निर्मिता । तत्र सुखेन पारावतमिथुनानि उपविष्टानि सन्ति । ते परस्परम् आदरं कृत्वा सुखमनुभवन्ति । पिञ्जरस्थः शुकपक्षी दधिमिश्रितेन अन्नेन उदरं पूरयित्वा ब्राह्मणमिव सुन्दरं वाक्यं कथयति । इयमेका मदनसारिका स्वामिनो आदरातिशयेन लब्धुम् इच्छति । अनेकेषां फलानां रसस्य आस्वादेन तुष्टिजनकेन कण्ठस्वरेण कोकिला शब्दं करोति । पञ्जरस्थाः कपिञ्जलाः वाक्यं वदन्ति । गृहपालिताः मयूराः रविकिरणैः उतप्तेषु प्रासादेषु भ्रमन्ति । राजहंसानां दम्पतयः कामिनीनां पश्चात्भ्रमन्ति स्म । अतः वसन्तसेनायाः गृहं पक्षिभिः पूरितम् आसीत् ।⁴

जनाः गृहस्य शोभावर्धनार्थं गृहस्य पार्श्वे पुष्पोद्यानं निर्मान्ति स्य । उद्यानेऽस्मिन् बहुविधानि कुसुमानि प्रस्फुटन्ति, अनेकपादपाः रोपिताः भवन्ति । उद्यानेऽस्मिन् सघनवृक्षतले युवतिजनानां कृते पट्टदोलां निर्मान्ति । अस्यां पट्टदोलायां बालिकाः दोलन्ति क्रीडन्ति वा । एषा भवति प्राचीन-भारतीय-परम्परा ।⁵

¹. "अहो ! सलिल-सिक्त-मार्जित-कृत-हरितोपलेपनस्य विविध-सुगन्धिकुसुमोपहारचित्रलिखित-भूमि-भागस्य, मध्यस्थस्यापि जनस्य बलादृष्टिमाकारयति ।" मृच्छकटिकम् - पृ. २५३-२५४

². तत्रैव - पृ. २५७-२५८

³. 'वैदूर्य-मौक्तिक-प्रवाल-पुष्परागेन्द्र-नील-कर्केतरकपद्मराग-मरकतप्रभृतीन् मुक्ता आसवाः तान् पिबन्ति ।' - तत्रैव, पृ. २६३.

⁴. 'आश्चर्यं भोः! इहाऽपि खलु नन्दनवनमिव मे गणिकागृहं प्रतिभासते ।' तत्रैव, पृ. २६४-२६५.

⁵. 'आश्चर्यं भोः! अहो नन्दनवनस्य सश्रीकताम् ।', तत्रैव, पृ. २७१

भारतीय-संस्कृतौ द्यूतक्रीडायाः प्रचलनमस्ति । न केवलं साधारणजनाः, बहवः धनिकाः द्यूतक्रीडायां निरताः आसन् । अस्याः क्रीडायाः प्रभावे जनाः निःस्वाः भूत्वा मृत्युमुखे पतन्ति । मृच्छकटिके दृश्यते - “सा खलु आर्य्या आत्मीयेति भणित्वा द्यूते हारिता । स च सभिको राजवार्त्ताहारी न ज्ञायते कुत्र गत इति ।”¹

प्राचीन-भारतीय-समाजे अभिसारिकायाः प्रसङ्गः प्राप्यते । नार्यः तासां प्रेमिकेन सह मिलितुं रात्रौ अभिसारे गच्छन्ति स्म । मेलनाकांक्षां सर्वे अपि कुर्वन्ति । नाटकेऽस्मिन् वसन्तसेना चारुदत्तेन सह मलनाकांक्षिणी आसीत् । तस्याः आकांक्षा नाटकेऽस्मिन् वारंवारं ध्वनिता भवति ।²

रामायण-महाभारत-पुराणेषु नाट्यकारस्य शूद्रकस्य गभीरानुरागो दृश्यते । अतः तस्य तद् व्युत्पत्तिः निरन्तरं प्रमाणिता भवति । रामायण-महाभारत-पुराणादीन् प्रति नाट्यकारस्य आकर्षणं वयं पश्यामः । यथा -

“चाणक्येन यथा सीता मारिता भारते युगे ।
एवं त्वां मोटयिष्यामि जटायुरिव द्रौपदीम् ।”³

तथैव रामायणस्य कथां स्मारयित्वा नाट्यकारोलिखति -

“एतां दोषकरण्डिकामविनयस्यावासभूतां खलां
रक्तां तस्या किलागतस्य रमणे कालागतामागताम् ।
किमेष समुदाहरामि निजकं बाह्वो शूरत्वं
निःश्वासेऽपि म्रियते अम्बा सुमृता सीता यथा भारते ॥”⁴

उपसंहारः - अनेन भावेन मृच्छकटिके प्रकरणे भारतीय-संस्कृतौ विविधायामानं कलात्मकं प्रतिफलनं विहितमस्ति । नाटकस्याग्रगमनार्थं तेस्यैव प्रयोगः नाट्यकारेण शूद्रकेण साधु कृतः ।

¹. मृच्छकटिकम्, पृ. - ३२८

². ‘न, आर्या वसन्तसेना । तदेषा भणति - ‘युक्तं नेदम्, सदृशं नेदम्, यदहमार्यचारुदत्तमभिसर्तुं गच्छन्ती राजमार्गं परिभूता ।’, तत्रैव, पृ. - ३७९

³. तत्रैव, पृ. ४६६

⁴. तत्रैव, पृ. ४६९

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भागीरथीदर्शनमहाकाव्ये प्रतिपादितं भक्तिरसः विवेचनम्

डॉ. देवव्रतबाडड़

सहायकाचार्यः, संस्कृतसाहित्यविभागः

कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययनविश्वविद्यालयः, नलबारी, असमः

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सारसंक्षेपः

अर्वाचिनसंस्कृतसाहित्यजगति बलभद्रमहोदयेन विरचितेन भागीरथीदर्शनमहाकाव्यम् अतीव सुप्रसिद्धं सुमनोहरं च महाकाव्यम् । अर्वाचिनसंस्कृतसाहित्याकाशे महाकाव्यमिदं नव्यं-भव्यं, सरस-सुकोमलं रचनारूपेण प्रतिष्ठीयते । अस्य महाकाव्यस्य विरचना दशसु तराङ्गख्य-सर्गेषु विस्तृतरूपेण निबन्धते । संस्कृतसाहित्यमध्ये ज्ञान-विज्ञान, ज्योतिष-वैद्यकः, स्थापत्य-पशुपक्षीसम्बन्धीय विविधा वर्णना येन प्रकारेण प्राप्यते तेनैव प्रकारेण धार्मिकविषयसम्पर्केऽपि बहुधा विस्तीर्णा आलोचना प्रतीयते । अस्य संस्कृतमहाकाव्यसाहित्ये मानवजीवनस्य धर्म-अर्थ-काम-मोक्षाणां चतुर्णां पुरुषार्थानां मध्ये श्रेष्ठतमः मोक्षप्राप्तस्य उपायस्वरूपं देव-देव्यानां भक्तिविषयसम्बन्धीया वर्णनम् विस्तृतरूपेण प्राप्यते । प्रस्तूतशोधनिबन्धेऽस्मिन् बलभद्रमहोदयेन विरचितेन भागीरथीदर्शनमहाकाव्यमध्ये केन प्रकारेण भक्तिरसस्य वर्णनं कृतम् तद्विषये आलोचना सूक्ष्मातिसूक्ष्मरूपेण वर्णयते ।

कुञ्चिकाशब्दाः - अर्वाचिनसंस्कृतसाहित्यम्, भागीरथीदर्शनमहाकाव्यम्, भक्तिरसः, गङ्गादेवी, भागीरथी प्रभृतयः।

कवेः कृतिः काव्यम्, काव्यमेतद् खलु तत्कालीकसमाजस्य दर्पणरूपे स्वीकृत्यते । मानवसमाजस्य सर्वप्रकारकाः उत्थान-पतन-समृद्धिः प्रभृतिनां विवरणं तत्कालीकं काव्यमध्ये प्रकटयते । काव्यं साहित्यं वा संस्कृत्याः अपि प्रधानवाहनं विद्यते । संस्कृतसाहित्ये मानवजीवनस्य धर्म-अर्थ-काम-मोक्षाणां चतुर्णां पुरुषार्थानां विषये वर्णनम् विस्तरेण प्राप्यते । संस्कृतसाहित्यमध्ये ज्ञान-विज्ञान, ज्योतिष-वैद्यकः, स्थापत्य-पशुपक्षीसम्बन्धीय

विविधा वर्णना येन प्रकारेण प्राप्यते तेनैव प्रकारेण धार्मिकविषयसम्पर्केऽपि बहुधा विस्तीर्णा आलोचना प्रतीयते । सनातनः संस्कृते तथा धार्मिकदृष्ट्यापि प्राचीनकालतः अर्वाचिनकालस्य संस्कृतवाङ्मयस्य गौरवं दरीदृश्यते । अर्वाचिनसंस्कृतसाहित्यजगति बलभद्रमहोदयेन विरचितेन भागीरथीदर्शनमहाकाव्यम् अतीव सुप्रसिद्धं सुमनोहरं च महाकाव्यम् । प्राचीनकालादेव येन प्रकारेण भक्तिः संस्कृतवाङ्मयस्य चर्चितोविषयो आसीत् तेनैव प्रकारेण अर्वाचिनसंस्कृतसाहित्येऽपि भक्तिपरकाः येषु स्वल्पसंख्यकग्रन्थाः समुपलभ्यते तन्मध्ये बलभद्रमहोदयेन विरचितेन भागीरथीदर्शनमहाकाव्यम् अतीव सुमधुरं महाकाव्यम् । अर्वाचिनसंस्कृतसाहित्याकाशे महाकाव्यमिदं नव्यं-भव्यं, सरस-सुकोमलं रचनारूपेण प्रतिष्ठियते । अस्य महाकाव्यस्य विरचना दशसु तराङ्गख्य-सर्गेषु विस्तृतरूपेण वर्णयते।
संस्कृतवाङ्मये भक्तिस्वरूप निरूपणम् -

संस्कृतनाट्यशास्त्रीयालंकारिकः आचार्यः भरतमुनिना सर्वप्रथमं भक्तिर्न रसरूपेण वा भावरूपेण अङ्गीकृताः दृश्यते । भक्तेः विषये साहित्यशास्त्रीयां चर्चा आचार्यो दण्डीः सर्वप्रथमम् अकरोत् । तस्य मतानुसारे –

भक्तिः प्रियतराख्यानं प्रेयोऽलंकारान्तर्भूता इति¹ ।

आचार्यः धनञ्जयः समानजातीये स्थायिनिसंचारिणि भावे वा भक्तिरसस्य समावेशमिच्छति । काव्यप्रकाशकारेण मम्मटाचार्येण तस्य ग्रन्थमध्ये भावध्वनौ भक्तेः समावेशः कृतः । रसगङ्गाधरकारः जगन्नाथेनऽपि भावध्वनित्वेन भक्तिरसः रूपेण स्वीकृतम् । काव्यादर्शकारः दण्डीः प्रेयोऽलंकारस्य उदाहरणस्वरूपं कृष्णपरकं इति उक्त्वा अस्य महत्वं प्रदर्शयति । आचार्यः हेमचन्द्रेण कथितम् -

स्नेहः भक्तिः वात्सल्यमिति हि रतेरेव विशेषाः² ।

भक्तेः रसत्वं प्रतिपादयनविषये हरिभक्तिरसामृतसिन्धौ आचार्यः रूपगोस्वामिनोक्तम् -

सामग्रीपरिपोषेण परमा रसरूपता ।

विभावैरनभावैश्च सात्विकैर्व्यभिचारिभिः ॥

स्वाद्यतवं हृदि भक्तानामतीवा श्रवणादिभिः ।

एषा कृष्णरतिः स्थायीभावो भक्तिरसो भवेत्³ ॥

गोस्वामिना एतत्प्रकारेण मुख्यरसेषु प्रयोवत्सलोज्ज्वलनामसु इति स्पष्टीकरोति⁴ । एवं प्रकारेण भक्तिरसस्य सम्यगविवेचनं भक्तिरससम्पर्के आलोच्यते । श्रीमद्भागवतमहापुराणेऽपि भक्तेः विवेचनं सम्पर्के उक्तम् -

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्⁵ ॥

अस्यामेवपरम्परामुसृत्य अर्वाचिनसंस्कृतसाहित्यस्य श्रीकालिकाप्रसादशुक्लस्य विरचितस्य श्रीराधाचरितमहाकाव्ये कथयति भक्तिमार्गे तर्करसिका विपश्चितो भक्तिमन्तरा राधातत्त्वं ज्ञातुं शक्नोति -

¹. काव्यादर्शः, पृ. - २८१

². भक्तिरसायनम् - १

³. हरिभक्तिरसामृतसिन्धु - २/१/५,६

⁴. उज्ज्वलचिन्तामणिः - २

⁵. श्रीमद्भागवतमहापुराणम् - ७/३/२३

न हि तर्कपक्षा अधिगन्तुमीशते
 रहस्यमेतन्नितरां विपश्चितः ।
 पतञ्जलेर्भाष्यवगाहमन्तरा
 न जातुचित् पाणिनितत्त्वमद्भुतम्¹ ॥

भागीरथीदर्शनमहाकाव्यस्य भक्तिरसस्य वर्णनम् -

बलभद्राचार्येण विरचितेन भागीरथीदर्शनमहाकाव्यम् एकं भक्तिरससमन्वितं महाकाव्यम् । अस्य महाकाव्यस्य वाराणसीवर्णनं नामकं षष्ठतरङ्गे गङ्गादेव्यां प्रति कथितं दृश्यते -

इहाम्बे ! त्वं वक्राप्यतिसरलगत्या प्रवहसि
 प्रशान्ता काशीशं नमन्तीव शिरसा ।
 स्मरन्तीवाकाशात् प्रबलगतिमादाय सहसा
 जटाजूटेऽस्यैव भ्रमणविवशत्वं तव यथा ॥²

अर्थात्, हे माते गङ्गे ! अत्र त्वव चञ्चलवक्रगतिरस्तिऽपि सरलगतिरूप माध्यमेन शान्तरूपेण येन प्रकारेण प्रवाहते यत्प्रतिभासते त्वं काशीस्थितं विश्वनाथं नतमस्तके प्रणम्यते । यद्यपि त्वं स्वीयद्रुतगति माध्यमेन अस्य महादेवशङ्करस्य जटायुमध्ये भ्रमनं कृतम् उद्विग्नभुत्वा आकाशमार्गतः पतितमासीत् । एते महाकाव्येषु दशसु तराङ्गख्येषु सर्गेषु प्रथमसर्गे न केवलमात्रं भगवत्याः भागीरथ्याः प्रारम्भिकवर्णनं वर्णयते अपितु तत्र कविना तेन श्रुतवलेन स्वकीयः पुराणज्ञानविषये स्वीयः गभीरप्रकर्षोऽत्र काव्यमध्ये प्रकाशयते । तत्रोक्तम् -

महाकाशाम्भोधिर्दिवि परिचितः सोम इति यः
 स एवाग्नीषोमात्मकमपि जगल्लोकविदितः ।
 ततः सप्तर्षीणामुपरि कथितं वैष्णवपदं
 तदेव त्वद्भ्रम प्रभवसि यतस्त्वं त्रिपथगे ॥³

अस्य महाकाव्यस्याभ्यन्तरे गङ्गानद्यां दीर्घप्रवाहयात्रापथवर्णनकाले प्रसङ्गक्रमे कविना भारतवर्षस्य प्राचीनां तथा अर्वाचीनां विविधाः राज्ञानां वर्णनम्, नगर-पर्वताणां नैसर्गिकः विविधः मनोमुग्धकराविषयाणां च यथायथं वर्णनम् अकरोत् । महाकाव्यमध्ये दशमस्तरङ्गात्मके प्रायः यत्र तत्र सर्वत्र भक्तिरसस्य प्रयोगप्राचुर्यम् दरीदृश्यते । यथा -

अनन्तान्तः श्रद्धासलिलपरिसिक्तेन मनसा
 प्रफुल्लैर्भावानां नवलसुमनोभिः सुरभितम् ।
 यथा गीतं देव्याश्चरितमिह भक्तिं जनयति
 तथा लोकानारञ्जयति सरसेयं शिखरिणी ॥⁴

¹. श्रीराधाचरितमहाकाव्यम् - ५/४

². भागीरथीदर्शनम् - ६/१०

³. तत्रैव - १/१७

⁴. तत्रैव - १/१४

अस्मिन् श्लोकमध्ये महाकाव्यकारः वर्णयति सलिलेन सुमनोभिश्च सर्वेषाम् अन्तःकरणं सुरभितं जायते । गङ्गादेव्याः आदर्शचरित्रं सर्वेषां मनुष्यानां हृदयाभ्यन्तरे भक्तिसञ्चारणं क्रियते । गङ्गानद्याम् अभ्यन्तरे प्रवाहितं जलं सर्वदा लोकानां पापं हरन्ति क्षन्तुं वा सहायकं कृत्वा भक्तिरसस्य अनुभूतिः वृद्धिर्जायते ।

महाकाव्यस्य द्वितीयस्तरङ्गस्य अभ्यन्तरे प्रसङ्गक्रमे काव्यकारेण वर्णितमस्ति यत् -

हृषीकाणामीशो मुनिभिरुपगतोऽमरगणै-
हृषीकेशो यत्र प्रतिवसति विश्वैकभरणः ।
प्रदेशं तं मातुर्भुवनपरिपूतं प्रविशसि
हृषीकेशं दिव्यं विषयविषतापप्रशमनम् ॥¹

अर्थात् विश्वस्य एकः एव त्रातास्वरूपं पालकः रक्षकः वा, मुनिभिः देवताभिश्च पूजितः भगवान् विष्णुः हृषिकेशस्वरूपः भूत्वा बिराजमानः वर्तते । अस्मिन् हृषिकेषनामकस्थाने पावनभूमे माता गङ्गा सर्वप्रकारकाः विषतापं दूरीकरोति । अस्मिन् श्लोकस्य माध्यमेन काव्यकारः भक्तिरससमन्वितं मुनिभिः पूजार्चना क्रियते इति प्रदर्शिता । पुनः अस्य महाकाव्यस्य चतुर्थस्तरङ्गमध्ये प्राप्यते यत् -

इतः किञ्चिद् दूरे प्रतिवसति खरेश्वरशिवः
प्रतिष्ठाऽश्वत्थाम्ना श्रुतमिदमकारि स्वयमिह ।
जना नित्यं पूतं सुरधुनि ! तवानीयं सलिलं
महादेवं श्रद्धोल्लसितमनसोऽर्चन्ति कुसुमैः ॥²

अर्थात् खरेश्वरनामके स्थाने एकं सुप्रसिद्धं शिवमन्दिरं विराजते । तद्यन्दिमम् अश्वत्थामा स्वयमेव स्थापितवान् इति प्रचलिता जनमानसे । प्रतिदिनमेव वहबः लोकैः पवित्रगङ्गाजलादिपुष्पैः महादेवः पूज्यते तस्मिन् मन्दिरे । अस्मिन् श्लोके एतस्य वर्णनस्य माध्यमेन महादेवं शिवं प्रति लोकानां भक्तिभावः विद्यमानमस्ति वा तदनुसारं भक्तिरसं प्रचलितमस्ति तद्विषये ज्ञातुं शक्यते ।

महाकाव्यस्यास्य द्वितीयस्तरङ्गे पुनः प्राप्यते -

घनैः शङ्खोद्घोषैर्मुहुरूपचितैर्घण्टनिनदैः
प्रदीपैः कपूरैरगुरुगुरुगन्धैरपि तथा ।
शिवो यत्र स्तोत्रैरपि नवनवै नैव कुसुमैः
प्रसीदत्यर्चाभिर्जननि ! तव तोयैरपि यथा ॥³

अर्थात् तत्र घनैः शङ्खोद्घोषैः प्रदीपैः धूपगन्धैः समन्वितं कृत्वा महादेवं पूजार्चना माध्यमेन प्रसन्नो करोति । यदि चेत् स्तोत्रपाठैः कुसुमैः देवाधिदेवमहादेवशिवः प्रसन्नं न सम्भवति तर्हि केवलमेव तोयैः महादेवः प्रसन्नो जायते इति । एतेन प्रकारेण प्रस्तुतेऽस्मिन् श्लोके महादेवशंकरं प्रति भक्तिभावः तथा भक्तिरसः विषये अवधारणा प्राप्यते ।

¹. भागीरथीदर्शनम् - २/२

². तत्रैव - ४/२१

³. तत्रैव - २/५

अस्य महाकाव्यस्य तृतीयस्तरङ्गे प्रसङ्गक्रमे प्राप्यते यत्, अस्मिन् तीर्थक्षेत्रे मानवाः गजान् रथशकटीवं समारुह्य मन्दिरस्य निकटे गच्छन्ति । तत्र स्नानं कृत्वा तत्पश्चात् शुद्धचित्तं शुद्धवसनपरिहिता महादेवदर्शने तथा पूजार्चने गच्छन्ति । तीर्थक्षेत्रस्य सुमधुरं शान्तस्निग्धं वातावरणम् अस्मिन् श्लोकमध्ये उपस्थितमस्ति -

प्रसिद्धेऽस्मिंस्तीर्थे सह परिजनैः पर्वसु जनाः
समारुह्य प्रीत्या रथशकटवीजानपि गजान् ।
मृदङ्गैर्मञ्जारैः सह सततसंकीर्तनपरा
निमज्जन्तस्तापत्रयमपि नयन्ति प्रशमनम् ॥¹

महाकाव्यस्य अष्टमस्तरङ्गे एतत्प्रकारका विवरणमेव प्राप्यते यत्र कथयति, पुराकाले अस्मिन् रथकूले एकं भगीरथः नामकः नृपः जन्म अलभत् यः सर्वप्रकारकाः पापविमुक्तये निरन्तरमेव तपश्चारणः क्रियते आसीत् । स पवित्रजलेन समस्तजलं प्रयोजनमासीत् । एतत् तपसवर्णनमध्ये प्रार्थितदेवं प्रति भक्तिभावऽपि प्रकाशते -

भगीपूर्वश्चास्मिन् रथ इति कुलेऽभून्नरपतिः
तप स्तेपे यस्त्वां धरणितलमानेतुमनिशम् ।
यतो मातः ! शापप्रभवपरितापप्रशमने
तवैवाम्भः पूतं विरतयमदूतं प्रभवति ॥²

पुनः प्रसिद्ध साहित्यकाररूपेण प्रसिद्धाः तुलसीदासस्य भक्तिविषये अस्य महाकाव्यस्य तृतीयस्तरङ्गे उल्लिखितमस्ति यत् -

अथाग्रे यत्क्षेत्रं लसति तदिदं शूकरपदम्
समुद्धं सिद्धानां परमतपसा पावनमपि ।
इहाश्रौषीद् बाल्ये श्रवणसुखदं रामचरितं
प्रसिद्धो गोस्वामी जगति तुलसीदास इति यः ॥³

अर्थात् शूकरक्षेत्रनामकं स्थानं सिद्धपुरुषानां गौरवपूर्णा पावनभूमिः रूपेण परिचितारासीत् । तत्र बाल्यवस्थाकाले तुलसीदासः 'रामचरितमानसम्' नामक सुप्रसिद्धः रामचरितकाव्यं विरचितवान् । रामचरितग्रन्थं विलिख्य कविषु तुलसीदासः स्वीयं विश्वप्रसिद्धकविरूपेण प्रतिष्ठाकर्तुं समर्थाऽभवत् इति ज्ञायते । तेनापि देव्याराधना तथा देव्यास्तुतिः अक्रियते तद्विषये अस्मिन् महाकाव्ये भक्तिभावना समुल्लिखिता ।

महाकाव्यमध्ये काम्पिल्यतीर्थक्षेत्रः सम्पर्के वर्णनम् अपि दृश्यते । यथा -

तथाग्रे काम्पिल्यं कपिलमुनिनाधिष्ठितपदं
प्रसिद्धं देवानां विपुलभवनैः शोभनगृहैः ।
पुराशेषैरेतत् परिवृतमिदानीमपि निजं
महत्वं प्राचीनं वदति विदितं नागरजनैः ॥⁴

¹. भागीरथीदर्शनम् - ३/९

². तत्रैव - ८/२३

³. तत्रैव - ३/१४

काम्पिल्यनगरे बहुश्रुतं कपिलमुनेः आश्रमं प्रतिष्ठितमस्ति । तत्र देवानां विपुलभवने शोभनगृहे सुन्दरमयं चित्रं प्रदर्शितमासीत् । अस्मिन् नगरे मुनिजनैः गङ्गाजलेन स्नानं कृत्वा स्वस्यशरीरं पवित्रं क्रियते स्म इत्यपि प्रसिद्धा । गङ्गामातरं प्रति भक्तिपूर्वकं भक्तिगीतम् वन्दनाया माध्यमेन भक्तिरसस्य सञ्चारणमपि अभवत् तद्विषये उल्लेखम् अत्र प्राप्यते ।

पुराणं वा नव्यं जननि युगसाहित्यमखिलं

महर्षिं वाल्मीकिश्चिरमविरतं व्यासमुनयः ।

अनेके वा लोकोत्तरसकलासिद्धकवयः

प्रगायन्तः पारं नहि तव सभन्तेऽत्र यशसः ॥¹

पुराकाले बाल्मीकि-व्यासादौ मुनौः सर्वे मातुः भागीरथ्यां स्तुतिवन्दनां प्रचक्रुः इति अवगम्यते । तै गीतस्य माध्यमेन गङ्गादेव्यां प्रति भक्तिभावना प्रदर्शिता । न केवलम् एवमेव तै भक्तिसमन्विता प्रार्थनायाः माध्यमेन यशः लाभं कृत्वा विश्वचराचरे ख्याति अर्जने समर्थाः अभवन् । अत्रैव अपि भागीरथ्यां प्रति भक्तिरसस्य संयोजन मिलति।

अस्य महाकाव्यस्य चतुर्थस्तरङ्गे प्रसङ्गक्रमे प्राप्यते यत् -

अनेकै देवानां भवनशिखरैः शोभितमिदं

प्रसिद्धं त्वत्तीरे जननि ! शिवराजं पुरमिह ।

प्रशास्तैः संस्कारैर् भजनयजनैर्यत्र मनुजैः

शिवो गेहे गेहे वसति बहुशोऽभ्यर्चित इह ॥²

अर्थात् शिवराजपुरनामकं स्थाने मनुष्यानां परमाराध्यः महादेवः सर्वेषु गृहेषु निवसन्ति । सर्वेषु मन्दिरेषु अपि पूजनादनन्तरमेव महादेवस्य मूर्तिः सुशोभितरूपेण स्थापितं दृश्यते । तेनैव सदृशः भागीरथ्यां तटे सुप्रसिद्धः मन्दिरमिव विराजमानमस्ति । अत्रैव मन्दिरमध्ये महादेवस्य पूजनकाले भक्तिरसं प्रयोगं क्रियते इति अवश्यमेव अनुमियते ।

अस्य महाकाव्यस्य नवमस्तरङ्गे प्राप्यते -

अहो ! सेयं काशी सततमविनाशी पशुपतिः

जपन् यस्याः क्षेत्रे विचरति महामन्त्रमनिशम् ।

मुमूर्षूणां कर्णे स्वयमिह यथोच्चार्य भगवान्

अपापांस्तान् कुर्वन् नयति मनुजान् मुक्तिपदवीम् ॥³

काशीनगरं प्राचीनकालातः अविनाशीपशुपतेः निवासभूमिः रूपेण मन्यते । यत्रैव सर्वदा महामन्त्रं जपादिकं प्रभृतयः सर्वदा उच्चार्यते । अनेन प्रकारेण मरणाग्रस्तलोकानां रोगनिवारणं अत्रापि भवति । एवम् प्रकारकं विषयस्य आधारेण काशीनगरस्य पशुपतेः स्तूतिः श्रुयते । एतद्वर्णनायामध्ये भक्तिरसस्य माहात्यं स्पष्टीरूपेण प्रकटयति ।

⁴ भागीरथीदर्शनम् - ३/१५

¹ तत्रैव - ५/३३

² तत्रैव - ४/२२

³ तत्रैव - ६/८

उपसंहारः –

सम्यक्तया उपरिमुक्तम् अभिसन्दर्भपत्रं पाठस्य माध्यमेन एतद् स्पष्टरूपेण अनुधावयते यत् अस्य बलभद्रमहोदयविरचितस्य भागीरथीदर्शनमहाकाव्यस्य मध्ये यत्र तत्र भक्तिरसस्य सञ्चार विषये वर्णनं प्राप्यते । भक्तेमाध्यमेन मानवाः मुक्तिः तथा सद्गतिः प्राप्तुम् शक्नोति । एतत्मुक्तिः सनातनसंस्कृतेः परमं आराध्यरूपेण विचार्यते, भक्तेः अस्य महाकाव्यस्य मुख्यविषयरूपेण दरीदृश्यते । एतत् माध्यमेन परमतत्त्वस्य प्राप्तार्थे प्रमाणरूपेण भक्तिरसस्य साक्षात् आत्मानुभूतेः आवश्यकता अस्मरणीया ।

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रामायणे मानवीयमूल्यविषये एका समीक्षा

रवीनसरकार:

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शोधसारः

समाजे मानवस्य व्यक्तित्वं सदासमाजस्य हितायैव भवितुमर्हति । समाजस्य हिताय किं कार्यं करणीयं, अहिताय न करणीयमिति, रामायणे वाल्मीकिना अत्यन्तविपुलतयाकथितम् । आदिकाव्यं वाल्मीकिरामायणम्, अस्माकं सम्पूर्णमानवत्वपतिपादनग्रन्थमस्ति । रामायणस्य वैशिष्ट्यं मानवजातेः सुखसम्पादने, हितसम्पादने च पर्याप्तं भवति । यथा रामः स्वार्थत्यागेन पित्राज्ञा परिपालनं कृतवान्, तथा निःस्वार्थजीवनविषये तस्य रामस्य सोदाहरणां जीविताः अस्माकमादर्शाः भवन्ति । रामायणे मानवीयमूल्यविषये अनेकाः आलोचनाः दृश्यन्ते । यथा हि पतिपत्नीसम्बन्धाः, भ्रातृसम्बन्धाः, गुरुशिष्यसम्बन्धाः, प्रकृतिमानवीयसम्बन्धाः, प्रभुसेवकप्रजासम्बन्धाश्च ।

कुटशब्दाः - संस्कृतसाहित्यः, विश्ववन्धुत्व, विश्वशान्तिः, वाल्मीकिः, प्रभुभक्तः ।

वैदिककालादेव प्रकृतेः समाजस्य च प्राधान्यं वर्तते । समाजे मानवानां जीवनं प्रवृत्तिश्च व्यञ्जितम् । भिन्नेषु पशुषु उत्तमगुणान्वितेषु जीवेषु मनुष्यः उत्तमगुणान्वित इति लोके व्यवहारः । तादृशस्य मनुष्यस्य दैनन्दिनव्यवहारः कथं भवितुमर्हतीति प्रश्नः । विवेकचूडामणौ भगवत्शाङ्कराचार्येण "जन्तूनां नरजन्मदुर्लभम्" ¹ इत्युक्तः । नरः इत्यत्र मनुष्यः । अतः तादृश दुर्लभहेतुना मनुष्यजन्मप्राप्य मनुष्यत्वेन कथं जीवनव्यवहारः यापनीय इति अस्माकं पुरतः प्रश्नः । आहारनिद्राभयमैथुनञ्च सामान्यमेतत् पशुभिर्नराणाम् इत्यादिश्लोकमनुसृत्य जन्तूनां मनुष्याणां को भेदः इत्युक्ते चेत् आहारः, निद्रा, भयं, मैथुनादिप्रक्रियाः समानाः । तत्र विवेकः मनुष्याणां कृते विशेषः अस्ति । तादृशविवेकस्य प्रयोजनं मानवजन्मः मानवजन्मसार्थक्ये उपयुज्यते । मनुष्याः मनुसम्भवा इति दण्डकर्तृभिः उक्तम् । विज्ञानेन मनुष्याः समाजे उत्कृष्टाः भवन्ति । तादृशोत्कृष्टसमाजनिर्माणे मनुष्याणां प्रवृत्तिः, सम्बन्धाः

¹. विवेक-चूडामणि - 2

आचरणादिकमावश्यकम् । अतः मानवसम्बन्धाननुसृत्यैव उत्तम-समाजस्य स्थापनं भवति । साक्षात् परमेश्वरः बुद्धौ आकलय स्वस्वरूपं लोके अर्पितवान् । "तदैक्ष्यत् बहुष्यां प्रजायैय"¹ इति मानवालोचनादिकं समाजस्य हिताय भवितव्यम्, नो चेत् पशुसदृशः भवति । तैव शास्त्रविद्भिः उक्तम् - धर्मार्थकाममोक्षपुरुषार्थाः" प्रधानतया धर्ममाश्रित्य मानवाः स्वस्वाचरणं करणीयमिति । मानवजन्मसाफल्यान् आत्यन्तिकदुःखनिवृत्तिपूर्वकानन्दावाप्तिरेव । अयमेव मोक्षरे आत्यन्तिकदुःखनिवृत्तिपूर्वकानन्दावाप्तिरेव । अयमेव मोक्षरेव कथ्यते । तादृशस्य मोक्षस्य सम्पादनं मनुष्याणां प्रथमो कर्तव्यः । धर्ममाश्रित्य यः कर्म करोति तस्य कृते अर्थकामपुरुषानन्तरं मोक्षप्रयोजनं भविष्यतीति । श्रीभगवत्पादाचार्यैः स्वग्रन्थेषु उद्धाटितम् । अतः सत्यधर्मः परिपालनमुत्तमपुरुषाणां जीवनलक्ष्यं भवति । अतः धर्मविषये मानवसम्बन्धाः अन्येषां प्रति इति अत्यन्तमावश्यकम् । लोके विविधग्रन्थेषु, शास्त्रेषु मानवसम्बन्धाः समाजे कथं वर्तनीयाः इति प्रतिपादितम् ।

मूल्यानि मूलतः सद्गुणानां मूलभूततत्त्वानि । यदा मूल्यं भावैः सह सम्बन्धं भवति तदा मानवीयमूल्यं जायते । वेदात् आरम्भः सर्वेषु साहित्येषु मानवीयमूल्यबोधानि स्थापितवन्तः । सत्य-त्याग-अहिंसा-दया-क्षमा-दुस्थानां सुरक्षा-न्यायानुसरण-पारिवारिकसम्प्रीतिश्च इत्यादयः मूल्यानि मानवीयमूल्यबोधानां मूल्याधाराः सन्ति ।

महर्षिवाल्मीकिप्रणीतं रामायणं महत् काव्यं मन्यते । यस्मिन् जनकल्याणरक्षणार्थं जीवनमूल्याधारिता उत्तमा आचारसंहिता प्राप्यते । रामायणस्य आदर्शपात्रैः वयम् अद्यापि तेषु वर्तमानविशेषगुणान् आदर्शान् च ज्ञातुं आत्मसातयितुं च प्रयत्नशीलाः स्मः, येन न केवलम् अस्माक् लाभः भविष्यति अपितु समग्रमानवसमाजस्य परमकल्याणं भविष्यति । रामायणं मूल्यार्णवं ज्ञानरत्नं सत्यं तस्य हृदयम् इति कथ्यते । महर्षिवाल्मीकेः आदिकाव्यरामायणः भारतीयनीतिशास्त्रस्य, विचाराणां, मूल्यानां, सम्बन्धानाञ्च आदर्शग्रन्थः अस्ति तथा च भारतस्य शाश्वतभक्तिभावना, ज्ञानं, मैत्रीभावना च प्रतिनिधिपुस्तकम् अस्ति । वाल्मीकिना मानवमूल्यानां मध्ये सत्यं परममिति मन्यते, राजा दशरथः अयोध्यायां सत्यमार्गानुसरणं त्रिवर्गस्य अनुष्ठानं कृत्वा प्रजापालयति स्म । तस्मिन् राज्ये प्रजाः प्रसन्न-धर्मात्मा-निर्लोभी-सत्यवादी आसन् । वाल्मीकिः 'सत्ये धर्मं प्रतिष्ठितम् इति उक्तवान् । धर्मः किम् ? धर्मः यज्ञ-त्याग-दान-तप-स्वाध्याय-धार्मिककर्म-सामाजिकदायित्वम्-पितृ-मातृ-भ्रातृ-पत्नी-बन्धुजन-सामान्यजनानां प्रति कर्तव्यम् आचरणञ्चैव । रामायणे एते सम्बन्धाः कर्तव्यद्वारा एतावन्तः महन्तः कृताः यत् अस्मिन् महाकाव्ये हिमालयपर्यन्तं उच्चैः आदर्शाः, समुद्रपर्यन्तं गम्भीराः विचाराः च एकत्र समाविष्टाः सन्ति । अस्मिन् मर्यादापुरुषोत्तमरामरूपेण मानवीयमूल्यानां मानवीकरणं कृतम् अस्ति यत्, राम आदर्शपुत्रः, भ्राता, राजा च इति प्रतिबिम्बं भारतीयसभ्यतायाम् एव प्राप्यते । रामस्य चरित्रं व्यक्तिं, समाजं, परिवारं च प्रति कर्तव्यानां विषये अस्मान् शिक्षयति ।

पारस्परिकसम्बन्धानां सुसूत्रैः मानवसमाजस्य संक्लिष्टनिर्माणं सम्भवति । यदि कोऽपि सूत्रः भग्नश्चेत् सम्बन्धः अपि भग्नः भवति । मानवमात्रैः आनीतेन चिरस्थायीसंघर्षेण समस्तसमाजनिर्माणं विघटितः भवति । वाल्मीकिरामायणे ये आदर्शाः मानवसमाजस्य कृते, मानवीयसम्बन्धानां कृते उपस्थापयन्ति स्म, ते सर्वे समाजस्य कृते सर्वकालसर्वासु अवस्थासु उपयुक्ताः भवन्ति । रामायणे वाल्मीकिः हिन्दुकौटुम्बिकसञ्चनायां शक्तिः न्यूनता

¹. छान्दोग्योपनिषत् - 6/2/3

विषये प्रतिपादितवान् । मुख्यरूपेण रामायणे मानवानां कृते ये प्रमुखगुणाः निर्धारिताः सः चारित्रिकपवित्रता भवति । यदि चरित्रः पवित्रः भवति, सामान्यमानवीयपापाचरणात् मुक्तः भवति । तदा मानवः निश्चितरूपेण एकेन आदर्शमार्गेण प्रत्येकपरिस्थितौ व्यवहरति । रामायणे यानि पात्राणि सन्ति ते सर्वे मनसा, वाचा कर्मणा पवित्राः सन्ति । शुद्धिकरणं सामान्यतया तु शक्नुवन्ति, अपितु साधारणशब्दवद्वारा सम्पादयितुं न कठिनानुशासनपालनद्वारा प्राप्तुं शक्नुवन्ति । लक्ष्मणः, हनुमान, जटायुः, सम्पातिः, त्रिजटाः इत्यादयः पात्रविशेषाः वाल्मीकिरामायणे सर्वावस्थासु उन्नताः आदर्शाश्च । इतोऽपि राक्षसाः परन्तु तेषु केचन् व्यक्तयः रावणस्य कृते निःस्वार्थसेवा कृतवन्तः । मारीचः कुम्भकर्णः तयोः जीवनं रावणस्य कृते त्यक्तौ । रामः मानवीयाचरणविषये अब्रवीत् मानवः सर्वदा सदाचारणसीमा मध्ये एव स्थातव्यः । यदा सः इमाः सीमाः भग्नयति सः पापाचरणं प्रति आसक्तः भवति । व्यवहारः अथवा आचरणमेव निर्धारयति यत् सः मानवः सज्जनः अथवा दुर्जनः पवित्रः अपवित्रः वा इति । सत्यता एव धर्मस्य प्राङ्गणे स्थातुं शक्नोति सत्यमेव धर्मः । धर्मः सर्वदा सत्ये भवति । सकलापशिष्टाः सत्यकारणात् बहिर्गच्छन्ति । सत्यप्राप्त्यापेक्षया किमपि नास्ति, सकलधार्मिकमहत्युपलब्धिः यज्ञदानादिकार्यक्रमसम्पादनार्थं सत्याश्रयं आवश्यकम् । ईर्ष्या, क्रोधेन, लोभेन केनापि सत्यः नैव निर्बन्धितः । सत्यः सर्वविषयाणां कृते उत्तमाचरणः भवति । सकलभौतिकसम्पदः यथा भूमिः, गौरवं समृद्धिः इत्यादयः अदृष्टवशात् सत्यवादी मानवेन प्राप्यते । अतः सर्वैः सत्यमाचरणीयम् । यः मानवः सत्प्रवर्तनमाचरति सः सर्वदा दुष्टता एवं पापकर्मणा दूरः एव तिष्ठति । वाल्मीकिः सत्प्रवर्तनविषये एकोऽपि अवकाशः नैव त्यक्तः । प्रत्येक अनैतिक, निर्दयं सत्यासत्यकार्यं निषेधितवान् । यदा दशरथः रामलक्ष्मणौ विश्वामित्रेण सह प्रेषितुममनस्कः अभवत् । रामलक्ष्मणौ प्रेषितौ नेच्छति तदा वशिष्ठः विश्वामित्रो दशरथं प्रति पुत्रानुरागविषये तथा धर्मस्थापनविषये उपदिदेशुः । रामलक्ष्मणौ आगामीकाले धर्मस्थापने, धर्मपरिरक्षणे च अत्यन्तं पराक्रमं प्रदर्शयितुं समर्थौ भविष्यतः । एतत् निर्माणार्थम् अधुना तौ प्रेषणीयौ इति । अनयोः सम्बन्धेन कुटुम्बनिर्वहणे सत्सम्बन्धे अतीवमहत्वपूर्णाः भवन्ति । परन्तु अद्यसमाजे मूल्याः दिनप्रतिदिनं न्यूनाः भवन्ति । मानवसमाजस्य पतनमधोगतिः सम्भविष्यतीति अभिप्रायः । अन्तर्राष्ट्रीयस्तरे क्रियान्वयनं कृते सति मानवसमाजः आतङ्कवादात्, असन्तुष्टेः संक्षोभात् त्रस्तः भवति । रामायणे स्थितादर्शाः समाजेन सह अतीवसम्बद्धः सन्ति । अतः तादृशसम्बन्धाः सर्वदा समाजे एव स्थापयितव्याः भवन्ति ।

समाजे मानवस्य व्यक्तित्वं सदासमाजस्य हितायैव भवितुमर्हति । समाजस्य हिताय किं कार्यं करणीयं, अहिताय किं न करणीयमिति, रामायणकाव्ये वाल्मीकिना अत्यन्तसुस्पष्टरूपेण कथितम् । आदिकाव्यं वाल्मीकिरामायणम् अस्माकं कृते महत्वपूर्णग्रन्थोऽस्ति । रामायणस्य वैशिष्ट्यं मानवजातेः सुखसम्पादने, हितसम्पादने च पर्याप्तं भवति । यथा रामः स्वार्थत्यागेन पित्राज्ञा परिपालनं कृतवान्, तथा निःस्वार्थजीवनविषये तस्य रामस्य सोदाहरणम् अस्माकमादर्शाः भवन्ति । रामायणे मानवीयमूल्यविषये अनेकाः आलोचनाः दृश्यन्ते । यथा हि पतिपत्नीसम्बन्धः, भातृसम्बन्धः, गुरुशिष्यसम्बन्धः, प्रकृतिमानवीयसम्बन्धः, प्रभुसेवकप्रजासम्बन्धश्च ।

● पतिपत्नीसम्बन्धः -

रामायणमहाकाव्ये मानवीयसम्बन्धानां मध्ये भार्याभर्तुः सम्बन्धः लोकोत्तरः । समाजहिताय गार्हस्थ्य धर्माः प्रकटिताः । तदनुसरणमपि आवश्यकमिति रामायणात् गृह्यते ।

सीतया रहितोऽहं वै न हि जीवामि लक्ष्मण ।

न हि पश्यामि वैदेहीं प्राणेभ्योऽपि गरीयसीम् ॥¹

आदिकविः दाम्पत्यप्रेम इति श्रेष्ठं मन्यते । अस्य प्रेम्णः उदारतां तीव्रताञ्च अभिव्यक्तुं राम-सीतयोः प्रेम्णः महाकाव्यस्य मूलाधारः । विवाहानन्तरं प्रेम एव कवेः अभिप्रायः। परस्परसमर्पणं, त्यागः, प्रेम च आधारिकृत्य रामसीतयोः सुखदुःखभ्यां वैवाहिकजीवनं साफल्यमेव । रामसीतयोः विवाहं विहाय रामायणे अन्येषां विवाहानां वर्णनमपि परिलक्ष्यते । तस्याः भर्तृभक्तेः तीव्रता तारा-मन्दोदरी-विलापेषु व्यज्यते । तत्सहकालं तेषां पतिप्रेम्णः हृदयस्पर्शी अपि अस्ति । रामायणम् ऐतिहासिकं काव्यमस्ति, यस्मिन् गृहस्थाश्रमेन भारतीयसंस्कृतेः आदर्शाः अभिव्यक्ताः अभवन् ।

● **भ्रातृसम्बन्धाः -**

रामायणे भ्रातरं प्रति व्यवहारः आचरणश्च अद्यापि भारतीयसमाजे तस्य अनुसरणं क्रियते । एकतः राक्षसराज्ये रावणः भ्रातरं विभीषणं गृहात् वहिः क्षिप्त्वा सुखं लभते स्म, अपरतः लक्ष्मणसदृशः भ्राता राज्यस्य सुखं त्यक्त्वा स्वभ्रात्रा रामेण सह वनम् अगच्छत् । एकतः यत्र वानरजातिषु सुग्रीवः स्वभ्रातरं रामेण राज्यनिमित्तं वधमकरोत्, अपरतः भरतः राज्यं त्यक्त्वा भ्रातुः पादुकां गृहीत्वा वनं गच्छति स्म । अतः अनेकेषु प्रतिकूलपरिस्थितौ अपि भ्रातरं प्रति सदाचारः कर्तव्यम् । वनं गच्छन् रामः लक्ष्मणं व्याख्यायते यत् सः एकः एव वनं गमिष्यतीति । विशालहृदयस्य रामस्य भ्रातृभ्यः बहवः प्रेमाणः आसन् । रामः सीतां व्याख्यायते यत् -

भ्रातृपुत्रसमो चापि द्रष्टव्यौ च विशेषतः।

त्वया भरतशत्रुघ्नौ प्राणैः प्रियतरी मम ॥²

भरतं शत्रुघ्नं च मम प्राणेभ्यः एव प्रियतरौ । अतः तौ पुत्रभ्रातृत्वेन द्रष्टव्यं व्यवहारं च कर्तव्यम् । अतः रामराजकुले स्नेहपूर्णः भ्रातृप्रेमाणः आसन्, तथापि आपदसमये अन्यजातीयानां व्यवहारः एव रामायणे परिलक्ष्यते ।

● **गुरुशिष्यसम्बन्धः -**

महर्षि वशिष्ठः राजादशरथस्य श्रीरामस्य सीतायाश्च मार्गदर्शकः गुरुश्च आसीत् । रामायणे वर्णितमस्ति यत् विश्वामित्रः वाल्मीकिः इत्यादयः रामलक्ष्मणौ शिक्षयन्ति स्म । गुरोः आशीर्वचनं सर्वेषां मनुष्याणां हितायेव भवति । शिष्यं सम्यक् मार्गं नीत्वा दुष्टानां विषये अवगतं कारयति स्म । प्राचीनकाले शिष्याः गुरुणा सह तिष्ठन्ति अथवा तस्य सङ्गमे शिष्याः सर्वं ज्ञानं प्राप्नोवन्ति । यदि गुरुः स्वाभिमानी भवति तर्हि शिष्यस्य आचरणं स्वयं स्वाभिमानी भवति । शिष्यः स्वमार्गात् व्यभिचरति चेदपि तं धर्मं प्रति नेतुम्, धर्ममार्गं दर्शयितुं गुरोः कर्तव्यम् भवति, अतः महर्षि वशिष्ठः राजा दशरथं धर्मशिक्षाविषये उक्तवान् यत् -

त्रिंशु लोकेशु विख्यातो धर्मात्मा इति राघव ।

स्वधर्मं प्रतिपद्यस्व नधर्मं वोदुमर्हसि ।³

¹. रामायणम् - 3/61/6

². रामायणम्, अयोध्याकाण्ड - 26/33

³. रामायणम्, बालकाण्ड - 21/7

आधुनिकयुगे गुरुः राष्ट्रनिर्माता इति उच्यते । परन्तु पुराकाले अपि गुरुः शिष्याय अनुशासनस्य दीक्षां ददाति स्म । “सत्यं वद ! धर्मं चर ! स्वाध्यायान्मा प्रमद” (तैत्तिरीयोपनिषद्) - इत्यादयः एवं प्रकारेण गृहजीवने प्रवेशं कृत्वा गुरुकुलात् ज्ञानं प्राप्य तस्य सम्यक् उपयोगं कृत्वा परिवारस्य, समाजस्य, राष्ट्रस्य च प्रगतेः सहायतां करोति स्म । अतः रामायणे शिष्यः गुरोः प्रत्येकं वचनं आदरति । राजादशरथः रामः वा तौ स्वगुरुसेवां तस्य वचनं च दिव्यवाणीं मन्येते । गुरु-शिष्यसम्बन्धः उदारम् आसीत् । यदा मनुष्यः स्वजीवनं समाजं च स्वच्छं, शुद्धं, शान्तं च कर्तुं स्वयमेव प्रेरयति तदा एषः गुरुशिष्यसम्बन्धः अपि महत्त्वपूर्णः एव तिष्ठति ।

● **प्रकृतिमानवीयसम्बन्धाः -**

अद्यतनः आधुनिकः अन्धविकासपरम्परा अस्माकं पर्यावरणस्य नाशं कर्तुं प्रवृत्तम् अस्ति । रामायणे नदी-सरोवर-वन-वृक्ष-वायु-समस्तप्रकृतेः देवत्वेन पूजायाः उपचारस्य च वर्णनमस्ति । मित्रवत् पशुपक्षिषु व्यवहारं द्रष्टुं शक्यते ।

मा निषाद प्रतिष्ठां त्वमगतः शाश्वती समाः ।

यत् क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥¹

क्रौञ्चवधस्य कारणात् करुणानन्दहृदयमहर्षिवाल्मीकेः मानससरोवरात् अस्मिन् पृथिव्यां रामायणरूपा काव्यगङ्गा अवतरिता । अतः अद्य सर्वप्रकृतेः रक्षणं पूजनं च कर्तव्यम् ।

● **प्रभुप्रजासेवकसम्बन्धाः -**

प्रजानां संरक्षणमेव राज्ञः स्वधर्मः । यदा राजा स्वधर्मे प्रवृत्तिं तर्पयति तदा राज्ञः नाशः भवति । उत्तररामचरिते अयं विशेषः दृश्यते । सोतायाः विषये शङ्का आगता तदा लोकप्रवादाः निष्ठुरः । तं विषयं स्वीकृत्य रामसेवकः रामं प्रति वक्तुं न प्रभवति । तस्मिन् सन्दर्भे रामः प्रवोचत-

स्नेहं दयां च सौख्यञ्च यदि वा जानकीमपि ।

आराधनाय लोकस्य मुञ्चतो नास्ति मे व्यथा ॥²

अत्र राज्ञः लोकाराधनमेव स्वधर्मः । प्रजारञ्जकत्वं राज्ञः लक्षणम् । तस्मिन् विषये स्नेहं करुणा, आत्मसुखं इतोऽपि स्वभार्याऽवरोधाः मा भवन्ति । तान् त्यक्त्वा धर्मस्य इत्युक्तेः प्रजासंरक्षणं कार्यमिति रामेण कथितम् । प्रभुप्रजासम्बन्धेषु एवं रीत्या प्रभुः आलोचनीयाः ।

रक्षणरहितस्य, दुर्बलस्य, अस्य प्रजासमूहस्य, तपस्विनश्च गतिः शरणं राममेवासीत् । तेन रामेण विना तेषां रक्षणं कथमिति चिन्तयति स्म । अग्निहोत्राणि न आहुयन्त । सूर्यः अन्तरधीयत, नाना हस्तिनः स्वपृष्ठाच्छादनं विशेषान् विसृजन् । गावः वत्सान् न पायन् । सर्वेषां रामवियोगदुःखासहिष्णुत्वं मध्ये आसन् । केवलं इहस्थानाः शोकसन्तप्ताः नासन्, अपितु लोकान्तरस्थानमपि शोकाकुलाः अभवत् ।

¹. रामायणम् - 2/14

². उत्तररामचरितम् - 1/12

उपसंहारः -

वाल्मीकिरामायणे प्रदर्शितं नैतिकजीवनमत्यन्तमुत्तमम् आसीत् । वाल्मीकिरामायणं पूर्णतया अत्यन्तसहृदयं समाजसङ्घटनरूपम् । श्रीमद्वाल्मीकिरामायणे मानवीयसम्बन्धाः तेषां प्रयोजनं यथामतिः प्रदर्शितः । रामायणकथातात्पर्यम्, उत्तमसमाजनिर्माणाय तथा पशुपक्ष्यादिसम्बन्धाः, तैस्सह मानवानां सम्बन्धाः इत्यादिविषयाः विचारिताः सन्ति । अन्ते पुनस्सैवार्थः एकत्र निवेद्यते । विविध अंशानां परिशीलनेन मानवप्रवृत्तिविषये उत्तममार्गाः अनुसरणयोग्याः इति ज्ञातुं शक्यते । श्रीरामः पुरुषोत्तमः, आदर्शमानवः, अस्य क्लेशानपि दूरीकृत्य समाजस्य हिताय स्वशक्तिं, स्वबलञ्च दत्त्वा जनानामादर्शः बभूव । मानवीय धर्माणां स्वरूपञ्च विशेषतया वर्णितमस्ति । लोकरञ्जकत्वं रामस्य जीवनविषये निरूपितमस्ति । अत्र स्त्रीपुरुषसम्बन्धः, गुरुशिष्यसम्बन्धः इत्यादयः सर्वसम्बन्धेषु धार्मिकजीवनं नैतिकप्रवृत्तिः अलौकिकधर्मप्रेरणा च प्राधान्यं वहन्ति ।

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हिमाद्री अधिकारी

विद्यावारिधीगवेषकः

संस्कृतसाहित्यविभागः

कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययनविश्वविद्यालयः, नलबारी, असमप्रदेशः

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संक्षिप्तसारः

महाभारतं भारतीयानां राष्ट्रीयधर्मग्रन्थरूपेण समादृतम् । यत्र पुराणकथा, इतिहासः, धर्मतत्त्वं, दर्शनं च समाहितमस्ति । मनुष्यस्य चिन्तनं, मननं, दर्शनं च एतान् सर्वान्प्राणिकुलात् पृथक् करोति । वैदिककालातः अस्य स्वरूपं नीतिः नैतिकतारूपेण च मूल्यबोधस्य धारणा दृश्यते, यस्य वर्तमानकालेऽपि विशेषतया चर्च्यते । मानवीयआचार-व्यवहारस्य माध्यमेन यत् प्रभावितुम् कर्तुं शक्यते तत् मूल्यबोधः इति उच्यते ।

महाभारतस्य मुख्यविषयः अस्ति कौरव-पाण्डवयोः युद्धकथा वर्णनम् । महाभारते वर्णिताः विविधानि चरित्राणि वर्तमानसमाजस्य मानवानां प्रभावितुं करतुं शक्नोति । सदाचारस्य प्रतिमूर्तिरूपेण वयं युधिष्ठिरं जानामः । कर्मवीरः अपि च स्थितधीरः अर्जुनस्य आलोकसामान्यपौरुषः-गौरवम् । तभा भीमस्य बाहुबलं, द्रौपद्याः तेजस्विता, गान्धार्याः मनस्विता, विदुरस्य धर्मप्रियता, एकलव्यस्य निष्ठा, कर्णस्य प्रत्यक्षता च नैतिकोपदेशाः परिलक्षितम् तत् भारतवासिनां सामाजिकजीवनं प्रभावितुं करोति । भीष्मपर्वेषु स्थितं श्रीमद्भागवद्गीता ज्ञानकर्मः अपि च भक्त्याः संगमस्थलं रूपेण विवेचितम् ।

अस्मिन् सन्दर्भपत्रे महाभारते वर्णिताः विविधानि चरित्राणि वर्तमानसमाजस्य मानवानां केन प्रकारेण प्रभावितुं करतुं शक्नोति तद्विषये वर्णितं भविष्यति ।

सूचकशब्दाः - महाभारतम्, नैतिकता, मूल्यबोध, श्रीमद्भागवद्गीताप्रभृतयः ।

महाभारतं भारतीयानां राष्ट्रीयधर्मग्रन्थरूपेण समादृतम् । महाभारतं एकं विशालं जटिलं च आख्यानम् , यत्र पुराणकथा, इतिहासः, धर्मतत्त्वं, दर्शनं च समाहितं अस्ति । मनुष्यस्य चिन्तनं, मननं, दर्शनं च एतान् सर्वप्राणिकुलात् पृथक् करोति । एतेषां माध्यमेन अर्थवत् नीतिनैतिकता मूल्यबोधस्य च धारणा । मूल्यबोध विषयं अद्यतनकाले विशेषतया चर्चितः, अपि तु वैदिककालादेव अस्य स्वरूपं दृश्यते यत् रामायण-महाभारतादिषु धर्मग्रन्थेषु नीतिबोधमूलकलेखेषु च वर्तमानकाले रूपधारणं करोति । जनानां आचरणं यः प्रभावित करोति, जनानां न्यायनीतिशोभनस्य मार्गे नयति तान् एव मूल्यबोध इति वक्तुं शक्नुमः ।

आधुनिकधारणा अनुसारे मूल्यबोधः भवति एकैककेन्द्रिभूतः जैवमानसिकप्रवणतयाः संयोगः या पर्यावरणस्य बहुव्यापकभागं व्यक्तेः समीपे सक्रियतयाः दृष्ट्वा समगुणसम्पन्नं करोति, एवं तेषां परिपेक्षता मध्ये उपयुक्ताचरणं निर्माणं । कृष्णद्वैपायनवेदव्यासः विरचितं महाभारतं भारतवर्षस्य राष्ट्रीयमहाकाव्यम् तथा धर्मग्रन्थरूपेण समादृतम् । महाभारतम् संस्कृतभाषायां रचितम् । महाभारते मुख्यविषयवस्तुः रूपेण कैरव-पाण्डवाणां च युद्धकथा अस्ति । अस्मिन्नेव युद्धे सिध्यति यत् - यथा धर्मः तथा विजयः । कैरव - पाण्डवाणां च युद्धकथा मुख्यविषयवस्तु यद्यपि भवति, तथापि अस्मिन् ग्रन्थे विविधाः आख्यानोपाख्यानानि संलग्नानि भवन्ति । सर्वेषु आख्यानोपाख्यानेषु धर्मस्य अधर्मस्य च विषयः वर्णितं भवति । धार्मिकजनानां सामयिक दुःखकष्टात्परं फलरूपेण तेषां सर्वसुखमङ्गलस्य कथा वर्णिता, अधार्मिकाणां तेषां पराजयविनाशयोः कथा अपि वर्णिता अस्ति । महाभारते एतादृशानि बहूनि आख्यानानि उपख्यानानि च सन्ति । एतानि सर्वाणि आख्यानानि उपख्यानानि च जनानां धर्मस्य मार्गेण नयन्ति तथा अधर्मं अन्यायं च परित्यक्तुं शिक्षयन्ति ।

इदं महाकाव्यं कर्तव्य-अकर्तव्यः, करणीय-अकरणीयः, आदर्श-अनादर्शस्य परिपन्थी । महाकाव्यं अद्यापि प्रेममूलं श्रद्धयाः च प्रतापेनसह भारतवासिनां गृहेषु विराजमानाः । भारतवर्षस्य यत् किञ्चित् तत्त्वं तथ्यं च अस्मिन्नेव ग्रन्थे लिपिबद्धम् अस्ति । वङ्गे एकं प्रसिद्धं प्रवचनं वर्तते - 'यद् नास्ति महाभारते, तत् नास्ति भारतवर्षे ।' महाभारतस्य कुरुपाण्डवयोः द्वन्द्वसंघर्षस्य मूले स्वार्थद्वन्द्वं, अहंकारः, राजनैतिककूटकौशलस्य येनतेन प्रकारेण प्रतिपक्षस्य क्षतिसाधनम्, तथा न्यायधर्मसत्यं च परित्यज्य अन्यायं न्यायप्राप्तेः वाधा सृष्टः प्रयत्नः कृता । अतः वयं पश्यामः यत् महाभारते दुर्योधनस्य सर्वाणि चक्रान्ताणि विफलानि भवितानि, धर्मस्य जयः भवति, सत्य प्रतिष्ठा अपि प्राप्नोति । अस्मिन्ग्रन्थे द्वेः विवादमानशक्तयोः संघर्षमयजीवनकथाचित्रं भवति । कौरवपाण्डवयोः च युद्धं केन्द्रीभूतं यद्यपि रचितं भवति, मनुष्याणां हृदये नैतिकता मानवीयमूल्यबोधस्य च भावं प्रबोधयितुं समर्थं अभवत् ।

अस्मिन्महाकाव्यस्य प्रतिपत्रे यानि पात्राणि चित्रिताणि सन्ति, तेषां सर्वेषां विशिष्टविशिष्ट स्वभावं भावं च दृश्यते । साधुत्वम् अपि च सदाचारस्य मूर्तिरूपेण वयं युधिष्ठिरं जानिमः । कर्मवीरः अपि च स्थितधीरः अर्जुनस्य आलोकसामान्यपौरुषः-गौरवम् । तथा भीमस्य बाहुबलं, द्रौपद्याः तेजस्विता, गांधार्याः मनस्विता, विदुरस्य धर्मप्रियता, एकलव्यस्य निष्ठा, कर्णस्य दृढविश्वासः च ब्राह्मण्यधर्मस्य यानि नैतिकोपदेशाः लक्षितम् भवतिताः भारतवासिनां सामाजिकजीवनं नियन्त्रयन्ति । महाभारतस्य अधिकांशपात्राणि साधारणतया जटिलताविहीनरूपेण चित्रितानि सन्ति । गौरवः, दृढता, पापपूर्णता, न्यायनीतिस्वरूपाणि च महाभारतस्य रचयिता पाठकानाम् समक्षम् मुक्तपुस्तकमिव उपस्थापनं क्रियते ।

समग्रमहाभारतस्य नीतिः धर्मः मोक्षविषयकग्रन्थेषु श्रीमद्भगवद्गीता एव सर्वोत्तमा । एषा भारतीयाध्यात्मवादस्य मर्मवाणी अस्ति । महाभारतस्य भीष्मपर्वणि भगवान् श्रीकृष्णस्य मुख्यात् निर्गता वाणी एव श्रीमद्भगवद्गीता । कुरुक्षेत्रस्य रणभूमौ भगवान् श्रीकृष्णः शोककातरम् अर्जुनं प्रति समस्तमानवजातेः उद्दिश्य अमृतवाणीं गीतायाः वर्षणं कृतवान् । वास्तवतः वयं सर्वे अपि अर्जुन इव स्मः । अर्जुनस्य संसाररूपयुद्धक्षेत्रे जनाः दिशाहीनाः स्वकर्तव्यं विस्मृतवन्तः । परन्तु दुःखं खलु यत् वयं अर्जुनस्य इव जिज्ञासवः न जाताः । वयं न ज्ञातुं शक्नुमः यत् गीतायाः मध्ये किम् अमृततत्त्वस्य वीजं लुप्तः अस्ति । नित्यजीवने वयं श्रीकृष्णस्य उपासना कुर्मः, तस्य नामजपं कुर्मः, किन्तु यदि सूक्ष्मं भावेन विचिन्तयामः तर्हि ज्ञातुं शक्नुमः यत् तस्य नामजपस्य महात्मात् तेन दत्ता गीतातत्त्वस्य मर्म उपलब्धिपूर्वकं, तद् तत्त्वस्य हृदयसंगमं अधिकं तथा फलप्रदायः भवन्ति ।

वर्तमानयुगे युवसमाजस्य मानसिकचापेन, उद्वेगेन, उत्तेजनेन च आग्रासं क्रियते । परिणामस्वरूप अकालवार्धक्यं विविधरोगाणां च शिकारः सजातः । अद्यत्वे विवेकबान्द्रा, सन्दीपमहेश्वरी इत्यादयः प्रामुखाः व्यक्तयः युवसमाजं प्रेरयन्ति । किन्तु श्रीकृष्ण इव प्रेरणादायकः वक्ता जगति सुदुर्लभः। श्रीकृष्णस्य अमोघवाणीः-

“क्लेब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥”¹

साधारणतया संसारे कोऽपि जनाः सुखी नास्ति । धनिकः सम्पदां वृद्धेः नशाय प्रस्तः, सामान्यः अपि जनः भोगाकाङ्क्षया आसक्तः । एवम् प्रकारेण आसक्तिः यद्यपि वर्धते, तथापि वास्तविकसुखस्य प्राप्तिः असम्भवः । त्यागे एव वास्तविकं सुखं विद्यते । भोगविलासिता जीवनस्य धर्मः न अस्ति, जीवनस्य धर्मः कर्मयोगे निमग्नता अस्ति । ‘कर्म एव धर्मः’ इति जीवनमन्त्रेण कर्मसाधनायाः मूलमन्त्रः प्रस्फुटितः । गीतायां भगवता उत्कम् -

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥”²

गीता कर्मणः प्रेरणां ददाति, सा धन्वन्तरीमहौषधिरिव । गीता अस्मान् कर्तव्यकर्मतः निवर्तयितुं शिक्षां न ददाति, अपितु नीतियुक्तं कर्तव्यकर्मणः शिक्षां ददाति -

“तस्मादसक्तः सततं कार्यं कर्म समाचर ॥”³

स्वयं भगवान् कर्मस्य माहात्म्यम् वर्णयन् उक्तवान् यत् -

“न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥”⁴

सर्वेषां कर्मणां उद्देश्यं भवेत् अन्तः स्थितां पूर्णशक्तिं प्रकटयितुं, आत्मानं जाग्रयितुं च । अद्य वर्तमानकाले देशस्य प्रत्येकस्थले स्वार्थपरता, लोभः, उत्साहहीनता च व्याप्ताः सन्ति यः कार्ये नियुक्तः सः कर्मकरः घुषां विना पत्रं न उद्धाटयति, नेतारः प्रतिज्ञानां पुष्यवृष्टिं कुर्वन्ति, ठेकेदारः वित्तचौर्ये तत्परः। सर्वे अपि क्षुद्रस्वार्थे निमग्नाः ।

¹. श्रीमद्भगवद्गीता - २/३

². तत्रैव - २/५७

³. तत्रैव - ३/१९

⁴. तत्रैव - ३/२२

केवलं गीतायाः कर्मयोगस्य आदर्शेण प्रेरिताः यदि भवेत्, तर्हि एतेषु सर्वेषु निकृष्टकर्मेषु मुक्तिः सम्भवति । एतादृशं दिनं आगमिष्यति यदा स्वार्थपूर्णं कर्म एव निष्कामकर्म परिणामिष्यति, तस्मिन्नेव दिने देशः विश्वगुरुः भविष्यति ।

साहित्यसमाजस्य दर्पणम् अस्ति । समाजात् विच्छिन्नं भूत्वा कदापि सत्काव्यं रचयितुं न शक्यते । अतः युगेषु युगेषु महाकालस्य साहित्यकाराणां रचनासु समकालीनसामाजिकजीवनस्य प्रतिविम्बं प्रतिबद्धम् अस्ति । महाभारतस्य अपि विषये समकालीन सामाजिक जीवनस्य विषदं चित्रं उद्भासितम् अस्ति । महाभारते ये पात्राणि काव्यस्य पाठकेषु दीर्घकालं समाहितानि, तानि भिष्मः, व्यासदेवः, द्रोणाचार्यः, कृपाचार्यः च सन्ति । एतेषु भिष्मः व्यासदेवः च कौरववंशेन प्रत्यक्षं सम्बन्धितौ स्तः । किन्तु एतयोः व्यक्तित्वस्य महत्त्वे सति यथोचितं आदरं सम्मानं वा न प्राप्तम् । लक्षणस्य विषयम् एतत् यत् व्यासः भिष्मः च उभयपि मातृपरिचयेन महाभारते परिचितौ स्तः । वयं जानिमः यत् विवाहात् पूर्वं कुमार्याः गर्भे यः पुत्रः उत्पद्यते सः कानीनपुत्रः इति कथ्यते । किन्तु व्यास न स्वेन पित्रा पराशरेण वा स्वकानीनपित्रा शान्तनुना वा परिचितः, यदा अपि शान्तनुः देवव्रतस्य पिता स्यात् तथापि महाभारते भिष्मः “गंगातनयः” वा “गंगानन्दनः” इति निर्दिष्टः । वस्तुतः गङ्गा स्वयम् मानवरूपिणी नदीदेवीरूपेण महाकाव्ये समागतः।

अन्यपाश्चे सत्यवत्याः विवाहपूर्वकालः यमुनातटे एव वितीतः । अतः गङ्गा सत्यवती च उभये अपि नदीमातृस्वरूपं वहन्त्यौ दृष्टे । एतेषां नामधेयाभ्यां ख्याताः पूत्राः अस्मत्संस्कृतेः महतीं नदीमातृकसंस्कृतिम् संयुक्तां कृतवन्तः । यथा नदी युगानुगं विविधघटनानां साक्ष्यं वहति, तथैव भिष्मः व्यासः च कौरववंशस्य दीर्घकालस्य साक्षीभूतौ । साधारणपाठकः व्यासदेवं केवलं महाभारतस्य रचयितारूपेण पश्यति । तस्य महत्तरं मानवीयं हृदयस्वभावं न अवगच्छन्ति । सः न केवलं काव्यं रचितवान्, अपि तु इतिहासस्य घटितस्य समग्रकालखण्डं अनुभूतवान्, तस्य दुःखं, वेदना, आनन्दं सर्वं स्वहृदये धारितवान् । ‘भारतकथां’ रचितवान् इति सः केवलं खण्डखण्डं इतिहासस्य सङ्ग्रहं न कृतवान् । अपि तु महाभारतेन समाजे उच्चनीचभेदं भङ्क्त्वा मानवं प्राधान्ये स्थापयत् । शूद्रः ब्राह्मणः क्षत्रियः सर्वे मिलित्वा एकीकृताः तस्य काव्ये दृश्यन्ते ।

घटनाविन्यासस्य दृष्टिकोणतः महाभारतस्य स्वीयमहत्तामेव निर्दिशति । एषा महत्ता केवलं मानवीयसभ्यतायाः इतिहासं न अस्ति, अपि तु महाकाव्ये उपस्थिताः राजनीतिः, न्ययनीतिः, धर्मनीतिः, तत्त्वज्ञानं, भौगोलिकविवरणं, इतिहासस्य अंशः, शास्त्रज्ञानं, मनोविज्ञानं, च तस्य महानत्वं सृष्टवन्ति । महाभारतं विषयीकृत्वा नानाविधाः विवादाः निःशोषाः न सन्ति । सर्वेषु विवादेषु त्यक्तेषु अपि, यत् महाभारते शेषं भवति तत् मानवीयजीवनं संघर्षं च महिमान्वितं करोति । तथापि महाभारते वर्णितं समाजं अस्माकं कालस्य समाजेन सह तुलयितुं न शक्यते । यतः दीर्घकालस्य प्रेक्षायाम् युवसमाजे सर्वत्र अपि परिवर्तनं जातं, तथापि मानवमनोविज्ञानं न्यायनीतौ च यत् द्वन्द्वं, भयः, पराजयः इत्यादयः लक्ष्यन्ते, तत् सर्वं महाभारतकाले अपि दृष्टं वर्तते ।

महाभारतस्य नायक-प्रतिनायकः, आवाल-वृद्ध-वनिताः प्रतिगुणं स्वीयकर्मणा ख्यातिम् अर्चितवन्तः । कश्चित् कर्तव्येन प्रतिष्ठितः, कश्चित् कपटेन स्वीयं नीचभावं प्रकटितवान् । पात्ररूपायने मानवस्वभावस्य अधमप्रवृत्तेः आरभ्य सत्ये स्थिरतया देवत्वं प्राप्तुं यावत् सम्पूर्णं नैतिकपराजयः एव नैतिकत्वाय मार्गदर्शकः भवति । वस्तुतः सुगुण-दुर्गणयोः सम्मिश्रणेन एव मानवः पूर्णं भवति । तस्मात् व्यासदेवः मनुष्यमनसः अन्तः कूटे पर्यवेक्षां कृतवान् ।

मानवीयस्वभावस्य घात्-प्रतिघातः, नाटकीयता, सरलता, षडयन्त्रः, निर्दयता, करुणा, क्षमा, प्रतिशोधः, महत्ता, जटिलप्रणयवृत्तान्तः, इत्यादीनि सर्वाणि व्यासः महाभारते आनीय सज्ञातवान् ।

महाभारतवत् काव्यं निर्मातं कविकल्पनया न पर्याप्तम् । तेन सह महाकविनः हृदये अपि मानवस्य अन्तःकरणं अवगन्तुं समर्थता भवितव्या, भारतस्य जनजातेः इतिहासं, राजनीतिं, धर्मनीतिं, समाजनीतिं च ज्ञातुं आवश्यकम् । महाभारतकाव्यस्य माध्यमेन व्यासः मनुष्याणां कृतिं प्रतिष्ठितवान्, सर्वोपरि मनुष्यस्य महत्त्वं निरूपितवान् । भारतं महती परिवाररूपेण दृष्टम् । भारतस्य समकालीनं महतीं सभ्यतां नैतिक-अनैतिक, जय-पराजयादिभिः माध्यमेन मण्डितां काव्यरूपेण रचितवान्, भविष्यस्य अभिमुखं समर्पितवान् ।

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अभिज्ञान-शाकुन्तलनाटके मानवीयमूल्यानि

हारुसरकारः

शोधच्छात्रः

संस्कृतव्याकरणविभागः

कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययन विश्वविद्यालयः, नलबारी, असमप्रदेशः

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‘मानवीयमूल्यवोधः’ इति एकः अत्यन्तं गुरुत्वपूर्णं शब्दविशेषः । मानवस्य आचरणे नीतिज्ञानस्य आदर्शस्तम्भरूपेण तिष्ठति मूल्यवोधः । यः मानवीय मूल्यवोधः मनुष्यं पशुभ्यः भिन्नं करोति । मनुष्यसामाजिकजीवः समाजं विना स्थातुं न शक्यते समाज एव मूल विशेषः । नीतिशास्त्रे मूल्यशब्दस्य अर्थो आदर्शः, नैतिकता, राजनीति, धर्म, ज्ञान इत्यादीनि बहव अर्थाः सन्ति । सत्यं, धर्म, शान्ति, प्रेम, अहिंसा इति मानवीय मूल्यवोधः पञ्च तत्त्वानि दरिदृश्यते । अभिज्ञानशाकुन्तलम् नाटके एतानि सम्मक रूपेण प्रतिपादितानि । नाटके अतिथिसत्कारः, उदारता, गुरुदेवानाम् आज्ञापालनम् सम्माननम्, उदारता, विविध मूल्यवोधः निरूपयन्ति । मनुष्यस्य परिचयः केवलं मानवीयमूल्यैः एव भवति । मानवीय मूल्यानि एव उचितानुचितयोः, धर्माधर्मयोः च न्यायविचारस्य मापदण्डाः सन्ति । एतेषां मूल्यानां आश्रयः मनुष्यः एव । अन्यथा मनुष्यानां पशुनाञ्च कः भेदः । धार्मिकाचरणेन एव मानवः सामाजिक प्राणि इति उच्यते । मानविक मूल्यानि एतादृशाः गुणाः सन्ति ये समाजस्य च समग्र प्रगतिम् विकाशं च जनयन्ति । अन्येषां जीवानां विकासे बाधां न ददाति । महाभारतेऽपि उक्तमस्ति स एव श्रेष्ठधर्मः यः विकासे बाधा न ददाति । भारतीय परम्पराया एते गुणाः धर्मः मानवता इति उच्यते ।

कुटशब्दाः - मानवीयमूल्यवोधः, मानवः, नीतिशास्त्र, सामाजिक, प्रेम, अहिंसा, उदारता, धर्मः, अतिथिः ।

महाकविकालिदास विरचितो काव्यस्य स्तुतिः विश्वस्य सर्वासु भाषासु प्रसारास्ति । यत्सर्वैः प्राचीनैः आधुनिकैः च लिखितमस्ति । तस्य परिचयः किञ्चित् ‘कालिदास- प्रशस्ति’ इत्यस्मिन् ग्रन्थे लभ्यते । अभिज्ञानशाकुन्तलम् न केवलं नाटकम् अपितु, संस्कृतसाहित्यस्य उत्तमग्रन्थेषु अन्यतमम्, महाकवेः कालिदासस्य

काव्यं किदृशमिति एतेन अनुमीयते यत् -अस्य विश्वसाहित्येऽपि नाटकस्य चर्चा दरीदृश्यते । एतत् नाटकं महाभारतस्य कथायाः आधारेण निर्मितमिति । अस्य नाटकस्य विषयः अस्ति प्रेम, अनुरागः पुनर्मिलनम् इति ।

मानवजीवने घटमानानि घटितानि सदृशानि घटनानि सर्वदा प्रचलति । एतेषां सर्वेषां घटनानां विषये कविभिः विविधाः कथाः-काव्यानि-महाकाव्यानि-नाटकानि-गद्यकाव्यानि इत्यादीनि लिखितानि । कविः साहित्यिकाः क्रान्तदर्शिनः। एतेषु कृतीषु महाकाव्येषु च विविधप्रकारस्य मानविकमूल्यानां लिखितवर्णनानि उपलभ्यन्ते । तानि सर्वाणि लिखितविवरणानि पुस्तकानि सर्वे ज्ञातुं पठितुं च न शक्यन्ते । अतः सर्वे अभिनयं माध्यमेन ज्ञातुम् शक्यते । लिखितनाटकविषये पुस्तकेषु महाकाव्येषु या चर्चा भवति तस्मिन् क्रियत् पवित्रं मूल्यं निगूढं भवति । ते विषयाः पाठकाभिः नाटकैः मञ्चयित्वा सर्वेषां जनानां कृते अवगम्यमानाः भवन्ति ।

अभिज्ञान-शाकुन्तल' नाटके अङ्कानां संख्या सप्त । एतेषु सप्तोऽङ्केषु कः श्रेष्ठः इति विषये भिन्न-भिन्न-जनानाम् मतं भिन्नं भवति । परन्तु अधिकांशस्य चतुर्थः अङ्कः एव उत्तमः भवति ।

“कालिदासस्य सर्वस्वमभिज्ञानशाकुन्तलम् ।

तत्रापि च चतुर्थोऽङ्को यत्र याति शकुन्तला ॥”

पाठान्तरे उक्तमस्ति यत् -

“कालिदासस्य सर्वस्वमभिज्ञान-शाकुन्तलम् ।

तत्रापि च चतुर्थोऽङ्कस्तत्र श्लोकचतुष्टयम् ॥”

अर्थात् कालिदासस्य साहित्यकृतीनां मध्ये 'अभिज्ञान-शाकुन्तल' श्रेष्ठा, अस्य नाटकस्य चतुर्थः अङ्कः यत्र शकुन्तला तपोवनतः पतिगृहं गच्छति । पाठान्तरस्य मतेः- कालिदासस्य 'अभिज्ञानशाकुन्तलम्' श्रेष्ठा, तत्रापिचतुर्थो अङ्कः श्रेष्ठः तत्रापि चतुःश्लोकश्रेयम् ।

बहवः उक्तवन्तः न, पञ्चमो अङ्कः 'अभिज्ञान-शाकुन्तलम्' इत्यस्य श्रेष्ठः अस्ति । वस्तुतः एतादृशेन अङ्कात्मकेन, न्यायेन कस्यचित् अङ्कविशेषस्य प्रमुखतां दातुं समग्रनाटकस्य उपरि अयुक्तिक एव । चतुर्थाङ्कस्य विदायक्षणे पवित्रः सुशीला आकर्षणः, पञ्चमोऽङ्कस्य तपसदृशतायाः आडम्बरपूर्णः रूक्षता च तस्य नाटकीयतां जनयति । दुष्यन्तः षष्ठाङ्कस्य पश्चात्तापी सप्तमे अङ्के उज्ज्वलतरः अभवत् । अतः तेषु कश्चन अपि कस्यचित् अङ्कविशेषस्य एककरूपेण लक्षणं न भवितुम् अर्हति । नानाघटनानां पश्चात् नानात्वम् एकस्मिन् एव स्थाने प्रज्वलितं भवति । अस्य नाटकस्य सन्दर्भे अपि प्रत्येकं आकृतिः स्वस्य सम्यक् भूमिकां निर्वहति, नाटकस्य गतिं च प्रसारयति । अतः कस्यापि अङ्कस्य अवमूल्यनं न कर्तव्यम् ।

तथापि ये अस्य नाटकस्य चतुर्थोऽङ्कः श्रेष्ठः इति वदन्ति, ते मुख्यतया दुःखस्य विदायदृश्यस्य वर्णनं कृतम्, मनुष्यस्य प्रकृत्या सह एकता, महर्षिः कण्वस्य उपदेशादिषु केन्द्रीभूताः सन्ति । अस्मिन् चतुर्थे अङ्के वयं शकुन्तलायाः विदायक्षणस्य सर्वेषां स्थितिः पश्यामः । महर्षिकण्वाश्रमतारुसमीपे पश्यामः पतिः गृहे गन्तुं अनुमतिं प्रार्थयति ।

अभिज्ञानशाकुन्तलम् नाटके मानवीयमूल्यानां विशिष्टः प्रकाशः दृश्यते । नाटके उदारता, राजधर्मपालनम्, ज्येष्ठानां सम्मानः, अतिथिसत्कारः, गुरोः आज्ञापालनं च विविधं मूल्यबोधं निरूपयन्ति । विशेषतः दुष्यन्तस्य चरित्रे सामाजिकधर्मस्य, राजधर्मस्य, पारिवारिकधर्मस्य च पालनं, तपस्विजनानां आदरः, प्रजारक्षणं च स्पष्टं दृश्यते । पतिव्रतायाः आदर्शः चापि अस्मिन् नाटके निरूपिताः सन्ति । अस्मिन् नाटके कालिदासः मानवीयमूल्यानां पालनस्य महत्त्वं दर्शयति ।

नाटके पारिवारिक, सामाजिक, राजनैतिक इत्यादि चित्रं सम्यक् तथा उपस्थापनमस्ति । अत्र नाटके राजा दुष्यन्तः शकुन्तलायाः प्रेमे मग्ना आसीत् तथापि देवी वसुमती अन्येभ्यः नायिकाभ्यः सह सहृदयभावापन्न आचरणम् आसीत् । अतएव नाट्यशास्त्रानुसारं दुष्यन्तः एकः धीरोदात्तः दक्षिणः नायकः । नाटके कण्वमुनेः पितृवत् आचरणं बहु प्रसंसनीय अस्ति । यद्यपि शकुन्तला स्वपुत्री न आसीत् तथापि स्वपुत्रीवत् आचरणं कृत्वा पालनं कृतवान् । इतोऽपि बहुनि मानवीय मूल्यानि वर्तन्ते ।

वैखानस – “भो भो राजन् आश्रममृगोऽयं न हन्तव्यो न हन्तव्यः”¹ वैखानसः आशिर्वादोऽपि दत्तवान् यथा -

अदृशमेतत् पुरुवंशप्रदीपस्य भवतः ।

जन्म यस्य पुरोर्वशे युक्तरूपमिदं तव ।

पुत्रमेवंगुणोपेतं चक्रवर्तिनमाप्नुहि ॥²

अत्र आशिर्वचने गुणवान् चक्रवर्ती पुत्रं प्राप्नुयात् इति मानवता दृश्यते ।

प्रथमाङ्के यदा राजा दुष्यन्तः कण्व आश्रमे प्रवेशं करोति स्म । तदा राजा तस्य अलङ्कारादि, धनुषः सर्वम् रथे स्थाप्य प्रवेशं कृतवान् अत्रापि ज्येष्ठानां सम्मानः मानवता दृश्यते । राज्ञः वनर्षिणां प्रति श्रद्धाभावः प्रकाशयते ।

‘अभिज्ञानशाकुन्तलम्’ नाटके कालिदासस्य नवरुचिरा प्रतिभायाः अनवद्य स्वाक्षर दुर्वासः अभिशापः । नाटकस्य चतुर्थाङ्कस्य विष्कम्भके अभिशापस्य सूचना । दुष्यन्तमयी शकुन्तला तस्य चित्तया मग्ना आसीत् । अतिथि आप्यायने कर्तव्ये अवहेला आसीत् तदा दुर्वासः अभिशापः वर्षितः -

विचिन्तयन्ती यमनन्यमानसा तपोधनं वेत्सि न मामुपस्थितम् ।

स्मरिष्यति त्वां न स वोधितोऽपि सन् कथां प्रमत्तः प्रथमं कृतामिव ॥³

यस्मिन् पुरुषे तव मनः एतावत् समाहितं यत् त्वं मम सदृशस्य अतिथितपस्विनः आह्वानमपि न श्रोतुं शक्नोषि । स्मरणं कृत्वा अपि स एव भवतीं न स्मरिष्यति। स्वयं तस्य स्मरणं दूरस्थं वस्तु अस्ति । उन्मत्तः यथा उक्तं संभाषणं न स्मरति तथा भवता तत् संभाषणं कियत् अपि स्मर्यते तथापि सः तत् न स्मरति । तथैव भवत्याः प्रियजनः अपि भवनतीं सम्पूर्णतया विस्मरिष्यति, पुनः पुनः स्मरणं कृत्वा अपि सः भवतीं न स्मरिष्यति ।

¹. अभिज्ञानशाकुन्तलम् - १म अङ्कः

². तत्रैव - १/१२

³. तत्रैव - ४/१

अत्र वयं पश्यामः कोऽपि यदि चिन्तामग्ना भवति चेत् तस्य मनसि किमपि न आयाति । तस्य शरीरस्य हानि भवितुम् शक्यते । चिन्तामग्नावसात् तस्या कर्तव्ये अवहेला जाता । कर्तव्ये विस्मृति जातः । अतएव अत्र शकुन्तलायाः पतिचिन्ता अन्याय नास्ति परन्तु कर्तव्ये विस्मृतिः अन्याय एव । अत्र शिक्षणिय विषयो अस्ति । अतएव कर्तव्ये अवहेला न करणीया ।

शकुन्तलां महर्षिं कण्वः पतिगृहे प्रेषयितुं आदेशः दत्तः, तथापि आसन्न विदायकालस्य समयः विचिन्त्य विपन्न जातः । उद्गत अश्रु क्षणे क्षणे तस्य स्वरं निरुध्यते । समस्त इन्द्रिये जडता दृश्यते । शकुन्तलायाः प्रस्थान समये वनवासी तपस्वीनः गृहस्थस्य च भेदः न दृश्यते । शकुन्तलायाः विदायवेलायां महर्षिं कण्वस्य शोकः बहुकष्टदायक आसीत् । उक्तमस्ति यत् -

यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कण्ठया
कण्ठः स्तम्भितवाष्पवृत्तिकलुषश्चिन्ताजडं दर्शनम् ।
वैक्लव्यं मम तावदीदृशमिदं स्नेहादरण्यौकसः
पीड्यन्ते गृहिनः कथं नु तनयाविश्लेषदुःखैर्नवैः ॥¹

आश्रममाता गौतमी उक्तवती - आत्मीयसमा स्नेहपरायणा वनदेवताभिः गन्तुम् अनुमति दत्ताः । प्रियंवदा उक्तवती यत् “न केवलं तपोवनविरहकातरा सखी एव । तथा उपस्थितवियोगस्य तपोवनस्य अपि तावत् समवस्था दृश्यते ।²

उद्गलितदर्भकवला मृग्यः परित्याक्तनर्तना मयूराः ।
अपसृतपाण्डुपत्रा मुञ्चन्त्यश्रूणीव लताः ॥³

मृगस्य मुखात् तृणं पतति। मयूराः (अद्य) नृत्यं न कुर्वन्ति । पीतापत्राणि लताभ्यः पतन्ति यथा भवतः कृते अश्रुपातं कुर्वन्ति ।

महर्षिं काश्यपः राजा दुष्यन्तस्य कृते एकः आदर्श सन्देशः प्रेषितः यथा -
अस्मान् साधु विचिन्त्य संयमधनानुच्चैः कुलं चात्मन-
स्त्वय्यस्याः कथमप्यबान्धवकृतां स्नेहप्रवृत्तिं च ताम् ।
सामान्य प्रतिपत्ति पूर्वकमियं दारेषु दृश्या त्वया
भाग्यायत्तमतः परं न खलु तद्वाच्यं वधूबन्धुभिः ॥⁴

वयं तपस्विनः स्मः, अन्यमहिषान् यथा भवन्तः पश्यन्ति तथा भवतः स्वस्य उच्चवंशस्य तस्य (अर्थात् शकुन्तलायाः) मित्राणां च अदृष्टप्रेम-अर्पणं मन्यन्ते । तस्मात् अधिकं किमपि (अर्थात् मुख्यराज-महिषी पदं) प्राप्तुं भाग्यस्य उपरि निर्भरं भवति । वन्धूबान्धवः तस्याः विषये किमपि न वक्तव्याः ।

¹. अभिज्ञानशाकुन्तलम् - ४/६

². तत्रैव - ४

³. तत्रैव - ४/१२

⁴. तत्रैव - ४/१७

तदनन्तरं महर्षिं काश्यपेन उक्तम् – वत्से, त्वमिदानीमनुशासननीयसि । वनौकसोऽपि सन्तो लौकिकज्ञा वयम् ॥ काश्यपेन उक्तम् – त्वमितः पतिकुलं प्राप्य -

शुश्रूषस्व गुरुन् कुरु प्रियसखीवृत्तिं सपत्नीजने
भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपं गमः ।
भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी
यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः ॥¹

गुरुजनानां सेवां करिष्यन्ति (अर्थात् पतिगृहे श्वशुरस्य इत्यादीनां पालनं करिष्यन्ति) । पतिपत्न्याः प्रेमिका इव व्यवहारं करिष्यति; पतिः कठोरवाक्यानि प्रयोगे चेदपि सः क्रोधेन भर्तुः विरुद्धं किमपि न करिष्यति; बन्धुजनानाम् प्रति पर्याप्तं दयालुतां धारयिष्यति; भवतः भाग्यस्य गर्वः मा कुरुत । एतादृशप्रयोगेन एव युवतयः (वास्तविकाः) गृहिणीपदवीं प्राप्नुवन्ति ।

शकुन्तला पितरम् आलिङ्गनम् कृत्वा कथम् इदानीं तातस्य अङ्कात् परिभ्रष्टा मलयतरुन्मुलिता चन्दनलता इव देशान्तरे जीवितं धारयिष्ये । अतः परम् महर्षिं काश्यपः सान्तना दत्तम् - वत्से, किमेवं कातरसि ।

अभिजनवतो भर्तुः श्लाघ्ये स्थिता गृहिणी पदे
विभवगुरुभिः कृत्यैस्तस्य प्रतिक्षणमाकुला
तनयमचिरात् प्राचीवार्कं प्रसूय च पावनं
मम विरहजां न त्वं वत्से शुचं गणयिष्यसि ॥²

अम्मिन् नाटके प्रकृतिः मानवसहचरी अस्ति इतोऽपि शिक्षकः अस्ति । सूर्य, वायु समा यथा सर्वदा आलोकः ददाति सर्वदा प्रवहति तथैव राजानमपि कर्तव्यपरायण भवितव्यम् यथा -

भानुः सकृद्युक्ततुरंग एव, रात्रिन्दिवं गन्धवहः प्रयाति ।
शेषः सदैवाहितभूमिभारः, षष्ठांशवृत्तेरपि धर्म एषः ॥³

राज्ञः धर्मो विद्यते यत् स सर्वदेवात्मनः सुखादिसाधनमनपेक्षमाणः प्रजाजनस्य सुखसम्पादनार्थमविरतं प्रयासं कुर्यादिति । आत्मसुख-निरपेक्षा प्रजाजनसुख- सम्पादन-प्रयत्नात्मिका प्रवृत्तिः राज्ञः भवेदिति विवेचनेन प्रतिभाति। सा च नैव सम्प्रति श्रूयते अनुभूयते वा। जनानां राज्ञां वा का चर्चा स्थावरादयोऽपि मूर्ध्ना मध्यन्दिन- देदीप्यमान-प्रचण्ड-मार्तण्ड-प्रखरांशुजालं सर्वदा सहमानाः स्वतलोपविष्टानां पथिकानां छायादानेनातपसन्तापं दूरीकुर्वन्ति । तथैव नाटकस्य पञ्चमो अङ्के सप्तमः श्लोके उक्तमस्ति यथा -

स्वसुखनिरभिलाषः खिद्यते लोकहेतोः-
प्रतिदिनमथवा ते वृत्तिरेवंविधैव ।
अनुभवति हि मूर्ध्ना पादपस्तीत्रमुष्णं
शमयति परितापं छायाया संश्रितानाम् ॥⁴

¹. अभिज्ञानशाकुन्तलम् - ४/१८

². तत्रैव - ४/१९

³. तत्रैव - ५/४

⁴. अभिज्ञानशाकुन्तलम् - ५/७

स्वसुखकामं विना भवन्तः नित्यं जनहितस्य चिन्ताम् अनुभवन्ति, अथवा एतत् केवलं भवतः (राजस्य) व्यापारः एव अस्ति ? यतः वृक्षाः (स्वस्य) शिरसि तीव्रं सूर्यप्रकाशं धारयति, स्वस्य शीतलच्छायया आश्रितानां पीडां निवारयति च । यथा वृक्षाः आतपे स्थिते छाया ददाति तथैव राज्ञामपि प्रजानाम् हिताय कष्टं सह्यं करणियम् । राजा दुष्यन्त कर्तव्य परायण रक्षको आसीत् । वर्णाश्रम रक्षाकर्ता रूपेण सः अन्यतमः । राज्ञः प्रश्नः आसीत् -
“अपि निर्विघ्नतपसो मुनयः”

उत्तरे ऋषिभिः उक्तवन्तः -

कुतो धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि ।

तमस्तपति धर्माशौ कथमाविर्भविष्यति ॥¹

त्वं दुष्यन्तः सदा सावधानतया सज्जनानां रक्षणं पोषणं च करोषि । अथ नृपत्वे धर्मसम्बद्धे कार्ये विघ्नं न भवितुमर्हति । यावत् सूर्यः प्रकाशते तावत् तमः कदापि न दृश्यते । मुनिनामपि दुष्यन्तस्य उपरि विश्वास अस्ति ।

उपर्युक्त आलोचना प्रसङ्गे विश्लेषणे स्पष्टि क्रियते यत् महाकविकालिदासस्य रचना दृष्ट्या तत्कालीन सामाजिक यथार्थ मूल्यबोधः परायण आसीत् । तत्कालीक राजनैतिक सामाजिक अवस्था वर्णाधारेण विभाजनमपि आसीत् । नाटकेऽस्मिन् महाकविकालिदास प्रथमाङ्कादारभ्य अन्तिमाङ्क पर्यन्तम् सर्वम् सुष्ठुरूपेण दर्शितवान् । संस्कृत साहित्य जगति सर्वम् प्रस्फुटितवान् महाकवि कालिदासः ।

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¹. तत्रैव - ५/१४

भारतीयज्ञानपरम्परायां शाङ्करदर्शनम्

डॉ. पलाशविश्वासः

सहकारी अध्यापकः

अद्वैतवेदान्तविभागः (प्राच्यविद्याविभागः)

संस्कृतमहाविद्यालयविश्वविद्यालयश्च, कोलकाता

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सारांशिका

भारतीयज्ञानपरम्परा मानवविकासस्य प्रत्येकं पक्षं सम्बोधयति, यत्र चरित्रं, व्यवहारः, सामाजिकः, व्यावसायिकः, शैक्षिकः, वैश्विकविकासः च सन्ति । मानवेषु एतेषां सर्वेषां समग्रविकासः एव भारतीयज्ञानपरम्परायाः परमं लक्ष्यम् । प्राचीनकालस्य व्यवस्थितशिक्षाव्यवस्था भारतीयज्ञानपरम्परायाः अक्षुण्णतां विस्तृतां च स्थापयितुं सहाय्यं कृतवती अस्ति । भारतीयज्ञानपरम्परा केवलमेकज्ञानमाश्रिता न अपितु ज्ञानपरम्पराणां सङ्ग्रहः एव । इयमेव ज्ञानपरम्परा तान् सर्वान् सम्प्रदायानेकीकृत्य सनातनसंस्कृतिरूपेण प्रकटयति । भारतीयज्ञानपरम्परायां भगवद्पादशाङ्कराचार्येभ्यः महान् योगदानं कृतम्, तत् अतिशयं महत्त्वपूर्णं च अस्ति । भारतस्य विभिन्नस्थलेषु भ्रमणं कृत्वा, शाङ्कराचार्याः सांस्कृतिकं एकत्वं स्थापितवन्तः ।

मूलशब्दम् - शाङ्कराचार्यः, ज्ञानपरम्परा, भारतीयसंस्कृति, पञ्चकोशाः, मिथ्यात्वम्, अविद्या, अज्ञानम् च ।

भारतीयज्ञानपरम्परा अत्यन्तं प्राचीना अस्ति । भारते ज्ञानपरम्परा गङ्गायाः शाश्वतप्रवाहवत् वर्तते । भारतीयज्ञानपरम्परा वैदिककाले एव उद्भूता । इयं वैदिकज्ञानपरम्परा एव सम्प्रति भारतीयज्ञानपरम्परा इति नाम्ना उच्यते । अस्याः ज्ञानपरम्परायाः मूलः स्रोतः वेदः एव । वैदिकज्ञानपरम्परा कालान्तरेण भारतीयज्ञानपरम्परारूपेण व्यापकं लोकप्रियतां प्राप्तवती । वैदिकं ज्ञानं ऋषीणां उदात्तपशुचर्यारूपशोधस्य परिणामो वर्तते । वैदिककाले ऋषयः उच्चमानवमूल्यानां, सामाजिकदायित्वानां, आदर्शानां, परम-आध्यात्मिक-लक्ष्याणां च मानकैः ज्ञानं परिष्कृत्य समाजस्य समक्षं प्रस्तुतवन्तः । वैदिकज्ञानं सर्वथा प्रयोगात्मकम् आसीत्, एषः प्रयोगवादः तेषां आचरणे

प्रतिबिम्बितः आसीत् । अस्मात् कारणादेव एषा दीर्घा अखण्डा परम्परा स्थायिरूपेण तिष्ठितुं शक्नोति स्म । 'एतद्देशप्रसूतस्य सकाशादग्रजन्मनः । स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ।'¹ अस्मात् स्मृतिवाक्यात् ज्ञायते यत् प्राचीनज्ञानपरम्परा चरित्रशुद्धतायाः आचरणस्य वा आधारेण आसीत् । भारतीयज्ञानपरम्परा मानवविकासस्य प्रत्येकं पक्षं सम्बोधयति, यत्र चरित्रं, व्यवहारः, सामाजिकः, व्यावसायिकः, शैक्षिकः, वैश्विकविकासः च सन्ति । मानवेषु एतेषां सर्वेषां समग्रविकासः एव भारतीयज्ञानपरम्परायाः परमं लक्ष्यम् ।

प्रकृत्या सह सन्तुलनं स्थापयितुं व्यावहारिकशिक्षां प्रदातुं च वने एव सम्पूर्णा शिक्षाव्यवस्था स्थापिता आसीत् । प्राचीनकालस्य व्यवस्थितशिक्षाव्यवस्था भारतीयज्ञानपरम्परायाः अक्षुण्णतां विस्तृतां च स्थापयितुं सहाय्यं कृतवती अस्ति । अनुशासनं, विनयः, आदरः, आत्मनिर्भरता, सत्यता च अस्य मूलभूताः आवश्यकताः आसन् । छान्दोग्योपनिषदः षष्ठे अध्याये आरुणिश्वेतकेत्वोः कथा शिक्षायाः गम्भीरतां कथयति यथा - 'स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाया तं पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः'² अर्थात् द्वादशवर्ष पर्यन्तं गुरुकूले श्वेतकेतुः सम्पूर्णवेदान् सर्वाणि शास्त्राणि च अधीत्य अनूचानमानी अप्रणतस्वभाव महामना च गृहं आगतवान् तदा तस्य पिता आरुणिः मानिनं स्तब्धं पुत्रं सद्धर्मावतार चिकीर्षया तत्त्वमसीति महावाक्यमुपदिष्टवान् । अनेनादेशेन भारतीयज्ञानस्योद्देश्यमेव प्रतिपादितं भवति ।

भारतीयज्ञानपरम्परा केवलमेकज्ञानमाश्रिता न अपितु ज्ञानपरम्पराणां सङ्ग्रहः एव । व्यष्टिरूपेण वेदान्त-सांख्य-योग-वैशेषिक-न्याय-मीमांसा-बौद्ध-जैन-प्रभृतयः सम्प्रदायाः उपलभ्यन्ते तथापि ते सर्वे समष्टिं भूत्वा भारतीयज्ञानपरम्परारूपेण तिष्ठन्ति । इयमेव ज्ञानपरम्परा तान् सर्वान् सम्प्रदायानेकीकृत्य सनातनसंस्कृतिरूपेण प्रकटयति ।

एतेषां सम्प्रदायानां मध्ये भारतीयज्ञानपरम्परायां शाङ्करदर्शनमिति विषयमधिकृत्य किञ्चित्प्रस्तौमि । वस्तुतः वेदान्तेषु श्रुत्यानुकूल्येन जीवब्रह्मणोरैक्यात्मकं सिद्धान्तं प्रतिपाद्यते तत्रैव तदात्मके सिद्धान्ते अद्वैतवेदान्तस्य प्रयोगः समुपलभ्यते । 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्'³, 'एतदात्म्यमिदं सर्वम्'⁴ इत्यादि श्रुतिभिः आत्मैकत्वमुपपद्यते । इदमेवात्मैकत्वं विज्ञानं मोक्षः ।

पञ्चकोशविषयं शङ्कराचार्येण कथितम् - अन्नमय-प्राणमय-मनोमय-विज्ञानमय-आनन्दमयाः पञ्चकोशाः । 'यो वेद निहितं गुहायां परमे व्योमन्'⁵ इत्यादिश्रुतिषु गुहाशब्दस्य प्रयोगो दृश्यते । तदेव गुहाशब्दः ब्रह्मशब्देनाभिधीयते । अतः पञ्चकोशानां विवेकेन ब्रह्म अगम्यते । अन्नमयकोशाभ्यन्तरः (शरीराभ्यन्तरः) प्राणमयकोशः । तदभ्यन्तरः मनोमयकोशः । मनोमयाभ्यन्तरः विज्ञानमयकोशः तदभ्यन्तरश्चानन्दमयकोशः इति विवेकः । एतेषां पञ्चकोशानां स्वरूपं शङ्कराचार्यः विवेकचूडामणौ क्रमेण दर्शितम् । यथा -

¹ म. स्मृ. - २/२०

² छा. उ. - ६/१/२

³ तत्रैव - ६/२/१

⁴ तत्रैव - ६/८/७

⁵ तै.उ. - ब्रह्मानन्दवल्ली - १/२

“कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।
निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥”¹
“तच्छैवालापनयेः सम्यक् सलिलं प्रतीयते शुद्धम् ।
तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥”²

शैवालावृतजलमिवान्नमयादिपञ्चकोशैरावृत आत्मा प्रकाशते इव तिष्ठति । शैवालस्यापनयनेन यथा शुद्धं जलं प्रतीयते तद्वत् पञ्चकोशेभ्यः मुक्तः नित्यानन्दैकरसस्वरूपः परमात्मेति विवेकः ।

अन्नमयकोशसम्बन्धि शङ्कराचार्येण विवेकचूडाणिग्रन्थे कथितम् - पितृमातृभुक्तादन्नादुत्पन्नोऽयं देहः एवान्नमयकोशः, यः अन्नेनैव जीवति । तद्विना च विनश्यति एवं त्वगादिकोशानां शुद्धत्वं नैव भवेत् । पूर्णो देहे बलं यच्छन्नक्षाणां यः प्रवर्तकः । वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥ इति प्राणमयकोशस्य लक्षणम् मनोमयकोशसम्बन्धि शङ्कराचार्येण उक्तम् - पञ्चभिः कर्मोन्द्रियैः युक्तोऽयं प्राणमयकोशः अन्नमयकोशेन सह युक्तः सन् यः सर्वाणि कार्याणि साधयति । पञ्चज्ञानेन्द्रियाणि मनश्च विकल्पेनाहंकारममादीनां हेतुरेव मनोमयकोशः ।

ज्ञानेन्द्रियसहिता बुद्धिः विज्ञानमयकोश इत्युच्यते । अयं च कोशः पुरुषस्य बन्धहेतुः । जाग्रदाद्यवस्थात्रयानुगतं चैतन्यं तस्य च प्रतिबिम्बः तन्नाम भवति विज्ञानमयकोशः । प्रकृतिविकारभूतोऽयं कोशः जीव नाम्नाभिधीयते । अस्य जाग्रत्स्वप्नसुषुप्तिरूपाः तिस्रः अवस्थाः सन्ति । सुखं दुखं चानेन लभते । विज्ञानमयकोशोऽयं जीवः परमात्मसन्निहितः सत्त्वादिगुणयुक्तः तादात्म्यबुद्धिः सन् संसरति । विज्ञानमयकोशस्य बुद्धिक्षयविकारत्वाञ्जडत्वात्परिच्छिन्नत्वादेक- देशित्वाद्यभिचारित्वाद् नित्यत्वान्नायं परमात्मा भवितुमर्हति ।

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता ।
स्यादानन्दमयः प्रियादिगुणकः स्वेष्वर्थलाभोदयः ॥
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयम् ।
भूत्वानन्दति यत्र साधुतनुभृन्मात्रः प्रयत्नं विना ॥

इति शङ्कराचार्यकृतं विवेकचूडामणिग्रन्थौ आनन्दयकोशस्य लक्षणम् ।

अद्वैतवेदान्तप्रतिपादितः मोक्षः चतुर्षु पुरुषार्थेषु नित्यत्वादन्यतमत्वाद्वा परमपुरुषार्थत्वेनाभिधीयते । भगवता शङ्कराचार्येणोपनिषद्भाष्यं गीताभाष्यं ब्रह्मसूत्रभाष्यं च विरच्य अद्वैतवेदान्तस्य प्रस्थानत्रयीपरम्परा स्थापिता । शङ्कराचार्यादनन्तरमद्वैतवेदान्तस्यापर नाम शाङ्करवेदान्त इति । शाङ्करवेदान्तस्य सार्वभौमत्वमिति सर्वत्र दृश्यते । सार्वभौमत्वं नाम सर्वत्रव्यापकत्वम् । शाङ्करवेदान्ते सर्वत्रव्यापकत्वरूपी योग्यता वर्तते । तस्य सार्वभौमत्वं निर्विवादम् । यतो हि आचार्यशङ्करेण सम्पूर्णे भारते अद्वैतवेदान्तस्य सकलजनोपयोगित्वं धर्मोपस्थापकत्वमात्यन्तिकशोकनिवर्तकत्वं श्रेष्ठत्वं च प्रतिपादितम् । स्वामिविवेकानन्देन च न केवलं

¹ वि. चु. म. - १५१

² वि. चु. म. - १५२

भारतीयपरम्परायाः कृते अपितु वैदेशिकपरम्परायाः कृतेऽपि अद्वैतवेदान्तस्य सार्थक्यमुपपादितम् । तैः स्वामिवर्यैः शाङ्करवेदान्तस्य मार्गः सर्वेषां सनातनधर्मतराणां नास्तिकादिनां च कृतेऽपि समुद्धाटितम् ।

ज्ञानविषयिणी चर्चा प्रायः भारतीय दर्शनेषु सर्वेष्वपि दृष्यते । मनसः स्वरूपं किमिति उपनिषत्सु महती चर्चा यद्यपि वर्तते तथापि दार्शनिकेषु बहवः विप्रतिपत्तयः, यथा मनः जडम् उताहो चेतनं, सावयवम् उताहो निरवयवम् इत्येवम् ।

वेदान्तदर्शने श्रवणमनननिदिध्यासनेन हि आत्मज्ञानं प्राप्तिर्भवति इति शङ्कराचार्यस्याभिमतम् । केवलं श्रवण-मनन-निदिध्यासनेन ब्रह्मसाक्षात्कारं सम्भवति । श्रवणमनननिदिध्यासनानि श्रवणादित्रयिमिति पदेन व्यवहियन्ते । तत्र सर्वसंशयनिवर्तकं श्रवणम् । मननं तु असंभावनानिवर्तकम् । निदिध्यासनं तु विपरीतभावनायाः निवर्तकमिति विवेकः । वेदान्तसारे विद्वन्मनोरञ्जनी टीकायाम् उक्तम् - ‘श्रोतव्यः श्रुतिवाक्येभ्यो मन्तव्यश्चोपपत्तिभिः । मत्वा च सततं ध्येयं एते दर्शनहेतवः’। वेदान्तपरिभाषायाम् अपि उक्तम् - ‘एवं श्रवणमनननिदिध्यासनान्यपि ज्ञानसाधनानि’। श्रवणं नाम वेदान्तानामद्वितीये ब्रह्मणि तात्पर्यावधारणानुकूला मानसी क्रिया । मननं नाम शब्दावधारितेऽर्थे मानान्तरविरोधशङ्कायां तन्निराकारणानुकूलतर्कात्मकज्ञानजनको मानसव्यापारः । निदिध्यासनं नामानादिदुर्वासनायाः विषयेषु आकृष्यमाणस्य चित्तस्य विषयेभ्येऽपकृष्यात्मविषयकस्थैर्कार्यानुकूलो मानसव्यापारः । तत्र निदिध्यासनं ब्रह्मसाक्षात्कारे साक्षात्कारणम् । निदिध्यासने च मननं हेतुः । मनने च श्रवणं हेतुः ।

इन्द्रियजन्यं ज्ञानं प्रत्यक्षं सर्वेषामप्यनुभवसिद्धम् । इन्द्रियजन्यज्ञानेऽपि इन्द्रियाणां दोषवशात् वस्तुस्वरूपज्ञानं न भवतीति लोके दृष्टम् । शुक्तिरजतस्थलेऽपि शुक्तौ रजतज्ञानं भ्रमात्मकं जायते । पुनः भ्रमापगमे शुक्तेः स्वरूपज्ञानं यदा भवति तदा रजतज्ञानस्य बाधः इति व्यवहियते । अनेन अबाधितत्वं यथार्थज्ञानत्वम् इति सिद्ध्यति । अतः अनधिगत-अबाधित-विषयज्ञानमेव स्वरूपज्ञानमिति परिभाष्यते । तस्यैव प्रमा इति नामान्तरम् ।

अद्वैतसिद्धान्ते सर्वस्य प्रपञ्चस्य मिथ्यात्वं प्रतिपाद्यते इत्यतः लौकिकप्रमाणैः जन्यं ज्ञानं बाधितं भवति । अतः आत्मज्ञानप्राग्दशायामेव अयं सर्वोऽपि लोकव्यवहारः । एवमुक्तम् -

“देहात्मप्रत्ययो यद्वत् प्रमाणत्वेन कल्पितः ।

लौकिकं तद्वदेवेदं प्रमाणं न्वाऽऽत्मनिश्चयात् ॥”¹ इति ।

ब्रह्मज्ञानातिरिक्तेन केनापि ज्ञानेन व्यावहारिकप्रपञ्चस्य बाधः न भवति । ब्रह्मसाक्षात्कारपर्यन्तमेव प्रमाणानां प्रवृत्तः, अत ऊर्ध्वं प्रमाणं, प्रमाता, प्रमेयम् इति मेदो निवर्तते । यथा श्रुतिः - ‘यत्र वा अस्य सर्वमात्मैवाभूत् तत्केन किं जिघ्रेत्केन कं पश्येत्’² इत्यादिना सर्वेषां विषयाणं बाधितत्वं वदति । घटादिविषयाणां व्यवहारदशायामेव अबाधितत्वं, अतः प्रमाणानामपि व्यवहारदशायामेव प्रवृत्तिः । लोकव्यवहारार्थं प्रमाणानि अङ्गीकृतानि ।

उपनिषत्सु ज्ञानशब्देन ब्रह्मैव अभिप्रेतम् । यदि लौकिकप्रमाणानि तत्र न प्रवर्तेरन् तर्हि ब्रह्मविषये किं प्रमाणम् ? प्रमाणाभावे च ब्रह्मस्तीति कथं वक्तुं शक्यते ? यदि प्रमाणैः ज्ञातं शक्यते तर्हि ब्रह्मणः प्रमेयत्वं स्यात् ।

¹. वे. प. प्रत्यक्षखण्ड

². बृ. उ. - २/४/१४

लौकिकज्ञानापेक्षया ब्रह्मज्ञानस्य वैलक्षण्यं कीदृशम् इत्यत्र श्रुतिः - 'यत् साक्षात् अपरोक्षात् ब्रह्म'¹ इत्येवं ब्रह्म न इन्द्रियप्रत्यक्षम् प्रत्यक्षं नापि परोक्षं अपि तु अपरोक्षमिति प्रतिपादयति ।

वेदान्तशास्त्रे ज्ञानशब्दः ब्रह्मनिर्देशकः । ज्ञानशब्दस्य हि समानार्थवाचकाः विद्या, भूमा, ब्रह्म, आत्मा इति । तद्विरुद्धार्थवाचकाः अविद्या, अज्ञानम्, अनात्मा इति ।

अद्वैतवेदान्तप्रचाराय श्रीशङ्कराचार्यपादाः अनेकान् ग्रन्थान् रचितवन्तः । तेषु ब्रह्मसूत्रभाष्यम् (शारीरकभाष्यम्), गीताभाष्यम्, दशोपनिषद्भाष्यम्, माण्डूक्यकारिकाभाष्यम्, विष्णुसहस्रनामभाष्यम्, विवेकचूडामणिः, उपदेशसाहस्री, गायत्रीभाष्यम् इत्यादयः प्रसिद्धाः सन्ति ।

शङ्कराचार्यस्य मूलसिद्धान्तं ब्रह्मैव एकमात्रं सत्यमिति । अतः ब्रह्म-व्यतिरिक्तस्य समस्तप्रपञ्चस्य मिथ्यात्वं स्वतः सिद्ध्यति । उक्तञ्च प्राचीनैः -

श्लोकार्द्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

यथा शुक्तिरजतस्य प्रसिद्धेऽपि मिथ्यात्वे रजताकारेण भवति तस्य ज्ञानम्, यथा वा रज्जुसर्पं दृष्ट्वा भीतिरुत्पद्यते यथा च स्वप्नावस्थायां देशान्तरपर्यटनं भवतीति सुदृढत्वेन भाति, परन्तु अधिष्ठानज्ञानानन्तरं जाग्रदवस्थायां वा तत्सर्वं भ्रान्तिरेवेति निश्चीयते । तथा मिथ्याभूतोऽपि प्रपञ्चः व्यवहारकाले भाति अधिष्ठान-भूतब्रह्मसाक्षात्कारे सम्पन्ने च निवर्ततेऽतो प्रपञ्चोऽपि भासन्नपि रज्जुसर्पवत् मिथ्यैव ।

अद्वैतसिद्धिकारोऽपि प्रपञ्चस्य मिथ्यात्वप्रतिपादनाय हेतुत्रयं दत्त्वा विरोधनिरसनञ्च कृत्वा प्रपञ्चस्य मिथ्यात्वं दृढयति - 'विमतं मिथ्या, दृश्यत्वात्, जडत्वात्, परिच्छिन्नत्वात् शुक्तिरूप्यवत्' इति । सदसद्विलक्षणत्वम् नाम मिथ्यात्वम् । पतिपन्नोपाधौ त्रैकालिकनिषेधप्रतियोगित्वम् । ज्ञाननिवर्त्यत्वं वा मिथ्यात्वम् । स्वाश्रयनिष्ठात्यन्ताभावप्रतियोगित्वं वा मिथ्यात्वम् । सद्विविक्तत्वं वा मिथ्यात्वम् ।

'एकमेवाद्वितीयम्', 'नेह नानास्ति किञ्चन'², 'इन्द्रो मायाभिः पुरुरूप ईयते'³, 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति'⁴, 'नेति नेति आत्मा', 'यत्र नान्यत्पश्यति नान्यच्छृणोति'⁵ इत्यादयः श्रुतयोऽपि प्रपञ्चस्य मिथ्यात्वमेव प्रकटयन्ति । दृग्दृश्यसम्बन्धानुपपत्तिरूपार्थापत्तिः "तरतिशोकमात्मवित्" इति श्रुतिबोधित-ज्ञाननिवर्त्यत्वानुपपत्तिरूपार्थापत्तिश्चापि प्रपञ्चमिथ्यात्वे प्रमाणम् ।

भारतीयज्ञानपरम्परायां भगवद्पादशङ्कराचार्येभ्यः महान् योगदानं कृतम्, तत् अतिशयं महत्त्वपूर्णं च अस्ति । तैः औपनिषदिकं यद् अद्वैतपरकं ज्ञानं सुषुष्टतया प्रतिपादितम् । अद्वैतवादस्य स्थापनां कृतवन्तः । उपनिषदां, भगवद्गीतायाः, ब्रह्मसूत्राणां च भाष्यं रचयन् तेन अद्वैतवेदान्तस्य आधिकारिकं आधारं निर्मितम् । भाष्यरचनया ते शास्त्रस्य तात्त्विकार्थं सामान्यजनानां बोधगम्यं कृतवन्तः । भारतस्य विभिन्नस्थलेषु भ्रमणं कृत्वा,

¹ बृ. उ. - ३/४/१

² बृ. उ. - ४/४/२९

³ बृ. उ. - २/५/१९

⁴ बृ. उ. - ४/४/२९

⁵ छा. उ. - ७/२४/१

शङ्कराचार्याः सांस्कृतिकं एकत्वं स्थापितवन्तः । ते चतुर्धाम-मठ-स्थापनं कृतवन्तः - बदरिकाश्रम (उत्तर), द्वारका (पश्चिम), पुरी (पूर्व), शृंगेरी (दक्षिण) - एते मठाः तेषां शिष्यैः संचालिताः । बौद्धदर्शनं, सांख्यं, योगः, न्यायः इत्यादीनां मतानां शास्त्रीयं खण्डनं कृत्वा स्वस्य अद्वैतमतस्य श्रेष्ठता प्रदर्शिता । तथापि, ते सदा युक्त्या मतानां खण्डनं कृतवन्तः, न तु द्वेषेण। शङ्कराचार्याः केवलं तात्त्विकदर्शने एव न महान् आसन्, अपितु सांस्कृतिक-सामाजिक-धार्मिकक्षेत्रेषु अपि तेषां योगदानं अतुलनीयम् । भारतीयज्ञानपरम्परा तेषां प्रतिपादितेन अद्वैतवादेन चिरकालपर्यन्तं समृद्धा भविष्यति ।

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पूर्वमीमांसायां द्वितीयोऽध्यायस्य अध्ययनपरिशीलनञ्च

पूजा करः

अनुसन्धात्री, मीमांसाविभागः
राष्ट्रीयसंस्कृतविश्वविद्यालयः, तिरुपति:

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सारसंक्षेपः

भारतीयदर्शनपरम्परायां षड्दर्शनानि प्रसिद्धानि - सांख्यं, योगः, न्यायः, वैशेषिकः, मीमांसा अथवा पूर्वमीमांसा, वेदान्तः च । एतेषु दर्शनेषु प्रत्येकस्य दर्शनस्य स्वतन्त्रः दृष्टिकोणः वर्तते। सांख्यदर्शनं तत्त्वज्ञानप्रधानं, योगदर्शनं साधनप्रधानं, न्यायवैशेषिकदर्शनं तर्कप्रधानं, वेदान्तदर्शनं ब्रह्मज्ञानप्रधानं च वर्तन्ते । तेषां मध्ये पूर्वमीमांसादर्शनं कर्मप्रधानं दर्शनं प्रसिद्धमिति । अस्य दर्शनस्य मुख्यलक्ष्यं वेदविहितकर्माणां स्वरूपनिर्णयः, धर्मलक्षणविवेचनं च वर्तते । पूर्वमीमांसादर्शनस्य प्रवर्तकः महर्षिः जैमिनिः, तेन विरचितः ग्रन्थः “जैमिनिसूत्रम्” इति नाम्ना प्रसिद्धः वर्तते । अस्य सूत्रग्रन्थस्य भाष्यं आचार्यः शबरस्वामी कृतवान्, यत् “शबरभाष्यम्” इति प्रसिद्धमिति । तस्योपरि कुमारिलभट्टेन “तन्त्रवार्तिकम्”, प्रभाकराचार्येण “बृहती” नामकं भाष्यं च लिखितम् । जैमिनिः सूत्रे आरम्भ एव उक्तवान् - “अथातो धर्मजिज्ञासा ।” अत्र ‘धर्म’ इत्यस्य लक्षणं दीयते - “चोदनालक्षणो धर्मः” इति । अर्थात्, वेदवाक्येन विधीयमानः कर्तव्यः कर्मधर्मः इति । अयं धर्मः मनुष्यजीवनस्य परमं प्रयोजनं मन्यते । तस्मात्, वेदवाक्यानां स्वरूपं, तेषां प्रामाण्यं, तेषु निहितानां विधि-निषेध-मन्त्र-अर्थवादादीनां तात्त्विकसंबन्धः इत्यादयः मीमांसायाः विषयाः वर्तन्ते । जैमिनिसूत्रस्य संरचना षडध्यायेषु विभक्ताः । प्रत्येकाध्यायः विशेषविचारविषयं वहति । प्रथमाध्याये धर्मलक्षणनिर्णयः, वेदस्य प्रामाण्यप्रतिपादनं, तथा ज्ञानकाण्ड-कर्मकाण्डयोः भेदः विवेच्यते । द्वितीयोऽध्याये विधि-निषेध-मन्त्र-अर्थवाद-परिभाषासम्बद्धाः न्यायविचाराः, तेषां प्रयोगभेदाः, तथा कर्मविधेः तात्त्विकसमीक्षा विस्तरेण कृताः । तृतीयचतुर्थाध्याययोः कर्मप्रकारनिर्णयः तथा यज्ञाङ्गानां सम्बन्धः विवेच्यते। पञ्चमाध्याये उपासना, तद्विधानं च निरूप्यते। षष्ठाध्याये तु अपूर्ववादः, कर्मफलसिद्धान्तः, तथा पुनर्जन्मादिकं विषयं प्रतिपाद्यते । एवं षडध्यायात्मकं जैमिनिसूत्रग्रन्थं अत्यन्तव्यापकं दार्शनिकशास्त्रं वर्तते ।

पूर्वमीमांसायां द्वितीयोऽध्यायः अत्यन्तं गूढार्थयुक्तः तथा निर्णायकः अध्यायः वर्तते । अस्मिन् अध्याये वेदवाक्यानां विभागः, विधिवाक्यस्य स्वरूपम्, निषेधवाक्यस्य प्रयोजनम्, मन्त्रवाक्यस्य तात्त्विकस्थानं, अर्थवादवाक्यानां प्रयोजनं च सूक्ष्मतया विवेच्यते। मीमांसाशास्त्रस्य मुख्यउद्देश्यं यथा - “कस्य कार्यस्य विधानं कस्य निषेधः किमर्थं मन्त्रः वा अर्थवादः वा” इति स्पष्टं करणं । द्वितीयोऽध्यायः एषां सर्वेषां निर्णयानां केन्द्रबिन्दुरूपेण कार्यं करोति ।

१. **विधिविचारः** - विधिवाक्यानि वेदेषु अत्यन्तं प्रमुखानि। यानि वाक्यानि कर्तव्यकर्मणः आज्ञां ददति, तानि विधिवाक्यानि इति निर्दिश्यन्ते। उदाहरणतः - “अग्निहोत्रं जुहोति”, “स्वाध्यायोऽध्येतव्यः” इत्यादीनि। एतेषां विधीनां स्वरूपं, प्रकारः, तेषां परस्परान्वयः, प्रधानाङ्गभेदः इत्यादीनां विचारः द्वितीयोऽध्याये विस्तरेण निरूप्यते।

२. **निषेधविचारः** - यत्र वेदः कर्तव्यकर्मणः प्रतिषेधं करोति, तानि निषेधवाक्यानि। उदाहरणतः - “न हिंस्यात् सर्वभूतानि” इति। अस्य निषेधस्य तात्त्विककारणं, कर्तव्यविरोधरूपता, तथा तस्य धर्मनिर्णये स्थानं इत्यादीनि द्वितीयोऽध्यायस्य चर्चाविषयाः।

३. **मन्त्रविचारः** - मन्त्रवाक्यानि यज्ञकर्मणि प्रयुज्यन्ते। तानि कर्मस्मरणार्थानि, देवताविशेषनिर्देशकानि, वा भावप्रधानानि इति मीमांसकाः वदन्ति। द्वितीयोऽध्याये तेषां प्रयोगभेदः, तात्त्विकमहत्त्वं, तथा मन्त्रस्य अपूर्वसंबन्धः विवेच्यते।

४. **अर्थवादविचारः** - अर्थवादवाक्यानि विधिनिषेधाभ्यां सह प्रयुक्तानि प्रशंसा, निन्दा, कथा, दृष्टान्तादिरूपेण भवन्ति। तेषां प्रयोजनं विध्युपस्थापनाय सहायकं कर्तुम्। उदाहरणतः - “अग्निहोत्रं स्वर्गकामस्य” इत्यत्र स्वर्गस्य प्रशंसा अर्थवावरूपेण वर्तते।

५. **परिभाषान्यायाः** - अस्मिन् अध्याये विविधा परिभाषान्यायाः अपि प्रतिपाद्यन्ते। यथा - “एकवाक्यत्वं”, “प्रधानाङ्गभावः”, “अपवादबलवत्त्वं” इत्यादयः। एते नियमाः सम्पूर्णमीमांसाशास्त्रस्य न्यायाधारं स्थिरीकुर्वन्ति। एवं द्वितीयोऽध्यायः केवलं कर्मविधेः ग्रन्थनमात्रं न, अपि तु सम्पूर्णमीमांसाशास्त्रस्य तात्त्विकतत्त्वनिर्णयस्य हृदयभूतः भागः अस्ति।

द्वितीयोऽध्यायस्य दार्शनिकमहत्त्वम् - द्वितीयोऽध्यायस्य अध्ययनात् ज्ञायते यत् वेदवाक्यानां अर्थनिर्णयः केवलं भाषागतदृष्ट्या न भवति, अपि तु तात्त्विकपरिप्रेक्ष्ये अपि विचार्यः। कर्मप्रधानदर्शनस्य यथार्थस्वरूपं अत्र प्रकटयते। कर्मस्य विधानं, तस्य निषेधः, मन्त्रस्य प्रेरणाशक्तिः, अर्थवादस्य औचित्यं - एते सर्वे धर्मनिर्णयस्य सूक्ष्मांगानि वर्तन्ते। अतएव, द्वितीयोऽध्यायः मीमांसादर्शनस्य “न्यायाधारभूत” अध्यायः इति प्रसिद्धः। यः एतस्य विवेचनं सम्यक् अध्ययनं करोति, सः केवलं वेदवाक्यार्थं न, अपि तु वेदस्य तात्त्विकमहत्त्वं, धर्मस्य आध्यात्मिकप्रयोजनं च सम्यक् बोधयति।

पूर्वमीमांसादर्शनं भारतीयतत्त्वज्ञानस्य एकं प्रमुखं स्तम्भं अस्ति। अस्मिन् अध्याये विधिनिषेधमन्त्रार्थवादपरिभाषानां विस्तृतः तात्त्विकविवेचनः कृतः वर्तते, येन सम्पूर्णकर्मकाण्डस्य दार्शनिकाधारः दृढीकृतः वर्तते। अयं अध्यायः केवलेन कर्मविचारं न करोति, तु वेदप्रामाण्यं, धर्मलक्षणं, तथा मनुष्यजीवनस्य कर्तव्यदिशामपि प्रकाशयते। अतः मीमांसादर्शनस्य द्वितीयोऽध्यायः भारतीयदर्शनपरम्परायां शास्त्रीयचिन्तनस्य सर्वाधिकमूल्यवान् अंशः इति निःसंशयं स्वीकरोति।

कूटशब्दाः - धर्मस्वरूपः, कर्मकाण्डस्य तात्त्विकनिरूपणं, वाक्यार्थनिर्णयः।

भूमिका - भारतीयदर्शनपरम्परा अद्वितीया एवं विश्वमान्य परम्परा अस्ति। अत्र विविधदर्शनानि - साङ्ख्यं, योगः, न्यायः, वैशेषिकः, वेदान्तः, मीमांसा इत्यादयः परस्परं भिन्नविषयकाणि सन्ति, किन्तु सर्वाणि मोक्षलक्षणं परमपुरुषार्थं प्रति प्रवृत्तानि। तेषु मीमांसादर्शनं विशेषं स्थानं धारयति। एषः दर्शनः न केवलं

यागयागादिकर्मप्रमुखः, अपि तु धर्मस्वरूपविवेचकः, भाषाशास्त्रस्य व्याख्यापकः, न्यायपरम्परायाः प्रेरकः च अस्ति । मीमांसादर्शनस्य द्वितीयोऽध्यायः पूर्वमीमांसादर्शनस्य तर्काधारभूतं केन्द्रस्थानं भवति । अत्र वेदवाक्यानां परस्परविरोधे समन्वयप्रक्रिया, मन्त्रार्थवादयोः प्रयोजननिर्णयः, वाक्यार्थनिर्णये सहायकारकतत्त्वविचारः, तथा कर्माङ्ग-प्रत्यङ्गविवेचनम् एते विषयाः क्रमशः निरूपिताः । एषः अध्यायः केवलं धर्ममीमांसायाः तर्किकाधारं न स्थापयति, किन्तु भाषाविज्ञानं, न्यायदर्शनं, व्याकरणं च अपि एतेन प्रभावितानि । अतः द्वितीयोऽध्यायः मीमांसादर्शनस्य मर्मस्थानं इव परिगण्यते - यत्र तर्क, व्याख्या, तथा वेदवाक्यार्थनिर्णयः एकत्र संगच्छन्ति ।

द्वितीयोऽध्यायस्य सामान्यरूपम् - जैमिनिप्रणीतः पूर्वमीमांसासूत्रग्रन्थः भारतीयदर्शनपरम्परायां अत्यन्तं गूढार्थसम्पन्नः ग्रन्थः अस्ति । अस्य ग्रन्थस्य मुख्यलक्ष्यं धर्मस्वरूपनिर्णयः, वेदस्य अपौरुषेयत्वप्रतिपादनम्, तथा कर्मकाण्डस्य तात्त्विकनिरूपणं च । प्रथमाध्याये धर्मस्य स्वरूपं, वेदप्रामाण्यं, वेदवाक्येषु विधि-निषेधादीनां भेदः, तेषां प्रयोजनं, तथा वाक्यार्थनिर्णयस्य आधारभूततत्त्वानि विस्तरेण प्रतिपादितानि । द्वितीयोऽध्यायः तु प्रथमाध्याये प्रतिपादितेषु तत्त्वेषु प्रवृत्तं विवेचनं तर्कशास्त्रीयदृष्ट्या अधिकं विस्तरेण प्रपद्यते । अत्र मुख्यतया “विरोधनिरसनम्” विषयः प्रमुखतया विविच्यते । पूर्वमीमांसायां ‘विरोधः’ इत्यस्य अत्यन्तं सूक्ष्मार्थः अस्ति । वेदवाक्येषु यदा कश्चित् विधिवाक्यं किञ्चिद् आदेशं करोति, अपरं निषेधवाक्यं तस्य विरोधं करोति इव दृश्यते, तदा कः प्रधानः, कः गौणः, वा कथं तयोः समन्वयः साधनीयः इति प्रश्नः जायते । एषः एव द्वितीयोऽध्यायस्य केन्द्रीयविषयः । अयं अध्यायः चतुर्षु पादेषु विभक्तः अस्ति -

(१) प्रथमः पादः (विधि-निषेधविरोधविचारः) – अत्र मुख्यतया विधिवाक्येषु तथा निषेधवाक्येषु परस्परविरोधे सति तयोः निवारणमार्गः निरूप्यते । उदाहरणतः, यदि वेदः “अग्निहोत्रं जुहुयात्” इति विधिं करोति, किन्तु अपरत्र “अग्निं न जुहुयात्” इति निषेधं करोति, तर्हि एतयोः मध्ये कः ग्राह्यः ? जैमिनिः प्रतिपादयति यत्, विरोधः सच्चेत्, तत्र कालभेदेन, स्थानभेदेन, वा प्रयोजनभेदेन समन्वयः साध्यः । यदि सर्वथा विरोधो निवारणीयः न भवेत्, तर्हि प्रधानविधिः ग्राह्यः, गौणो निषेधः अपवादरूपेण विवेचनीयः । एवं प्रकारेण अत्र तर्कप्रदर्शनं, उदाहरणसहितं, अत्यन्तं सूक्ष्मरीत्या निरूपितम् । मीमांसकाः अत्र तर्कशास्त्रस्य सविशेषं प्रयोगं कुर्वन्ति यतः वेदवाक्यानां यथार्थार्थनिर्णयः तेनैव शक्यः भवति ।

(२) द्वितीयः पादः (मन्त्र-अर्थवादयोः प्रयोजननिर्णयः) – द्वितीयपादे जैमिनिः मन्त्राणां तथा अर्थवादानां प्रयोजनं विविच्य प्रतिपादयति । वेदेषु मन्त्राः केवलं स्तुत्यर्थकाः वा विध्यनुग्राहकाः इत्यस्य विचारः अत्र विशेषेण चर्च्यते । मन्त्राः यद्यपि प्रायः स्तुति-प्रशंसाद्यर्थं प्रयुज्यन्ते, तथापि ते विधेः सहायकारकाः भवन्ति, यतो हि तेषां द्वारा कर्मणः विशेषव्युत्पत्तिः, देवतानिर्णयः, तथा श्रद्धाजननं भवति । अर्थवादाः अपि केवलं प्रशंसापरकाः न, किन्तु ते अपि विध्यर्थं पुष्टिकराः भवन्ति । उदाहरणतः, “अग्निः सर्वदेवानाम् मुखम्” इति वचनं अग्निहोत्रस्य महत्त्वं सूचयति, अतः सः विधेः पुष्ट्यर्थकः अर्थवादः भवति । एवं अत्र मन्त्रार्थवादयोः स्वतन्त्रप्रामाण्यं वा सहायकत्वं – एतत् तर्कपूर्वकं निश्चितम् ।

(३) तृतीयः पादः (लिङ्ग-वाक्य-प्रकरण-स्थान-समाख्यानां बलाबलविचारः) – तृतीयपादे वेदवाक्येषु यदा एकस्मिन्नेव विषयेषु भिन्नसन्दर्भेषु भिन्ननिर्देशाः दृश्यन्ते, तदा तेषां मध्ये कस्य बलं, कस्य दुर्बलता इति निरूप्यते । अत्र लिङ्गम्, वाक्यं, प्रकरणम्, स्थानम्, समाख्या इत्येतानि पाँच साधनानि वाक्यार्थनिर्णये

साहाय्यकानि मान्यन्ते । लिङ्गं नाम सङ्केतः - यः वाक्यस्य प्रयोजनं सूचयति । वाक्यं नाम पदसमूहः - येन एकः अर्थः बोध्यते । प्रकरणं नाम सन्दर्भः - यत्र वाक्यं स्थितम् । स्थानं तु कर्मस्थलनिर्देशः । समाख्या नाम नामकरणं - यत् कर्मणः लक्षणं सूचयति । अत्र जैमिनिः तेषां बलाबलविचारं कुर्वन् प्रतिपादयति यत्, यदि विरोधः उत्पद्यते, तर्हि प्रकरणं बलवत्तरं, ततः लिङ्गं, ततः वाक्यं, ततः स्थानं, अन्ते समाख्या - एषा क्रमशृङ्खला अत्र उपन्यस्ता । एतत् विवेचनं न्यायदर्शनस्य अनुमानतत्त्वेन सह साम्यं दर्शयति ।

(४) चतुर्थः पादः (विध्यङ्ग-प्रत्यङ्ग-अवयव-संबन्धविचारः) - अस्मिन् पादे मुख्यतया कर्मविधेः अंग-प्रत्यंग-अवयव-संबन्धः विविच्यते । यथा, यज्ञस्य अंगानि-द्रव्यं, मन्त्रः, देवता, कर्ता, क्रिया इत्यादयः । प्रश्नः अत्र भवति यत्, यदि किञ्चिदङ्गं अनुपस्थितं स्यात्, तर्हि कर्म सम्पूर्णं वा अपूर्णं ? जैमिनिः प्रतिपादयति - प्रधानकर्मणा सह सम्बन्धः यदि अविच्छिन्नः स्यात्, तर्हि कर्मफलप्राप्तिः भवति । एवञ्च, अत्र विध्यङ्ग-प्रत्यङ्गयोः पारस्परिकसंबन्धः, तेषां फलदायित्वं, तथा प्रतिपूरकतत्त्वं विस्तरेण निरूप्यते ।

द्वितीयोऽध्यायस्य दार्शनिकमहत्त्वम् - द्वितीयोऽध्यायस्य दार्शनिकगौरवम् अनन्तम् अस्ति । अत्र न्यायप्रणाली, तर्कशास्त्रीयनियमाः, वाक्यव्याख्यानपद्धतिः च प्रतिपाद्यन्ते ।

1. वाक्यार्थनिर्णयस्य नियमाः - प्रत्येकवाक्यस्य अर्थनिर्णये बलाबलविचारः अत्यावश्यकः । एषः भाषाविज्ञानस्य, व्याकरणस्य, तथा न्यायशास्त्रस्य आधाररूपः दृश्यते ।
2. विधिनिषेधविचारः - एषः विचारः न केवलं यज्ञकर्मसु, अपि तु नीतिशास्त्रे, धर्मशास्त्रे, दैनन्दिननियमनव्यवस्थायां च प्रयुज्यते ।
3. अर्थवाद-मन्त्र-प्रयोगविवेचनम् - भाषाशास्त्रे अलंकारिकवाक्यविचारेषु अपि एते सिद्धान्ताः प्रासङ्गिकाः वर्तन्ते ।

शबरभाष्यं च कुमारिलमतम् - द्वितीयोऽध्यायस्य विषये शबरस्वामिना भाष्ये विस्तृतो विवेचनप्रयासः कृतः । तत्पश्चात् कुमारिलभट्टः श्लोकवार्तिके तत्रानुस्यूतः सिद्धान्तान् सूक्ष्मतया प्रतिपादितवान् । तस्य मतम् यत् - “विधिवाक्यानां प्रधानता नित्यं मान्या” इति । तेन मन्त्र-अर्थवादौ गौणभावेन स्वीक्रियेताम् । एवं प्रभाकरमते तु विध्यनुग्रहः सर्वेषां वाक्यानां लक्ष्यं इति स्वीक्रियते । अतः द्वितीयोऽध्यायः मीमांसासमयभेदस्य आधारः अपि वर्तते ।

आधुनिकपरिप्रेक्ष्ये द्वितीयोऽध्यायस्य प्रासङ्गिकता - यद्यपि मीमांसादर्शनं कर्मप्रधानं, तथापि तत्र प्रतिपादिताः न्यायाः भाषाशास्त्रे, विधिशास्त्रे, तर्कशास्त्रे, तथा न्यायशास्त्रे अपि उपयुज्यन्ते ।

- विधिनिषेधविचारः - आधुनिक कानूनव्यवस्था (Law and Jurisprudence) मध्ये अपि समानः वर्तते ।
- वाक्यबलविचारः - *Interpretation of Statutes* इति विषयस्य भारतीयसमरूपः दृश्यते ।
- अङ्ग-प्रधानभावः - कार्यव्यवस्थापनाय, *process management* मध्ये उपयुक्तः ।

अतः द्वितीयोऽध्यायस्य अध्ययनं केवलं वैदिककर्मविचारपर्यन्तं न, अपि तु दार्शनिक-तार्किक-न्यायिक व्याप्तिं बोधयति ।

निष्कर्षः - पूर्वमीमांसायां द्वितीयोऽध्यायः तर्कशास्त्रसदृशं वैज्ञानिकविचारपद्धतिं प्रतिपादयति । अयं अध्यायः केवलं वेदवाक्यानां व्याख्यानपरम्परां न प्रतिपादयति, अपि तु तेषां तात्त्विकसंनिवेशस्य तर्कसंगतं स्वरूपम् अपि उद्घाटयति । द्वितीयोऽध्यायःस्य अध्ययनात् ज्ञायते यत् मीमांसकाः वेदवाक्यानां तात्पर्यनिर्णये अतीव सूक्ष्मं तर्कविवेचनं प्रयुञ्जते । अत्र विधिनिषेधयोः परस्परसामञ्जस्य, लिङ्ग-वाक्य-प्रकरण-स्थान-समाख्यादीनां व्याख्या, अर्थवादानां प्रयोजनं, तथा विकल्प-बाध-सामान्यलक्षणानां विश्लेषणं च कुशलतया प्रतिपाद्यते । एते विषयाः केवलं शास्त्रार्थनिर्णयस्य उपकरणानि न सन्ति, किन्तु तर्कशास्त्रस्य समानरूपेण विवेकयुक्तचिन्तनपद्धतिं दर्शयन्ति । अतः पूर्वमीमांसायां द्वितीयोऽध्यायः 'वैज्ञानिकविचारपद्धतेः' आदर्शरूपेण दृश्यते । जैमिनि अस्य ग्रन्थस्य सूत्रकर्ता, वेदवाक्यानां तात्पर्यनिर्णये विशेषं महत्त्वं दीयते । सः प्रतिपादयति यत् "धर्मः वेदविहितः कर्तव्यः, किन्तु तस्य स्वरूपं ज्ञातुं तर्कविचारस्य सहायताम् आवश्यकम् ।" एतस्मादेव हेतोः द्वितीयाध्यायः तर्कयुक्तिपरिपूर्णः दृश्यते । शबरस्वामिना लिखितं शबरभाष्यम् अस्य अध्यायस्य गूढार्थव्याख्यानं करोति, यत्र वेदवाक्यानां पारिभाषिकशब्दानां, लिङ्गन्यायस्य च विशदं विवेचनं दत्तम् । कुमारिलभट्टः *तन्त्रवार्तिके* अस्य अध्यायस्य विचारं विस्तारयति । तस्य मतानुसारं वेदवाक्यानां तात्पर्यनिर्णयः न केवलं भाष्यपरिशीलनात्, किन्तु सन्दर्भपरिशीलनात् अपि भवति । सः तर्क-अनुमान-उपमान-शब्दप्रमाणादीनां सम्यक् प्रयोगं दार्शनिकचिन्तनस्य आधाररूपेण स्थापयति । प्रभाकरमिश्रः अपि अस्येवानुगुण्येन बृहती नाम्नी व्याख्यां लिखित्वा दर्शयति यत् धर्मनिर्णयः प्रमाणत्रयपरिशीलनसहितः एव साध्यः । एवं दृश्यते यत् द्वितीयोऽध्यायः मीमांसादर्शनस्य केवलं सैद्धान्तिकभेदप्रदर्शकः न, अपि तु विवेचनपद्धतेः, न्यायप्रमाणस्य च एकीकृतप्रयोगस्य जीवन्तं उदाहरणम् । अत्र प्रत्येकं सूत्रं केवलं तात्त्विकप्रश्नं निःसन्देहं निराकरोति, अपि तु एकं विशिष्टं चिन्तनपद्धतिं शिक्षयति - कथं प्रमाणानि प्रयोग्यन्ते, कथं विरोधाः समाधानं प्राप्नुवन्ति, कथं विधिनिषेधयोः एकत्वं सिध्यति । मीमांसादर्शनं सर्वथा कर्मप्रधानं दर्शनम्, यत्र 'कर्तव्य' एव धर्मः इति सिद्धान्तः । किन्तु तस्य कर्तव्यनिर्णयः केवलं श्रद्धया न, अपि तु तर्कशास्त्रसंगतया निश्चीयते । द्वितीयाध्यायः एव एषां सर्वेषां प्रश्नानां समाधानद्वारं उद्घाटयति । अत्र युक्त्या सह वेदवाक्यानां तात्पर्यनिर्णयः कृतः, यतः धर्मस्य अन्वेषणं अन्धश्रद्धानिर्भरं न भवेत्, अपि तु विवेकयुक्तं वैज्ञानिकं च स्यात् । अतः यथोक्तं भवति - "धर्मनिर्णयः तर्कप्रमाणसहितः एव सुसिद्धः भवति ।" एषः विचारः न केवलं मीमांसायाः अन्तर्गतः, अपि तु सम्पूर्णभारतीयचिन्तनपरम्परायाः मूलाधारः । यत्र वेदः ज्ञानस्य मूलम्, तर्कः तस्य प्रकाशकः, अनुभूतिः तस्य सिद्धिः इति त्रिवेणीसमन्वयः दृश्यते । द्वितीयोऽध्यायस्य अध्ययनपरिशीलनम् अस्मान् एतद् बोधयति यत् मीमांसादर्शनं केवलं धार्मिककर्मप्रणाली न, अपि तु तर्कयुक्तवैज्ञानिकचिन्तनस्य आदर्शमूर्तिः अस्ति । अयं अध्यायः दर्शयति यत् प्रत्येकं कर्म, प्रत्येकं विधानं, प्रत्येकं निषेधं च युक्त्या संगच्छेत्, अन्यथा तस्य फलनिश्चिन्तिः न सम्भवति ।

पूर्वमीमांसायां द्वितीयोऽध्यायः भारतीयदर्शनस्य वैज्ञानिकविचारपरम्परायाः प्राचीनतमं प्रमाणम् अस्ति । अस्य अध्ययनं न केवलं वेदविचारस्य गाम्भीर्यं बोधयति, अपि तु भारतीयतर्कशास्त्रस्य, भाषाशास्त्रस्य, वेदान्तस्य च परवर्तीविकासस्य मूलाधारमपि प्रकटयति । एषः अध्यायः मीमांसादर्शनस्य हृदयस्थलम् इति न सन्देहः - यतोऽत्र विज्ञानं, तर्कः, भाषा, धर्मः च एकीकृतभावेन प्रतिपाद्यन्ते । एवम्, द्वितीयोऽध्यायस्य अध्ययनपरिशीलनं केवलं शास्त्रीयाभ्यासः न, अपि तु भारतीयदर्शनस्य गूढगौरवस्य साक्षात्कारः एव ।

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डॉ. चम्पक कलिता

सहायकाचार्यः विभागाध्यक्षः च

संस्कृत-मीमांसाविभागः

कुमारभास्करवर्मसंस्कृत-पुरातनाध्ययनविश्वविद्यालयः, नलबारी, असमप्रदेशः

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सारांशः

भारतीयज्ञानपरम्परायां धर्मः मूलभूतो विषयोऽस्ति । ध्रियतेऽनेनेति (डु) 'धृञ्' धारणपोषणयोः धातोः मन् प्रत्यये सिद्धौ धर्मशब्दः । धर्मः न केवलम् आचार शास्त्रस्य विषयः अपि तु सांस्कृतिकः दार्शनिकः सामाजिकः आध्यात्मिकश्च सिद्धान्तो अस्ति, यः मनुष्यजीवनस्य सवीन् आयामान् व्याप्नोति । अतः धर्मो नाम सः सिद्धान्तः यः वेदेषु उपनिषत्सु, धर्मसूत्रेषु, महाभारतेषु, दर्शनशास्त्रेषु च आलोचितो अस्ति । भावनाचारव्यवहारबोधनपरं धर्मस्य शास्त्रं धर्मशास्त्रम् । चतुर्दशविद्यासु अन्यतममस्ति धर्मशास्त्रम् । भारतीयपरम्परायामस्य शास्त्रस्य नितरां महत्त्वं विद्यते । वेदेषु विद्यमानाः वीजरूपविषयाः धर्मसूत्रेषु निबद्धाः सन्ति । 'श्रुतिस्तुवेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः' (मनुस्मृतिः, २-१०)

भारतीयदर्शनशास्त्रपरम्परायामपि धर्मस्य भिन्नपरिभाषा उपलभ्यन्ते । विशेषतः पूर्वमीमांसादर्शने धर्मः प्रमुखविषयत्वेन परिगण्यते। मीमांसादर्शनस्य द्रष्टा महर्षिजैमिनिना तस्यादिमे ग्रन्थे मीमांसासूत्रे आदौ 'अथातो धर्मजिज्ञासा' इति सूत्रं कृतम् । अस्मिन्नेव सूत्रे मीमांसादर्शनस्य प्रतिपाद्यविषयः सूचितोऽस्ति । तदनन्तरं ग्रन्थकारेण द्वितीये सूत्रे 'चोदनालक्षणोऽर्थो धर्मः' इति धर्मलक्षणं निर्दिष्टम् ।

प्रस्तूयमाने शोधपत्रेऽस्मिन् वेदादिशास्त्रोक्तं धर्मस्वरूपप्रदानपुरस्सरं मीमांसादर्शने समुपनिबद्धं तत्स्वरूपं विवेचनं क्रियते ।

कुञ्चिकाशब्दाः - धर्मः, धर्मशास्त्रम्, मनुस्मृतिः, मीमांसादर्शनम्, अर्थसंग्रहः, मीमांसापरिभाषा ।

ध्रियतेऽनेनेति (डु) 'धृञ्' धारणपोषणयोः धातोः 'मन्' प्रत्यये सिद्धौ धर्मशब्दः । धर्म इत्युच्यते तत् तत्त्वं यद् विश्वस्य पोषणं संरक्षणं च करोति । भावनाचारव्यवहारबोधनपरो धर्मस्य शास्त्रं धर्मशास्त्रम् । चतुर्दशविद्यासु

अन्यतममस्ति धर्मशास्त्रम् । भारतीयपरम्परायामस्य शास्त्रस्य नितशं महत्वं विद्यते । वेदेषु विद्यमानाः बीजरूपविषयाः धर्मसूत्रेषु निबद्धाः सन्ति । धर्मविषये वेद एव प्राचीनप्रमाणरूपेण स्वीकृतः । वैदिककाले जनाः यज्ञैर्देवान् सन्तोष्य धर्ममार्गं आसन् । देवानां तुष्टाय यज्ञान् विधाय धर्ममार्गं दृढीचकन्ः । अतस्तदानीं यज्ञ एव मुख्यधर्म आसीत् ।¹ वेदेषु धर्मशब्दः धारणार्थे², पालनार्थे³, धारकार्थे⁴ च दृश्यते । वेदेषु भिन्नेषु स्थलेषु धार्मिकविधिषु क्रियासंस्कारेषु च धर्मशब्दः प्रयुक्तः । अथर्ववेदे धर्मशब्दः धार्मिकक्रियाजनितगुणार्थे प्राप्यतो⁵ मानवसमाजस्य विकाशस्य बीजं भवन्ति एते गुणाः । पुनः अस्मिन्नेव वेदे उच्यते- 'यज्ञाः सत्यम्, तपः, एवं च देवयानः पन्थाः धर्मस्य मूलरूपाणि' ।⁶ एवं ब्राह्मणग्रन्थेषु च उपनिषत्सु च धर्मः आध्यात्मिकं सामाजिकञ्च स्वरूपं धारयति ।

'श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः'⁷ इत्युक्त्वा मनुस्मृतौ धर्मलक्षणमेवमुच्यते-

"वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥"⁸

अर्थात् वेदः स्मृतिः सदाचारः चित्तस्य प्रसन्नता च इति एतत्त्वतुष्टयमेव धर्मस्य प्रधानलक्षणम् ।

पुनः मनुस्मृतौ षष्ठाध्याये धर्मलक्षणमुच्यते -

"धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीविद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥"⁹

अथीत, धृतिः, क्षमा, दम, अस्तेयं, शौचम्, इन्द्रियाणां संयमः, ज्ञानं, विद्या, सत्यम्, अक्रोधश्च दश धर्मलक्षणं भवति। तत्र मनो, याज्ञवल्क्यस्य¹⁰, गौतमस्य¹¹, वसिष्ठस्य¹² च विभिन्नेषु स्मृतिशास्त्रेषु धर्ममूलका विविधविषयाः समालोचिताः वर्तन्ते । मनुस्मृतौ द्वितीये अध्याये उच्यते "वेदोऽखिलो धर्ममूलमिति"¹³ । यः कश्चित्

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3. शुक्लयजुर्वेदः - २/३; ५/२७

4. तत्रैव - ३४/७

5. ऋतं सत्यं तपो राष्ट्रं श्रमो धर्मश्च कर्म च ।

भूतं भविष्यदुच्छिष्टे वीर्यं लक्ष्मीर्बलं वले ॥ अथर्ववेदः - ९/९/१७

6. तत्रैव - १२/१/१

7. मनुस्मृतिः - २/१०

8. तत्रैव - २/१२

9. तत्रैव - ६/९२

10. श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

सम्यक् संकल्पजः कामो धर्मभूलमिदं स्मृतम् ॥ याज्ञवल्क्यस्मृतिः - १/७

11. वेदो धर्ममूलम् । तद्विदां च स्मृतिशीले । गौतमधर्मसूत्राणि - १/१/१-२

12. श्रुतिस्मृतिविहितो धर्मः। तदलाभे शिष्टाचारः प्रमाणम् ।

शिष्टः पुनरकामात्मा । वसिष्ठधर्मसूत्रम् - १-४-६

13. मनुस्मृतिः - २/६

कस्यचिद् ब्राह्मादेर्मनुना धर्म उक्तः सः सर्वो वेदे प्रतिपादितः इति मनुनोक्तम्¹ । पुनः धर्मजिज्ञासूनां कृते वेदः प्रकृष्टं प्रमाणमिति अभिहितम्² महाभारतेऽपि धर्मः धारकरूपेण विविच्यते । असौ धर्मैव सर्वाः प्रजाः धारयन्ति³

भारतीयदर्शनशास्त्रपरम्परायामपि धर्मस्य भिन्नपरिभाषा उपलभ्यन्ते । तत्र आस्तिकदर्शनेषु मीमांसादर्शनम् अन्यतमम् । इदं मीमांसादर्शनं पूर्वमीमांसादर्शनरूपेण प्रसिद्धम् । भारतगौरवभूतेषु षट्सु दर्शनेषु मीमांसादर्शनं सर्वेषां सुविदितमस्ति । वेदस्य चतुर्णां भागानां मध्ये पूर्वभागद्वयेन सम्बन्धितत्वात् पूर्वमीमांसेति प्रसिद्धिः । वेदस्य कर्मकाण्डेन सम्बन्धितत्वात् कर्ममीमांसेति अपरा प्रसिद्धिः । मीमांसादर्शनं तावत् वैदिकदर्शनम् वेदे प्रयुज्यमानो मीमांसाशब्दो विचारार्थ एव । अस्य दर्शनस्य प्रवर्तकस्तावत्, महर्षिजैमिनिः । तेन मीमांसादर्शनविषयकं 'मीमांसासूत्रमिति' ग्रन्थो विरचितः । जैमिनिना विरचितत्वात् अस्य जैमिनिसूत्रमित्यपि अपरं नाम । ग्रन्थस्यास्य प्रथमं सूत्रं तावत् "अथातो धर्मजिज्ञासा"⁴ इति । अस्मिन्नेव सूत्रे मीमांसादर्शनस्य प्रतिपाद्यो विषयः सूचितोऽस्ति । कुमारिलमतेन मीमांसायाः प्रयोजनं धर्मैव । तदुक्तम् -

"अथातो धर्मजिज्ञासा सूत्रमाद्यमिदं कृतम् ।

धर्माख्यं विषयं वक्तुं मीमांसायाः प्रयोजनम् ॥"⁵

अस्मिन् प्रसङ्गे मीमांसापरिभाषायामपि कृष्णयज्वनोच्यते "इदं खलु महर्षिणा जैमिनिना द्वादशलक्षण्यां पूर्वमीमांसायां धम्मीधम्मीवेवानुष्ठानोपयोगितया विचारितौ ।"⁶ इति वस्तुतस्तु धर्मविचार एव मीमांसादर्शनस्य प्रयोजनम् । तत्र सन्दिग्धवेदवाक्यार्थविचार एव मीमांसा इत्युच्यते । वस्तुतः मीमांसा इत्यनेन वैदिकमन्त्राणाम् आलोचना विचारश्च बुद्धते । अस्य वेदवाक्यस्य अयमऽर्थो नवेति संशये सति तन्निर्णयन्यायोपनिबन्धनं शास्त्रं मीमांसेति कथ्यते । यतो हि वेद एव धर्मस्य मूलं वर्तते ।⁷ अतएव वेदेन धर्मे प्रतीयमाणे सति मीमांसादर्शनमितिकत्यव्यतास्थानपुरकं भवति ।⁸

'अथातो धर्मजिज्ञासेति' सूत्रे 'अथ' शब्द आनन्तयार्थे अथीत् वेदाध्ययननन्तर्यम् इत्यर्थे प्रयुज्यते । 'अतः' शब्दो दृष्टार्थत्वम् सूचयति । 'जिज्ञासा' इति पदेन विचारः सूच्यते । जिज्ञासापदस्य विचारे लक्षणा⁹ ज्ञा धातोः सन् प्रत्यययोगेन जिज्ञासाशब्दो निष्पन्नः । अनेन वेदाध्ययनादनन्तरं धर्मजिज्ञासा करणीयमिति सूत्रस्यास्य आशयः । यतो हि धर्मस्वरूपज्ञानं विना प्रतिज्ञातो धर्मविचारो न चेत्, अतः वेदाध्ययनादनन्तरं धर्मविचारमूलकं शास्त्रमिदमधितव्यम् तत्र 'को वा धर्मः' इति धर्मस्वरूप जिज्ञासायां महर्षिजैमिनिना "चोदनालक्षणोऽर्थो धर्मः"¹⁰

1. तत्रैव - २/७

2. धर्मजिज्ञासमानानां प्रमाणं परमं श्रुतिः। तत्रैव. - २/१३

3. 'धारणाद्धर्ममित्याहुः धर्मो धारयते प्रजाः ।

यः स्याद् धारणसंयुक्तः स धर्म इति निश्चयः' इति । महाभारतम्, कर्णपर्वः - ४९/५०

4. मीमांसासूत्रम् - १/१/१

5. श्लोकवार्तिकम्, - १/१/१/११

6. मीमांसापरिभाषा, पृ. - ३

7. मनुस्मृतिः - २/८

8. मीमांसानयचन्द्रिका, पृ. - १२

9. अर्थसंग्रहः, पृ. - ४

10. मीमांसासूत्रम् - १/१/२

इति धर्मलक्षणं प्रदत्तम् । राजेन्द्रशर्म-विरचितायां मीमांसानयचन्द्रिकायां धर्मलक्षणमिदं विस्तरेण आलोतितम् । 'चुद् सञ्चोदने इति धातोः युच् प्रत्यये कृते निष्पन्नः चोद्यते प्रेर्यते पुरुषः अनयेतिव्युत्पत्त्या चोदनाशब्दो विधिपरः ।'¹ 'चोदना' इति पदेन प्रवर्तना प्रेरणावेति बोध्यते । अर्थात् यः प्रवर्तयति प्रेरयति वा स एव चोदना । "तथाहि 'चोदना चोपदेशश्च विधिश्चैकार्थवाचिनः' इति वार्तिकम् । अथवा चोदनाशब्दो विध्यर्थवादमन्त्रनामधेयसाधारणो वेदमात्रपरः। सा लक्ष्यते ज्ञाप्यते अनेनेति लक्षणं प्रमाणं यस्य स चोदनालक्षणः । अर्थः अनर्थसम्बन्धरहितः । एवञ्च वेदबोधितत्वे सति साक्षात् फलद्वारा वा यदनर्थाननुबन्धि इष्टसाधनञ्च तद्धर्मपदवाच्यमिति निर्गलितार्थः ।²

"अत्र वेदबोधितत्वं वेदातिरिक्तप्रमाणेन स्वातन्त्र्येणाऽवबोध्यत्वे सति वेदबोधितत्वम् । तेन स्मृत्यादिबोधितस्याऽपि धर्मत्वाक्षतिः । स्मृतिनां मन्वादिप्रणीतानां शिष्टाचारस्य च वेदमूलकत्वाङ्गीकारात् । अत्रापि धर्मपदमधर्मस्याऽप्युपलक्षकम् अर्थपदमनर्थस्य । अतश्चाऽनर्थानुबन्धित्वे सति वेदबोधितत्वमधर्मत्वम् इत्यधर्मलक्षणं फलति ।"³

धर्मलक्षणविषये मीमांसकानां मध्ये मतान्तरं परिदृश्यते । भाट्टमीमांसकैः धर्मशब्दो यागादिक्रियायामेव प्रयुज्यते । मीमांसापरिभाषायां धर्मलक्षणं प्रदत्तमस्ति । तद्यथा - 'वेदबोधितेष्टसाधनतावको धर्मः'⁴ इति । अर्थात् वेदोक्तानुसारं अभिष्टसाधनमेव धर्मः । उदाहरणं यथा- यागादि । लौगाक्षिभास्करेण प्रणितस्य अर्थसंग्रहनामके प्रकरणे धर्मलक्षणम् एवं दीयते - 'यागादिरेव धर्मः, तल्लक्षणं वेदप्रतिपाद्यः प्रयोजनवदर्थो धर्मः'⁵ इति । तत्र 'याग' इति शब्दो दैवपूजनार्थक यज्ञार्थको वा अस्ति । यज् देवपूजासंगतिकरणदानेषु⁶ धातोः निष्पन्नः 'याग' शब्दः । 'आदि' पदेन तु दानहोमादयो द्रव्यगुणादयश्च गृह्यन्ते । यागस्य द्वे रूपे द्रव्यं देवता च । देवतोद्देश्येन द्रव्यत्याग एव यागः इति मीमांसापरिभाषायाम् उक्तमस्ति ।⁷ यः धर्मः वेदे प्रतिपाद्यते, सः वेदप्रतिपाद्यः । तस्य यथावत् ज्ञानाय लक्षणस्य आवश्यकता अस्तीति प्रयोजनवत् । पुनः प्रयोजने सति भौजनादौ अतिव्याप्तिवारणाय वेदप्रतिपाद्य इति । स च यागादिः 'यजेत् स्वर्गकामः' इत्यादिवाक्येन स्वर्गमुद्दिश्य पुरुषं प्रति विधीयते ।⁸ "प्राभाकरमीमांसकास्तावत् यागादिजन्यं कालान्तरस्यापि स्वर्गादिसाधनमपूर्वं धर्मशब्दार्थं मन्वते ।"⁹ तेषां मतानुसारं विहितक्रियाजन्यः अपूर्वपदार्थभिधेयो लिङ्गाद्यभिः कार्यनियोगाद्यपरपर्यायो धर्मः, एवं निषिद्धक्रियाजन्यस्तादृश एवाऽधर्मः¹⁰ इति । मीमांसापरिभाषायामपि अधर्म एवं लक्ष्यते "वेदबोधितानिष्टसाधनताकोऽधर्मः । यथा- कलञ्जभक्षणादिः ।"¹¹

1. मीमांसानयचन्द्रिका, पृ. - १७

2. तत्रैव

3. तत्रैव

4. मीमांसापरिभाषा, प. - ३

5. अर्थसंग्रहः, पृ. - ११

6. तत्रैव., प. - १४

7. मीमांसापरिभाषा, प. - ३७

8. अर्थसंग्रहः, प. - २०

9. मीमांसानयचन्द्रिका, प. - १४

10. तत्रैव., पृ. - १७

11. मीमांसापरिभाषा, पृ. - ३

मीमांसादर्शनमतिरिच्य अन्येषु दर्शनेषुऽपि धर्मविषयको आलोचना दृश्यते । तद्यथा - वैशेषिकदर्शनानुसारं येन कर्मणा इहलौकिक-पारलौकिक कल्याणसिद्धिः भवति, स एव धर्म इति धर्मलक्षणम् अस्यदर्शनस्य आदिमे ग्रन्थे प्रतिपाद्यते ।¹ पुनः 'विहितनिषिद्धक्रियाजन्यावेव पुण्यपापापरपर्यायौ आत्मगुणाविति न्यैयायिकावैशेषिकाश्च' इति । यागाद्यनुष्ठानजन्योऽन्तःकरणवृत्तिविशेष इति सांख्याः । ज्ञानान्तरेण ज्ञानान्तरजनिता वासना इति बौद्धाः । पुनः शरीरान्तरारम्भकान् परमाणुविशेषान् पुद्गलशब्दवाच्यान् धर्मशब्देनाऽभिधत्ति जैनाः ।²

भारतीयशास्त्रपरम्परायां निर्दिष्टेषु धर्मार्थकाममोक्षरूपपुरुषार्थेषु धर्मः प्रथमोऽस्ति । एषु पुरुषार्थेषु पुरुषस्य प्रवृत्तिः सुखायैव भवति । सर्वस्य जीवमात्रस्य कृते सुखमत्यन्तमभीष्टम् । मानवजीवने नीतिपूर्वकं कर्तव्यपालनमेव धर्म उच्यते । स एव धर्मः यः व्यक्तेः कर्तव्यं मोक्षमार्गञ्च निर्दिशति । भारतीयसभ्यतासंस्कृतौः 'धर्मः' भूलभूतो विषयोऽस्ति । धर्मो न केवलम् आचारशास्त्रस्य विषयः अपि तु सांस्कृतिक दार्शनिक सामाजिक आध्यात्मिकश्च सिद्धान्तोऽस्ति, यः मनुष्यजीवनस्य सर्वान् आयामान् व्याप्नोति । धर्मः पापं अपनुदति, धर्मेण एव मोक्षमार्गः प्रशस्तो भवति । आत्मविद्यायाः पथि धर्मैव श्रेयसाधनम् ।

इत्थं महर्षिभिः दर्शनशास्त्रेषु विशेषतया मीमांसादर्शने धर्मस्वरूपविषये सुगभीरतया प्रतिपाद्यते । शोधपत्रेऽस्मिन् वेदादिशास्त्रोक्तधर्मलक्षणप्रतिपादनपुरस्सरं मीमांसाशास्त्रप्रदत्तधर्मस्वरूपं संक्षेपेण समालोच्यते ।

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¹ अथातो धर्म व्याख्यास्यामः । यतोऽभ्युदयनिः श्रेयससिद्धिः स धर्मः । वैशेषिकसूत्रम् - १/१/१-२.

² मीमांसानयचन्द्रिका, पृ. - १८

संस्कृतमातुर्सेवायामविभक्तवङ्गदेशस्य फरीदपुरमण्डलस्यावदानम्

राजु-करः

सहकारी अध्यापकः, संस्कृतविभागः

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शोधसारः

विश्वस्य प्राचीना भाषा संस्कृतभाषा । एषा भाषा न केवलमन्यभाषाणां जननी अपि तु एषा भारतीयसभ्यतायाः धारिका वाहिका चेति । एकदा संस्कृतभाषा अविभक्तभारतवर्षस्य प्रधाना कथ्यभाषासीत् । तदा भारतवर्षे सर्वत्र संस्कृतशास्त्रस्य चर्चा नियमितासीत् । तदानीन्तनसमाजे रामायण-महाभारत-पुराण-स्मृतिशास्त्र-व्याकरणादीनां चर्चा ग्रन्थरचनाश्च नियमितरूपेण भवन्ति स्म । अविभक्तवङ्गदेशस्य समग्रे मण्डलेऽपि संस्कृतस्य व्यापकप्रचलनमासीत् । अविभक्तवङ्गदेशस्य एतेषु मण्डलेषु सर्वाग्र फरीदपुरमण्डलस्य नामोल्लेखनीयमस्ति । अस्मिन् मण्डले स्वातन्त्र्यपूर्वात् अद्यपर्यन्तं बहवः संस्कृतपण्डिताः जाताः । वङ्गदेशस्य संस्कृतेतिहासे तेषां भूमिकाविस्मरणीया । तेषु पण्डितेषु नीलकान्त-तर्कवागीशः, हरिदाससिद्धान्तवागीशः, कालौपदतर्काचार्यः, प्रसन्नकुमारभट्टाचार्यः शरच्चन्द्र शास्त्री, रजनीकान्त-चक्रवर्ती, गङ्गाधरः, गङ्गाचरण-भट्टाचार्यः, द्वारिकानाथः, आनन्दचन्द्रः, योगेन्द्रमोहनचक्रवर्ती इत्यादय उल्लेखनीयास्सन्ति । एतेषां व्यतिरेकेऽप्यनेकानां विद्वांसानां तथा तेषां रचनाविषये वर्णना प्रदीयते मया अस्मिन् गवेषणापत्रे । नवीनशोधच्छात्रा ये खलु आधुनिकसंस्कृतसाहित्ये वाङ्गदेशस्य प्रभावविषये गवेषणा कर्तुमिच्छन्ति तेषां कृतेऽपि एषा पत्रिका लाभदायकं भविष्यति नास्त्यस्मिन् विषये कोऽपि संशयः ।

मूलशब्दाः – अविभक्तवङ्गदेशः, फरीदपुरमण्डलः, पण्डितः, संस्कृतम्, उपाधिः ।

शोधपद्धतिः - अस्य शोधपत्रस्य लेखने मया समीक्षात्मकपद्धतिः समाश्रिता विद्यते ।

आमुखम् - मानवमनीषाया विकाराशीलायां सहस्रदिग्गामिन्यां संस्कृतधारायां महनीयस्यास्य भारतवर्षस्व प्रदेशान्तराणामिव बङ्गभूमेरपि दानं गौरवास्पदम् । संस्कृतसाहित्यस्य विविधासु शाखासु बङ्गीयप्रतिभाया

गौरवमयी क्रियाशीलता सुदूरातीतकालादारभ्य इदानीन्तनकालं यावत् अम्लानेनैवावतिष्ठते ।¹ न तु केवलं साहित्यस्य अपि तु वेद-पुराण-धर्मशास्त्र-व्याकरणादीनामपि चर्चा बङ्गदेशेऽद्यावध्यविस्तास्सन्ति । वङ्गीयकबीनां लेखनीतो निर्गतानि रामायणमहाकाव्य-महाभारतमहाकाव्य-इतिहास-पुराण-स्मृतिशास्त्र-धर्मशास्त्र-व्याकरण-दृश्यकाव्यादि च दृष्ट्या, श्रुत्वा, पठित्वा वा भृशं ह्लादयन्ति सहृदयहृदयानि । स्वातन्त्र्यात् पूर्वमविभक्तबङ्गदेशस्य गृहे गृहेऽस्थ संस्कृतस्य चर्चा भवति स्म । आयाससाध्यं कर्ममविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य समकालिकसंस्कृतपण्डितानां सुस्पष्टपरिचयविज्ञापनम् ।

आङ्गलानां तत्त्वावधे १७८६ ईशवीवाब्दे फरीदपुरमण्डलस्य निर्माणमभवत् । अस्य नगरस्य नाम फरीदपुर इति सूफी-सन्तस्य शाह-फरीदउद्दीन-मसुदस्य नामधेयेनाभवत् ।² तदैतन्मण्डलम् इस्ट-इण्डियाकम्पनीद्वारा स्थापिते बङ्गाल-प्रेसिडेन्सि-इत्यस्य ढाका विभागस्यान्तर्गतमासीत् । १९४७ ईशवीयाब्दे देशविभाजनस्थानन्तरं राजबारी-फरीदपुरसदर-मादारीपुर-गोपालगञ्ज-शरीयतपुरादि स्थानमधिकृत्य ग्रेटर-फरीदपुरमण्डलं निर्मितं जातम् । पाकिस्तानशासनाधीने बाङ्गलादेशे येषु २३ मण्डलेषु विभक्तो आसीत्, तेषु २३ मण्डलेषु फरीदपुरमन्यतममासीत् । वर्तमाने स्वाधीनबाङ्गलादेशस्य मध्याञ्चलेऽवस्थितं फरीदपुरमण्डलं ढाकाविभागस्यैकं मण्डलं प्रशासनिक-अञ्चलञ्चेति ।

फरीदपुरमेकमैतिह्यमण्डितं मण्डलमस्ति । मण्डलमेतत् बहुयुगेभ्यो विविधपरम्परा वहतिः । फरीदपुरमण्डलस्य विविधानि दर्शनीयस्थानानि भवन्ति - पल्लीकवि-जसिमुद्दीनवर्यस्य गृहम्, हजरत-शाह-फरीद-मसजिदः, जगद्गन्धुसुन्दरस्याश्रमः, बाइशरशि जमिन्दरबारी, पातराइल-मसजिदः, गोयालन्दघाटः, मथुरापुर-देउल् इत्यादि । उपर्युक्तानां दर्शनीयस्थानानां व्यतिरेकेऽपि फरीदपुरमण्डलं प्रसिद्धं जातमस्यां मृत्तिकायां जायमानानां विविधानां संस्कृतपण्डितानां कृते । न केवलं संस्कृतपण्डिता अपि तु राष्ट्रवादीनेता शेख-मुजीबुर-रहमानः, समाजसंस्कारकहुमायुनकबिरः, अम्बिकाचरणमजुमदारः, पल्लीकवि-जसिमुद्दीन् अप्यस्मिन् पुण्ये फरीदपुरभूमौ जाताः ।³

विषयप्रवेशः - उपर्युक्तानां प्रख्यातजनानां व्यतिरेकेऽपि फरीदपुरे बहवो संस्कृतविद्वांसो जातः । संस्कृतमातुगौरववर्धनाय एतेषामवदानमनस्वीकार्यम् । परन्तु तेषु सर्वे यथोपयुक्तं प्रचारं न प्राप्तवन्तः । अतस्तेषां केषाञ्चन विषये मम शोधपत्रे चर्चाद्वारा तेषाममूल्यं योगदानमाधुनिकसंस्कृतपाठकसमाजाय प्रस्तुतं करिष्यामि -

नीलकान्त-तर्कवागीशः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते ऊणशियाग्रामे १८४२ ईशवीयाब्दे नीलकान्त-तर्कवागीशोऽजायत । तस्य पितासीत् कृष्णचरण-तर्कालंकारो माता च पद्ममुखी देवी । निजग्रामे वैयाकरण-गोविन्दचन्द्र-वाचस्पतिनिकटे कलापस्य पाठ समाप्य फरीदपुरस्य गौडाइलग्राममागत्य महामोहपाध्याय-तारिणीचरण-शिरोमणिसमीपे स्मृति-न्यायादिविषयञ्चाधिगतमकरोत्तथा तर्कवागीश इत्युपाधिरपि प्राप्तवान् । मूलाजोडसंस्कृतमहाविद्यालयस्याध्यापक एकदा न्यायशास्त्रविषये नीलकान्त-

¹. भारतवर्षे आधुनिकसंस्कृतसाहित्यम् : विहङ्गमदृष्ट्या परिशीलनम्, पृ. - २१२

². Wikipedia

³. संस्कृतसाहित्येर साधक, संस्कृतवुकडिपो, कोलकाता - २०१४

तर्कवागीशमहोदयेन साकं तर्कं कृत्वा पराजितमभवत् । १९९० ईशवीयाब्दे तस्य मृत्युरभवत् । तेन विरचितेषु ग्रन्थेष्वन्यतमा आसन् - दायभागः, श्राद्धविवेकश्च । तस्य सुप्रसिद्धकर्मभ्यः सो बहुसम्मनैः भूषिता अभवत् ।

गङ्गाचरण-भट्टाचार्यः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य मादारिपुरस्यान्तर्गते महीसारखामे गङ्गाचरण-भट्टाचार्यः १८४५ ईशवीयाब्दे जन्मालभत । तस्य पितासीत् लक्ष्मीनाथ भट्टाचार्यो माता च भगवती देवी। प्राथमिकशिक्षानन्तरं कलापठनार्थं सो विक्रमपुरेऽध्यापकस्य गृहे स्थित्वा षट्षर्षाणि यावत्तदध्ययनादनन्तरं निजग्रामं प्रत्यावर्तितवान् । नवद्वीपस्य प्रख्यात-पण्डित-श्रीराम-शिरोमणिसकाशे समग्रन्यायस्वाध्ययनादनन्तरं न्यायरत्नमित्युपाधिरपि प्राप्तवान् । अध्ययने परिसमाप्ते निजग्रामं प्रत्यागम्य टोल्-उद्घाट्य अध्यापनाकार्यमकरोत् । न्यायशास्त्रस्यायं पण्डितो ढाकासारस्वतसमाजस्यापि सभापतित्वं कृतवान् । १९९० ईशवीयाब्दे तस्य मृत्युर्भवत् । व्याप्तिवादस्योपरि सो बहवः टिप्पणीग्रन्थाः विरचितवान् ।¹

आशुतोष-तर्करत्नः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायान्तर्गते मदनपाडूग्रामे १८५५ ईशवीयाब्दे आशुतोष तर्करत्नोऽजायत । तस्य पितासीत् कालाचाद-न्यायभूषणो माता च भागीरथी देवी । काव्य-व्याकरण-दर्शनादिविषये तस्य पाण्डित्यमासीत् । परवर्तीकाले हुगलीमण्डलस्य कोन्नगरस्य महामोहपाध्याय-दीनबन्धु-न्यायरत्नस्य निकटे न्यायदर्शनविषयेऽध्ययनं कृत्वा न्यायरत्नमित्युपाधिप्राप्तवान् । अध्ययने परिसमाप्ते निजग्रामं प्रत्यागम्य टोल्-उद्घाट्य अध्यापनाकार्यमकरोत् । पाण्डित्यहेतु सर्वकारेण तस्मै भूदेव-वृत्तिप्रदत्ता । १९२३ ईशवीयाब्दे तस्य मृत्युर्भवत् । न्यायदर्शनस्योपरि सो पुस्तकमेकं लिखितवान्नासीत्, किन्तु चण्डवातकारणेन तत् विनष्टं जातम् ।

आशुतोष-शास्त्री - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य इदिलपुरे १८५५ ईशवीयाब्दे आशुतोष-शास्त्री अजायत । तस्य पितुर्नाम अभयचरणः । संस्कृतविषये उच्चशिक्षालाभाय स कोलिकातायामागत्य कोलिकाताविश्वविद्यालयतः एम. ए. उत्तीर्णमभवत् । अनन्तरं सः संस्कृतमहाविद्यालयस्य टोलतः सांख्य-व्याकरण-वेदान्तादिविषयकमुपाधिप्राप्तवान् । कोलिकाताविश्वविद्यालयेऽध्यापनं कुर्वन् सो सांख्यदर्शनस्योपरि विद्यावारिध्यपि सम्पन्नवान् । कोलिकाताविश्वविद्यालयतस्तस्य वेदान्तदर्शन-अद्वैतवाद् इति नाम ग्रन्थः प्रकाशितमभवत् ।

शरच्चन्द्र-शास्त्री - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य बाधुली-खानाकुलग्रामे १८६२ ईशवीयाब्दे शरच्चन्द्र-शास्त्री अजायत । तस्य पितुर्नामासीत् पीताम्बर-विद्यावागीशः । ग्राम्यपाठशालातः पाठग्रहणस्यानन्तरे सः फरीदपुरमण्डलस्य कैलासचन्द्रवर्यस्यैवं नवद्वीपस्य कृष्णकान्तशिरोमणिवर्यस्य टोले मुग्धबोध-काव्य-अलंकार-अमरकोष-न्यायादिविषये ज्ञानं लब्धवान् । अनन्तरं काशीनगरस्य महामोहपाध्याय-वासुदेवशास्त्रीवर्यस्य समीपे गत्वा पाणिनिव्याकरण-काव्य-दर्शन-ज्योतिषादीनमध्ययनं कृत्वा पण्डितो जातः । १९५५ ईशवीयाब्दे पण्डितोऽयं दिवं गतः ।

राधारमन-चक्रवर्ती - रत्नप्रसविनीयं बङ्गभूमिः । अस्याः श्रेष्ठरत्नामन्यतमः खलु राधारमन-चक्रवर्ती । अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य पश्चिमपाडूग्रामे १८७५ ईशवीयाब्दे राधारमन-चक्रवर्ती अजायत । तस्य पितासीत् रामकमल-चक्रवर्ती माता च हपसुन्दरी-देवी । परीक्षां दत्वा सः पूर्वबङ्गसारस्वतसमाजपक्षतो

¹. संस्कृतसाहित्ये साधक, संस्कृतवुकडिपो, कोलकाता, २०१४

विद्याभूषणमित्युपाधिप्राप्तवान् । स्वस्य ग्रामस्य महामोहपाध्याय-पण्डित-रमानाथ-सिद्धान्तपञ्चाननस्य समीपे कविः न्यायशास्त्रस्याध्ययनं कृतवान् । १९०२ पर्यन्तं वरिशाल-फरिदपुर-इत्यादिषु स्थानेष्वनेकेषु विद्यालयेषु संस्कृतशिक्षकत्वेन कार्यं कृत्वानन्तरं कोलिकातामागत्य ईश्वरचन्द्रविद्यासागरस्य मृत्योरनन्तरं मेट्रोपलिटन-महाविद्यालये संस्कृतस्य प्राध्यापकत्वेन कार्यं कृतवान् । सो संस्कृतसाहित्यपरिषदो संस्थापकेषु अन्यतम आसीत् । अत्र स उपाध्यक्ष आसीत् । तस्य लेखनानि बङ्गवासी-हितवादिपत्रेषु नियमितरूपेण प्रकाश्यन्ते स्म । १९३६ ईशवीयाब्दे कोलिकातायामवस्थानकाले राधारमन-चक्रवर्ती परलोकं गतः । पाठदानेन साकं तेन बहवो ग्रन्थाः विरच्यन्ते । यथा - ललितविस्तार-टीका, संस्कृत-उपक्रमणिकेत्यादि ।

हरिदाससिद्धान्तवागीशः - संस्कृतसाहित्यार्णवो यथा रत्नप्रभया सततमालोकितो सैव हरिदाससिद्धान्तवागीशमहोदयः । १८७६ ईशवीयाब्दे २२ अक्टोबर इति मासांके अधुना वांलादेशस्य फरिदपुरमण्डलसेवान्तर्गते कोटालिपाडेति परगणायाम् ऊणशियाग्रामे हरिदाससिद्धान्तवागीशमहोदयोऽजायत । स आसीत् प्रमोदपिरन्दराचार्यस्य तथा मधुसूदनसरस्वतीमहोदयस्योत्तरसुरी । तस्य पितरौ विधुमुखीगङ्गाधरविद्यालंकारौ । प्रसिद्धे कोटालिपाडायामेव तेन संस्कृतशिक्षा समाप्ता । हरिदासमहोदयस्तस्य कर्मजीवने बहुसम्मानैः भूषितासीत् । यथा - (क) ढाकासारस्वतसमाजपक्षतो सिद्धान्तवागीशः, (ख) पूर्वबङ्गसारस्वतसमाजपक्षतो विद्यावागीशः, (ग) त्रिटिशसर्वकारपक्षतो महामोहपाध्यायः, (घ) भारतसर्वकारपक्षतः पद्मभूषणमित्यादि ।¹ संस्कृतसाहित्यकानने शोभते तेन विरचितानि बहुसंख्यकानि काव्यकुसुमानि । यथा -

महाकाव्यम् - रुक्मणीहरणम् ।

खण्डकाव्यानि - वियोगवैभवम्, शंकरसम्भवम्, विद्यावित्तविवादः इत्यादि ।

नाटकानि - कंसबधम्, जानकीविक्रमम्, बङ्गीयप्रतापम्, मेवारप्रतापम्, शिवाजीचरितम्, विराजसरोजिनीत्यादि ।

शास्त्राणि - काव्यकौमुदी, स्मृतिचिन्तामणि, वैजिकविवादमीमांसा इत्यादि ।

टीका - उत्तररामचरितम्, महावीरचरितम्, मालतीमाधवमित्यादि ।

अमृतलाल-चौधुरी - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गत मदनपाडग्रामे १८७७ ईशवीयाब्दे अमृतलाल-चौधुरीवर्योऽजायत । तस्य पितासीत् प्रसन्नकुमार चौधुरी माता च मातङ्गिनी देवी । ढाकासारस्वतसमाजे परीक्षां दत्त्वा सो विद्याभूषणमुपाधिप्राप्तवान् । सो राजशाहीमण्डलस्यैकस्मिन् विद्यालये प्रधानसंस्कृतशिक्षकरूपेण कार्यमकरोत् । अनन्तरं १९०९ तः १९२२ पर्यन्तं कोलकाता नगरस्य मेट्रोपलिटन-संस्थाने शिक्षकतामकरोत् । कलेजियेट्-विद्यालयेऽपि प्रधानसंस्कृतशिक्षकत्वेन स कार्यभारं प्राप्तवान् । संस्कृतसाहित्यकानने शोभते तेन विरचितानि बहुसंख्यकानि काव्यकुसुमानि । यथा - संस्कृतशिक्षापरिचयः, नेताजी-प्रशस्तिः, अमृतपञ्चमीकाव्यस्य टिप्पणीत्यादि ।

श्यामाकान्त-तर्कपञ्चाननः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते ऊणशियाग्रामे १८७९ ईशवीयाब्दे श्यामाकान्त-तर्कपञ्चाननोऽजायत । तस्य पितासीत् उमाकान्त-ठाकुरो माता च

¹. मर्दान-संस्कृत-लिटरेचर, पृ. - १३९०

तारामणि-देवी । मातुलालयत आरभ्य इदिलपुरस्य विद्यानिधिः, कोटालिपाडायाः प्रसन्नकुमार-विद्यानिधिः, शशिकुमार-शिरोमणिमहोदयस्य च निकटे काव्यकलापादि विषयेऽध्ययनं कृतवान् । अनन्तरं ढाकासारस्वतसमाजपक्षतः काव्य-व्याकरण-पुराणादि विषये उपाधिप्राप्तवान् । न्यायविषयेऽपि तस्य महत् ज्ञानमासीत् । हरिदास-सिद्धान्तवागीशः, शिवकुमार-शाखी चेत्यादीनां पण्डितानां समीपे कविः वेदान्तादि शास्त्रविषये पाठं गृहीतवान् । काशीनगरस्य सभापण्डितोऽयं वृन्दावनस्य गुरुकुलस्य शिक्षकोऽप्यासीत् । तेन सम्पादितानि पुस्तकान्यासन् - कोदण्डमण्डनम्, वाल्मीकिरामायणम्, श्रीमद्भागवतमित्यादि ।

रजनीमोहन-सिद्धान्तवागीशः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य दुलारडाङ्गीग्रामे १८८३ ईशवीयाब्दे रजनीमोहन-सिद्धान्तवागीशोऽजायत । तस्य पितासीत् उमाकान्त-न्यायरत्नो माता च गङ्गामणी-देवी । तस्य पितासीत् न्यायशास्त्रस्य विशिष्टपण्डितः । पितुर्निकटे संस्कृतस्य प्राथमिकपाठग्रहणादनन्तरं सः कोटालिपाडायाः हरिहर-विद्यालयस्याध्यापकः शशीकुमार-काव्यतीर्थमहोदयस्य समीपे कलापस्य पठनमारब्धम् । अनन्तरं परीक्षां दत्वा ढाकासारस्वतसमाजपक्षतो सिद्धान्तशास्त्रीत्युपाधिप्राप्तवान् । कविः १३२२ बङ्गाब्दतः देशभागस्य पूर्वपर्यन्तं हेमन्तकुमारी-संस्कृत-महाविद्यालये काव्य-व्याकरणादिविषयेऽध्यापितवान् । अनन्तरं कोलिकातामागत्य ज्येष्ठभ्राताद्वारा पराचालितस्य सारस्वत-चतुष्पाठीत्यस्य पठनपाठनस्थ भारं गृहीतवान् । तस्य छन्दोप्रक्रियेति नामको ग्रन्थो संस्कृतसाहित्यपरिषदपत्रिकायां धारावाहिकरूपेण मुद्रितमभवत् । पाणिनिव्याकरणं तथा तस्योपरि लिखितस्य बालमनोरमाटीकाया बङ्गानुवादमपि तेन विरचितम् ।¹

हारानचन्द्र-भट्टाचार्यः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते ऊणशियाग्रामे १८८४ ईशवीयाब्दे हारानचन्द्र भट्टाचार्योऽजायत । तस्य पितासीत् प्रसन्नकुमार भट्टाचार्यो माता च विन्ध्यवासिनी देवी । कोलिकाताया आर्यविद्यालयस्य हरनाथशास्त्रीवर्यस्य निकटे कलापस्य ज्ञानं तेन प्राप्तम् । आगरपाडाया नीलकान्ततर्कवागीशस्य समीपेऽपि सः पुराणस्याद्यपरीक्षायामुत्तौर्णो जातः । अनाथबन्धु-सिद्धान्तवागीशात् स्मृतिपदवी, काव्यपदवी, पूर्वबङ्गसारस्वतसमाजात् स्मृतिपञ्चाननपदवी च प्राप्तवान् । हरनाथशास्त्रीवर्यस्याधीनमध्ययनं कृत्वा कृतिरत्नपदवीमपि प्राप्तवान् । सो बङ्गदेशस्य गैलार-कवीन्द्र-महाविद्यालये संस्कृतस्याध्यापकत्वेन कार्यं कृतवान् । १९४९ ईशवीयाब्दे हारानचन्द्र-भट्टाचार्यमहोदयो दिवं गतः । मुद्राराक्षसनाटकस्य टीकासीत् तेन प्रकाशितेषु पुस्तकेष्वन्यतमः प्रधानः ।

वासुदेव-चक्रवर्ती - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते पश्चिमपाडग्रामे १८८५ तमे वर्षे वासुदेव-चक्रवर्ती अजायत । तस्य पितासीत् उमेशचन्द्र चक्रवर्ती माता च त्रिपुरासुन्दरी देवी । कविः निजग्रामे अध्यापकविद्यारत्नस्य निकटे काव्य-व्याकरणादिविषये ज्ञानमर्जितवान् । अनन्तरं कोलिकाता संस्कृतमहाविद्यालयस्याध्यापको महामोहपाध्याय-कामाख्यानाथ-तर्कवागीशस्यधीनमध्ययनं कृत्वा नव्यन्यायस्योपाधिरपि प्राप्तवान् । सो राजशाहीस्थितस्य बलिहारराज्यस्य सभापण्डितत्वेनापि कार्यमकरोत् तथा राज्ञो मृत्योरनन्तरं कामाख्याया कालिकापुर-आश्रमस्थाध्यक्षपदे योगदानं कृतवान् । अनन्तरे कोलिकातानगरे स्यार-आशुतोष-चतुष्पाठी उद्घाट्य छात्रान्नाहारवासस्थानादि प्रदाय तेषां विविधानि शास्त्राणि पाठितवान् । १९५९

¹ . बङ्गीय-संस्कृत-अध्यापकः, पृ. - संसिद्धान्तविद्यालयः - १९६०

ईशवीयाब्दे तस्य मृत्युरभवत् । शक्तिवादस्योपरि टिप्पणी व्यतिरेकेऽपि सः कानिचन काव्यपुस्तकानि लिखितवान् । परन्तु कश्चनापि प्रकाशितो नाभवत् ।

सुरेन्द्रमोहनः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गत डहरपाडाग्रामे मातुलालये १८८५ ईशवीयाब्दे सुरेन्द्रमोहनोऽजायत । तस्य पैत्रिकनिवास आसीत् फरिदपुरमण्डलस्य धुलजोडाग्रामे । तस्य पितासीत् रामेन्द्रसुन्दरकृतिरत्नो माता च चन्द्रतारा-देवी । पितृव्य वेदान्तरत्नस्य टोले कलापव्याकरणपाठस्य माध्यमे संस्कृतसाम्राज्ये तस्य प्रवेशो जातः । अनन्तरं कोलिकातासंस्कृतमहाविद्यालयस्य संस्कृतविषयस्वाध्यापको लक्ष्मणचन्द्रस्याधीनमध्ययनं कृत्वा वेदान्तस्योपाधिमुत्तीर्णं कृत्वा छात्रवृत्तिमप्राप्तवान् । संस्कृतमहाविद्यालयस्य शशिभूषणतर्करत्नस्य समीपे स्मृतिशास्त्रस्याध्ययनमपि सः कृतवान् । नाटोरस्य राजा जगदीन्द्रनाथः कवि सुरेन्द्रमोहनं निजपुत्राणां संस्कृतशिक्षकरूपेण नियुक्तवान् । श्री अरविन्देन प्रतिष्ठिते न्याशनाल-कलेजेऽपि सो धर्मशास्त्रस्याध्यापकत्वेन कार्यभारं पालितवान् । १९५१ ईशवीयाब्देऽयं सुरेन्द्रमोहनी दिवं गतः । तेन ठाकुरविजयकृष्णचट्टोपाध्यायभाषितस्य ऋतरम्भा इति ग्रन्थस्य सम्पादनमपि कृतम् ।

ललितकुमारः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य पांशाग्रामे १८८७ ईशवीयाब्दे ललितकुमारोऽजायत । महामोहपाध्याय-सीतारामशास्त्र्यधीनमध्ययनं कृत्वा सांख्यतीर्थ इत्युपाधिप्राप्तवान् । सो निजग्रामे आङ्ग्लविद्यालये यथा प्रधानशिक्षकत्वेन कार्यं कृतवान् तथैव टोल-उद्घाट्य तत्राध्यापनापि कृतवान् । ललितकुमारद्वारा परिचालिते टोले छात्राणां कृते खाद्यवासस्थानस्यापि व्यवस्थासीत् । देशवर्जनस्थानन्तरं कृष्णनगरमागत्य डन्-वस्को-स्कुले संस्कृतशिक्षकरूपेण कार्यभारं गृहीतवान् । संस्कृतेऽसाधारणं पाण्डित्यमस्ति चेदप्यब्राह्मणत्वात् तस्मै महामोहपाध्याय इत्युपाधिर्न दत्ता । १९७२ ईशवीयाब्देऽयमपि दिवं गतः । तेन विरचितमेकं पुस्तकमासीत् वैयाकरणसिद्धान्तकौमुदी ।

कालीपदतर्काचार्यः - कालीपदतर्काचार्यः १८८८ ईशवीयसंवत्सरे इदानीन्तन बांलादेशस्य फरीदपुरमण्डलस्य कोटालिपाडाजनपदे ऊणशिवाग्रामे हरिदासतर्कातीर्थ-सीतासिन्दरीदेव्योः पितृत्वेन जातः । बाल्यादेव कालीपदस्य साहित्यसर्जने महान्नुराग आसीत् । शास्त्र-काव्य-नाटक-अनुवाद-सम्पादनादि-कलापप्रवीणोऽयं कारयित्र्या च प्रतिभया विमण्डितः काश्यपकविनाम्ना तदा तदा स्वीयलेखान् प्रकाशयति स्म । तस्य कृतित्वमेवं वर्णितम् -

क्रीडासु न समासक्तिस्तस्य बाल्येऽप्यदृश्यत ।
नाट्याभिनयकृत्ये तु बाल्यादेव रतिः परा ॥
उत्तमा वक्तृताशक्तिरस्य कोविदतोषिणी ।
यत्र नाट्यप्रयोगादिकृत्यमपि सहायताम् ॥¹

तेन रचितानि काव्यानि भवन्ति -

महाकाव्यम् - सत्वानुभावम् ।

¹. मडार्ण-संस्कृत-लिटारेचर, पृ. - ९७

खण्डकाव्यम् - आलोकतिमिरवैभवम्, योगिभक्तचरितम्, शैशवसाधनम्, मन्दाक्रान्तावृत्तम्, आशुतोषावदानमित्यादि ।

रूपकम् - नलदमयन्तीयम्, प्रशान्तरत्नाकरम्, मानवकगौरवम्, स्वमन्तकोद्धारः, सिन्धुनिधनमित्यादि ।

शास्त्रादिग्रन्थाः - अनुवादनवोदय, काव्यचिन्ता, जातिवाधकविचारः, न्यायपरिभाषा, प्रवचनत्रयी, मुक्तिदीपिका, मुक्तिलक्ष्मी, रत्नलक्ष्मी, भाग्यप्रभा, सारप्रभा, सारदीपिका, सुप्रभा, सूक्तिदीपिका, महानाटकदीपिका, विष्णुप्रभा इत्यादि ।

यामिनीकान्त-भट्टाचार्यः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य ननीक्षीरग्रामे १८८८ ईसवीयाब्दे यामिनीकान्त-भट्टाचार्योऽजायत । तस्य पितासीत् ईशान भट्टाचार्यो माता च शिवसुन्दरी-देवी । श्यामाचरण-विद्यारत्नः, शशिभीषण-स्मृतितीर्थः, जानकीनाथ-विद्याभूषणोश्चेत्यादीनां पण्डितानां निकटे सः काव्यकलापयोरुपाधिरपि प्राप्तवान् । ढाकासारस्वतसमाजपक्षतोऽपि शिरोरत्न इत्युपाधिप्राप्तवान् । बरिशालस्थ गैला-कवीन्द्र महाविद्यालये कविः संस्कृतविषये ३५ वत्सरयावदध्यापनां कृतवान् । १९४८ तमे वर्षेऽस्य यामिनीकान्त-भट्टाचार्यमहोदयस्य मृत्युरभवत् । लघुकौमुदी-परीक्षा दर्पणमिति नामधेयं पुस्तकमेकं तेन विरचितम् ।

योगेन्द्रमोहन-चक्रवर्ती - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते ऊणशियाग्रामे १८८८ ईशवीयाब्दे योगेन्द्रमोहन-चक्रवर्ती अजायत । तस्य पितासीत् काशीश्वर-चक्रवर्ती माता च रोहिणी देवी । काशीनाथ-विद्याभूषण, गोविन्दचन्द्र-वाचस्पति, वरदाकान्त-विद्यारत्न, कालीकान्त-शिरोमणि, हरिदास-सिद्धान्तवागीशश्चेत्यादीनां पण्डितानामधीनेऽध्ययनं कृत्वा कवि व्याकरणतीर्थो जातः । स्मृति-पुराण-वेदान्तादि विषयेऽपि तस्य ज्ञानमासीत् । अनन्तरं सः कोलिकातामागत्य सीतानाथ-सिद्धान्तवागीशस्य निकटे सांख्य एवं नव्यन्यायस्य ज्ञानं लब्धवान् । अतः परम् एलवार्ट-विद्यालये कविः प्रधानसंस्कृतशिक्षकरूपेण कार्यभारं गृहीतवान् । मतिलालशील-महाविद्यालयेऽपि संस्कृतशिक्षकरूपे छात्रान् पाठयति स्म । १९७३ तमे वर्षेऽस्य पण्डितस्य मृत्युरभवत् । तेन विरचितानि काव्यान्यासन-कृतान्तपराजयम्, संयुक्तपृथ्वीराजविजयमित्यादि ।

उपेन्द्रनाथ-चक्रवर्ती - १८९६ ईशवीयाब्दे बाङ्गलादेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते ऊणशियाग्रामे उपेन्द्रनाथ-चक्रवर्ती जन्म अलभत । तस्य पितासीत् कृष्णदास-चक्रवर्ती माता च सती देवी । सो निजग्रामे लक्ष्मीकान्त-विद्याभूषणस्य टोले कलापं पठित्वा कोलिकातामागत्य महामोहपाध्याय-कालीपद-तर्काचार्यस्याधीनं काव्योपाधि तथा न्यायस्याद्यमुत्तीर्णं कृतवान् । ढाकासारस्वत-समाजे काव्यपरीक्षां दत्त्वा सः काव्यरत्न-उपाधि रौप्यपदकञ्च प्राप्तवान् । बहुदिनानि बावत् सो संस्कृतसाहित्यपरिषदे टोल् चालितवान् तथा परिषद्-पत्रिकायाञ्च सम्पादनापि कृतवान् । १९७७ ईशवीयाब्दे तस्य मृत्युरभवत् । तेन सम्पादितेषु ग्रन्थेष्वन्यतमा आसन् - देवतामूर्तिप्रकरणम्, रूपमण्डनम्, काव्यप्रकाशश्चेत्यादि ।

शशिशेखरः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते ऊणशियाग्रामे १८९९ ईशवीयाब्दे शशिशेखरोऽजायत । तस्य पितासीत् महामोहपाध्याय-हरिदास-सिद्धान्तवागीशो माता च सरलासुन्दरी-देवी । १९२९ ईशवीयाब्दे कोटालिपाडया इउनियन इन्स्टिट्यूटतः माध्यमिकपरीक्षायामुत्तीर्णं भूत्वा खुलनाया नकीपुरे पिताद्वारा परिचालिते टोले पठनार्थं गतवान् । तत्रतः काव्योपाधिर्जनादनन्तरं दत्क्षिणचव्विशपरगणामण्डलस्य वज्रवेऽवस्थिते सारङ्गाबाद-विद्यालये प्रधानसंस्कृतशिक्षकत्वेन कार्यभारं

पालितवान् । सः पितुर्निकटे पठित्वा हि कलापपुराणयोरुपाधिप्राप्तवान् । कोलिकातास्थिते पण्डितसमाजे सिद्धान्तवागीशस्य सभापतित्वैकस्मिन् सभायां शशिशेखरमहोदयं विद्यासागर इत्युपाधिप्रदत्ता । तेन विरचितमेकं नाटकमासीत् दस्युरत्नाकरः ।

अनन्तकुमारः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गत ऊणशियाग्रामे १९०१ ईशवीयाब्दे अनन्तकुमारोऽजायत । तस्य पितासीत् ललितमोहनचक्रवर्ती माता च महामाया देवी । अनन्तकुमारो स्वग्रामस्य भारतीविद्यालयस्य प्राध्यापक-लक्ष्मीकान्त-विद्याभूषणात् व्याकरणपाठं गृहीत्वा तस्मिन् विषये पूर्व-मध्य-परीक्षासु उत्तीर्णोऽभवत् । कालीकान्तशिरोमणितः पाठ गृहीत्वानन्तकुमारो ढाकासरस्वतसमाजद्वारा आयोजिते काव्योपाधिपरीक्षायां प्रथमविभागे उत्तीर्णोऽभवत् । अनेन कारणेन सः काव्यभूषणमुपाधिरपि प्राप्तवान् । सो बहुवर्षपर्यन्तं त्रिपुरा-महाराजस्य द्वारपण्डितत्वेनापि कार्यरत आसीत् ।

नगेन्द्रनाथः - अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य कोटालिपाडायारन्तर्गते ऊणशियाग्रामे १९०४ ईशवीयाब्दे नगेन्द्रनाथः अजायतः । तस्य पितासीत् बनमाली-विद्यारत्नो माता च चन्द्रमुखी देवी । खुलनाया नकीपुरे महामोहपाध्याय-हरिदास-सिद्धान्तवागीशस्य समीपे कलापविषये मध्यमा उत्तीर्ण भूत्वा सः कोलिकातामागत्य आर्य-विद्यालयस्याध्यापको हरनाथ-शास्त्री सीतानाथ-सिद्धान्तवागीशस्य च समीपेऽध्ययनं कृत्वा कलापस्योपाधि प्राप्तवान् । सो वागबाजारे आदर्शवाणी-मन्दिर-विद्यालये प्रधानसंस्कृतशिक्षकरूपेणापि कार्यं कृतवान् । १९३१ ईशवीयाब्दे तस्य मृत्युरभवत् । तेन सम्पादितानि पुस्तकान्यासन् - त्रिवेदीय-तर्पणविधिः, त्रिवेदीय-सन्ध्याविधिः इत्यादि ।

आशुतोष-विद्यावागीशः - १९२० ईशवीयाब्दे अविभक्तबङ्गदेशस्य फरीदपुरमण्डलस्य तुलासारग्रामे आशुतोषवर्यो जन्म अलभत । तस्य पितासीत् दुर्गाप्रसाद-विद्यावागीशः । संस्कृतं प्रत्यनुरागकारणेन सः कोलिकातामागत्य हरचन्द्र-तर्कपञ्चाननस्य टोले स्मृतिशास्त्रस्याध्ययनमारब्धम् । राज्ञः प्रद्योत्-कुमार-ठाकुरस्य सभापण्डित आशुतोषो स्वगृहेऽपि चतुषिपाठीति टोल् उद्घाट्य छात्रान् संस्कृतविषयान् पाठयति स्म । तेन विरचितानि सुप्रसिद्धानि पुस्तकान्यासन् - यजुर्वेदीय-दशकर्मपद्धतिः, यजुर्वेदीय-तर्पणविधिः, ज्योतिषतत्त्व-तरङ्गिणीत्यादि । ६३ वर्षे तस्य मृत्युरभवत् ।¹

उपर्युक्तानां संस्कृतपण्डितानां व्यतिरेकेऽपि फरीदपुरमण्डलस्य विविधेषु ग्रामेष्वनेकाः पण्डिता जन्मलाभं कृतवन्तः । तेषां संक्षिप्तवर्णनं निम्ने दीयते मया -

नाम	जन्मकालः	जन्मस्थानम् (ग्रामः)	उपाधिः
दुर्गाचरणः	१८१९	मेघवासीग्रामे	न्यायरत्नः
प्रसन्नकुमार-भट्टाचार्यः	१८२५	हरिणाहाठीग्रामे	काव्य-व्याकरण-सांख्य-वेदान्ततीर्थः
विश्वेश्वरः	१८३०	ऊणशियाग्रामे	पञ्चाननः
गोविन्दचन्द्र-चक्रवर्ती	१८३६	ऊणशियाग्रामे	वाचस्पतिः
दुर्गाधनः	१८४६	ऊणशियाग्रामे	न्यायरत्नः
शशङ्कुमार-चक्रवर्ती	१८४९	पश्चिमपाडग्रामे	शिरोरत्नः

¹. संस्कृतसाहित्येर साधक, पृ. -१८४

गङ्गाधरः	१८५२	ऊणशियाग्रामे	विद्यालङ्कारः
द्वारिकानाथः	१८५२	ऊणशियाग्रामे	न्यायपञ्चाननः
आनन्दचन्द्रः	१८५४	ननीक्षीरग्रामे	विद्यारत्नः
विश्वम्भरः	१८५७	वाधुली-खालकिराग्रामे	ज्योतिषार्णवः
मथुरानाथः	१८५७	ऊणशियाग्रामे	विद्यारत्नः
रजनीकान्त-चक्रवर्ती	१८६०	ऊणशियाग्रामे	विद्यारत्नः
रामचन्द्र-चक्रवर्ती	१८६०	पश्चिमपाडग्रामे	न्यायरत्नः
रामेन्द्रसुन्दरः	१८६४	धुलजोडाग्रामे	कृतिरत्नः
राधाकान्त-ठाकुर-चक्रवर्ती	१८६५	ऊणशियाग्रामे	स्मृतितीर्थः
यज्ञेश्वर-ठाकुर-चक्रवर्ती	१८६६	हरिणहाटीग्रामे	वेदान्तभूषणः
अश्विनीकुमारः	१८७१	ऊणशियाग्रामे	स्मृतितीर्थः
वामनदास-भट्टाचार्यः	१८७२	पश्चिमपाडग्रामे	सिद्धान्तवागीशः
वरदाकान्त-चक्रवर्ती	१८७२	ऊणशियाग्रामे	विद्यारत्नः
निशिकान्तः	१८७३	धानुकाग्रामे	तर्क-व्याकरणकीर्तः, विद्याभूषणः
पूर्णचन्द्रः	१८७७	दुराड्याग्रामे	काव्य-व्याकरण-पुराण-तर्कतीर्थः
श्रीराम-भट्टाचार्यः	१८८०	पश्चिमपाडग्रामे	शिरोमणिः
यामिनीकान्तः	१८८०	दुलारडाङ्गीग्रामे	तर्कतीर्थः
लक्ष्मीकान्तः	१८८१	ऊणशियाग्रामे	विद्याभूषणः
शरच्चन्द्र-चक्रवर्ती	१८८५	पश्चिमपाडग्रामे	काव्य-व्याकरणतीर्थः
श्यामाकान्त-चक्रवर्ती	१८८७	पश्चिमपाडग्रामे	स्मृतितीर्थः
गोपालचन्द्र-चक्रवर्ती	१८८९	ऊणशियाग्रामे	काव्य-व्याकरण-सांख्यतीर्थः
भुवनमोहन-भट्टाचार्यः	१८९१	ननीक्षीरग्रामे	स्मृतिरत्नः
राधाचरण-ठाकुर-चक्रवर्ती	१८९१	हरिणहाटीग्रामे	काव्य-व्याकरण-स्मृतितीर्थ-काव्यरत्नः
प्रमथनाथः	१८९२	पाच्चरग्रामे	विद्याभूषणः
जगदीशचन्द्रः	१८९३	ननीक्षीरग्रामे	स्मृति-व्याकरणतीर्थः
अमृतलाल-चट्टोपाध्यायः	१८९३	सम्मानादिग्रामे	स्मृतितीर्थः
रमेशचन्द्र-सेन्	१८९४	पिञ्जरीग्रामे	विद्यानिधिः
वासुदेवः	१९००	पश्चिमपाडग्रामे	स्मृतितीर्थः
कालीनाथः	१९०६	ऊणशियाग्रामे	वेदान्तशास्त्री
श्रीधरचन्द्र-चौधुरी	१९०८	ऊणशियाग्रामे	काव्य-व्याकरण-स्मृतितीर्थः

मूल्यायनम् - अतोपर्युक्तविमर्शात् वयं निष्कर्षं प्राप्तुं शक्नुमो यत् अविभक्तवङ्गदेशस्य फरीदपुरमण्डलं तदानीन्तनसमये संस्कृतचर्चाया मुख्यकेन्द्रमासीत् । फरीदपुरमण्डले जाता संस्कृतपण्डिता न केवलं फरीदपुरे संस्कृतस्य प्रचारं प्रसारञ्चाकरोत् अपि तु समग्रे भारतवर्षे संस्तृतस्य प्रचाराय ते विविधोद्योगं गृहीतवान् । विविधानां संस्कृतशास्त्राणां चर्चाया पुस्तकानि रचनामाध्यमान च ते संस्कृतस्य माहात्मं जनमानसे प्रचारितम् । मया कृतेऽस्मिन् गवेषणापत्रे फरीदपुरमण्डलस्य तेषां पण्डितानां विषये आलोचना वर्तते । ये खलु वङ्गदेशस्य संस्कृतचर्चाया इतिहासविषये ज्ञातुमिच्छति तेषां कृते ममैषा पत्रिका प्रभूतसहायकं भविष्यतीत्यहं मन्ये ।

नवीनशोधछात्रा ये खलु आधुनीकसंस्कृतसाहित्ये वङ्गदेशस्य प्रभावविषये गवेषणा कर्तुमिच्छन्ति तेषां कृतेऽपि एषा पत्रिका लाभदायकं भविष्यति नास्त्यस्मिन् विषये कोऽपि संशयः ।

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भारतीय ज्ञान परम्परा एवं महायोगी गोरक्षनाथ प्रतिपादित आत्म तत्त्व चिन्तन की अवधारणा

डॉ. अभिषेक पाण्डेय

व्याकरण विभागाध्यक्ष

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सारसंक्षेप

भारतीय ज्ञान परम्परा आत्मतत्त्व के गहन अन्वेषण पर आधारित रही है। वेद, उपनिषद्, दर्शन, योग और तंत्र - इन सभी परम्पराओं में आत्मा को सत्य, चेतना और मोक्ष का आधार माना गया है। इसी परम्परा में नाथसंप्रदाय के प्रवर्तक महायोगी गोरक्षनाथ का स्थान अत्यन्त महत्त्वपूर्ण है। गोरक्षनाथ ने आत्मतत्त्व को केवल दार्शनिक अवधारणा के रूप में नहीं, अपितु योग-साधना द्वारा प्रत्यक्ष अनुभूति का विषय माना। उनके अनुसार आत्मा देह, मन और इन्द्रियों से परे शुद्ध चेतना है, जिसकी प्राप्ति योग, संयम, वैराग्य और गुरु-कृपा से संभव है।

गोरक्षनाथ प्रतिपादित आत्मतत्त्व-चिन्तन में हठयोग, लययोग और राजयोग का समन्वय दिखाई देता है। 'विवेकमार्तण्ड', 'गोरखबानी' और 'शिवसंहिता' जैसे ग्रन्थों में आत्मा की पहचान शिवतत्त्व के रूप में की गई है, जहाँ जीव और ब्रह्म का अभेद स्थापित होता है। यह चिन्तन भारतीय ज्ञान परम्परा की उस साधनात्मक धारा को सुदृढ़ करता है, जिसमें ज्ञान कर्म और योग का समन्वय दिखाई देता है। इस प्रकार गोरक्षनाथ का आत्मतत्त्व-चिन्तन भारतीय दर्शन को केवल सैद्धान्तिक नहीं, बल्कि व्यावहारिक एवं लोकजीवन से जुड़ा हुआ बनाता है।

मुख्य शब्द - भारतीय ज्ञान परम्परा, महायोगी गोरक्षनाथ, आत्मतत्त्व, नाथ-संप्रदाय, हठयोग, योग-साधना, आत्मानुभूति।

महायोगी गुरु गोरखनाथ के दर्शन में आत्मा का स्वरूप अपनी विशिष्ट महत्ता रखते हुए भी भारतीय दर्शन के परम्परागत स्वरूप से बहुत भिन्न नहीं है। भारत वर्ष के अन्यान्य दर्शनों के अध्ययनोपरान्त हम इस निष्कर्ष पर पहुँचते हैं कि आध्यात्मिक प्रवृत्ति ही इन दर्शनों की मुख्य विशेषता है। आध्यात्मिक प्रवृत्ति के अध्ययन के

अन्तर्गत सभी भारतीय दर्शन एकमात्र चार्वाक दर्शन को छोड़कर आत्मा के स्वरूप का ज्ञान एवं तत्त्व साक्षात्कार के साधन की खोज में निरन्तर मननशील दिखलाई पड़ते हैं। यही कारण है कि अनेक विदेशी आक्रमणों से पदाक्रान्त होने पर भी इस देश की संस्कृति का गौरव सदैव ही सर्वोच्च शिखर पर रहा।

आत्मा विषयक चिन्तन हमें उपनिषद् काल से मिलता है, परन्तु इसकी सम्यक् मीमांसा एवं तर्क सिद्धि अद्वैत वेदान्त से प्रारम्भ हुई। आत्मा के सन्दर्भ में अद्वैत वेदान्त के प्रणेता शंकराचार्य एवं गोरखनाथ के विचारों में बहुत हद तक साम्य है। महायोगी गोरखनाथ ने आत्मा से सम्बन्धित जो विचार व्यक्त किये हैं, वे उपनिषद् ग्रन्थों एवं शांकर के अद्वैत वेदान्त दर्शन की परम्परा का ही विकास है। इसलिए गोरक्षदर्शन में निरूपित आत्म तत्त्व के विवेचन से पूर्व अद्वैत वेदान्त में निरूपित आत्म तत्त्व का संक्षिप्त परिचय आवश्यक है।

उपनिषदों में प्रतिपादित आत्म-तत्त्व -

वेद के आध्यात्मिक दृष्टि से महत्वपूर्ण भाग उपनिषद् हैं। इन ग्रन्थरत्नों में वैदिक ऋषियों ने आध्यात्मिक विद्या के गूढतम रहस्यों का विशाद विवेचन किया है। भारतीय तत्त्व ज्ञान का मूल स्रोत इन्हीं उपनिषदों में हैं। जीवन के गूढतम रहस्यों के अध्ययन के क्रम में ही उपनिषदों में आत्मा के स्वरूप का विवेचन तात्त्विकता के साथ किया गया है। क्या आत्मा की सत्ता इसी जीवन काल तक विद्यमान रहती है अथवा जीवन की समाप्ति के पश्चात् भी उसका अस्तित्व बना रहता है इस समस्या की मीमांसा कठोपनिषद् में नचिकेता यम संवाद के माध्यम से बड़ी सुन्दर रीति से व्यक्त की गई है, जो निम्न श्लोक से स्पष्ट हो जाती है -

आत्मानं रथिनं विद्धि शरीरं रथमेव तु।

बुद्धिं तु सारथीं विद्धि मनः प्रग्रहमेव च¹॥

इस श्लोक में आत्मा को रथी बतलाकर यम ने आत्मा की सर्वश्रेष्ठता प्रतिपादित की है।

आत्म-तत्त्व के सम्बन्ध में विभिन्न उपनिषदों में निम्न विचार व्यक्त किये गये हैं। इसी आत्म-तत्त्व को कहीं ब्रह्म, कहीं आत्मा और कहीं केवल सत् कहा गया है। उदाहरणार्थ ऐतरेय² एवं बृहदारण्य³ में कहा गया है कि पहले आदि में केवल वह आत्मा मात्र था। छांदोग्य⁴ उपनिषद् में उल्लिखित है कि यह सब आत्मा ही है। इसी तरह छांदोग्य⁵ कहता है “आदि में केवल सत् था, दूसरा कुछ नहीं था। बृहदारण्यक⁶ पुनः कहता है आत्मा को जान लेने से सब कुछ ज्ञात हो जाता है। छांदोग्य⁷ एवं मुण्डक⁸ में कहा गया है कि यह सब कुछ ब्रह्म है।

¹ कठोपनिषद् - 2/3

² आत्मा वा इदम् एक एव अग्र आसीत्। ऐतरेय - 1/18

³ आत्मा एव इदम् अग्रे आसीत्। बृहदारण्यक - 1/4/18

⁴ आत्मा एवं इदं सर्वम्। छांदोग्य - 7/25/2

⁵ सदेव सौम्य इदम् अग्र आसीत्, एकमेवाद्वितीयम्। छांदोग्य - 6/2/18

⁶ आत्मनि खलु अरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम्। बृहदारण्यक - 4/5/6

⁷ सर्वं खलु इदं ब्रह्म। ‘छांदोग्य - 3/14/4

⁸ ब्रह्म एव इदं विश्वम्। मुण्डक - 2/2/11

इन सब वाक्यों में ब्रह्म तथा आत्मा को लगभग एक ही अर्थ में प्रयुक्त किया गया है। कहीं कहीं तो और स्पष्ट शब्दों में कहा गया है “यह आत्मा ही ब्रह्म है¹; मैं ब्रह्म² हूँ। श्वेताश्वतरोपनिषद्³ कहता है “वह अणु से भी अणु महान् आत्मा इस जीव के अन्तःकरण में स्थित है”।

इस प्रकार उपनिषदों में आत्मा के सम्बन्ध में जो विचार एवं विश्लेषण किया गया है उसमें बाहरी उपाधियाँ पूर्णरूपेण छूट गई हैं और केवल असली तत्व ही रह गये हैं। शरीर, मन, प्राण, बुद्धि तथा इनसे उत्पन्न होने वाले आनन्द इनकी समीक्षा कर इसी निष्कर्ष पर पहुंचते हैं कि ये सभी तत्व आत्मा के क्षणभंगुर परिवर्तनशील रूप हैं, आत्मा के मूल तत्व कदापि नहीं। ये समस्त कोष या बाहरी आवरण शारीर, प्राण, मन, बुद्धि आदि मात्र है और इन्हीं के भीतर असली तत्व छिपा रहता है, जो आत्म तत्व है। सत्य, अनन्त एवं ज्ञान स्वरूप होने के कारण जो आत्मा मनुष्य में है वही सभी भूतों में विद्यमान है। उपनिषदों में आत्मज्ञान को सर्वश्रेष्ठ ज्ञान कहा गया है जिसे “परा विद्या” के नाम से जाना जाता है और अन्य सभी विद्यायें अपरा विद्या हैं।

गोरक्षनाथ द्वारा प्रतिपादित आत्म तत्व -

महायोगी गोरखनाथ उपनिषद् ग्रन्थों एवं अद्वैत वेदान्त दर्शन की भाँति एक ही तत्व को उद्घाटित करते हैं जो उनके अनुसार अद्वैत पारमार्थिक ब्रह्म शिव है। यह शिव ही है जो शक्ति से युक्त होकर स्वयं को ब्रह्माण्ड शरीर के रूप में प्रगट करते हैं। यह ब्रह्माण्ड अनन्त विभिन्नताओं और व्यवस्था से युक्त है। जिस प्रकार शंकराचार्य ब्रह्म एवं आत्मा को एक ही तत्व मानते हैं ठीक उसी प्रकार गोरखनाथ शिव जिसे शंकराचार्य ब्रह्म कहते हैं, एवं आत्मा की एकता स्थापित करते हैं। उन्होंने शिव को ही परम तत्व माना है। जो अपनी शक्ति द्वारा स्वयं को विभिन्न रूपों में प्रगट करता है तथा व्यक्ति शरीरों में जीवात्माओं के रूप में निवास करता है। इस प्रकार इस काल-दिकाश्रित ब्रह्माण्ड व्यवस्था में अथवा इससे परे जो कुछ है या जिसका भविष्य में होना सम्भव है वह सब कुछ शिव शक्ति की एक आत्माभिव्यक्ति है।⁴

गोरखनाथ आत्मा और पुद्गल शरीर में कोई मूलभूत अंतर नहीं मानते। पुद्गल अथवा शरीर शिव की आत्माभिव्यक्ति का वैसा ही एक रूप है जैसा कि आत्मा अथवा जीव का। शिव ही प्रत्येक व्यष्टि शरीर में आत्मा के रूप में अवस्थित है। समस्त मानसिक, भौतिक शरीर शिव की विशिष्ट शारीरिक आत्माभिव्यक्तियाँ है। गोरखनाथ का स्पष्ट कथन है - “यथा पिण्डे तथा ब्रह्माण्डे” अर्थात् यही शिव पिण्ड या पुद्गल अथवा भौतिक शरीर तथा ब्रह्माण्ड दोनों में व्याप्त है। इस प्रकार जीव एवं ब्रह्माण्ड इन दोनों की आत्मा शिव ही है।

‘सिद्ध-सिद्धान्त-पद्धति’ जो गोरख दर्शन को समझने का मूल ग्रन्थ है, उसके चतुर्थ अध्याय में परमात्मा शिव के प्रकाश एवं विमर्श शक्ति के विवेचनोपरान्त अन्त में गोरखनाथ कहते हैं - “विमुक्तं भवति परापरविमर्शरूपिणी। सम्बित् नानाशक्तिरूपेण निखिलपिण्डाधरत्वेन वर्तते”⁵। अर्थात् एक स्वयं प्रकाश संवित्

¹. अयम् आत्मा ब्रह्म। बृहदारण्यक - 2/5/198

². अहं ब्रह्मास्मि। बृहदारण्यक - 1/5/10

³. अणोरणीयान्महतो मयीयानात्मा गुहायां निहितोस्य जन्तोः। श्वेताश्वतरोपनिषद् - 3/20

⁴. अक्षयकुमार वनर्जी, गोरखदर्शन - पृ. 256

⁵. सिद्ध सिद्धान्त पद्धति - 4/29, पृ. 117

स्वयं को पर विमर्श शक्ति और अपर विमर्श शक्ति के रूप में प्रकट करती है। पुनः स्वयं को ही व्यावहारिक जगत् में असंख्य पिण्डों के आधार रूप में स्थित है।

इस प्रकार स्पष्ट है कि परमात्मा शिव ही असंख्य रूपों में समस्त पिण्डों का एकमात्र आधार, प्रकाशक, भोक्ता, शासक एवं आत्म-दर्शक है। अपनी विमर्श शक्ति के द्वारा अपने पारमार्थिक सच्चिदानन्द स्वरूप से इन समस्त पिण्डों के अनन्त रूपों को व्यक्त करते हैं तथा अपनी प्रकाश शक्ति से वे उन सबमें उनके प्रकाशक आत्माओं के रूप में निवास कर स्वयं को अभिव्यक्तियों की विभिन्न परिस्थितियों, सीमाओं तथा सत्-चित्-आनन्द के विभिन्न स्तरों में विभिन्नताओं का आनन्द भोगते हैं। शिव जितने पर-पिण्ड, अनादि-पिण्ड, महासाकार-पिण्ड की आत्मा हैं, उतने ही देवताओं मनुष्यों, पशु-पक्षियों तथा कीटाणुओं के शरीरों तथा बाह्यरूप से अनात्म तथा निर्जीव प्रतीत होने वाले भौतिक शरीरों के भी आत्मा हैं। प्रत्येक प्रापंचिक सत्ता में शिव आत्मा रूप में निवास करते हैं। शिव ही घट-घट में आत्मा के रूप में विराजते हैं -

"एवं सर्वदेहेषु विश्वरूपः परमात्मा अखण्डस्वभावेन घटे घटे चित् स्वरूपी तिष्ठति¹"

इस तरह सभी देहों में विश्वरूप परमात्मा परमेश्वर अखण्ड स्वरूप घट-घट में चिद्रूप में व्याप्त हैं।

गोरखनाथ के अनुसार परमात्मा स्वयं व्यष्टि शरीरों में जीवात्माओं के रूप में विराजमान है। अपने मूल स्वरूप में कोई भी जीवात्मा बंधन, दुःख, इच्छा, क्रोध, लोभ, मोह, भय आदि के कष्ट वहन नहीं करता। प्रत्येक जीवात्मा अपने शुद्ध स्वरूप में परमात्मा के पूर्ण सच्चिदानन्द का सच्चा भागीदार होता है।

यद्यपि जीव व शरीर दोनों ही पारमार्थिक परमात्मा की प्रापंचिक आत्माभिव्यक्तियाँ हैं तथा एक दूसरे से अभिन्न हैं तथापि व्यावहारिक दृष्टिकोण से दोनों शरीरों में पर्याप्त अन्तर है। स्पष्टतया जीवन परमात्मा की एक आध्यात्मिक आत्माभिव्यक्ति है, जबकि शरीर भौतिक अभिव्यक्ति है। शरीर एक सीमित क्लिष्ट भौतिक इकाई प्रतीत होती हैं, जो दिक् में स्थान घेरती है तथा काल में विभिन्न परिवर्तनों के मध्य आगे बढ़ती है। जीवात्मा काल-दिक् के गुणों से रहित एक सरल, स्वयं प्रकाश्य आध्यात्मिक इकाई प्रतीत होती है। जीवात्मा, यद्यपि व्यष्टि शरीर से घनिष्ठ रूप में सम्बन्धित होता है, तथापि यह शरीर के किसी विशेष भाग में निवास नहीं करती, बल्कि जीवात्मा की उपस्थिति शरीर के प्रत्येक भाग में अनुभव की जा सकती है। यह सम्पूर्ण शरीर से व शरीर के प्रत्येक भाग से सन्नद्ध है। शरीर चाहे जिस परिवर्तन के बीच से चले इस पर कोई प्रभाव नहीं पड़ता। स्वयं प्रकाश्य आत्मा की यह एकरूपता तथा विशिष्टता ही विभिन्न परिवर्तनों, रूपान्तरों, संघटनों व विघटनों से होकर विकसित होने वाले संगठित शरीर को सापेक्षिक एकता निरन्तरता व एकरूपता प्रदान करती है। बीजरूप से लेकर आश्चर्यजनक क्लिष्ट शरीर की रचना तक यही जीवात्मा इस शरीर पर शासन करती है तथा इस शरीर को व्यक्तित्व प्रदान करती है²।

गोरख दर्शन में आत्मा को जो शिव का एक रूप है, शरीर का स्वामी शासक बताया गया है। भौतिक शरीर के समस्त अंगों के संचालन का शक्ति केन्द्र यह जीवात्मा ही है। आत्मा का कोई आकार या विशिष्ट स्थान नहीं है। इसी कारण नाथ दर्शन में यह विवेचन करना निरर्थक माना गया है कि यह अणु-परमाणु है अथवा अंगुष्ठ

¹ सिद्ध सिद्धान्तपद्धति - 3/13, पृ. 102

² अक्षय कुमार वनर्णी, गोरख दर्शन, पृ. 257

परिमाण है, मध्यम परिमाण है अथवा विभु-परिमाण है। आत्मा आकार रहित, स्वरूपरहित व घनत्व रहित है और इसे समाधि, ध्यान व धारणा के अभ्यास से देखा या माना जा सकता है। आत्मा स्थूल भौतिक शरीर से केवल पृथक् ही नहीं बल्कि प्राण, मनस्, अहंकार और बुद्धि से भी पृथक् अथवा भिन्न है। वे सब प्राण, मनस्, अहंकार और बुद्धि प्रापंचिक ब्रह्माण्ड में इसकी आत्माभिव्यक्ति और आत्मदर्शन के कारण उपाधियाँ एवं साधन हैं।¹ आत्मा इन समस्त का केन्द्र आधार तथा स्वामी है। आत्मा का शुद्ध आध्यात्मिक रूप प्रापंचिक अभिव्यक्ति में व्यक्तित्वधारी प्रतीत होने वाला होने पर भी उन सबसे परे, सबमें निहित तथा सबसे सम्बन्धित भी है। प्राण, मनस्, अहंकार और बुद्धि के समस्त दृश्य या क्रिया-कलाप आत्मा के लिए घटित होते हैं और आत्मा उनका निद्रा-रहित द्रष्टा, साक्षी, प्रकाशक एवं नियन्ता है।² यह ज्ञान, कर्म, इच्छा, अनुभूति, पीड़ा आदि समस्त मानसिक प्रक्रियाओं का साक्षी है तथा उन सबको व्यावहारिक चेतना के समक्ष प्रकट करती है, किन्तु स्वयं किसी भी प्रकार से इन प्रक्रियाओं से विचलित या उद्वेलित या प्रभावित नहीं होती है।³

समस्त व्यवहारिक परिस्थितियों में आत्मा अपनी मौलिक पूर्णता से युक्त, शान्त तथा स्थिर, पूर्णतया आत्म-संतुष्ट और आत्म-चेतन, पूर्णतया पारमार्थिक, काल-दिक् से परे चरम अवस्था में स्थित रहती है। यद्यपि मानसिक भौतिक शरीर में यह व्यक्तिगत प्रतीत होती है, तथा आत्मा अपने आप में निराकार है, व्यक्तित्व के समस्त भाव से मुक्त है, क्योंकि यह शरीर की सीमाओं, दशाओं, सुखों, दुःखों, अपूर्णताओं, अभिलाषाओं तथा प्राप्तियों व असफलताओं आदि में भाग नहीं लेती है। इसी प्रकार की अवधारणा भगवद्गीता में भगवान श्री कृष्ण द्वारा अर्जुन के आत्मा सम्बन्धी सन्देह को दूर करने के लिए व्यक्त की गई है -

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता व न भूयः।

अजो नित्यः शाश्वतो यं पुराणो न हन्यते हन्यमाने शरीरे ॥⁴

दूसरे शब्दों में कहा जा सकता है कि यह आत्मा अजन्मा और अस्तित्ववान है। यह नित्य तथा प्राचीन भी है। शरीर समाप्त हो जाता है परन्तु आत्मा कभी भी नष्ट नहीं होती।

कठोपनिषद् में भी आत्मा सम्बन्धी यही विचार व्यक्त किया गया है - न बधेनासौ हन्यते⁵ छान्दोग्य⁶ कहता है कि आत्मा दिव्य रूप में सदा रहने वाली है और इसे अपना अस्तित्व परमात्मा से प्राप्त होता है। गोरखनाथ कहते हैं -

गगने न गोपतं तेणे न सोषत पवने न पेठंत बाई।

मही भारे न भाणंत उदके न डूबन्त कह्यौ तो को पतिआई⁷

¹. अक्षय कुमार वनर्णी गोरख दर्शन, पृ. 257

². वहीं, पृ. 258

³. गोरख दर्शन, अक्षय कुमार बनर्जी., पृ. 287

⁴. भगवद्गीता - 2/20

⁵. कठोपनिषद - 2/18

⁶. छान्दोग्य उपनिषद - 2/1/5

⁷. गोरख बानी - 24

दूसरे शब्दों में, आत्मा सर्वव्यापक है, सर्वत्र है, अविनाशी है और साक्षात् शिव का ही अद्वैत रूप है। यद्यपि आकाश का अमिट विस्तार है परन्तु यह असीम और अनन्त आत्मा को अपने में आविष्ट नहीं करती है। अर्थात् आकाश गगन से परे है। आत्मा को तेज अग्नि के द्वारा शोषित नहीं किया जाता है, क्योंकि आत्म-शक्ति अपने आप में इतनी तेजोमयी है कि अग्नि उसे अपने तेज में आत्मसात् ही नहीं कर सकती है। इसी प्रकार वायु कितना ही प्राक्तिशाली हो उसमें यह सामर्थ्य नहीं है कि वह आत्मा को इधर-उधर उड़ा कर अस्थिर कर दे। यह आत्म-तत्त्व जल में भी विलीन होकर अपना अस्तित्व नहीं खोता। इसी तरह पृथ्वी की भार-शक्ति इस आत्मा को खंडित नहीं कर सकती। इन सम्पूर्ण तत्वों अग्नि, आकाश, वायु, जल और पृथ्वी से आत्मा परे चिन्मय परम सत्ता है जिसका अनुभव किया जा सकता है, आत्मबोध अथवा आत्म-ज्ञान बुद्धि से परे है। गुरु की कृपा से बुद्धि योग के सहारे आत्मा के साक्षात्कार का सुयोग साधक को प्राप्त होता है। आत्म तत्त्व का विचार करने से यह पता चल जाता है कि सारा जगत् ब्रह्म शिव का प्रतिबिम्ब है। इसलिए गोरखनाथ जी कहते हैं कि जिस तरह जल में चन्द्रमा का जो प्रतिबिम्ब दिखाई देता है वह वास्तविक चन्द्रमा नहीं है। चन्द्रमा पर दृष्टि रखने से ही चन्द्रमा का वास्तविक रूप प्रगट होता है। इसी प्रकार आत्मा पर दृष्टि रखने पर समस्त जगत् परमात्मा के प्रतिबिम्ब के रूप में दृश्य अथवा अभिव्यक्त होता है। जगत ब्रह्म नहीं है बल्कि ब्रह्म से प्रतिबिम्बित दृश्य मात्र है। इसीलिए वे सुझाव देते हैं कि पाँचों ज्ञानेन्द्रियों को भौतिक विधियों से प्रत्याहारित कर आत्मा के चिंतन में मोड़ना चाहिए।

महायोगी गोरखनाथ का कथन है कि शिव जो कि व्यष्टि पिण्ड में आत्मा के रूप में निवास करते हैं यह आन्तरिक ज्योति हैं, यह सदा बने रहते हैं और जन्म-जन्मान्तर में अनश्वर है। यह जीव, का जो आत्मिक व्यष्टि व मूल तत्त्व हैं। गोरखनाथ के अनुसार मनुष्य लोक प्रपंचों तथा विभिन्न प्रकार के क्लेशों में अपना सम्पूर्ण जीवन व्यतीत कर देता है और उसे मूल आत्मा का ज्ञान नहीं प्राप्त होता परन्तु जब वही योग-मार्ग द्वारा आत्मा का विश्व के साथ पूर्ण एकत्व स्थापित कर लेता है, तब वह उच्च आत्मिक अवस्था में पहुँच जाता है जो उसकी भवितव्यता है, और जब तक वह दशा नहीं आती तब तक जरा-मरण के चक्कर में पड़ा रहता है।
महायोगी गोरखनाथ कहते हैं -

पर्यालोचनविमुखे वस्तुस्वभावस्यात्मनो हृदये ।

शंका विषवेगेनेव संसारभयेनोद्भवति लोकः ॥¹

अर्थात् जीवात्मा आत्मवस्तु के चिन्तन से विमुख रह कर, जन्म-मरणमय रूप विश्व प्रपंच में अनुरक्त आत्मविमुख, संसारमयरूप शंका विषयवेग से सद्वस्तु के प्रति भ्रमित अथवा मोहित रहता है, उसे आत्म-विवेक नहीं रहता। उसका यह मोह सद्वस्तु परमात्मतत्त्व के सम्बन्ध में संशय के विषयवेग का ही परिणाम है। स्पष्ट है कि जब साधक आत्मचिन्तन करता है, परमशिव के ध्यान में व्यस्त रहता है, तब उसे जन्म-मरणरूप लोक-व्यवहार रंचमात्र भी भयभीत नहीं कर पाते हैं। जीव के भ्रमित होने की बात गोरखनाथ ने विवेकमार्तण्ड में भी कही है और बताया है अनेकानेक मोह-फॉसों में बंधा होने के कारण वह आत्मा का साक्षात्कार नहीं कर पाता - जावज्जीवो

¹. महार्थमंजरी गाथा - 8

भ्रमत्येव तावत्तत्त्वं न विन्दति ।¹ अथवा जब तक जीवात्मा, परमात्मा शिव के चिन्तन में तत्पर नहीं होता, तब तक वह संसार बंधन विश्व प्रपंच में भ्रमित और सम्मोहित होकर परमतत्त्व आत्मा से विमुख रहता है। परमात्व-तत्त्व से विमुख रहना ही अनात्म-चिंतन कहा गया है। इसी कारण गोरखनाथ कहते हैं -

"बहिरभ्यन्तरे श्रेष्ठं पूजनीयं प्रयत्नतः ।

ततः श्रेष्ठतमं ह्येतन्नान्यदस्ति मतं मम ॥

आत्मसंस्थं शिवव्यक्तत्वात् बहिःस्थं यः समर्चयेत् ।

हस्तस्थे पिण्डमुत्सृज्य भ्रमते जीविताशया²॥

यह आत्मा ही बाहर और भीतर प्रयत्नपूर्वक पूजन के योग्य है, मेरे विचार से यही सबसे श्रेष्ठ योग है। इससे उत्तम दूसरा योग है ही नहीं। जो साथक अपने अन्तरात्मा में स्थित अभिव्यक्त शिव का त्याग कर बाहर ही बाहर देव का अर्चन करता है, वह करस्थ हाथ में स्थित देवता का त्याग कर इधर-उधर उसकी खोज में भटकता रहता है।

। इति शम् ।

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¹ विवेक मार्तण्ड - 27

² शिव संहिता - 5/93-94

भारतीय ज्ञानपरम्परा में आयुर्वेदाचार्य चक्रपाणिदत्त का योगदान

डॉ. परिमल मण्डल

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स्वर्णमयी जोगेन्द्रनाथ महाविद्यालय
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सारसंक्षेप

चक्रपाणिदत्त भारतीय चिकित्साशास्त्र के एकादश शताब्दी के प्रख्यात आयुर्वेदाचार्य थे, जिन्होंने आयुर्वेद को नवीन युगोपयोगी आयाम प्रदान किया। उनके रचित चक्रदत्त, द्रव्यगुणसङ्ग्रह और सारसङ्ग्रह ने प्राचीन आयुर्वेद के बिखरे हुए ज्ञानकोष को सुव्यवस्थित कर वैद्यजनों के लिए सरल एवं व्यवहारिक रूप में प्रस्तुत किया। उनके भाष्यग्रन्थ आयुर्वेददीपिका तथा भानुमती आज भी प्रमाणिक और सर्वाधिक ग्राह्य माने जाते हैं। वे केवल आयुर्वेद के चिकित्सक ही नहीं थे, बल्कि न्यायशास्त्र, व्याकरण और साहित्य में भी उनका पाण्डित्य समान रूप से मान्य था। कादम्बरी और दशकुमारचरित आदि ग्रन्थों पर उनकी टीकाएँ उन्हें एक बहुमुखी मनीषी के रूप में प्रतिष्ठित करती हैं। इस प्रकार वे एक साथ चिकित्सक, शिक्षक, भाष्यकार और सर्वमान्य मनीषी रहे - जिनकी विरासत भारतीय चिकित्साशास्त्र के इतिहास में चिरस्थायी बनी हुई है।

कुञ्जीशब्द - चक्रपाणिदत्त, आयुर्वेद, चरकसंहिता, सुश्रुतसंहिता, चक्रदत्त, द्रव्यगुणसङ्ग्रह, प्राचीन चिकित्साशास्त्र।

प्रस्तावना -

आयुर्वेद के इतिहास में बङ्गदेश का योगदान विशेष रूप से महत्वपूर्ण रहा है। यह निश्चित रूप से कहना कठिन है कि बङ्गदेश में आयुर्वेद का अभ्यास किस काल से आरम्भ हुआ, तथापि भट्टदेवकृत भुवनेश्वरप्रशस्ति से यह अनुमान किया जा सकता है कि इस क्षेत्र में आयुर्वेदशास्त्र सुव्यवस्थित था -

“आयुर्वेदास्रवेदप्रभृतिषु कृतधीरद्वितीयः।”

इसके अतिरिक्त याज्ञवल्क्यसंहिता के व्याख्याकार उपाध्याय शूलपाणि ने अनेक स्थलों पर अपने गहन आयुर्वेदज्ञान का परिचय दिया है। ऐतिहासिक साक्ष्यों से ज्ञात होता है कि पालवंशीय शासकों के काल में बङ्गदेश में आयुर्वेद-चिकित्सा की पर्याप्त उन्नति हुई थी। इसी समय आचार्य चक्रपाणिदत्त महान चिकित्सक एवं मनीषी के रूप में प्रसिद्ध हुए। उनके साथ-साथ बङ्गसेन माधवकर, नरदत्त आदि आयुर्वेद के प्रसिद्ध ग्रन्थकारों ने भी राजाश्रय में अनेक नूतन ग्रन्थों की रचना की। इस प्रबन्ध में मुख्यतः आचार्य चक्रपाणिदत्त के भारतीय ज्ञानपरम्परा में योगदान का विवेचन किया जाएगा।

आचार्य चक्रपाणिदत्त का जन्म एकादश शताब्दी के में, गङ्गा के तटवर्ती गौड़देश के अन्तर्गत वरेन्द्रभूमि तथा वर्तमान वीरभूम जनपद के समीपवर्ती मयूरेश्वर ग्राम में लोध्रवंशीय दत्तकुल में हुआ। स्वयं चक्रपाणिदत्त ने चक्रदत्त ग्रन्थ की पुष्पिका में संक्षिप्त वंशपरिचय प्रस्तुत किया है। वहाँ वे लिखते हैं -

“गौडाधिनाथरसवत्यधिकारपात्र नारायणस्य तनयः सुनयोऽन्तरङ्गात्।

भानोरनुप्रथितलोन्ध्रबलीकुलीनः श्रीचक्रपाणिरिह कर्तृपदाधिकारि” ॥

अर्थात् चक्रपाणिदत्त, नारायणदत्त के पुत्र और भानुदत्त के बड़े भाई, लोध्रवलि कुल के कुलीन सदस्य हैं। उनके पिता नारायणदत्त गौड़राज नयपाल की राजसभा में पाकशालाध्यक्ष तथा मन्त्री पद पर प्रतिष्ठित थे। स्वयं चक्रपाणि इस ग्रन्थ के रचयिता हैं। चक्रपाणि ब्राह्मण धर्म के अनुयायी थे, लेकिन उनके लेखन में बौद्ध प्रभाव भी स्पष्ट दिखाई देता है। उदाहरण के लिए, उन्होंने मगध को 'महाबोधिप्रदेश' कहा है और अपने ग्रन्थ में बौद्ध संदर्भ जैसे 'बोधिसत्त्वेनभाषितं', 'सुखावती वर्ति', 'सौगतमञ्जनम्' का प्रयोग किया है। यह सम्भवतः इसलिए भी था क्योंकि उनके पिता नारायणदत्त नयपाल के चिकित्सक थे, जो महिपाल के उत्तराधिकारी थे और 1040 ईस्वी के आसपास सिंहासन पर बैठे³। चक्रपाणि के गुरु आचार्य नरदत्त थे। गुरु के विषय में उन्होंने आयुर्वेददीपिका की व्याख्या सूत्रस्थान में लिखा है -

“नरदत्तगुरुद्विष्टचरकार्थानुगामिनी।

क्रियते चक्रदत्तेन टीकायुर्वेददीपिका” ॥⁴

सुधांशु पात्र ने अपनी प्राचीन भारतीय विज्ञान ग्रन्थ में चक्रपाणिदत्त के बाल्यकाल तथा शिक्षाजीवन का विस्तृत वर्णन प्रस्तुत किया है⁵। उनके अनुसार, गुरुकेन्द्र में जाने से पूर्व उनके पिता नारायणदत्त उन्हें गौडाधिपति सम्राट नयपाल की राजसभा में ले गये और सम्राट ने उन्हें आशीर्वाद दिया कि वे भविष्य में एक विख्यात चिकित्सक एवं सर्वशास्त्रविशारद बनें। प्रारम्भिक शिक्षा पूर्ण करने के पश्चात उन्होंने दीर्घ सात वर्षों तक गुरुकेन्द्र में रहकर चिकित्साशास्त्र का अध्ययन किया। किन्तु जब वे लौटकर आये तब तक सम्राट नयपाल का परलोकगमन

1. भुवनेश्वरप्रशस्ति - 23

2. चक्रदत्त, पुष्पिका

3. अ हिस्त्री ऑफ हिन्दू केमिस्ट्री खण्ड-1 पृ. Lv

4. चक्रसंहिता, सूत्रस्थान, आयुर्वेददीपिका, पृ. 5

5. प्राचीन भारतीय विज्ञान, पृ. 50-53

हो चुका था और सिंहासन पर तृतीय विग्रहपाल आरूढ़ हो चुके थे। पिता के अवकाश ग्रहण करने पर चक्रपाणिदत्त ने राजसभा में चिकित्सक के पद को ग्रहण किया। इसके उपरान्त तृतीय विग्रहपाल ने उन्हें उच्चशिक्षा के लिए मगध भेजा। उस समय मगध शिक्षा, विज्ञान तथा चिकित्साशास्त्र का प्रमुख केन्द्र था, जहाँ विक्रमशिला, नालन्दा, ओदन्तपुरी और सारनाथ आदि विश्वप्रसिद्ध विश्वविद्यालय विद्यमान थे। चक्रपाणिदत्त ने विक्रमशिला विश्वविद्यालय में अध्ययन किया और चिकित्साशास्त्र, द्रव्यगुण तथा मानव-शरीर सम्बन्धी गहन ज्ञान अर्जित किया। साथ ही देशपर्यटन के माध्यम से जनजीवन, पर्यावरण और रोगनिदान से सम्बन्धित प्रत्यक्ष अनुभव भी प्राप्त किये। इसी काल में पालराज्य की राजनीति क्रमशः अस्थिर होने लगी। चालुक्य राजा ने बड़गदेश पर आक्रमण किया, उड़ीसा के नरेश ने भी राढ़ और गौड पर अधिकार कर लिया। तृतीय विग्रहपाल की मृत्यु तथा उसके पश्चात सिंहासन-संघर्ष प्रारम्भ होने से पालसम्राज्य दुर्बल होने लगा। इस राजनीतिक अस्थिरता से चक्रपाणिदत्त भी खिन्न हुए और अन्ततः गौडराज्य को त्यागकर अपने आदिनिवास वरेन्द्रभूमि लौट गये। आगे चलकर वहीं उन्होंने आयुर्वेद चिकित्साशास्त्र का अनुसन्धान और ग्रन्थ-रचना प्रारम्भ की।

आचार्य चक्रपाणिदत्त आयुर्वेदशास्त्र के एक युगान्तकारी मनीषी थे। उन्होंने चिकित्सा शास्त्र पर चरकसंहिता और शुश्रुतसंहिता पर टीका की रचना की और तीन मौलिक ग्रन्थ - चिकित्सासंग्रह, द्रव्यगुणसंग्रह और सर्वसारसंग्रह - की रचना की। इनके अतिरिक्त उन्होंने शब्दकोश, संस्कृत साहित्य पर टीका, दर्शनशास्त्र की टीका, व्याकरण की टीका आदि विभिन्न क्षेत्रों में भी अपनी गहरी विद्वत्ता का परिचय दिया। यद्यपि उनके ग्रन्थों का उल्लेख अनेकत्र मिलता है, सभी ग्रन्थ वर्तमान में उपलब्ध नहीं हैं; किन्तु कुछ ग्रन्थ पाण्डुलिपि रूप में अन्वेषण करने पर प्राप्त हो सकते हैं। निम्नलिखित में उनके कुछ प्रमुख ग्रन्थों का संक्षिप्त परिचय प्रस्तुत किया जा रहा है -

आयुर्वेददीपिका -

आयुर्वेददीपिका चरकसंहिता पर रचित टीका ग्रन्थ है। चरकसंहिता आयुर्वेद का एक प्राचीन एवं प्रमाणिक ग्रन्थ है, जिसका सङ्कलन ऋषि आत्रेय के शिष्य अग्निवेश ने किया था और बाद में महर्षि चरक ने उसका पुनर्लेखन एवं विस्तार किया। आयुर्वेदशास्त्र में इसे चिकित्साविद्या का मूल ग्रन्थ माना गया है, जिसमें रोग-निदान, प्रतिकार, स्वास्थ्यरक्षा तथा चिकित्सक के कर्तव्य विषयक विस्तृत विवेचन मिलता है। संहिता आठ विभागों एवं लगभग तीस अध्यायों में विभक्त है - सूत्रस्थान में औषध एवं खनिजों का प्रयोग, निदानस्थान में रोगों के कारण एवं संक्रमण, विमानस्थान में शरीर और मन का सम्बन्ध, शारीरस्थान में अङ्ग-प्रत्यङ्ग का विस्तृत वर्णन, इन्द्रियस्थान में शरीर-मन के लक्षणों से रोग की सम्भावना का अनुमान, चिकित्सा-स्थान में उपचार-पद्धति एवं औषध-धातु मिश्रण का प्रयोग, तथा कल्पस्थान एवं सिद्धिस्थान में चिकित्सक के कर्तव्य एवं नैतिक उत्तरदायित्व का विवेचन किया गया है। इस महाग्रन्थ पर अनेक टीकाएँ रची गयीं, किन्तु आचार्य चक्रपाणिदत्त की आयुर्वेददीपिका अथवा चरकतात्पर्यटीका सर्वाधिक प्रमाणिक और ग्राह्य मानी जाती है। उन्होंने चरकसंहिता की जटिल दार्शनिक एवं चिकित्सातात्त्विक चर्चाओं को सरल, सुव्यवस्थित एवं प्राञ्जल भाष्य में प्रस्तुत किया, जिससे वह पाठक एवं वैद्यों के लिए सुगम्य हो गयी। शारीरिक एवं मानसिक स्वास्थ्यरक्षा, रोगनिदान तथा चिकित्सा-पद्धति के मूलभूत तत्त्व उनकी टीका में स्पष्ट रूप से विवेचित हुए हैं। इस असाधारण योगदान के कारण

चक्रपाणिदत्त 'चक्रचतुरानन¹' की उपाधि से विभूषित हुए। इस टीका-ग्रन्थ की असंख्य पाण्डुलिपियाँ संरक्षित हैं तथा यह अनेक बार प्रकाशित भी हुआ है।

भानुमती -

भानुमती सुश्रुतसंहिता पर रचित एक टीकाग्रन्थ है। सुश्रुतसंहिता प्राचीन भारत के चिकित्सा विज्ञान एवं शल्यविद्या का एक अमूल्य ग्रन्थ है, जिसमें सूत्रस्थान, निदानस्थान, शरीरस्थान, चिकित्सा स्थान, कल्पस्थान और उत्तरतन्त्र - इन छः अध्यायों में शल्यविद्या, भ्रूणतत्त्व, रोगनिदान, चिकित्सा पद्धति, विषतत्त्व तथा नाना प्रकार के शारीर एवं प्रसूतितत्त्व की चर्चा सहित चिकित्सा शास्त्र का विस्तृत ज्ञान सङ्कलित हुआ है। सुश्रुत ने केवल रोग-निवारण तक ही चिकित्सक के कर्तव्य को सीमित नहीं रखा, अपितु रोग-प्रतिरोध एवं स्वास्थ्य-रक्षण को चिकित्सा शास्त्र का मुख्य उद्देश्य माना। अर्थात् आधुनिक युग के 'Prevention is better than cure' की धारणा उन्होंने अनेक शताब्दियों पूर्व ही स्पष्ट रूप से प्रस्तुत की थी। इस संहिता पर अनेक टीकाएँ रची गई हैं, किन्तु आचार्य चक्रपाणिदत्तकृत भानुमती विशेष रूप से मूल्यवान है। इसमें उन्होंने सुश्रुतसंहिता के जटिल विषयों को सरल, सुबोध एवं प्राञ्जल भाषा में व्याख्यायित किया है। शल्यविद्या एवं चिकित्सा शास्त्र के क्षेत्र में यह टीका एक अमूल्य योगदान के रूप में मान्य है और इसी कारण चक्रपाणिदत्त 'सुश्रुतसहस्रनयन²' उपाधि से अलंकृत हुए। यह ग्रन्थ आंशिक रूप से सम्पादित एवं प्रकाशित हुआ है, विशेषतः सूत्रस्थान, किन्तु शेष अध्याय आज भी अप्रकाशित हैं³। अतः अवशिष्ट पाण्डुलिपियों की खोज करके उनका समालोचनात्मक सम्पादन एवं प्रकाशन अत्यन्त आवश्यक है।

चिकित्सासङ्ग्रह -

आचार्य चक्रपाणिदत्त का श्रेष्ठ मौलिक वैद्यक ग्रन्थ चिकित्सासङ्ग्रह है, जो "चक्रदत्त" नाम से प्रसिद्ध है। इसमें लगभग 80 अध्याय और 4000 से अधिक श्लोक सङ्कलित हैं। यह मूलतः चिकित्सास्थान-आधारित सङ्कलन है, जिसमें आयुर्वेद के विविध शास्त्रों से महत्वपूर्ण चिकित्सा-पद्धतियाँ, रोग-निदान तथा औषध प्रयोगों का समाहार किया गया है। चक्रदत्त में सबसे पहले चिकित्सक का कर्तव्य बताया गया है कि रोगी का सम्यक् परीक्षण करके रोग की प्रकृति का निदान किया जाए और तत्पश्चात् उपयुक्त चिकित्सा निर्धारित की जाए। विशेषकर ज्वर-चिकित्सा में उन्होंने लङ्घन-पद्धति पर बल दिया है, किन्तु क्षय, मानसिक शोक, भय अथवा अति-श्रमजन्य ज्वर में इस पद्धति को निषिद्ध बताया है। इस ग्रन्थ में औषधि-चिकित्सा के साथ-साथ रसशास्त्र-चिकित्सा का उल्लेख भी उल्लेखनीय है। हरितकी, आमलकी, नीम, अश्वगन्धा, बेल आदि वनौषधियों के साथ-साथ पारद, गन्धक, कज्जली आदि धातु-तैयारियों का भी वर्णन किया गया है। रोग-भेद के अनुसार विशेष औषध-सम्मिश्रण, औषधि-निर्माण की विधि और प्रयोग के उपायों का विस्तार से प्रतिपादन किया गया है। चक्रदत्त में ज्वर, अर्श, कुष्ठ, प्रमेह, उदररोग, श्वासकष्ट, कामला आदि रोगों की चिकित्सा के साथ-साथ स्त्री एवं शिशु-रोग, पञ्चकर्म एवं रसायन-चिकित्सा तथा प्रतिरक्षात्मक स्वास्थ्यनीति के निर्देश भी प्राप्त होते हैं। इस ग्रन्थ

¹. प्राचीन भारतीय विज्ञान, पृ. 50-53

². तत्रैव, पृ. 50-53

³. न्यू कैटालोगस कैटालोगोरम खण्ड-38 पृ.168

का सबसे बड़ा योगदान यह है कि इसने आयुर्वेद के बिखरे हुए चिकित्साज्ञान को सरल एवं व्यावहारिक निर्देशिका के रूप में प्रस्तुत किया। अनेक प्राचीन एवं लुप्तप्राय आयुर्वेदिक ग्रन्थों का अंश इसमें सुरक्षित होने के कारण यह आज भी अमूल्य धरोहर है। समकालीन चिकित्सकों के लिए यह जहाँ एक प्रभावी Handbook of Medicine था, वहीं आधुनिक शोधकर्ताओं और आयुर्वेद-चिकित्सकों के लिए यह आज भी एक अपरिहार्य Reference Text है। इस ग्रन्थ का प्रकाशन कई भाषाओं में हुआ, जिनमें बङ्गाली, हिन्दी, तेलुगु और सिन्धल भाषाओं में अनुवाद एवं टीकाएँ सम्मिलित हैं। इसकी प्राचीन पाण्डुलिपियाँ अब भी विभिन्न पुस्तकालयों में सुरक्षित हैं और यह आज भी आयुर्वेदिक अध्ययन एवं शोध के लिए अत्यन्त मूल्यवान स्रोत है¹।

द्रव्यगुणसङ्ग्रह -

चक्रपाणिदत्तकृत द्रव्यगुणसङ्ग्रह एक छोटा किन्तु अत्यन्त महत्त्वपूर्ण स्वतन्त्र ग्रन्थ है। यह मुख्यतः औषधीय वनस्पतियों एवं आहारोपादानों के गुणों पर आधारित है। आचार्य ने इस ग्रन्थ को कुल 15 वर्गों में विभाजित किया है - धान्यवर्ग, मासवर्ग, शाकवर्ग, लवणादिवर्ग, फलवर्ग, पानीयवर्ग, क्षीरवर्ग, तैलवर्ग, इक्षुविकृतिवर्ग, मद्यवर्ग, कृतान्नवर्ग, भक्ष्यवर्ग, आहारविधि, अनुपानविधि तथा गुणधर्मविधि। प्रत्येक वर्ग में सम्बन्धित द्रव्य के स्वभाव, प्रभाव, प्रधानता और उनके चिकित्सकीय उपयोग का विस्तृत विवेचन प्रस्तुत किया गया है। इस ग्रन्थ की रचना हेतु चक्रपाणिदत्त ने असंख्य आयुर्वेदिक एवं तान्त्रिक ग्रन्थों का अध्ययन कर विभिन्न मतों का समन्वय किया। उन्होंने औषधीय द्रव्यों के गुण-निर्धारण में विशेष रूप से गुण, रस और वीर्य - इन तीनों पक्षों को प्राथमिकता दी है। अर्थात्, किसी द्रव्य की चिकित्सकीय कार्यक्षमता उसके भौतिक गुण, रस तथा वीर्य पर निर्भर करती है - इसका उन्होंने अत्यन्त सूक्ष्म विश्लेषण किया है। ग्रन्थ के अन्त में स्वयं चक्रपाणिदत्त ने स्पष्ट किया है कि यह विभिन्न तन्त्रों एवं शास्त्रों के सार का सङ्कलन है, जिसे मुख्यतः वैद्यों की उपयोगिता के लिए रचा गया है। उनके शब्दों में -

तन्त्राणां सारमाकृष्य द्रव्याणां गुणसंग्रहः ।

भिषजामुपकाराय रचितश्चक्रपाणिना ॥²

अर्थात् असंख्य तन्त्र और शास्त्रों के सार को सङ्कलित करके वैद्यों के उपकारार्थ औषधीय द्रव्यों के गुणों का यह सङ्ग्रह चक्रपाणिदत्त ने किया है।

सर्वसारसङ्ग्रह -

सुधांशु पात्र ने अपने प्राचीन भारतीय विज्ञान ग्रन्थ में सर्वसारसङ्ग्रह नामक एक अन्य स्वतन्त्र ग्रन्थ का उल्लेख किया है³, किन्तु उसका कोई प्रकाशित पुस्तक अथवा पाण्डुलिपि अभी तक उपलब्ध नहीं हो सकी है। किन्तु न्यू कैटालोगस कैटालोगोरम के खण्ड 38, पृष्ठ 168 में इसका उल्लेख मिलता है, जहाँ पाण्डुलिपि संख्या NW. 586 और सूचीपत्र 25 में इसकी दो पाण्डुलिपियों का उल्लेख है⁴। वहाँ यह भी कहा गया है कि

¹. न्यू कैटालोगस कैटालोगोरम खण्ड-7, पृ. 30

². द्रव्यगुणसारसंग्रह गुणधर्मविधिः, श्लोक - 25

³. प्राचीन भारतीय विज्ञान पृ.50-53

⁴. न्यू कैटालोगस कैटालोगोरम खण्ड-38 पृ.168

सर्वसारसङ्ग्रह सम्भवतः चक्रपाणिदत्तकृत चिकित्सासारसङ्ग्रह अर्थात् चक्रदत्त के साथ मिश्रित हो गया है। अतः इन पाण्डुलिपियों का प्रत्यक्ष अवलोकन करके चिकित्सासारसङ्ग्रह की पाण्डुलिपियों से तुलना करना आवश्यक है। इस कारण ग्रन्थ का स्वतन्त्र अस्तित्व अभी भी शोधकर्ताओं के लिए अनिश्चित बना हुआ है।

वैद्यनिघण्टुकोश -

चक्रपाणिदत्त की एक महत्वपूर्ण कृति के रूप में वैद्यनिघण्टु के उपर व्याख्या वैद्यनिघण्टुकोश का लिखा है¹। यह मूलतः वैद्यनिघण्टु ग्रन्थ पर रचित एक टीका है। वैद्यनिघण्टु आयुर्वेद का एक प्राचीन चिकित्सा-शब्दकोश है, जिसमें औषधीय वनस्पतियों, खनिजों एवं प्राणिज पदार्थों के नाम, गुणधर्म, प्रयोग तथा चिकित्सकीय महत्त्व का विस्तृत सङ्कलन किया गया है। चक्रपाणिदत्तकृत इस टीका का नाम विभिन्न स्रोतों में उल्लिखित होने पर भी, दुर्भाग्यवश अब तक इसकी कोई पाण्डुलिपि या मुद्रित संस्करण शोधकर्ताओं को प्राप्त नहीं हुआ है²। फलस्वरूप इस ग्रन्थ का वास्तविक स्वरूप आज भी अनाविष्कृत ही बना हुआ है।

व्यग्रदरिद्र-शुभङ्कर -

चक्रपाणिदत्तकृत एक अन्य महत्वपूर्ण किन्तु वर्तमान में लुप्त चिकित्सा-ग्रन्थ का नाम व्यग्रदरिद्र-शुभङ्कर है। यह एक विशाल आयुर्वेदिक ग्रन्थ था, जो चिकित्सासङ्ग्रह की रचना से पूर्व लिखा गया था। बाद में यह ग्रन्थ केवल शुभङ्कर नाम से भी प्रसिद्ध था। इस ग्रन्थ का उल्लेख निश्चलकृत चिकित्सासङ्ग्रह की टीका में मिलता है³। वहाँ स्पष्ट रूप से कहा गया है कि चक्रपाणिदत्त ने चिकित्सासङ्ग्रह के सङ्कलन से पहले एक विस्तृत आयुर्वेदिक ग्रन्थ की रचना की थी, जिसका नाम व्यग्रदरिद्र-शुभङ्कर था। दुर्भाग्यवश, इस ग्रन्थ की कोई पाण्डुलिपि या मुद्रित संस्करण अब तक प्राप्त नहीं हुआ है⁴, इसलिए इसे वर्तमान में लुप्त ग्रन्थ ही माना जाता है। यदि भविष्य में इस ग्रन्थ की कोई पाण्डुलिपि मिलती है, तो यह चक्रपाणिदत्त की चिकित्सातात्त्विक दृष्टि और उनके प्रारम्भिक चिकित्सा-संकलन की विकास-प्रक्रिया पर महत्वपूर्ण प्रकाश डालेगी।

शब्दचन्द्रिका -

चक्रपाणिदत्त द्वारा रचित एक महत्वपूर्ण ग्रन्थ है शब्दचन्द्रिका, जो मुख्यतः वैद्यक-परिभाषा पर आधारित एक चिकित्साशास्त्रीय शब्दकोश है। प्राचीन भारतीय शब्दकोश साहित्य में अमरसिंह का अमरकोश, जैन समुदाय का अभिधानचिन्तामणि तथा चक्रपाणि के समकालीन ग्रन्थ मुक्तावली आदि उनकी प्रेरणा रहे। किन्तु चक्रपाणिदत्त ने केवल चिकित्सा-विशेषज्ञों की प्रयोजनीय परिभाषाओं को केन्द्र में रखकर इस स्वतन्त्र ग्रन्थ की रचना की। इस ग्रन्थ के माध्यम से वैद्यसमाज को एक संगठित आयुर्वेदिक शब्दभण्डार प्राप्त हुआ, जिसे चिकित्साशब्दकोश-रचना के क्षेत्र में एक मौलिक योगदान माना जाता है। यद्यपि शब्दचन्द्रिका आज तक मुद्रित

¹. आयुर्वेद का वृहद् इतिहास पृ. 275

². न्यू कैटालोगस कैटालोगोरम खण्ड - 32 पृ. 14

³. भारतीय ऐतिहासिक त्रैमासिक, खंड - 23, भाग 2, पृ. 148

⁴. न्यू कैटालोगस कैटालोगोरम खण्ड - 32, पृ. 102

रूप में प्रकाशित नहीं हुई है, तथापि इसकी पाण्डुलिपि न्यू कैटालोगस कैटालोगोरम में अभिलिखित है। वहाँ उल्लेख मिलता है - O. 2738, L. 562, Oxf. 195b में यह संरक्षित है।¹

चिकित्सास्थानटीप्पणी –

चक्रपाणिदत्तकृत चिकित्सास्थानटीप्पणी एक महत्वपूर्ण ग्रन्थ है, जिसे मूलतः उनकी प्रसिद्ध कृति चिकित्सासङ्ग्रह का एक अंश माना जाता है। यह चिकित्सास्थान अध्याय पर एक विशेष टीका है, जिसमें आयुर्वेदिक चिकित्सा-पद्धति, औषधीय वनस्पतियों, धातु एवं खनिज पदार्थों का प्रयोग, मिश्रण विधि तथा विशिष्ट रोगों की चिकित्सा सम्बन्धी अतिरिक्त व्याख्याएँ मिलती हैं। इस ग्रन्थ का उल्लेख न्यू कैटालोगस कैटालोगोरम में भी मिलता है - जहाँ कहा गया है कि यह चक्रपाणिदत्त के चिकित्सासंग्रह का ही एक भाग है अर्थात् यह कोई स्वतन्त्र ग्रन्थ नहीं, बल्कि मूल चिकित्सासंग्रह का एक परिपूरक अंश अथवा टीका है।²

चक्रपाणिदत्त ने केवल आयुर्वेद-चिकित्सा में ही नहीं, बल्कि साहित्य, दर्शन और व्याकरणशास्त्र में भी अपनी अद्वितीय प्रतिभा का परिचय दिया। उनके द्वारा रचित माघटीका, दशकुमारचरित उत्तरपीठिका, कादम्बरी-टीका, न्यायसूत्र-टीका³ जैसे ग्रन्थ इस बहुआयामी प्रतिभा के प्रमाण हैं। किंतु अधिकांश ग्रन्थ अब तक अप्रकाशित हैं, क्योंकि कई ग्रन्थों के नाम प्राचीन स्रोतों में मिलते हैं, परन्तु उनकी पाण्डुलिपियाँ आज तक प्राप्त नहीं हुई हैं। भविष्य में यदि ये पाण्डुलिपियाँ उपलब्ध होकर प्रकाशित हो जाती हैं, तो चक्रपाणिदत्त का वैज्ञानिक, दार्शनिक और साहित्यिक योगदान और भी स्पष्ट रूप से समक्ष आएगा।

उपसंहार -

चक्रपाणिदत्त प्राचीन भारत के चिकित्साशास्त्र के इतिहास में एक उज्ज्वल नक्षत्र थे। वे चिकित्सक, शोधकर्ता, शिक्षक, टीकाकार तथा रसायनविद - सभी रूपों में समान रूप से प्रतिष्ठित थे। उनके ग्रन्थ जैसे चक्रदत्त, द्रव्यगुण, सर्वसारसंग्रह प्राचीन आयुर्वेद के ज्ञान को संगठित करते हैं, वहीं आयुर्वेददीपिका और भानुमती जैसे टीकाग्रन्थ भारतीय चिकित्साशास्त्र को नई ऊँचाइयों तक पहुँचाते हैं। व्याकरण, दर्शन और साहित्य में भी उनका योगदान उन्हें बहुमुखी मनीषी का गौरव प्रदान करता है। एक अर्थ में कहा जा सकता है कि वे केवल आयुर्वेद के चिकित्सक ही नहीं, बल्कि भारतीय ज्ञान-परम्परा के सर्वमान्य धारक और वाहक थे। उनका जीवन और कृतित्व आज भी हमारे सामने एक अद्वितीय आदर्श के रूप में विद्यमान है।

¹. न्यू कैटालोगस कैटालोगोरम खण्ड - 38, पृ. 168

². तत्रैव

³. वैद्यक-वृत्तान्त, पृ.133

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THE BODO INDIGENOUS KNOWLEDGE SYSTEM AND ITS RELEVANCE IN THE CONTEXT OF NEP 2020

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ABSTRACT

This study explores the integration of the National Education Policy (NEP) 2020 within the context of Bodo-medium education, emphasizing its cultural, linguistic, and pedagogical significance. It highlights the Bodo community's rich indigenous knowledge systems, including their traditions, agriculture, spirituality, weaving, music, cuisine, and ecological ethics. The policy's focus on mother tongue instruction, multilingualism, and inclusivity aligns with Bodo values of harmony and sustainability. It investigates the challenges such as limited teacher training, translation quality, and digital infrastructure persist, yet initiatives promoting bilingual pedagogy and culturally responsive learning offer promising outcomes. In holistic way, NEP 2020 fosters equity, cultural preservation, and academic empowerment among Bodo-speaking students, contributing to a holistic and sustainable educational framework.

Keywords - Bodo-medium education, NEP 2020, Indigenous Knowledge, Multilingualism, Cultural Preservation, Sustainable Learning.

Introduction –

The Bodo Indigenous Knowledge System (IKS) represents a rich repository of cultural wisdom, ecological understanding, and community-based learning that has been transmitted through generations. Rooted in the Bodo people's close relationship with nature, it encompasses traditional practices in agriculture, medicine, weaving, governance, and spiritual life. In the light of the National Education Policy (NEP) 2020, this knowledge system gains renewed relevance as the policy emphasizes mother tongue-based education,

cultural preservation, and the integration of local traditions into formal curricula. By aligning Bodo IKS with NEP 2020's vision, education in the Bodoland Territorial Region can become more inclusive, contextually grounded, and culturally responsive. This synergy not only strengthens linguistic and cultural identity but also promotes sustainable development through community-centered education.

Concept of Bodos - The Bodos are among the earliest and largest indigenous ethno-linguistic communities of Northeast India, primarily residing in the plains of Assam particularly within the Bodoland Territorial Region (BTR) (Baruah, 2015; Narzary, 2019). Linguistically, they belong to the Tibeto-Burman branch of the Sino-Tibetan language family and are believed to have migrated several centuries ago from regions north of the Himalayas, possibly from the Tibet-China area (Endle, 1911; Brahma, 2014). Over time, the Bodos settled in the fertile valleys of the Brahmaputra River, where they adapted to the environment and developed a distinct agrarian lifestyle (Sarma, 2018). Historically, they are regarded as the earliest known settlers of the Brahmaputra plains and are often considered the original inhabitants of Assam (Basumatary, 2020). Their society evolved through close interaction with nature, fostering rich traditions in agriculture, weaving, and folk art (Narzary, 2017). Despite centuries of external influence and cultural assimilation, the Bodos have successfully preserved their unique language, customs, and identity, which continue to shape the socio-cultural fabric of Assam today (Baruah, 2021; Brahma, 2016).

Concept of Indigenous Knowledge System (IKS) - The Indigenous Knowledge System refers to the collective wisdom, values, and practices developed by local communities through their interaction with nature and society. Among the Bodos, IKS includes agriculture, medicine, weaving, and spirituality, forming a holistic worldview that promotes sustainability and harmony. It functions as an informal education system transmitted through oral traditions, rituals, and communal participation. This indigenous knowledge forms the foundation for community identity and ecological balance.

NEP and Bodo Medium - NEP 2020 is a transformative policy framework aimed at reforming India's education system by promoting inclusivity, multilingualism, and cultural integration. It emphasizes mother tongue instruction, experiential learning, and the integration of local traditions into formal education. The policy seeks to bridge modern education with indigenous knowledge systems for holistic learning. For Bodo-medium education, NEP 2020 offers a framework to preserve linguistic and cultural heritage while ensuring educational equity.

Bodo-medium Education - Bodo-medium education refers to the formal schooling system where the Bodo language is used as the medium of instruction, particularly in the Bodoland Territorial Region (BTR) of Assam. It plays a vital role in sustaining linguistic diversity and cultural identity among Bodo students. However, challenges such as limited teacher training, translation issues, and lack of technological resources hinder its effective implementation. The integration of NEP 2020 with Bodo-medium education aims to strengthen bilingual pedagogy and cultural relevance in learning.

Cultural Preservation and Sustainable Learning - Cultural preservation in education involves integrating traditional practices, art, and values into learning processes to maintain community heritage. In the Bodo context, it includes promoting local crafts, music,

and ecological ethics as part of the curriculum. Sustainable learning encourages the coexistence of traditional and modern knowledge systems to support community resilience and environmental awareness. NEP 2020 provides an opportunity to institutionalize these values within the education framework.

Statement of the Problem - Despite the Bodo community's rich cultural and ecological heritage, formal education systems have historically marginalized Indigenous Knowledge Systems (IKS). The implementation of NEP 2020 offers an opportunity to bridge this gap by integrating traditional knowledge with modern pedagogy. However, challenges persist in translating policy into practice due to inadequate teacher training, scarcity of culturally relevant materials, and limited technological infrastructure in Bodo-medium schools. The disconnection between indigenous practices and formal curricula often results in the underrepresentation of local culture in education. This study, therefore, seeks to investigate how effectively NEP 2020 can incorporate Bodo IKS into educational structures to promote inclusivity, sustainability, and equity in the Bodoland Territorial Region.

Rationale of the Study - There is an urgent need to explore how Indigenous Knowledge Systems (IKS) can enrich modern education and align with the objectives of NEP 2020. For the Bodo community, integrating traditional wisdom into formal schooling is crucial for preserving linguistic and cultural identity while promoting meaningful learning. Research in this area is essential to assess policy implementation gaps and to develop strategies for effective curriculum adaptation. It can also contribute to creating resource materials that reflect Bodo worldviews and knowledge traditions. Moreover, understanding the educational potential of indigenous practices will support culturally responsive teaching methods. This research thus addresses both academic and socio-cultural needs for sustainable, inclusive education in the Bodoland Territorial Region.

Objectives -

The objectives of this study are as follows:

- To explore the significance of Indigenous Knowledge Systems (IKS) in education as a means to preserve traditional wisdom, ecological values, and sustainable living practices among indigenous communities such as the Bodos.
- To analyze the alignment between NEP 2020 and IKS, focusing on how the policy promotes mother tongue-based learning, cultural integration, and inclusive pedagogy in Bodo-medium schools.
- To explore and interpret traditional Bodo knowledge including agriculture, medicine, weaving, music, art, and spirituality as valuable educational resources for culturally rooted and holistic learning.
- To examine the role of Bathouism and ecological ethics in shaping the moral, spiritual, and environmental consciousness of learners, thereby linking education with sustainability and community values.
- To assess the contribution of oral traditions and folk pedagogy in transmitting Bodo indigenous knowledge and to identify strategies for integrating these practices within modern educational frameworks.

- To investigate the challenges and opportunities associated with implementing NEP 2020 in Bodo-medium schools, particularly in relation to teacher preparation, translation accuracy, and technology integration.
- To evaluate the impact of NEP 2020's multilingual approach on linguistic diversity, cultural preservation, and identity formation among Bodo-speaking students in the Bodoland Territorial Region (BTR).
- To recommend policy and pedagogical measures for effectively embedding Indigenous Knowledge Systems in school curricula, thereby promoting inclusive, equitable, and sustainable education.

Research Methodology -

- **Methods** - The study employs a qualitative and descriptive research design to explore the intricate relationship between indigenous knowledge systems and educational policy frameworks. It relies primarily on documentary analysis, which involves an in-depth review of key policy documents such as the National Education Policy (NEP) 2020, NCERT and SCERT reports, and government publications related to language education, along with secondary sources like academic papers and books on Bodo culture and Bathouism. An ethnographic review supplements this by interpreting cultural practices, traditional knowledge, and community values as reflected in existing ethnographic literature and oral traditions. The research also adopts a case study approach focusing on Bodo-medium schools within the Bodoland Territorial Region (BTR), emphasizing teacher preparation, bilingual pedagogy, and technological integration. Additionally, comparative policy analysis is used to evaluate the alignment between NEP 2020's objectives and on-ground realities, assessing the effectiveness of multilingual education models for indigenous learners. This mixed methodological approach ensures both depth and contextual accuracy in understanding how policy interacts with local cultural knowledge.
- **Sources of Data** - The study primarily utilizes secondary data obtained from official policy documents such as the National Education Policy (NEP) 2020, the Draft National Curriculum Framework (NCF) 2023, and the SCERT Assam frameworks. It also draws on scholarly works focusing on Bodo culture, Bathouism, traditional medicine, and agricultural practices that highlight the community's indigenous knowledge systems. Reports and publications from the Bodo Sahitya Sabha provide valuable documentation on linguistic and cultural development initiatives. In addition, academic journals and research papers on multilingualism, indigenous education, and sustainable development offer critical perspectives that strengthen the analytical foundation of the study. Together, these sources form a robust base for understanding Bodo-medium education within the framework of NEP 2020.
- **Nature of Data** - The data used in this study are both descriptive and interpretive in nature. Descriptive elements include detailed accounts of Bodo traditions, ecological practices, and oral modes of knowledge transmission, reflecting the community's cultural richness. Analytical data involve evaluations of how NEP 2020 has influenced educational outcomes in Bodo-medium schools, especially in promoting

inclusivity and equity. The interpretive dimension focuses on cultural expressions such as the dance, weaving traditions, and folk pedagogy, viewing them as meaningful educational tools. This multidimensional approach allows for a deeper understanding of how traditional practices can intersect with formal education systems to foster holistic learning.

- **Data Analysis:** The collected data are analyzed through a thematic content analysis approach, focusing on recurring ideas such as language inclusion, cultural sustainability, and educational equity. Key themes emerging from the documents are systematically identified and categorized to reveal patterns that align with NEP 2020's objectives. The analysis integrates cultural and educational data to establish linkages between indigenous practices and modern pedagogical reforms. This method enables the study to highlight how Bodo cultural values can contribute to inclusive and contextually grounded education. Ultimately, the analysis bridges traditional knowledge systems with contemporary educational policy frameworks to promote culturally responsive learning.

Discussion and Analysis -

The discussion section critically examines the interconnection between the Indigenous Knowledge System (IKS) and the educational framework outlined in the National Education Policy (NEP) 2020. It explores how traditional Bodo knowledge, values, and practices can be integrated into formal education to promote cultural preservation and sustainability. The analysis further highlights the implications of implementing NEP 2020 in Bodo-medium schools with respect to pedagogy, language, and community engagement.

IKS and Its Importance in Education -

The Indigenous Knowledge System (IKS) refers to the body of traditional wisdom, skills, and practices developed by local communities through generations of close interaction with nature (Agrawal, 1995; Warren, 1991). It encompasses knowledge related to agriculture, medicine, ecology, art, and spirituality that supports community life and sustains livelihoods (Berkes, 2012). Characteristically holistic and community-based, IKS is deeply adapted to local environments and emphasizes harmony between humans and nature, promoting ecological balance and sustainability (Semali & Kincheloe, 1999). This knowledge is transmitted orally through stories, rituals, and cultural practices, ensuring continuity across generations (Battiste & Henderson, 2000). Integrating IKS into contemporary education not only preserves cultural heritage but also enhances sustainable development and environmental stewardship (Hoppers, 2002).

IKS and NEP 2020 -

The National Education Policy (NEP) 2020 underscores the importance of promoting both the Indigenous Knowledge System and the use of the mother tongue in education (Ministry of Education, 2020). It acknowledges that learning in one's native language enhances comprehension, critical thinking, and cultural identity (NCERT, 2021). The policy encourages the inclusion of India's traditional knowledge, values, and practices within the curriculum to make learning more relevant and rooted in local contexts (Mishra, 2021). Teaching through the mother tongue allows children to connect more deeply with their heritage and surroundings. By integrating IKS with local languages, NEP 2020 envisions a

holistic, inclusive, and culturally grounded education system that nurtures pride, innovation, and sustainability across India's diverse learning environments (Ministry of Education, 2020; Sharma, 2022).

In the context of Bodo-medium school education, the provision of the National Education Policy (NEP) 2020 regarding the medium of instruction carries significant importance. The policy emphasizes that the medium of instruction should be the mother tongue or local language at least until Grade 5, and preferably till Grade 8 and beyond (Ministry of Education, 2020). For Bodo-speaking learners, receiving education in their mother tongue enhances comprehension, classroom participation, and emotional engagement with the learning process (Cummins, 2000; Mohanty, 2019). Research indicates that early education in the first language strengthens foundational literacy and numeracy, promotes cognitive development, and reinforces cultural identity (UNESCO, 2003; Skutnabb-Kangas, 2009). By adopting Bodo as the medium of instruction, schools can facilitate a more inclusive and meaningful learning experience, enabling children to grasp fundamental concepts more effectively while maintaining a strong connection to their linguistic and cultural heritage (Basumatary, 2021; Narzary, 2022).

Religion and Ecological Philosophy -

The traditional religion of the Bodos, known as Bathouism, is profoundly rooted in nature worship and spiritual harmony (Endle, 1911; Brahma, 2014). Central to Bathouism is the veneration of Bathou Bwrai, the supreme deity, symbolized by the Sijou plant (*Euphorbia milii*) (Basumatary, 2020). The faith emphasizes the interconnectedness of humans, nature, and the spiritual realm, reflecting the community's deep ecological awareness and respect for natural balance (Baruah, 2015). Although many Bodos have later embraced Hinduism or Christianity, the core values and rituals of Bathouism remain central to their collective identity (Narzary, 2019). This blending of traditional and newer faiths demonstrates a unique form of syncretic spirituality, which continues to shape the moral and social fabric of Bodo society (Brahma, 2016).

Oral Traditions and Cultural Transmission -

The transmission and preservation of Bodo indigenous knowledge rely largely on oral traditions, folk pedagogy, and community participation (Sarma, 2018). Elders, storytellers, and traditional healers play pivotal roles in imparting cultural wisdom, rituals, and ecological understanding to younger generations (Bodo, 2021). In recent decades, concerted efforts have been made to formally document and promote this heritage through the inclusion of the Bodo language in educational curricula, the recording of folklore and traditional medicine, and the initiatives of the Bodo Sahitya Sabha, which has been instrumental in advancing Bodo literature and cultural consciousness (Bodo Sahitya Sabha, 2019; Basumatary, 2021). These efforts contribute to sustaining and revitalizing the community's traditional wisdom within a modern educational framework, ensuring that indigenous knowledge continues to thrive alongside formal education (Narzary, 2022).

There is a growing need to learn and preserve the customs of the Bodos, one of the largest indigenous ethnic groups of Northeast India, primarily residing in Assam's Bodoland Territorial Region (BTR) (Baruah, 2015; Narzary, 2019). As adherents of Bathouism and

speakers of a Tibeto-Burman language, the Bodos possess a culture deeply intertwined with nature and community life (Endle, 1911; Brahma, 2014). Their customs embody a vast repository of ecological wisdom, sustainable living practices, and ethical values that have been orally transmitted across generations (Basumatary, 2020). Studying Bodo traditions provides valuable insights into their harmonious relationship with the environment while promoting respect for cultural diversity and indigenous heritage-key elements for achieving inclusive and sustainable development in the modern world (UNESCO, 2003; Hoppers, 2002).

Traditional Agricultural Knowledge -

The Bodos' traditional agricultural knowledge reflects their intimate relationship with nature and community-based living (Sarma, 2018). Their agrarian system is primarily subsistence-oriented, with paddy cultivation at its core, guided by age-old ecological wisdom and seasonal cycles (Basumatary, 2021). They cultivate both Asu (summer) and Maisali (autumn) crops in rotation, a practice that ensures soil fertility and sustainable yields (Bodo, 2021). The use of organic manures, such as cow dung and plant residues, highlights their environmentally sound approach to farming (Brahma, 2016). Agriculture among the Bodos is not merely an economic activity but also a spiritual practice, embodied in rituals such as Gosa Lanai, Katigasa, Oungkham Gwrlwi Janai, Magw Domansi, Bwisagi Gwrbw Falainai, and Abthout Phuja, which express gratitude to nature and seek divine blessings for prosperity (Basumatary, 2020; Narzary, 2022). Furthermore, the Bodos demonstrate remarkable expertise in water management, employing community-based bamboo irrigation systems and small water channels to sustain paddy fields an example of their collective and sustainable approach to resource management (Baruah, 2021).

Ethno-Medicine and Ecological Ethics -

The Bodo community possesses a rich and profound ethno-medicinal knowledge system, reflecting their deep-rooted connection with nature and traditional healing practices (Brahma, 2014; Basumatary, 2020). Grounded in the use of locally available herbs and plants, Bodo folk medicine constitutes a vital component of their cultural heritage and community well-being (Baruah, 2015). Traditional healers, known as Ojhas or Douris, play a central role in maintaining community health by diagnosing and treating ailments through herbal formulations, natural therapies, and ritualistic practices (Narzary, 2019). Their healing methods often integrate spiritual elements-including chants, rituals, and prescribed dietary habits aimed at restoring harmony among the body, mind, and spirit (Bodo, 2021). This holistic approach to wellness parallels the core principles of Akhuri (Ayurveda), reflecting the Bodos' deep understanding of balance, prevention, and natural healing as fundamental to a sustainable way of life (Sarma, 2018; Basumatary, 2021).

Weaving, Art, and Cultural Expression -

Bodo culture is further guided by a profound reverence for nature, perceiving forests, rivers, and wildlife as sacred entities integral to their existence (Endle, 1911; Brahma, 2016). Traditional taboos and community norms serve as ecological safeguards, preventing the over-exploitation of natural resources and ensuring their sustainable use (UNESCO, 2003). The maintenance of community forests (jumai thansali) exemplifies their collective approach to

biodiversity conservation and ecological stewardship (Baruah, 2021; Narzary, 2022). Furthermore, ecological values are transmitted through folklore, songs, proverbs, and rituals, reinforcing environmental ethics and sustaining a balanced relationship between humans and nature (Bodo Sahitya Sabha, 2019).

Weaving occupies a special place in Bodo society, functioning both as a medium of cultural expression and a vital source of livelihood, particularly for women (Baruah, 2015; Brahma, 2014). Bodo women are renowned for their exceptional weaving skills, producing exquisite handwoven garments such as *Dokhona*, *Jwmgra*, and *Gamsa*, which are integral to their cultural identity (Basumatary, 2020). These textiles are often coloured with natural dyes and decorated with intricate motifs inspired by elements of nature—flowers, animals, and fertility symbols—reflecting the community’s deep aesthetic and ecological consciousness (Narzary, 2019). Through weaving, Bodo women not only preserve traditional artistry but also attain economic empowerment, making the craft a powerful symbol of both heritage and self-reliance (Bodo, 2021).

Music, dance, and oral traditions constitute another vital aspect of Bodo cultural life (Brahma, 2016). The celebrated Bagurumba dance, often referred to as the “dance of butterflies,” vividly represents the Bodos’ close bond with nature and their joyful spirit of communal harmony (Basumatary, 2021). These performances, accompanied by traditional instruments such as the Khawang (cymbals), Sifung (flute), and Kham (drum), embody the rhythmic vitality of Bodo festivals and social gatherings (Baruah, 2021). Oral forms folktales, proverbs, and riddles serve as repositories of moral values, collective wisdom, and historical memory, transmitted across generations to ensure the continuity of their cultural heritage (Narzary, 2022).

Social Organization and Indigenous Governance -

Bodo cuisine further illustrates their intimate relationship with the natural environment and local biodiversity (Endle, 1911; Basumatary, 2020). Their diet primarily consists of rice, fish, vegetables, and bamboo shoots, all sustainably sourced from their surroundings (Sarma, 2018). Signature dishes such as *Ondla* (bamboo shoot curry) and *Narzi* (bitter curry) exemplify the creative use of indigenous ingredients and nutritious cooking methods (Bodo Sahitya Sabha, 2019). The traditional fermented rice beverage, Zou (Zu), holds a central place in Bodo festivals and communal events, symbolizing warmth, hospitality, and togetherness within the community (Baruah, 2021; Brahma, 2016).

The social structure of traditional Bodo society is organized around village councils known as *Gwjwn Gaon Sabha*, which function as key institutions for community welfare and conflict resolution (Brahma, 2014; Basumatary, 2020). These councils operate on the principles of collective decision-making, respect for elders, and mutual cooperation, fostering social harmony and communal solidarity (Baruah, 2015). By ensuring that all voices within the village are heard and valued, the *Gwjwn Gaon Sabha* exemplifies an indigenous system of participatory governance rooted in the values of democracy, inclusiveness, and social justice (Narzary, 2019). This traditional form of self-governance underscores the Bodos’ emphasis on consensus, equality, and moral accountability, aligning with contemporary ideas of grassroots democracy and sustainable community development (Bodo, 2021).

Implementation of NEP 2020 in Bodo-Medium Schools -

In the context of Bodo-medium school education, the National Education Policy (NEP) 2020's focus on multilingualism presents a significant opportunity to promote linguistic diversity and cultural harmony (Ministry of Education, 2020). The policy introduces the "Three-Language Formula," encouraging students to achieve proficiency in three languages, with at least two being of Indian origin, while granting flexibility to states in language selection (NCERT, 2021). Within Bodo-medium institutions, this approach enables learners to gain fluency in Bodo, Assamese or Hindi, and English, thereby fostering both regional identity and national integration (Sharma, 2022). Furthermore, NEP 2020's encouragement to study Sanskrit and other classical or regional languages expands students' linguistic repertoire and enhances their appreciation of India's diverse cultural heritage, equipping them with communication skills crucial for higher education and global engagement (Mishra, 2021; Ministry of Education, 2020).

Further, the NEP 2020's emphasis on Early Childhood Care and Education (ECCE) highlights the importance of using the home language or mother tongue as the medium of instruction during the pre-primary and foundational stages (Ministry of Education, 2020; UNESCO, 2003). For Bodo-speaking children, learning in their native language creates a familiar and emotionally secure environment, fostering better comprehension and confidence in early learning (Mohanty, 2019; Cummins, 2000). The policy promotes play-based and activity-based pedagogy through the Integrated Child Development Services (ICDS), encouraging exploration, creativity, and interactive learning in the child's own linguistic context (NCERT, 2021). Such an approach strengthens foundational literacy and numeracy skills while nurturing curiosity, imagination, and lifelong learning habits among children in Bodo-medium schools (Basumatary, 2021; Sharma, 2022).

Early Childhood Care and Education (ECCE) -

In the current landscape of Bodo-medium school education, teacher preparation presents both significant opportunities and challenges in realizing the vision outlined in the National Education Policy (NEP) 2020 (Ministry of Education, 2020). While the policy highlights the importance of preparing teachers for bilingual and multilingual pedagogy, many educators in Bodo-medium schools continue to face constraints due to limited exposure to contemporary teaching methodologies and insufficient professional development opportunities (Mohanty, 2019; Sharma, 2022). The creation of bilingual textbooks and learning materials in Bodo and other regional languages is progressing slowly, hindered by resource limitations, technical expertise gaps, and institutional challenges (NCERT, 2021). To address these issues, teacher education institutions need to enhance capacity-building programs focusing on multilingual pedagogy, inclusive education, and culturally responsive teaching methods (UNESCO, 2003; Basumatary, 2021). Despite these challenges, ongoing initiatives to train qualified multilingual teachers and develop locally relevant learning resources demonstrate positive progress toward improving the quality, inclusivity, and cultural responsiveness of Bodo-medium education (Brahma, 2014; Narzary, 2022).

In addition, the NEP 2020's emphasis on technology integration and translation introduces both valuable opportunities and significant challenges in the context of Bodo-

medium education (Ministry of Education, 2020). National educational agencies such as NCERT and SCERTs are engaged in producing high-quality translations of textbooks and learning resources into regional languages, including Bodo, to ensure greater accessibility and inclusiveness (NCERT, 2021; Sharma, 2022). The use of technology-driven translation tools further supports this process by facilitating faster dissemination and wider reach of educational materials in students' mother tongues (Hampel & Stickler, 2012). However, challenges persist in maintaining linguistic accuracy, cultural relevance, and pedagogical quality in the translated content (Mohanty, 2019). There is limited availability of skilled translators, insufficient digital infrastructure, and lack of teacher training in the effective use of educational technology compound these difficulties (UNESCO, 2018; Narzary, 2022). Nevertheless, the integration of technology and translation initiatives holds immense potential to strengthen Bodo-medium education by bridging language barriers, enriching learning materials, and fostering inclusive, multilingual learning environments (Ministry of Education, 2020; Basumatary, 2021).

Expected Outcomes of NEP 2020 Implementation -

The implementation of the National Education Policy (NEP) 2020 within the framework of Bodo-medium school education is anticipated to produce substantial positive outcomes (Ministry of Education, 2020). The policy's strong emphasis on equity and inclusion ensures that no learner is disadvantaged by linguistic barriers, thereby enabling Bodo-speaking students to receive education in their mother tongue while progressively developing proficiency in additional languages (UNESCO, 2003; Mohanty, 2019). This inclusive linguistic approach enhances comprehension, cognitive development, and academic performance, while simultaneously fostering self-confidence and a sense of cultural belonging among learners (Cummins, 2000; NCERT, 2021).

Moreover, by promoting multilingualism, NEP 2020 contributes to the preservation of India's linguistic diversity and reinforces national integration through mutual respect for regional languages and cultures (Sharma, 2022; Basumatary, 2021). In the context of Bodo-medium schools, this vision empowers students to take pride in their linguistic and cultural heritage while establishing meaningful connections with broader regional and national communities (Brahma, 2014; Narzary, 2022). Such a balanced approach to language and education ensures both cultural continuity and social inclusivity, aligning with the policy's overarching goal of building a holistic, equitable, and multilingual educational ecosystem (Ministry of Education, 2020).

Concluding Observations -

As observed, despite positive steps stated above, Bodo traditional knowledge faces several contemporary challenges. The forces of modernization, urbanization, and deforestation have led to the erosion of age-old customs and ecological practices. Environmental degradation poses a direct threat to the sustainability of their nature-based knowledge systems. To address these issues, there is an urgent need to integrate Bodo Indigenous Knowledge Systems into formal education and research frameworks. This aligns with the objectives of the National Education Policy (NEP) 2020, which emphasizes cultural continuity, sustainability, and inclusivity in education.

The Bodo Indigenous Knowledge System stands as a valuable repository of ecological understanding, ethical values, and cultural identity. Preserving and integrating this knowledge within modern educational and developmental initiatives is crucial for maintaining both cultural diversity and environmental balance. In harmony with the vision of NEP 2020, recognizing and institutionalizing the Bodo knowledge system will not only strengthen India's multicultural heritage but also promote sustainable and inclusive growth founded on indigenous wisdom and traditional ecological harmony.

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THE SIGNIFICANCE OF INDIAN PHILOSOPHICAL THOUGHT REGARDING THE ENVIRONMENT IN RECENT TIMES : AN ANALYSIS

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ABSTRACT

In this article, I will illustrate the ongoing threats to our environment and highlight the significance of Indian philosophical perspectives in addressing these issues today. Human beings often act from a place of egoism, leading to actions that endanger the environment. The push for consumerism drives people to exploit natural resources without adequate thought for their long-term effects. Activities like deforestation, altering river courses, and illegal constructions near forests and waterways are primarily motivated by the desire for human gain, often overlooking the well-being of other species and the natural ecosystem. This anthropocentric view, which places humanity at the center of concern, is a widely accepted stance, particularly among many Western thinkers who assert that 'man is the measure of all things.' However, in contrast, the Vedas, Upanishads, and various branches of Indian philosophy - particularly Jainism and Buddhism - advocate for a non-anthropocentric approach, challenging the prevailing notion and emphasizing the interconnectedness of all life. According to ancient Indian philosophy, a genuinely pious and ethical person views life as sacred and valuable in its own right. Therefore, protecting every living being is an essential duty for all humans. Such a person, who possesses self-knowledge, shows reverence for all elements of the world. They refrain from killing animals, tearing leaves from trees, plucking flowers, or stepping on insects and bugs while walking.

Key Words : Environment, Indian Philosophy, Jainism, Buddhism, Non-anthropocentric

Introduction :

Humans live in a natural environment, which comprises a variety of elements including plains, mountains, seas, forests, animals, soil, water, and air. All components of this environment, such as insects, animals, plants, and humans, are interdependent for survival. However, among all living beings, humans possess reasoning and intelligence, which implies a responsibility to protect the environment. Historically, humans have acted recklessly and irresponsibly in their use of the environment's resources for personal gain. With the advancement of science and technology, they have discovered and exploited natural resources without restraint, seeking a comfortable lifestyle. This indiscriminate use of resources has put human life and the existence of all living species at risk. The selfishness and greed of some individuals have led to the waste of nature's immense and unparalleled resources, endangering the survival of all living beings, including humanity itself. Every living creature relies on the environment for survival, obtaining everything necessary to live. However, humans, with their rational capabilities, seek to understand and appreciate nature beyond mere survival, recognizing its intrinsic value. The significance of the environment to humans is multifaceted, as it fulfills various needs—survival, economic development, entertainment, scientific research, aesthetic enjoyment, historical inquiry, cultural symbolism, and the pursuit of unity in diversity, among others. For ages, humans have exploited the environment excessively, which has now led to a crisis threatening their lives and the lives of other species. This alarming reality has sparked a renewed sense of duty to safeguard the natural environment. Through scientific research, it has become evident that humans have inflicted considerable damage on the environment. Now, there is a growing awareness of the importance of protecting nature for future generations of both humans and other species. To address this critical issue, it is essential for individuals from all sectors - including scientists, technologists, economists, environmentalists, philosophers, industrialists, and the general public—to come together and focus on the urgent need for environmental protection.

Western view regarding environment :

Western perspectives on nature and the environment have been shaped by two distinct schools of thought: Jewish thought as described in the Old Testament and ancient Greek philosophy, particularly the ideas of Aristotle. Both traditions place humanity at the center of the moral universe. The Old Testament creation narrative states that God created man, His own son, and granted him dominion over the Earth, including the fish of the sea, the birds of the air, and all land creatures. Thus, humanity is meant to rule over all living beings. Due to the early assertions found in the Old Testament, many Christians generally do not view activities such as cutting down trees or killing animals as morally wrong. While it is considered a grave sin to kill the Son of God, it is not deemed wrong to slaughter cows, pigs, or other animals for food, nor is cutting down trees for commercial purposes seen as unethical. For instance, Jesus Christ is noted to have destroyed a large banyan tree and caused a herd of pigs to drown. St. Augustine, a Medieval Christian priest, referred to this incident in the New Testament without condemning the killing of animals or tree cutting.

In alignment with this view, Aristotle, the ancient Greek philosopher, argued that the material and living worlds exist primarily for human needs. He posited that the world evolved

purposefully to serve humanity; the material world provides essential resources—light, air, water, and land—necessary for plants, which in turn sustain animals and, ultimately, humans. Aristotle believed that the interdependence of these worlds serves the needs of humanity, emphasizing that everything exists to fulfill human requirements. Influenced by Jewish thought and Aristotelian philosophy, Christians believe humans are accountable only to God and to one another, with no obligations toward non-human beings. Although disobeying God's laws and harming neighbors are considered sins, humans may destroy trees or kill animals out of necessity, as these actions are not viewed as sins—they bear no moral responsibility towards these beings. Justice and morality focus solely on human society, with human life valued intrinsically, while animals, plants, and other entities hold value only in their utility to humans. Consequently, while killing animals or destroying forests may not be wrong, such actions become inappropriate if they threaten human needs and well-being.

This perspective prevailed among Christians until the mid-eighteenth century. However, while Christians support the necessary cutting of trees and killing of animals, they do not advocate for indiscriminate destruction and often protest against environmental pollution. Natural resources are essential for human survival, and it is crucial that humanity uses these resources responsibly to safeguard their existence. Scientists and technologists, in particular, must exercise caution. For example, extensive research into atomic energy can pose risks to human welfare due to the atmospheric pollution created by uranium as fuel. Similarly, the destruction of forests to establish large-scale industries can result in severe pollution from factory waste and the harmful emissions associated with mineral oil. Such pollution damages the atmosphere, depletes the ozone layer, and contributes to the greenhouse effect, all of which threaten the life of plants and animals.

Christians believe that the entire world—the animal kingdom, the plant kingdom, and the mineral kingdom—has evolved to serve human needs. However, they hold that humans should exercise wise stewardship over these resources to ensure their own survival. While killing animals and clearing forests can be acceptable under certain circumstances, each action must be carefully evaluated to determine whether it endangers human life. Thus, Christians do not consider environmental protection to be without value.

Ancient Indian thought regarding environment :

In ancient India, particularly during the Upaniṣadic era and in the early development of Jainism and Buddhism, the perspective on natural resources and the environment was quite different. This difference can be attributed to the spiritual nature of Indian thought, in contrast to the materialistic orientation of Western thought. According to ancient Indian philosophy, everything in the world—both material and immaterial—holds intrinsic value because it is a manifestation of the blissful Self, or Brahman. The sages of the Upaniṣads express this idea poetically :

*“Madhuvāta ṛtāyate madhu kṣaranti
sindhavaḥ mādhvīrṇa santoṣdhī |
Madhu naktam udoṣaso madhuvat pārthivam*

*rajah madumānno banaspatimadhumam asta sūryah ||*¹

This translates to : The entire universe is honeyed in its own way as a manifestation of that blissful One (compassion or Self)—the wind carries honey, the ocean exudes honey, the forest stores honey; let the night, the dawn, the dust of the earth, and the sun be honeyed. This suggests that we should recognize the intrinsic value of every object in the world and seek spiritual union with every living and non-living thing. In ancient Indian thought, a truly pious and ethical person sees life as sacred and valuable in its own right. Therefore, protecting all forms of life is seen as an essential duty. Such a person refrains from killing animals, tearing leaves from trees, plucking flowers, or trampling insects while walking. An Indian sage notes, trees also have a soul; they have feelings of happiness and sorrow. Thus, we should nurture and care for them with self-awareness. The belief is that, Heaven is not attained by cutting down trees, killing animals, and shedding blood; these actions only lead to hell. Any act of violence is considered improper.

In ancient Indian thought, humanity does not exist separately from the universe; the Upaniṣads emphasize the interconnectedness of man and nature. In the Gāyatrī Mantra we can see :

*“Om Bhūrbharvaḥ Svah, Tatsaviturvareṇyam
Bhargodevasya Dhīmahi Dhiyojonam Prachodayat.”*²

This mantra symbolizes the unification of the earth and the celestial realm with our intellect and consciousness, promoting peace and joy. It serves as a powerful reminder of the interconnectedness that fosters environmental preservation.

However, it is important to note that the concept of ecology, understood today as the balance between the material and immaterial world, is a relatively recent development in scientific discourse. The roots of environmental protection in Indian thought lie in the sages’ understanding of their deep, heartfelt relationship with every object, their compassion, and their moral and religious ideologies.

Jaina view regarding environment :

According to Jainism, the ultimate goal of every living being is liberation from the bonds of worldly life. The term ‘*Bandhan*’ represents the bond between a living being and its body. Liberation is the process of dissociating from the body, which is not easy to achieve. To progress on the path to liberation, one must conquer the desire for pleasure. The first step toward this is mind purification. After the mind has been purified, the three jewels—Right view, Right knowledge, and Right character - are essential for salvation.

To develop right character, Jain philosophy emphasizes observing the five vows: two major and three minor ones. These vows include non-violence, truthfulness, chastity, and abstinence from wrongful conduct. The vow of non-violence is the most significant; the other four are components of it.

¹. Ṛiksamhitā - 1/90

². Gayatrī Mantra

The essence of non-violence is encapsulated in the phrase '*Na hanyet na ghāṭayet*' - do not kill, do not cause killing. This means not harming any living being, regardless of size, through body, mind, or speech, including not even entertaining thoughts of harm. Similarly, feelings of jealousy, inciting jealousy in others, and supporting violent actions are also part of this vow. Thus, to fully observe the vow of non-violence, one must refrain from such actions and thoughts. Non-violence encompasses not only a negative aspect (not causing harm) but also a positive one, which involves spreading love to all living beings and engaging in beneficial activities.

In the '*Āchārāṅga Sūtra*,' the fourteenth Tīrthānkara, Mahāvīra, outlines the rules of conduct to be followed by monks (*Śramaṇas*) and lay people (*Śrāvakas*). While these rules aim for non-harming in daily life, their ultimate purpose is to achieve salvation or liberation. The conduct advised in the '*Āchārāṅga Sūtra*,' serves as the means to that end.

This presents a key distinction between the ethical worldview of Jainism and modern environmental ethics. The goal of environmental ethics is earth-centered, focusing on the preservation of the living world and the balance between the material and non-material aspects of existence. In contrast, Jain philosophy's goal is to facilitate the pathway to liberation in the afterlife. By recognizing the spiritual connection among all living beings—acknowledging that everything, including humans, has a soul and some level of consciousness - one learns to nurture and care for them in a non-violent manner, aiding the journey toward liberation.

A violent approach, however, strengthens the bonds of the body. As a result of these karmic bonds, a living being may have to be reborn as a human or non-human after death. Therefore, to advance toward liberation, one must adopt a non-violent path rooted in compassion. This non-violent approach also ensures balance between the environment and the living world. The, *Āchārāṅga Sūtra*, as presented by Mahāvīra, outlines the conduct that should be followed, considering liberation or moksha as the ultimate goal. The Jain faith regards the non-violent teachings of Mahāvīra as the best ethical religion, applying them internally for supreme liberation and externally for the preservation of the living world.

In contrast, Judaism, Christianity, and Islam view humanity as the center of the moral framework - much like early astronomy placed the Earth at the center of the solar system, with planets and satellites revolving around it. In these religions, human life is considered valuable in its own right, while animals, birds, plants, and other living beings possess value only in relation to human enjoyment. However, in Jainism, humans are seen not as the focal point of the living world but as a part of the entire ecosystem. The loss of any one part of this whole harms the entire living world, emphasizing interconnectedness. C.K. Capple has said: “From Jaina perspective, the threat to life that we face arises from a faulty epistemology and metaphysics as much as from a faulty ethics.”¹

¹. *Jainism and Ecology*, Ed. By Christopher Key Capple, Matilal Banersidass Pub. Pvt. Ltd., Pp. - 19

Buddha view regarding environment :

In Buddhism, the term 'dharma' refers to ethical action, which aligns closely with the principles of modern ecological science. The ethical teachings of nonviolence introduced by the Buddha approach both the material and living worlds with a spirit of friendship.

The Buddha's advocacy for nonviolence has established him as one of the greatest moral philosophers, promoting a profound ethical framework. According to Buddha's teachings, performing good deeds that benefit both the material and living worlds is what constitutes true religion, and without this, religion lacks significance. Actions such as cutting down trees for rituals or performing animal sacrifices under the guise of religion are considered completely unrighteous, as they do not contribute to the welfare of living beings. Taking the life of an animal purely for personal enjoyment is regarded as utterly wrong.

There is a historical example of this transformation in the figure of Chandāśoka, a once-bloodthirsty king who became known as Dharmāśoka, the beloved king, after being inspired by the nonviolent teachings of the Buddha. Before his conversion, King Aśoka was responsible for the daily slaughter of countless animals for meat in his kitchens. However, following the Kalinga War, where he witnessed significant bloodshed and the cries of the suffering, his perspective changed dramatically. After embracing Buddhism and the principles of nonviolence, he transformed into a devotee of the Buddha's teachings. In his role as a devoted king, Aśoka engraved the Buddha's teachings on inscriptions and erected the famous Aśoka Pillars. These inscriptions publicly declared that animal sacrifices were prohibited in any religious ceremony, wedding, or festive occasion. After adopting the Buddha's message of nonviolence, Aśoka himself banned meat from being served in his own kitchen, recognizing that killing for pleasure was completely unjustifiable. For Aśoka, the essence of true religion lay in performing good and virtuous deeds, as only through such actions can one achieve ultimate liberation or Nirvāṇa.

In Buddhism, actions can be categorized into three types: verbal (related to speech), physical (related to the body), and mental (related to the mind). Buddha emphasized that only non-violent actions are truly virtuous. Virtuous actions require a commitment to non-violence in body, mind, and speech. For instance, if a royal servant goes hunting and cannot find an animal, the act of going hunting can be considered violent merely because of its intent. If the servant successfully hunts and kills an animal, that constitutes physical wrongdoing. Even the intention to hunt, regardless of the outcome, is viewed as mental wrongdoing. Thus, Buddhism maintains that only non-violent actions in body, mind, and speech are considered right actions.

According to Buddha, an action can only be deemed right if it adheres to the eight virtues: (i) compassion for living beings, (ii) patience or tolerance, (iii) equanimity, (iv) inner purity, (v) tranquility, (vi) good wishes, (vii) detachment from wealth, and (viii) non-greed. Actions that are guided by these eight virtues are deemed suitable for achieving the supreme goal of *Brahmavihāra*, or the "divine abode." To cultivate good character necessary for performing good deeds, one must follow the five precepts. The cultivation of good character is guided by the concept of Śīla, which is fundamentally the path to purifying the mind. Without a mind free from defilements, developing good character is unattainable, impeding progress toward enlightenment. Thus, according to the Buddha, the ultimate aim of human

life is to foster love and compassion in the spirit of friendship. This is not just a matter of pure nonviolence but also involves encompassing love and goodwill. One must spread an untainted mind throughout the world and experience the love of liberation. To achieve this, it is essential to diligently practice the precepts, particularly the five precepts outlined by the Buddha. Ultimately, the Buddha's vision of liberation, or nirvana, is to cultivate the mind in universal love and attain a state of supreme bliss, which he referred to as Brahmavihāra, a permanent state of dwelling in peace and goodwill. He does not limit his thoughts on friendship; rather, he values his feelings of friendship towards all beings, regardless of their nature. Such a person remains in this state of friendship both while waking and sleeping, maintaining these thoughts until he is absorbed in deep, dreamless sleep. This continual state of friendship is considered the ultimate attainment of liberation, or Brahmavihāra. In this mindset, a balance between nature and its environment is preserved, allowing all beings to live their lives in their own spheres of existence, relaxed and happy.

The combination of the four thoughts is what the Buddha referred to as Brahmavihāra. The path to achieving Brahmavihāra, or liberation, is through following the precepts, particularly the five precepts that are strictly observed by Buddhist monks, nuns, and lay disciples. These five precepts serve as both a guide for building character for those seeking liberation and a way to protect the ecosystem. The Buddha, as a great human being, recognized that the well-being of the world cannot be achieved through disruption of the balance of nature. Through the five precepts, the Buddha illuminated the importance of preserving this balance.

Buddha taught that love and compassion are the only means to support the stability and security of the animal world and to establish peace in human society. Love connects one heart to another, while separation brings discord. To foster the welfare of the plant, animal, and human worlds, friendship and compassion are essential. Anger breeds more anger, and jealousy only increases jealousy. To eliminate these obstacles, the Buddha said, '*Akkodhena jine kodham*', meaning that anger must be conquered by non-anger, and violence must be overcome by non-violence. To rid the world of violence, hatred, and other negative emotions, love and compassion (the thought of friendship) are necessary. Love is joy itself, a fulfillment that does not seek to receive anything but only to give. In this giving, there is no expectation of receiving; this reflects the nature of Brahman. The realization of Brahman as joy found in the immeasurable thought of friendship contributes to the well-being of the world.

It is important to note that the Buddha did not ask people to refrain from killing animals or polluting the environment solely for the sake of preserving the ecosystem, as the concepts of scientific ecology or environmental ethics did not exist during his time or even after his death. As a staunch advocate for non-violence, the Buddha encouraged people to engage in the service of the living world, embracing friendship and love as the path and means towards the overall good of the world.

It is noteworthy that by embracing the mantra of non-violence as taught by the Buddha and fostering love and affection as the basis of friendship, India achieved remarkable excellence in every field—knowledge, education, science, technology, medicine, poetry, literature, business, and urban planning. Above all, this excellence was accompanied by good governance, all without harming the living world. The dense forests were preserved, the

waters of streams remained unpolluted, and the air we breathed was clean. This is why Rabindranath Tagore referred to the Buddhist era as the "Golden Age" in Indian history.

The Buddha's philosophy of non-violence and friendship has not only protected the environment but also brought prosperity to all living beings. From this perspective, the Buddha's principled stance on non-violence can be viewed as a precursor to modern ecological concepts. Today, the relevance of the Buddha's concept of friendship is striking, especially in our aimless and turbulent world. Many people today seem to have drifted away from this ideal. The Buddha did not define so-called religions as true religions; rather, he believed that religion is action—good deeds performed out of a sense of unlimited friendship and a commitment to the welfare of living beings. Engaging in welfare work non-violently is to practice true religion. This is not exclusive to Hindus, Christians, or Muslims; it is a universal principle that belongs to all humanity. Lily de Silva has said: “We have to understand that pollution in the environment has been caused because there have been psychological pollution within ourselves.”¹

Conclusion :

In our contemporary society, driven by avarice, we see rampant deforestation for commercial purposes that endanger wildlife. Rivers are being blocked, putting aquatic life at risk, and industrial practices have led to severe pollution of air and water, jeopardizing human health. Nowadays, many individuals lack wisdom and morality, and because they are unclear about their goals, they also lack meditation and reflection. People have become like small-minded animals, fighting among themselves and threatening both their own existence and that of the entire living world.

In an era marked by moral decay and corruption, it is essential for humanity to adopt the non-violent views and path of friendship espoused by the Buddha. As Rabindranath Tagore poignantly stated, ‘*Akkodhena jine kodham*’, reminding us that in this time of widespread humiliation of humanity, we must turn to the teachings of the Buddha and say, ‘*Buddham saraṇam gacchāmi*’.

The root cause of the ecological crisis lies in the spiritual crisis fueled by self-centered greed - the unchecked and insatiable greed that accompanies technological advancement. Anger, protest, arrogance, deceit, gambling, and greed have polluted the minds of people today. Statesmen, both domestically and internationally, often prioritize short-term profits over the welfare of future generations, neglecting the long-term implications of their actions.

Natural resources, particularly forests, are being destroyed recklessly. The blessings that the green forests symbolize have been ignored and destroyed, leading humanity to spread curses rather than blessings. This thoughtless destruction has resulted in a shift towards barren landscapes. Greedy and selfish individuals have wasted the invaluable resources of nature, putting the existence of humanity and all life in jeopardy.

The rampant environmental pollution, destruction of forests, eviction of forest-dwelling communities, and harm to wildlife for fleeting commercial gains are fundamentally wrong and constitute a crime against humanity. Humans must take moral responsibility for protecting the Earth and its ecosystems. Regardless of whether this world, filled with diverse

¹. *Buddhism and Ecology*, Lily de Silva, Ed. By Batchelor, P. 29

species of animals and birds, has come into being through scientific evolution or divine creation, it is crucial for humanity to bear the responsibility of safeguarding it.

This duty can only be fulfilled by embracing the Jain and Buddhist principles of non-violence as the most virtuous path in life. To protect flora and fauna, we must begin by purifying our hearts and freeing them from violence. If our hearts are not pure, we cannot expect the external environment to remain unpolluted. It is essential to recognize that the root cause of environmental degradation lies in the pollution of our hearts. The natural elements—light, air, water, and soil—do not contaminate themselves; it is the aggressive attitudes of people that lead to pollution.

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OBJECTIONS AGAINST THE CONCEPT OF PRAMĀṆA AND THE ISSUE OF PRAMĀṆĀNTARA-SIDDHI : A CRITICAL REVIEW FROM NĀGĀRJUNA'S PERSPECTIVE

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ABSTRACT

The concept of pramāṇa in Indian philosophy serves as the means to true knowledge, a notion that is generally upheld by all Indian philosophical traditions. However, outside this pramāṇa-oriented tradition, certain philosophers known as apramāṇavādins challenge the validity of the concept itself. Among these, the Madhyamaka Śūnyavāda philosopher Nāgārjuna holds a particularly significant position. Following the Middle Path (Madhyamā-pratipad), Nāgārjuna establishes the concept of śūnyatā, which involves the deconstruction of all doctrines, including the very foundation of pramāṇa. He raises a fundamental question: How stable is the pillar upon which Indian philosophy rests ? Specifically, if pramāṇa is how knowledge of prameya (the object of knowledge) is attained, then how is the validity of pramāṇa itself established? In his pursuit of an answer, he engages in rigorous logical analysis and demonstrates that pramāṇa cannot be validated—neither intrinsically (svataḥ), nor mutually (parasparataḥ), nor through another pramāṇa (parapramāṇataḥ). In this regard, Nāgārjuna strongly critiques the Nyāya school's doctrine of the extrinsic validity of knowledge (parataḥ-prāmāṇya). This critique is particularly significant, as the Nyāya school is the one that accords pramāṇa the status of the primary and fundamental category among Indian philosophical systems. In response, Nāgārjuna challenges the Nyāya-accepted parataḥ-siddha theory of pramāṇa through the logical flaw of infinite regress (anavasthā). This argument, known in the history of philosophy as the pramāṇāntara-siddhi debate, raises fundamental doubts about the legitimacy of pramāṇa. Through this paper, an attempt is made to critically examine Nāgārjuna's anavasthā objection and to explore how it firmly challenges the very notion of pramāṇa. Additionally, the paper analyzes how this critique confronts the pramāṇa-oriented tradition, ultimately introducing a radically different philosophical perspective.

Key Words : pramāṇa, prameya, parataḥ-prāmāṇya, infinite regress, pramāṇāntara-siddhi.

Introduction :

In Indian literature, the expression *pramā* is used to mean knowledge, i.e., valid cognition; the instrument of that cognition is called *pramāṇa*. Almost all schools of Indian philosophy, whether *āstika* or *nāstika*, acknowledge *pramāṇa* and, consequently, accept the validity of *prameya*. Nevertheless, doubts arise regarding the validity of *pramāṇa*. This is because some *apramāṇavādins* in Indian philosophies do not place trust in the very concept of *pramāṇa*. The problem of justification remains unavoidable. Naturally, they pose a question : What exactly is the nature of the *pramāṇa* through which the knower (*pramātā*) attains valid cognition (*pramā*) about the object of knowledge (*prameya*) ? In other words, on what basis is something considered a *pramāṇa* ? Is it established intrinsically (*svataḥ*), or is there some extrinsic (*parataḥ*) means of justification? There are proponents and opponents of both positions in the Indian system. Mīmāṃsakas, Vedantins and Sāṃkhya, e.g. recognise the intrinsic or *svataḥ* theory, whereas the extrinsic or *parataḥ* theory is advocated by Nyāya-Vaiśeṣikas and others. However, the *vaiṭaṇḍikas* argue that defining *prāmāṇya* as self-existent (*svataḥ*) or dependent on something else (*parataḥ*) leads to some critical problems. Among the various objections raised by the *apramāṇyavādins* regarding the *prāmāṇya* of *pramāṇa*, the charge of infinite regress (*anavasthā*) is particularly significant and decisive. This concept is referred to in Indian philosophy as the doctrine of *pramāṇāntara-siddhi*. This objection, in particular, is advanced by the *Śūnyavāda Mādhyamika* philosopher Nāgārjuna among the *vaiṭaṇḍikas*. In fact, he has presented various explanations as to why *pramāṇa* is untenable, among which the *pramāṇāntara-siddhi* objection or the charge of regression to infinity (*anavasthā*) is especially notable and robust. Which is primarily against the *parataḥ-prāmāṇyavādins*, namely the Naiyāyikas. Notably, the debate centers around the determination of *prāmāṇya* as either dependent on external factors (*parataḥ*) or otherwise. So, the main objective of this paper is to provide a logical analysis of how the charge of regression to infinity (*anavasthā*) is raised to the concept of *pramāṇa*.

Nāgārjuna's objection to the possibility of *pramāṇa* and the issue of *pramāṇāntara-siddhi* :

In the Indian tradition, almost all philosophical schools have faith in the concept of *pramāṇa* and, along with the related idea of *prameya*, without much disagreement. There is indeed no consensus on the precise definition of *pramāṇa* or the number of recognized *pramāṇas*. Despite this lack of agreement, no school has questioned the very possibility of *pramāṇa*. However, within this *pramāṇa*-centric tradition, there exist a few exceptional philosophers, often referred to as *apramāṇavādins*, who cast doubt on the very possibility of *pramāṇa* itself. These *apramāṇavādins* are commonly known as *vaiṭaṇḍikas*.¹ Among these *vaiṭaṇḍikas*, there are figures like Jayarāśi Bhaṭṭa and Śrīharṣa, as well as the Mādhyamika Śiromaṇi, Nāgārjuna. While their philosophical orientations may not converge at a single point, they all share a fundamental skepticism regarding the validity of *pramāṇa* (means of

¹. It is mentioned that the term *vaiṭaṇḍika* is derived from the word *vitaṇḍā*, which signifies a form of argumentation where one does not seek to establish a thesis but merely refutes the opponent's position.

knowledge) and seek to establish its futility. Notably, Nāgārjuna stands out as one of the most prominent philosophers among the *apramāṇavādīns vaitaṇḍīkas*. One of his key objections to the validity of *pramāṇa* is the argument of *anavasthā*, or the problem of infinite regress (*pramāṇāntara-siddhi*), which is particularly noteworthy. Now, let's analyze the context of this argument of the charge of infinite regress (*anavasthā*) or the issue of *pramāṇāntara-siddhi* against the possibility of *pramāṇa*.

Nāgārjuna, as a proponent of *Mādhyamaka* philosophy, follows the principle of the *Madhyamapatha*, or Middle Path, rejecting extreme positions regarding existence and non-existence. He asserts on the idea of emptiness (*śūnyatā*) that all phenomena are devoid of intrinsic nature because they arise through dependent origination (*pratītyasamutpāda*). As a result, whether pertaining to cognition (*citta-caitasika*) or material reality (*bhūta-bhautika*), all phenomena transcend the fourfold logical alternatives (*catuṣkoṭi-vinir-mukta*), and thus, they are *svabhāva-śūnya*. He understands reality as *catuṣkoṭi-vinir-mukta*¹, which leads him to conclude that *pramāṇa* (means of knowledge) is also an empty entity. In this way, as a logical culmination of his universal doctrine of emptiness (*sarva-śūnyavāda*), Nāgārjuna arrives at a form of *apramāṇavāda* (negation of *pramāṇa*). His doctrine is elaborated in works like *Mūlamadhyamakakārikā*, *Vaidalyaprakaraṇa*, and *Vigrahavyāvartanī*, where he critiques the validity of *pramāṇa*, mainly targeting the sixteen categories accepted by Gautama. Especially, in his *Vaidalyaprakaraṇa* and *Vigrahavyāvartanī*, these two texts, Nāgārjuna effectively applies *śūnyavāda* to the critique of the *pramāṇa*-theory. In the *Vigrahavyāvartanī*, verses 30 - 51, and in the *Vaidalyaprakaraṇa*, aphorisms 2 - 19, he presents his refutation of the *pramāṇa*-theory.

In contrast, the materialist *Nyāya* school believes that nothing can be established without *pramāṇa*. Hence, they regard *pramāṇa* as the fundamental and primary entity. So, they argue that, just as measurement is impossible without a balance scale, the acceptance of a *prameya* (knowable object) is impossible without *pramāṇa*. Therefore, for the establishment of *prameya-padārtha* (knowable entities), the establishment of *pramāṇa* itself must be acknowledged. In response to this, Nāgārjuna raises an objection: If the existence of *prameya* is established through *pramāṇa*, then how is the validity of the four *pramāṇas* (such as *pratyakṣa*, direct perception) established in the first place?² Nāgārjuna critically examines whether *pramāṇas* are established by themselves (*svataḥ*), by something else (*parataḥ*), mutually (*parasparataḥ*), dependent on the knowable object (*prameya-nirbhara*) or whether they arise spontaneously (*akasmāt*). He systematically demonstrates that none of these alternatives can successfully establish the validity of *pramāṇa*. In this context, while presenting his conclusions in the *Vigrahavyāvartanī*, Nāgārjuna states,

"Naiva svataḥ prasiddhir na parasparataḥ pramāṇair vā,
Na bhavati na ca prameyair na cāpy akasmāt pramāṇānām."³

¹. "Na sannāsanna cobhābhyām vilakṣaṇam.

Catuṣkoṭi-vinir-muktaṁ tattvaṁ mādhyaṁikā viduḥ.— *Madhyamaka-Śālistamba, Sūtra* 9.

². "Yadi ca pramāṇatas teṣāṁ teṣāṁ prasiddhir arthānām.

Teṣāṁ punaḥ prasiddhiṁ brūhi katham te pramāṇānām.— Nāgārjuna, *Vigrahavyāvartanī*, Sl - 31

³. Ibid, Sl - 51

That is, *pramāṇas* are not established *svataḥ* (by themselves), *parasparataḥ* (mutually), or *parapramāṇataḥ* (by other *pramāṇas*). Furthermore, Nāgārjuna attempts to establish that they cannot be validated either by *prameyas* (knowable objects) or *akasmāt* (spontaneously). This *kārikā* from the *Vigrahavyāvartanī* aligns in meaning with the following *kārikā* from the *Mūlamadhyamakakārikā*,

"Na svato nāpi parato na dvābhyāṃ nāpy ahetutaḥ,
Utpannā jātu vidyante bhāvāḥ kvacana kecana."¹

That means no existent entity (*bhāva-padārtha*) ever arises anywhere by itself (*svataḥ*), by another (*parataḥ*), by both (*dvābhyām*), or without a cause (*ahetutaḥ*). Therefore, all *bhāva-padārthas* are inherently devoid of intrinsic nature (*svabhāva-śūnya*).

Let's explain Nāgārjuna's argument in simpler terms. According to him, just as *prameya* (the knowable object) is established through *pramāṇa* (means of knowledge), *pramāṇa* itself must be established before the establishment of *prameya*. Otherwise, it would contradict the Nyāya principle that knowledge of an object arises through *pramāṇa* (*pramāṇataḥ artha-pratipatti*). This is because something unestablished (*asiddha*) can never establish anything else. In this context, we can first consider whether *pramāṇa* could be established spontaneously (*akasmāt*). Such a claim is untenable since our direct experience shows that nothing can come into existence spontaneously. Every established entity (*siddhi*) necessarily depends on some cause (*kāraṇa*). Therefore, it cannot be said that *pramāṇa* arises spontaneously. If it did, there would be no distinction between a valid *pramāṇa*-established object and mere fallacious knowledge (*pramāṇābhāsa*).

Nāgārjuna also rejects the alternative that *pramāṇa* could be established by depending on *prameya* (the knowable object). His argument is as follows: if *pramāṇa* is established only about *prameya*, then it would logically follow that the roles of *pramāṇa* and *prameya* could be reversed. This is because what establishes (*sādhaka*) is called *pramāṇa*, and what is established (*sādhya*) is called *prameya*. Since, in this case, *pramāṇa* is being established by *prameya*, *prameya* becomes the *sādhaka*, and *pramāṇa* becomes the *sādhya*. Thus, an inversion occurs between *pramāṇa* and *prameya*, leading to inconsistency.² Furthermore, suggesting that *pramāṇa* and *prameya* are mutually dependent does not resolve the problem. Nāgārjuna argues that if *pramāṇa* and *prameya* are interdependent for their establishment, then neither can truly be established.³ Since *prameya* remains unestablished (*asiddha*) before being established by *pramāṇa*, it cannot serve as a valid cause for the establishment of *pramāṇa*. Consequently, *pramāṇa* cannot be established. Conversely, since *pramāṇa* remains *asiddha* before being established by *prameya*, it cannot serve as a valid cause for the establishment of *prameya*. As a result, *prameya* also remains unestablished. Thus, if the validity of *pramāṇa* and *prameya* is made interdependent, it leads to the logical fallacy of mutual dependence (*anyonya-āśraya*), rendering both invalid. In this context, Nāgārjuna

¹ Nāgārjuna, *Mūlamadhyamakakārikā*, 1.1

² "Atha tu *pramāṇasiddhir bhavatyapekṣyaiva te prameyāṇi*.

Vyatyaya evaṃ sati te dhruvaṃ pramāṇa-prameyāṇām." - Nāgārjuna, *Vigrahavyāvartanī*, Verse 45.

³ "Atha te *pramāṇasiddhyā prameyasiddhiḥ prameyasiddhyā ca*.

Bhavati pramāṇasiddhir nāstyabhayaśyāpi te siddhiḥ." - Ibid, Verse 46.

states in the *Vaidalyaprakaraṇa* that because *pramāṇa* and *prameya* are mutually dependent, they cannot be classified as existent (*sat*), non-existent (*asat*), or both existent and non-existent (*sad-asat*).¹ His reasoning is as follows: for something to be designated as dependent (*sāpekṣa*), it must belong to one of these three categories - existent, non-existent, or both existent and non-existent. However, according to Nāgārjuna, a non-existent entity, such as the horn of a rabbit (*śāśa-śrṅga*), cannot be dependent because it does not exist. Similarly, an existing entity, such as a pot, if truly existent, would not require dependence on anything else for its existence. The same logic applies to both existent and non-existent entities. Thus, if *pramāṇa* and *prameya* are mutually dependent, they ultimately become indefinable within the categories of existent, non-existent, or both existent and non-existent, reinforcing Nāgārjuna's argument for their fundamental emptiness (*śūnyatā*).

Just as *pramāṇa* cannot be established spontaneously (*akasmāt*) or by the knowable object (*prameya*), it also cannot be said to be self-existent (*svataḥ siddha*). Explaining this, Nāgārjuna argues that if *pramāṇas* were self-existent, then the opponent would have to accept that *pramāṇas* are established independently of *prameyas*.² This is because a self-existent (*svataḥ siddha*) entity is not dependent on anything else for its establishment. However, if *pramāṇa* is established without dependence on *prameya*, then the question arises: What exactly is it a *pramāṇa* of?³ The significance of *pramāṇa* lies in its ability to establish *prameya*, and it is precisely for this reason that the opponent (*pūrvapakṣin*) considers it a valid means of knowledge (*pramā-karaṇa*). Moreover, according to the *Nyāya* school, cognition (*jñāna*) is never devoid of an object (*nirviṣayaka*). Therefore, a *pramāṇa* that is independent of any *prameya* would be meaningless and unworthy of being called a *pramāṇa*. Consequently, *pramāṇas* cannot be regarded as self-existent entities in any way. Nāgārjuna explicitly states in the *Vaidalyaprakaraṇa* that neither *pramāṇa* nor *prameya* can be self-existent (*svataḥ siddha*) since they are mutually dependent (*paraspara-sāpekṣa*), each serving as the determinant (*niyāmaka*) or means (*sādhaka*) for the other. In this way, both *pramāṇa* and *prameya* would simultaneously function as each other's *pramāṇa* and *prameya*, leading to logical inconsistency.⁴ In this way, Nāgārjuna critically analyzes and refutes this alternative proposed by the concerned opponent, demonstrating that it is not at all possible to claim that *pramāṇas* are self-existent or *svataḥsiddha* in an absolute sense.

The acceptance of *pramāṇa*'s dependent nature leads to the objection known as the charge of *Pramāṇāntara-siddhi* :

The objection of the charge of infinite regress or *anavasthā* concerning *pramāṇya* does not arise in the case of *svataḥ-pramāṇyavāda* (the doctrine of self-existing knowledge). However, this issue arises for those who advocate the doctrine that validity depends on

¹ Nāgārjuna, *Vaidalyaprakaraṇa*, Fernand Tola and Carmen Dragonetti, (ed.), Motilal Banarsidass, Delhi, 1995, p.59.

² "Yadi svataḥ ca *pramāṇāsiddhir* anapekṣa tava *prameyāṇi*.
Bhavati *pramāṇāsiddhir* na *parāpekṣā svataḥ siddhiḥ*." - Nāgārjuna, *Vigrahavyāvartanī*, Verse 40.

³ "Anapekṣa hi *prameyānarthān* yadi te *pramāṇāsiddhir* iti.
Na bhavanti *kasyacid* evam *imāni tāni pramāṇāni*." - Ibid, Verse 41.

⁴ Nāgārjuna, *Vaidalyaprakaraṇa*, Fernand Tola and Carmen Dragonetti, (ed.), Motilal Banarsidass, Delhi, 1995, p. 58.

something external (*parataḥ-prāmānya*). These proponents claim that the apprehension or revelation of *prāmānya* relies on another cognition, which leads them to face the infinite regress objection regarding how that second cognition itself is established. In this context, the *Naiyāyikas* are particularly noteworthy. According to *Nyāya* philosophy, the validity of knowledge (*prāmānya*) is dependent (*parataḥ*). They argue that just as the manifestation of knowledge relies on another cognition, the determination of its validity relies on a third type of cognition. In *Nyāya*, an arising cognition remains unmanifest in its initial moment. In the subsequent moment, a mental cognition occurs in the form of "*aham jānāmi*" (I know), known as *anubhyavasāya* (reflexive awareness). Which makes the knowledge manifest. However, even though knowledge is revealed by *anubhyavasāya*, its validity remains concealed. The recognition of *prāmānya* relies on a resultant cognition (*phalajñāna*). In this regard, it is essential to analyze Nāgārjuna's critical stance as an *apramāṇavādin* (one who rejects the independent validity of *pramāṇas*) and examine how the issue of *pramāṇāntara-siddhi* (the establishment of one *pramāṇa* by another) and the objection of *anavasthā* (infinite regress) are raised against the proponents of *parataḥ-prāmānya*.

Nāgārjuna argues that if the validity of *pramāṇas* (means of knowledge) is considered *parataḥ* (dependent on another), two alternatives arise: either *pramāṇas* are validated mutually or sequentially (by another *pramāṇa*). He rejects both alternatives. Regarding the first, perception (*pratyakṣa*), inference (*anumāna*), comparison (*upamāna*), and testimony (*āgama*) cannot be established by one another, as this would lead to mutual dependence fallacy (*anyonyāśraya-doṣa*). The only remaining option is to accept that *pramāṇas* are validated *parataḥ*, as held by the *Naiyāyikas*, who argue that *pramāṇas* are validated by other *pramāṇas* or *Prāmāṇāntara*. However, such a claim inevitably leads to the objection of infinite regress (*anavasthā*) or the charge of *Prāmāṇāntara-siddhi* concerning the validation of *pramāṇa* by another *pramāṇa*, which Nāgārjuna uses to refute *pramāṇavāda* (the theory of valid knowledge). According to him, if a *pramāṇa* is established by another *pramāṇa*, then the second *pramāṇa* would require validation by a third, the third by a fourth, and so on, ad infinitum. As a result, the flaw of infinite regress becomes inevitable in establishing the *prāmānya* (validity) of *pramāṇa*. This is essentially known as the objection in the context of *pramāṇāntara-siddhi*. Thus, Nāgārjuna demonstrates that the alternative of *pramāṇas* being validated by other *pramāṇas* is also untenable. Now, the question arises—why is the problem of infinite regress or *anavasthā* a problem at all? In response to this, Nāgārjuna stated in the *Vigrahavyāvartanī* -

“*Anairyādi-pramāṇaiḥ pramāṇāsiddhir bhavet tad-anavasthā.*

Nādeḥ siddhis tatrāsti naiva madhyasya nāntasya.”¹

That means, if one *pramāṇa* requires another *pramāṇa* for its establishment, then the second *pramāṇa* would require yet another *pramāṇa*, and so on infinitely. In such an endless sequence of *pramāṇas*, none can be considered the first (*ādi*) *pramāṇa*, as each one relies on another for its validation. Consequently, a first *pramāṇa* cannot be established. Without a first *pramāṇa*, it raises the question of what basis there is for designating other *pramāṇas* as middle (*madhya*) or final (*anta*). In other words, if a first *pramāṇa* does not exist, then neither

¹. Nāgārjuna, *Vigrahavyāvartanī*, Verse - 32.

a middle nor a final *pramāṇa* can exist at all. This is precisely the implication of Nāgārjuna's argument. However, one may wonder why it is necessary to classify *pramāṇas* into first, middle, and final at all. The reason is that if the middle *pramāṇa* is not established based on the first *pramāṇa*, and the final *pramāṇa* is not established based on the middle *pramāṇa*, then the establishment of *prameya* through that final (*anta*) *pramāṇa* would be utterly impossible.

Conclusion :

From the above discussions, it can ultimately be concluded that Indian philosophy presents multiple debates and perspectives regarding *pramāṇa* and its validity (*prāmāṇya*). *Mādhyamaka śūnyavādīns* philosopher Nāgārjuna, through his rigorous process of critical analysis, demonstrates that the alternative of establishing *pramāṇa* through another *pramāṇa* (*parataḥ siddha*) leads to the fallacy of infinite regress (*anavasthā-doṣa*), making it unacceptable. His logical conclusion holds significant importance in the history of philosophy, particularly known as the objection in the context of *pramāṇāntara-siddhi*. So, according to Nāgārjuna, the existence of *pramāṇa* cannot be established through any reasoning. Especially in opposition to the *parataḥ-prāmāṇyavāda* upheld by the Naiyāyikas, Nāgārjuna's argument of *pramāṇāntara-siddhi* or the charge of infinite regress problem becomes a firm obstacle. If *pramāṇa* is not established, then the Naiyāyikas' claim that knowledge of any object (*prameya*) is determined by *pramāṇa* becomes baseless. Moreover, if the existence of *pramāṇa* itself is not established, then no knowledge—whether of objects or metaphysical truths (*tattvajñāna*) - can be possible. Consequently, the ultimate goal of *mokṣa-prāpti* pursued by the Naiyāyikas becomes unattainable.

It is particularly noteworthy that Nāgārjuna, by highlighting the problem of infinite regress or the endless cycle inherent in determining the validity of *pramāṇa*, opens up new avenues for philosophical inquiry. His view suggests that if the validity of one *pramāṇa* depends on another, then proving the validity of that second *pramāṇa* would require yet another *pramāṇa*, leading to an infinite regress with no definite beginning or end. Within this endless sequence, the independent validation of any single *pramāṇa* becomes impossible.

Thus, from Nāgārjuna's critical analysis, the key lesson to be drawn against a one-sided *pramāṇa-vāda* in Indian philosophy is that the validity of *pramāṇa* and its dependence encounter an intrinsic problem - one that remains trapped in an eternal cycle. This, in turn, introduces a new dimension in philosophical analysis and rational discourse, prompting a deeper, more critical perspective on the nature and validity of *pramāṇa*. On one hand, this leads to the negation of the independent existence of *pramāṇa*, while on the other, it calls for further profound inquiry and debate regarding the very nature and legitimacy of *pramāṇa* itself.

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THE SIXFOLD DIPLOMACY OF KAUṬILYA : INSIGHTS FOR THE CONTEMPORARY WORLD

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ABSTRACT

One of the most important works on governance and foreign policy in ancient India, Kauṭilya's Arthaśāstra offers ideas that are still relevant today. The ṣaḍguṇya theory or the six-fold policy is supposed to be the core of Kauṭilya's diplomatic philosophy and consists of six strategic stances- sandhi, vighraha, āsana, yāna, saṁśraya and dvaidhībhāva. This paper examines the theoretical constructs and practical applicability of the six-fold policy as outlined in the Arthaśāstra, placing it within the ancient geopolitical context. Additionally, it evaluates how these doctrines continue to influence contemporary diplomatic and strategic approaches. This paper demonstrates the ongoing significance of Kauṭilya's political acumen in comprehending the current global order by drawing comparisons between his framework and contemporary behaviours including alliance formation, deterrent tactics, international collaboration, etc.

Keywords : *Kauṭilya, Arthaśāstra, Sixfold Diplomacy, Contemporary World.*

Introduction :

The *Arthaśāstra* is regarded as a classic work on Indian politics and diplomacy. Kauṭilya is considered as its author.¹ Since the time of the Vedas, political thought has existed. The great epics also contain insightful political theories. However, political ideas

¹. sukhagrahaṇavijñeyam tattvārthapadaniścitam/

kauṭilyena kṛtaṁ śāstraṁ vimuktagranthavistaram arthaśāstra// *Arthaśāstra* - I/1, Pp. 20.

take on a broad form throughout the era of Manu and they crystallise during the period of Kauṭilya. P.V. Kane highlights that the work's careful topic arrangement and unified design give the impression that it was created by a single, brilliant mind.¹ The *Arthaśāstra* is a priceless source of information about ancient India's administrative systems, diplomacy, economy, social norms, legal system, treasury etc. Even now, the techniques of Kauṭilya can be applied for effective administration in various situations with a few minor modifications.

Kauṭilya's diplomacy displays his profound understanding of the dynamic nature of international relations, where flexibility and strategy are essential instruments for guaranteeing national security and influence. His approach to diplomacy balances moral principles with practical statecraft, counselling leaders to act based on possibilities, capabilities and current circumstances rather than strict ideologies. Kauṭilya's idea of Sixfold Diplomacy is still important in today's dynamic global environment, which is characterized by shifting alliances, economic interdependence and persistent power rivalries. The concepts found in this ancient paradigm align strongly with contemporary doctrines of realism, balance of power and strategic negotiation.

The Sixfold Diplomacy of Kauṭilya :

Ancient kingdoms were employed in the six-fold diplomatic strategy to uphold territorial harmony and foster diplomatic ties. The measures of the six-fold diplomacy include *sandhi*, *vigraha*, *āsana*, *yāna*, *saṁśraya* and *dvaidhībhāva*.² *Sandhi* means peace, *vigraha* refers to pursuing a military strategy, upholding a neutral policy is known as *āsana*, *yāna* means marching, *saṁśraya* refers to seeking temporary residence and *dvaidhībhāva* refers to two-tiered policy. Vātavyādhi's six-fold policy framework uses two different approaches- *sandhi* and *vigraha*.³ However, Kauṭilya approaches the policy framework differently from his predecessor Vātavyādhi. He recognizes six different approaches since these policies might be applied in a variety of contexts. Since each policy is unique, it makes sense that the ways in which they are applied will also differ. In Kauṭilya's view, the idea of the circle of state is the foundation of the six-fold policy. When external support is required to achieve success, states should take an effective approach, pursue peace with friendly powers while launching military operations against adversaries; a weaker state should adopt a neutral stance; a state with sufficient strength and capabilities should take military action against its opponent; and a state lacking sufficient defensive capabilities should form an alliance with a powerful state to be protected.⁴ This demonstrates unequivocally that Kauṭilya was a skilled diplomatist who used to adapt his actions to the circumstances.

Sandhi :

The *sandhi* policy serves as a key component of effective diplomacy. *Sandhi* is a peaceful agreement with clear conditions. The importance of treaties as mutual understandings was highlighted in ancient Indian scriptures. The term *sandhi* refers to an

¹ *History of Dharmasastra*, p - 93.

² sandhivigrahāsanayānasamśrayadvaidhībhāvāḥ śadguṇyam ityācāryāḥ/ *Arthaśāstra*, VII.2, p.681.

³ dvaiguṇyam iti vātavyādhiḥ sandhivigrahābhyām hi śadguṇyam sampadyat iti/ *Ibid.*,

⁴ parasmāddhīyamānaḥ saṁdadhī...sahāyasādhye kārye dvaidhībhāvaṁ gacchet/ *Ibid.*, VII.I, p.682.

agreement based on mutual commitments: “if you do this for me, I will do this for you.”¹ In this context, *sandhi* refers to a partnership in which benefits and commitments are directly connected. Treaty policy is a useful way to avoid conflict.² A king ought to apply the six-fold policy in order to increase their power. Kauṭilya’s statecraft ideas emphasize on the value of forming alliances with forces that are either superior or equal.³ Kauṭilya’s work outlines four distinct phases for assessing the effectiveness of *sandhi*. The first phase of diplomatic measures focuses on conciliatory methods and other peaceful negotiation. In the second phase, the treaty is still being implemented and its provisions are enforced through the agency of a common friend. In the third phase, one party violates the peace deal through the agency of double agents and spies. The final phase involves a renewed diplomatic attempt by concentrating on reconciliation with a subordinate or ally group who had broken the conditions of the agreement.⁴ This suggests that from the time of Kauṭilya to till now the *sandhi* policy is aimed at ending war situation and creating a peaceful atmosphere.

Vigraha :

The *Arthaśāstra* highlights the importance of *vigraha* in diplomatic strategy. It is an essential component of statecraft that emphasizes the importance of military power and war in the pursuit of a kingdom’s objectives. Kauṭilya recommends that a king should declare war when his realm has a significant number of soldiers and agriculture collectives, the geography of the area is marked by a variety of elements including forests, rivers and secure forts with single entrances, fortifications in the area served a barrier against hostile attacks; the presence of fortresses border ensured the kingdom’s protection against enemy threats; the monarch’s past experience with disasters gives him a unique opportunity to successfully counterattack his adversaries, if the king’s enemy is attacked by another ruler, the monarch can lure his subjects to move to his realm; by taking this approach, one can lead to success by implementing a policy of war.⁵

Yāna :

Yāna indicates a carefully planned and implemented military strategy aimed at achieving particular tactical goals. *Yāna* shows how marching is an essential component for the preparation of war. When the monarch discovers that his adversary is having problems; no remedy is available to lighten the issues faced by people; the subjects of the enemy who suffer from poor governance, economic hardship, disaffection, internal conflicts and become disunited; when a kingdom is affected by calamities, including fires, floods, pandemics- in that situation he will march after declaring war.⁶ When a quick and solo victory is within

¹ *India as known to Pāṇini*, p.401.

² Tatra paṇabandhḥ sandhiḥ/ *Arthaśāstra*, VII.1, p.681.

³ Samajyāyobhyām sandhīyet/ hīnena vigrhñīyāt// *Ibid.*, VII.3, p.694.

⁴ Sandherkṛtacikīrṣā kṛtaśleṣaṇam kṛtavidūṣaṇamavaśīrṇakriyā ca/ *Ibid.*, p.721.

⁵ Yadi vā paśyēt-‘āyudhīyaprāyaḥ śreṇāprāyo vā me janapadaḥ śailavananaḍdurgaikadvārarakṣo vā śakṣyati parābhīyogaṃ pratithantumiti, viśayānte durgamaviśahyamapāśrito vā śakṣyāmi parakarmānyupahantumiti, vyasanapīdopahatotsāho vā paraḥ samprāptakarmopaghātakāla iti, vigrhītasānyatau vā śakṣyāmi jānapadamapavāhayitum’ iti vīgrahe sthito vṛddhimātiṣṭet/ *Arthaśāstra*, VII.1, p.686.

⁶ Yadā vā paśyēt-‘vyasanī paraḥ, prakṛtivyasanam vāsya śeṣaprakṛtibhirpratīkāryam, svacakrapīḍitā

reach, a king may decide to declare head-on attack after proclaiming war against their opposing forces situated in the rear.¹ An effective *yāna* can help a monarch in gaining more territory, wealth and resources, as well as improving his leadership in both war and diplomacy.

Āsana :

Āsana or neutrality is one of the six-fold policies that a monarch can use to deal with his enemies. It is also known as *sthāna* (staying quiet) and *upekṣaṇa* (inattention).² When the king determines that his military capabilities are equivalent to those of his opponent; the king believes that if the enemy decides to fight they will ultimately suffer greater losses, and which will free up the king to concentrate on his governance and enhance his prosperity in such scenario, the king should take the policy of neutrality.³ It allows a monarch to avoid conflict, gain time, keep his foreign policy flexible so on.

Samśraya :

The concept of *samśraya* involves the act of seeking refuge or protection from a greater or more stable entity, which can bring a certain level of safety or security. When a ruler lacks the military means to protect his kingdom against hostile aggression or lacks the strength to do harm, he must create an alliance with a more powerful king to ensure protection against destruction and promote progress.⁴ In the absence of a protective entity, he can seek refuge inside the fort settled by powerful group of men who are there to defend it and equipped supplies and stocks.⁵ *Samśraya* is a authorised plan for a powerless ruler to employ when faced with a stronger adversary. It is a crucial tactic for a weaker ruler to live and thrive in a harsh environment. This policy protects, restores strength, prevents devastation, preserves sovereignty for the weaker ruler.

Dvaidhībhāva :

The term *dvaidhībhāva* refers to the practice of double-dealing in which an individual or entity displays two contrasting sides of purpose. When a king can make peace with one entity in order to get access to their resources while, simultaneously waging war against another to offset their hostile activities and advance his own interests and prosperity within the geo-political environment- in that case the monarch should pursue a double policy.⁶

viraktā vāsyā prakṛtayaḥ karṣitā nirutsāmhāḥ parasparād bhinnāḥ śakyā lobhayitum agnyudakavyādhi- marakadurbhikṣnimittakṣīṇayugyapurūṣanicayarakṣāvīdhānaḥ paraḥ' iti, tadā vigṛhya yāyāt/ Ibid.,VII.4,pp.705-706.

¹. yadā vā falamekahāryamalpakālaṁ paśyēt, tadā pārṣṇigrāhāsārābhyām vigṛhya yāyāt/ Ibid.,p.706.

². sthānamāsanamupekṣaṇam cetyāsanaparyāyāḥ/ Ibid.,p.701.

³. yadī vā manyet-‘na me śaktaḥ paraḥ karmānyupahaturṁ nāham tasya karmopaghātī vā, vyasanamasya, śvavarāhayoriva kalahe vā svakarmānuṣṭhānaparo vā vardhiṣye’ ityāsanena vṛddhimātiṣṭhet/ Ibid.,VII.1,p.686.

⁴. yadī vā manyet-‘nāsti śaktaḥ parakarmānyupahanturṁ, svakarmopagataṁ vā trātum’ iti balavantamāśritaḥ svakarmānuṣṭhānena kṣyāt sthānam sthānād vṛddhim cākāmkṣet/ Arthasāstra, VII.1,p.687.

⁵. sahāyābhāve durgamāśrayet, yatrāmitraḥ prabhūtasainyo’pi bhaktayavasendhanodakoparodham na kuryāt, svam ca kṣyavyayābhyām yujet/ Ibid.,VII.15,p.792.

⁶. yadī vā manyet-‘sandhinaikataḥ svakarmāṇi pravartayīṣyāmi vighraṇaikatataḥ parakarmānyupahaniśāmi’ iti dvaidhībhāvena vṛddhimātiṣṭhet/ Ibid.,VII.1,p.687.

Despite his superior positions, a ruler should implement a dual policy when he is certain that he can achieve his goals via a combination of peaceful and military measures.¹

Contemporary Implementation of Kauṭilya's Sixfold policy :

Kauṭilya's *sandhi* strategy from the *śāḍgunya* framework can be seen as a contemporary reflection of India's foreign policy under the Prime Minister Narendra Modi in the current global political climate. The practical implementation of Kauṭilya's *sandhi* concept is demonstrated by PM Modi's emphasis on developing peaceful and cooperative relations with South Asian countries as well as fostering strategic connections with major powers like the United States, Russia and Japan. Far from being token gestures of goodwill, these alliances strengthen India's economic roots, protect national security and improve international relations.² India launched Operation *Meghdoot* in 1984 to take sovereignty over the Siacher Glacier, which is a contemporary application of Kauṭilya's *vigraha* doctrine.³ In keeping with Kauṭilya's vision, India in the contemporary era continues to improve its defence preparedness through technical innovation and strengthening of strategic alliances. The 1964 memorandum of understanding between India and the United States, which gave India \$50 million in military assistance and additional credit for defence purchases, demonstrates the usefulness of Kauṭilya's *yāna* principle in contemporary diplomatic strategy.⁴ Nehru's plea to both the United States and the Soviet Union to stop nuclear testing and advance disarmament shows a modern manifestation of Kauṭilya's *Āsana* policy. During the chaotic environment of the Cold War, India maintained its role as a advocate of peace by being neutral and non-aligned.⁵ Nehru's concept of seeking assistance based on mutual respect rather than reliance is consistent with Kauṭilya's *samśraya* ideology within the *śāḍgunya*, since both encourage strategic partnership with stronger powers while maintaining national autonomy.⁶ In modern diplomacy, India's approach towards Pakistan resembles the strategy of *dvaidhībhāva*, which involves both engagement and confrontation. India's pursuit of negotiation while carrying out surgical strikes in reaction to the terrorist attack in Uri in 2016 demonstrated this dual strategy.⁷

Conclusion :

Kauṭilya's concept of *śāḍgunya* still provides a useful and thorough framework for comprehending how states manage their strategic interests. His emphasis on adaptability, strategic vision and ethical governance offers timeless advice for contemporary policymakers attempting to balance moral principles with practical state objectives. As its core, Kauṭilya's Sixfold Diplomacy argues that a successful foreign policy necessitates controlled flexibility-

¹ sandhinaikato vigraheṇaikataścet kāryasiddhim paśyet, jyāyānapi dvaidhībhūtastiṣṭhediti/
Ibid., VII. 3, Pp. 696.

² Kajari, Kamal, *Kauṭilya's Arthashastra: Strategic Cultural Roots of India's Contemporary Statecraft*, Pp.158.

³ V. P. Dutt, *India's Foreign Policy un a Changing World*, p.121.

⁴ Tanvi Madan, *Fateful Triangle: How China Shaped U.S.-India Relations During the Cold War*, pp.171-172.

⁵ Jawaharlal Nehru, *India's Foreign Policy*, p.202.

⁶ Kajari, Kamal, *Kauṭilya's Arthashastra: Strategic Cultural Roots of India's Contemporary Statecraft*, p.40.

⁷ *Ibid.*, p.170.

changing direction when needed while being dedicated to national goals. His ideas are still relevant today, emphasizing that true statecraft results from the combination of moral insights and strategic discernment.

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THE POLITICAL PERSONA OF DRAUPADĪ : A STUDY BASED ON BHĀRAVI'S KIRĀTĀRJUNĪYAM

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ABSTRACT

Draupadī, one of the central figures in the Mahābhārata, is often studied primarily as a pivotal narrative catalyst or a symbol of female virtue and resilience. However, in classical Sanskrit Mahākāvya, particularly in Bhāravi's Kirātārjunīyam, she emerges as a distinctly political actor whose strategic intelligence, ethical discernment, and assertive agency contribute significantly to the narrative and the unfolding of political events. This paper explores Draupadī's political persona, analysing how Bhāravi represents her as a morally and intellectually active participant in the affairs of kings and warriors. Through her dialogues, interactions, and decisions, Draupadī demonstrates a nuanced understanding of rājadharma (the ethical and political duties of rulers), asserting influence over both personal and state-level decisions. The study aims to situate Draupadī not merely as a literary heroine but as an active political figure whose actions reflect the intersections of gender, power, and ethics in classical Sanskrit literature.

Keywords : *Draupadī, Bhāravi, Kirātārjunīyam, Political Persona, Rājadharma, Sanskrit Mahākāvya, Female Agency, Ethics and Governance.*

Introduction :

In Sanskrit literature, female characters often occupy spaces defined by emotional, relational, or moral significance. Draupadī, however, transcends these conventional roles in both epic and Mahākāvyaic representations. In Bhāravi's *Kirātārjunīyam*, her portrayal emphasizes not only her moral authority but also her strategic political acumen. The Mahākāvya, set against the backdrop of post-exile tensions and the epic conflict between the

Pāṇḍavas and the Kauravas, positions Draupadī as a character whose insight, diplomacy, and ethical judgment significantly shape political and martial outcomes.

Bhāravi's approach in his writings situates Draupadī at the intersection of gender and political authority. Through her interventions, the *Mahākāvya* presents her as a participant in governance, policy discourse, and ethical adjudication. This study examines Draupadī's political persona in *Kirātārjunīyam*, exploring how Bhāravi's literary treatment engages with classical notions of rājadharmā while simultaneously redefining female agency.

Objectives :

- To analyse Draupadī's role as a political actor in *Kirātārjunīyam*.
- To explore how Bhāravi portrays her ethical and strategic acumen in decision-making.
- To examine the intersection of gender and political power in her character.
- To situate Draupadī's persona in the broader discourse of rājadharmā and governance in Sanskrit literature.
- To compare Bhāravi's portrayal with traditional epic depictions of Draupadī.

Draupadī as a Political Actor :

In *Kirātārjunīyam*, Draupadī emerges as a figure of notable political intelligence and ethical discernment. Unlike the more restrained portrayals in the *Mahābhārata*, where her role is often confined to moral protest or symbolic suffering, Bhāravi highlights her as an active participant in shaping political and military strategies. Her dialogues reveal an acute awareness of the fragile balance of power between the Pāṇḍavas and the Kauravas, as well as a capacity to evaluate the motives and abilities of rulers, advisers, and warriors with critical precision¹.

Draupadī's counsel to Yudhiṣṭhira and Arjuna illustrates her role as more than a passive bystander. She advises Yudhiṣṭhira on adopting timely and decisive strategies, pointing out the dangers of excessive forbearance in the face of injustice². With Arjuna, she emphasizes not only the necessity of martial valor but also the ethical and political consequences of his choices. Such interventions mark her as a political counsellor whose voice carries weight in determining the course of dynastic and military events³.

Bhāravi's emphasis on Draupadī's strategic intelligence elevates her beyond the conventional image of a queen bound by personal grievances. Her interventions are not driven by ambition or private vendetta but are oriented toward safeguarding dharma and ensuring the stability of governance. In this way, she exemplifies the role of a political and

¹. ब्रजन्ति ते मूढधियः पराभवं भवन्ति मायाविषु ये न मायिनः ।

प्रविश्य हि घ्नन्ति शठास्तथाविधानसंवृताङ्गान्निशिता इवेषवः ॥ - *Kirātārjunīyam* - 1/30

². भवन्तं एतर्हि मनस्विगर्हिते विवर्तमानं नरदेव वर्त्मनि ।

कथं न मन्युर्ज्वलयत्युदीरितः शमीतरुं शुष्कं इवाग्निरुच्छिखः ॥ - *Kirātārjunīyam* – 1/32

³. विजित्य यः प्राज्यं अयच्छदुत्तरान्कुरूनकुप्यं वसु वासवोपमः ।

स वल्कवासांसि तवाधुनाहरन्करोति मन्युं न कथं धनंजयः ॥ - *Kirātārjunīyam* – 1/34

ethical adviser whose judgments resonate with the classical concept of *rājadharmā*—the ideal of rule rooted in justice, responsibility, and the welfare of the polity¹.

Through Draupadī, Bhāravi reconfigures the possibilities of female participation in political discourse. She is not only the moral conscience of the narrative but also a strategist whose insights guide the pursuit of righteous power, bridging the domains of ethics and statecraft.

Ethical Dimensions and Rājadharmā :

Rājadharmā, as outlined in classical Sanskrit texts, involves the ruler's duty to uphold justice, protect subjects, and act ethically even in complex political circumstances. Draupadī embodies these principles through her guidance and actions. She highlights the moral implications of political choices and insists on adherence to dharma in negotiation and warfare².

For instance, in *Kirātārjunīyam*, Draupadī's counsel to the Pāṇḍavas reflects a balance of pragmatism and morality. She recognizes the necessity of tactical decisions while grounding her advice in dharmic principles. Bhāravi's literary strategy thus positions her as a mediator between ethics and power, enhancing her political persona.

Dialogue and Negotiation as Tools of Political Agency :

Bhāravi employs dialogue as a medium to highlight Draupadī's political acumen. Her exchanges with kings, ministers, and warriors reveal her deep understanding of power dynamics, alliances, and strategic consequences. By negotiating terms, advising on wartime strategies, and asserting her viewpoint, Draupadī exercises a form of soft power that complements the martial and administrative authority of male rulers³.

Her eloquence, clarity of thought, and ethical grounding make her a formidable political presence in the Mahākāvya. She navigates the patriarchal structures of the court, influencing outcomes without direct command, demonstrating that political authority in classical literature can operate through moral and intellectual agency as much as through hierarchical power.

Gender and Political Power :

Draupadī's portrayal in Sanskrit literature provides a complex and multilayered perspective on the intersections of gender and political authority. In the Mahābhārata, she is undeniably a central figure whose fate catalyses some of the most decisive moments of the epic. Yet, despite her centrality, her role is often circumscribed by the conventions of patriarchal narrative. She is depicted as a victim of circumstances, most notably in the episode of her disrobing in the Kaurava court, where her humiliation becomes the symbolic ground for war. She is also shown as a moral exemplar, appealing to Dharma and questioning the legitimacy of the dice game. However, these interventions, while powerful, are framed

¹ पुरःसरा धामवतां यशोधनाः सुदुःसहं प्राप्य निकारं ईदृशं ।

भवादृशाश्चेदधिकुर्वते परान्निराश्रया हन्त हता मनस्विता ॥ - Kirātārjunīyam - 1/43

² अखण्डमाखण्डलतुल्यधामभिश्चिरं धृता भूपतिभिः स्ववंशजैः ।

त्वया स्वहस्तेन मही मदच्युता मतङ्गजेन स्रगिवापवर्जिता ॥ - Kirātārjunīyam – 1/29

³ भवादृशेषु प्रमदाजनोदितं भवत्यधिकक्षेप इवानुशासनम् ।

तथापि वक्तुं व्यवसाययन्ति मां निरस्तनारीसमया दुराधयः ॥ - Kirātārjunīyam – 1/28

within the register of morality rather than political calculation. She serves as the voice of conscience, reminding her husbands of their obligations and critiquing the elders for their silence, but her influence on actual policy or strategy remains limited¹.

Bhāravi's *Kirātārjunīyam* reimagines this narrative dynamic by presenting Draupadī not simply as a symbol of suffering or moral voice but as an active political agent. In this kāvya, she is more directly engaged in discussions about political action, military strategy, and the obligations of kingship. Her counsel to Arjuna, for example, emphasizes the importance of decisive action, valor, and the pursuit of justice through strength. She encourages him not to be paralyzed by despair or hesitation but to embrace his role as a warrior and a leader. In doing so, Draupadī becomes more than a passive figure awaiting rescue or vindication; she asserts herself as a participant in shaping the trajectory of events.

This expanded role carries significant implications for how gender and political power are represented in classical Sanskrit literature. By granting Draupadī a voice in strategic and political decision-making, Bhāravi challenges the assumption that governance and political wisdom are exclusively the domains of men. Her authority does not derive solely from her identity as a wife or queen but from her capacity to analyze situations, anticipate outcomes, and influence the conduct of rulers. Through her interventions, military engagements are reframed, royal policies reconsidered, and dynastic futures recalibrated. In this sense, Draupadī's agency widens the conceptual boundaries of female political participation within the literary imagination of the classical period.

Bhāravi's depiction can be read as a deliberate literary strategy within the *mahākāvya* tradition. The kāvya genre often sought not only to retell epic material but also to refine and reinterpret it, aligning characters and events with the ethical and aesthetic concerns of its age. By foregrounding Draupadī's political wisdom, Bhāravi integrates gender with governance, highlighting that ethical judgment and strategic insight are not gendered attributes but human ones. This repositioning elevates the female voice from the peripheries of moral exhortation to the center of political deliberation.

The implications of this are twofold. First, Draupadī's character becomes a vehicle for questioning the rigid divisions of authority between men and women in political life. Second, her enhanced role reflects an evolving literary sensibility that recognized the intellectual and moral capacities of women, even if such recognition remained largely within the realm of poetic imagination rather than social reality. By situating Draupadī as a political actor, Bhāravi does not merely retell an epic tale; he re-envisioned the contours of gendered power, proposing that wisdom and governance can—and should - include female voices.

Literary Techniques in Bhāravi's Portrayal :

Bhāravi employs several literary techniques to underscore Draupadī's political persona:

1. **Dialogic Exposition** : Through extended dialogues, her reasoning and strategic insights are highlighted.
2. **Ethical Juxtaposition** : Draupadī's moral reasoning contrasts with the often pragmatic or impulsive decisions of male characters.

¹ पुरोपनीतं नृप रामणीयकं द्विजातिशेषेण यदेतदन्धसा ।

तदद्य ते वन्यफलाशिनः परं पैति काश्यं यशसा समं वपुः॥ - Kirātārjunīyam - 1/39

3. **Mahākāvyaic Tension** : Her interventions create ethical and political dilemmas, enhancing narrative tension while showcasing her agency.
4. **Symbolic Representation** : Draupadī embodies the principle of dharma in governance, acting as a moral compass for rulers.

These techniques collectively elevate her from a narrative catalyst to a central political figure whose ethical judgment shapes outcomes.

Comparison with Epic Depictions :

In the Mahābhārata, Draupadī's political presence is significant, but it is frequently framed within the larger patriarchal structures of power. She appears as a crucial figure whose destiny becomes entangled with the fate of the Pāṇḍavas, yet her interventions are often overshadowed by her role as a moral exemplar, a victim of injustice, or the object of dispute. For instance, her humiliation in the Kaurava court during the episode of the dice game becomes the turning point of the epic, not because of her autonomous political action, but because it compels her husbands and elders to confront the moral failure of the established order. Similarly, her appeal to Dharma in that assembly emphasizes her role as a voice of justice, but not necessarily as a strategist shaping policy. In this sense, the Mahābhārata situates Draupadī within the moral economy of the text rather than giving her full political agency.

Bhāravi's *Kirātārjunīyam*, however, offers a literary reworking that expands Draupadī's political voice and foregrounds her as a participant in the shaping of strategy. In Bhāravi's narrative, Draupadī is not only the wife who demands vengeance or the symbol of dishonour seeking redress; she emerges as an active political thinker. Her counsel to Arjuna is marked by clarity, foresight, and the articulation of larger political goals. She encourages decisive action, urging him not to abandon his duties or the obligations of kingship. Here, Draupadī's voice takes on a sharper strategic tone than in the Mahābhārata, as she insists on the necessity of assertion and power in the face of humiliation and oppression. This shift represents a deliberate aesthetic choice by Bhāravi to elevate her role beyond the moral register to that of political agency.

Such a transformation suggests what may be called a *Mahākāvya*turgical intent—a purposeful reconfiguration of epic material within the kāvya tradition to foreground new dimensions of character and theme. By amplifying Draupadī's political wisdom, Bhāravi's text reflects the evolving literary and ethical sensibilities of its age. Unlike the epic, where her role is mediated through the actions of her husbands, the *Kirātārjunīyam* assigns her a more independent voice that actively guides decision-making. This indicates that classical poets were not merely repeating inherited narratives, but creatively reshaping them to highlight alternative moral and political visions.

Moreover, Draupadī's expanded agency in Bhāravi's work resonates with the broader cultural ethos of the kāvya tradition, which often sought to refine, aestheticize, and morally reinterpret epic material. By giving prominence to a female figure's political wisdom, Bhāravi simultaneously critiques the silencing of such voices in earlier traditions and affirms the possibility of shared political deliberation between men and women. This does not mean that Draupadī becomes a fully emancipated political agent in modern terms, but it does reflect a literary experimentation with gendered voices in political discourse.

Thus, a comparative reading reveals that while the Mahābhārata primarily emphasizes Draupadī as the moral conscience of the epic, Bhāravi's *Kirātārjunīyam* transforms her into an articulate political strategist. This shift underscores the dynamic ways in which classical Sanskrit literature reinterpreted epic characters, allowing them to embody new dimensions of wisdom and power according to the demands of poetic and ethical imagination.

Conclusion :

Bhāravi's *Kirātārjunīyam* presents Draupadī as a compelling political figure whose agency is exercised through ethical reasoning, strategic insight, and persuasive dialogue. Her persona demonstrates the intersection of gender, power, and dharma, offering a nuanced understanding of political participation in Sanskrit literature. By analyzing her political persona, we recognize the potential for female characters to embody leadership, influence governance, and shape the moral and political fabric of classical narratives.

Draupadī's characterization in Bhāravi's Mahākāvya thus provides a critical lens for examining rājadharmā, ethics, and political wisdom, challenging conventional boundaries of gendered authority in ancient literary and philosophical discourse.

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AN APPRAISAL OF THE ETHICAL DIMENSIONS OF THE MANUSMṚTI AND THEIR ROLE IN ADVANCING HUMAN WELFARE AND SOCIAL HARMONY

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ABSTRACT

The Manusmṛti occupies a pre-eminent position within the Dharmaśāstra tradition and continues to influence ethical thought and social practices across India. Manu, the author of Manusmṛti has enumerated some important virtues viz., steadfastness, forgiveness, respect for the elders, astreyam, tolerance, purity, charity, application of intellect, self-knowledge, truthfulness, non-violence etc. in the Manusmṛti beautifully encompassing various interpretations, which are most essential for every individual to form a good society. These virtues are represented not merely as religious prescriptions but as essential foundations for shaping individual character and sustaining social order. This paper critically examines the ethical principles articulated by Manu, analyses their philosophical basis, and explores their continued relevance in contemporary society. The study argues that the virtues enumerated in the Manusmṛti possess universal value and have enduring significance for the promotion of human welfare and harmonious social living.

Keywords : *Manusmṛti*, Good Conduct, Non-violence, Truthfulness, Charity.

Aims and Objectives of the Study :

- To identify and analyse the ethical virtues described in the *Manusmṛti*.
- To explore the role of ethical virtues in regulating human conduct and sustaining social harmony.

- To assess the contemporary relevance of Manu's ethical prescriptions in shaping personal and societal values.
- To analyse how virtues such as forgiveness, honesty, tolerance, and self-knowledge contribute to a disciplined and moral way of living.

Introduction :

The *Manusmṛti* occupies a foremost position in Indian *Dharmaśāstra* literature. Most of the people in India are virtually influenced by the *Manusmṛti*. If there arises any controversy regarding caste system, position and status of women and various social, judicial and sacramental matter, it only referred to Manu. It has been mentioned by Kullūka on his commentary that whatever Manu has said, they all are considered as medicine.¹ Because Manu has touched almost every aspect of human life from birth to death, the social life, the political life, the duties of a house holder, the duties of a king and so forth. Manu always tried to bind the social system in a disciplined manner by means of various codes of conduct which have a deep moral, spiritual and ethical value. Thus, to guide a person a right direction in life and to form a better society Manu has mentioned some virtues. These are- Steadfastness, forgiveness, respect for the elders, *astreyam*, tolerance, purity, charity etc.

In the first chapter of *Manusmṛti*, āchārya Manu has mentioned that good conduct is the ultimate rule of life.² Moral conduct regards the most important principle of moral life. To support this, Manu says that the person who is attached with moral conduct and rules, he must achieve the entire fruits of karma or good action.³ In the *Manusmṛti*, ācārya Manu depicts some important moral conducts. Such as :

Good Conduct - It is one of the important virtue for upholding human interest. According to Manu, good conduct means *sadācāra* that has been handed down after generation by generation among the twice-born castes and the mixed castes.⁴ In the *Viṣṇupurāṇa*, it is stated that *sadācāra* i.e., good conduct means the conduct of the virtuous people. Manu has mentioned that good conduct is the root for progress of life and it has a positive role in moulding human character. One can achieved the desired objects through good conduct and one is condemned in this world and suffers perpetual misery.⁵ Manu considers good conduct as the highest virtue. The twice-borns should always follow the rules of good conduct.⁶

Respect for the Elders - It is a great virtue. Manu has said that one who pays respect to the elders and serves them faithfully, gets a long life and achieves success in life.⁷ Respect to elders is an essential condition for a healthy human society. Manu says that an young man who constantly gives honour and respect to the aged persons, he must obtain an increase of

¹. manurvai yadkiñcidavadattadbhhesajam bheṣajatāyā / Kullūka Commentary on *Manusmṛti*, 1.1.

². ācārḥ paramo dharmah. *Manusmṛti*, 1.108.

³. ācāreṇa tu samyuktah sampurnaphalabhag bhaver. *Manusmṛti*, 1.109.

⁴. tasmin deśe ya ācārah ... sa sadācāra ucyaate // *Manusmṛti*, 11.18.

⁵. ācārallabhate hyāyuh ... durācāro hi puruṣo loke bhavati minditaḥ / *Manusmṛti*, 4.156-157.

⁶. *Manusmṛti*, 1.108.

⁷. *Ibid.*, 2.121.

four things, viz. Long life, i.e., *paramāyu*, knowledge i.e., *vidyā*, fame i.e., *yaśa* and strength i.e., *vala* etc.¹ thus a man who is morally right he must achieve the above mentioned virtues.

Sweet speech or kind speech - Sweet word or kind speech is the key thing for moral behaviour. Thus, ācārya Manu suggests being a moral person, people must honour their guests with grass sit, ground or plot, drinking water and most important is sweet speech.²

In this context, Manu is trying to understand the common people that a hospitable treatment of a deserving guest gives a person wealth, fame, long life and happiness.³

Happiness - Happiness is a most important ethical value. The western philosopher, Mill's concept about happiness is: it is the key value for a moral life. A happy or joyful person achieves everything from his life. Acārya Manu also describes that people must do that work or actions which create happiness and contentment. Thus, Manu says that perform only such deeds which creates happiness in the soul.⁴ So, a happy person does the action which makes him happy.⁵

Truthfulness in speech- For upholding *dharma* in the society, truthfulness in speech is one of the essential requirements. Manu is conscious of advocating the truthfulness in speech. Truthfulness has some eternal power itself. The Upaniṣads believe that one can win only through the power of truth not through the falsehood. Truth triumphs over untruth. This is an essential requirement to attain the ultimate reality.⁶ Manu has mentioned that only truth purifies the mind and one should utter only those words which are refined by truth. In the society, only truth increases trust among the people and falsehood increases betrayal. Manu holds that if one has desire for virtue, he should always use sweet words.⁷ He also should maintain truthfulness in his speech as well as sweetness. Also, Manu advised to speak the pleasant truth, but not to speak an unpleasant truth. So, it can be said that, there is no virtue superior to truth and no voice heavier than falsehood.

Non-violence - Non-violence or non-injury to other i. e., *ahiṃsā* is such an ideal which sustain some other noble ideals in human mind; viz., forgiveness, compassion, truth etc. and above all it purify the mind. Every Indian child is brought up to respect life, and not to use violence towards other human beings. *Taittirīya Upaniṣad* also mentions - let us not to be hostile to each other.⁸ According to *Padmapurāṇa*, *ahiṃsā* i.e., non-violence is considered as the best *dharma* and *tapas*.⁹ Manu gives some lenient view towards not killing and taking of animals flesh. This view of Manu is also evident from the fact while he advocates that the

¹ abhivādanaśīlasya nityam vṛddhopasevinah/catvāri tasya varddhante ayurdharmo yaśo valam. *Manusmṛti*, 2.121.

² tṛṇāni bhūmirudakam vāk caturthi ca sūnṛtā / etānyapi satāmgehe nocchidyante kadācana. *Manusmṛti*, 3/101.

³ dhanyam yaśasyamāyusyaṃ vātithipūjanam. *Manusmṛti*, 3.106.

⁴ yat karma kurvato asya syāt paritoṣo antarātmanah/tat pryatnena kurvīta. *Manusmṛti*, 4.161.

⁵ santoṣaṃ paramāsthāya sukhārthī saṃyato bhavet. *Manusmṛti*, 4.12.

⁶ satyameva jayati nānṛtaṃ... yatra tat satyasya paramaṃ nidhānaṃ / *Muṇḍaka Upaniṣad*, 3.1.6.

⁷ vākcaiva mathurā ślakṣṇā proyajyā dharmamicchatā / *Manusmṛti*, 11.159.

⁸ anyo'nyam tu na hiṃsrātaḥ / *Taittirīya Āraṇyaka*, 1.6.1, Quoted from the *Saṃskṛtasūktisamuccayaḥ*, vol. 4, p. 86.

⁹ Ahiṃsā paramo dharmo hyahiṃsaiva paramaṃ tapaḥ / *Sargakhaṇḍa* of the *Padmapurāṇa*, 15, p.857, ed. by Kedarnath Bhaktivinod.

merit resulted from non-taking of meat and hundred *aśvamedha* sacrifices performed in a consecutive order is equal.¹ It is also mentioned that merit acquired by non-eating of meat is even superior to that of the merit acquired by living on fruits, bulb and food grains.² The etymological significance of Manu's work *māmsa* (flesh or meat) reflects his extreme devotion towards non-violence. Manu says whose flesh I eat in this life, he will it my flesh in the next life and this is the essential attributes of flesh.³

Dharma - According to Manu, *dharma* is nothing else but certain righteous human conduct approved by the Vedic sanctions and Smṛtis. Which has been praised and practiced by the wise.⁴

Manu indicates that *dharma* i.e., moral virtues and *karma* are indicative of certain moral standards and prevailing social norms.⁵ Manu's concept of *dharma* is entirely duty oriented which is a necessary condition for uplifting the interest of human welfare. *Dharma* is a moral force. It motivates the individual to perform his duty in a righteous way. Otherwise, it is the right conducts of the four social orders i.e., *varṇas* in their different stages of life. According to Manu, there are ten characteristics of *dharma* that should be preserved by one who follows the four stages of life. These ten characteristics of *dharma* are perseverance, forbearance, non-attachment to worldly things, non-stealing, purity, sense control, wisdom, knowledge, truthfulness and control over anger⁶ These are some universal concepts that are very much helpful in guiding one in the right direction. And these common virtues are much needed in our present society. In the *Manusmṛti*, the word *dharma* is often used in several senses among these, the following two senses of this word are noteworthy in maintaining the interest of mankind. The first one is, *dharma* represents justice or righteousness. And the second one is, *dharma* represents duty, the duty of the every member belongs to the four social orders.

Forgiveness - People must learn to forgive their worst enemies. Because there is no one who is hostile to them; it is only their past karmas that come back to haunt them through persons or situations they perceive as hostile. The practice of forgiveness helps to widen the vision, which leads to realization of oneness in the whole creation.

Honesty - Honesty is one of the universal virtues that plays an important role in the upliftment of human values. Honesty represents certain virtues which tend to moral and intellectual growth and lead a person to the path of righteousness. According to Manu, honesty remains in good conduct. The rules of Manu for the conduct of the four stages of life for different social orders, the rules framed for the conduct of a king and all other rules that are framed for regulating the conduct of social and individual life highly uphold honesty in

¹ *Manusmṛti*, 5.47, 53;

na bhakṣayti yo māmsam ... svāyambhūvo bravīt / *Anuśāsanaparva* of the *Mahābhārata*, 115.10.

² *Manusmṛti*, 5.54.

³ māṁ sa bhakṣayitā' mutra yasya māmsamihādmyaham /
etanmāmsasya māmsatvam pravadanti manīṣiṇaḥ // *Manusmṛti*, 5.55.

⁴ ācāraḥ paramo dharmah, *Manusmṛti*, 1.108;
vidvadbhiḥ sevitaḥ ... yo dharmastam nibodhata / *Ibid.*, 2.1.

⁵ *The Indian Concept of Values*, p.33.

⁶ *Manusmṛti*, 6.91-92.

the true sense. No one should be distracted from his respective rules of conduct.¹ According to Manu, honesty must have in trade and commerce as well as in married life also.

Asteyam - The word *Asteyam* literally means not stealing; but it refers to much broader spectrum of virtues. It includes refraining from illicit gains and ultimately not amassing wealth beyond one's minimum essential needs. Uncontrolled desire leads to insatiable greed over time. A greedy man thinks nothing of violating laws and morality to get whatever he desires. The scriptures do not discourage the accumulation of wealth; but the means of accumulation must be completely fair. The scriptures prohibit ostentation and wasteful expenditure, and encourage giving in charity to deserving people.

Tolerance - Tolerance is a virtue that tends to cultivate mental and moral progress in human mind. It teaches to respect the whole creatures of the Universe. Manu's instructions, regarding tolerance is noteworthy. According to Manu, one shouldn't hurt the sentiments of others even if they are oppressed by others. No one should say a single word that is harsh and pauses the door to heaven.² Manu further says that one should praise the good work of others and shouldn't engaged in a futile quarrel or shouldn't create any barren enmity with others.³ He also said that one shouldn't tolerate his revilers and shouldn't insult the sentiments of others.⁴ Manu also says that the ability to tolerate humiliation is the key of a happy life.⁵

Charity- Regarding the charity or gift making Manu has mentioned that it, that means charity is the highest virtue in the *kaliyuga*.⁶ It is also states in the *Manusmṛti* that the act of charity should be without any intention of envy or unhappiness. In this sense, *Taittirīya Upaniṣad* also maintain the same idea. In the *Manusmṛti*, there are various kinds of charity and its meritorious results have also been enumerated. Among these, *vedadāna* is considers as the highest charity which confers the most meritorious results.⁷ Manu consider charity as one of the five means of expiatory rites for committing sins or immoral activities⁸ and enlists various types of charity for the purpose.

Purity- Purity is of three types viz., purity in body, in words and in thoughts. The scriptures emphasize on bodily purity viz., bathing, washing hands, feet, mouth etc. as it influences mental purity. Impure thoughts form the basis of impure words and one impure thought will generate a series of such thoughts. Purity in words, control over sense-organs and mind, compassion to all beings, all these constitutes the purity of those who has desire to reach the supreme. Purity comprises frankness, cleanliness, straightforwardness, innocence and freedom from envy, pride and malice etc.

Steadfastness - Man cannot achieve anything in his life if he doesn't practise with steadfastness the high principles he wishes to follow. Though pedantic knowledge may push

¹. anadhītya dvijo vedānanutpādya tathā sutān / aniṣṭva caiva yajñaiśca mokṣamicchan brajatyadhah
Manusmṛti, - 6/37.

². nāruntudaḥ syādārto'pi na paradrohakarmadhīḥ / yayāsyodvijate vācā nālokyām tamudīrayet //
Manusmṛti, 2.161.

³. bhadraṁ bhadramiti brūyat, *Manusmṛti*, 4.139.

⁴. *Ibid.*, 4.47-48.

⁵. sukhaṁ hyavamataḥ śete ... avamantā vinasyati // *Ibid.*, 1.163.

⁶. ... dānamekaṁ kalua yuge / *Ibid.*, 1.86.

⁷. sarveṣāmeva dānānām brahmadānaṁ viśeṣyate / *Ibid.*, 4.233.

⁸. *Ibid.*, 9.228.

one up in the eyes of people for a very short period of time, but only steadfastness in conduct will prevent a person from going astray at the crucial moment when his actions are put to test.

Application of Intellect - Human is endowed with intellect, the ability to discriminate between right and wrong. Although mind is only one and it comprises only thoughts but it is considered in four functional parts. These are- mind, intellect, *chitta* or memory and ahamkara. The mind can be subjugated by momentary emotions, it is the job of the intellect to control the mind and bring it on the right path. Intellect increases through *svādhyāya*, the study of scriptures, travel to holy places and above all, association with virtuous and pious people. Clarity in thoughts and strong conviction are hallmarks of a well-developed intellect.

Self-knowledge - Intensive application of the intellect should generate a thirst for self-knowledge i.e., *tattvajñāna*. When the intellect transforms from ephemeral to eternal, the interest in knowing about the changeable truth should increase. The Upaniṣads proclaims *yāvidyāsāvīmuktaye* which means knowledge is that which results in Liberation.

Conclusion –

The purpose of this paper is to find out the concept of virtue has mentioned by Manu in his work *Manusmṛti*. The aim of Manu was to regulate the human behaviour and to shape the character of individuals of the society for a better social life. Each member of the society should cultivate a disciplined life for the upliftment of human interest, and this can be possible only when each member of the society is a person of good character and good conduct. In the *Manusmṛti*, Manu advocates some ethical, moral and spiritual virtues, which guide a person a right direction in life. Virtues stated in *Manusmṛti* like non-violence, truthfulness, good conduct, charity etc. are some universal ideas. These universal ideas have some everlasting relevancy in all ages of human history for the upgradation of human interest.

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PROPRIETARY RIGHTS AND MARITAL FORM : A CRITICAL ANALYSIS OF STRĪDHANAM SUCCESSION IN THE YĀJÑAVALKYA-SMṚTI

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ABSTRACT

The property rights of women as articulated in the Yājñavalkya-smṛti represent an important chapter in the evolution of ancient Indian jurisprudence. This study examines the legal status of women's property rights as delineated in the Yājñavalkya-smṛti, situating these within the broader history of Hindu law and contrasting them concretely with the principles found in prior dharmasāstra literature, especially Manusmṛti. By tracing the contours of women's entitlement to property—encompassing both inheritance law and the doctrine of strīdhan—the study highlights the complex approach of the Yājñavalkya-smṛti and explores the legacy it passed to later legal traditions and modern statutory reforms.

Keywords : *property rights, women, inheritance, legal, Yajnavalkya-smriti, Manusmriti, dharmasastra, stridhan, possession, succession etc.*

Introduction :

Property rights in ancient India evolved through complex legal and social system that reflected the prevailing patriarchal structures while simultaneously acknowledging women's economic and familial roles. The Vedic period initially recognised the principle of joint ownership between husband and wife over household property, yet Later Vedic literature increasingly denied women's inheritance rights, establishing a trajectory of legal exclusion that would persist for centuries. The emergence of dharmasāstra texts further codified these gendered hierarchies, with Manusmṛti representing the most restrictive approach by explicitly excluding wives and daughters from succession in the absence of male heirs and declaring that women, like slaves and sons, could hold no independent property. However, the concept

of *strīdhan* - women's personal property comprising gifts, bride-price, and marriage presents—provided a crucial exception, first appearing in Gautama Dharmaśāstra and gradually expanding to encompass various sources of female wealth. The Yājñavalkya-smṛti, composed between the 1st century BCE and early centuries CE, marked a significant departure from this orthodoxy by explicitly naming daughters, widows, mothers, and wives as rightful heirs and offering a liberal definition of *strīdhan*¹ that included self-earned income, inheritance, and even property acquired through adverse possession. This text's progressive stance on women's proprietary rights—granting mothers equal shares with sons, prioritizing wives and daughters in succession, and establishing absolute female control over *strīdhan*—represented a crucial moment in ancient Indian jurisprudence that would influence subsequent legal commentaries and eventually inform modern statutory reforms.

The Legal Position Prior to Yājñavalkya-smṛti :

Before the age of Yājñavalkya, the Manusmṛti established the dominant paradigm. It relegated women to subsidiary positions in matters of succession and property. Manusmṛti did not include the wife or daughter among the list of heirs if a man died without a son, and it circumscribed women's ownership rights. Manusmṛti 9.185-187 reflects this exclusion, and the underlying ideology justified the restriction as a means of preserving patrilineal inheritance and religious duties, such as performing ancestral rites, which were believed to redound only to the benefit of male descendants. In practice, women's rights were generally limited to sustenance or maintenance out of the family estate but seldom extended to control of its capital or productive resource.

Definition of *Strīdhanam* in Yājñavalkya-smṛti :

The term *strīdhanam* literally translates to 'woman's property' and represents a distinct category of wealth over which a woman was granted independent ownership and control. The *Yājñavalkya-smṛti* provides a detailed and expansive definition of this property in a manner that broadened a woman's proprietary capacity compared to previous legal commentaries.

Yājñavalkya explicitly enumerates several types of gifts that constitute *strīdhanam*. These include:

- **Adhyagni** : What is given before the nuptial fire, at the time of the wedding ceremony.
- **Adhyāvāhanika** : What is given at the time of the bridal procession.
- **Prītikarma** : Gifts made by the husband or other relations out of affection or as a token of love.
- What is received from the father, mother, husband, or brother (*pitrprāpta*, *mātrprāpta*, *bhartṛprāpta*, *bhrātṛprāpta*).
- **Ādhivedanika** : A gift given by the husband to his wife when he marries another woman, essentially a form of compensation.

The text also uses the inclusive phrase "*ādya*", which the celebrated commentator Vijñāneśvara, the author of the *Mitākṣara*, interpreted liberally to mean property acquired through other means such as succession, purchase, partition, or finding. This crucial exegesis

¹. Yajnavalkya Smriti – 2/143

by Vijñāneśvara essentially opened the door for women to become owners of a much wider array of property than the traditionally limited *strīdhanam* specified by earlier authorities.

Yājñavalkya-smṛti: Key Provisions and Legal Innovations :

The Yājñavalkya-smṛti, in its Vyavahārādhyāya, systematically classified legal entitlements, procedures, and prohibitions. Its treatment of women's property rights is more liberal and systematic, marking a departure from the more restrictive earlier order. The text specifically names daughters, widows, mothers, and wives as rightful heirs, thereby positioning women as inheritors not just by default, but by recognised legal right in the absence of a male issue. Jīmūtavāhana asserts that a woman holds the independent authority to donate, sell, or otherwise enjoy her strīdhanam without any interference or control from her husband.¹

When analysing the order of succession, Yājñavalkya places the wife and daughter at the top of the list for a sonless father's estate, prioritising their claims ahead of those of the father and mother. The Smṛti states: "If there are no sons, the wife and the daughter shall take the property; after them, the father and the mother." Thus, the widow, daughter, and mother are established as legitimate successors. Furthermore, the mother is granted the right to an equal share to the son in property divided after the father's death.² If the husband distributes his self-acquired property during his lifetime, his wife is to receive a share equal to a son, unless she has already been given her due strīdhanam, in which case she is allotted a half-share.³

The commentary of Mitākṣarā further elucidates this, affirming that even those wives who have received strīdhanam are not wholly denied a share in the husband's property; rather, they are given half the standard share. This mitigates the double exclusion that could arise from possession of strīdhanam alone. Importantly, the Yājñavalkya-smṛti also acknowledged the right of an unmarried sister to claim one-fourth of a brother's share from the paternal estate as marriage expenses, further evidencing its acknowledgement of a woman's legitimate property needs and social obligations.

The Form of Marriage and Womens Succession :

In ancient Indian law, the succession of property and inheritance rights was closely linked to the form of marriage a woman entered into, as these different marriage types carried distinct social and legal consequences. The Yājñavalkya-smṛti and other dharmaśāstra texts classify marriages primarily into eight types, broadly divided into sanctioned (prāṣṭhita) and unsanctioned forms.⁴ Among the sanctioned marriages—Brahma, Daiva, Ārsha, and Prajāpatya—the woman's strīdhanam and inheritance rights were more securely recognised and transferred either to the husband or, in certain cases, reverted to her natal family if she died childless.⁵

¹. tadeva ca strīdhanam yadbhartṛtaḥ svatantreṇa dānavikrayabhogān kartumadhikaroti/ *Dāyabhāga*, 4.1.18

². Yājñavalkya-smṛti 2.123-125

³. datte tu strīdhane ardhāṃśam vakṣati-date tvardham prakalpayet iti/ *Mitākṣarā*, 2.125

⁴. ... pūrvoktāyāḥ brāhmadaiivārṣaprajāpatyeṣu caturṣu

vivāheṣu.../śeṣevāsurasagāndharvarākṣasapaiśāceṣu vivāheṣu .../ *Mitākṣarā*, 2.145

⁵. Yājñavalkya-smṛti, ibid

For example, in Brahma and similar righteous marriages, the property a woman brought through *strīdhan* or inherited was customarily passed on to the husband upon her death without issue. Conversely, in marriages like the Rākṣasa or Paishācha forms, which were considered less legitimate or sometimes illicit, inheritance rules differed: the woman's *strīdhan* and property rights might revert to her parents or natal kin if the husband was absent or she had no children. This variation underscores how the social acceptance and religious sanction of the marriage type influenced the legal treatment of women's property and succession rights.

Thus, succession was not uniform but varied according to the acknowledged legitimacy and type of marriage, reflecting the intertwined nature of social norms, religious doctrines, and legal rules in ancient Indian society. This differentiation in inheritance rules depending on marriage form signified a complex legal system that sought to regulate family wealth, lineage, and social order by linking proprietary rights to marital status.

The Mitākṣarā and Dayābhāga Interpretations :

The legacy of the Yājñavalkya-smṛti was profound, especially after the legal exegesis of the medieval commentator Vijnāneśvara in his *Mitākṣarā*. The *Mitākṣarā* harmonised and expanded the inheritance laws of Yājñavalkya, becoming the basis for legal adjudication in most of India except Bengal, where Jimūtavāhana's Dayābhāga school exercised influence. The *Mitākṣarā* system also drew upon Yājñavalkya's order of succession and accepted the notion of the "limited estate," under which a woman's right of inheritance was neither absolute nor equivalent to that of male heirs, but it did give certain enforceable rights in property. The Dayābhāga School emphasizes the principle of succession upon the death of the owner. These fundamental differences result in a radically different treatment of *Strīdhanam* that, ironically, often conferred a more powerful right of absolute ownership to women.

Importantly, the *Mitākṣarā* tradition did not permit women to become coparceners in joint family property; their shares vested largely as life-interests, reverting to the male line on their death. Yet, the claim to maintenance, residence, and marriage expenses persisted and was treated with respect in the law.

Social Context and Limitations :

Despite the legal innovations of the Yājñavalkya-smṛti, women's property rights must be understood in light of their social context. The changes in the text represent notable progress over previous exclusions, but they fall short of establishing true parity. The principal limitations relate to the exclusion of women from joint family coparcenary, the circumscription of succession rights, and the prevailing patriarchal attitudes that influenced the disposition and enjoyment of property. Even in the realm of *strīdhan*, the ideal of women's absolute property was often compromised in practice, as custom and familial pressures could erode the effective autonomy of female proprietors. Moreover, the right to property, for many women, continued to be conditional and riddled with social and legal obstacles. A woman's right of succession often came into play only in the absence of male heirs, and her interest was at times subject to life-estate restrictions, particularly in the *Mitākṣarā* tradition. The customary law could circumscribe these rights

further, depending on the community and region, as demonstrated in judicial pronouncements as late as the colonial era.¹

Influence on Modern Reforms :

The formulations of the Yājñavalkya-smṛti, carried forward by the Mitākṣarā and Dāyabhāga schools, shaped the Hindu law of succession until the 20th century. Under British colonial administration, the tension between textual law and customary practice was often evident in court decisions. The colonial period saw the gradual modification of ancient laws through legislative intervention, most notably with the Hindu Women's Right to Property Act of 1937. This Act granted limited ownership rights to widows in the property of a deceased husband, marking a step forward yet still stopping short of full equality.

With Indian independence, the Hindu Succession Act of 1956 subsumed and fundamentally altered the traditional law. The Act's most salient features included the abolition of the limited estate for women, recognition of absolute property rights in both inherited and self-acquired property, and the inclusion of women as Class I heirs along with sons. Although the initial legislation did not make daughters coparceners in joint family property, the 2005 amendment to the Act remedied this omission, granting daughters equal rights and liabilities as sons in coparcenary property and thereby fulfilling, at least in law, the spirit of Yājñavalkya's reforms.

Conclusion :

The Yājñavalkya-smṛti stands as a transformative legal text in the history of women's property rights in India. By explicitly recognising the inheritance rights of daughters, widows, mothers, and wives, it departed from the patrilineal orthodoxy of earlier dharmasāstra and set in motion an enduring set of debates over the scope and legitimacy of women's claims to property. The expansion of strīdhan, together with an improved position for female heirs in succession, initiated a discourse that would reverberate for centuries, influencing later jurisprudence and ultimately inspiring social and legislative reform.

Nevertheless, while commendable for its innovations, the property rights conferred upon women under the Yājñavalkya-smṛti remained circumscribed by structural patriarchy, limitations on coparcenary rights, and a persistent distinction between family property and women's self-acquired assets. Thus, the text is both a milestone in progress and a mirror of its times, reflecting both aspiration and the constraints of tradition.

The dialectic between ancient legal norms and contemporary advocacy for gender justice continues to draw upon the textual resources of texts like the Yājñavalkya-smṛti. As India's legal system keeps evolving, these foundational sources provide both inspiration and warning, reminding us that the journey toward true equality in property rights is neither linear nor complete but is enriched by the complex legacies of its past.

¹. <https://ijalr.in/women-property-rights-in-india-a-critical-analysis/>

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A KING IN A REPUBLIC: UNDERSTANDING MONARCHY ENACTMENT IN JONBEEL MELA

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ABSTRACT

Jonbeel Mela is an annual three-day 'community fair' of the Tiwa community held at Jonbeel, located in Morigaon district of Assam. It is popular for the practice of barter system which has continued for centuries. Communities such as Karbi, Khasi and Tiwa exchange goods, specifically spices, herbs, turmeric, vegetables, and dried meat for rice, fish, pithas, and other items scarce in the hills. Central to the event is the Gobha deoroja, the Tiwa king who presides over various rituals, holds a traditional court, and symbolically collects taxes during the mela. Through primary data the study examines how this monarchical role persists within a modern nation-state. It discusses the importance of the Gobha king and situates traditional kingship in the rituals performed at Jonbeel Mela. Although the mela has adapted over time to contemporary socio-economic conditions, it retains its cultural significance and most importantly the practice of barter. The Gobha king functions as a customary authority sustaining cultural identity and community-based leadership. The study thus attempts to demonstrate how Jonbeel Mela continues to reaffirm the legitimacy of traditional kingship within the broader nation-state framework.

Keywords : *Jonbeel mela, Gobha deoroja, Traditional kingship, Modern nation-state.*

If one travels to Morigaon district of Assam during the weekend following *Magh Bihu*¹ and suddenly finds themselves among a hustle and bustle of men in *thagla* and *phaguri*,

¹. *Magh bihu* is a harvest festival of Assam celebrated in mid-January which is the conjunction of the months of *Puh* and *Magh*. Also known as *Bhogali bihu*, it marks the end of the harvesting season and is celebrated by participating in community feast at night followed by worshipping of fire the next morning by lighting a *meji*, constructed out of bamboo, wood, hay and dried plantain leaves.

women draped in *phaskai* and *kashong*; or observe a vibrant procession escorting the King towards a pandal set up on a cleared out paddy field dotted with makeshift shops just off the highway; or witness crowds in a nearby waterbody fishing with *jakoi*, *polo*, fishing nets; then one must have arrived at the legendary *Jonbeel Mela*—a place where time seems to pause and tradition speaks louder than the modern world that surrounds it. The festive atmosphere welcomes everyone not just by colourful stalls and lively faces, but something far more extraordinary, i.e a bustling ‘marketplace’ temporarily set up on guidelines of ‘demand and supply’ but where interestingly one is not expected to ‘buy or sell’. Instead, goods are exchanged or bartered, weaving communities together. The arrival of the *Gova Deoroja*, accompanied by 21 other kings of Middle Assam, turns the air electric. With performances of Tiwa cultural extravaganza, Tiwa songs blaring from the speakers, a circus organised amidst all of this, food stalls to select delectable Tiwa as well as other food items, exhibition of Tiwa cultural heritage, book stalls to gather knowledge on Tiwa community; *Jonbeel Mela* thus isn’t just a ‘fair’ or rural market/*haat* but a living chapter of history.

The three-day long ‘community fair’¹ known as *Jonbeel mela* is organised on the weekend of Magh Bihu, or the third week of January every year in a place called Jonbeel situated in Morigaon district of Assam. It has continued the practice of barter² since centuries where people from the hills and plains, mainly Karbi, Khasi, Tiwa communities, take part although participation is not restricted and others too can participate in it. Communities from the hill areas bring spices, herbs, ginger, turmeric, fresh vegetables, dried meat to exchange them with rice, fish, *pithas*, *sira*, *akhoi*, *muri*³ and other stuff that is not available in the hills. The *Gobha* king known as *Gobha Deoroja* holds an important place in it as he presides over rituals, holds a traditional court, and symbolically collects taxes during the *Jonbeel mela*. The study is thus an attempt to explore the monarchical enactment at the *Jonbeel mela* and understand its persistence.

Who are the Tiwas -

The Tiwas, or Lalungs, are of Mongoloid stock and belong to the Sino-Tibetan linguistic group. They are primarily settled in Assam’s Morigaon, Nagaon, Kamrup and Karbi Anglong districts, with smaller populations in Dhemaji, Sivasagar, Lakhimpur, Titabor and parts of Meghalaya⁴. Historically, the Tiwas lived alongside the Jaintias on the northeastern slopes of the Khasi Hills. During Ahom King Joydhwaj Singha’s reign, owing to political turmoil the Gobha king sought refuge in Assam with his Tiwa subjects and was

¹. The term ‘community fair’ has been used in the study to denote *Jonbeel mela* yet the event cannot be aptly defined by terms such as community fair, rural market or *haat* as it encompasses elements of all. It is an annual market mostly attended by the population of the hills who seek to exchange their merchandise as well as buy other items of need from adjacent markets. Yet the atmosphere is festive unlike any other market. Hence the term *Jonbeel mela* has not been translated to English in the study.

². Barter is considered the oldest form of commerce practiced mostly by traditional societies and predates monetary economies. It involves direct exchange of goods without the involvement of money or any other medium of exchange. (<https://www.britannica.com/money/barter-trade>)

³. *pithas*, *sira*, *akhoi*, *muri* are rice cakes, flattened rice, puffed rice respectively used in traditional breakfast in Assam

⁴. Census Report, 2011

resettled in present-day Nagaon. Another narrative states that the Tiwas migrated to the plains of Nagaon as they were not comfortable with the social organisation of the Jaintias along the lines of matriarchy and matrilineality. Later five (*Paacho rajya*) and seven principalities (*Sato rajya*) were established with their chiefs as *powali raja*¹ who were tax payers to the Ahom king. (Thakur, 1985)

Although the Tiwa kingdoms enjoyed a degree of autonomy under the Ahoms, this ended with British annexation after the Treaty of Yandaboo. The Tiwas celebrate a number of festivals such as Wanchua, Langkhun, Sogra, Yangli, Borot utsav but in *Jonbeel mela* they contribute in intercommunity exchange which marks it different from rest of their celebrations. The importance of the mela lies in its continuity and as a harbinger of solidarity among the communities in Assam. The Tiwa community continues to hold the *Gobha* king in highest regard within the democratic nation-state signifying its relevance in contemporary times.

Methodology -

This research adopts a qualitative approach using both primary and secondary data. Secondary information was gathered from sources such as books, journals, websites and vlogs, while primary data was collected over three days of fieldwork at the *Jonbeel Mela*. The primary data collection relied on interviews and non-participant observation, with participants selected through purposive and accidental sampling techniques.

Description of Jonbeel mela -

The rituals that unfold in *Jonbeel mela* across the three days — Thursday, Friday and Saturday - represent deep-rooted Tiwa cultural traditions. Prior to organising the *mela*, formal invitations are carried out by the royal courtiers of the *Gobha* King to the nearby Tiwa and Karbi villages on behalf of the King. Receiving the invitation marks an important ritual for the commencement of the *mela* and thus rituals begin even before the *mela* officially starts on the first Thursday following *Magh Bihu*.

On Thursday, which is the first day of *Jonbeel Mela*, only preliminary activities can be observed. The early morning seems a lazy one with people gradually arriving and preparing to set up makeshift tents, mostly for commercial stalls. By midday, groups from the surrounding hills, the Tiwa community, reach the ground and set up temporary shelters. Even though a few cultural performances take place in the pandal, the overall atmosphere remains calm. It is only by the evening that the ground transforms to a *mela* atmosphere and by the end of the night those who have settled prepare for the early morning barter that is to be held on the second day.

On Friday, the second day, the *mela* ground completely transforms at the start of dawn with crowds converging from nearby villages and distant regions. Bartering begins with the approval of the King by as early as 5 a.m. and is carried out till mid-day or may extend beyond but in much less frequency. It takes place in the makeshift huts set up by the Tiwa community members who put up a display of the merchandise they carried with them. It is followed by community fishing in the adjacent water body *Jonbeel*. This *beel* or pond was once an abundant waterbody but gradually showing signs of ecological decline owing to

¹. Younger kings or a king with lesser power and under the patronage of the Ahom rule.

water pollution. Yet, its significance is immense as fish from *Jonbeel* is offered to the King in the community feast organised in his honour. Simultaneously, cockfights are held in a designated courtyard. Back at the mela ground, bartering still continues but monetary transactions are also carried out after mid-day. As food is cooked outdoors and the smell of rice beer fills the air, the space resembles a village lane more than a fairground.

The third day, i.e. Saturday marks the arrival of the *Gobha* king and the holding of the *Rajdarbar*. Though modestly decorated, the stage becomes the centre of attention as the seats are reserved for the Tiwa kings and Chiefs from Middle Assam on the stage. The *Gobha* king's entrance, preceded by a flag-bearing bike rally, draws particular excitement. After speeches and distribution of government allowance for the Kings, Tiwa dances are performed and customary taxes collected by the *Gobha* king. By afternoon, most of the people who had set up temporary shelters and participated in barter depart with mini-trucks loaded with goods, while other commercial shops continue to attract crowds.

The *Jonbeel mela* carries religious significance too as bartered goods are believed to be required for Nuwan puja held by the King at his place. For many, the event showcases Tiwa culture and highlights contemporary land issues. Widely covered by the media, *Jonbeel Mela* has been also considered for UNESCO heritage status for which discussions are on-going.

The *Jonbeel mela* becomes a ground to reaffirm interdependence of hill tribes with communities of the plains through community fishing, inter-community barter and tribute to the *Gobha* King. Incorporating Mauss's (1925) idea of "moral economy of the gift", *Jonbeel mela* too can be observed as shaped by obligation and reciprocity resulting in social solidarity through barter between communities and tribute to the King.

Origins of the Mela -

There has been a number of writings citing the history of *Jonbeel mela* although it lacks a historical documentation due to which most of the discussion is found in narratives.

During the Ahom period, the neighbouring Jaintia and Kachari kingdoms held considerable power along the borderlands, and trade at *Jonbeel* served as a means of maintaining cordial relations with them. According to Kakoti (2018) *Jonbeel mela* was primarily a market set up as a *haat* to facilitate trade between Jaintia and Ahom kingdoms during the 17th century. It was also a result of the persuasion of the Jaintia king along with the kings of Gobha, Nellie, Khola to the Ahom ruler. Initially the *haat* was thus set up at Phoolguri within the Gobha kingdom where the Ahoms allowed and carried out trade with the 'Garos'. This can be considered as the nascent stage of the *Jonbeel mela*. The Gobha king later continued it and is prevalent even today as one of the oldest socio-economic event fusing rituals and economy together. Later, due to political turmoil between the Ahom, Kachari and Jaintia kingdom trade relations between these deteriorated with the closure of *haats*. Only with the acceptance of Ahom supremacy by the others that trade was restored but it was shifted from Phoolguri to Hatiyarmukh near Jagi chowki which was nearby *Jonbeel*. According to the author, the *haat* was later again shifted to the current place known as *Jonbeel*. Although the year of shift is not certain but probably it was after the Yandaboo treaty of 1826 when the Jagi chowki lost its significance and *Jonbeel* near the Nakhola-Morigaon connecting road was considered more suitable for continuing the trade relation.

Another narrative states that bartering was the only way in which trade could be carried out as the Gobha king was not allowed to have their own coinage as they were under the patronage of the Ahom rule. The coronation ceremony of the Tiwa king Langbor is also associated as a narrative of the origin of the *mela*.

Writings on the *Jonbeel mela* largely focus on interpreting it as a significant platform for showcasing Tiwa culture and fostering harmony between the hill and plain communities rather than building a chronological narrative of its history. Although the *Jonbeel mela* gathering is celebrated today as a 'fair' or *mela*, there is much scope to consider it to have originally functioned as a marketplace where hill and plain dwellers exchanged goods. Thus, the history of *Jonbeel mela* is also a history of the political and economic relation between the Ahom, Kachari and Jaintia Kingdoms. This early exchange network also included the Gobha kingdom along with several smaller kingdoms such as Dimorua, Nelli, Khola, Sohori, Khoiram from central Assam.

The Living Monarchy : Gobha Deoraja -

Although the authority of the Ahom, Kachari, Jaintia rulers are no longer significant but Gobha king continues to be a prominent part of the *Jonbeel mela* as a reminder of the history of the *mela* intertwined with the political scenario of precolonial Assam. Known as the *Gobha Deoraja*, the leadership of the King has transformed in the post-colonial democratic set up and is more of a cultural leadership and symbol of ethnic identity. The political authority is restricted to local issues of dispute redressal and meting out of minor penalties as a means of social control of the Tiwa society. The King is indistinguishable from a commoner on any other day as he is not surrounded by his courtiers or may not be in the traditional Tiwa regalia yet the revered position that the King commands during *Jonbeel mela* speaks of his authority amidst the Tiwa community and even within the contemporary political scenario.

Rituals and Ceremonies of Monarchy Enactment in Jonbeel mela -

In the *Jonbeel mela*, the King's presence is felt during the entire event and not only on the day of his arrival at the *mela* grounds. The *mela* is organised by the King and his courtiers. By the last week of December royal courtiers inform the villages mostly inhabited by Tiwa, Karbi and Khasi communities in Middle Assam, Karbi Anglong and Meghalaya about the onset of the *mela* in mid-January and invite them to participate in it. It is only after the invitation from the King that the villages prepare to travel to the plains and participate in it. It reflects the authority of the King as well as a deep-rooted respect among the communities that dates back to centuries.

The *mela* commences with worship offered at the Charibhai Deosal Shiva Temple at Jagiroad by the King accompanied by the royal courtiers. It also marks the formal 'inauguration' of the *Jonbeel mela*. The role of the King is not confined to the *mela* grounds as it has remained a tradition for the hill communities that arrive for the barter to first visit the King and offer a portion of the produce that they carry with them. It is after this ritual they move towards the *mela* grounds and prepare for bartering. It reflects the acceptance of his invitation as well as an expression of gratitude towards him. Even after the end of the *mela*, they meet the king once before travelling back to their villages.

On the day of community fishing, a portion of the catch is offered to the king and the King along with his courtiers take part in the community feast.

Another important event is the arrival of the king in *Jonbeel mela*. The procession that takes place to escort the King to *Jonbeel mela* is a spectacle in itself. Roads are blocked during the duration of the rally. Motorbikes carrying flags are at the front of the procession that lead the rows of vehicles with the Gobha King and his courtiers along with the Tiwa chiefs of the different principalities. The arrival of the king is awaited by all and is marked by a commotion of arranging and disciplining the huge crowd that gathers. It is meticulously managed by the volunteers of the Jonbeel Mela Organising Committee. The commotion falls silent all of a sudden and slogans praising the king is heard all around with bikes and cars carrying 'flags' representing the Tiwa culture enters the *mela* grounds thus signalling the arrival of the royal members in Jonbeel mela. The *Gobha deoraja* along with the Chiefs/King of smaller principalities wear traditional Tiwa dresses and all those gathered watch with enthusiasm and awe as the procession proceeds to the temporary stage and the kings take their place on the dais.

For the members of Tiwa community, this gesture evokes a sense of cultural pride and legitimacy as the King, for them transcends being an authority figure and becomes a representation of Tiwa culture and history.

The Tiwa Rajdarbar is set on a raised platform which otherwise looks ordinary as any other stage. However, a banner at the background with the words "Raj Dorbar" mentioning the attendees as *Gobha Deoraja* and Royal members/ Courtiers elevates the set up to a royal court that represents a seat of authority. It is the royal Assembly space where traditional authority of the Tiwa Kings get recognised by the democratic state government. It is on this stage that the kings receive the annual allowance from the government that is used for development of the community. The *Darbar* has been graced by members of the Tiwa Autonomous Council, State Ministers of Assam as well as the Chief Minister of Assam during various years that the *mela* was held. From this stage announcements are made of government grants for development of the Jonbeel mela grounds and Tiwa community¹. It makes the Tiwa king one of the decision makers with an agency to decide for and on behalf of the Tiwa community.

After the end of the *darbar* the courtiers of the King collect customary tax from the shops at Jonbeel mela. The amount is very negligible which can be a minimum of Rs. 5 to a maximum of Rs. 50. The tax collected is not to be seen as an administrative revenue and is more of a symbolic tribute reinforcing allegiance and represents an acceptance of the authority of the Gobha king.

These events are a display of symbolic performance of ancient administrative order. As discussed earlier, the Gobha king had played an important role in the trade relation of the Ahoms with the Jaintias. The continuity of the *Jonbeel mela* under the leadership of the king reinforces the historical role of Tiwa monarchy in regulating trade. Barter in contemporary

¹. https://en.mynewsne.com/assam-cm-govt-committed-to-preserve-cultural-heritage-of-all-ethnic-groups/https://dipr.assam.gov.in/sites/default/files/swf_utility_folder/departments/dipr_webcomindia_org_oid_4/menu/document/press_release_english_no_3_on_18.01.2020.pdf

time has lost its significance yet it still continues which is more of a cultural continuity rather than economic necessity. The role of the king remains at the core who ensures that the *mela* is organised and communities participate in it. During these three days, the royal presence builds trust and reciprocity among different communities.

The Tiwa kingship exists within the democratic structures and acts more as a cultural institution. Although the political power is limited, it enjoys unquestioned allegiance from its community members who relies on the decisions of the king and the customary regulations. The state government too recognises the role of the king which makes its existence a delicate balance between symbolic authority and the absolute authority of the state power. It has helped in strengthening the identity of the Tiwa community within the Indian democratic framework. From Weberian (1978) lens of authority, there has been a clear shift in the King's authority. The position, as understood, is not merely political but more of a symbolic authority in contrast to the bureaucratic state's legal-rational authority. The King holds the traditional seat of power but is limited in terms of execution of power. Hence his role in *Jonbeel mela* is also a projection for the masses/ non-Tiwa community to understand the position of the King for the Tiwa community.

From a functionalism viewpoint, the rituals, specifically barter performed at *Jonbeel mela* carries out essential social functions by ensuring interaction of hills and plains communities. Rituals such as community fishing, communal feasting, and the spectacle of the *Rajdarbar* creates what Durkheim (1912) describes as collective effervescence. During the performance and celebration of these rituals the collective conscience gets reinforced which strengthens social cohesion. For these three days *Jonbeel* becomes the core of community bonding. It can be seen through the structural functionalist perspective according to which these traditions contribute to the maintenance of social order. Through the monarchic enactment community participation in economic, cultural, and political processes is legitimised and acknowledged which stabilises inter-community relationships (Parsons, 1951). The social system in *Jonbeel mela* is defined by the Tiwa culture and thus becomes an extension of Tiwa society with performances and kingship representing the Tiwa community.

During the three days, barter of goods is not merely an economic activity but symbolises shared identities and cultural continuity. Through symbolic interactionism (Blumer, 1969) it becomes easier to decipher how the *mela*'s practices gain meaning through everyday interactions. These face-to-face exchanges build a shared symbolic universe which has made it possible for *Jonbeel mela* to continue its tradition in the monetised economy of globalised world.

Conclusion -

The study reveals the significance of the *Gobha Deoraja* and illustrates that this traditional kingship within the modern nation-state is best understood through the evolving practices of the *Jonbeel Mela*. While the *mela* is frequently celebrated, its rituals require renewed scholarly attention, particularly in light of the dichotomy between authenticity and staged performance. The distinction between traditional practice and spectacle has blurred owing to media visibility and audience-based commercialization which has increasingly shaped how these events are presented. Changes in the royal procession, the presence of commercial stalls, and the coexistence of barter with monetary exchange demonstrate that the

mela has adapted to contemporary socio-economic realities. Yet these transformations do not diminish its importance; rather, they highlight how tradition remains dynamic and responsive. It is noteworthy that *Jonbeel mela* continues to reaffirm the cultural legitimacy of traditional kingship. The Gobha king, positioned between customary authority and the democratic state, embodies the Tiwa community's collective memory while simultaneously negotiating his role within modern governance structures. Through this, the *mela* sustains both cultural identity and local forms of authority, demonstrating that traditional leadership can coexist with and contribute to the broader framework of the nation-state.

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REVISITING INDIA'S ENGAGEMENT WITH SOUTHEAST ASIA : LONGUE DURÉE CIVILIZATION AND CONNECTIVITY DEBATES

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ABSTRACT

This article explores the deep historical, cultural, and commercial roots of India's relationship with East and Southeast Asia, contesting the prevalent view that such connections originated solely with the post-1991 Look East Policy. Utilizing comparative historical analysis and significant historiographical discussions, the article traces pre-modern interactions enabled by extensive maritime routes across the Bay of Bengal and the Indian Ocean. It examines differing interpretations of Indianisation, juxtaposing assertions of substantial cultural diffusion against viewpoints highlighting indigenous agency, selective adaptation, and the multi-faceted nature of regional engagements. Evidence from maritime commerce, archaeological findings, classical literary references, and the development of Sanskritic governance illustrates that Indian influences were part of broader, diverse civilizational currents that also encompassed Chinese, Buddhist, Islamic, and subsequently Western traditions. The article posits that Southeast Asia historically acted as a vibrant crossroads molded by reciprocal cultural exchanges rather than unidirectional transmission from India. These revelations offer a crucial historical backdrop for comprehending current discussions on regional identity, civilizational diplomacy, and India's strategic approach in the Indo-Pacific.

Keywords : *Civilizational Connectivity; Indianisation, India–Southeast Asia; Longue Durée, Trans-Asian Connectivity.*

Introduction :

India's civilizational linkages with the broader East and Southeast Asian region constitute one of the most enduring examples of trans-regional interaction in Afro-Eurasia.

Far from being a recent geopolitical construct, these relationships are rooted in commerce, culture, religion, and the movement of ideas that have evolved over thousands of years. The popular notion that India's active engagement with the eastern littoral began with the introduction of the Look East Policy¹ (LEP) in 1991 tends to obscure this *longue durée* of interactions. While the LEP undoubtedly marked a significant strategic reorientation in the post-Cold War era, scholarly interpretations emphasize that India's connections with Southeast Asia form a much deeper historical continuum extending back to antiquity.²

In this context, S. D. Muni provides a critical corrective to the prevalent policy narrative by asserting that India, described evocatively as a "civilization of sun worshippers," has "always looked towards, and engaged with the East, in many varied ways" (2013:14). Muni's observation underscores the conceptual limitation of reducing India's eastern engagement to its contemporary economic pursuits alone; instead, it highlights a centuries-old legacy of cultural diffusion, state formation, religious transmission, and maritime commerce. According to Muni, the LEP neither originated in 1991 nor confined itself merely to the economic domain; rather, it represented a modern policy articulation of an ancient civilizational impulse whose roots lie in pre-colonial and even prehistoric exchanges.

Over the past decades, a substantial number of scholarships have sought to reconstruct the contours of these early linkages, examining the historical, cultural, and economic modalities through which India interacted with mainland and insular Southeast Asia. Scholars such as Mishra (2021) argue that India's engagement with Southeast Asia can be traced back to prehistoric periods and continued uninterrupted until the advent of European colonialism in the eighteenth and nineteenth centuries. This *longue durée* perspective is indispensable for understanding the depth of India's imprint on many of the contemporary nation-states of Southeast Asia including Myanmar, Thailand, Cambodia, Laos, Singapore, Malaysia, Indonesia, the Philippines, Brunei, Việt Nam, and Timor-Leste. These nation-states evidentially represent cultural, linguistic, and religious landscapes that often reflect traces of Indian influence.

Pre-colonial Networks: Region, Identity, and Historiographical Debates :

The very category of "Southeast Asia" has been a matter of scholarly debate. Andaya and Andaya (2015:2) observe that modern geopolitical understandings of the region may obscure the region's historiographical complexity. They ask whether Southeast Asia truly constitute a coherent historical region or whether it came to be bracketed together simply because of its geographical positioning between the two great civilizations of China and India. Within this discourse, scholars often distinguish between the "mainland" sub-region comprising Myanmar, Thailand, Cambodia, Laos and Việt Nam and the "island" sub-region comprising Indonesia, Malaysia, Brunei, Singapore, the Philippines, and Timor-Leste.

¹. In 2014, the Look East Policy was revitalised and redefined under a new appellation the 'Act East Policy' articulated and advanced by India's Prime Minister, Narendra Modi.

². For interpretations on the early and pre-colonial history of India-Southeast Asia relations refer to, Majumdar, R. C. (1927, 1937); Stutterheim, W. F. (1935); Coedes, George (1968); Sarkar, Himansu Bhusan (1985); Daweewarn, Dawee (1982); Glover, I. C. (1990) Reid, Anthony (2000); Hall, Kenneth R. (2011); Kwa, Chong-Guan (ed.) (2013); Acharya, Amitav (2012); etc.

However, these distinctions reflect only one layer of regional identity, heavily shaped by centuries of colonial cartography.

Indeed many of the national borders that now demarcate these states were artificially constructed. Established by European colonial powers through formal agreements or diplomatic arrangements, these borders often created artificial separations between communities that had long shared family, historical, and cultural bonds (Andaya and Andaya 2015:3). This insight highlights the importance of transcending modern political boundaries when analyzing historical networks of connectivity. Pre-colonial Southeast Asia was defined far more by mobility, migration, permeability, and maritime interaction rather than by fixed territoriality. Communities across the Bay of Bengal, the Andaman Sea, and the South China Sea constitute vibrant corridors of exchange rather than isolated entities.

Central to these historical interactions was maritime commerce, which played a foundational role in shaping India–Southeast Asian relations. A rich historiographical tradition articulated by scholars such as Whitmore (1976) and Hall (1985, 2019) documents the dynamism of pre-modern trade across the Bay of Bengal and the Indian Ocean. These studies reveal that Southeast Asian kingdoms maintained robust trading partnerships with Indian coastal centers such as the Coromandel and Malabar coasts, Bengal, Gujarat, and Odisha. Trade was not merely transactional; it became a conduit for the circulation of cultural practices, religious ideas, artistic motifs and scripts, and technologies.

In these exchanges, sea routes played a more dominant role than did overland pathways. The monsoon system, predictable seasonal winds, and advanced maritime knowledge facilitated continuous two-way movement of people. Indian merchants, Brahmin scholars, Buddhist monks and artisans travelled to polities such as Srivijaya, Funan, Pagan, Ayutthaya, Champa and Majapahit, while Southeast Asian traders and envoys visited Indian ports and courts. This fostered a cosmopolitan world stretching from the eastern shores of India to the furthest Indonesian archipelagos.

Sanjaya Baru (2000) captures this interconnected world in striking terms. He notes that Indian and Chinese traders transformed the islands of the East Indies into a “busy crossroads of trade”, contributing to what he describes as a “super world economy” in the Far East. This early Asian economy, marked by high levels of commercial, technological, and cultural development, often surpassed contemporary Europe in complexity and dynamism. Baru’s observation reaffirms that the Indian Ocean was not a periphery but a central artery of global exchange long before the European colonial expansion.

The deep cultural and political impact of these interactions is evident in the widespread adoption of Indian religions (Hinduism and Buddhism), Sanskrit court culture, Indian scripts, judicial ideas, and aesthetic traditions across Southeast Asia. Temples such as Angkor Wat in Cambodia, Borobudur, and Prambanan in Indonesia, and the Sanskrit inscriptions scattered across Myanmar, Thailand, and Việt Nam stand as enduring markers of this shared cultural cosmology. Yet, contemporary scholarship cautions against simplistic notions of “Indianisation”. Local societies were not passive recipients but active agents who selectively adopted, indigenized, and transformed Indian elements to craft uniquely Southeast Asian cultural and political forms.

Thus, when the post-1991 Look East Policy is situated within this broader historical context, it appears less as a novel diplomatic initiative and more as a strategic reactivation of ancient civilizational linkages. The LEP and its successor, the Act East Policy, can therefore be interpreted as the modern articulation of a long-standing orientation wherein India has historically engaged, been culturally influenced by, and been economically intertwined with the eastern world. Understanding this deeper past is essential for comprehending India's contemporary geostrategic vision in the Indo-Pacific, its quest for regional partnerships, and its attempts to reclaim its historical maritime centrality.

Maritime Commerce and the Trans-Asian Connectivity :

From the tenth century onwards, maritime commerce underwent marked expansion, a trend closely linked to the Chola Empire's rise as a seafaring power. The Cholas' naval reach and political assertiveness opened new channels for the movement of goods, people, and ideas between the Indian subcontinent and island and mainland polities of Southeast Asia, intensifying both economic interchange and cultural contact. Simultaneously, the lucrative spice trade whose supply chains ran from West Asia and the Persian Gulf to the islands of the Indonesian archipelago and beyond stitched together a pan-Asian network of merchants, mariners, and pilgrims that further energized cross-regional exchange (Sebastian, *et.al.* 2022). A growing corpus of archaeological findings substantiates the long standing nature of commercial relations between early Indian polities and Southeast Asian societies. Artifacts recovered from multiple sites across the region demonstrate that these interactions began as early as the Mauryan period and persisted during the eras of the Pandyas, Cheras and Palas, illustrating the depth and continuity of early trans-regional exchange (Hancock 2021:107). In the early medieval period, the maritime-based polity of Srivijaya, centered in present-day Sumatra, emerged as a pivotal intermediary. By controlling important choke points and port facilities, Srivijaya managed the flow of commerce and information between China, the Indian Ocean world, and Arabia, and thus played a central role in shaping the region's economic geography. Maritime routes, rather than overland corridors, were the principal arteries of connectivity between East and West across the Bay of Bengal and the wider Indo-Pacific littoral.

The expansion of maritime trade from the tenth century onward, strengthened by the rise of the Chola Empire and the flourishing spice routes, transformed the Indian Ocean world into a vibrant arena of commercial and cultural exchange. Archaeological evidence confirms that connections between early Indian states and Southeast Asian societies were both early and enduring, supported further by the strategic role of Srivijaya in managing regional trade flows. These developments show that sea routes served as the primary channels linking South Asia, Southeast Asia and the wider Afro Asian world, enabling sustained interaction, mobility and shared economic growth across the Indo Pacific region.

Trade, Texts, and Political Culture: Channels of Indic Transmission :

Along with the steady flow of goods across the Indian Ocean, these maritime routes also served as important channels for the spread of ideas and institutions. Concepts of governance and political authority from the Indian subcontinent travelled along these pathways and were gradually taken up by several Southeast Asian courts, which incorporated selected elements into their own systems of rule. As S D Muni (2013) explains, the imprint of

Indian influence was substantial and reached well beyond the realms of religion or artistic expression. It shaped aspects of social life, linguistic development, legal traditions and administrative structures. Scholars including Hall and Whitmore have pointed out that Indian visitors such as Brahmins, merchants and other migrants who were literate and trained in ritual knowledge played a significant role in introducing and supporting new religious and political institutions in a number of rising Southeast Asian kingdoms. These literate elites carried sacred texts, epigraphic forms, and ritual knowledge that could be adapted to legitimize local rulership and build bureaucratic capacity (Hall and Whitmore 1976:2–3). Kenneth R. Hall summarizes this diffusion by pointing out that elite patronage of Hindu and Buddhist traditions effectively embedded Southeast Asian rulers in a wider symbolic universe. By employing Sanskrit terminology, organizing court life around Hindu–Buddhist idioms, and endorsing temple building and iconography; regional kings fashioned an Indian-informed vocabulary of sovereignty and statecraft (Hall 1985/2019:7). However, the precise character and depth of this Indianisation has been the subject of vigorous scholarly debate.

Historians continue to debate whether the cultural and institutional influences that came from India generated fundamental structural changes in Southeast Asia or whether they represented selective additions that rested upon strong and enduring local traditions. Some scholars emphasise the wide range of external currents that shaped the region, including Indian, Chinese, Islamic and later Western contributions, all of which interacted with existing cultural patterns (Acharya 2013:8). Others underline the resilience and creativity of Southeast Asian societies, arguing that local communities did not simply absorb outside ideas but reworked them according to their own needs and political aspirations. The classic surveys discussed by Tarling (1994:7 to 8) provide a clear sense of this diversity of interpretations.

Paul Mus proposed that the readiness with which Southeast Asian societies adopted Indian elements can be explained by deeper shared beliefs and ritual practices that made these communities more open to Indic forms of religion and kingship. J C van Leur offered a contrasting view, famously describing Indian influence as little more than a thin and fragile surface layer, suggesting that the core social and political structures of Southeast Asia remained largely unchanged even as new artistic and ceremonial expressions appeared. F D K Bosch added another dimension to this debate by noting the absence of inscriptional evidence for direct Indian military intervention. In his assessment, the spread of Indian cultural ideas is better understood through patterns of trade and commercial interaction than through any form of conquest or political domination (cited in Tarling 1994: 7-8).

Amitabh Acharya, as cited in Muni (2013), extends this line of reasoning by placing greater emphasis on the agency of Southeast Asian actors. He argues that it is misleading to frame the process as one driven largely by Indian initiative. Instead, he sees Southeast Asian rulers, elites and religious specialists as active participants who chose, reshaped and reinterpreted Indian concepts so that these ideas could serve local objectives. For Acharya, the encounter resembles a reciprocal and negotiated process rather than a simple movement of Indian culture outward. It becomes a form of shared cultural change marked by continuous selection and reinterpretation.

It is also essential to recognise that cultural exchange in the region did not flow in only one direction. Chinese political and cultural influences were prominent in the northern

areas of Southeast Asia, Islamic networks reshaped coastal communities engaged in trade and European colonial rule later introduced new systems of administration, religion and economic organisation. As a result, some parts of the region, including northern Vietnam, sections of the Philippines and areas of the eastern Indonesian islands, developed historical pathways that differed from the Hindu Buddhist influenced regions identified by earlier scholars (Andaya and Andaya 2015). Taken together, the historical record reveals a complex and layered process of interaction in which acceptance, modification and resistance all played important roles. The cultural landscape of Southeast Asia therefore cannot be traced to any single origin but emerges from a long history of diverse encounters and creative adaptation.

Literary and Cultural Memory in India–Southeast Asia Relations :

The long standing cultural and historical links that connect India with Southeast Asia are widely acknowledged. The close physical distance between the two regions, together with the considerable natural and commercial wealth found in Southeast Asia, has for centuries drawn Indian traders, migrants and religious teachers to its shores. As Mishra (2021) notes, these interactions were not occasional or accidental but formed part of a consistent pattern of engagement. Moving beyond narrow explanations that view early contacts as limited or episodic, scholars such as G Coedes (1968) have argued that the movement of Indian ideas became deeply embedded within Southeast Asian societies. Coedes maintained that commerce rather than force served as the principal channel through which Indian influence spread. The lively trading routes that linked India with the wider region created the environment in which Indian religious traditions, concepts of kingship and the Sanskrit based literary and ritual corpus were carried, adapted and eventually integrated into local political and cultural settings. In his view, these processes contributed to what some scholars have labeled the “Hinduized states of the Far East” (cited in Andaya and Andaya 2015).¹

The material record provides strong testimony to the long standing connections between India and Southeast Asia. Grand structures such as Angkor Wat in present day Cambodia and Borobudur in Indonesia, along with a wide range of local customs and ceremonial practices, reveal the depth and continuity of Indian cultural influence across the region. Literary sources from the South Asian tradition also point to early knowledge of eastern territories. Works like the Ramayana and Pali texts including the Niddesa refer to distant lands using names such as Suvarnabhumi, Suvarnavipa, Narikeladvipa, Karpuradvipa and Yavadvipa, all of which evoke images of prosperous and resource rich islands in the wider maritime world of the East. As Mishra (2021) observes, these references demonstrate that the idea of Southeast Asia was firmly present in the South Asian imagination long before the emergence of formal diplomatic or commercial structures. This literary and material evidence helped fuel the notion, invoked by some historians, that Indian migration, settlement, or even partial colonization contributed to the creation of a cultural zone at times described as “Further India” or “Greater India” (Tarling, 1994).

Although scholars continue to debate the idea that Indianisation emerged from large scale conquest or a form of early colonial rule, there is broad agreement that Indian cultural

¹. For a more detailed examination of Coedès’ perspective on the Indianisation of Southeast Asia, see Tarling. (ed.) (1994).

and intellectual traditions left a deep imprint on several parts of Southeast Asia. Rulers and societies in the region engaged actively with visitors and merchants from pre-modern South Indian kingdoms, who brought with them a wide range of goods as well as ideas about governance, religious practice and ceremonial authority. These influences were not imposed in a uniform manner. Instead, local leaders selected and reshaped them in ways that supported their own political aims, allowing Indian concepts and practices to take on distinctive meanings within Southeast Asian settings. Beyond intra-Asian exchanges, the region also served as an essential conduit for transcontinental commerce. By the first century CE, a maritime trading system linked the Mediterranean world to East Asia, with India occupying a central position on routes that ran from Rome and the Mediterranean through northern Africa, across the Indian Ocean to the Indonesian archipelago, and onward to China (Hancock 2021:117). These fluid trade corridors facilitated not only the movement of commodities but also the circulation of ideas, religious traditions, and artistic forms, bringing together people of differing ethnicities and cultures. Because these interactions largely predate fixed modern frontiers, political control tended to be dynastic and often ephemeral rather than territorially permanent, and the absence of rigid cartographic boundaries helped sustain cross-regional mobility and exchange. As Om Prakash notes, India's pivotal role in these networks is derived in large part from its intermediate geographical position between West Asia and the regions of Southeast and East Asia (Om Prakash 1998:31).

Conclusion :

A nuanced evaluation of the historical ties between India and Southeast Asia reveals a complex web of interactions that surpasses the simplistic civilizational narratives traditionally applied. Although India's cultural, religious, and commercial influences on Southeast Asia are evident, the evidence presented here shows these influences were neither consistent nor one-way. Rather, the region evolved through multiple layers of exchange, with Southeast Asian societies actively shaping, adapting, and transforming external inputs to fit their unique local contexts, political frameworks, and cosmological understandings.

Maritime networks were central to this connectivity. The Indian Ocean and Bay of Bengal served as channels rather than obstacles, promoting movement, exchange, and mutual dependence. The growth of maritime activity during the Chola period, Srivijaya's commercial prominence, and extensive spice trade networks illustrate India's role within a wider Afro-Eurasian economic system. India functioned not as a solitary source of civilization but as part of a dynamic network where goods, technologies, religious specialists, and political ideas flowed in multiple directions. The lack of fixed pre-modern borders further enabled both elites and common people to navigate spaces that modern geopolitical boundaries inadequately represent.

The debate surrounding the idea of Indianisation draws attention to the limits of earlier interpretations that portrayed India as the primary force shaping the cultural landscape of Southeast Asia. Although scholars such as Coedes emphasized the depth of Indic influence, ranging from the use of Sanskrit in political life to the construction of monumental sites like Angkor Wat and Borobudur, later studies show that these developments were far from simple replicas of Indian models. Thinkers like Van Leur, who described Indianisation as a 'thin and fragile layer', and Acharya, who stressed the idea of selective adoption,

challenged the older belief that cultural change flowed in a single direction from India to Southeast Asia (cited from Muni 2013).

Historical evidence makes it clear that rulers and elites in Southeast Asia carefully chose and adapted Indian ideas to strengthen their authority, refine governance, and bring together diverse communities. In this sense, Indian influence did not function as a rigid civilizational blueprint but rather as a flexible body of ideas that local leaders reshaped to suit their own political and cultural needs. It is also important to understand that the presence of Indian ideas in Southeast Asia existed alongside other significant external currents that shaped the region. Chinese administrative practices influenced many kingdoms in the northern areas, while the spread of Islam from the thirteenth century brought major changes to coastal societies. Later, European colonial expansion introduced new economic patterns and political systems that continue to leave their mark today. These overlapping waves of influence make it clear that Southeast Asia was never simply an extension of India. Instead, it functioned as a vibrant meeting place where many cultural, political and religious traditions interacted, blended, and at times contested one another.

Seen across a broad historical continuum, contemporary frameworks such as the Act East policies are less about forging entirely new linkages and more about reactivating enduring currents of engagement between India and Southeast Asia. Yet, relying solely on civilizational narratives without accounting for the region's deeply plural and internally diverse past can lead to reductive interpretations. A more rigorous approach one that foregrounds local agency, recognizes the multidirectional nature of exchanges, and appreciates the fluid, non-static spatial configurations of the pre-modern world provides a strong foundation for understanding today's Indo-Pacific dynamics. In essence, the regions past underscores that connectivity has always been a reciprocal, evolving, and co-created phenomenon rather than a one-sided projection of influence.

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TRIPURA'S MANUSCRIPTS : A STUDY THROUGH HISTORY, RELIGION AND LANGUAGE

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ABSTRACT

The ancient manuscripts of Tripura written in Kokborok, Sanskrit, and Bengali, reveal its spiritual and cultural heritage, including Tantric texts, folk deities, and animistic traditions. Manikya rulers introduced Brahmin scholars and some manuscripts are lost. Rājamālā is a historical text in Tripura, written during Maharaja Dhanya Manikin's reign. It outlines the royal dynasty, cultural evolution, and political history of the region. Tripura Burāñji is a historical record detailing the relations between the Tripura Kingdom and the Ahom Dynasty of Assam. It records wars, diplomacy and alliances between the two rulers and is part of the Burāñji tradition. Tripurāsundarī a central religious and cultural practice in Tripura is rooted in Tantric Shaktism. Kokborok the Tripuri people's language is mostly oral but some texts exist in Bengali and Roman scripts. These include religious rituals, festivals etc. This paper focuses on the Tripura's Manuscripts: A study Through History, Religion, and language.

Keywords : Tripura, Manuscripts, Rājamālā, Kokborok, Burāñji, Assam.

Introduction :

Tripura is a small state in the northeastern region of India. Enlightened monarchs of Tripura, inspired by humanist and progressive ideas, took steps to eradicate social evils and improve the condition of their people. They recognized that education was a key tool for societal transformation. Covering an area of 10,477 sq. km, Tripura is the second most populous state in Northeast India, after Assam. The state is home to nineteen tribal communities, including the Tripuris, Noatias, Jamatias, Reangs, Chakmas, Halams, Garos,

Kukis, Lushais, Mogs, Oraons, Santhals, Uchains, Khasis, Bhils, Lepchas, Bhutias, and Chaimalis. Historically, the Tripuris formed the majority before independence. While Hinduism influenced their tribal religious practices, many pre-Hindu rituals and traditions were preserved under the patronage of the Tripura Rājas. However, rigid social customs and superstitions persisted among these tribes.¹

In recent years, historians have been studying history from different angles, making research more detailed and diverse. This has caught the attention of modern scholars. Many documents and manuscripts about Tripura have already been studied or are being examined by researchers. However, it is important to revisit these documents with a fresh perspective and search for new manuscripts to uncover missing pieces of the region's history.²

Rājamālā Manuscript :

The *Rājamālā*, or the chronicles of the Tripura royal family, holds a significant place in the history of Tripura. It is believed to have been composed during the reign of Dharma Manikya (1431 AD) by two Brahmin scholars, Sukreswar and Baneshwar. However, the oldest versions of *Rājamālā* written by them are rare, and scholars often debate the opinions of Kailash Chandra Singha on this subject.³ It is essential to study his work carefully to avoid unnecessary controversies.

Another editor of *Rājamālā*, Kali Prasanna Sengupta, mentioned that lost manuscripts of *Rājamālā* were discovered at Ujirbari, Agartala, after the death of Birchandra Manikya. He also noted that Sri *Rājamālā* was compiled six times.⁴ Regardless of different versions, the historical value of *Rājamālā* remains undisputed. Scholar Rama Prasad Dutta discovered four manuscripts from the *Rājamālā* office in Tripura, along with three other historical texts: *Krishnamala*, *Champak Vijaya*, and *Gazinama*.⁵

Tripura Burāñji :

The history of Northeast India is closely linked to an important document called the Buranjis. These historical records are highly valuable. One such document, the *Tripura Burāñji*, also known as *Tripurā Deser Kathār Lekhā*, provides crucial information about the region's past. The *Tripura Burāñji* was written by Ratna Kandali and Arjundas Kataki. It was edited by S.K. Bhuyan and published in 1990 by the Department of Historical and Antiquarian Studies in Gauhati. In the introduction, S.K. Bhuyan mentions that this *Burāñji* was reproduced from an old manuscript kept in the British Museum, London. A photocopy of it was obtained in January 1936, thanks to Dr. Lionel D. Barnett, who was the keeper of Oriental Books and Manuscripts at that time.

The *Tripura Burāñji* is an important source for understanding the relationship between Assam and Tripura, as well as their interactions with the Nawab of Bengal during the reign of Maharaja Rudra Singha of Assam and Ratna Manikya of Tripura. It is interesting to note that Assam and Tripura developed diplomatic ties, and the document describes how

¹. *Census of India*, 1961, xxvi, Tripura, prt. V-A

². Podder, S., *History of Tripura: As Reflected in the Manuscripts*, p.1

³. Dutta, Ramaprasad., *Tripurār Prāchin Punthi*, p. 8,

⁴. Sengupta, Kali Prasanna., *Sri Rājamālā*, p.2

⁵. Dutta, Ramaprasad., *Tripurār Prāchin Pūrva Kathā*, p. 24.

Ratna Kandali and Arun Das Katakai played key roles behind the scenes in shaping these relations.¹

Kokborok Manuscript :

Kokborok is the language of the major tribal communities in Tripura. It has a rich tradition of folk literature, including many folk tales and songs. These stories and songs have been passed down orally from generation to generation. In the past, Kokborok folk songs were created and sung orally by the people. However, they were never written down or published. Today, some researchers are collecting and publishing these folk tales and songs.

The reason these stories and songs were not written down earlier is that tribal communities did not have access to education in the past. The Royal administration of Tripura started focusing on tribal education only in the late 19th century. In 1892, official records mentioned that the number of schools was very low, and very few students were enrolled compared to the total population. Except for the capital, most areas were inhabited by underprivileged communities. Because of this, people did not feel the need for higher education. The administration suggested opening more schools i.e., Pathshalas in a planned way to improve the situation.

Despite the lack of written records, there are some references to old literature in Kokborok that were created under royal patronage. One important mention is of the *Rājamālā*, the historical chronicle of the Tripura dynasty. It was originally written in Kokborok by Durlabendra Chantai. Later, during the rule of King Dharma Manikya (1431–1462 AD), two Brahmin scholars, Sukreswar and Baneswar, translated it into Bengali. However, the original Kokborok manuscript of the *Rājamālā* is missing.²

Another important manuscript in Kokborok is *Sūrya Pujār Khonāimāni* i.e., Worship of the Sun God. Researcher Santimoy Chakraborty mentioned this in his book *Kok-boroker Utsa Sandhāne* (2000). This manuscript is now preserved in the Agartala Museum. It contains mantras i.e., incantations for the Sun God and other deities worshipped by the tribal people. The manuscript consists of 40 verses, each with 8 lines. Chakraborty believes this is the oldest Kokborok manuscript, possibly written around 590 AD. It was copied several times during the reigns of different kings. A verse in the manuscript mentions that Krishna Ballav Deb Sarmano last transcribed it in 1699 AD, during the rule of King Mahendra Manikya. Another person, Shri Durgaprasad Narayan Tripur, was the last known caretaker of the manuscript. However, the original writer of these mantras is unknown. More research is needed to determine its exact history.

Another significant reference to Kokborok literature is found in official records from 1876. In that year, T.E. Coxhead, a British political officer in Hill Tripura, wrote in his annual report that Prince Radhakishore Manikya was compiling a Tripura vocabulary. He noted that the prince was fluent in the local tribal language and hoped that his work would be of scientific importance. The following year (1877), another officer, C.W. Bolton, confirmed

¹. Bhuyan. S. K. *Tripura Burāñji*, Intro. Pp. 7-10

². Podder, S., *History of Tripura: As Reflected in the Manuscripts*, Pp.83

that the prince was still working on a Tri-Bengali dictionary. Unfortunately, this dictionary was never published, and its manuscript has not been found.¹

The first known attempt to write a Kokborok grammar was made by Doulat Ahammad. He wrote a grammar book titled *Kokborma ām Tripura-vyākaraṇa*, which was published in 1897/1899 AD. Later, he wrote another grammar book called *Kokmā Kālāi*, but this was not published. In 1970, his youngest son, Nehar Uddin Ahammad, discovered the manuscript of *Kokma Kalai* in their ancestral home at Kulubari, Sonamura. The manuscript was damaged; the cover and the first four pages were missing, and pages 5-10 were torn. It contained seven chapters, with the seventh chapter discussing poems and prose. Only three Kokborok poems were found in the surviving portion, but they were partly illegible and damaged. It is believed that the lost pages may have contained folk tales and stories. Finally, the *Kokma Kalai* manuscript was published in 2007 by Hāchukani Khorām Publishers, Agartala, under the editing of Naresh Ch. Dev Varma.²

Status Report of the Manuscript Resource & Conservation Centre :

According to the previous pre-survey conducted in 2006 by the Government of Tripura, a total of 567 manuscripts were found from different parts of Tripura. Among these, 250 manuscripts are in the custody of Hare Krishna Acharjee of Udaipur, South Tripura (individual repository). During the post-survey conducted by the Manuscript Resource Centre (MRC) and the Manuscript Conservation Centre (MCC) of Tripura University, approximately 500 new manuscripts have been discovered so far in areas such as West Tripura, South Tripura, North Tripura, Gomati, Unakoti, Dharmanagar, Khowai, Sabroom, and other parts of Tripura. The post-survey is still ongoing.

A vast collection of manuscripts has been traced in locations such as Shilachari and Manubankul in Sabroom, Kailasahar, Damchara, Kanchanpur, Machmara, Pencharthal in North Tripura, and Unakoti, Kamalpur, and Khowai. These collections have already been identified by the MRC and MCC of Tripura University. Additionally, a significant collection of Manipuri manuscripts is in the custody of Sri Gobinda Banerjee of Khowai, Sri Ramgopal Sinha of Chechuria, and Sri Bijoy Sharma of Bishalgarh. There is also a substantial collection of Mog manuscripts found in Manu Bankul, Shilachari, Satchand, and Shantirbazar in South Tripura District.

The MRC and MCC are planning to organize an awareness programme in Dhamma Dipa and Manu Bankul shortly. Additionally, a large collection of Chakma manuscripts has been discovered in Pencharthal, Damchara, Nalkata, Panisagar, Kanchanpur in Unakoti, and North Tripura District during awareness programmes. Rajib Chandra Paul, a research scholar from the Department of Bengali, Kamalpur, Dhalai District, also has a notable collection of manuscripts. L. Leisam Sharma, a research scholar from Assam University, Silchar, has a large collection of Manipuri manuscripts from Kailasahar, Unakoti.

The MRC and MCC have also taken initiatives to preserve old, rare books, documents, and manuscripts from temples and other institutions in Tripura, which are currently under the custody of the District Magistrate and Collector. Furthermore, the Centre

¹. Podder, S., *History of Tripura : As Reflected in the Manuscripts*, Pp. 84-86

². Cf., Naresh Ch. Dev Varma. *Kokborma ām Tripura-vyākaraṇa*, Intro. Pp.9-10

has taken steps to preserve important documents from the Princely State, including manuscripts, rare books, paintings, coins, and, most notably, letters from Rabindranath Tagore, which are in the custody of the Royal Family of Tripura. The Royal Family has graciously accepted the Centre's proposals to preserve these valuable items. In the near future, the MRC and MCC, in collaboration with the Royal Family, will jointly organize an exhibition of these items at the Rajbari premises.

Performance of the MRC, Tripura University :

The Manuscript Research Centre (MRC) has taken up the task of documenting the precious documentary heritage of Tripura. The manuscripts found so far are mostly written in Bengali and Sanskrit scripts. Recently, a significant number of Mog and Chakma manuscripts, written in Brahmi and Chakma scripts, have been discovered in the Sabroom and Pencharthal areas, respectively. Since its inception, the MRC has been highly active in survey and documentation work. It has cataloged and documented a massive number of manuscripts. Cataloguing and documentation of manuscripts in different languages, such as Meitei, Burmese, Mog, and other tribal languages, will begin shortly. The MRC is also responsible for listing manuscripts using the data sheets supplied by the National Mission for Manuscripts (NMM) and preparing an accession catalogue. Additionally, the MRC is overseeing the post-survey programme across all eight districts of Tripura and preparing a national register for manuscripts. The survey is still ongoing in all districts. The MRC has conducted surveys in the Government Museum, State Archives, M.B.B. College, Khumulwng TTAADC Library, private libraries, and personal collections such as Rāmaprasāda Gaveṣaṇāgāra and Rājendra Kīrtiśālā in Tripura. The MRC has carried out extensive communication programmes in the state to disseminate information about the mission's activities. These have included workshops, seminars, lectures, awareness programmes, and publicity campaigns aimed at educating the public about the importance of manuscripts as valuable sources of history and culture. These initiatives have received a positive response from the general public, which has made it easier for surveyors to travel to remote areas and document manuscripts hidden in these regions. The MRC has already installed the E-Granthavali software for the documentation of manuscripts, converting the information into electronic formats and submitting it to the NMM database on CD for broader access.

Performance of the MCC, Tripura University :

Tripura University began functioning as the Manuscript Conservation Centre (MCC) in March 2011. The MCC is primarily involved in preventive conservation and aims to create a conservation nucleus in the state of Tripura. A small conservation laboratory has been set up with basic infrastructure and chemicals. The MCC has undertaken preventive conservation efforts in three institutions: the Tripura Government Museum, Maharaja Bir Bikram College, and the Tripura State Archives. The MCC has also carried out preventive conservation at the privately owned research centres "Ramaprasad Gabeshanagar" and "Rajendra Kirtishala." In addition, the MCC has done preventive and curative conservation of manuscripts in other areas where manuscripts are found. The MCC has started conserving rare collections of books that are more than 100 years old. The centre has a four-member team dedicated to conservation activities. It has a good collection of paper manuscripts, which are in excellent condition and stored properly. To date, the MCC has provided preventive care to nearly 800

manuscripts. These manuscripts are mostly written in Sanskrit, Bengali, Chakma, and Mog scripts. The MCC has documented more than 500 manuscripts on various subjects, including Ayurveda, Tantra/Mantra, Jyotisha, Pujavidhi, drama, and medicine. The majority of these manuscripts are written in the medieval Bengali script. The MCC has undertaken the task of documenting the documentary heritage of Tripura, with a focus on the eight districts. This includes cataloguing manuscripts on various subjects such as astrology, history, literature, and medicine, written in ancient and medieval Bengali and Sanskrit scripts. Recently, manuscripts in Chakma and Mog scripts have also been discovered. The primary role of the MCC is to create a conservation nucleus in Tripura and preserve these age-old, valuable manuscripts. Awareness and publicity programmes in various districts have yielded good responses from the public, making it easier for surveyors to document manuscripts hidden in remote areas. The MCC has also carried out extensive communication programmes and is planning to start awareness campaigns in schools across the state.¹

Conclusion :

From the above discussion, it is evident that Tripura's historical documents, manuscripts, and administrative records offer a comprehensive understanding of its past. Future research, particularly under the Manuscript Research and Conservation Centre, Tripura University, has the potential to redefine Tripura's historiography and uncover new dimensions of its history. Therefore, studies focusing on the history, religion, and language of Tripura are proposed to be conducted in this regard.

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শংকৰদেৱৰ কীৰ্ত্তন পুথি : ভাৰতীয় আধ্যাত্মিক জ্ঞান পৰম্পৰাৰ এক সংস্কৰণ

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মধ্যযুগীয় অন্ধকাৰাচ্ছন্ন অসমীয়া সমাজখনক শংকৰদেৱে তেওঁৰ প্ৰৱৰ্তিত নৱবৈষ্ণৱ ধৰ্মৰ যোগেদি পোহৰৰ বাট দেখুৱালে। তেওঁৰ প্ৰচাৰিত ধৰ্মই বহু দেৱতাৰ মাজত প্ৰধান দেৱতাৰ সন্ধান দানৰ লগতে বহু সত্যৰ ভিতৰত সনাতন সত্যৰ উপলব্ধিৰ প্ৰতি সকলোৰে সামাজিক চৈতন্যৰ জাগৰণ কৰিলে। ইয়াৰ বাবে শংকৰদেৱে অনেক গীত, পদ আৰু পুথিৰ ৰচনা কৰিছিল। ভাৰতীয় জ্ঞান ব্যৱস্থাত বেদ আৰু উপনিষদে যি স্থান অধিকাৰ কৰি আছে সেইদৰে শংকৰ দেৱৰ নৱবৈষ্ণৱ ধৰ্মত কীৰ্ত্তন পুথিয়ে ঠিক একেই ভূমিকা পালন কৰি আছে। সেয়ে শংকৰদেৱৰ বিৰচিত কীৰ্ত্তন পুথিক অসমৰ নৱবৈষ্ণৱ ধৰ্মৰ ধৰ্মীয় কাব্যগ্ৰন্থই নহয় বৰঞ্চ ভাৰতীয় আধ্যাত্মিক চিন্তাৰ এক ক্ষুদ্ৰ সংস্কৰণ হিচাপে গণ্য কৰা হয়।

ইয়াত ভাগৱত,সহস্ৰনাম আৰু পুৰাণ সমূহৰ আধ্যাত্মিক ৰস বিজড়িত কাহিনী সমূহৰ লগতে গীতা আৰু ভাগৱতৰ মূল তত্ত্ব সমূহৰ সংকৰ্ম আৰু মোক্ষ লাভৰ দিশ নিৰ্দেশ স্পষ্ট ভাৱে উপলব্ধ কৰিছে। মূল ভাগৱত গ্ৰন্থৰ জ্ঞানং, বিজ্ঞানং, তদং আৰু ৰহস্যক কিছু সৰল কৰি শংকৰদেৱে, গুৰুদেৱ, নাম আৰু ভকতৰ সম্পৰ্ক কীৰ্ত্তনৰ যোগেদি বৰ্তাই ৰাখিবলৈ চেষ্টা কৰিছিল। শংকৰদেৱে কীৰ্ত্তন পুথি খনক সাতাইশটা খণ্ডত বিভক্ত কৰি ৰচনা কৰিছিল।

শংকৰদেৱে কীৰ্ত্তনৰ পদ সমূহৰ জৰিয়তে সমকালীন অনৈক্য পীড়িত সমাজখনলৈ ঐক্য-সম্প্ৰীতিৰ বাৰ্তা বহন কৰাৰ লগতে ধৰ্মীয় ভাৱনাত থকা বস্তুবাদী বাসনাক নিৰ্মূল কৰি ভক্তিৰ ধাৰণাৰে ব্যক্তিৰ নৈতিক মানদণ্ড প্ৰদান কৰি সামাজিক ঐক্য প্ৰতিষ্ঠাৰ আহ্বান প্ৰকাশ পাইছে। ভাৰতীয় জীৱন দৰ্শনত মানুহৰ জীৱনত সুখানুভূতি বা সুখৰ অন্বেষণ কৰাটো এটি অন্যতম মুখ্য উদ্দেশ্য হিচাপে অভিহিত কৰা হৈছে। অৱশ্যে ইয়াৰ বাবে নৈতিক উৎকৰ্ষ সাধনৰ প্ৰয়োজন। এই গৱেষণা পত্ৰত বিশ্লেষণাত্মক পদ্ধতিৰ সহায়ত শংকৰদেৱৰ কীৰ্ত্তন পুথিৰ সাহিত্যিক, দাৰ্শনিক আৰু আধ্যাত্মিক মূল্য বিচাৰ কৰাৰ লগতে তাত্ত্বিক দিশটোক ভাৰতীয় আধ্যাত্মিক জ্ঞান পৰম্পৰাৰ লগত সংযোগ সাধন কৰিবলৈ প্ৰয়াস কৰা হৈছে।

বীজ শব্দ : কীৰ্ত্তন, দৰ্শন, আধ্যাত্মিক, জ্ঞান আৰু কীৰ্ত্তন পুথি।

অৱতৰণিকা :

ভাৰতীয় সভ্যতা এটি অতিপ্ৰাচীন আৰু গভীৰ আধ্যাত্মিক পৰম্পৰাৰ বাহক। পৰম্পৰা বুলি ক'লে যুগ যুগ ধৰি আমাৰ মাজত প্ৰচলিত হৈ অহা ৰীতিনীতি, কলাত্মক সৃষ্টিৰ দ্বাৰা যি জ্ঞানৰ বিতৰণ ঘটে আৰু প্ৰজন্মৰ পাছত প্ৰজন্ম ধৰি চলি অহা এই জ্ঞানৰ ধাৰাকেই অভিহিত কৰিব পাৰি। ভাৰতীয় জীৱন দৰ্শনত মানুহৰ জীৱনত সুখানুভূতি বা সুখৰ অন্বেষণ কৰাটো এটি অন্যতম মুখ্য উদ্দেশ্য হিচাপে গণ্য কৰা হৈছে। কলাত্মক সৃষ্টিৰ দ্বাৰা বিতৰণ ঘটা এই জ্ঞানে আমাৰ জীৱন দৰ্শন প্ৰতিপাদন কৰে। গতিকে ভাৰতীয় দৃষ্টিত মানৱ জীৱনৰ এই বহুমুখী জীৱন-দৰ্শনৰ ভাৰতীয় দৃষ্টিভংগীকে ভাৰতীয় জ্ঞান পৰম্পৰা বুলি অভিহিত কৰিব পাৰি।

বৈদিক যুগৰে পৰা আৰম্ভ কৰি উপনিষদ, ভাগৱত, গীতা, বিভিন্ন ভক্তি আন্দোলন আৰু নানা দৰ্শনৰ মাজেৰে এই আধ্যাত্মিক জ্ঞান যুগে যুগে বিকশিত হৈ আহিছে। ভাৰতবৰ্ষৰ অন্যান্য প্ৰান্তৰ দৰে অসমতো শংকৰদেৱে নৱবৈষ্ণৱ ধৰ্মই সাধাৰণ লোকৰ জীৱনৰ মানদণ্ড উন্নত কৰাৰ লগতে নৈতিক উৎকৰ্ষ সাধাৰণ ওপৰত গুৰুত্ব প্ৰদান কৰিছিল। ভাগৱতৰ এটা গুৰুত্ব পূৰ্ণ শ্লোক -

‘মুৰ্কং কৰোতি ৱাচালং পঙ্গুং লজ্জয়তে গিৰিম।

যৎ কৃপা তমহং বন্দে পৰমানন্দ মাধৱ।।’¹

অৰ্থাৎ যাৰ কৃপাত বোবাজনেও কথা ক’ব পাৰে, পংগু জনেও পৰ্বত বগাব পাৰে সেই পৰম পুৰুষ মাধৱৰ বন্দনাৰে সেই পৰম পুৰুষৰ আদৰ্শ উদ্ধাৰ কৰি নিষ্কাম ভাৱে তেওঁৰ উপাসনা কৰি কেনেকৈ সকলো কামনাৰ নিবৃত্তি সাধন কৰি মুকুতি পথৰ সন্ধান দিবলৈকে শংকৰদেৱে কীৰ্তন পুথিখন সাতাইশটি খণ্ডত বিভক্ত কৰি ৰচনা কৰিছিল। প্ৰতিটো খণ্ডই এটা নিৰ্দিষ্ট বিষয়ৰ ওপৰত গুৰুত্ব আৰোপ কৰা দেখা যায়। পুথি খনত মানৱ কৰ্তব্য আৰু ধৰ্মৰ প্ৰকৃত অৰ্থ সম্পৰ্ক এটি ধাৰণা দিয়া হৈছে।

ভাগৱত, সহস্ৰ নাম আৰু পুৰাণৰ আধ্যাত্মিক ৰস বিজড়িত কাহিনীৰ আধাৰত ৰচনা কৰা কীৰ্তন পুথিখনত একশৰণ ভাগৱতী ধৰ্মৰ তত্ত্ব আৰু দৰ্শন সমূহৰ প্ৰকাশ ঘটিছে। চৰিত পুথিৰ পৰা প্ৰাপ্ত তথ্য অনুসৰি মহাপুৰুষ জনাই তেওঁৰ জীৱনৰ বিভিন্ন সময়ত কীৰ্তনৰ খণ্ড সমূহ ৰচনা কৰিছিল। শংকৰদেৱৰ মৃত্যুৰ পিছত তেওঁৰ অন্যতম শিষ্য মাধৱদেৱে এই গ্ৰন্থৰ সকলো খণ্ড একত্ৰিত কৰে। শংকৰদেৱে প্ৰথম তীৰ্থভ্ৰমণৰ পাছতে বৰদোৱাত থাকোঁতে পুথিখন ৰচনাৰ কাম হাতত লৈছিল। শংকৰদেৱৰ কীৰ্তন পুথিত আধ্যাত্মিক আৰু বস্তুগত প্ৰগতিৰ বাবে নিজৰ মানৱীয় কৰ্তব্য চিনাক্ত কৰি সদগুণৰ অধিকাৰী হ’বলৈ সকলোৰে প্ৰতি আহ্বান জনাইছে। এই গুণ সমূহৰ ভিতৰত সদাচাৰী, বিনয়ী, আত্মসংযমী, স্নেহ বা প্ৰেম। সমতা, সেৱা, উদাৰতা, নম্ৰতা আৰু সহিষ্ণুতাৰ ইত্যাদি বিশেষ ভাৱে উল্লেখ যোগ্য। গৱেষণা পত্ৰ খনত শংকৰদেৱৰ কীৰ্তন পুথিৰ তাত্ত্বিক দিশ সমূহৰ অনুশীলনে ব্যক্তিৰ ব্যক্তিগত আৰু সমাজ উন্নয়নত কি দৰে অৰিহণা যোগাব পাৰে আৰু লগতে ন্যায়সংগত সুষম পৃথিৱীৰ সৃষ্টি কৰিব পাৰে তাৰ ওপৰত দৃষ্টিপাত কৰা হৈছে। দেখা যায় শংকৰদেৱৰ কীৰ্তন পুথিৰ উল্লিখিত দিশসমূহৰ লগতে আধ্যাত্মিক দৃষ্টিভংগীক সাধাৰণতে অসমীয়া সাহিত্য আৰু ধৰ্মীয় পৰিপ্ৰেক্ষিতত অধ্যয়ন কৰা হৈছে। কিন্তু ভাৰতীয় আধ্যাত্মিক জ্ঞান পৰম্পৰা বৃহৎ প্ৰবাহত এই পুথিখনৰ গুৰুত্ব আৰু অৱদান সম্পৰ্কে গৱেষণাৰ অভাৱ দেখা যায়। এনে ক্ষেত্ৰত পুথিখনৰ অন্তৰ্নিহিত জ্ঞান সম্পৰ্কে অধ্যয়নৰ আৱশ্যকতা উপলব্ধি হৈছে।

¹. প্ৰাৰ্থনা, শ্ৰীকৃষ্ণ-গীতা, পৃ. - ১

উদ্দেশ্য আৰু গুৰুত্ব :

এই গৱেষণা পত্ৰৰ মুখ্য উদ্দেশ্য হৈছে -

ক. শংকৰদেৱৰ দ্বাৰা ৰচিত কীৰ্তন পুথিত উপস্থাপিত পদসমূহৰ আধ্যাত্মিক তত্ত্ব আৰু ভাৰতীয় আধ্যাত্মিক দৰ্শনৰ সংযোগ বুজা।

খ. ভাৰতীয় আধ্যাত্মিক জ্ঞান পৰম্পৰাৰ বেদ, উপনিষদ, গীতা, ভাগৱত পুৰাণ আদিৰ শাস্ত্ৰীয় পাঠৰ সৈতে কীৰ্তন পুথিৰ পদ সমূহৰ নৈতিক শিক্ষাৰ দিশ সমূহৰ তুলনা কৰা।

গ. সমসাময়িক সময়ৰ প্ৰেক্ষাপটত কীৰ্তন পুথি খনে কিদৰে অসমীয়া সমাজত আধ্যাত্মিক নৈতিকতা আৰু ব্যক্তিৰ কৰ্তব্যৰ ওপৰত গুৰুত্ব দিছে তাক অধ্যয়ন কৰা।

এই গৱেষণা পত্ৰ খনে ভাৰতীয় ভক্তি আন্দোলনৰ অন্যতম শাখা হিচাপে শংকৰদেৱৰ নৱবৈষ্ণৱ ধৰ্মৰ অন্যতম গ্ৰন্থ কীৰ্তন পুথিৰ দৰ্শনাত্মক দিশ সমূহৰ অধ্যয়নৰ দ্বাৰা ভাৰতীয় দৰ্শনৰ এক স্বতন্ত্ৰ আঞ্চলিক শাখাৰ ৰূপে ইয়াৰ অধ্যয়নত সহায়ক হ'ব। লগতে বহু শতিকা ধৰি কীৰ্তন পুথিয়ে অসমীয়া সমাজক কি দৰে নৈতিকতা, মূল্যবোধ আৰু জীৱনৰ চৰম সত্যৰ ওপৰত আধাৰিত জীৱন দৰ্শন প্ৰদান কৰি যি অসমীয়া জাতিসত্তা গঠন কৰিছে আৰু ই বৰ্তমানেও সমাজৰ বাবে কিমান প্ৰাসংগিক এই অধ্যয়নৰ দ্বাৰা স্পষ্ট কৰিব।

পূৰ্বকৃত সাহিত্য সমীক্ষা :

শংকৰদেৱৰ সাহিত্য কীৰ্তন পুথিৰ বিভিন্ন দিশৰ বিশ্লেষণেৰে বহুকেইটা গৱেষণা ধৰ্মী আলোচনা আমাৰ দৃষ্টিগোচৰ হয় এই বোৰৰ ভিতৰত মহেশ্বৰ নেওগে 'অসমীয়া সাহিত্যৰ ৰূপৰেখা'ত কীৰ্তন পুথিৰ ভাষাৰ লালিত্য, ছন্দৰ ঝংকাৰ, সুৰৰ লারণ্য, ভাবৰ মাধুৰ্য আৰু চিন্তাৰ উচ্চতাৰ সম্পৰ্কে আলোচনা কৰিছে। সত্যেন্দ্ৰনাথ শৰ্মাই তেখেতৰ 'সমীক্ষাত্মক ইতিবৃত্ত' কীৰ্তন পুথিৰ ৰসতাত্ত্বিক দিশটোৰ আলোচনাৰে কীৰ্তনৰ খণ্ড সমূহৰ মাজত নৱৰসৰ সন্ধান কৰি কৰিছে। প্ৰহ্লাদ কুমাৰ বৰুৱাইও 'চিন্তাৰ আভাস' পুথিখনত কীৰ্তনৰ উপাখ্যানৰ তত্ত্বকথাখিনিৰ বিশ্লেষণ কৰিছে। তেওঁ আন এটা প্ৰবন্ধত শংকৰদেৱৰ কীৰ্তনৰ ৰাসত্ৰীড়াৰ এক ৰসোত্তীৰ্ণ শিল্প কৰ্মৰূপে বিশ্লেষণ আগবঢ়াইছে। বাপচন্দ্ৰ মহন্তই তেওঁৰ "ঐতিহাসিক পটভূমিত মহাপুৰুষ শংকৰ দেৱ" শীৰ্ষক গ্ৰন্থত কীৰ্তনৰ বিষয় বস্তুৰ ওপৰত ভিত্তি কৰি মহন্তই কীৰ্তনৰ বিষয় বস্তুৰ ওপৰত ভিত্তি কৰি খণ্ডবোৰক লীলা, লীলাহীন আৰু অন্য কাহিনী প্ৰধান এই শ্ৰেণীত বিভাজন কৰিছে আলোচনা আগবঢ়াইছে।

দ্বিজেন্দ্ৰ নাথ ভকতে 'কীৰ্তন এক সমীক্ষাত্মক আলোচনা' গ্ৰন্থ খনত কীৰ্তন পুথিৰ অলংকাৰ, ভাষা আৰু কীৰ্তনৰ দাৰ্শনিক তত্ত্বৰ সম্পৰ্কে আলোচনা আগবঢ়াইছে। হীৰেন গোস্বাইয়ে কীৰ্তনপুথিৰ ৰসবিচাৰ কৰি কীৰ্তনৰ ৰস কি দৰে অসমীয়া সমাজৰ বাবে অক্ষয় পাটনাদৰ শীতল, স্নিগ্ধ, পৰাণ জুৰোৱা পানীৰ আঁজলি আৰু কীৰ্তনৰ পুথিৰ বাক্য-গাঁথনিয়ে অসমীয়া ভাষাৰ পৰৱৰ্তী বিকাশত কি দৰে প্ৰভাৱ পেলাইছে তাৰ সুন্দৰ ব্যাখ্যা আগবঢ়াইছে। গৱেষক পণ্ডিত কীৰ্তন পুথিৰ 'হৰমোহনৰ সামাজিক উৎসৰ সন্ধান 'কৰি শংকৰদেৱৰ ধৰ্মমতৰ উদাৰতাৰ কাৰণ বিশ্লেষণৰ লগতে শংকৰদেৱৰ আন আন ৰচনাৰ লগত শব্দ চয়নৰ বেলিকা উৎসৰ সাদৃশ্যতা সম্পৰ্কে আলোচনা কৰিছে।

অধ্যয়নৰ পদ্ধতি :

এই গৱেষণা পত্ৰত শংকৰদেৱৰ ৰচিত কীৰ্তন পুথি খনক ভাৰতীয় আধ্যাত্মিক জ্ঞান পৰম্পৰাৰ এক বিশেষ সংস্কৰণ হিচাপে অধ্যয়ন কৰা হৈছে। গতিকে এই গৱেষণাৰ মূল লক্ষ্য হৈছে কীৰ্তন পুথিৰ আধ্যাত্মিক, দাৰ্শনিক আৰু সাংস্কৃতিক দৃষ্টিভংগীৰ বিশ্লেষণৰ জৰিয়তে ভাৰতীয় জ্ঞান পৰম্পৰা ঐতিহ্যবাহী ধাৰাৰ অনুসন্ধান কৰা। সেয়ে কীৰ্তনৰ পদসমূহৰ বিশ্লেষণ এই অধ্যয়নৰ মূল অংশ বুলি ক'ব পাৰি। এই বিশ্লেষণাত্মক

অধ্যয়নৰ বাবে প্ৰাথমিক উৎস হিচাপে শংকৰদেৱৰ কীৰ্ত্তন ঘোষা পুথিখনৰ লগতে তেওঁৰ ভাগৱত গ্ৰন্থ আৰু গৌণ উৎস হিচাপে শংকৰদেৱৰ বিষয়ক বিভিন্ন গৱেষণা গ্ৰন্থ, প্ৰবন্ধ পাতিৰ সহায় লোৱা হৈছে।

মূল বিষয়ৰ আলোচনা :

অসমৰ নৱবৈষ্ণৱ ধৰ্মৰ আটাইতকৈ গুৰুত্ব পূৰ্ণ কাব্য গ্ৰন্থ হৈছে কীৰ্ত্তন। কীৰ্ত্তন পদৰ মাজেৰে শংকৰদেৱে সাধাৰণ লোকক মানৱীয় কৰ্তব্য, ধৰ্মৰ ধাৰণা আৰু ভক্তি তত্ত্ব সম্পৰ্কে জ্ঞান প্ৰদান কৰিছিল। কীৰ্ত্তনত ধৰ্মৰ ধাৰণাটোক এক নীতি আৰু মূল্যবোধৰ সমষ্টি হিচাপে ব্যাখ্যা কৰা হৈছে যিয়ে ব্যক্তিক সৎ আৰু পৰিপূৰ্ণ জীৱন যাপনৰ দিশত পথ প্ৰদৰ্শন কৰে। ভাৰতীয় দৰ্শন জীৱ সমূহক পৰমসত্ত্বৰ এটা ক্ষুদ্ৰ অংশ। সেয়ে জীৱই পৃথক ভাবে অৱস্থান কৰি দুখ অনুভৱ কৰে সেয়ে পৰমাত্মাই সকলোজীৱকে নিজৰ লগত সংযোগ স্থাপন কৰিবলৈ এটা উপায় দিছে আৰু এই উপায়টোৱেই হৈছে ধৰ্ম। বৈৰাগ্যই ধৰ্মৰ প্ৰকৃত অৰ্থ উপলব্ধিত সহায় কৰে। জীৱই সংসাৰ সাগৰত মায়াৰ কবলত পৰি অহংকাৰীহৈ উঠে। অহংকাৰাদি ৰিপু সমূহক জয় কৰি মনৰ বৈৰাগ্য ভাৱৰ উত্তৰণ ঘটিলে প্ৰকৃত জ্ঞানৰ উদয় হয় আৰু মনলৈ বৈৰাগ্য ভাৱ আহে। ধৰ্মৰ প্ৰকৃত অৰ্থ হৈছে সেৱা। এই সেৱা হৈছে দৰিদ্ৰ নাৰায়ণৰ সেৱা, জীৱ জগতক দয়া, দলিত, পীড়িত, নিষ্পেষিত আৰু দুৰ্গত জীৱক কৰা সেৱা।

হিন্দু ধৰ্মত ধৰ্ম এটা মৌলিক নীতি, য'ত ধৰ্ম, কৰ্তব্য সামাজিক আৰু নৈতিক বাধ্যবাধকতাক হিচাপে সংজ্ঞায়িত কৰা হৈছে। শ্ৰীমদ্ভাগৱত মহাপুৰাণত ধৰ্মক এক স্বাভাৱিক আৰু জন্মগত কৰ্তব্য হিচাপে সংজ্ঞায়িত কৰা হৈছে যিটো নিজৰ আৰু সমাজৰ কল্যাণৰ বাবে পালন কৰাটো বাধ্যতামূলক। কীৰ্ত্তন পুথিতো পৰোপকাৰ ভাৱনাক সৎ পুৰুষৰ ভূষণ হিচাপে শংকৰদেৱে উপস্থাপন কৰিছে। পৰনিন্দা, পৰহিংসাক ত্যাগ কৰি জগতৰ চৰাচৰ জীৱৰ প্ৰতি বিশ্ব ভাতৃত্ববোধ জগাই তুলিবলৈ বৰগীতত আছে “যত জীৱ জঙ্গম কীট পতঙ্গম/ অগ নগ জগ তেৰি কায়” এই একে ভাৱৰ প্ৰকাশ কীৰ্ত্তনৰ পদৰ মাজতো দেখা যায় –

“সমস্ত ভূতৰে তুমি আছা হৃদয়ত।

তত্ত্ব নাপাই তোমাক বিচাৰে বাহিৰত।”¹

শংকৰদেৱে ‘কীৰ্ত্তন’ পুথিখনৰ প্ৰতিটো খণ্ডতে আধ্যাত্মিকভক্তিৰ সহযোগত মানৱীয় কৰ্তব্যৰ সমূহৰ পালন লগতে সৎ আৰু পৰিপূৰ্ণ জীৱন যাপনৰ বাবে বিভিন্ন পৰামৰ্শ আগবঢ়াইছে। পুথিখনৰ প্ৰথম খণ্ডত পৰম ঈশ্বৰ নাৰায়ণে গো, ব্ৰাহ্মণ, দেৱতা আৰু সাধুসকলৰ ধৰ্ম ৰক্ষাৰ বাবে আৰু দুষ্কৃতি কাৰীসকলক বিনাশ কৰি সংস্কৃতি স্থাপন কৰিবলৈ সময়ে সময়ে অৱতাৰ গ্ৰহণ কৰিছে। কীৰ্ত্তনৰ পদত ইয়াৰ উল্লেখ আছে এনেদৰে।

“প্ৰথমে প্ৰণামো ব্ৰহ্মৰূপী সনাতন।

সৰ্ব অৱতাৰৰ কাৰণ নাৰায়ণ ॥

তযু নাভি কমলত ব্ৰহ্মা ভৈলাজাত।

যুগে যুগে অৱতাৰ ধৰা অসংখ্যাত ॥”²

কীৰ্ত্তনৰ চতুৰ্বিংশতি অৱতাৰ খণ্ডত চাৰিটা কীৰ্ত্তনত দহটা অংশ অৱতাৰ আৰু চৌধটা কলা অৱতাৰৰ কথা বৰ্ণনা কৰিছে। এই অৱতাৰ সমূহৰ তাৎপৰ্য বুজিবলৈ মূল ভাগৱতৰ অৱতাৰ সমূহৰ তাৎপৰ্য বিচাৰ কৰিব লাগিব। মৎস্য অৱতাৰৰ অংশত মায়াৰ কবলত পৰি ভগৱানৰ অস্তিত্ব পাহৰি যোৱা সকলক উদ্দেশ্যি জ্ঞান প্ৰদান দি কোৱা হৈছে যে অহংকাৰাদি ৰিপুসমূহক জয় কৰি মনলৈ বৈৰাগ্যৰ ভাৱ আনিলেহে চিত্তত

1. কীৰ্ত্তন - ৫২০-৫২৩

2. কীৰ্ত্তন-ঘোষা - পৃ. ১৬

প্রকৃত জ্ঞানৰ উদয় হয় । দৰিদ্ৰ নাৰায়ণৰ সেৱা, জীৱ জগতক দয়া, নিষ্পেষিত আৰু দুৰ্গত জীৱক সহায়ৰ দ্বাৰা সেৱাৰ মাধ্যমেৰে বিশ্ব ভাতৃত্ববোধ জাগ্ৰত কৰিব পাৰি । মৎস্য অৱতাৰৰ দ্বাৰা ভগৱানে সত্যব্ৰত ৰজাৰ মাধ্যমেৰে এই আদৰ্শ মনুষ্যক প্ৰদান কৰিছে।

কুৰ্ম অৱতাৰৰ অংশত চঞ্চল মনক মন্দৰ পৰ্বতৰ লগত তুলনা কৰি চঞ্চল মনক স্থিৰ কৰিবলৈ ভগৱানক গুৰু হিচাপে গ্ৰহণ কৰাৰ পৰামৰ্শ দিছে । লগতে উল্লেখ কৰিছে এটা স্থিৰ মনেহে সংসাৰ সাগৰ অতিক্ৰম কৰিব পাৰে । সংসাৰৰ মন্ত্ৰনৰ দ্বাৰাহে জ্ঞান লাভ হয় । পৰোপকাৰ সৎ পুৰুষৰ প্ৰধান ভূষণ এনে লোকে পৰহিংসা, কটুবাক্য আদি পৰা সদায়ে আঁতৰত থাকে ।

সাংসাৰিক দ্ৰব্য আহৰণৰ প্ৰতিযোগিতাত ব্যস্তহৈ মনুষ্যই ভক্তি আৰু জ্ঞান মাৰ্গৰ পৰা বিচলিত হৈ পৰে । এক বস্তুবাদী মানসিকতাৰ গঢ়লৈ উঠে । সেয়ে কীৰ্ত্তনত মানুহৰ লোভ, মোহ, কাম, ক্ৰোধ আদি ৰিপুসমূহক মোহিনীৰ ৰূপত কল্পনা কৰিছে ।

“ধৰিলাহা সংহাৰ মোহিনী নাৰী বেষ ।

দুষ্ট দৈত্য গণক মুহিলা হৃষীকেশ ॥”¹

বামন অৱতাৰ অংশত সংস্কাৰ কৰ্মই জীৱক কিদৰে সদাচাৰী, বিনয়ী আৰু ঈশ্বৰ বিশ্বাসী কৰি তোলাৰ লগতে জীৱৰ চেতনাক কেনেকৈ শুদ্ধ কৰে তাক বৰ্ণনা কৰিছে । বৰাহ অৱতাৰ অংশত লোভ, ক্ৰোধ যে মানৱ জীৱনৰ বাবে শত্ৰু এই কথা জয় বিজয় আৰু সনত কুমাৰৰ কাহিনীৰে সৰ্বসাধাৰণৰ বোধ গম্য কৰিছে ।

শংকৰদেৱে কীৰ্ত্তনত যজ্ঞ, তপ, জপ, নিয়ম, সম, দম আদি সৎ কৰ্মসমূহ জীৱৰ কল্যাণৰ একোটা সাধনৰ বিপৰীতে ঈশ্বৰভক্তিক সৰ্বশ্ৰেষ্ঠ সাধন বুলি উল্লেখ কৰিছে । কীৰ্ত্তনত শংকৰদেৱে বুদ্ধ অৱতাৰৰ কথা উল্লেখ কৰিছে -

“বুদ্ধ অৱতাৰে বেদ পছ কৰি ছন্ন।

বামানয় শাস্ত্ৰে মুহি অছা সৰ্বজন ॥”²

বুদ্ধৰ মতে জীৱৰ সুখ-দুখৰ একমাত্ৰ কাৰণ হৈছে মানুহৰ মনত বাস কৰা অতৃপ্ত তৃষ্ণা । এই তৃষ্ণা সমূহ ক্ৰমে কামতৃষ্ণা, ভয়তৃষ্ণা, অমৰতৃষ্ণা আদি। এই তৃষ্ণাসমূহৰ উৎপত্তি স্থল হ’ল জীৱৰ মন । মানুহে নিজকে জন্ম, মৃত্যু, জৰা, ব্যাধিৰ নিশ্চিত দুখৰ পৰা মুক্তি লাভ কৰিবলৈ হ’লে মনৰ পৰা তৃষ্ণাৰ বিনাশ ঘটাব লাগিব । যেতিয়া মনৰ বাসনাৰ বিলুপ্তিৰ লগতে লোভ, মোহ, কাম, ক্ৰোধে মনক প্ৰভাৱান্বিত কৰিব নোৱাৰিব, মনৰ পৰা অবিদ্যা অন্ধকাৰ দূৰ হৈ জ্ঞানৰ আলোকেৰে আলোকিত হ’ব । বুদ্ধৰ দৰ্শনে মনৰ পৰা তৃষ্ণাৰ বিনাশ ঘটাবলৈ আঠটা মাৰ্গৰ কথা কৈছে। এই কেইটা হ’ল -

১. সম্যক দৃষ্টি - জন্ম, মৃত্যু, জৰা, ব্যাধি এই চাৰিটা আৰ্যসত্যক গভীৰভাৱে উপলব্ধি কৰি তাক আচৰণৰ দ্বাৰা কাৰ্যত পৰিণত কৰা সৎ চিন্তা আৰু সৎ আচৰণৰ দ্বাৰাহে তৃষ্ণাক নাশ কৰিব পৰা যায় ।

২. সম্যক সংকল্প - নিজৰ সামৰ্থ্যৰে নিজৰ লগতে আনৰ সুখ-শান্তিৰ বাবে কাম কৰাৰ হাবিয়াসক সম্যক সংকল্প বোলা হৈছে ।

৩. সম্যক বাণী - সম্যক বাণী বা শ্ৰুতিমধুৰ আলাপ-আলোচনাই বন্ধুত্বৰ ভাব জাগৃত কৰাৰ লগতে সমাজত সুস্থ পৰিৱেশৰ ।

৪. সম্যক কৰ্ম - সৰ্বমংগলৰ বাবে কৰা কৰ্মই সম্যক কৰ্ম ।

¹ কীৰ্ত্তন - ৩/২৪

² কীৰ্ত্তন - ১৩

৫. সম্যক জীৱিকা - জীৱই যিকোনো এটা সৎ জীৱিকাৰ পথ ল'বই লাগিব ।

৬. সম্যক ব্যায়াম - শৰীৰক সুস্থ কৰি ৰাখিবলৈ ব্যায়ামৰ প্ৰয়োজন ।

৭. সম্যক স্মৃতি - মনক সুস্থ কৰিবলৈ চিন্তাৰ কছৰং কৰিব লাগিব । সৎ চিন্তাৰ অভ্যাসকে সম্যক স্মৃতি বোলা হয় ।

৮. সম্যক সমাধি - শৰীৰৰ জ্ঞান, ইন্দ্ৰিয়ৰ জ্ঞান, পঞ্চভূতৰ জ্ঞান আৰু অনুভূতিৰ জ্ঞানৰ পৰা আঁতৰি গৈ ঈশ্বৰৰ ধ্যানত লীন হৈ থকাকে সমাধি বুলিছে ।

নাম অপৰাধ খণ্ডত শংকৰ দেৱে ব্যক্তিৰ চাৰি প্ৰকাৰৰ অহংকাৰৰ কথা কৈছে -

“শঠ বুদ্ধি যিটো জগত বঞ্চে ।

দম্ভ অহংকাৰ সদা নুগুচে ।”

এই অহংকাৰ কেইটা হ'ল ক. বিদ্যাৰ অহংকাৰ, খ. যৌৱনৰ অহংকাৰ, গ. সম্পত্তিৰ অহংকাৰ, ঘ. অধিকাৰৰ অহংকাৰ। এই চাৰিবিধ পাৰ্থিৱ অহংকাৰৰ কাৰণে জীৱই প্ৰৱঞ্চনাৰ আশ্ৰয় গ্ৰহণ কৰে । এই স্বভাৱৰ দ্বাৰা পৰিচালিতহৈ অসৎ কৰ্মত লিপ্ত হৈ পাপ অৰ্জন কৰে । এই বিষয় সমূহৰ উল্লেখৰে শংকৰদেৱে লোকসকলক আত্ম সচেতন কৰি তুলিবলৈ যত্ন কৰিছিল ।

কীৰ্তনৰ পাষাণ মৰ্দনত খণ্ডত মহাপাপৰ মুখ্য প্ৰায়শ্চিত্ত হিচাপে হৰিনামক কোৱা হৈছে । ব্ৰহ্মবধী, গুৰুবধী, পিতৃ-মাতৃবধী পাপীও হৰিকীৰ্তন শুদ্ধ হয় । তপ, জপ, বেদ, বেদাঙ্গ আদি হৰি নামৰ দ্বাৰাইহে সু-সংগত হয় ।

“পঞ্চম মহাপাপী যিটোজন ।

তাৰো প্ৰায়শ্চিত্ত হৰি কীৰ্তন ॥”(১১৬)

“ব্ৰহ্ম বধী গুৰু বধী যতেক ।

পিতৃ মাতৃ বধী পাপী অনেক ॥”(১১৭)

“যত তপ ধৰ্ম বেদ বেদাঙ্গ ।

হৰি নাম বিনা নাহি সুসাজ ॥”(১০১)

শংকৰদেৱৰ কীৰ্তন সৰ্বকালৰ সৰ্ব জাতিৰ মানুহৰ কাৰণে বহুমূলীয়া উপদেশ তথা আদৰ্শৰে পৰিপূৰ্ণ । শংকৰদেৱে কীৰ্তনৰ মাজেৰে অস্পৃশ্যতা বৰ্জন, বিশ্ববীক্ষা, সৰ্বধৰ্মৰ প্ৰতি সহনশীলতা, বৰ্ণশ্ৰমৰ অত্থীনতা, সাম্যবাদ, সৰ্ব সম্প্ৰদায়ৰ মাজত আনুভূতিক ঐক্য, উদাৰতা, মানৱপ্ৰেম তথা বিশ্বপ্ৰেম, অহিংসা, জীৱহিত নীতি সদাচাৰ, বীৰত্ব, নৈতিক সাহস আদিৰ ভাব ধাৰাৰ পৰিস্ফুৰণ ঘটিছে।

ভক্তি ধৰ্ম প্ৰবৰ্তন হয় সংস্কৃত সেয়ে তেওঁ কীৰ্তনত কৈছে -

“কৰ্মবন্ধ এড়াইবে প্ৰবন্ধ যাৰ আছে

বৈষ্ণৱৰ সঙ্গ সিটো লৈবে প্ৰথমত ।

মোহোৰ চৰিত্ৰ শুনিবেক ভকতত ॥”¹

কীৰ্তন পুথিত নামৰ স্বৰূপ আৰু তাৰ পূৰ্ণতাটো পাৰমাৰ্থিক উপলব্ধিৰ স্তৰৰ বস্তু । চিত্তশুদ্ধিৰ সাধনা ভক্তিৰ যোগেদিহে সম্ভৱ হয়। গুৰুৱে এই সাধনা পথৰ দুৱাৰখন মুকলি কৰি দিয়ে । সেই পথেদি আগবাঢ়ি যাব পাৰিলে, সাধকে ভগৱানৰ লীলা ৰূপ জগতৰ সকলোবোৰেই হৰিময় দেখে -

“য'ত দেখা চৰাচৰ হৰিময় নিৰন্তৰ

¹ শ্ৰী কৃষ্ণৰ বৈকুণ্ঠ প্ৰয়াণ - ১৮১৯

হৰিত পৃথক কেহো নোহে ।
 যি জন ভকতিহীন সি দেখে হৰিক ভিন্ন
 হৰিৰ মায়ায়ে তাক মোহে ॥
 হৰিসে পৰমদেৱ হৰিকেশে কৰো সের
 স্ৰজন্তা পালন্তা সবে হৰি ।
 হৰি নাম হিয়ে ধৰি হৰি নাম সদা স্মৰি
 তেৱেসে হৰিৰ মায়া তৰি ॥¹

চৰাচৰ জগত খনক হৰিময় দেখিবলৈ হ'লে, চিত্তক হৰিময় কৰিবলৈ হ'লে অবিৰাম হৰিৰ নাম ল'ব লাগিব । অভ্যাসৰ দ্বাৰা চিত্তত সংস্কাৰ গঢ় লয়। জগতৰ সকলো বস্তুৱে হৰিক দেখাৰ অভ্যাস কৰিলে চিত্তৰ সংস্কাৰো হৰিময় হ'ব । চিত্তক হৰিময় কৰাই নামৰ উদ্দেশ্য । হৰিৰ চৰণ সেৱা কৰিহে লোভ, মোহ, কাম, ক্ৰোধক জয় কৰিব পাৰি । সেয়ে নিজৰ জীৱনটো বৃথা নকৰি সৰ্বদা হৰিক স্মৰণ কৰিবলৈ হৰমোহন খণ্ডত আহ্বান জনাইছে ।

অনাদি কালৰ পৰা জীৱ আৰু মায়াৰ মাজত সংগ্ৰাম চলি আহিছে । মায়াই জীৱক জাগতিক বিষয়ৰ মাজতে আবদ্ধ ৰাখি পৰমাত্মাৰ লগত মিলনত বাধাৰ সৃষ্টি কৰে। মায়া আৰু অহংকাৰে জীৱক এনেভাৱে আৱৰি ধৰিছে যে জীৱই পৰমাত্মাৰ স্বৰূপ উপলব্ধি কৰিব নোৱাৰে । জীৱই হৰিৰ নাম শ্ৰৱণ-কীৰ্ত্তন দ্বাৰাহে মুক্তি লাভ কৰিব পাৰে কীৰ্ত্তনৰ 'বেদস্তুতি' খণ্ডত সেয়ে কৈছে -

“দিয়ো উপদেশ ভজো তোক্ষাৰ চৰণে
 মায়াৰ বন্ধন ছিণ্ডো শ্ৰৱণ কীৰ্ত্তনে ॥²
 জ্ঞান অভ্যাসকো কেহো নেদেখি বিশেষ ।
 শ্ৰৱণ কীৰ্ত্তনে তৰে সংসাৰৰ ক্লেশ ॥³

কীৰ্ত্তনৰ 'শ্ৰীকৃষ্ণৰ বৈকুণ্ঠ প্ৰয়াণ' খণ্ডত কৃষ্ণৰ প্ৰয়াণৰ কথা মহন্ত উদ্ধৱে গম পাই নানা কৃতাজ্জলী কৰি কৃষ্ণৰ ওচৰত তত্ত্বজ্ঞান বিচাৰি প্ৰাৰ্থনা কৰে আৰু কৃষ্ণৰ কৃপাত উদ্ধৱে জ্ঞান, কৰ্ম, ভক্তি আদি যোগৰ কথা অৱগত হয় । কৃষ্ণই ব্ৰাহ্মণ চণ্ডাল, দাতা আৰু চোৰত সম দৃষ্টি আৰোপ কৰিবলৈ আগবঢ়োৱা পৰামৰ্শ, দাস্তিক আৰু শঠ ব্যক্তিক তত্ত্বজ্ঞান দিয়াৰ পৰা বিৰত থাকি, স্ত্ৰী-শূদ্ৰাদি ভক্ত ব্যক্তিকহে জ্ঞান তত্ত্বাদিৰ কথা কবলৈ মহাভক্ত উদ্ধৱক দিয়া উপদেশ আদিৰ মাজত বহুত খিনি তাত্ত্বিক কথাই এই খণ্ডটোৰ গুৰুত্ব অধিক কৰিছে ।

“ব্ৰাহ্মণৰ চাণ্ডালৰ নিবিচাৰি কুল ।
 দাতাত চোৰত যেন দৃষ্টি এক তুল ॥
 নীচত সাধুত যাৰ ভৈল এক জ্ঞান ।
 তাহাকেসে পণ্ডিত বুলিয় সৰ্বজন ॥”⁴

এই পদ সমূহৰ মাজত সমাজৰ এক গভীৰ মানৱতাবাদী আৰু ভেদাভেদ বিৰোধী বাণী বহন কৰিছে । এনেধৰণৰ ধৰ্মীয় সাম্যবাদী বাণীয়ে কীৰ্ত্তন পুথিখনৰ গুৰুত্ব অধিক কৰি তুলিছে । ঈশ্বৰৰ দৃষ্টিত সকলো

¹ হৰমোহন - ৫৯৯

² কীৰ্ত্তন - ১৬৫৭

³ কীৰ্ত্তন - ১৬৫৮

⁴ কীৰ্ত্তন - ১৮২২

সমান, জাতি বা কুলৰ বিচাৰ নাই সমাজৰ সকলো শ্ৰেণীৰ বাবে ধৰ্ম আচৰণ এক আধ্যাত্মিক অধিকাৰ । সৃষ্টিকৰ্তাই কেতিয়াও জীৱৰ বাহ্যিক কাৰ্যৰ আধাৰত বিচাৰ নকৰে । দাতা বা চোৰ দুয়ো ঈশ্বৰৰে সৃষ্টি । সেয়ে সকলোকে সমান দৃষ্টিৰে চোৱা উচিত । সকলো পৰমাত্মাৰ অংশ এইধাৰণাৰে এক ভাতৃত্ববোধৰ চেতনাৰ বিকাশ কৰি সমাজ গঢ়াৰ প্ৰচেষ্টাৰে শংকৰ দেৱে কীৰ্ত্তনত সকলোৰে প্ৰতি আহ্বান জনাই লিখিছে -

“কুকুৰ চাঞ্চাল গৰ্দভৰো আত্মাৰাম ।

জানিয়া সবাকো পড়ি কৰিবা প্ৰণাম ॥”¹

“সকল প্ৰাণীক দেখিবেক আত্মসম ।

উপায় মধ্যত ইটো আতি মুখ্যতম ॥”²

সকলো প্ৰাণীকে নিজৰ আত্মাৰ দৰে কল্পনা কৰিব পৰাটো ব্ৰহ্মজ্ঞান লাভৰ উত্তম উপায় সমূহৰ এটা বুলি উল্লেখ কৰিছে শংকৰদেৱে কীৰ্ত্তনৰ পদৰ জৰিয়তে মানৱীয় চেতনাৰ বিকাশ সাধাৰণ যি প্ৰচেষ্টা হাতত লৈছিল ই সমসাময়িক সমাজখনৰ বাবে অমূল্য দানহে পৰাৰ লগতে বৰ্তমান সমাজৰ পৰিপ্ৰেক্ষিতত প্ৰাসংগিকহে ৰৈছে ।

উপসংহাৰ :

ভাৰতীয় জ্ঞান ব্যৱস্থা হৈছে সময়ৰ পৰীক্ষাত থিয় দিয়া প্ৰাচীন প্ৰজ্ঞা আৰু অনুশীলনৰ এক অবিশ্বাস্য চহকী আৰু বৈচিত্ৰময় পৰম্পৰা । ইয়াৰ অন্যতম উল্লেখযোগ্য দিশ হ'ল ইয়াৰ সৰ্বাংগীনতা আৰু সৰ্বজনীনতা । ভাৰতীয় আধ্যাত্মিক জ্ঞান ব্যৱস্থাই সমাজৰ সকলো শ্ৰেণীৰ লোকৰ বাবে সুলভ আৰু ব্যৱহাৰিক ৰূপত ইয়াক প্ৰাসংগিক কৰি তুলিছিল । ধৰ্মীয় বা আধ্যাত্মিক সাহিত্যই ইয়াত গুৰুত্ব পূৰ্ণ ভূমিকা পালন কৰিছিল । অসমতো এক বহনক্ষম জীৱন যাপনৰ পদ্ধতিৰ বাবে আধ্যাত্মিক পৰিৱেশ নিৰ্মাণৰ দ্বাৰা শংকৰদেৱে যি ভূমিকা গ্ৰহণ কৰিলে ই অসমীয়া সংস্কৃতিৰ এক বৃহৎ দান হিচাপে সৰ্বজন স্বীকৃত হৈ ৰ'ল । শংকৰ দেৱৰ নৱবৈষ্ণৱ ধৰ্মৰ মূল চাৰি পুথিৰ অন্যতম কীৰ্ত্তন অসমৰ বৈষ্ণৱ দৰ্শনৰ আধাৰ গ্ৰন্থ । ভক্তি সাহিত্যৰ বাস্তৱ স্বৰূপ উপলব্ধি, জীৱনৰ উদ্দেশ্য, ব্যক্তিগত আত্মা আৰু বিশ্বজনীন চেতনা(ব্ৰহ্ম)ৰ মাজৰ সম্পৰ্কৰ গভীৰ আলোচনাৰ জৰিয়তে উপলব্ধি কৰিব পাৰি । প্ৰাচীন ভাৰতীয় আধ্যাত্মিক বিশ্বাসত শিপাই থকা জ্ঞান পৰম্পৰাক অসমীয়া ভাষালৈ বিস্তাৰ কৰি যি অৱদান আগবঢ়ালে তাৰ নিমিত্তে কীৰ্ত্তন আধ্যাত্মিক জ্ঞান পৰম্পৰাৰ শিৰো গ্ৰন্থ হিচাপে অসমৰ জনজীৱনত প্ৰচলিত হৈ আছে আৰু অনাগত দিনলৈ থাকিব । গ্ৰন্থখনৰ পৰা পোৱা শিক্ষা আৰু নীতি সমূহ আজিৰ পৃথিৱীৰ বাবে প্ৰাসংগিক । কীৰ্ত্তন কেৱল নৱবৈষ্ণৱ ধৰ্মৰ ধৰ্মীয় গ্ৰন্থতকৈ বহুবেছি আধ্যাত্মিক, দাৰ্শনিক আৰু বাস্তৱিক জ্ঞানৰ উৎস । যেতিয়ালৈকে উত্তৰ প্ৰজন্মই জ্ঞান আৰু প্ৰজ্ঞাৰ অন্বেষণ কৰিব তেতিয়ালৈকে কীৰ্ত্তনে ভাৰতৰ আধুনিক ভাষা সমূহৰ ভিতৰত বিশেষ স্থান অধিকাৰ কৰি থাকিব ।

¹ কীৰ্ত্তন - ১৮২৪

² কীৰ্ত্তন - ১৮২৬

প্রসংগ উৎস :

- হাজৰিকা, দীপক । শ্ৰীশ্ৰী শংকৰদেৱ আৰু শ্ৰীশ্ৰী মাধৱদেৱ প্ৰণীত কীৰ্ত্তন-ঘোষা আৰু নাম-ঘোষা । বনলতা, গুৱাহাটী, ২০১৭
- দত্ত বৰুৱা, হৰিনাৰায়ণ । কীৰ্ত্তন আৰু নাম-ঘোষা । দত্তবৰুৱা এণ্ড কোম্পানী, নলবাৰী, ১৯৭২
- ভকত, দ্বিজেন্দ্ৰ নাথ । কীৰ্ত্তন এক সমীক্ষাত্মক আলোচনা । চন্দ্ৰ প্ৰকাশ, গুৱাহাটী, ১৯৯৮
- বৰুৱা, প্ৰহ্লাদ কুমাৰ । চিন্তাৰ আভাস । বনলতা, গুৱাহাটী, ১৯৯৯
- মিশ্ৰ, গোবিন্দ । শ্ৰীকৃষ্ণ-গীতা । অষ্টাদশ মুদ্ৰণ, জ্যোতি প্ৰকাশন, গুৱাহাটী, ২০২৩
- ৰাজবংশী, পদ্ম । ভক্তি-সাহিত্যৰ সমীক্ষাত্মক অধ্যয়ন । শ্ৰীমন্ত শঙ্কৰদেৱ সংঘ, নলবাৰী, ২০০৭
- লেখাৰু, উপেন্দ্ৰ চন্দ্ৰ । কথা-গুৰুচৰিত । দত্তবৰুৱা পাৰলিচিং কো: প্ৰা: লি:, গুৱাহাটী, ২০১১
- দত্ত বৰুৱা, হৰিনাৰায়ণ । গুৰু-চৰিত ৰামচৰণ ঠাকুৰ । দত্তবৰুৱা পাৰলিচিং কো: লি:, গুৱাহাটী, ২০১৮
- নেওগ, মহেশ্বৰ । অসমীয়া সাহিত্যৰ ৰূপৰেখা । চন্দ্ৰ প্ৰকাশ, গুৱাহাটী, ২০০০
- শৰ্মা, সত্যেন্দ্ৰনাথ । অসমীয়া সাহিত্যৰ সমীক্ষাত্মক ইতিবৃত্ত । সৌমাৰ প্ৰকাশ, গুৱাহাটী, ২০০৬
- দাস, শোণিত বিজয়, মুনীন বায়ন (সম্পা) । হীৰেন গোহাঁই ৰচনাৱলী । কথা, গুৱাহাটী, ২০০৯
- দেৱ গোস্বামী, ৰঞ্জিত কুমাৰ । প্ৰবন্ধ । লয়াৰ্ছ বুক ষ্টল, গুৱাহাটী, ২০১৯

যজ্ঞের বৈজ্ঞানিক স্বরূপতা

ডঃ রাজেশ প্রামাণিক

প্রাক্তন গবেষক

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কাশী হিন্দু বিশ্ববিদ্যালয়, বারানসী, উত্তর প্রদেশ

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সারাংশ

ভারতীয় সংস্কৃতি ও সভ্যতার এক অপরিহার্য অনুষঙ্গ হিসেবে যজ্ঞ প্রাচীনকাল থেকেই দার্শনিক, মনোবৈজ্ঞানিক এবং বৈজ্ঞানিক দৃষ্টিকোণ থেকে গুরুত্বপূর্ণ স্থান অধিকার করে এসেছে। এই গবেষণায় যজ্ঞকে একটি সুসংগঠিত বৈজ্ঞানিক প্রক্রিয়া হিসেবে বিশ্লেষণ করা হয়েছে। শাস্ত্রবক্তৃত্তা ও বৈদিক মন্ত্রসমূহে যজ্ঞের প্রাকৃতিক ও চিকিৎসাগত উপযোগিতার যে দৃষ্টান্ত পাওয়া যায়, তা আধুনিক বিজ্ঞানসম্মতভাবে বিশেষ তাৎপর্য বহন করে।

যজ্ঞ-প্রক্রিয়ায় ব্যবহৃত দ্রব্যাদির বৈজ্ঞানিক বিশ্লেষণ, যেমন - জল, দুধ, ঘৃত, দর্ভ, চিনি ইত্যাদি উপকরণ পরিবেশ শুদ্ধিকরণ, জীবাণুনাশ এবং মানবদেহের মানসিক ও শারীরিক ভারসাম্য রক্ষায় উল্লেখযোগ্য ভূমিকা পালন করে। এছাড়াও, যজ্ঞের মাধ্যমে উদ্ভূত আয়ন এবং তড়িৎ শক্তি আকাশে গিয়ে বৃষ্টি সৃষ্টির প্রক্রিয়ায় সহায়ক হয়, যা জলবায়ু নিয়ন্ত্রণেও গুরুত্বপূর্ণ। অথর্ববেদে উল্লিখিত মন্ত্রসমূহ প্রমাণ করে যে যজ্ঞ কেবল ধর্মীয় আচারের মধ্যেই সীমাবদ্ধ নয়, বরং এর সুগভীর বৈজ্ঞানিক ভিত্তি রয়েছে যা স্বাস্থ্য ও দীর্ঘায়ুর সঙ্গে সংশ্লিষ্ট।

এই গবেষণায় প্রমাণিত হয় যে, যজ্ঞের গঠন, তিথি, স্থান, সময়, মন্ত্র ও বিধির মধ্যে এক সুসংবদ্ধ পরিকল্পনা রয়েছে, যা আধুনিক বৈজ্ঞানিক গবেষণায় গ্রহণযোগ্য। অতএব, যজ্ঞ একটি আধ্যাত্মিক ও বৈজ্ঞানিক সাধনার ক্ষেত্র, যা সমগ্র মানবজাতির মঙ্গল সাধনে সক্ষম।

মূল শব্দ - যজ্ঞ, বৈজ্ঞানিক প্রক্রিয়া, ঋগ্বেদ, অথর্ববেদ, পরিবেশ, স্বাস্থ্য, মন্ত্রশক্তি, মানসিক স্বাস্থ্য।

ভারতীয় সংস্কৃতি ও সভ্যতার প্রাণভূত নিদর্শন যজ্ঞ, যা দার্শনিক এবং মনোবৈজ্ঞানিকের সাথে সাথে বৈজ্ঞানিকতায় পরিপূর্ণ। অতএব এটি একটি বৈজ্ঞানিক প্রক্রিয়া, এই প্রক্রিয়ার ফলস্বরূপ আমাদের পরিবেশের আবহাওয়া সুগন্ধিত এবং জীবানু বিকার থেকে মুক্ত হয়। নব দ্রব্য সমূহের মধ্যে দ্বিতীয় দ্রব্য জল যাঞ্জিক

প্রক্রিয়ায় পবিত্র বলে স্বীকৃত, আর এই জল থেকেই শুদ্ধতার বিচার শতপথব্রাহ্মণে ব্যক্ত আছে - ‘পবিত্রং বাহুঅপঃ পবিত্রপূতো ব্রতমুপায়নীতি তস্মাদ্বাহুঅপ উপস্পৃশতি’।¹

চিকিৎসা ও বৈজ্ঞানিক দিক থেকেও জলের গুণিতা এবং স্বচ্ছতা বহু জন বিদিত। প্রায়ঃ যজ্ঞ প্রক্রিয়াতেই ব্রতের বিশেষ মহত্ব। শাস্ত্র বিদিত সমাজে প্রচলিত ব্রতের লৌকিক সত্যতা কেবলমাত্র পৌরাণিক বিধিবাদ নয়, বৈজ্ঞানিক সত্যতা যুক্ত। যার ফলস্বরূপ মনুষ্য শরীরের সাম্যতা এবং মানসিক স্বাস্থ্যের বিকাশ জড়িত। তাই বেদে বলা হয়েছে - অগ্নে ব্রতপতে ব্রতমচারিষম্।²

বস্তুত আমাদের হিন্দু সামাজ্যে পূজা-পাঠের সাথে প্রাচীনকাল থেকেই ব্রতের ওতপ্রোত সম্পর্ক আছে, যা অদ্য প্রচলিত। যজ্ঞে শারীরিক এবং মানসিক শুদ্ধতা অনিবার্য, সেই হেতু ব্রতের দৃঢ়তা পরিলক্ষিত হয়। দর্শপূর্ণমাস যজ্ঞে ব্যবহৃত পাত্র ও অন্যান্য বস্তু সকল, যেমন - সুপ এবং অগ্নিহোত্র, হবণী, স্ফা এবং কপাল, শমী এবং কৃষ্ণমৃগচর্ম, উখল-মুসলী, দুটি বড়-ছোট পাথর অথবা শীল এবং লৌহ ইত্যাদি বস্তুর প্রয়োগ যজ্ঞের বৈজ্ঞানিকতা প্রদর্শিত করে। দর্শপূর্ণমাস যজ্ঞে দুটি চওড়া পাথরের দ্বারা পিসাই করা হয়, যা ‘আদ্রি’ নামে পরিচিত। হবি সমূহের মুসল এবং উখলী পিসাই এর প্রদর্শনীও বৈজ্ঞানিক দৃষ্টিকোণ ব্যক্ত করে। তাই যজ্ঞের বৈজ্ঞানিক সম্পর্কে বলা হয়েছে - ‘অদ্রিরসি বানস্পত্যো গ্রাবাসি প্থুবুদ্যন্বইতি বা তদ্যথৈবাদঃ সোম রাজানং গ্রাবভিরভিষুগ্ণন্ত্যেবমৈতদুলুখলমুসলাভ্যাং দৃষদুপলাভ্যাং হবির্যজ্ঞমভিষুগোতদ্রয় ইতি’।³

যজ্ঞের কৃতিকতায় যজ্ঞের সামগ্রী সমূহ এবং সেইক্ষেণে প্রযুক্ত খাদ্য সামগ্রী সমূহকে এক নিশ্চিত মাপদণ্ডের প্রয়োগ প্রক্রিয়াও বৈজ্ঞানিক স্বরূপতার নিদর্শন মাত্র, তা নিম্নোক্ত মন্ত্রের দ্বারা বোধব্য - স যচ্চতুর্জুহ্বাং গৃহ্নতি। অত্তারমেবৈতৎপরিমিতততরং কনীয়াসং করোত্যথ যদষ্টৌকৃত্ত উপভূতি গৃহ্নাতাদ্যমেবৈতদপরিমিততরং ভূয়াসং করোতি তদ্ধি সমৃদ্ধং যত্রাত্তা কনীয়ানাদ্যো ভূয়ান্।⁴

বেদে অগ্নিহোত্র যজ্ঞে অগ্নিকে শক্তির প্রমুখ স্রোত বলা হয়েছে। প্রাতঃকালে সূর্যকে অগ্নিস্বরূপ স্বীকার করা হয়েছে - ‘সূর্যোজ্যোতির্জ্যোতিঃ সূর্যঃ স্বাহা’⁵ আদি মন্ত্রের উচ্চারণ স্বরূপ অগ্নিদেবকে প্রণাম করা হয় এবং সায়াংকালে ‘অগ্নিজ্যোতির্জ্যোতিঃ স্বাহা’⁶ আদি মন্ত্রের উচ্চারণ করে পুনঃ প্রণাম করা হয়। বিজ্ঞান হল সুব্যবস্থিত এবং সুসংগঠিত জ্ঞান। ফলে সৌর থেকে প্রাপ্ত সৌর শক্তিকে এক প্রাকৃতিক শক্তির কেন্দ্র হিসাবে স্বীকার করা হয়েছে, যা প্রকৃতপক্ষে অগ্নি শক্তির ন্যায় বৈজ্ঞানিক ভাবে প্রকাশ করে। যজ্ঞ প্রক্রিয়ায় একটি সুনিশ্চিত তিথি, সময়, স্থান, স্বতু সামগ্রী এবং ব্রহ্ম, অধ্বর্যু, উদগাতা, হোতা তথা প্রতিহর্তা আদির ব্যবস্থা করা হয়। সোম যজ্ঞের অন্তর্গত নাপিত যখন কেশচ্ছেদন করে, সেই সময় দর্ভকে কেশের সাথে দর্ভরূপী ঔষধ দ্বারা কেশচ্ছেদনকারীর যাতে কোনো রকমের শারীরিক ক্ষতি না হয় এরূপ প্রার্থনা করা হয় - অথ দর্ভতরুণকমন্দর্দধাতি। ঔষধে ত্রায়শ্বেতি বজ্রো বৈ ক্ষুরস্তথো হৈমমেষ বজ্রঃ ক্ষুরো ন হিনস্ত্যথ।⁷ অর্থাৎ দর্ভের আয়ুর্বেদিক ঔষধ এবং ক্ষুরের প্রয়োগ এক রকম যজ্ঞের বৈজ্ঞানিকতা প্রদর্শিত করে।

¹ শতপথব্রাহ্মণ - ১/১/১/১

² প্রাগুক্ত - ১/১/১/২

³ প্রাগুক্ত - ১/১/৪/৭

⁴ শতপথব্রাহ্মণ- ১/৩/২/১২

⁵ গুরুযজুর্বেদ - ৩/৯

⁶ শতপথব্রাহ্মণ, সোমযাগ - ৩/১/২/৭

⁷ গুরুযজুর্বেদ - ৩২/৬২

অগ্নিচয়ন প্রক্রিয়ার অন্তর্গত যজ্ঞ বেদি নির্মাণ কৃত্য ইঠের সংখ্যাও বৈজ্ঞানিক এবং বাস্তব শিল্প নির্মাণ শৈলীর প্রদর্শন করে। বস্তুতঃ যজ্ঞ প্রক্রিয়া সৃষ্টিচক্রের নাভি বলে স্বীকৃত - ‘অয়ং যজ্ঞো ভূবনস্য নাভিঃ’¹

ঋগ্বেদেও যজ্ঞের বৈজ্ঞানিক বিষয় সমূহ সাক্ষ্য প্রাপ্ত -

যৎপুরুষেণ হবিষা দেবা যজ্ঞমতস্বত।

বসন্তোহস্যাসীদাজ্যং গ্রীষ্ম ইধ্বাঃ শরদ্ধবিঃ²।।

উক্ত মন্ত্রে যজ্ঞের প্রাকৃতিক স্বরূপের বর্ণনা করেছেন। যজ্ঞীয় সামগ্রীসমূহ থেকে সম্পূর্ণ বর্ষচক্রের বিবরণ পাওয়া যায়। এই প্রকারে যজ্ঞ বিষয়ে বিশ্লেষণ এবং যজ্ঞের বৈজ্ঞানিকতাকে প্রদর্শিত করে। যজ্ঞ প্রক্রিয়া সৃষ্টির প্রত্যেক কণা, অনু পরমাণু, চন্দ্র, সূর্য এবং মেঘ তথা জলবায়ু ইত্যাদিকে প্রভাবিত করে তোলে। যার মাধ্যম দ্বারা আমাদের প্রাকৃতিক পরিবেশও প্রভাবিত হয়। যজ্ঞ প্রক্রিয়ার ফলে স্বতঃ জলযুক্ত মেঘের উৎপত্তি এবং মেঘ থেকে বৃষ্টিপাত আদির বর্ণনা নিম্নপ্রকার রয়েছে - ‘ভূমি পর্যন্যা জিবন্তি, দিবং জিষন্ত্যগ্নয়ঃ’³

এইভাবে যাজ্ঞিক প্রক্রিয়া থেকে মেঘের সৃষ্টি এবং বৃষ্টিপাত হওয়া যজ্ঞ গর্ভে প্রসুপ্ত বৈজ্ঞানিক দৃষ্টির পথকে স্ফূর্তিত করেছে। এভাবেই ঋগ্বেদে বর্ণিত মরুদগণ সম্বন্ধিত এই মন্ত্র বৃষ্টির সংকেত প্রস্তুত করে -

যুয়ং ধূষ প্রযুজো ন রশ্মিভির্জ্যোতিষ্মন্তো ন ভাষা ব্যুষ্টিষু।

শ্যোনাসো ন স্বয়শসো রিশাদসঃ প্রবাসো ন প্রসিতাসঃ পরিপ্রুষঃ।।⁴

যজ্ঞীয় প্রক্রিয়ায় যজ্ঞ বিধির পরিমাপ প্রণালীও যজ্ঞ বৈজ্ঞানিকতার নিদর্শন ব্যক্ত করে

‘যামশ্বিনাবমিমাভাং বিষ্ণুর্য়স্যং বিচক্রমে।

ইন্দ্রো যাং চক্র আত্ননেহনমিত্রাং শচীপতিঃ।

স ন ভূমিবিসৃজতা মাতা পুত্রায় মে পয়ঃ।।⁵

অশ্বিনী কুমার দ্বয় দ্বারা পৃথিবীর পরিমাপন এবং বিষ্ণুর পদবিন্যাস ওই একই সংকেত বহন করে। পৃথিবী সূক্তে বর্ণিত বিভিন্ন মন্ত্র সমূহ ভৌগোলিক এবং ভূ-গর্ভ বিজ্ঞান শৈলীর নিছক নিদর্শন মাত্র ছাড়া আর কিছুই নয় -

গিরয়ন্তে পর্বতা হিমবন্তোহরণ্যং তে পৃথিবী স্যোনমস্ত।

বক্রং কুম্ভাং রোহিণীং বিশ্বরূপং ধ্রুবাং ভূমিং পৃথিবীমিন্দ্রগুণ্ডাম্।

অজীতোহতো অক্ষতোহধ্যষ্ঠাং পৃথিবীমহম্।।⁶

অতঃ অগ্নিহোত্র আদি যজ্ঞ থেকে এমন কিছু গ্যাস বহির্নির্গত হয় যার ফলে পরিবেশের শুদ্ধতা এবং প্রদূষণ বিনষ্ট হয়, যা বৈজ্ঞানিক পরীক্ষণ প্রমাণিত।⁷ পরিবেশ শুদ্ধতার দ্বারা মানুষের চিত্ত, ভাব এবং অন্তঃকরণাদি বিশুদ্ধতায় পরিণত হয়। তাই যজ্ঞাদি সমূহ ব্যক্তির মানসিক স্বাস্থ্যের দিক থেকে অত্যন্ত গুরুত্বপূর্ণ ভাব বহন করে।

¹ ঋগ্বেদ - ১/১৬৪/৫১

² প্রাগুক্ত - ১০/৭৭/৫

³ অথর্ববেদ - ১২/১/১০

⁴ প্রাগুক্ত - ১২/১/১১

⁵ বৈদিক সাহিত্য এবং সংস্কৃতি, পৃ. ৩১১

⁶ প্রাগুক্ত

⁷ প্রাগুক্ত

যজ্ঞ প্রযুক্ত সামগ্রীসমূহ যেমন - চিনি আদি মিশ্রিত জাতীয় পদার্থের বায়ু পরিষ্কৃত করার অসাধারণ শক্তি নিপুণতা আছে, এর প্রভাবক্ষয়, চেচক হৈজা ইত্যাদির জীবাণু বিনষ্ট প্রাপ্ত হয়।¹ অথর্ববেদের গোপথ ব্রাহ্মণের দ্বিতীয় প্রপাঠকে ১৮ থেকে ২০ কণ্ডিকা পর্যন্ত দেবতাগণকে ইন্দ্রিয় স্বরূপ এবং অসুরগণকে রূপতাদি রূপ বিঘ্ন রূপে স্বীকার করা হয়েছে। ব্রাহ্মণ জীব স্বরূপ এবং অশ্ব, বৈশ্বানর ও জাতবেদস্ আদি হল অগ্নির নাম সমূহ। অতএব স্পষ্ট বলা যেতে পারে যে, অগ্নি রূপতাদি বিঘ্ন থেকে শরীর রক্ষা করে এবং মস্তিষ্কে স্বাস্থ্য এবং প্রসন্নচিত্ত রাখতে সাহায্য করে।

সামান্যতঃ যাজ্ঞিক ক্রিয়ায় বৈজ্ঞানিক সিদ্ধান্তের পরাকাষ্ঠার উপর বিচার করার ফলে জ্ঞাত হয় যে, কোনো দ্রব্যের কণা অল্প মাত্রায় তড়িৎ শক্তি ধারণ করার জন্য সক্ষম, শক্তিয়ুক্ত এই কণাকে 'আয়ন' বলে।²

যজ্ঞ দ্বারা উৎপন্ন তড়িৎ শক্তি যুক্ত আয়ন অগ্নিশিখা ব্যতীত ধূলিকণার সাথে উর্দ্ধ বায়ুমণ্ডলে গমন করে। এই আয়ন আকাশে গিয়ে জলীয়বাষ্প সমূহকে জমিয়ে মেঘে পরিণত করে এবং ধূলিকণাদিও বাষ্প কে ঘনীভূত করতে সহায়তা করে।³

অথর্ববেদে স্বাস্থ্য এবং রূপতা সমাপ্ত সম্বন্ধীয় নানান প্রকার মন্ত্র যজ্ঞের বৈজ্ঞানিকতাকে প্রমাণিত করে - 'আবয়ো অনাবয়ো রসস্ত উগ্র আবয়োআ তে করম্ভমদ্বসি।'⁴

অর্থাৎ হে সরিষার তৈল! শরীরের রোগ বিনষ্ট হেতু তোমাকে পান করা হয়, তোমার তেল মহান্ বলশালী। সেই তৈল দ্বারা তৈরি শাক কে আমরা আমন্ত্রিত দ্বারা গ্রহণ করি।

শরীরের বিভিন্ন প্রকারের রোগ, যা শরীরে রূপতা উৎপন্ন করে, সেই সমস্ত কে মন্ত্রশক্তি এবং যাজ্ঞিক ক্রিয়া দ্বারা শমন করার বিচার অথর্ববেদে বৈজ্ঞানিক দৃষ্টিপাত অবলোকন করে -

মুখগামি ত্বা হবিষা জীবনায় কমজ্জাতযক্ষ্মাদুত রাজযক্ষ্মাত্।

গ্রাহির্জগ্রাহ যদ্যেতদেনং তস্যা ইন্দ্রাণী প্র মুমুক্তমেনম্।⁵

অর্থাৎ অজ্ঞানরূপে শরীরে প্রবিষ্ট যক্ষ্মরোগ যজ্ঞ দ্বারা তোমাকে মুক্ত করছি। যিনি সোমকে গ্রহণ করেছিলেন, সেই রাজযক্ষ্মা থেকে রক্ষার প্রচেষ্টায় তোমাকে চিরায়ুষ করছি। হে ইন্দ্রাণে ! যে পিশাচ এই বালকের উপর নিজের প্রভূত্ব স্থাপিত করেছিল, সেই পিশাচ থেকে তাকে মুক্ত করাও। অথর্ববেদে দীর্ঘায়ু সম্বন্ধে মন্ত্র বিষয়ে কথিত আছে -

যদি ক্ষিতায়ুর্যদি বা পরেতো যদি মৃত্যোরশ্বিকং নীত এব।

তমাহরামি নিখ্বতেরূপম্ভদম্পার্ষমেনং শতশারদায়।।⁶

অর্থাৎ ব্যাধির জন্য এই পুরুষের আয়ু ক্ষীণপ্রাপ্ত প্রায় এবং এই জগৎ থেকে যাওয়ার উপক্রম প্রায় অথবা যমরাজের নিকট পৌঁছে গেছে, তখন তাকে পুনরায় নিয়ে এসে শতায়ুষ করে।

এই প্রকারে অথর্ববেদে উল্লিখিত উক্ত মন্ত্রদ্বয় আয়ুর্বেদ বিজ্ঞান তথা চিকিৎসা বিজ্ঞানের সঙ্গে সম্বন্ধযুক্ত রয়েছে। আয়ুর্বেদ সম্বন্ধিত এই মন্ত্রগুলির সাথে যজ্ঞের বৈজ্ঞানিক সুস্পষ্টতা রয়েছে।

1. বৈদিক সাহিত্য এবং সংস্কৃতি, পৃ. ৩১১

2. বেদ ও বিজ্ঞান, পৃ. ২১৮- ২২২

3. বৈদিক সাহিত্য এবং সংস্কৃতি, পৃ. ৩১১

4. অথর্ববেদ - ৬/১৬/১

5. প্রাগুক্ত - ৩/১১/১

6. অথর্ববেদ ২/১১/২

প্রাকৃতিক চিকিৎসা বিজ্ঞানে জল দ্বারা বিভিন্ন শারীরিক রোগের নিরাকরণ করা যায়। বর্তমানে জলই জীবন বা জলের অপর নাম জীবন এমন শ্রুতি প্রচলনীয়, যা চিকিৎসা বিজ্ঞান দ্বারা স্বীকৃত। এই ভাবে জল থেকে রুগ্নতা সমাপ্তের কখন অথর্ববেদেও প্রাপ্ত -

আপ ইদ বা উ ভেষজীরাপো অমীবচাতনীঃ।

আপো বিশ্বস্য ভোষজীংস্তান্তে কৃৎংতু ভেষজম্।।¹

মন্ত্র যজ্ঞ সমূহের সাথে সম্বন্ধযুক্ত ফলে যজ্ঞের বৈজ্ঞানিকতা স্বভাবতঃ প্রকটিত। বলা যেতে পারে যে, যজ্ঞ ক্রিয়ার মাধ্যমে উচ্চারিত মন্ত্রে যেমন এক শুদ্ধ পরিবেশ এবং আবহাওয়ার উৎপত্তি হয়, তেমনি মনুষ্যকে শারীরিক এবং মানসিক দিক দিয়ে সুসংগঠিত করার সাথে সাথে মানুষের উচ্চারণ স্বরের ও উচ্চারণবিধির স্পষ্টতাকে প্রভাবিত করে। যা মানব দেহের একাংশস্তূর্ভুক্ত। এই প্রক্রিয়া এক সুনিশ্চিত, সুব্যবস্থিত এবং বিশিষ্ট কৃত্য রূপে দর্শিত, কেননা যজ্ঞে তিথি, সময়, স্থান, পুরোহিতের সংখ্যা, মন্ত্র ও যজ্ঞ সম্বন্ধিত উদ্দেশ্য এক প্রকারের সুনিশ্চিত ব্যবস্থা। অতএব যজ্ঞের বৈজ্ঞানিক স্বরূপতা সমর্থন স্বতঃসিদ্ধ।

সহায়ক গ্রন্থ সমূহ -

- ঋগ্বেদ সংহিতা, Archive.org
- বিদ্যালঙ্কার, হরিশচন্দ্র ,শুক্লযজুর্বেদ মন্ত্রসংহিতা, দিল্লি- ৭
- শর্মা, তুলসী রাম, অথর্ববেদ সংহিতা, প্রথম সংস্করণ, দিল্লি- ৭
- হরিস্বামী, শতপথব্রাহ্মণ, প্রথম খণ্ড, নাগ প্রকাশক, দিল্লী- ৭
- প্রত্যাগাত্মানন্দ, বেদ ও বিজ্ঞান, প্রথম সংস্করণ, বিশ্ববিদ্যালয় প্রকাশন, বারাণসী- ০০১।
- দ্বিবেদী, কপিলদেব, বৈদিক সাহিত্য এবং সংস্কৃতি, বিশ্ববিদ্যালয় প্রকাশন, বারাণসী- ০০১।
- উপাধ্যায়, বলদেব, বৈদিক সাহিত্য এবং সংস্কৃতি, শারদা মন্দির, কাশী।

¹ অথর্ববেদ ৬/৯১/৩

ভারতের জনজাতি সম্প্রদায় : একটি বিশ্লেষণ

অতীন কুমার মাইতি

স্টেট এডেড কলেজ টিচার, ক্যাটাগরি-২

সমাজতত্ত্ব বিভাগ

স্বর্ণময়ী যোগেন্দ্রনাথ মহাবিদ্যালয়, নন্দীগ্রাম, পূর্ব মেদিনীপুর, পশ্চিমবঙ্গ

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সংক্ষিপ্তসার

ভারতের জনজাতি সম্প্রদায়ের বৈচিত্র্য, সংস্কৃতি, এবং সামাজিক অবস্থান সম্পর্কে একটি বিস্তারিত বিশ্লেষণ প্রদান করা। এই গবেষণার উদ্দেশ্য হলো জনজাতির জীবনধারা, তাদের ঐতিহ্য, এবং বর্তমান সামাজিক-অর্থনৈতিক চ্যালেঞ্জগুলি বোঝা। গবেষণাটি প্রাসঙ্গিক বইপত্রের বিশ্লেষণ করা হয়েছে। গবেষণাটি ভারতের বিভিন্ন রাজ্যে পরিচালিত হয়েছে, যাতে জনজাতির ভৌগোলিক এবং সাংস্কৃতিক বৈচিত্র্য প্রতিফলিত হয়। এই গবেষণায় দেখা গেছে যে ভারতের জনজাতি সম্প্রদায়গুলি তাদের নিজস্ব সাংস্কৃতিক ঐতিহ্য এবং জীবনধারার ক্ষেত্রে অত্যন্ত সমৃদ্ধ। গবেষণাটি ভারতীয় জনজাতি সম্প্রদায়ের উপর একটি নতুন দৃষ্টিভঙ্গি প্রদান করে এবং তাদের সাংস্কৃতিক ঐতিহ্য সংরক্ষণের প্রয়োজনীয়তা তুলে ধরে। এটি সমাজবিজ্ঞানী, নীতিনির্ধারক এবং গবেষকদের জন্য একটি মূল্যবান সম্পদ, যারা ভারতের জনজাতি সম্প্রদায়ের উন্নয়ন এবং সংরক্ষণের ক্ষেত্রে কাজ করছেন।

মূল শব্দ - উত্তর-পূর্ব ভারতের জনজাতি, মধ্য ভারতের জনজাতি, দক্ষিণ ভারতের জনজাতি জনজাতি, সম্প্রদায়ের চ্যালেঞ্জ, উন্নয়নের চেষ্টা, ভবিষ্যৎ।

ভূমিকা -

জনজাতি সম্প্রদায় বিশ্বের অনেক দেশেই বাস করে। তবে আধুনিক জগতে অনেক জনজাতি সম্প্রদায়ই আর্থ-সামাজিকভাবে পিছিয়ে পড়েছে। ভারতের বর্ণিল সংস্কৃতির অন্যতম গুরুত্বপূর্ণ অংশ হল বিভিন্ন জনজাতি সম্প্রদায়। দেশের বিস্তৃত ভূখণ্ড জুড়ে বসবাসরত এই সম্প্রদায়গুলোর নিজস্ব ভাষা, সংস্কৃতি, ঐতিহ্য এবং জীবনযাত্রার ধরণ রয়েছে। ভারত, তার বৈচিত্র্যময় সংস্কৃতি ও ঐতিহ্যের জন্য বিখ্যাত। এই বৈচিত্র্যের অন্যতম একটি গুরুত্বপূর্ণ অংশ হল ভারতের জনজাতি সম্প্রদায়। দেশের বিভিন্ন প্রান্তে বসবাসকারী এই

জনগোষ্ঠীগুলোর নিজস্ব ভাষা, সংস্কৃতি, রীতিনীতি ও ঐতিহ্য রয়েছে। তারা ভারতের সমাজ ও সংস্কৃতিতে একটি অনন্য অবদান রেখেছে। প্রাকৃতিক পরিবেশের সাথে খুব ভালোভাবে মানিয়ে নিয়েছে এবং প্রাকৃতিক সম্পদ ব্যবহার করে জীবনযাপন করে। সমাজে এদের পারিবারিক বন্ধন খুব শক্তিশালী। তারা সম্প্রদায়ের সদস্যদের প্রতি গভীর ভালোবাসা ও সম্মান দেখায়। অনেক জনজাতির মূল পেশা হল কৃষি ও শিকার। ভারতের জনজাতি সম্প্রদায়ের ধর্মীয় বিশ্বাস ভারতের সমৃদ্ধ সাংস্কৃতিক ঐতিহ্যের একটি গুরুত্বপূর্ণ অংশ। এই বিশ্বাসগুলি প্রকৃতি, পূর্বপুরুষ এবং আধ্যাত্মিক শক্তির উপর গভীর বিশ্বাসের উপর ভিত্তি করে। যদিও আধুনিক যুগে এই বিশ্বাসগুলির উপর চাপ রয়েছে, তবুও এই সম্প্রদায়গুলি তাদের ঐতিহ্যকে ধরে রাখার জন্য প্রচেষ্টা চালিয়ে যাচ্ছে।

উত্তর-পূর্ব ভারতের জনজাতি -

উত্তর-পূর্ব ভারত, ভারতের সবচেয়ে বৈচিত্র্যময় অঞ্চলগুলির মধ্যে একটি, যেখানে অসংখ্য জনজাতি বসবাস করে। এই জনজাতিগুলির নিজস্ব ভাষা, সংস্কৃতি, রীতিনীতি ও বিশ্বাসের ব্যবস্থা রয়েছে। তাদের সংস্কৃতি এতটাই সমৃদ্ধ যে, তা ভারতের অন্যান্য অঞ্চলের সংস্কৃতির থেকে সম্পূর্ণ আলাদা। এই অঞ্চলে শত শত ভাষা ও উপভাষা প্রচলিত। প্রতিটি জনজাতির নিজস্ব ভাষা থাকলেও, অনেক ক্ষেত্রে এই ভাষাগুলি পরস্পরের সঙ্গে সম্পর্কিত ও তাদের সংস্কৃতি প্রকৃতির সঙ্গে অঙ্গাঙ্গিভাবে জড়িত। তারা প্রকৃতির উপাসনা করে এবং প্রকৃতির সঙ্গে সামঞ্জস্যপূর্ণ জীবনযাপন করে যা তাদের নৃত্য, গান, বাদ্যযন্ত্র, হস্তশিল্প ইত্যাদি তাদের সংস্কৃতির প্রতিফলন। এদের সামাজিক ব্যবস্থা গোত্র বা কুলের উপর ভিত্তি করে গড়ে উঠেছে। প্রতিটি গোত্রের নিজস্ব নিয়মকানুন ও রীতিনীতি থাকে। বেশিরভাগ জনজাতি ধর্মীয় বিশ্বাসে অনুপ্রাণিত। এরা প্রকৃতি দেবতা, পূর্বপুরুষ এবং আত্মাকে পূজা করে এবং তাদের পোশাক ও জীবনযাত্রার সঙ্গে খাপ খায় যা তাদের পরিচয়ের প্রতীক।

উত্তর-পূর্ব ভারতের কিছু উল্লেখযোগ্য জনজাতির মধ্যে রয়েছে 'নাগা' এরা নাগাল্যান্ডের প্রধান জনগোষ্ঠী। তারা পাহাড়ি অঞ্চলে বাস করে কৃষিকাজ, শিকার ও সংগ্রহ করে জীবিকা নির্বাহ করে। 'কার্বি' হল আসামের কার্বি আংলং জেলার প্রধান জনগোষ্ঠী। তারা কৃষিকাজ ও হস্তশিল্পের জন্য বিখ্যাত। 'বড়ো' আসামের বড়োলেণ্ড টেরিটোরিয়াল অঞ্চলের প্রধান জনগোষ্ঠী। তারা কৃষিকাজ, মৎস্য চাষ এবং হস্তশিল্পের জন্য পরিচিত। 'মিজো' হল মিজোরামের প্রধান জনগোষ্ঠী। তারা পাহাড়ি অঞ্চলে বাস করে এবং কৃষিকাজ, শিকার ও সংগ্রহ করে জীবিকা নির্বাহ করে। 'গারো' হলো মেঘালয়ের গারো হিলসের প্রধান জনগোষ্ঠী। তারা মাতৃ সমাজ ব্যবস্থার জন্য বিখ্যাত।¹

অরুনাচল প্রদেশ, নাগাল্যান্ড, মণিপুর, মিজোরাম ও মেঘালয়ে উপজাতি জনগোষ্ঠী সংখ্যাগরিষ্ঠ। এই সকল অঞ্চলে উপজাতি মানুষেরা মোট স্থানীয় জনসংখ্যার ৭০ থেকে ৯৫ শতাংশ। এছাড়াও আসাম ও ত্রিপুরাতেও উল্লেখযোগ্য সংখ্যায় উপজাতি বসবাস করে। এখানকার উপজাতিরা মঙ্গোলয়েড শ্রেণিভুক্ত। গারো, খাসী, চাকমা, নাগা, মিজো প্রভৃতি তফসিলভুক্ত উপজাতিরা এসব অঞ্চলে বসবাস করে। ২০১১ সালের জনগণনা অনুসারে মোট উপজাতি জনসংখ্যার ৬৮.৮ শতাংশ অরুনাচল প্রদেশে, ৮৬.৫ শতাংশ নাগাল্যান্ডে, ৩৫.১ শতাংশ মণিপুরে, ৯৪.৪ শতাংশ মিজোরামে এবং ৮৬.১ শতাংশ মেঘালয়ে বসবাস করে।^{২,৩}

¹. মহাপাত্র অনাদিকুমার (২০১১), ভারতের সামাজিক আন্দোলন

². India 2016- Publication Division, Govt. of India

³. চৌধুরী, অনিরুদ্ধ (২০২০), ভারতের সমাজ প্রসঙ্গে

মধ্য ভারতের জনজাতি -

মধ্য ভারত, তার সমৃদ্ধ সংস্কৃতি ও বিচিত্র ভূদৃশ্যের পাশাপাশি বিভিন্ন জনজাতির বাসস্থান হিসাবেও পরিচিত। এই জনজাতিরা তাদের নিজস্ব ভাষা, রীতিনীতি, এবং জীবনযাত্রা নিয়ে শতাব্দী ধরে এই অঞ্চলে বসবাস করে আসছে। মধ্য ভারতের জনজাতির জীবনযাত্রা প্রাকৃতিক পরিবেশের উপর নির্ভর করে। তারা মূলত কৃষিকাজ, শিকার, এবং সংগ্রহের উপর নির্ভর করে জীবিকা নির্বাহ করে। এই জনজাতিরা তাদের নিজস্ব ঐতিহ্যবাহী জ্ঞান এবং কৌশল ব্যবহার করে জঙ্গলের সম্পদকে কাজে লাগায়। তারা বিভিন্ন ধরনের নৃত্য, সঙ্গীত, এবং লোককথা সংরক্ষণ করে চলেছে। তাদের হস্তশিল্প এবং কারুকাজও বিখ্যাত।

মধ্য ভারতের কিছু উল্লেখযোগ্য জনজাতির মধ্যে রয়েছে, 'গোল্ড' এরা মধ্য ভারতের সবচেয়ে বড় জনজাতি গোষ্ঠীর মধ্যে একটি। তারা মধ্য প্রদেশ, ছত্তিশগড়, মহারাষ্ট্র এবং অন্ধ্রপ্রদেশের বিস্তীর্ণ অঞ্চলে বসবাস করে। গোল্ডরা তাদের সমৃদ্ধ লোকসংস্কৃতি, নৃত্য, এবং সঙ্গীতের জন্য বিখ্যাত।¹ 'কোল' জনজাতি মূলত ছত্তিশগড়, ঝাড়খন্ড এবং মধ্য প্রদেশের জঙ্গলে বাস করে। এরা কৃষিকাজ এবং শিকারের উপর নির্ভর করে জীবিকা নির্বাহ করে। কোলরা তাদের নিজস্ব দেবদেবীদের পূজা করে এবং তাদের নিজস্ব ভাষা রয়েছে। 'বিহার' জনজাতি মূলত ছত্তিশগড় এবং মধ্য প্রদেশের জঙ্গলে বাস করে। তারা কৃষিকাজ এবং শিকারের উপর নির্ভর করে জীবিকা নির্বাহ করে।² বিহাররা এরাও নিজস্ব দেবদেবীদের পূজা করে এবং তাদের নিজস্ব ভাষা রয়েছে। 'বাগড়ি' জনজাতি মূলত মধ্য প্রদেশের মালওয়া অঞ্চলে বাস করে। তারা কৃষিকাজ এবং পশুপালনের উপর নির্ভর করে জীবিকা নির্বাহ করে। বাগড়িরা তাদের নিজস্ব দেবদেবীদের পূজা করে এবং তাদের নিজস্ব ভাষা রয়েছে।

১৯৯১ ও ২০১১ সালের জনগণনা অনুযায়ী রাজ্যের উপজাতি জনসংখ্যা উল্লেখ করা হল-

রাজ্য	উপজাতি জনসংখ্যার শতকরা হিসাব	
	১৯৯১	২০১১
মধ্যপ্রদেশ	২৩.২৭	২১.১
উড়িষ্যা	২২.২১	২২.৮
*বিহার	৭.৬৬	১.৩
(*পরবর্তীকালে ঝাড়খন্ড পৃথক রাজ্য হয়)		
মহারাষ্ট্র	৯.২৭	৯.৪
গুজরাট	১৪.৯২	১৪.৮
রাজস্থান	১২.৪৪	১৩.৫
পশ্চিমবঙ্গ	৫.৫৯	৫.৮

ভূমিজ, গোল্ড, হো, ওরাঁও, মুন্ডা, সাওঁতাল, ভিল প্রভৃতি নাম মধ্যবলয়ে বসবাসকারী উপজাতিদের মধ্যে অন্যতম। বানজারা, মোঘিয়া, সাথিয়া, প্রভৃতি রাজস্থানের উল্লেখ যোগ্য উপজাতি। গুজরাটের সবচেয়ে

¹ Aparna Pallavi. The Gond Kingdoms.

² Prasad, N. Land and People of Tribal Bihar.

গুরুত্বপূর্ণ উপজাতির নাম ভিল। ৬২ টি তফসিলী উপজাতির মধ্যে বাইগা, ধারুয়া, গারো, হো, কোলি, লোখা, প্রভৃতি পশ্চিমবঙ্গ এবং উড়িষ্যায় জনপ্রিয়। বাইগা (Baiga) উপজাতি যাদুবিদ্যায় এবং সনাতনী ওষুধপত্রে পারদর্শি। মধ্য বা কেন্দ্রীয় অঞ্চলেই সবচেয়ে বেশি উপজাতি মানুষের বসবাস। ৮২ শতাংশের অধিক উপজাতি মানুষ এইসব অঞ্চলে বসবাস করে।¹

দক্ষিণ ভারতের জনজাতি -

দক্ষিণ ভারত, তার সমৃদ্ধ সংস্কৃতি ও বিচিত্র ভূদৃশ্যের পাশাপাশি বিভিন্ন জনজাতির বাসস্থান হিসাবেও পরিচিত। এই জনজাতিরা তাদের নিজস্ব ভাষা, রীতিনীতি, এবং জীবনযাত্রা নিয়ে শতাব্দী ধরে এই অঞ্চলে বসবাস করে আসছে। দক্ষিণ ভারতের জনজাতির জীবনযাত্রা প্রাকৃতিক পরিবেশের উপর নির্ভর করে। তারা মূলত কৃষিকাজ, শিকার, এবং সংগ্রহের উপর নির্ভর করে জীবিকা নির্বাহ করে। এই জনজাতিরা তাদের নিজস্ব ঐতিহ্যবাহী জ্ঞান এবং কৌশল ব্যবহার করে জঙ্গলের সম্পদকে কাজে লাগায়। তারা বিভিন্ন ধরনের নৃত্য, সঙ্গীত, এবং লোককথা সংরক্ষণ করে চলেছে। তাদের হস্তশিল্প এবং কারুকাজও বিখ্যাত।

দক্ষিণ ভারতের কিছু উল্লেখযোগ্য জনজাতির মধ্যে রয়েছে, 'টোডা' জনগোষ্ঠী হলো একটি ছোট চারণ উপজাতি যারা দক্ষিণ ভারতের পাহাড়ি অঞ্চলে বিচ্ছিন্ন নীলগিরি পাহাড়ে বসবাস করে। তারা তাদের অনন্য পশুপালন পদ্ধতি এবং ধর্মীয় বিশ্বাসের জন্য বিখ্যাত। 'ইরুলা' জনজাতি কেরালা এবং তামিলনাড়ুর জঙ্গলে বাস করে। তারা সাপ ধরার জন্য বিখ্যাত এবং তাদের নিজস্ব ঐতিহ্যবাহী জ্ঞান এবং কৌশল ব্যবহার করে সাপের বিষ থেকে ওষুধ তৈরি করে।² 'কুরুবা' জনজাতি কেরালা, তামিলনাড়ু এবং কর্ণাটকের পাহাড়ি অঞ্চলে বাস করে। তারা পশুপালন এবং দুধের ব্যবসার উপর নির্ভর করে জীবিকা নির্বাহ করে। 'আদিবাসী' কেরালা, তামিলনাড়ু এবং কর্ণাটকের জঙ্গলে বিভিন্ন আদিবাসী জনগোষ্ঠী বাস করে। তারা শিকার, সংগ্রহ এবং কৃষিকাজের উপর নির্ভর করে জীবিকা নির্বাহ করে।

জনজাতি সম্প্রদায়ের চ্যালেঞ্জ -

ভারতের জনজাতি সম্প্রদায়গুলি বিভিন্ন ধরনের চ্যালেঞ্জের মুখোমুখি। এই চ্যালেঞ্জগুলি সাংস্কৃতিক, সামাজিক, অর্থনৈতিক এবং রাজনৈতিক বিভিন্ন কারণে সৃষ্টি হয়েছে। প্রথমত, জমি হারানো ও জীবিকার সংকট যেখানে বনভূমি ক্ষয় এবং বনজ সম্পদের অবৈধ চোরাচালানের ফলে জনজাতিদের জীবিকা নির্বাহের মূল ভিত্তি ধ্বংস হচ্ছে। ও খনিজ সম্পদ খনন প্রকল্পের ফলে তাদের জমি হারাতে হচ্ছে এবং পরিবেশ দূষিত হচ্ছে। এবং বড় বড় বাঁধ, সড়ক নির্মাণ প্রকল্প ইত্যাদির ফলে তাদের বাসস্থান এবং জীবনযাত্রা ব্যাহত হচ্ছে। দ্বিতীয়ত শিক্ষা ও স্বাস্থ্য সুবিধার অভাব যেখানে অনেক জনজাতি সম্প্রদায় দূরবর্তী এবং অবহেলিত এলাকায় বসবাস করে, ফলে তাদের শিক্ষা ও স্বাস্থ্য সুবিধা পাওয়া কঠিন। শিক্ষাপ্রতিষ্ঠান গুলিতে তাদের মাতৃভাষা না থাকায় তাদের পড়াশোনায় অসুবিধা বোধ করতে হয়। এবং অনেক জনজাতি সম্প্রদায় স্বাস্থ্য সচেতন নয় ফলে প্রাথমিক চিকিৎসা পাওয়ার সুযোগ থেকে বঞ্চিত হয়। তৃতীয়ত, ভারতীয় সমাজে জাতিবাদের কারণে জনজাতি সম্প্রদায়ের মানুষরা বৈষম্য ও বঞ্চনার শিকার হয়। ও অন্যান্য সম্প্রদায়ের সাথে জমি, জল এবং অন্যান্য সম্পদের দ্বন্দ্ব ও রাজনৈতিক সিদ্ধান্ত গ্রহণের ক্ষেত্রে তাদের মতামত উপেক্ষা করা হয়। চতুর্থত, আধুনিক বিজ্ঞানের সাথে তাদের ঐতিহ্যবাহী বিশ্বাসের সংঘাত তাদের জীবনযাত্রাকে জটিল করে তোলে। ও এর প্রভাবে

¹ চৌধুরী, অনিরুদ্ধ. (২০২০), ভারতের সমাজ প্রসঙ্গে

² Perialwar, R. Phonology of Irula with Vocabulary.

তাদের ঐতিহ্যবাহী জীবনযাত্রা এবং সংস্কৃতি ধীরে ধীরে লোপ পেয়ে যাচ্ছে। পঞ্চমত, বন্যা, খরা ইত্যাদি প্রাকৃতিক দুর্যোগের ফলে তাদের জীবনযাত্রা ব্যাহত হচ্ছে ফলে খাদ্য সংকট দেখা দিচ্ছে।¹

জনজাতি উন্নয়নের চেষ্টা -

জনজাতি উন্নয়ন বলতে, জনজাতি সম্প্রদায়ের জীবনযাত্রার মান উন্নত করা, তাদের সামাজিক-অর্থনৈতিক অবস্থা উন্নীত করা এবং তাদের সংস্কৃতি ও ঐতিহ্যকে রক্ষা করা বোঝায়। ভারতের জনজাতি সম্প্রদায় দেশের সমৃদ্ধ সাংস্কৃতিক ঐতিহ্যের একটি অবিচ্ছেদ্য অংশ। তবে, দীর্ঘকাল ধরে এই সম্প্রদায়গুলি সামাজিক, অর্থনৈতিক এবং শিক্ষার ক্ষেত্রে অন্যান্য সম্প্রদায়ের তুলনায় পিছিয়ে রয়েছে। তাই, জনজাতি উন্নয়ন সরকারের একটি গুরুত্বপূর্ণ লক্ষ্য হয়ে উঠেছে। তাই এদের উন্নয়নের জন্য বিভিন্ন পদক্ষেপগৃহীত হয়েছে যেমন জনজাতি শিশুদের জন্য বিশেষ শিক্ষা প্রকল্প, আবাসিক স্কুল এবং শিক্ষাবৃত্তি প্রদানের মাধ্যমে শিক্ষার সুযোগ বাড়ানো। ও স্বাস্থ্যকেন্দ্র, হাসপাতাল এবং স্বাস্থ্য শিক্ষার ব্যবস্থা করা। কৃষি, হস্তশিল্প এবং অন্যান্য ক্ষেত্রে জনজাতিদের জন্য রোজগারের সুযোগ সৃষ্টি করা। ক্ষুদ্র ব্যবসা শুরু করার জন্য ব্যাংক ঋণ সহজলভ্য করা। বনভূমিতে জনজাতিদের অধিকার সুরক্ষিত করা এবং তাদের জীবিকার উন্নতির জন্য বন সম্পদ ব্যবহারের সুযোগ দেওয়া। জনজাতিদের জন্য সামাজিক সুরক্ষা কর্মসূচি চালু করা। জনজাতিদের সংস্কৃতি ও ঐতিহ্যকে রক্ষা করার জন্য বিভিন্ন উদ্যোগ গ্রহণ করা প্রভৃতি।²

ভবিষ্যৎ -

জনজাতি অধ্যুষিত অঞ্চলগুলি প্রায়ই দুর্গম এবং ভৌগোলিকভাবে বিচ্ছিন্ন থাকে, যার ফলে উন্নয়ন কার্যক্রম তাদের সম্মুখে পৌঁছানো কঠিন হয়। এই সম্প্রদায়গুলি সামাজিকভাবে বঞ্চিত এবং অন্যান্য সম্প্রদায়ের তুলনায় তারা কম সুযোগ পায়, শিশুদের শিক্ষার হার অন্যান্য শিশুদের তুলনায় অনেক কম। তাই এই সম্প্রদায়ের মধ্যে স্বাস্থ্য, শিক্ষা এবং অন্যান্য সুযোগের গুরুত্ব সম্পর্কে সচেতনতা সৃষ্টি করার প্রয়োজন। ভারতের জনজাতি সম্প্রদায়ের উন্নয়ন একটি চ্যালেঞ্জিং কাজ। তাদেরকে মূল স্রোতে আনতে হলে সকলের যৌথ প্রচেষ্টা প্রয়োজন। তাদের সংস্কৃতির সুরক্ষা এবং আধুনিক জীবনযাত্রার সাথে তাদের খাপ খাইয়ে নেওয়ার মধ্যে একটি ভারসাম্য রক্ষা করা জরুরি।

উপসংহার -

জনজাতি সম্প্রদায়ের উন্নয়নের জন্য সরকার এবং সমাজের সকল শ্রেণির মানুষের যৌথ প্রচেষ্টা প্রয়োজন। তাদের জন্য বিশেষ উন্নয়ন কর্মসূচি গ্রহণ করা উচিত। শিক্ষা, স্বাস্থ্য, ভূমি অধিকার এবং কর্মসংস্থানের ব্যবস্থা করে তাদের আর্থ-সামাজিক অবস্থার উন্নতি করা জরুরি।

¹. মহাপাত্র অনাদিকুমার (২০১১), ভারতের সামাজিক আন্দোলন।

². Nandini, Sundar. The Scheduled tribes and their India: politics, identities, policies and work

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সারসংক্ষেপ

প্রাচীন ভারতীয় জ্ঞানপরম্পরাতে নাস্তিক দর্শন সম্প্রদায়গুলির মধ্যে জৈনদর্শন বিশেষ স্থান দখল করে রয়েছে। জৈনদর্শন একাধারে ধর্ম ও অপরাদিকে দর্শন দুই-ই। চক্ৰিশজন তীর্থঙ্কর বা 'জীন' এই দার্শনিক মতবাদের প্রতিষ্ঠাতা। এঁদের মধ্যে সর্বপ্রথম হলেন ঋষভদেব এবং সর্বশেষ বর্ধমান বা মহাবীর। মহাবীরের সময়কাল আনুমানিক খ্রীষ্টপূর্ব ষষ্ঠ শতাব্দী। 'জীন' শব্দের ব্যুৎপত্তিগত অর্থ হচ্ছে 'জয়ী'। তীর্থঙ্করগণ সকলেই রাগ-দ্বেষ প্রভৃতি জয় করে দুঃখের পূর্ণনিবৃত্তি করেছেন এই কারণে তাঁরা 'জীন' নামে অভিহিত।

জৈন দর্শনে একটি গুরুত্বপূর্ণ দিক হলো, মানুষই সর্বশ্রেষ্ঠ, মানুষের ওপরে কেউ নেই। মানবতাবাদের এই বাণী জৈনধর্মের বা দর্শনের মর্মকথা। জৈনদর্শনে মানুষের মধ্যেই পূর্ণতা অর্থাৎ ঈশ্বরের গুণাবলীর অস্তিত্ব স্বীকৃত হয়েছে। জৈনরা ধর্ম বলতে পূর্ণতাপ্রাপ্তি এবং ধর্ম সাধনা বলতে পূর্ণতা প্রাপ্তির সাধনা কে বোঝেন। জৈন দর্শনের নীতিগুলি সামাজিক মূল্যবোধ এবং গবেষণার উপর ভিত্তি করে অভিব্যক্ত হয়েছে।

বৈজ্ঞানিক ও প্রযুক্তিগত উন্নতির ফলে মানুষের জীবনযাত্রার মান বৃদ্ধি পেলেও মানসিক স্বাস্থ্যের অবনতি বিশেষভাবে লক্ষণীয়। বিশ্ব স্বাস্থ্য সংস্থা (WHO)-এর মতে, স্বাস্থ্যের পূর্ণ অবস্থা বলতে শারীরিক, মানসিক এবং সামাজিক সুস্থতা অন্তর্ভুক্ত। আধুনিক সমাজে মানসিক চাপ, উদ্বেগ, এবং হতাশা এক বড় সমস্যা হয়ে দাঁড়িয়েছে। এই চ্যালেঞ্জগুলির মোকাবিলায় প্রাচীন দার্শনিক মতবাদগুলি, বিশেষত জৈন দর্শন মানসিক স্বাস্থ্য সংরক্ষণের জন্য একটি কার্যকর পথ দেখাতে পারে। সম্যকদর্শন, সম্যকজ্ঞান, এবং সম্যকচরিত্র জৈনদর্শনে মানবজীবনের 'ত্রিরত্ন' নামে অভিহিত। মুক্তি হল ত্রিরত্নের যুগ্মফল। যা কিছু কল্যাণকর তা করা এবং যা কিছু ক্ষতিকর তা না করা সম্যকচরিত্রের মূল কথা। মানুষের কর্মই সেটি তার দুঃখ-দুর্দশার জন্য দায়ী। সেই কর্মবন্ধন থেকে মুক্ত হতে হলে সম্যকচরিত্রের অনুশীলন করতে হবে। সম্যকচরিত্রলাভের জন্য জৈনরা পঞ্চমহাব্রত পালনের নির্দেশ দিয়েছে। অহিংসা, সুনৃত্য, অস্তেয়, ব্রহ্মচর্য এবং অপরিগ্রহ-এই পাচটি আচরণ একত্রে 'পঞ্চমহাব্রত' নামে অভিহিত। বৌদ্ধদর্শনে এদের প্রতিষ্ঠা সর্বজনবিদিত। বৌদ্ধরা এদের নাম

দিয়েছে ‘পঞ্চশীল’। তবে জৈনরা যেমন ভাবে এই ব্রত উদযাপনের ওপর জোর দেয় তেমন জোর বোধহয় অন্য কোথাও পরিলক্ষিত হয় না। জৈনদর্শনের এই নীতিগুলি মানসিক স্বাস্থ্যের সংরক্ষণের ক্ষেত্রে কিভাবে অবদান রাখতে পারে তাই আমার শোধপত্রের আলোচ্য বিষয়।

মূল শব্দ - মানসিক-স্বাস্থ্য, পঞ্চমহাব্রত, অহিংসা, সুনৎ, অস্তেয়, ব্রহ্মচর্য, অপরিগ্রহ।

‘Health’ এর বাংলা প্রতিশব্দ হল ‘স্বাস্থ্য’। স্বাস্থ্যের স্বরূপ সম্পর্কে সমাজে ভিন্ন মত রয়েছে। মানুষের পার্থক্যের কারণে স্বাস্থ্যের ধারণায়ও ভিন্নতা লক্ষ্য করা যায়। সাধারণ ভাবে বলতে গেলে, একজন মানুষের শারীরিক, মানসিক এবং সামাজিক তিন ক্ষেত্রেই রোগমুক্ত এবং ভালো থাকার অপর নাম হলো ‘স্বাস্থ্য’। একজন মানুষের রোগ প্রতিরোধ ক্ষমতা, মানসিক অবস্থা, সমাজে সবার সাথে সম্পর্ক, মানসিক চাপ বা প্রশান্তি - এসবই স্বাস্থ্যের অন্তর্ভুক্ত। বিশ্ব স্বাস্থ্য সংস্থা (WHO) প্রতিনিয়ত সারা বিশ্বের সকলের স্বাস্থ্য নিশ্চয়তায় লক্ষ্য কাজ করে যাচ্ছে। ১৯৪৮ সালে তারা প্রথম স্বাস্থ্যকে সংজ্ঞায়িত করেছিলো। তাদের মতে - “Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.”¹ অর্থাৎ স্বাস্থ্য হলো আমাদের শারীরিক, মানসিক ও সামাজিক সুস্থতার পূর্ণ সমন্বয় এবং শুধু শারীরিক অসুস্থতার অনুপস্থিতিই সুস্থতার মাপকাঠি নয়। ১৯৮৬ সালে (WHO) পুনরায় স্বাস্থ্যের স্বরূপ উল্লেখ করতে গিয়ে জানায় - “Health is, therefore, seen as a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities.”² অর্থাৎ, স্বাস্থ্যকে আমাদের প্রাত্যহিক জীবনে সম্পদের মতো দেখতে হবে, জীবনের লক্ষ্য হিসেবে নয়। স্বাস্থ্য হলো একটি ইতিবাচক ধারণা যা সামাজিক সম্পর্ক এবং ব্যক্তিগত উন্নতির পাশাপাশি শারীরিক সক্ষমতার উপর জোর দেয়। বিচার করলে পরিলক্ষিত হয় যে প্রথম দিকে স্বাস্থ্য নিয়ে ব্যক্তিগত একটা পর্যায়ে ধারণা থাকলেও সাম্প্রতিক সময়ে সুস্থ থাকা আর স্বাস্থ্য পুরো ব্যাপারটাই আলাদা। ব্যক্তিগত স্বাস্থ্যের পাশাপাশি সমাজে মানুষের সাথে আমাদের সম্পর্ক সবই স্থান পাচ্ছে এই স্বাস্থ্যের স্বরূপের মধ্যে।

স্বাস্থ্যের সংজ্ঞার মতোই এর প্রকারভেদেরও ভিন্নতা আছে। ভিন্ন পণ্ডিতেরা স্বাস্থ্যকে ভিন্নভাবে শ্রেণিবদ্ধ করেছেন। নীচে স্বাস্থ্যের কয়েকটি প্রধান প্রকারভেদ উল্লেখ করা হলো - যথা - ১. শারীরিক স্বাস্থ্য, ২. মানসিক স্বাস্থ্য, ৩. সামাজিক স্বাস্থ্য, ৪. অনুভূতিগত স্বাস্থ্য বা ইমোশনাল হেলথ, ৫. আধ্যাত্মিক স্বাস্থ্য বা স্পিরিচুয়াল হেলথ, ৬. অর্থনৈতিক স্বাস্থ্য বা ইকোনমিকাল হেলথ, ৭. বুদ্ধিগত স্বাস্থ্য ইত্যাদি। যদিও পণ্ডিতদের মধ্যে স্বাস্থ্যের এই ভেদের বিষয়ে মতভেদ রয়েছে, অনেকেই শারীরিক, মানসিক ও সামাজিক ভেদকে স্বীকার করেছেন। মানসিক স্বাস্থ্য হলো আমাদের মন, আচরণ ও আবেগপূর্ণ স্বাস্থ্যের দিকটি। আমরা কী চিন্তা করি, কী অনুভব করি এবং জীবনকে পরিচালনা করতে কেমন আচরণ করি - এসবই আসলে আমাদের মানসিক স্বাস্থ্যের অন্তর্ভুক্ত।

¹. <https://www.who.int/about/accountability/governance/constitution>

². <https://www.who.int/teams/health-promotion/enhanced-wellbeing/first-global-conference>

মানসিক স্বাস্থ্য হল একটি সুস্থতার অবস্থা যেখানে ব্যক্তি তার নিজের ক্ষমতা উপলব্ধি করতে পারে, জীবনের স্বাভাবিক চাপের সঙ্গে মানিয়ে নিতে পারে, ফলপ্রসূভাবে কাজ করতে পারে এবং তার স্বকীয় সম্প্রদায়ের জন্য অবদান রাখতে সক্ষম হয়। মানুষের চিন্তাভাবনা, আবেগ, একে অপরের সাথে যোগাযোগ করা, জীবিকা অর্জন করা এবং জীবন উপভোগ করা সবই মানসিক সুস্থতার উপর নির্ভরশীল। একজন মানসিক ভাবে সুস্থ মানুষ রাগ, ভয়, হিংসা, অপরাধবোধ বা উদ্বেগ দ্বারা আবিষ্ট হন না। অনেক সময়ে আমাদের অনুভূতিগত স্বাস্থ্য বা ইমোশনাল হেলথকেও মানসিক স্বাস্থ্যের অন্তর্ভুক্ত করা হয়। আবার অনেকেই একে আলাদা হিসেবেও দেখে থাকেন। WHO-এর মতে, একটি সম্পূর্ণ স্বাস্থ্যের অবস্থার মধ্যে শারীরিক, মানসিক এবং সামাজিক সুস্থতা অন্তর্ভুক্ত। মানসিক স্বাস্থ্যের স্থিতিশীলতা খুবই গুরুত্বপূর্ণ এবং এর জন্য আমাদের জীবনে বিভিন্ন নীতি অন্তর্ভুক্ত করা আবশ্যিক। প্রকৃতপক্ষে, মানসিক স্বাস্থ্য ছাড়া কোনো স্বাস্থ্য নেই। মানসিকভাবে সুস্থ ব্যক্তি সকল বাধা অতিক্রম করে জীবনের চাহিদা পূরণ করতে সক্ষম। নিয়মিত সঠিকভাবে খাওয়া, ঘুমানো বা সঠিক সময়ে ঘুম থেকে ওঠা মানসিক স্বাস্থ্য ঠিক রাখার জন্য অত্যন্ত গুরুত্বপূর্ণ। গবেষণায় দেখা গেছে, যারা নিয়ম মেনে চলেন, তাদের মানসিক ও শারীরিক দিক থেকে সুস্থ থাকার হার বেশি।

মানসিক স্বাস্থ্য সংরক্ষণের উপায়রূপে ভারতীয় দর্শনে সরাসরি কোনো বিষয়ের উল্লেখ না থাকলেও দার্শনিকগণ দুঃখ নিবৃত্তির উপায় বর্ণনা করতে গিয়ে যে সকল মতবাদ দিয়েছেন তার মধ্যে কিছু মতবাদ মানসিক স্বাস্থ্য সংরক্ষণে সহায়ক বলে মনে হয়। বিশেষত যোগশাস্ত্রে কিছু মতামত বিশেষ করে লক্ষিত হয়। কিন্তু আমার এই শোধপত্রে মানসিক স্বাস্থ্য সংরক্ষণে জৈনদর্শন সম্মত উপায় বর্ণিত হয়েছে।

মানবজাতি জন্মকাল থেকেই উপলব্ধ দুঃখকে লাঘব করার উপায় অনুসন্ধান করে চলেছে। অনুসন্ধানের ফল হিসেবে দর্শনশাস্ত্রের বহিঃপ্রকাশ। দুঃখনিবৃত্তিকামী ব্যক্তির দুঃখের সম্পূর্ণ নিবৃত্তির জন্য ভারতীয় জ্ঞানপরম্পরাতে বিশেষরূপে যে শাস্ত্রের উৎপত্তি হয়েছিল তা হল দর্শনশাস্ত্র। ভারতীয় দর্শনের মুখ্য প্রয়োজন তত্ত্বজ্ঞানের দ্বারা ব্যক্তির পূর্ণ দুঃখনিবৃত্তি। এই পূর্ণদুঃখনিবৃত্তি ভারতীয়দর্শনে মোক্ষনামে অভিহিত। সুতরাং ভারতীয়দর্শনশাস্ত্রকে মোক্ষশাস্ত্রও বলা যেতে পারে।

প্রাচীন ভারতীয় জ্ঞানপরম্পরার আকর গ্রন্থ হল 'বেদ'। পণ্ডিতগণের মতে 'বেদ' নামক গ্রন্থকে অবলম্বন করেই পরবর্তীকালে বিবিধ শাস্ত্রের উৎপত্তি। সুক্ষতার সহিত বিচার করলে বেদ নামক গ্রন্থেই লুকায়িত রয়েছে সকলশাস্ত্রের উপাদেয় বিষয়। ভারতীয় দর্শন দ্বিবিধ-আস্তিক ও নাস্তিক। 'বেদপ্রামাণ্য' কেই আস্তিক ও নাস্তিক রূপ ভেদের মুখ্য কারণ রূপে বর্ণনা করা হয়েছে। 'বেদপ্রামাণ্য' এই শব্দটির দ্বারা বেদে বর্ণিত বিষয়ের উপর বিশ্বাসকেই বোঝানো হয়েছে। বেদপ্রামাণ্যের উপর নির্ভর করে অর্থাৎ বেদে আলোচিত দুঃখনিবৃত্তির উপায়ের প্রতি আস্থা রেখে যে সকল দর্শন দুঃখনিবৃত্তির উপায়ের আলোচনা করেছে তারাই আস্তিকদর্শন। আস্তিকদর্শনসমূহের মধ্যে রয়েছে সাংখ্য দর্শন, যোগ দর্শন, বৈশেষিক দর্শন, ন্যায় দর্শন, পূর্বমীমাংসা বা মীমাংসা দর্শন, উত্তরমীমাংসা বা বেদান্ত দর্শন।¹ বেদ অপ্রামাণ্যের উপর নির্ভর করে অর্থাৎ বেদে আলোচিত দুঃখনিবৃত্তির উপায়ের প্রতি আস্থা না রেখে যে সকল দর্শন স্বকীয় তত্ত্ব ব্যাখ্যানের দ্বারা দুঃখনিবৃত্তির উপায়ের আলোচনা করেছে তারাই নাস্তিকদর্শন। নাস্তিকদর্শন সমূহের মধ্যে রয়েছে চার্বাক দর্শন, জৈন দর্শন ও বৌদ্ধ দর্শন।²

¹ ভারতীয় দর্শন, প্রদ্যোত কুমার মণ্ডল, পৃ. ১৫

² প্রাগুক্ত

জৈনদর্শন যে বৌদ্ধদর্শনের সমসাময়িক তা আজ প্রমাণিত। প্রাচীনতম বৌদ্ধ গ্রন্থসমূহে প্রায়শই বিরুদ্ধ সম্প্রদায় হিসাবে জৈনদের উল্লেখ পাওয়া যায়। ‘জৈন’ শব্দটি এসেছে ‘জিন’ শব্দ থেকে, যা উদ্ভূত হয়েছে সংস্কৃত ‘জি’ ধাতু থেকে যার অর্থ জয়লাভ করা বা জয়ী। ‘জিন’ শব্দের অর্থ হল যিনি সকল পদার্থের জ্ঞানলাভ করার মাধ্যমে দুঃখকে জয় করেছেন। জৈন মতবাদ অনুযায়ী ‘জিন’ হল শ্রেষ্ঠ পুরুষ। জৈন মতবাদ অনুযায়ী জৈনধর্ম নিত্য ও সনাতন এবং তা অসংখ্য তীর্থঙ্করদের দ্বারা যুগে যুগে প্রকাশিত হয়েছে। জৈনগণ ২৪ জন তীর্থঙ্করে বিশ্বাস করেন। তাঁদের মধ্যে প্রথম হলেন ঋষভদেব, আর শেষ তীর্থঙ্কর হলেন মহাবীর, অর্থাৎ মহান আধ্যাত্মিক বীর, যাঁর নাম ছিল বর্ধমান। মহাবীরকে জৈনদর্শনের প্রতিষ্ঠাতা বলা যায় না, যেহেতু তাঁর পূর্বে জৈন মতবাদের অস্তিত্ব ছিল। জৈনদর্শন ঋষভদেব প্রভৃতি জিন কর্তৃক প্রবর্তিত, মহাবীর কর্তৃক প্রচারিত। বর্ধমান মহাবীরের পূর্বে জৈন মতবাদের অস্তিত্ব ছিল; কিন্তু কালক্রমে তাতে নানা দোষ দেখা দেয় এবং বর্ধমান তাকে সংস্কার করে পুনরুজ্জীবিত করেন। বেদ বিরোধী মতবাদের মধ্যে জৈন মতবাদ একমাত্র মতবাদ যা আজ পর্যন্ত ভারতে টিকে আছে। জৈনদের মধ্যে শ্বেতাম্বর (শ্বেতবস্ত্র পরিহিত) ও দিগম্বর (নগ্ন) - এই দুই সম্প্রদায় পরিলক্ষিত হয়। মহাবীরের মতাবলম্বীরা সবকিছু, এমনকি পরিধেয় বস্ত্র, ত্যাগ করার পক্ষপাতী ছিলেন। কিন্তু পার্শ্বনাথের মতাবলম্বীরা বস্ত্র পরিধানের প্রয়োজনীয়তা স্বীকার করেছেন। এভাবে দুটি ভিন্ন মতকে কেন্দ্র করে জৈনরা শ্বেতাম্বর ও দিগম্বর এই দুই সম্প্রদায়ে বিভক্ত হয়ে পড়েন। জৈন মতবাদের মৌলিক সব বিষয়ে তাঁদের মধ্যে কোন মতভেদ ছিল না। তাঁদের পার্থক্য ছিল নৈতিক ক্ষেত্রে।

জৈনদর্শনের প্রধানত দুটি তত্ত্ব স্বীকৃত হয়েছে- জীব ও অজীব। প্রত্যেক জীবের মধ্যে আত্মার অস্তিত্ব তারা স্বীকার করেন। তাই জৈন নীতিতত্ত্বে অহিংসার স্থান পরিলক্ষিত হয়। জৈনদর্শনে সকল মতবাদের প্রতি বিশ্বাস এবং শ্রদ্ধা পরিলক্ষিত হয়। তাই তারা একান্তবাদকে প্রত্যাখ্যান করে অনেকান্তবাদ সমর্থন করেন। জৈনমতে চৈতন্য বা জ্ঞান হল আত্মার স্বরূপ। সরাসরি মানসিক স্বাস্থ্য সংরক্ষণে জৈন দর্শনের ভূমিকা আলোচিত না হলেও জৈন নীতিবিদ্যাতে জীবের বন্ধন এবং মুক্তিতে আলোচিত বিষয় সমূহে মানসিকস্বাস্থ্য সংরক্ষণের ক্ষেত্রে বিশেষ ভূমিকা অবলম্বন করতে পারে।

“কো দুঃখমাপ্নুয়াৎ কস্য সৌখ্যৈর্ন বিস্ময়ো ভবেৎ।

কশ্চ ন লভেত মোক্ষং রাগদ্বেষৌ যদি ন ভবেতাম্।।”

যখন আত্মা বন্ধনদশা থেকে মুক্ত হয়ে স্বরূপে অবস্থান করে তখন সেই আত্মাকে বলা হয় ‘মুক্ত আত্মা’। মুক্ত আত্মা সর্বপ্রকার আবরণ মোচন করে স্বরূপে প্রকাশমান। এখন প্রশ্ন হল - কিভাবে আত্মা বন্ধন থেকে মুক্ত হতে পারে? বিভিন্ন ভারতীয় দর্শন সম্প্রদায় বন্ধন থেকে মুক্তির বিভিন্ন উপায় নির্দেশ করেছেন। কোনো সম্প্রদায় জ্ঞান, কোনো সম্প্রদায় ভক্তি, আবার কোনো সম্প্রদায় কর্মের অনুগামী। গীতায় সাধনচতুষ্টয়ের সমন্বয়সাধন করা হয়েছে। জৈনমতে এককভাবে জ্ঞান, ভক্তি বা কর্ম কোনটিই মোক্ষলাভের উপায় হতে পারে না। এই তিনটি মার্গের সংযুক্তিই মোক্ষলাভের উপায়। জৈনগণ উপযুক্ত তিনটি মার্গকে সম্যকজ্ঞান ও সম্যচরিত্রের অন্তর্ভুক্ত করেছেন। তাই জৈনমতে সম্যগদর্শন, সম্যকজ্ঞান ও সম্যকচরিত্রই হল মোক্ষমার্গ। ‘তত্ত্বার্থসূত্রম্’ গ্রন্থে বিখ্যাত দার্শনিক উমাস্বাতি উল্লেখ করেছেন - “সম্যগ্ দর্শনজ্ঞানচরিত্রাণি মোক্ষমার্গাঃ।”¹ এই তিনটি মার্গ সমষ্টিগতভাবে জৈন দর্শনে ত্রিরত্ন বা রত্নত্রয় নামে পরিচিত। রোগীর রোগ চিকিৎসার জন্য ওষুধের প্রকৃতি বা ক্ষমতা সম্বন্ধে চিকিৎসকের জ্ঞান, চিকিৎসকের উপর আস্থা ও ওষুধ সেবন প্রয়োজন। তেমনি মুক্তিকামী ব্যক্তির পক্ষে উপলব্ধ সত্যের প্রতি শ্রদ্ধা, সত্য সম্বন্ধে যথার্থজ্ঞান এবং সত্যের আলোকে সং আচরণ

¹. তত্ত্বার্থসূত্রম্ - ১/১

গ্রহণ করা প্রয়োজন। জৈনমতে কর্মই জীবের বন্ধনের কারণ। কর্মজন্য আসক্তি, আসক্তিজন্য পুদগল-আকর্ষণ, পুদগল-আকর্ষণজন্য দেহপ্রাপ্তি এবং দেহপ্রাপ্তিজন্য বন্ধন হয়। কর্মের কারণ অনুসন্ধান করলে আবার দেখা যাবে যে, জীবের অজ্ঞতাই কর্মের নিয়ামক। প্রকৃত জ্ঞানের অভাবহেতুই কর্মাবরণ জীবকে আচ্ছন্ন করে। সুতরাং মোক্ষলাভ করতে হলে প্রথম কাজই হল যথার্থ জ্ঞান লাভ করা। এই যথার্থ জ্ঞান লাভ তীর্থংকরদের সত্যসম্বন্ধীয় উপদেশাবলী সযত্নে অধ্যয়ন ও অনুশীলনের মাধ্যমেই সম্ভব। সম্যকজ্ঞানের পূর্বে সম্যক দর্শন ও পরে সম্যক চরিত্রের অনুশীলন প্রয়োজন। জৈন উপদিষ্ট তত্ত্বে রুচি বা প্রীতিই হল সম্যক দর্শন বা শ্রদ্ধা। জৈনাচার্যের মতে - “তত্ত্বার্থশ্রাদ্ধানং সম্যগদর্শনম্।”¹ সংশয় রহিত হয়ে তীর্থংকরদের উপদেশাবলী সম্বন্ধে জানাই সম্যক জ্ঞান। জৈনাচার্যের মতে - “যেন স্বভাবেন জীবাদয়ঃ পদার্থা ব্যবস্থিতাস্তেন স্বভাবেন মোহসংশয়রহিতত্বেনাবগমঃ সম্যগজ্ঞানম্।”² আর সম্যক চরিত্র হল অর্জিত সত্যসম্বন্ধীয় জ্ঞানের আলোকে জীবন পরিচালনা করা। জৈনদর্শন মতে কতিপয় কর্মের কারণে জীবকে বারংবার জন্মগ্রহণ করতে হয়। তাই এই সকল কর্মের বিনাশের জন্য উদ্যোগী জ্ঞানী পুরুষ যে ধরণের কর্মচরণ করে থাকেন যা তাকে পুনর্জন্ম রোধে সহায়তা করে তাই সম্যক চরিত্র। জৈনাচার্য তাই বর্ণনা করেছেন - “সংসরণকর্মোচ্ছিত্ত্বাবুদ্যতস্য শ্রদ্ধধানস্য জ্ঞানবতঃ পাপগমনকারণক্রিয়ানিবৃত্তিঃ সম্যকচারিত্রম্।”³

মোক্ষলাভের জন্য একদিকে যেমন আত্মার পুদগল অনুগ্রবশের প্রতিরোধ প্রয়োজন, তেমনি অপরদিকে অর্জিত পুদগলপরমাণু এবং সেই সঙ্গে আট প্রকার কর্মের নিঃশেষে ক্ষয় বা বিলুপ্তির প্রয়োজন। আত্মায় পুদগলপরমাণুর প্রবেশকে জৈন দর্শনে বলা হয় ‘আশ্রব’। ‘আশ্রব’ হল কর্মশ্রোতের গতি বা গমন। এই গতি বা গমনের প্রতিরোধকে বলা হয় ‘সংবর’। আর কর্ম ও পুদগল পরমাণুর বিনাশকে বলা হয় ‘নির্জর’। জৈনমতে তাই ‘সংবর’ ও ‘নির্জর’ যৌথভাবে মোক্ষের উৎপাদক। জৈনাচার্য বলেছেন -

“আশ্রবো ভবহেতুঃ স্যাৎ সংবরো মোক্ষকারণম্।

ইতীয়মার্হতী দৃষ্টিরন্যদস্যঃ প্রপঞ্চনম্।।”

এই নির্জরা সিদ্ধ হলেই মোক্ষলাভ হয়, কেননা সকল কর্মের ক্ষয়ই গৌণার্থে মোক্ষ। - ‘কৃৎস্নকর্মক্ষয়ো মোক্ষঃ।’ জৈনমতে মোক্ষ কর্ম বা বাসনা হতে বিনির্মুক্ত এক অবস্থা, যা অন্তহীন বিশ্রাম, অনির্বচনীয় শান্তির অবস্থা। মোক্ষকে অনন্ত জ্ঞান, অনন্ত শক্তি এবং অনন্ত সুখের অবস্থা বলে বর্ণনা করায় জৈনদর্শন তাকে অনির্বাচ্য বলে উল্লেখ করেছেন। এই অবস্থা লাভের জন্য প্রয়োজন ত্রিরত্নের জ্ঞান। ত্রিরত্নের জ্ঞানের মধ্যে গুরুত্বপূর্ণ হল সম্যক চরিত্র। সম্যকচারিত্র গুলি কেবলমাত্র দুঃখনিবৃত্তিতে সহায়তা করে তা নয় আমাদের সামাজিক জীবনে মানসিক শান্তি লাভেও বিশেষ সহায়তা করে। সম্যকচারিত্র অহিংসা, স্নেহ, অস্তেয়, ব্রহ্মচর্য, অপরিগ্রহ ভেদে পঞ্চবিধ।

“সর্বথাবদ্যযোগানাং ত্যাগচারিত্রমুচ্যতে।

কীর্তিতং তদহিংসাদিব্রতভেদেন পঞ্চধা।।”⁴

এদের বিষয় সম্যক আলোচিত হলে এদের জ্ঞান কিভাবে আধুনিক কালে মানসিক স্বাস্থ্য সংরক্ষণে সহায়তা করে তা আমাদের বুঝতে সুবিধা হবে।

¹ তত্ত্বার্থসূত্রম্ - ১/২

² সর্বদর্শনসংগ্রহঃ, পৃ. - ৬৩

³ প্রাগুক্ত, পৃ. - ৬৯

⁴ সর্বদর্শনসংগ্রহঃ, পৃ. - ৬৯

আধুনিক কালে মানসিক স্বাস্থ্য সংরক্ষণে অহিংসার ভূমিকা -

সম্যক্ চরিত্র অহিংসা, সুনৃত, অস্তেয়, ব্রহ্মচর্য এবং অপরিগ্রহ ভেদে পাঁচ প্রকার। এগুলিকে একত্রে ‘পঞ্চমহাব্রত’ বলা হয়ে থাকে। ‘অহিংসা’ হল অপরের প্রতি হিংসা না করা। কায়িক, বাচিক অথবা মানসিক কোনপ্রকারেই অপরকে আঘাত না করা বা অপরকে ব্যথা না দেওয়াই ‘অহিংসা’। প্রমাদবশতও মনুষ্যাদি চর এবং বৃক্ষাদি স্থাবর পদার্থের প্রাণোচ্ছেদ না করাকেই অহিংসা ব্রত বলা হয়েছে। জৈনাচার্যের মতে -

“ন যৎপ্রমাদযোগেন জীবিতব্যপরোপণম্।।

চরাণাং স্থাবরাণাং চ তদহিংসাব্রতং মতম্।”¹

মানসিক স্বাস্থ্য সংরক্ষণে অহিংসার ভূমিকা অত্যন্ত গুরুত্বপূর্ণ। অহিংসার মূল ধারণা হল অন্যদের প্রতি সহানুভূতি, সদাচরণ, এবং শান্তি প্রতিষ্ঠা করা, যা মানসিক স্বাস্থ্যকে সরাসরি প্রভাবিত করে। অহিংসার মাধ্যমে আমরা যখন শান্তি এবং সমঝোতা স্থাপন করি, তখন মানসিক চাপ অনেকটাই কমে আসে। বিরোধ বা সংঘর্ষের পরিবর্তে সহানুভূতি এবং সহযোগিতার মাধ্যমে সমস্যার সমাধান করতে পারলে, মানসিক শান্তি বজায় থাকে। অহিংসার মাধ্যমে সদাচরণ এবং সদ্ব্যবহার আমাদের আত্মসম্মান বৃদ্ধি করতে সাহায্য করে। যখন আমরা অন্যদের প্রতি সজ্ঞাব এবং শ্রদ্ধা প্রদর্শন করি, তখন নিজের প্রতি মূল্যবোধ ও সম্মান বেড়ে যায়। অহিংসার মাধ্যমে সম্পর্কের মধ্যে স্নেহ এবং বিশ্বাস প্রতিষ্ঠিত হয়। ভালো সম্পর্ক মানসিক স্বাস্থ্য উন্নয়নের জন্য খুবই গুরুত্বপূর্ণ, কারণ এটি সামাজিক সমর্থন ও সহতির অনুভূতি প্রদান করে। অহিংসার মাধ্যমে আমরা যেভাবে সমস্যার সমাধান করি, তা আমাদের উদ্বেগ এবং ভয়াবহতা কমাতে সাহায্য করে। অহিংস পরিবেশে মানুষ সাধারণত কম উদ্বেগ এবং মানসিকভাবে স্থিতিশীল থাকে। এছাড়াও, অহিংসার মূলনীতি মানসিক স্বাস্থ্যকে আরও সুস্থ ও সামঞ্জস্যপূর্ণ রাখতে সাহায্য করে, যা সামগ্রিকভাবে জীবনের মান উন্নয়ন করে।

আধুনিক কালে মানসিক স্বাস্থ্য সংরক্ষণে ‘সুনৃত’ এর ভূমিকা -

দ্বিতীয় ব্রত হল ‘সুনৃত’। প্রিয়, হিতকর ও যথার্থ বাক্য প্রয়োগকেই সুনৃতব্রত বলা হয়েছে। যথার্থ হলেও যে বাক্য প্রিয় ও হিতকর নয় তাকে যথার্থ বলা যায় না। জৈনাচার্য তাই উল্লেখ করেছেন -

“প্রিয়ং পথ্যং বচস্তথ্যং সুনৃতং ব্রতমুচ্যতে।।”²

সুনৃত বা যথার্থবচন (Right Speech) মানসিক স্বাস্থ্য সংরক্ষণের ক্ষেত্রে গুরুত্বপূর্ণ ভূমিকা পালন করে। সুনৃতবচন হলো বুদ্ধের বোধিসত্ত্বের অন্যতম অঙ্গ, যা সাত্ত্বিকভাবে ও সঠিকভাবে কথা বলার আদর্শ নির্দেশ করে। এটি সঠিকভাবে কথা বলার মানে হল: মিথ্যা না বলা, কটু ভাষা না ব্যবহার করা, অহেতুক কথাবার্তা না করা, এবং সুবিধাজনক ও প্রয়োজনে কথাবার্তা বলা। সুনৃতবচনের মানসিক স্বাস্থ্য সংরক্ষণে ভূমিকা পালন করে। যথার্থবচন মিথ্যা বা কটু ভাষার ব্যবহার কমায়ে, যা মানসিক শান্তি বজায় রাখতে সাহায্য করে। মিথ্যা কথা ও কটু ভাষার ফলে যে মানসিক অস্থিরতা সৃষ্টি হয় তা কমে যায় এবং মানসিক স্বাস্থ্য উন্নত হয়। সঠিকভাবে কথা বললে সম্পর্কের মধ্যে বিশ্বাস ও সম্মান প্রতিষ্ঠিত হয়। সততা এবং সদাচরণ সম্পর্কের মধ্যে শান্তি ও সুস্থতা এনে দেয়, যা মানসিক স্বাস্থ্যকে উন্নত করে। যথার্থভাবে কথা বলার অভ্যাস আমাদের আত্ম-নিয়ন্ত্রণ এবং আত্ম-সচেতনতা বৃদ্ধি করতে সাহায্য করে। এটি আমাদের মনকে প্রেরণামূলক করে তোলে। যথার্থবচনের মাধ্যমে আমরা অন্যদের প্রতি সজ্ঞাব ও সহানুভূতি প্রকাশ করতে পারি। এটি মানসিক শান্তি এবং সামাজিক সুস্থতার জন্য গুরুত্বপূর্ণ, কারণ এটি মানুষের মধ্যে আন্তরিকতা ও সহযোগিতা বাড়ায়।

1. প্রাগুক্ত

2. সর্বদর্শনসংগ্রহঃ, পৃ - ৬৯

মিথ্যা বা অহেতুক কথাবার্তা দিয়ে পরিস্থিতি জটিল হলে মানসিক চাপ ও উদ্বেগ বৃদ্ধি পায়। সঠিক ভাষা ব্যবহারের মাধ্যমে এসব চাপ ও উদ্বেগ কমানো সম্ভব হয়। যথার্থবচনের মাধ্যমে ব্যক্তি সত্য, সজ্ঞাব, এবং প্রেরণার সাথে কথা বলতে পারে, যা মানসিক শান্তি, সুস্থতা এবং সম্পর্কের উন্নয়নে গুরুত্বপূর্ণ ভূমিকা পালন করে। এটি মানসিক স্বাস্থ্য রক্ষার জন্য একটি মৌলিক এবং কার্যকর পদ্ধতি হিসেবে কাজ করে।

আধুনিক কালে মানসিক স্বাস্থ্য সংরক্ষণে ‘অস্তেয়’ এর ভূমিকা -

তৃতীয় ব্রত হল ‘অস্তেয়’। ‘অস্তেয়’ হল চৌর্যবৃত্তি পরিত্যাগ করা। পরদ্রব্য গ্রহণ করা থেকে বিরত থাকা এবং বিরত থাকার ইচ্ছাকে বলা হয় ‘অস্তেয়’। যে বস্তু কোন ব্যক্তি দান করেন নি তা গ্রহণ না করাকেই অস্তেয়ব্রত বলা হয়। জৈনাচার্যের মতে - “অনাদানমদত্তস্যাস্তেয়ব্রতমুদীরিতম্।”¹

মানসিক স্বাস্থ্য সংরক্ষণে চৌর্যবৃত্তি (অর্থাৎ, চুরি, অসৎ কাজ বা অন্যদের সম্পদ ও অধিকার লঙ্ঘন) গ্রহণ না করার ভূমিকা অত্যন্ত গুরুত্বপূর্ণ। সৎ আচরণে আমরা আমাদের নিজস্ব মূল্যবোধ ও নৈতিকতার প্রতি বিশ্বাস রাখি। চৌর্যবৃত্তি গ্রহণ না করার মাধ্যমে আমরা নিজের প্রতি সম্মান ও মর্যাদা বজায় রাখতে পারি, যা আত্মবিশ্বাস বৃদ্ধি করে। চৌর্যবৃত্তি বা অসৎ কর্মকাণ্ডে অংশগ্রহণ করলে মানসিক অস্থিরতা ও উদ্বেগ বৃদ্ধি পেতে পারে। সৎ আচরণের মাধ্যমে আমরা শান্তি ও সুস্থতা বজায় রাখতে সক্ষম হই, কারণ আমরা আমাদের কর্মের প্রতি খোলামেলা ও সৎ থাকি। চৌর্যবৃত্তি বা অন্য কারো সম্পদ বা অধিকার লঙ্ঘনের মাধ্যমে আইনি সমস্যার সম্মুখীন হতে হতে পারে, যা মানসিকভাবে চাপ ও উদ্বেগ সৃষ্টি করে। সঠিক আচরণের মাধ্যমে এসব আইনি ও নৈতিক সমস্যার হাত থেকে মুক্তি পাওয়া যায়। সৎ আচরণের ফলে আমরা ভবিষ্যতে সামাজিক ও পারিবারিকভাবে নিরাপত্তা বজায় রাখতে পারি। চৌর্যবৃত্তি বা অসৎ কর্মকাণ্ড ভবিষ্যতে নানা সমস্যার সৃষ্টি করতে পারে, যা মানসিক চাপ বৃদ্ধি করে। চৌর্যবৃত্তি গ্রহণ না করা বা সৎ আচরণ বজায় রাখা মানসিক স্বাস্থ্য রক্ষার একটি গুরুত্বপূর্ণ অংশ। এর মাধ্যমে আমরা নিজস্ব মানসিক শান্তি ও সুস্থতা বজায় রাখতে পারি এবং একটি ইতিবাচক ও সৎ জীবনের পথপ্রদর্শন করতে সক্ষম হই।

আধুনিক কালে মানসিক স্বাস্থ্য সংরক্ষণে ‘ব্রহ্মচর্য’ এর ভূমিকা -

চতুর্থ ব্রত হল ‘ব্রহ্মচর্য’। মন, বাক্য এবং দেহের দ্বারা কৃত, অনুমত ও কারিত দিব্য বিষয়ভোগসমূহের ত্যাগ এবং একই প্রকারে ঔদরিক বিষয়ভোগসমূহের ত্যাগকে ব্রহ্মচর্যব্রত বলা হয়। জৈনাচার্যের মতে -

“দিব্যৌদরিককামানাং কৃতানুমতকারিতৈঃ।।

মনোবাক্যায়তন্ত্যাগো ব্রাহ্মাষ্টাদশধা মতম্।”²

ব্রহ্মচর্য হল একটি আধ্যাত্মিক এবং নৈতিক ধারণা যা সাধারণত যৌন শৃঙ্খলা ও আত্ম-সংযমের সাথে সম্পর্কিত। ‘ব্রহ্মচর্য’ হল কাম-আচরণ ও কাম-চিন্তা থেকে বিরত থাকা। রমণীসম্ভোগ ত্যাগ এবং বীর্য-ধারণকে ব্রহ্মচর্য বলে। এটি প্রাচীন ভারতে বিভিন্ন দার্শনিক ও আধ্যাত্মিক গ্রন্থে গুরুত্বপূর্ণ স্থান লাভ করেছে এবং বিশেষত হিন্দু, বৌদ্ধ, এবং জৈন ধর্মে একে অত্যন্ত গুরুত্ব দেওয়া হয়। ব্রহ্মচর্য পালন মানসিক স্বাস্থ্য সংরক্ষণে গুরুত্বপূর্ণ ভূমিকা পালন করে। ব্রহ্মচর্য পালনের মাধ্যমে আত্ম-সংযম ও শৃঙ্খলা বজায় থাকে। এটি মানসিক শক্তি ও স্থিতিশীলতা বজায় রাখতে সাহায্য করে, কারণ ব্যক্তির তাদের কল্পনাশক্তি এবং যৌন চাহিদাকে নিয়ন্ত্রণ করে মানসিক শান্তি অর্জন করে। যখন যৌন শক্তি ও চাহিদা নিয়ন্ত্রণ করা হয়, তখন ব্যক্তির মনোযোগ বৃদ্ধি পায়। এটি মানসিকভাবে অধিক সজাগ এবং প্রেরণামূলক হতে সাহায্য করে, যা বিভিন্ন কর্ম ও অধ্যয়নে

¹ সর্বদর্শনসংগ্রহঃ, পৃ. - ৬৯

² সর্বদর্শনসংগ্রহঃ, পৃ. - ৬৯

সফলতা এনে দেয়। ব্রহ্মচর্য পালনের ফলে ব্যক্তির আত্ম-উন্নয়ন এবং আত্ম-জ্ঞান অর্জনে মনোনিবেশ করতে পারেন। এই প্রক্রিয়া তাদের আধ্যাত্মিক এবং মানসিকভাবে আরও উন্নত করতে সাহায্য করে, যা মানসিক সুস্থতার জন্য গুরুত্বপূর্ণ। ব্রহ্মচর্য পালনের মাধ্যমে অভ্যন্তরীণ শক্তি এবং জীবনীশক্তির পুনর্নবীকরণ ঘটে। যৌন শক্তি সংরক্ষণ মানসিক ও শারীরিক শক্তি বৃদ্ধি করতে সহায়তা করে, যা মানসিক সুস্থতার জন্য সহায়ক। ব্রহ্মচর্য পালনের ফলে সম্পর্কের মধ্যে বিশ্বাস এবং আন্তরিকতা বৃদ্ধি পায়। যৌন শৃঙ্খলা মানসিক শান্তি এবং ভালো সম্পর্কের ভিত্তি গড়ে তোলে, যা মানসিক স্বাস্থ্যকে উন্নত করে। সাধারণভাবে, ব্রহ্মচর্য পালনের মাধ্যমে ব্যক্তি মানসিক শান্তি, আত্ম-সংযম, এবং আত্ম উন্নয়ন লাভ করতে পারেন, যা মানসিক স্বাস্থ্য রক্ষায় অত্যন্ত গুরুত্বপূর্ণ।

আধুনিক কালে মানসিক স্বাস্থ্য সংরক্ষণে ‘অপরিগ্রহ’ এর ভূমিকা -

পঞ্চম ব্রত হল অপরিগ্রহ। ‘অপরিগ্রহ’ হল দেহরক্ষার বা প্রাণধারণের জন্য প্রয়োজনীয় বিষয় ছাড়া সমস্ত প্রকার ভোগ বিলাসের আকাঙ্ক্ষা বর্জন করা। জৈনাচার্যের মতে - “সর্বভাবেষু মূর্ছয়ান্ত্যাগঃ স্যাৎপরিগ্রহঃ।”¹ অপরিগ্রহ কে ইংরেজি ভাষাতে Non-attachment বলা যেতে পারে।

মানসিক স্বাস্থ্য সংরক্ষণের ক্ষেত্রে ‘অপরিগ্রহ’ একটি গুরুত্বপূর্ণ ভূমিকা পালন করতে পারে। এটি মূলত মানসিকভাবে নিরপেক্ষ থাকা, বস্তু বা মানুষের প্রতি অতিরিক্ত আবেগ বা চাহিদা না রাখার সাথে সম্পর্কিত। অপরিগ্রহ রাখার মাধ্যমে আমরা বাহ্যিক পরিস্থিতির প্রতি অতিরিক্ত প্রতিক্রিয়া থেকে মুক্ত থাকি। এর ফলে মানসিক শান্তি ও প্রশান্তি বজায় থাকে। যখন আমরা অন্যদের প্রতি বা বস্তুগুলোর প্রতি অতিরিক্ত নির্ভরশীল না থাকি, তখন মানসিক চাপ কমে আসে এবং মানসিক সুস্থতা বজায় থাকে। অপরিগ্রহ থাকলে এমনভাবে সম্পর্ক বজায় রাখা যায় যে, এতে অন্তর্নিহিত চাপ বা প্রত্যাশার বোঝা কম থাকে। এটি সম্পর্কের মধ্যে বিশ্বাস ও আন্তরিকতা গড়ে তোলে, যা মানসিক শান্তি প্রদান করে। অপরিগ্রহ পালনের মাধ্যমে আমরা অভ্যন্তরীণ স্বাধীনতা অনুভব করতে পারি। যখন আমরা বাহ্যিক বস্তু বা সম্পর্কের প্রতি নির্ভরশীল না থাকি, তখন আমরা আরও স্বায়ত্তশাসিত এবং স্বাধীন হয়ে ওঠি। অপরিগ্রহ আমাদের তাৎক্ষণিক সুখ বা দুঃখের প্রতি অতিরিক্ত প্রতিক্রিয়া কমাতে সহায়ক হয়। এটি মানসিকভাবে স্থিতিশীল থাকতে এবং জীবনের উত্থান-পতনকে আরও ভালোভাবে মোকাবিলা করতে সহায়তা করে। যখন আমরা অপরিগ্রহের মাধ্যমে জীবনযাপন করি, তখন ভবিষ্যত নিয়ে অতিরিক্ত উদ্বেগ কমে আসে। আমাদের মন আরো বর্তমান মুহূর্তে কেন্দ্রীভূত থাকে, যা মানসিক স্বাস্থ্যের জন্য উপকারী। অপরিগ্রহের মাধ্যমে আমরা নিজের প্রতি অত্যধিক প্রত্যাশা ও আত্মসমালোচনার হাত থেকে মুক্তি পাই। এটি আমাদের নিজস্ব সীমাবদ্ধতাগুলোকে আরও স্বীকার করতে সাহায্য করে এবং আত্ম-সমালোচনা কমায়। অপরিগ্রহ বা না-সংযুক্তির ধারণা মানসিক স্বাস্থ্য সংরক্ষণে অনেক সুবিধা প্রদান করতে পারে। এটি আমাদের মানসিক চাপ কমায়, সম্পর্কের মধ্যে শান্তি বজায় রাখে এবং আমাদের অভ্যন্তরীণ শান্তি ও স্থিতিশীলতা উন্নত করে।

জৈন দর্শনের নীতি ও মূল্যবোধগুলি আধুনিক কালে মানসিক স্বাস্থ্য সংরক্ষণে অত্যন্ত কার্যকর হতে পারে। সম্যকচরিত্রের মাধ্যমে ব্যক্তি তার জীবন পরিচালনা করলে মানসিক সুস্থতা এবং জীবনযাত্রার মান উন্নত করা সম্ভব। জৈন দর্শন প্রমাণ করে যে, মানসিক স্বাস্থ্য কেবল শারীরিক স্বাস্থ্যের সঙ্গে সম্পর্কিত নয় বরং তা আত্মনিয়ন্ত্রণ, সততা এবং মানবিকতার উপর ভিত্তি করে গড়ে ওঠে।

¹. প্রাগুক্ত

সহায়ক গ্রন্থপঞ্জি -

- উমাস্বাতি, আচার্য। *তত্ত্বার্থসূত্র*। অজিত সেনগুপ্ত। কলকাতা, বিশ্বভারতী প্রকাশন। ২০০২।
- চক্রবর্তী, সত্যজ্যোতি। *সায়ন মাধবীয় সর্বদর্শন সংগ্রহ*। কলিকাতা, সাহিত্যশ্রী। ১৯৭৬।
- বন্দ্যোপাধ্যায়, বিভাস। *জৈন দর্শন ও আধ্যাত্মিক সাধনা*। কলকাতা, আনন্দ পাবলিশার্স, ২০০৮।
- বাগচী, দীপক কুমার। *ভারতীয় দর্শন*। কলকাতা, প্রগতি প্রকাশন। ২০২০।
- মণ্ডল, প্রদ্যোত কুমার। *ভারতীয় দর্শন*। কলকাতা, প্রথেসিভ পাবলিশার্স। ২০২১।
- ভট্টাচার্য, শ্রীধর। *জৈন দর্শন: এক সমীক্ষা*। কলকাতা, পুস্তক প্রকাশ। ২০০৫।
- সেনগুপ্ত, অমিতাভ। *ভারতীয় দর্শন ও মনোবিজ্ঞান*। কলকাতা, নয়া পত্রিকা প্রকাশনী। ২০১০।

সাংখ্য ও যোগদর্শনে প্রমাণ

শ্রীজিতা ঘোষ

বিদ্যাবারিধী গবেষক

অদ্বৈতবেদান্ত বিভাগ

সংস্কৃত কলেজ ও বিশ্ববিদ্যালয়, কোলকাতা

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সারাংশ

যথার্থপ্রমাণ জ্ঞাতার্থে প্রমাণ সর্বদাবশ্যিক। এই প্রমাণ জ্ঞানতত্ত্বপ্রক্রিয়ার অন্যতম বিশেষ স্তম্ভ বলা যেতে পারে। ষড়বিধ আস্তিক এবং ত্রিবিধ নাস্তিক ভারতীয়দার্শনিকসম্প্রদায়গুলির মধ্যে প্রমাণবিষয়ক বিস্তারিত আলোচনা প্রসিদ্ধ। সেখানে উল্লিখিত, স্বীকৃত প্রমাণবিষয়ক মতপার্থক্যও পরিলক্ষিত। আস্তিক সম্প্রদায়গুলির মধ্যে অন্যতম সমানতন্ত্রদর্শনরূপে খ্যাত সাংখ্য-যোগদর্শন। উক্ত দর্শনে প্রমাণরূপে ত্রিবিধ প্রমাণ স্বীকৃত। এই ত্রিবিধপ্রমাণগুলি অন্যান্য দর্শনসম্প্রদায়ের পৃথকপ্রমাণগুলি হতে কিরূপে স্বীকৃত এবং অন্তর্ভুক্ত তা সাংখ্য-যোগদর্শনের প্রমাণবিষয়ক আলোচনায় প্রস্তুত।

মূলশব্দ - প্রমা, প্রমাণ, প্রমাতা, প্রমেয়, প্রকৃতি, পুরুষ, চিত্তবৃত্তি।

কোনো বিষয় সম্পর্কে সত্যজ্ঞান বা সঠিক জ্ঞান লাভের মাধ্যম প্রমাণ। প্রমাণ বিনা কোনো বিষয়কে সাধন করা সম্ভব নয়। প্রমাণের দ্বারা প্রাপ্ত এই সত্যজ্ঞানই আসলে প্রমা বা যথার্থজ্ঞান। অতএব ‘প্রমাকরণং প্রমাণম্’। প্র-পূর্বক মা ধাতুর ল্যুট প্রত্যয় করে প্রমাণ শব্দ নিষ্পন্ন হয়েছে। যেখানে মা ধাতুর অর্থ জ্ঞান এবং প্র উপসর্গটি প্রকৃষ্ট অর্থে ব্যবহৃত হয়েছে।

প্রমা ও প্রমাণের পাশাপাশি প্রমেয় ও প্রমাতা জ্ঞানতত্ত্বের অন্যতম বিশেষ ক্ষেত্র, বৈধ জ্ঞানার্জনে অপরিহার্য উপাদান বলা যেতে পারে। জ্ঞানপ্রক্রিয়ায় প্রমা দ্বারা জ্ঞাতবস্তু হল প্রমেয়। প্রমাতা হলেন সেই ব্যক্তি যিনি প্রকৃতজ্ঞান অর্জন করেন, এককথায় জ্ঞানের বাহক।

ভারতীয় দার্শনিকসম্প্রদায়গুলি আস্তিক ও নাস্তিক ভেদে দ্বিবিধ। আস্তিক দর্শনসম্প্রদায় ছয়টি - ন্যায়, বৈশেষিক, সাংখ্য, যোগ, মীমাংসা ও বেদান্ত। অপরদিকে নাস্তিক সম্প্রদায়গুলি- চার্বাক, বৌদ্ধ ও জৈন। উপরিউক্ত দর্শনগুলির মধ্যে ন্যায়-বৈশেষিক, সাংখ্য-যোগ ও মীমাংসা-বেদান্ত সমানতন্ত্র দর্শনরূপে খ্যাত।

প্রমাজ্ঞানলাভের পদ্ধতি হিসাবে প্রায় তিনটি প্রমাণ (প্রত্যক্ষ, অনুমান ও শব্দ) সর্বজনস্বীকৃত হলেও এগুলি ব্যতিরেকে অন্যান্য কিছু প্রমাণকেও স্বতন্ত্ররূপে ভারতীয়দর্শনে স্বীকার করা হয়েছে। যথা ন্যায়দর্শনে প্রত্যক্ষ অনুমান ও শব্দ ছাড়াও উপমান নামক অপর একটি স্বতন্ত্র প্রমাণ স্বীকার করা হয়। অনুরূপভাবে মীমাংসা ও বেদান্ত দর্শনেও অর্থাপত্তি ও অনুপলঙ্ঘি নামক পৃথক দুটি প্রমাণ স্বীকৃত হয়েছে। বেদপন্থী ষড়বিধ আন্তিক দর্শনের মধ্যে অন্যতম সমানতন্ত্রদর্শন মহর্ষি কপিল প্রবর্তিত সাংখ্য দর্শন ও মহর্ষি পতঞ্জলি কৃত যোগদর্শন।

“সম্যক্ খ্যায়তে জ্ঞায়তে বস্তুতত্ত্বমনয়েতি সংখ্যা আত্মনাত্মজ্ঞানং, তস্মিন প্রকাশমানমাত্মতত্ত্বং সাংখ্যম্”¹। সাংখ্য শব্দের অর্থ সম্যক্ জ্ঞান। সাংখ্য দর্শনানুযায়ী মূল তত্ত্ব দুটি পুরুষ ও প্রকৃতি। পুরুষ বা জ্ঞেয় অর্থাৎ যে জানে, তিনি আত্মা তিনি নিষ্ঠুর, নিত্য, চৈতন্যস্বরূপ। অপরদিকে প্র+করোতি অর্থাৎ বিশ্ব যার কৃতি তিনি প্রকৃতি। এই প্রকৃতি আসলে জড়াত্মক, সর্ব বাহ্যজগতের মূল। প্রকৃতি ও পুরুষের ভেদ বর্ণনা করে আত্মার স্বরূপ সাংখ্যদর্শনে বিবৃত হয়েছে।

অপরদিকে মনের বৃত্তিসমূহকে রুদ্ধ করার নাম যোগ। যুজ্ ধাতুর ঘঞ্ প্রত্যয় যোগে ‘যোগ’ শব্দটি নিষ্পন্ন হয়েছে। যুজ্ ধাতু সংযোগার্থক হলেও এখানে যোগ শব্দের অর্থ সংযোগ করা হয়নি। এখানে যুজ্ ধাতু সমাধি অর্থে প্রযুক্ত হয়েছে। পতঞ্জলিকৃত যোগসূত্র যোগদর্শনের আদি ও মূল গ্রন্থ। চারটি পাদে বিভক্ত যোগসূত্রকে ষড়দর্শনের মধ্যে প্রাচীনতম ধরে নেওয়া যায় কারণ যোগসূত্রে অন্য কোন দর্শনের মতের উল্লেখ বা খন্ডন পাওয়া যায় না। সমাধি, সাধন, বিভূতি ও কৈবল্যপাদ নামক চারটি পাদ মিলিয়ে যোগসূত্রের সূত্র সংখ্যা প্রায় ১৯৫ টি। মহর্ষি পতঞ্জলির নামানুসারে যোগ দর্শনকে ‘পাতঞ্জলদর্শন’ ও বলা হয়ে থাকে।

সাংখ্যমতে বুদ্ধিবৃত্তিপ্রতিবন্ধিত চৈতন্যই প্রমা। সাংখ্যতত্ত্বকৌমুদীকার বাচস্পতিমিশ্রকৃত প্রমাণের লক্ষণ- “অসন্দিগ্ধাবিপরীতানধিগতবিষয়া চিত্তবৃত্তিঃ, বোধশ্চ পৌরুষেষঃ ফলং প্রমা, তৎসাধনং প্রমাণমিতি”। সংশয়, বিপর্যয় ও স্মৃতির অতিব্যাপ্তিবারনের জন্য উক্ত লক্ষণে যথাক্রমে অসন্দিগ্ধ, অপবিপরীত ও অনধিগত এই তিনটি বিশেষণের ব্যবহার করা হয়েছে।

জীবের অন্তঃকরণ বাহ্যবস্তুর সাথে সংযুক্ত হওয়া মাত্র ঠিক সেই সংযুক্ত বস্তুর আকারে আকারিত হয়। অন্তঃকরণের তদ্বিধ পরিণামকেই আমরা জ্ঞান বলে জানি। যোগশাস্ত্রকারেরা এটিকেই বৃত্তি বলে থাকেন। যোগভাষ্যোপরিষ্ঠিত তত্ত্ববৈশারদী টীকায় বাচস্পতিমিশ্র উল্লেখ করেছেন চিত্ত হল বুদ্ধিনামক অহঙ্কার বিশেষ, যা জড় এবং অচেতন। বিষয়ে চিত্ত তার আকার সমর্পণ করে। বিষয়ের দ্বারা চিত্তের বৃত্তি পুরুষস্বরূপচৈতন্যে প্রতিবন্ধিত হয়। যে বিষয়ের আকার চিত্তে সমর্পিত হয় তা জ্ঞাত বলে জানি এবং যে বিষয়ের আকার চিত্তে সমর্পিত হয় না তা অজ্ঞাতই রয়ে যায়। মনোবৃত্তিসকল বস্তুর অবিকল সাদৃশ্যে উৎপন্ন হলে তাকে প্রমা বা সত্যজ্ঞান নামে গণ্য করা হয়, আর বিপরীতভাবে উৎপন্ন হলে তা বিপর্যয় ভ্রম বা মিথ্যা জ্ঞান বলে স্বীকার্য।

সাংখ্যদর্শনে ব্যক্ত অর্থাৎ মহোদাদিক্ষিত্যন্ত পদার্থ, অব্যক্ত অর্থাৎ প্রধান এবং জ্ঞেয় বা পুরুষ বা আত্মা এই সকল বিষয়কে প্রমেয়বস্তু রূপে স্বীকার করা হয়েছে। স্বয়ং আত্মা বা পুরুষ এখানে প্রমাতা। সাংখ্যমতাবলম্বীগণ বলেন সংসারে নানা বস্তু বর্তমান। সেই সকল বস্তুর ত্রৈকালিক অবস্থাভেদ থাকার দরুন একাধিক প্রমাণ অবশ্যস্বীকার্য। এই সকল প্রকার প্রমেয়বস্তুগুলিকে সিদ্ধ করার নিমিত্ত সাংখ্যদর্শনে ত্রিবিধ প্রমাণ স্বীকৃত হয়েছে।

“দৃষ্টমনুমানমাণ্ডবচনং চ সর্বপ্রমাণসিদ্ধত্বাৎ।

¹. সাংখ্য কারিকা -

ত্রিবিধং প্রমাণমিষ্টং প্রমেয়সিদ্ধিঃ প্রমাণাদি”।।¹

অন্যান্য প্রমাণগুলিকে এদের মতে এই উক্ত তিনটি প্রমাণেই অন্তর্ভুক্ত করা হয়েছে। যেমন উপমানকে সাংখ্যাচার্যেরা প্রত্যক্ষের অন্তর্ভুক্ত করেছেন।

যোগশাস্ত্রে আবার পাঁচটি বৃত্তির উল্লেখ পাওয়া যায় এর প্রত্যেকটি ক্লিষ্ট ও অক্লিষ্ট হতে পারে। ‘প্রমাণবিপর্যয়বিকল্পনিদ্রাস্মৃতয়ঃ’²। যোগসূত্রোক্ত পাঁচপ্রকার চিত্তবৃত্তিনিরোধের দ্বারাই যে কৈবল্যপ্রাপ্তি ঘটে থাকে সে বিষয়কে প্রতিপাদন করার জন্য যোগদর্শনেও সাংখ্যের ন্যায় ত্রিবিধ প্রমাণ স্বীকার করা হয়েছে- ‘প্রত্যক্ষানুমানাগমাঃ প্রমাণানি’³।

যোগদর্শনানুযায়ী জ্ঞান অর্থাৎ চিত্তবৃত্তি, তবে চিত্তবৃত্তির নানাত্ব দর্শনে চিত্ত এক না বহু? তার উত্তরে যোগে বলা হয়েছে যে নানাত্ব কেবল থাকে ইন্দ্রিয়ে ও অন্তঃকরণে। চিত্তবৃত্তিগুলি সর্বদা জ্ঞানের বিষয় হয়ে থাকে কারণ আত্মা বা পুরুষ অপরিণামী। জীবের কৈবল্যপ্রাপ্তির একমাত্র উপায় চিত্তবৃত্তিগুলির নিরোধ যা যোগসূত্রের ‘যোগশ্চিত্তবৃত্তিনিরোধঃ’⁴ সূত্রে ব্যাখ্যাত হয়েছে। উপরিউক্ত বৃত্তিগুলির মধ্যে অন্যতম প্রথম বৃত্তি প্রমাণ। যোগদর্শনানুসারে অনধিগত ও সং বা যথাভূত বিষয়ের সত্তা নিশ্চয়ের নাম প্রমাণ।

‘প্রমাণলক্ষণস্ত অসিসংবাদি জ্ঞানং প্রমাণমিতি’⁵।

‘প্রতিবিষয়াধ্যবসায়ো দৃষ্টম্’ - কৌমুদিকারকৃত উক্ত লক্ষণে দৃষ্টম্ পদে প্রত্যক্ষকে বুঝতে হবে। প্রতিবিষয় অর্থাৎ ইন্দ্রিয় যখন বিষয়ের স্বাকারাকারিত হয়ে বুদ্ধিতে যথাবৎ ধরা দেয়, তখন তাকে অধ্যবসায় বা বৃত্তিজ্ঞান বলে জানি। এইরূপ প্রক্রিয়ায় যে জ্ঞান জন্মায় তাই সাংখ্যমতে প্রত্যক্ষ প্রমাণ। অনুমান ও স্মৃতির অতিব্যাপ্তিবারনের জন্য লক্ষণে ‘প্রতি’ শব্দের দ্বারা ইন্দ্রিয় ও অর্থের সন্নির্কর্ষ সূচিত হয়েছে আবার ‘বিষয়’ শব্দের ব্যবহারে ভ্রম বা বিপর্যয় বাধিত হয়েছে। এবং ‘অধ্যবসায়’ শব্দের ব্যবহারে সংশয় ব্যাবৃত্ত হয়েছে। নির্বিকল্পক ও সবিকল্পক ভেদে প্রত্যক্ষ প্রমাণকে দুইভাগে বিভক্ত করা হয়েছে। অনুমান ও স্মৃতিকে প্রত্যক্ষ জ্ঞান বলা যেতে পারে না কারণ এই দুই অবস্থাতেই বিষয় অবর্তমান থাকায় ইন্দ্রিয়ের সাথে সন্নির্কৃষ্ট হতে পারে না।

অন্যত্র “ইন্দ্রিয়প্রণালীকয়া চিত্তস্য বাহ্যবস্তুরাগাতদ্বিষয়া সামান্যবিশেষাত্মনোহর্থস্য বিশেষাবধারণপ্রধানা বৃত্তিঃ প্রত্যক্ষং প্রমাণমিতি” ব্যাসকৃত যোগভাষ্যে উক্ত প্রত্যক্ষের লক্ষণ যার অর্থ ইন্দ্রিয়ের সহিত বস্তুর সংযোগ হওয়া মাত্র মনের মধ্যে তদ্বস্তু বিষয়ে যে অনুরূপ বৃত্তি জন্মায় সেই বৃত্তিই আসলে প্রত্যক্ষ। প্রত্যক্ষ প্রধানত বিশেষ বিষয়ক। এখন প্রশ্ন, বিশেষ বলতে কি বুঝবো এই প্রসঙ্গে বলা যায় যেতে পারে যে কোন বস্তুর স্বচক্ষে দেখলে তার তৎক্ষণাৎ যে জ্ঞান জন্মায় তা শত শত শব্দের ব্যবহারেও যথাযথ প্রকাশ করা যায় না এই জন্য প্রত্যক্ষ প্রধানত বিশেষ বিষয়ক বুঝতে হবে। সাংখ্যদর্শনে স্মৃতিকে প্রমা হিসাবে যেরূপ স্বীকার করা হয়নি, সেরূপ যোগদর্শনেও স্মৃতি প্রমা রূপে গ্রহণীয় নয়। যোগদর্শনের অন্তিম চিত্তবৃত্তি স্মৃতিপ্রসঙ্গে সূত্রকারকৃত লক্ষণ এরূপ - ‘অনুভূতবিষয়াসংপ্রমোষঃ স্মৃতিঃ’⁶। অর্থাৎ অনুভূত বিষয়ের অনুরূপ আকারযুক্ত যে বৃত্তি, তাই

¹ সা. কা. - ৪

² পা. সূ. - ১/৬

³ প্রাগুক্ত - ১/৭

⁴ প্রাগুক্ত - ১/২

⁵ যো. ভা. -

⁶ পা. সূ. - ১/১১

হল স্মৃতি। এই প্রসঙ্গে ভাষ্যকারের মত- ‘গ্রাহ্যকারপূর্বী স্মৃতিঃ’ এরূপ অর্থাৎ বস্তু একবার অনুভূত হলে তা সংস্কাররূপে থেকে যায় সেই থাকাকে আমরা স্মৃতি বলে জানি। অতএব পূর্বানুভূত বিষয়ের পুনরায় বোধ হওয়ার দরুন স্মৃতি প্রমা হতে পারে না।

প্রত্যক্ষের ওপর ভিত্তি করেই অনুমান প্রমাণ গড়ে ওঠে। বস্তুত বলা যেতে পারে অতীন্দ্রিয় যা কিছু বস্তু আছে সেই সবে জ্ঞানই অনুমান নির্ভর। সাংখ্যতত্ত্বকৌমুদীতে এই অনুমানের লক্ষণ করা হয়েছে ‘লিঙ্গলিঙ্গিপূর্বকম্’- ইতি অনুমানম্। লিঙ্গ অর্থে ব্যাপ্য তথা হেতু, লিঙ্গি অর্থে ব্যাপক অর্থাৎ হেতু বিশিষ্ট সাধ্যকে বুঝতে হবে। ‘লিঙ্গি চ লিঙ্গি চ তে লিঙ্গিনী, লিঙ্গং চ লিঙ্গিনী চ তানি লিঙ্গলিঙ্গিনি তৎপূর্বকম্ ব্যাপ্যব্যাপকভাবপক্ষধর্মতাজ্ঞানপূর্বকম্ যৎ জ্ঞানং তৎ এব অনুমানম্’ অর্থাৎ লিঙ্গ যার আছে সেই লিঙ্গি এবং ব্যাপ্যব্যাপকভাব ও পক্ষধর্মতাজ্ঞানজন্য যে জ্ঞান তাকে অনুমান বলে জানতে হবে। ঈশ্বরকৃষ্ণ তার কারিকায় ত্রিবিধ অনুমানের উল্লেখ করে বলেছেন ‘ত্রিবিধমনুমানমাখ্যাতম্’^{1b} যেগুলি যথাক্রমে পূর্ববৎ শেষবৎ ও সামান্যতোদৃষ্ট অনুমান। বাচস্পতিমিশ্র উক্ত এই ত্রিবিধ অনুমানকে প্রথমে বীত এবং অবীত এই দুটি শ্রেণীতে ভাগ করেছেন। বীত অর্থাৎ অস্বয়সহচারজ্ঞানজন্যব্যাপ্তিজ্ঞানজন্য অনুমান। ব্যতিরেক সহচার জ্ঞান জন্য ব্যাপ্তিজ্ঞান জন্য অনুমান অবীত। বীত অনুমানে পূর্ববৎ ও সামান্যতোদৃষ্ট অনুমানকে অন্তর্ভুক্ত করা হয়েছে এবং অবীত অর্থাৎ শেষবৎ অনুমান।

পূর্ববৎ শব্দ প্রসিদ্ধার্থে বা পূর্ববিষয়কার্থে ব্যবহৃত হয়েছে। সাংখ্যতত্ত্বকৌমুদীতে ‘দৃষ্টস্বলক্ষণসামান্যম্’ এইরূপ লক্ষণ করে বলা হয়েছে, সামান্যের স্বলক্ষণ (স্ববিশেষ) যখন পূর্বেই প্রত্যক্ষের বিষয় হয়ে যায় এবং পরে সেই জ্ঞাত বিষয়কে সাধ্য করে অনুমান করা হয় তখন তা পূর্ববৎ। যদি পর্বতে ধূম হেতুর দ্বারা বহ্নিকে সাধ্য রূপে বিষয় করে অনুমান করা হয় তবে তা হবে পূর্ববৎ অনুমান কারণ বহ্নি একটি সামান্য পদার্থ এবং পর্বতে সাধ্যরূপে অনুমানের পূর্বেই পাকগৃহে বা রন্ধনশালায় ওই বহ্নির স্বলক্ষণ দৃষ্ট হয়ে থাকে। পূর্বদৃষ্ট বলে মহানসীয বহ্নি হল জ্ঞাত বা প্রসিদ্ধ। ‘সামান্যতোদৃষ্টং অদৃষ্টস্বলক্ষণসামান্যবিষয়ম্’- যে সামান্যের স্বলক্ষণ পূর্বে দৃষ্ট হয় না তা সামান্যতোদৃষ্টানুমান। রূপাদি জ্ঞানরূপ ক্রিয়ার করণরূপে ইন্দ্রিয় সিদ্ধ হলে তা সামান্যতোদৃষ্ট কারণ ইন্দ্রিয়গুলি অতীন্দ্রিয়, ফলে ইন্দ্রিয়সামান্যের স্বজাতীয় ইন্দ্রিয়বিশেষ কোনোভাবেই পূর্বদৃষ্ট হতে পারে না। পূর্বেই উক্ত হয়েছে ব্যতিরেকসহচারজ্ঞানজন্যব্যাপ্তিজ্ঞানজন্য অনুমান অবীত। এই অনুমানকে পরিশেষানুমান ও বলা হয়। ন্যায়সূত্রে উল্লিখিত শেষবতানুমান এই অবীতানুমানেরই নামান্তর। সবদিক থেকে অবশিষ্ট পদার্থকে যে অনুমানের দ্বারা সিদ্ধ করা হয় তা শেষবৎ। উদাহরণস্বরূপ বলা যায় শব্দকে দ্রব্য বা কর্ম পদার্থ রূপে গ্রহণ না করে যখন পরিশেষে গুণ বলে গ্রহণ করা হয় তখন তা শেষবতানুমান।

প্রত্যক্ষপ্রমাণের আলোচনার পর অনুমান প্রমাণের বিষয়ে যোগদর্শনে তেমন বিশেষ পৃথক আলোচনা পাওয়া যায় না, উক্ত প্রমাণের বিশদ আলোচনার জন্য ন্যায় ও সাংখ্যশাস্ত্রের অধ্যয়ন অবশ্য কর্তব্য। পূর্বে বলা হয়েছে প্রত্যক্ষ প্রমাণ বিশেষ বিষয়ক, সেখানেই অনুমান এবং আগম ঠিক তার বিপরীত অর্থাৎ সেখানে জ্ঞানের বিষয় সামান্যমাত্র। ব্যাসকৃত যোগভাষ্যে অনুমানের লক্ষণ - ‘অনুমেয়স্য তুল্যজাতীয়েধনুবৃত্তৌ ভিন্ন জাতিয়েভ্যো ব্যাবৃত্তঃ সংবন্ধো যন্তদ্বিষয়া সামান্যাবসারণপ্রধানা বৃত্তিরনুমানম্’ অর্থাৎ অনুমেয়ের তুল্যজাতীয় সকলে অনুবৃত্ত ভিন্ন জাতীয় সকল থেকে ব্যাবৃত্ত যে সম্বন্ধ বা সম্বন্ধপদার্থ সেই বিষয়ক সামান্যনিশ্চয়প্রধান যে চিত্তবৃত্তি তাকে অনুমান বলে। বহ্নিব্যাপ্য ধূম পর্বতে আছে এটি জানলে পর্বতে বহ্নি আছে এরূপ যে জ্ঞান তাকে অনুমান করা বলে।

¹. সা. কা. - ৫

তৃতীয় প্রমাণ ‘আপ্তশ্রুতিঃ’। নৈয়ায়িকরা যাকে শব্দজ্ঞান বলেছেন সাংখ্যে তাকেই অনুমানপূর্বক বা আপ্তবচন বলা হয়েছে। ‘আপ্তশ্রুতিরাপ্তবচনং তু’ অর্থাৎ আপ্তবচনই শব্দপ্রমাণ। শব্দজ্ঞান হবার পূর্বে পদ এবং পদার্থের সম্বন্ধের জ্ঞান হওয়া আবশ্যিক। কোন পদের সঙ্গে কোন পদার্থের সম্বন্ধ এটি অনুমানের সাহায্যেই জানা যায় অতএব শব্দবোধের মূলে অনুমান থাকায় শব্দবোধকে অনুমানপূর্বক বলা হয়। এখানে আপ্তবচনম্ অংশটি লক্ষ্যবোধক এবং শব্দপ্রমাণের সমানার্থক। আপ্তশ্রুতিঃ নামক অবশিষ্টাংশটি শব্দপ্রমাণের লক্ষণ। আপ্তার্থে প্রাপ্ত এবং শ্রুত্যাৰ্থে বাক্য থেকে উৎপন্ন বাক্যার্থজ্ঞান বুঝতে হবে। এধরনের বাক্যার্থজ্ঞান স্বতঃপ্রমাণ, অপৌরুষেয় বেদবাক্যজনিত সকলদোষমুক্ত হওয়ায় সর্বদা ভ্রম ও প্রমাদাদি দোষরহিত এবং অবাধিত। অর্থাৎ বলা যেতে পারে বাক্যজনিত অবাধিত বাক্যার্থজ্ঞানই শব্দপ্রমাণ। লক্ষণে একাধারে ‘আপ্ত’ পদের গ্রহণে অনাপ্তরূপে অবস্থিত চার্বাক-বৌদ্ধ-জৈনাদি বচনগুলি বেদমূলক না হওয়ায় পরিত্যাগ তথা ‘তু’ শব্দের প্রয়োগে আগম প্রমাণকে অনুমান থেকে পৃথক করা হয়েছে। বাচস্পতিমিশ্রমহাশয় তাঁর টীকায় আপ্তশ্রুতিঃ প্রসঙ্গে এইরূপ ব্যাখ্যা করেছেন।

‘আপ্তেন দৃষ্টোহনুমিতো বা অর্থঃ পরত্র স্ববোধসংক্রান্তয়ে শব্দেনোপদিশ্যতে, শব্দাৎ তদর্থবিষয়াবৃতিঃ শ্রোতুরাগমঃ’ ইতি যোগভাষ্যোক্ত আগমের লক্ষণ। আপ্ত অর্থাৎ ভ্রম, প্রমাদাদি দোষশূন্য ব্যক্তি কর্তৃক প্রত্যক্ষীকৃত অনুমিত অথবা শব্দ দ্বারা অবগত কোন বিষয়ে শ্রবণ করে শ্রোতার উক্ত পদার্থ বা বিষয় সম্পর্কে যে চিত্রবৃত্তি জন্মায় তাই হলো আগম। এই প্রমাণ দ্বারা সর্বপ্রকার পদার্থের বোধ হয়ে থাকে এবং যাদের বাক্যে ভ্রমাদি কোনরূপে দৃষ্ট হয় না তারা যা বলেন তাই যথার্থ বা আপ্ত। যাঁরা প্রকৃত সত্য দর্শন করেছেন তাঁদের বাক্যই প্রমাণ কারণ তাঁরা নিজের মধ্যেই জ্ঞানস্বরূপকে উপলব্ধি করেছেন। এরূপ ব্যক্তি শাস্ত্রের রচয়িতা আর শাস্ত্রই প্রমাণ বলে গ্রাহ্য। আপ্ত শব্দের আক্ষরিক অর্থ যিনি পেয়েছেন। যোগদর্শনানুসারে ইন্দ্রিয়াদির দোষ ঘটলে প্রত্যক্ষের দোষ হয়। সাধ্য, হেতু, সম্বন্ধ ও জ্ঞানের দোষ ঘটলে অনুমানের দোষ হয় এবং আগম বক্তা যদি অজ্ঞ হন তবে আগমও দৃষ্ট হয়।

সহায়ক গ্রন্থসূচী -

- পাতঞ্জলযোগদর্শন। হরিহরানন্দ আরণ্য। কলকাতা, কলকাতা বিশ্ববিদ্যালয়, ১৯৬৭।
- বেদান্তদর্শন অদ্বৈতবাদ (দ্বিতীয় খণ্ড)। আপ্ততোষ শাস্ত্রী। কলকাতা, সংস্কৃত বুক ডিপো, ২০২১।
- ভারতীয় দর্শনের রূপরেখা। অমিত ভট্টাচার্য। কলকাতা, সংস্কৃত বুক ডিপো, ২০১৬।
- যোগদর্শনম্। সত্যপতি পরিব্রাজক। গুজরাত, দর্শন যোগ মহাবিদ্যালয়, ২০০৩।
- সাংখ্যতত্ত্বকৌমুদী। নারায়ণ চন্দ্র গোস্বামী। কলকাতা, সংস্কৃত পুস্তক ভাণ্ডার, ২০২১।
- সাংখ্য-পাতঞ্জলদর্শন। কনকপ্রভা বন্দোপাধ্যায়। কলকাতা, সংস্কৃত কলেজ, ১৯৫৭।

বাউল ধর্ম সাধনায় দেহতত্ত্ব ও মানবতাবাদ

মহঃ আবিদ আজাদ

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মহিষাদল রাজ কলেজ, পূর্ব মেদিনীপুর, পশ্চিমবঙ্গ

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সারাংশ

বাউল ধর্ম সাধনায় দেহতত্ত্ব ও মানবতাবাদ শীর্ষক এই প্রবন্ধটি বাংলার এক বিশেষ লোকধর্ম - বাউল মতবাদের দার্শনিক ভিত্তি, সাধনার প্রক্রিয়া এবং সামাজিক তাৎপর্য বিশ্লেষণ করে। বাউল শব্দটি সম্ভবত সংস্কৃত 'বাতুল' (উন্মাদ) শব্দ থেকে উদ্ভূত হয়েছে, যা ভাবোন্মাদ বা ধর্মোন্মাদ ব্যক্তিকে বোঝায়। বাউলরা সমাজের প্রচলিত আচার-আচরণ ও রীতি-নীতি থেকে মুক্ত থেকে এক উদাসীন ধর্ম সাধকের জীবনযাপন করেন। বাউল সাধনার মূল ভিত্তি হলো দেহতত্ত্ব বা 'পিণ্ডব্রহ্মাণ্ড তত্ত্ব' (Microcosm)। বাউলরা বিশ্বাস করেন, যা কিছু ব্রহ্মাণ্ডে বিদ্যমান, তাই মানবদেহের (দেহভাণ্ডে) মধ্যে রয়েছে। তাদের মতে, মানবদেহই একমাত্র শাস্ত্র, মন্দির এবং পরীক্ষাগার, যার মাধ্যমে মহাবিশ্বের সত্য উপলব্ধি করা যায়। এই সাধনায় দেহের মধ্যেই পরম তত্ত্ব বা 'মনের মানুষ'-এর (সহজ মানুষ/অধর মানুষ/আলেখ মানুষ) সন্ধান করা হয়, যা বাইরে কোথাও খোঁজা বৃথা। বাউল সাধকের কাছে সেই 'মনের মানুষ' কোনো রূপক নয়, বরং দেহের অভ্যন্তরে বিরাজমান জীবন্ত ঈশ্বরীয় উপস্থিতি, যা কঠোর সাধনার মাধ্যমে উপলব্ধি করতে হয়।

বাউল দর্শন মূলত মানবতাবাদের উপর প্রতিষ্ঠিত, যেখানে মানব ধর্মই একমাত্র ধর্ম। এই মতবাদ জাতি, বর্ণ বা ভেদাভেদ অস্বীকার করে। বাউলরা মানুষকে ঈশ্বর বা তত্ত্বের চেয়েও শ্রেষ্ঠ বলে গণ্য করেন। তাদের কাছে মানুষই মানুষের মুক্তিদাতা এবং তারা মন্দির, দেব-দেবী বা আনুষ্ঠানিক পূজার পরিবর্তে মানব সেবার মাধ্যমে ঈশ্বর সেবা করেন। বাউল সম্রাট লালন ফকিরের গানে তাই সমস্ত প্রকার সাম্প্রদায়িকতার উর্ধ্বে অখণ্ড মানবতাবাদের বাণী উচ্চারিত হয়েছে। ফলস্বরূপ, বাউল ধর্ম সাধনা আধ্যাত্মিক উপলব্ধির জন্য দেহকেই প্রধান আধার হিসেবে গ্রহণ করে এবং সামাজিক সাম্য ও মানব প্রেমের উপর জোর দিয়ে ধর্মনিরপেক্ষ মানবতাবাদের (Secular Humanism) এক উজ্জ্বল দৃষ্টান্ত স্থাপন করে।

মূল শব্দ - বাউল, পিণ্ডব্রহ্মাণ্ড তত্ত্ব, আলেখ মানুষ, মানবতাবাদ

কোন শব্দের প্রকৃত অর্থ সেই ভাষায় ব্যবহার দৃষ্টে প্রকৃতভাবে নির্ণয় করা যায়। মনে হয়, সংস্কৃত বাতুল অর্থাৎ উন্মাদ শব্দের প্রাকৃত রূপ লইয়া ‘বাউল’ শব্দটি বাংলা ভাষায় প্রবেশ করিয়াছে।¹ ‘শ্রীকৃষ্ণ বিজয়’ ‘চৈতন্য চরিতামৃত’ ও রাগত্নিকা পদে এই বাতুল শব্দের ওই প্রাকৃত রূপ হিসেবে বাউল শব্দটি আমরা পাইয়াছি। চৈতন্য চরিতামৃত-এ কুর্ভিবাস গোস্বামী বলেন -

“আমি মহাবাউল, আমার বাউলতা কৃষ্ণপ্রেম।”²

এই উক্তি ভাবোন্মাদ অর্থে “বাউল” শব্দের ব্যবহারকে নির্দেশ করে, যা “বাতুল”-এর ভাবগত রূপান্তর বলে ব্যাখ্যা করা যায়। এই মূল বাতুল অর্থাৎ উন্মাদ কি ভাবোন্মাদ অর্থ হইতে পরবর্তীকালে একটি বিশিষ্ট ভাবের নিরন্তর আবেগে বাহ্যজ্ঞানশূন্য বা ভাবোন্মাদ বা ধর্মোন্মাদ, বেশ-বাস ও আচার ব্যবহারে প্রচলিত সামাজিক রীতি-নীতির বন্ধনমুক্ত, লোকআচার- পরিত্যাগী আত্মকর্ম সমাহিত, উদাসীন ধর্ম সাধকগণ বাউল নামে পরিচিত হইয়াছে। এখনো অনেক বাউলকে বিশেষত রাঢ়ের বাউলকে খ্যাপা ক্ষিপ্ত নামে অভিহিত করা হয়। মূঢ়োহবিজ্ঞোহবিবেকী চ বাতুলোহজ্ঞোহতথাগ্রহী³। মার্কিন পণ্ডিত Carl W. Ernt তাই বলেছেন - “In sufi tradition, the Awliya are those who have lost themselves in divine intoxication, appearing mad to the world”⁴। জাগতিক মানুষ অহঙ্কারনিষ্ঠ। তার দৃষ্টি তাই একদেশমুখী। ব্রিটিশ সমাজনৃতত্ত্ববিদ ও ধর্মতত্ত্ব গবেষক Jeanne Openshaw - এই প্রসঙ্গে একটি যথার্থ উক্তি করেছেন - “The bauls are not merely yogis, they are mad with divine love, beyond the bounds of structured spiritual discipline”⁵।

বাউলেরা মানব ধর্মের প্রেরণায় পরিচালিত। এরা প্রাণের সহজ ধর্মকে জীবনে স্বীকার করে। সহজ সরল বিশ্বাসে পরমাত্মা ও মানবতার মিলনে বাউল মনের জন্ম। তাইতো বাউল সম্রাট লালন ফকিরের ভাষায় -

ভক্তের দারে বাধা আছেন সাঁই।

হিন্দু কি যবন বলে জাতের বিচার নাই।⁶

মূলত দেহকে কেন্দ্র করিয়ায় বাউলদের সাধনা -

“নর দেহ নৈলে কোন তত্ত্ব নাহি জানে

সাধনার মূল এই নরদেহ গনে”।⁷

দেহতত্ত্ব বা ভাস্করক্ষাণ্ডবাদ -

মানব দেহ বাউল ধর্ম, দর্শন ও সাধনার মূল ভিত্তি। দেহের সাধনায় বাউল সাধনা। বাউল মতে, পঞ্চেন্দ্রিয় যুক্ত দেহ সকল শক্তির আধার এবং আধ্যাত্মিক সাধনার একমাত্র অবলম্বন। তাদের মতে, যা আছে ব্রহ্মাণ্ডে তাই আছে দেহভাণ্ডে বাউলেরা এমন ‘পিণ্ডব্রহ্মাণ্ড তত্ত্ব’(microcosm) বিশ্বাসী। “For the Baul, the human body is the only scripture, the only temple, and the only laboratory where

¹ কগচজতদপয় বাং প্রায় লোপঃ”, প্রাকৃত প্রকাশ - ২/২

² চৈতন্য চরিতামৃত, আদি লীলা, অষ্টম পরিচ্ছেদ

³ অমরকোষ, তৃতীয়কান্ডম্, বিশেষ্যনিম্নবর্গঃ

⁴ Carl W. Ernt, Sufism- An Introduction to the Mytical tradition of the Islam, Pp. 61-65

⁵ Jeanne Openshaw, Seeking bauls of Bengal, Pp - 225-230

⁶ মতিলাল দাস, লালন গীতিকা, পৃ. - ৩৭

⁷ উপেন্দ্রনাথ ভট্টাচার্য, বাংলার বাউল ও বাউল গান, পৃ. - ৩৭১

the truth of the universe can be realized.”¹ বাউলের কাছে মানবদেহই একমাত্র শাস্ত্র, একমাত্র মন্দির এবং একমাত্র পরীক্ষাগার, যেখানে মহাবিশ্বের সত্য উপলব্ধি করা যায়। বৌদ্ধ ধর্মে, বৈষ্ণব ধর্মে, ভারতীয় সুফি সাধনায় ইত্যাদি সহজ সাধনার বিভিন্ন ঘরনায় দেহের মধ্যে ব্রহ্মাণ্ডের আদর্শটি স্বীকৃত। বাউলদের মতেও মানবদেহের মধ্যেই ব্রহ্মাণ্ডের সকল তথ্য বা সহজ রূপ পরম তত্ত্ব রয়েছে।

“অথ যেষ অন্তরহৃদয় আকাশঃ। তস্মিন্ চেদং যৎ কিঞ্চ জগত্ সর্বং নিহিতম্।”²

আত্মাকে ‘মানুষ’ বলার তাৎপর্য মনে হয় এই যে, মানব দেহকেই অবলম্বন করেই আত্মার বসবাস, মানবদেহের সাধনার দ্বারা তাকে পাওয়া যায় এবং এই মানবাকৃতি তাঁরই রূপ মনে করে বাউল গান তাকে মানুষ বলে সম্বোধন করেছেন। “এষ সর্বেষু ভূতেষু গূঢ়োজ্জ্বা ন প্রকাশতে। দৃশ্যতে ত্বগ্ৰয়া বুদ্ধ্যা সূক্ষ্ময়া সূক্ষ্মদর্শিভিঃ॥”³ তাই বাউল সম্রাট লালন বলেছেন -

জলে যেমন চাঁদ দেখা যায়, ধরতে গেলে হাতে কে পায়।

তেমনি সে থাকে সদায়, আলেকে বসে সদায়॥⁴

মনে হয় এই কল্পনা করে বাউলগণ তাহাকে ‘মনের মানুষ’ বলেছেন। এই আত্মাকে তারা ‘মনের মানুষ’ ‘সহজ মানুষ’ ‘অধর মানুষ’ ‘রসের মানুষ’ ‘ভাবের মানুষ’ ‘আলেখ মানুষ’ প্রভৃতি নানা নামে অভিহিত করেছেন।

বাউল সম্রাট লালনের মতে, নিজেকে চিনলে বা জানলে তাকে জানা যায় তাই নিজের খবর নিতে হবে। সেই সহজ মানুষটি আমাদের মধ্যেই আছে, তাকে বাইরের জগতে খোঁজা বৃথা সুতরাং তার জন্য চাই কঠোর সাধনা, সেই সাধনায় তাকে পাওয়া যাবে। “For Lalon, the quest is not for a distant God but for the ‘Man of the Heart’ dwelling within; self-knowledge is the only path to find Him.”⁵ রাধাশ্যাম বলেছেন যে, সেই মনের মানুষ এই মানুষেই আছেন। যার জ্ঞান-চক্ষু উন্মীলিত হয়েছে তিনি তাকে খুঁজে পান।

মানুষে মানুষ রয়েছে মিশে।

তোর নাই জ্ঞান নয়ন, ওরে অবোধ মন।

সে মানুষ রতন, তুই চিনবি কিসে॥⁶

চন্ডীদাস গোসাঁই ‘মনের মানুষ’ এর স্বরূপ সম্বন্ধে বলেছেন যে, সেই ‘মানুষ’ অগম্য স্থানে ‘অটলের ঘরে’ আছেন, কিন্তু যোগের সময় তিনি আবির্ভূত হন। শুষ্ক শান্ত রসিক সেই সময় স্থির দৃষ্টির ধারা তাকে ধরতে পারে -

মনের মানুষ অটলের ঘরে খুঁজে নাও তারে

নিগমেতে আছে মানুষ যোগেতে বারাম ফেরে।।⁷

¹ Jeanne Openshaw, The Bauls of Bengal, Oxford University Press, 2002, Pp. 45

² ছান্দোগ্য উপনিষদ - ৮/১/১

³ কঠোপনিষদ - ১/৩/১২

⁴ ভট্টাচার্য, উপেন্দ্রনাথ। বাংলার বাউল ও বাউল গান, পৃ. - ৩৪১

⁵ Jeanne Openshaw, The Bauls of Bengal, Oxford University Press, 2002, Pp. - 112

⁶ ভট্টাচার্য, উপেন্দ্রনাথ। বাংলার বাউল ও বাউল গান। পৃ. - ৩৪১

⁷ ভট্টাচার্য, উপেন্দ্রনাথ। বাংলার বাউল ও বাউল গান। পৃ. - ৩৪৪

“The ‘Man of the Heart’ is not a metaphor for the Baul; it is the living presence of the Divine within the body, to be realized through practice.”¹ ‘মনের মানুষ’ বাউলের কাছে কোনো রূপক নয়; এটি দেহের অন্তরে বিরাজমান জীবন্ত ঈশ্বরীয় উপস্থিতি, যা সাধনার মাধ্যমে উপলব্ধি করতে হয়। ঈশোপনিষদের একটি মন্ত্রে আমরা পাই - ‘যোহসাবসৌ পুরুষঃ সোহমস্মি’² ইহার শঙ্কর ভাষ্যে আছে - ‘পুরে শয়নাদ্বা পুরুষঃ’³ এই পুরে অর্থাৎ দেহ রূপ নগরে বাস করেন বলে আত্মা পুরুষ বলে খ্যাত। কঠোপনিষদে আছে - ‘পুরমেকাদশদ্বারমজস্যাবক্রচেতসঃ’⁴ ছান্দোগ্য উপনিষদেও পাই -

‘অথ যদিদমস্মিন্শঙ্কপুরেদহরং পুণ্ডরীকং বেশম
দহরোহস্মিন্শঙ্করাকাস্মিন্যদন্তুস্তুদশেষ্টব্যম্’⁵

বাউল সাধনায় সর্বতোভাবে এই কায়ার স্বীকৃতি। বাউল সম্রাট লালন তাই আক্ষেপ করেছেন এই বলে - “আমি একদিনও না দেখিলাম তারে, আমার বাড়ির কাছে আরশীনগর এক পড়শী বসত করে”⁶ বৃথাই মনের মানুষকে বাইরে বাইরে সন্ধান করে ফেরা তাকে বাইরে খুঁজতে পাওয়া যায় না তিনি বাস করেন আপনার অন্তরে।

একো দেবঃ সর্বভূতেষু গৃঢ়ঃ সর্বব্যাপী সর্বভূতান্তরাত্মা।
কর্মাধ্যক্ষঃ সর্বভূতধিবাসঃ সাক্ষী চেতা কেবলো নির্গুণশ্চ।⁷

বাউলগণ, পরমাত্মারূপি এই মানুষকে একটি বাতির সঙ্গে তুলনা করেছেন। এই কলের বাতি বিনা তেলে দিবারাত্রী জ্বলছে। যারা শারীরিক দিক দিয়ে অন্ধ অর্থাৎ যারা দৃষ্টিহীন, তারাও সাধনার বলে অন্তরের দৃষ্টিতে এই আলো দেখতে পায় -

মরি কি জলের বাতি, দিবারাত্রি জ্বলেছে এ শহরে।

লণ্ঠনের মধ্যে পোরা, দেখ না গো তোরা, ঝড় বাতাসে নেবে না রে।⁸

পরমাত্মা বা ব্রহ্মকে পুরুষরূপে উল্লেখ করে এবং হৃদয়ে পদ্মে তার অবস্থানরূপ কল্পনা ও বর্ণনা থেকে বোধ হয়, বাউলেরা তাকে ‘মনের মানুষ’ বলার অনুপ্রেরণা লাভ করেছিলেন। মূলত এটিই বাউলদের দেহতত্ত্ব বা ভাস্করশাস্ত্র তত্ত্বের ভিত্তি।

মানবতার গীত -

বাউল গান গুলি মূলত দর্শন। আর এই গানগুলিতে মানবতার বাণী ধ্বনিত হয়েছে সর্বত্র। সাধারণত ‘মানবতাবাদ’ বলতে মানব কেন্দ্রিক দর্শনকে বোঝায়। মানবতাবাদ হল এমন এক বিশেষ দার্শনিক মতবাদ, যাতে সমাজ জীবনের যাবতীয় বিষয়ের বিচার বিবেচনায় মানুষকেই করা হয় কেন্দ্রবিন্দু এবং মানুষের শক্তি, সত্তা, ও গুণসমূহ প্রাধান্য পায়। এই মতবাদে মানুষের ওপর সর্বাধিক গুরুত্বারোপ করে বলা হয়, মানুষ অন্য

¹ Carol Salomon (ed.), City of Mirrors: Songs of Lalan Sai, University of California Press, 2017, Pp. - 12

² ঈশোপনিষদ - ১৬

³ গোস্বামী, শ্যামলাল। ঈশোপনিষদ ভাষ্য, পৃ. - ৪৫

⁴ কঠোপনিষদ - ২/১/১

⁵ ছান্দোগ্য উপনিষদ - ৮/১/১

⁶ বন্দ্যোপাধ্যায়, সৌমেন্দ্রনাথ। বাংলার বাউল (কাব্য ও দর্শন) পৃ. - 38

⁷ শ্বেতাশ্বরোপনিষদ - ৬/১১

⁸ ভট্টাচার্য, উপেন্দ্রনাথ। বাংলার বাউল ও বাউল গান, পৃ. - ৩৪৭

কিছুর উপর নির্ভরশীল নয়, বরং অন্য সবকিছুই মানুষের উপর নির্ভরশীল। আত্মোন্নতির দ্বারা মানুষ নিজের, সমাজের, সর্বোপরি জগতের কল্যাণ সাধন করতে পারে। কাজেই মানবতাবাদ হল এমন এক দার্শনিকদৃষ্টিভঙ্গি যা মানুষের সৃষ্টিধর্মীক্ষমতা, স্বাধীনতা ও কল্যাণের পথ নির্দেশ করে। বৈদিক যুগে, তাই ঋষির কণ্ঠেও একই আকৃতি প্রতিধ্বনিত হয়েছিল-

সঙ্গচ্ছধ্বং সং বদধ্বং সং বো মনাংসি জানতাম্।

দেবানাং ভাগং যথা পূর্বে সংজানানা উপাসতে ॥¹

একসঙ্গে চল, একসঙ্গে বল, মনকে কর এক—যেমন প্রাচীনজনরা সমবেত হয়ে দেবত্বকে আরাধনা করতেন, তেমনই সমাজকল্যাণে ঐক্য স্থাপন কর। সকল মানুষের মধ্যেই ভগবান নিহিত আছেন জীবের সেবা করলেই ঈশ্বরের সেবা করা হয়। ঠাকুর শ্রীরামকৃষ্ণ তাই বলেছেন - জীবে প্রেম করে যে জন, সে জন সেবিছে ঈশ্বর।

দূতে দৃংহ মা মিত্রস্য মা চক্ষুষা সর্বাণি ভূতানি সমীক্ষণাম্।

মিত্রস্যাং চক্ষুষাসসর্বাণি ভূতানি সমীক্ষে। মিত্রস্য চক্ষুষা সমীক্ষামহে ॥²

সমাজের নিচু তলার মানুষ (হাঁড়ি, মুচি, ডোম, মেথর, তাঁতি ইত্যাদি) যখন মানুষ হয়ে উঠতে পারছিলেন না, তথাকথিত উচ্চ বর্ণের সমাজ উঁচু তলার মানুষ যখন তাদের স্বীকার করছিলেন না, কোন ধর্মের আশ্রয় লাভও যখন তাদের মুক্তিপথ দেখায়নি, তখন সমাজের এই হতভাগ্য মানুষগুলো তাদের মুক্তির পথ খুঁজেছেন কোন নতুন পথ বা মতের মধ্যে। তাদের অবহেলিত, লাঞ্চিত, সংগ্রামী জীবনের অভিজ্ঞতা, তাদের মধ্যে এই বিশ্বাস জন্মাতে সাহায্য করেছিল যে সমাজের উঁচু তলার মানুষ থেকে শুরু করে কোন দেব-দেবী বা ঈশ্বর তাদের ভালো-মন্দ দেখেননি কিন্তু বাউল গনের মাঝে তারা হয়ে উঠেছিলেন তাদের একান্ত আপনজন যেখানে বাউলেরা তাদের দেখেছেন অভিন্ন দৃষ্টিতে। তাই বাউল কণ্ঠে ধনিত হয়েছে - মানুষ ভজ মানুষ ধর, মন, যাবি তুই ভব পার।³

এভাবে বাউলদের নিকট শাস্ত্রের চেয়ে সত্য বড়, আচার অনুষ্ঠান ও বিধিবিধানের চেয়ে মানুষকে শ্রেষ্ঠ হিসেবে গণ্য করেছেন। উত্তর কালের কবি নজরুল বলেছেন মানুষের চেয়ে বড় কিছু নাই নহে মহীয়ান, বা এই হৃদয়ের চেয়ে বড় কোন মন্দির, কাবা নেই। তাইতো বাউল সাধনায় সর্বত্রই এই গীত পরিলক্ষিত হয় -

এই মানুষে সেই মানুষ আছে।

কত মুনি ঋষি চার যুগ ধরে বেড়াচ্ছে খুঁজে ॥⁴

লালন মানবীয় বিচ্যুতির সব সীমাবদ্ধতা কাটিয়ে, ব্যক্তিগত লোভ-লালসা-মোহ-হিংসা-দ্বेष বর্জন করে, শুধুমাত্র মানুষে মানুষে সম্প্রীতির বাণী প্রচার করেছেন ধর্ম, বর্ণ নির্বিশেষে। তাই, বাউল গোপীনাথ বলেছেন -

“আগেতে মনে বুঝে দেখ না খুঁজে,

মানুষ আছে এই মানুষে ॥⁵

¹. ঋগ্বেদ - ১০/১৯১/২

². যজুর্বেদ - ৩৬/১৮

³. ভট্টাচার্য, উপেন্দ্রনাথ। বাংলার বাউল ও বাউল গান। পৃ. ৩৪২

⁴. ভট্টাচার্য, উপেন্দ্রনাথ। বাংলার বাউল ও বাউল গান। পৃ. ৩৪০

⁵. ঐ, পৃ. ৩৪৭

জাতপাত হীন, ধর্ম বর্ণহীন সমাজের কথাগুলো লালনের গানের মূল কথা হওয়ায় মানুষের তার গানের মাধ্যমে মানব মুক্তির আশ্রয় খুঁজে পায়। তিনি বলিষ্ঠভাবে সমাজে আরোপিত জাত-পাত অস্বীকার করে বলেন- জাত গেল জাত গেল বলে একি আজব কারখানা, সত্য পথে কেউ নয়, রাজি সবি দেখি তা না না না।

যখন তুমি ভবে এলে, তখন তুমি কি জাত নিলে।

কিজাত হবার যাবার কালে, সে কথা ভেবে বলো না।¹

সকল প্রকার সাম্প্রদায়িকতার উর্ধ্ব থেকে ধর্ম বর্ণ নির্বিশেষে অখন্ড মানবতাবাদের প্রচারে বাউল সম্প্রদায়গণ ব্রতী ছিলেন। বাউলসম্রাট লালনের কণ্ঠে তাই ধ্বনিত হতে শোনা যায় -

যদি সুন্নত দিলে হয় মুসলমান, নারীর তবে কিসের বিধান

বামন চিনি পৈতে প্রমাণ, বামুনী চিনি কিসের।²

অধুনা সমাজে পোষাকি ধার্মিকের সংখ্যা ক্রমবর্ধমান, কিন্তু যথার্থ ধার্মিকের সংখ্যাটা নিতান্তই নগণ্য। ধর্মীয় আবরণে আচ্ছাদিত ব্যক্তিবর্গের অধিকাংশের বাহ্যিক দিকটি যতটা সুন্দরভাবে সাজানো শৃঙ্খলাবদ্ধ, অভ্যন্তরীণ একটি ততোধিক এলোমেলো-বিশৃঙ্খল। ফলত মানুষের ভিতর এবং বাহিরের দিকটি আকাশ পাতালাবৎ পার্থক্য সমান, তারা কেউ সত্যানুসরণ করেন না।

পরিশেষে আমার মনে হয়েছে, বাউল দর্শনে বা মতবাদে এ কথায় স্পষ্ট ভাবে ব্যক্ত হয়েছে, মানুষের মধ্যে কোন জাতিভেদ নেই এবং এটিকে স্বীকার করার কোনরূপ প্রয়োজনবোধও নেই।

ইন্দ্রং মিত্রং বরণমগ্নিমাছুরথো দিব্যঃ স সুপর্ণো গরুত্মান্।

একং সদ্ভিপ্রা বহুধা বদন্ত্যগ্নিঃ যমং মাতরিশ্বানমাহুঃ।³

প্রাচীন বৈদিক ঋষিদের ভাবনাতেও এই বিষয়টি আলোচিত হয়েছে জ্ঞানীরা তাকে এক মনে করে। জাতি-ধর্মের ভেদ নয়, সত্যের ঐক্য - বাউল দর্শনের মূল সুর। মানুষ এক জাতি মানুষ, কেবল না হিন্দু, না মুসলমান, না বৌদ্ধ, না খ্রিস্টান কিংবা নয় অন্য কিছু। তাদের কেবল একটি পরিচয় মানুষ, আর সব মানুষই একই স্রষ্টার সৃষ্টি। সেই সাথে মহাবিশ্বের এই ক্ষুদ্র অংশ পৃথিবীতে সমস্ত জীবকুলের মধ্যে শ্রেষ্ঠ জীব যখন মানুষ, তাহলে মানবকল্যাণে সকলকে একসাথে থাকতে হবে, সব মানুষকে থাকতে হবে মিলিতভাবে। বাউল ধর্মে সর্বদাই মানুষের মনুষ্যত্ব গুণের গীত গাওয়া হয়েছে। এই মনুষ্যত্ববোধকে যদি আমরা সর্বোচ্চ বিবেচনায় নিয়ে যেতে পারি তাহলে পারস্পরিক কলহ, হানাহানি, যুদ্ধ সন্ত্রাস এমনকি সর্বস্তরের হিংসা, দ্বেষ, অন্যের প্রতি আগ্রাসনকে চিরতরে বিদায় জানাতে সক্ষম হবে, এই মানব জাতি। অহিংসা পরমো ধর্মঃ।⁴ সেই সুন্দর দিনটির অপেক্ষায় আমরা সকলেই অপেক্ষামান। “I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true.”⁵

¹ হোসেন, আবু ইসহাক। বাউল দর্শন ও লালন তত্ত্ব। পৃ. ২৪৯, গান নং - ৬১

² পাল, বসন্তকুমার। মহাত্মা লালন ফকির। পৃ. - ৩১

³ ঋগ্বেদ - ১/১৬৪/৪৬

⁴ মহাভারত, অনুশাসন পর্ব - ১১৬/৩৮

⁵ The Complete Works of Swami Vivekananda, Vol. 1, “Paper on Hinduism”, Advaita Ashrama, Pp. - 19-20

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