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*Dr. Abhijit Ghosh*  
*(1953-2013)*







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## GENERAL EDITOR'S NOTE

The latest issue of *Anvikṣā* (Vol. XLVII) arrives with the fresh spirit of the New Year 2026, and we are delighted to share this moment with our esteemed readers and well-wishers. We hope that our admirers will join us in celebrating the release of this issue. Keeping in step with the needs of the times, the journal continues to be published in both print and online formats, as it has been in previous years.

Sanskrit forms the foundation of our cultural heritage and touches every aspect of our life. Throughout history, it has journeyed alongside its descendants- the mediaeval and the modern Indian languages- passing on its legacy through generations. It is our hope that the enduring light of Sanskrit will continue to inspire all languages and illuminate even the darkest corners of the world.

*Anvikṣā* serves as the scholarly voice of the Department of Sanskrit, Jadavpur University. For many years, it has provided a platform where the works of both senior scholars and emerging voices in the field of Sanskrit studies stand together in meaningful dialogue.

In this volume, the research articles are organised into three sections. Section A includes invited contributions from teachers and guest faculty members of Sanskrit or Sanskritic studies from various universities. Section B features articles authored by college teachers, while Section C presents research by young scholars. Within each section, articles are arranged by language- English, Sanskrit and Bengali. Although the Editorial Board has carefully reviewed the articles in Sections B and C, the responsibility for the views expressed rests entirely with the respective authors.

We express our sincere gratitude to the respected members of the Editorial Board and our colleagues for their valuable support and cooperation in bringing out this issue.

We warmly invite our learned readers' feedback and suggestions for further improvement of the journal in subsequent editions.

*Ashok Kr. Mahata*

Date: January 2, 2026

Dr. Ashok Kumar Mahata  
Professor & Head  
Department of Sanskrit  
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# SECTION A



## OBITUARY: PROFESSOR DR. ABHIJIT GHOSH (1953–2013)

MAU DAS GUPTA

Professor Dr. Abhijit Ghosh (b. Calcutta, 1953), an eminent Sanskritist, Vedic philologist and one of the leading authorities on Austric elements in the Vedic corpus, passed away unexpectedly on 16 July 2013 while in harness at Jadavpur University in the Department of Sanskrit. On that tragic evening, he suffered a massive heart attack while in the departmental lavatory during his scheduled evening classes. Unnoticed and unattended through the night, he was discovered the following morning by the cleaning staff and was declared deceased, approximately four hours earlier. He is survived by his wife and daughter.

A scholar of remarkable depth and range, Dr. Ghosh completed his undergraduate studies with Honours in Sanskrit at the Govt. Sanskrit College, Kolkata under the University of Calcutta, standing first in his final examination. He graduated MA in Sanskrit and Pāli from the University of Poona and stood second in rank and earned his PhD from Jadavpur University under the official supervision of Prof. Sukumari Bhattacharjee. He served in the Department of Sanskrit at Jadavpur University from 1999 to 2001 as Head of the Department, and subsequently contributed tirelessly as a teacher and researcher.

Dr. Ghosh's academic career included several distinguished appointments: J. Gonda Post-doctoral Fellow (Royal Netherlands Academy of Arts and Sciences, Amsterdam), Affiliated Fellow at the International Institute for Asian Studies (Leiden, 2002), Visiting Professor at the University of Vienna (2004), Eminent Foreign Scholar Lecturer under the Humanities Korea Civilization Project at Seoul National University (2009) and Directeur d'Études Invité at the École des Hautes Études en Sciences Sociales, Paris (2010). As Joint Editor of the *Indian Journal of Linguistics*, he shaped important academic discourse for nearly a decade.

He delivered over fifty lectures in Indian universities and was invited to speak in Austria, Bangladesh, Croatia, Japan, France, Germany, Holland, Hungary, Poland, Romania, South Korea, and Switzerland. He was the sole invited speaker from West Bengal at the 14th World Sanskrit Conference (Kyoto, 2009) and addressed the 3rd World History Class at the Hyundai I'Park Culture Centre, Seoul (2009).

His publications remain foundational to Vedic linguistic studies. His monograph *Non-Aryan Linguistic Elements in the Atharvaveda* (2000) published by Sanskrit Pustak Bhandar, Kolkata, and his edited volume

*Ātharvaṇā: a Collection of Essays on the Atharva Veda with Special Reference to Its Paippalāda Tradition* (2002) published by Sanskrit Book Depot, Kolkata continue to be widely cited internationally. His Bengali translation of the phonology section of S. K. Chatterji's *The Origin and Development of the Bengali Language* was in press at the time of his death. He authored three additional booklets and numerous articles in reputed Indian and international journals. His ongoing research projects—such as *The Dance of the Pramathas*, studies on Kālī imagery and an analysis of parts of speech in the *Nirukta*—reflected his ceaseless intellectual engagement.

In his academic career he convened numerous seminars and supervised doctoral research, including dissertations by scholars such as H. S. Chakraborty, Debabrata Chakrabarti and the present author. His generosity, uncompromising scholarly standards and deep humanity left lasting impressions on students and colleagues.

His sudden passing elicited heartfelt tributes from across the international Indological community. Professor Jan E. M. Houben wrote:

“Most saddening and incomprehensible that Prof. Dr. Abhijit Ghosh—our dear Abhi-daa—passed away ... far too young. Hardly a month ago I consulted him on the lexical element पा॑... the answer was already there in his book, which he had gifted me years ago.”<sup>1</sup>

Professor Dipak Bhattacharya added:

“After Chatterji, Przyluski, Burrow and Kuiper, Ghosh came to be known as the best authority on Austric elements in Vedic... His loss creates a vacuum that will be felt for a long time.”<sup>2</sup>

Dr. Abhijit Ghosh's sudden passing ended a brilliant scholarly journey, but his contributions continue to illuminate the fields of Vedic philology, Sanskrit linguistics, and Indo-Austric studies. His memory endures among students, colleagues, and the global community of scholars who admired him as a rigorous thinker, a generous mentor, and a deeply humane individual.

I remember with deep gratitude his generosity in accepting me as his PhD student and registering me under his supervision at a time when several of his colleagues, for reasons unknown, declined my request during one of the darkest phases of my life. He encouraged me unfailingly in all my academic pursuits and tried to lift my spirits against all odds, having himself struggled with severe depression and found solace only in relentless scholarly work. Although sometimes misunderstood and outwardly perceived as erratic,

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<sup>1</sup> Source: <https://list.indology.info/pipermail/indology/2013-July/038171.html>

<sup>2</sup> Source: <https://list.indology.info/mailman/listinfo/indology>

Abhijit-babu possessed a heart of exceptional kindness. I shall remain forever indebted to him for helping me reconcile with my revered teacher after a misunderstanding that had lasted seventeen long years.

During 2007–08, I learnt from him the standards of rigorous research methodology followed internationally. His patience, capacity for hard work and uncompromising academic perfectionism left an enduring mark on me as his student. He impressed upon his students and colleagues the value of scholarly honesty, reminding them time and again that even the slightest help received during research must be gratefully and transparently acknowledged. A true perfectionist, he would correct errors in any document that came before him—whether a doctor’s letterhead or the writings of world-renowned Indologists. His tireless pursuit of etymological roots in any language and his habit of noting down first-heard usages in a small notebook with the tiny pencil he always carried in his shirt pocket, made him a scholar engaged in research every waking moment.

His passion for collecting books—especially rare ones—was equally unmatched. By every possible means he would secure a coveted volume, and over the years his acquisitions grew into an extraordinary personal library of rare works, a treasure trove for scholars worldwide, now tragically inaccessible since his demise.

### **Selected Scholarly Articles of Dr. Abhijit Ghosh**

- “Problems in Determining Austric Lexical Elements in Sanskrit: a Case from the Atharva-Veda.” In *The Vedas: Texts, Language & Ritual*, ed. Arlo Griffiths & Jan E. M. Houben. Groningen Oriental Studies 20. Egbert Forsten, 2004, pp. 217–236.
- “Yāska’s Treatment of Verb vis-à-vis Noun: Will the Verbal Noun Please Stand Up?” In *Devadattīyam*, ed. François Voegeli et al. Peter Lang, 2012, pp. 63–78.
- “On a New Edition and Translation of Kṣemendra’s *Narmamālā*.” *Orientalistische Literaturzeitung* 107, no. 6 (2012): 351–359.

Dr. Abhijit Ghosh’s life was a rare blending of intellectual fire, uncompromising scholarly precision, and quiet human compassion. His sudden departure silenced a mind still overflowing with ideas, questions and possibilities. Though fate cut short his luminous journey, the brilliance of his work continues to guide Vedic scholarship and the warmth of his mentorship lives on in the hearts he touched. His legacy endures—in books, in classrooms, and in the grateful memories of his students. May his noble soul find eternal peace.

**N.B.** I am grateful to Prof. Shrikant Bahulkar, Dr. Partha Sarathi Bhattacharya, and Dr. Julieta Rotaru for kindly assisting me with information on the academic contributions of Dr. Abhijit Ghosh.

# THE MARRIAGE LAWS ACCORDING TO KAUṬILYA

BIJOYA GOSWAMI

It is a notable factor that the Dharmaśāstrakāras like Manu deal with marriage mainly as a social custom, Kauṭilya treats it as the basis of legal disputes (*vivāhapūrvō vyavahārah*--AŚ. III/2/1). This chapter is included in the section *dharmasthīya*. The term Dharmastha refer to the judge, so this section deals with all subjects that are connected to judgement, i.e. all legal matters or disputes. Marriage is one of them. According to Kauṭilya, marriage is the major legal matter that householders have to deal with. According to Manu, marriage is more of a social duty for men and women. This difference in attitude points to a radical change in social and legal norms.

Kauṭilya underlines the respective ages of men and women which they had to attain in order to have the right of legal action or redressal – in other words, they attained legal age—the man at 16 years and the woman at 12. This, as can be inferred, points to these ages as the minimum ages for marriage! Since these laws here deal with marriage, divorce and property rights, this is not an unfounded supposition. This is contrary to the opinion of the Dharmaśāstrakāras—as Altekar says: “The writers of the Dharmasūtras, who flourished from c. 400 B.C. to c. 100 A.D., begin to advise that marriage of girls should not be delayed long after puberty.” (Altekar, p53).

The Dharmaśāstras, Purāṇas and the ancient epics speak of 8 varieties of marriages—Brāhma, Daivata, Ārṣa, Prājāpatya, Āsura, Gāndharva, Rākṣasa, and Paiśāca. (See Mbh. Ādiparva, 73/8-9). Kauṭilya describes them as follows:

Brāhma—the giving away of a daughter fully ornamented (*kanyāmalaṃkṛtya*—AŚ III/2)

Prājāpatya—the joint performance of religious rites (by the couple) (*sahadharmacaryā*--ibid)

Ārṣa—the giving away of a daughter along with two heads of cattle (*gomithunādānāt*—ibid).

Daiva—the offering of a daughter to a priest during sacrifice (*antarvedyāmṛtvije dānāt*—ibid).

Gāndharva—union of bride and groom through mutual affection (*mithaḥ samavāyāt*—ibid).

Āsura—when *śulka* (dowry) is offered in exchange for the bride. (*śulkadānāt*—ibid).

Rākṣasa—when the bride is carried off by force. (*prasahyādānāt*—ibid).

Paiśāca—when the bride is carried off in sleep or intoxication. (*suptādānāt*).

All the scriptures are united in stating that the first four forms of marriage are sanctioned by Dharma. Kauṭilya says, the first four necessitate the consent of the father (of, the bride), but in the other four, the consent of both parents of the bride are essential as they involve the *śulka* or bride-price! The *śulka* or bride-price is to be paid to the parents of the bride as a sort of compensation for the loss of their daughter. It may appear surprising that the Paiśāca form of marriage has been not only recognised, but sanctioned by the Smṛti texts! Altekar says, this form of marriage was condoned legally by the ancient texts because “old tradition knew of it, and..it was sometimes resorted to by backward tribes.” (Altekar, p63). However, it may be noted that sanctioning such a marriage form gave the woman who had been thus violated social status, and her children were likewise given the status of being their father’s offspring and had right to his property.

The married woman generally had the right to property. The *śulka* or bride price which her parents received, came to her absolutely if both parents were absent or dead. Besides this, she was entitled to *strīdhana*—which was of two types: *vṛtti* or means of subsistence, and *ābadhya* or jewellery (to be worn). The former of these was fixed at 2000 *paṇas*, while the latter had no such limits. This property was given to her at different times by her parents, her brother, her in laws on different occasions (vide Katyāyana, 895-901). However, a woman’s right to this property was somewhat restricted. She was allowed to use it for her own maintenance, and that of her son and daughter in law if her husband was away. The husband had no right to touch his wife’s *strīdhana* except in the case of natural calamity, or for use in charity. In the first four types of marriage, the couple could enjoy this property together by mutual consent, if they had two children (or twin children), and if they had been enjoying it for 3 years they were not obliged to reimburse it. No legal charges could be brought against them in this case. In the Gāndharva and Āsura marriages, the Paiśāca marriages, the enjoyment of this property amounted to theft --(*rākṣasapaiśācopavuktaṃ steyam dadyāt*—Aś. III/2) Actually this property was held in trust, in case of emergency (*āpadarthe hi strīdhanam* – *ibid*). In case the wife died before her husband, her children—sons and daughters, would inherit this property equally, and if there were no sons, even then, her daughters would still inherit. If she died childless, her husband could inherit, but he would have to return the *śulka* and the *adyhāhavanika* (gift given by relatives).

A childless widow could enjoy this property during her lifetime, provided she did not remarry, under the protection of a preceptor. Whoever undertook the protection of such a woman should protect her property too (i.e., would not help himself to the major share!). A woman who is opting for a pious life



(*dharmakāmā*) would be entitled to all her endowments and jewellery, as well as the entire amount of *śulka*. A widow could also re-, remarriage, she would have to return her *śulka* with interest. If she re-married with her father in law's consent, she would be given all that her father-in-law and her husband had given her, at the time of the second marriage.

A widow could remarry without her father in law's consent, she would have to forfeit all that her father-in-law and her first husband had given her. A widow who did not re-marry could inherit her husband's property, but not a *vindamānā*. A woman who re-married, would have to invest her *strīdhana* for her sons.

Apart from the *strīdhana*, a woman was entitled to maintenance or *bharmanyā* from her husband. This could be for a definite or an indefinite period. In the case of the former, a certain amount in proportion to the husband's income would be given to the wife. In case of the latter, the husband had to make an agreement with the wife to give her costs for food and clothing, as well as anything in excess, as well as her *śulka* (if it had not been given to her), her *strīdhana* as well as her *ādhivedanika* or alimony in case he remarried. Of course, all this should be in proportion to the husband's income.

A woman whose husband left her to marry someone else, was called *adhivinnā*. The major reason for a man to want to leave his wife was the lack of a male heir! However, three reasons are cited for a man leaving his wife: i. if the wife was unable to bear a child (*aprajāyamānā*); ii. If she was *nindu* (giving birth only to stillborn babies); and iii. if she gave birth only to daughters. In the first instance, the husband had to wait for 8 years after marriage before he was allowed to remarry. In the second, it was 10 years, and 12 in the case of the third. Anyone who violated these periods had to pay his first wife not only the alimony (*ādhivedanika*), but also the *śulka* and *strīdhana* and a fine of 24 *paṇas* to the state. In spite of these laws in favour of an abandoned wife, however, Kauṭilya has clearly stated that a man may marry many times if necessary, to get a male heir! For a woman lives only to bear sons (*putrārthāḥ hi striyaḥ--ibid*)., So much for the equality of the sexes!

On the other hand, though, Kauṭilya has come out openly in favour of remarriage for women—if she leaves her husband for the following reasons: if he is evil, long gone abroad, seditious (or suffering from tuberculosis, or accepted gifts from the king, or acted as priest to lower castes), is a murderer, a fallen man or impotent.

nīcatvaṃ paradeśaṃ vā prasthito rājakilbiṣ/   
 prāṇabhihantā patitastyājyḥ klīvo'pi-va-patiḥ// ibid

One may recall here the tenets of some later Dharmaśāstrakāras like Parāśara, on whose writings Vidyāsāgara had based his arguments in favour of widow remarriage! However, these laws are about non-widows—women who wanted to separate from their husband. So, it appears a form of divorce was permissible under the legal system. The term *rājakilbiṣī* is rather problematic. These provisions are mostly for women whose husbands who had gone abroad for a long time. If a woman was childless at the time of her husband's departure, she had to wait a certain period for him to return. A Śūdra woman had to wait for one year, a Vaiśya woman two, a Kṣatriya woman three years, and a Brahmana woman four years. If she was pregnant at the time of her husband's departure, she had to wait one more year, and twice that period if he had provided maintenance for her. If she had not got maintenance, her well-to-do relatives had to maintain her for four to eight years. After that, she was free to remarry, but had to return to her relatives whatever they had given her at the time of marriage.

A form of divorce was also sanctioned. This was only in the case of the last 4 categories of marriage. The first four, i.e. *dharmavivāhas* did not allow break ups (*amokṣyo dharmyavivāhāmiti* –ibid III/3). Also, there could be no break up if either of the couple did not wish it—mutual consent was essential!

One cannot claim that Kauṭilya gave all the rights to women. There are many instances where women were not allowed the freedom men enjoyed. But that is too much to expect at that period of time. Kauṭilya was in many ways inclined to treat the two sexes more equitably than most other law makers. If a man and woman were engaged in adultery, both were punished equally. Also, there are specific rules about calling one's spouse names, or striking them. There, both the husband and the wife were treated equally.

Kauṭilya's laws present a clear picture of the society in the Maurya period. Laws of a time clearly act as a mirror of contemporary society. Hence we may say women of this age enjoyed a modicum of legal protection.

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# ĀYURVEDA AND TRADITIONAL MEDICINE: HISTORICAL DEVELOPMENT AND ITS GLOBAL RELEVANCE TODAY

TAPATI MUKHERJEE

It is indeed amazing that in the hoary past when civilization had not dawned in most parts of the globe, Indian intelligentsia was not only enamoured by the beauty of nature and conscious about the utility of environmental balance, but simultaneously prayed for a long lease of life -

‘पश्येम शरदः शतम् जीवेम शरदः शतम्’ (*Rgveda* 7/66/16)

(Let us see hundred autumns, let us live hundred autumns.)

signifying thereby their craving for a long lease of life. But life can be blessed only when it is free from physical ailments, disease and mental agony. Notwithstanding fierce attack from animals, demoniac forces and stiff opposition from warring groups, the Vedic Indians appeared to have acquired a rather amazing proficiency in medical science, as evinced by trace of plastic surgery in the *Rgveda* (1\116\15) itself where we find mention of knee replacement surgery of Biṣṭala by the two physician gods Aśvinikumāras. Even blindness and leprosy were known to these primitive people (*Rv* 1/112/8,10/35/3).

The Vedic Indians were aware of various types of diseases and the last of the four Vedas i.e the Atharvaveda was replete with description of various types of diseases like fever, tuberculosis, insanity and many others. The remedies of these diseases in the form of application of medicinal herbs had been mentioned. It is indeed queer that in the *Atharvaveda* (5/22/7), *takman* or fever has been addressed to affect the *Bhujabantas* or *Bāhlikas* or a Śūdra woman.

तकमन् भुजवतो गच्छ वाह्नीकान् वा परस्तराम्।  
शूद्रामिच्छ प्रफल्यं तकमन् तां वीव धनुहि॥ (5/5/7)

It appears that fever as a disease was considered dangerous and was therefore transferred to some tribes or people outside the periphery of main stream Vedic Indians. In The *Śatapathabrāhmaṇa*, we find of a mention of the word *Ślesmana* (cold) which has later been developed into *kafa*- one of the *tridoṣas*, as elaborated in the Āyurveda. As a matter of fact, the post- Vedic Brāhmaṇa literature can be described as precursor of the later medicinal science i.e. the system of Āyurveda in India. In the *Śatapatha Brāhmaṇa*, we come across a term *vepana*, which has been explained by the commentator Sāyaṇa as ‘पतनादिलक्षणमार्तिम्’ which has been interpreted as epileptic feat in modern medicinal science.

The ancient medicinal system is represented by Āyurveda with three stalwarts in the field- Charaka, Suśruta and Bāgbhatta. The *Charaka Saṃhita*- the most authentic and illustrative book on ancient Indian medicinal science is divided in eight books and one hundred twenty chapters- सूत्रस्थान, निदानस्थान, विमानस्थान, शारीरस्थान, इन्द्रियस्थान, चिकित्सास्थान, सिद्धिस्थान and कल्पस्थान. Despite some uncertainty about its date, it is considered to have been composed between fourth century B.C and second century CE. The text deals exhaustively with anatomy, physiology, disease diagnosis and treatment.

At the very outset, Charaka states the propriety of the name आयुर्वेद-

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्  
मानञ्च तच्च यत्रोक्तमायुर्वेदः स उच्यते॥ (1/15)

What is Āyu (longevity)?

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।  
नित्यश्चनुबन्धश्च पर्यायैरायुरुच्यते॥ (1/16)

Āyu is the association of body, senses, mind and Ātman. This Āyu is the source of all happiness and sorrow. The Śāstra describing this Āyu is called Āyurveda. The beneficial aspect of this particular branch of knowledge has also been highlighted-

तस्यायुषः पुण्यतमो वेदो वेदविदां मतः।  
वक्ष्यते यन्मनुष्यानां लोकयोरुभयोर्हितः॥ (1/17)

The utility of this particular Śāstra has also been emphasized i.e. how to lead a life, free from disease is the prime concern of this branch of learning.

धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम्। (1/26)

The Āyurveda profusely depends on the theory of *tridoṣa*- equilibrium of which is the root of physical wellness. Now what are these three *doṣas*?

वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः (1/30)

In the same token, *sattva*, *raja* and *tama* are the three vices of mind.

मानसः पुनरुद्दिष्टो रजश्च तम एव च। (1/30)

The word *doṣas* means that which perishes, spoils or refutes. The *tridoṣa* theory has been explained in introduction in *Indian Knowledge System: Concepts and Applications* in a simple form. According to the *tridoṣa* theory, the *kafa* (cold) represents solid material substratum of the human body, *pitta* the chemical activity and *Vāta*- the energy pool of motion and movement. These three *doṣas* co-exist in a predominant proportion and function in a complementary manner to overall functioning of the body, despite their opposite properties and function. When these are in an equilibrium state, the

body is said to be in a healthy condition, By contrast, when the *doṣas* are vitiated, they cause disease. To balance or control these, one must know the nature of the three *doṣas*. The Āyurveda gives specific details of the nature of these *doṣas* and measures to cure them. *Vāta* is considered to be light, cool, mobile, subtle and rough. The vitiated *Vāta* will be purified by elements that possess opposite properties.

रुक्षमः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः।  
विपरीतद्रव्यैर्गुणैर्मरुतः सम्प्रशाम्यति ॥ (1/32)

Similarly, *pitta* is oily, sharp, hot, light, stinking, liquid and is pacified by opposite elements-

सस्नेहमुष्णं तीक्ष्मञ्च द्रव्यमम्लं सरं कटु  
विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति॥ (1/33)

On the other hand, *kafa*, is cool, moist, stable, heavy, slow and slippery

गुरुशीतलमृदुस्निग्धमधुरस्थिरपिच्छिलाः  
श्मेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः॥ (1/34)

The Āyurveda had classified drugs under three categories

किञ्चिद्दोषप्रशमनं किञ्चिद्भातुप्रदूषणम्।  
स्वस्थवृत्तौ मतं किञ्चित् त्रिविधं द्रव्यमुच्यते॥ (1/39)

The Āyurveda borrows the philosophical aspects from two major schools of philosophy- *Vaiśeṣika* and *Sāṃkhya*. According to Charaka, the knowledge of Āyurveda is based on the precepts of *Vaiśeṣika*.

महर्षयश्च ददृशुर्यथावत् ज्ञानचक्षुषा सा  
सामान्यञ्च विशेषञ्च गुणानि द्रव्यानि कर्म च।  
समवायञ्च तज्ज्ञात्वा तत्रोक्तं विधिमास्थिताः॥ (1/10)

The *Vaiśeṣika* philosophy classifies all existing objects in this world into six *padārthas* (categories). In *Vaiśeṣika* nine categories of substances (*Dravyas*) have been identified. When these get connected with *indriyas* (sense organs), they become sentient beings and without them they are called in-sentient-

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः।  
सेन्द्रियं चेतनं द्रव्यं निरिन्द्रियमचेतनम्॥ (1/21)

All the objects in this universe, whether a living being or non-living being, is made of a different combination of these *Dravyas*, the Āyurveda takes cognizance of this basic philosophical concept.

*Sāmānya*, according to *Vaiśeṣika* is that which is generally present in many, thereby indicating similarity in characteristic of substances. This substance creates an increase in substance with similar qualities. When something of the

same *guṇa* is consumed, the power of disease can increase (as in the case of sugar taken by a diabetic patient). Therefore with a knowledge of the similar qualities between diseases and Dravya, (and the associated *guṇa* and *karma*), one can take care of his/her health. On the contrary, *Viśeṣa* in *Vaiśeṣika* enables one to distinguish between two substances. Therefore disease and its cause and its impact on individual can be different. According to Āyurveda, identifying the distinguishing characteristics of individuals helps in treating an ailment.

The Āyurveda imbibes its concept from *Samkhya* system of philosophy. In this particular system of philosophy, *prakṛti* is the fundamental substance, out of which the world evolves under the influence of *Puruṣa*. The development of *Prakṛti* arises by means of its three constituent powers of *guṇas* Viz. *sattva rajas and tamah*. *Sattva* is potential consciousness and therefore tends to conscious manifestation. The second *Rajas* is the all activity. The third is *Tamas*- that which resists activity. The respective functions of *sattva, rajas and tamah* are manifestations (*prakāśa*), activity (*pravṛtti*), and restraint (*niyama*), producing pleasure, pain and sloth. The three *guṇas* are never separate. They support one another and intermingle with one another. The interplay between the three *guṇas* decide the psychological and emotional behavior of an individual. When *Rajas* and *Tamas* get perturbed, they cause psychological disorders. Charaka says-

श्रीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम्  
प्रज्ञापवाधं तं विद्यात् सर्वदोषप्रकोपणम्॥ (1/102)

Āyurveda believes in a holistic approach towards health and wellness. According to Āyurveda, overall health is determined by physical and psychological environment. As such environmental factors, life style, diet, exercise, play vital role.

In the fifth chapter of first book *Śūtrasthana*, Charaka has made detailed discussions on food and diet necessary for health. Food which does not in any way endanger your health should be taken.

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुर्वतते।  
अज्ञातानां विकाराणामनुत्पत्तिकरञ्च यत्॥ (1/3/5)

Seasonal factor should also be taken into consideration when selecting food.

तस्यर्तुं सात्त्व्यं विदितं चेष्टाहारव्यपाश्रयम्। (1/6/2)

Adequate sleep has been considered as precondition for sound health.

*Pañcakarma* -The management of an illness often starts with cleansing and includes five procedures, called *Pañcakarma*, depending on the condition of the patient. The objective is to eliminate toxic elements from the body. These

five cleansing procedures are: *Vamana*, *Virechana*, *Vasti*, *nasya* and *rakta mokshana*.

*Vamana*- The procedure involves induced vomiting to help balance the *kafa* (cold) and is prescribed in respiratory illnesses and skin ailments.

*Virechana* -when *Pitta* is in excess, it causes digestive problems. The prescribed purgative helps purge the toxins, collected in the stomach, so that the balance of *pitta* is restored.

*Vasti* -administration of prescribed oils and detoxication combinations through the rectal route to help balance the *Vāta*.

*Nasya*- This procedure is done through the nasal process which helps removal of sinus and heal abnormalities of the cranial nerves.

*Raktamokshana*- This traditional method makes use of leeches or stitched sharp instruments to remove impure blood from the body.

*Charakasamhita* outlines four components of a disease management scheme - 1) Physician 2) The drug 3) The patient and 4) The attendant. -

भिषग् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम्।  
गुणवत् कारणं ज्ञेयं विकारस्योपशान्तये॥ (1/9/2)

Charaka has described the qualities of a good physician –

श्रुते पर्यवदातृत्वं बहुशो दृष्टकर्मता।  
दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम्॥ (1/9/5)

Profound knowledge in the subject, vast experience, skill, honesty and integrity - these are the qualities of a physician.

The requisites of good medicine has also been explained –

बहुता तत्र योग्यत्वमनेकविधकल्पना।  
सम्पच्चेति चतुर्थोऽयं द्रव्याणां गुण उच्यते॥ (1/9/6)

Suitability, variety, multiplicity and good quality- these are required of a good medicine.

A good attendant should have the following qualities –

उपचारज्ञता दाक्ष्यमनुरागश्च भवति।  
शौचञ्चेति चतुर्थोऽयं गुणः परिष्क्रे जने॥ (1/9/7)

Good training, skill, dedication to work and honesty- these are the essential qualities of an attendant.

For quick recovery, the patient must adhere to the following principles –

स्मृतिनिर्देशकारित्वमभीरुत्वमथापि च।  
ज्ञापकत्वञ्च रोगाणामातुरस्य गुणाः स्मृताः॥ (1/9/8)

Good memory to remember the symptoms of the disease, abide by the prescription of the physician, mental strength and ability to convey properly about the disease to the doctor - these are required of a patient for smooth recovery.

Although surgery was also practised as a distinct speciality other than the civil science of medicine, it had not been incorporated into the encyclopaedic tradition, represented by *Charaka Samhita*. This gap was accomplished or filled up through the work of *Śusruta*. He is called the father of modern surgery.

*Śusruta* had a clear concept of wound healing and its complications. The act of bandaging, the variety of surgical maneuvers used for operative procedure, the treatment of various surgical diseases-all bespeak of his thorough grasp in the subject. It is indeed amazing that he applied use of forceps in caesarian section which are almost same as may be found in any modern medical text book.

*Susruta* was considered a master in plastic surgery because of his expertise in earplasty, lipoplasty and rhinoplasty. Considering the development of plastic surgery in ancient India, it is even admitted by western scholars that the whole plastic surgery in Europe had taken its new flight when these cunning devices of Indian workmen became known to them. The transplanting of the viable skin flaps is also an essentially Indian method.

Divided in six chapters - *Sūtrasthāna*, *Nidānasthāna*, *Śarira sthāna*, *Chikitsasthāna*, *Kalpasthāna*, *Uttaraantram*, *Śusruta Samhita* discusses varieties of operative maneuvers viz *Chedana* (excision), *Bhedana* (Incision), *Lekhana* (scraping), *Vyadhana* (puncturing), *esana* (probing), *Āharaṇa* (extraction), *Visarpan* (draining), and *sīvana* (suturing) -

छेदनं भेदनं दारणं लेखनमेषणमाहरणं व्यधनं सीवनम्। (Chikitsasthana chapter 1)

Six types of surgical instruments had also been mentioned (1/7) -

तत्र मनः शरीरवाधकानि शल्यानि तेषामाहरणोपायो यन्त्राणि-तानि षट्प्रकाराणि- तद् यथा स्वस्तिकयन्त्राणि सन्दंशयन्त्राणि तालयन्त्राणि नाडीयन्त्राणि शलाकायन्त्राणि उपयन्त्राणि चेति।

Methods of examining had also been mentioned-

श्रवणं, स्पर्शनं, दर्शनं, चक्षुषा, जिह्वा, घ्राणं, प्रश्ना

Fracture management had also been taken care of -



1.Reduction by traction (Ādhāna), Manipulation (Pīrana), Vandhana (Immobilisation).

In the 24th chapter of Sūtrasthana, the science of surgery and its efficacy has been described -

सर्वशरीराबाधकरं शल्यं तदिहोपदिश्यते इत्यतः शल्यशास्त्रम्। तत्र शरीरं रोमणनखादि धातवोऽन्नमला  
दोषाश्च दुष्टाः। आगन्त्वपि शरीरशल्यव्यतिरेकेण यावन्तो भावा दुःखमुत्पादावन्ति।

Rhinoplasty or technique of restoring a severed nose is also interesting and evinces high surgical precision of Śusruta. Leaf of a creeper was used to cover the entire severed portion. Then patch of a living flesh of the size of the severed portion is to be excised. The skin flap is to be overlapped to the severed portion and then finally stitched.

Another Pioneer of ancient Indian medical science was Bāgbhatta, considered to be a Buddhist physician. (500- 600 CE) His Astangahridaya, containing 6 sections and covering eight branches of medicines including internal medicine, paediatrics, Gynaecology, Psychiatry, Toxicology, Basic surgery, Rejuvenation therapy and Geriatrics is another encyclopaedic and illuminating work on medical science.

In this context, it may be mentioned here that Āyurveda is a holistic system which emphasizes both preventive and curative measures for sound health and wellness. It follows twofold procedures:

- 1) how-to maintain good health
- 2) Remedies for cure of disease.

Furthermore, Āyurveda is the precursor of modern science of Etiology. Etiology is the study of the causes or origin of some vices which impede good health. The Āyurveda also emphasizes that imbalance of three *dosas* cause the disease. There should be balance or equilibrium among these three to avert disease.

It is apparent from this discussion that Āyurveda, composed in a remote past has attempted to probe into the basic cause of disease and to management through several measures. It is obvious that in the contemporary prospective, it needs certain modifications, but that does not mar the basic quality of this text.

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# GAUTAMA ON THE CLASSIFICATION OF INFERENCE

SARBANI GANGULI

In *Nyāyasūtra* 1.1.3, Gautama says that the instruments of valid knowledge are of four kinds, namely, perception (*pratyakṣa*), inference (*anumāna*), comparison (*upamāna*) and verbal testimony (*śabda*). In this paper we shall try to give an idea of Gautama's classification of inference. In *Nyāyasūtra* 1.1.5, Gautama gives the classification of inference after giving the general definition. He says that inference is preceded by perception and is of three kinds, namely, having the antecedent as the reason (*pūrvavat*), having the consequent as the reason (*śeṣavat*) and where the invariable concomitance is ascertained by a general observation (*sāmānyatodṛṣṭa*). If however inference is defined only as what is preceded by perception, the definition unduly applies to reminiscent impression (*saṃskāra*) which is also preceded by perception. In answer to this objection, it has been pointed out that the definition of inference is to be stated in a different manner, namely that inference is a specific form of knowledge preceded by perception. In that case, the definition will not be applicable to the reminiscent impression, because it is not a kind of knowledge, but is a kind of a different quality (*guṇa*).

There is some controversy as to what is the exact instrument of the inferential knowledge. In this respect, we get mainly two views. According to the first, it is the recollection of the invariable concomitance between the reason and the inferable property. Uddyotakara, the author of the *Nyāyavārttika*, refers to both these views, but says that the totality of all the factors beginning with the perception of the reason and ending in its final perception is to be considered as the instrument of inferential knowledge. But since the inferential knowledge immediately follows the final perception of the reason, it is to be considered as the primary instrument thereof.

There are differences of opinion about the real object inferentially known. According to some, it is some characteristic (*dharma*) existing in the subject (*pakṣa*) of the inference, for example, the fire as characterizing the hill, because the reason has invariable concomitance only with that characteristic. According to others, since both the subject, for example, the hill and the characteristic, for example, the fire, are previously proved as existing, what is really inferred is the invariable concomitance between the reason and the inferable property as existing in the subject, because such a concomitance remained previously unproved in so far as the subject is concerned.

Gautama has given the definition and the names of the three kinds of inference only and has not given any definition and example of the three kinds of inference. We have therefore to take the help of Vātsyāyana in this regard, because he has elaborately explained the nature and definition of these three

kinds with proper example in his commentary on Gautama's *sūtra*. We shall have an idea of all this. In this connection it is to be noted that Vātsyāyana has explained and illustrated the three kinds of inference in two ways.

According to the first interpretation, the term antecedent in the definition of the first kind of inference means the cause. Thus the inference having the antecedent as the reason will be an inference which has for its reason the cause (*kāranalingaka*). The term consequent in the definition of the second kind of inference is to be taken in the sense of the effect. Thus the second kind of inference will be an inference which has for its reason the effect (*kāryalingaka*). Since there is the invariable concomitance of the pervader and the pervaded between the cause and the effect, it becomes possible to infer the one from the other. Thus, from the cause, for example, the rising cloud, we infer its effect, for example, the future rain. This is the first kind of inference. Again, from the effect, for example, the fullness and the swift current of the river, we infer its cause, for example, the past rain. This is the second kind of inference.

According to some Naiyāyikas, an inference where the invariable concomitance is ascertained by a general observation means an inference having for its reason something other than the cause or the effect. For example, from the sight of the ducks at a distance one infers water, though there is no cause and effect between the two. But Vātsyāyana does not approve of this interpretation. He says that such an inference is the inference of an object on the strength of the invariable concomitance perceived between two other objects and which invariable concomitance has acquired the status of generality, though the object thus inferred is normally imperceptible and as such there is no possibility of perceiving its invariable concomitance with any object or the reason. Thus, for example, the movement of the sun is normally imperceptible. So it is not possible to perceive its invariable concomitance with any other object. However, it is found in many instances that it is because of the movement that an object previously seen somewhere else is seen at a different place. Such a general perception of the invariable concomitance leads one to infer that the sun has movement, because it is seen at midday in a different place from where it was seen in the morning.

But Uddyotakara argues that the instance of the inference where the invariable concomitance is ascertained by a general observation given by Vātsyāyana is really speaking an instance of an inference having the consequent as the reason, because the occupation of the different places by the sun is the effect of its movement.

But it seems that there was a divergence of opinion regarding the nature and definition of these three kinds of inference among the Naiyāyikas themselves.

Perhaps that is why Vātsyāyana offers an alternative explanation of these three kinds with different examples.

Thus, according to the alternative explanation, an inference having the antecedent means an inference when an object not perceived at the moment is inferred through the perception of one of the two objects as they were previously perceived. For example, the fire is inferred from the smoke. The implication is that two objects were previously perceived as having the invariable concomitance. An object similar to one of them is now perceived. From this is inferred an object similar to the other, though the object thus inferred is not perceived now.

An inference having the consequent as the reason means the residual (*pariśeṣa*). It is the definite knowledge resting on the residual after the elimination of certain possible objects and because of the irrelevance in the cases of still other objects. For example, by characterising sound as existent (*sat*) and non-eternal (*anitya*), which are the common characteristics of a substance (*dravya*), a quality (*guṇa*), and an action (*karman*), it is differentiated from the universal (*sāmānya*), the particularity (*viśeṣa*) and the inherence (*samavāya*). When a doubt arises whether the sound is a substance, a quality or an action, we eliminate as follows. It is not a substance, because it has only a single substance as the inherent cause and it is not an action, because it is the cause of a subsequent sound. We have therefore to accept the alternative which remains and thus sound is proved to be a quality.

An inference where the invariable concomitance is ascertained by a general observation means an inference when the invariable concomitance between the reason and the inferable property being imperceptible, the inferable property is known from a reason having the same nature with any other object. For example, the self is inferred from the desire and the others. The desire and the others are the qualities. The qualities reside in the substances. Therefore, that which is the location of the desire and the others is the self.

Vātsyāyana has offered an alternative explanation of the three forms of the inference and it seems that he himself subscribes to this interpretation.

According to this interpretation, an inference having the antecedent as the reason is as follows. Two objects were previously perceived as having the invariable concomitance with each other, but, later on, an object exactly similar to one of them is perceived somewhere else and this leads to the inference there of an object exactly similar to the other. For example, the smoke and the fire were previously perceived in the kitchen and the other places as having the invariable concomitance related to each other. The same kind of the smoke is now perceived in the hill and from this is inferred the same kind of the fire in the hill.

An inference having the consequent as the reason, according to this alternative explanation, is as follows. The term consequent here means the residual, that is, the object which is not negated by any instrument of valid knowledge. Thus, an inference having the consequence as the reason is that form of an inference by which is inferred such a residual object. This inference can be illustrated by the inference that the sound is a quality. In the *Vaiśeṣikasūtra* 1.1.8, Kaṇāda says that existence (*sattā*) and non-eternality (*anitytā*) are the characteristics of only the substance, the quality and the action. Since sound is characterized by existence and non-eternality, it cannot belong to the categories of the universal, the particularity and the inherence. Thus the next question will be whether the sound is a substance or a quality or an action. Since no substance can have for its inherent cause only a single substance, for example, the empty space (*ākāśa*), it cannot be a substance. Nor can it be an action, because one action cannot result in another similar action whereas a sound results in a series of the similar successive sounds. Thus the sound belongs to the residual category, namely, the quality and there is nothing to contradict it. Therefore it is inferred that the sound is a quality.

An inference where the invariable concomitance is ascertained by a general observation, as alternatively interpreted, is the opposite of the inference having the antecedent as a reason as just explained. In an inference having the antecedent as the reason, the invariable concomitance between the reason and the inferable property is directly perceived. In those cases, however, in which such an invariable concomitance can never be ordinarily perceived, the inference is proved by an inference where the invariable concomitance is ascertained by a general observation. For example, the reason for the inference of the existence of the self (*ātman*) is the group of the qualities like the desire, the knowledge and the others. But since the self is ordinarily imperceptible there cannot be a perception of the invariable concomitance of such a reason with the self. However, on the basis of many instances of the ordinary perception we arrive at the knowledge that the qualities necessarily reside in the substances. From this, it is inferred that the quality like the desire and the others must reside in some substance, which is nothing but the self. Uddyotakara and Vācaspati Miśra however argue that such an inference merely establishes the fact that the desire and the others must reside in some substance. That this substance is nothing but the self is proved by a further residual inference.

In this connection, it may be noted that the Naiyāyikas point out that there is a difference of nature in the cases of the perception and the inference. Thus, it is said that the perception can have as its object only such a thing as is present in the present time, because, in the case of the perception, it is necessary to have a sense-object contact. But the inference is different in nature, because it

can have for its object such things as are both present and absent. This is possible because the inference has the capacity for knowing objects belonging to all the three times, namely, the present, the past and the future. A person can indeed infer the occurrence of the present rain, the past rain and the future rain.

The inference is also divided into two forms, namely, an inference for one's own sake (*svārtha*) and an inference for the sake of the other (*parārtha*). However, a distinction is made between these two forms of the inference. It is pointed out that, in the case of the former, it is not required to state the five inference-components (*avayava*), but, in the case of the latter, it is necessary to make an explicit statement of these inference-components.

In *Nyāyasūtra* 1.1.32, Gautama says that the inference-components are five in number, namely the preliminary statement of the thesis (*pratijñā*), the reason (*hetu*), the exemplification (*udāharaṇa*), the application (*upanaya*) and the conclusion (*nigamana*).

Gautama states the definition of the preliminary statement of the thesis as the specific mention of the inferable property. According to Vātsyāyana, it is the proposition stating a specified subject (*pakṣa*) as qualified by the characteristic sought to be proved of it, for example, the sound is non-eternal. The term inferable property is used in two senses, namely, the inferable property and the subject as characterised by the inferable property. Vātsyāyana takes the term as used in the present *sūtra* in the second sense.

The reason has been defined by Gautama in *Nyāyasūtra* 1.1.34, as the proposition stating the cause of the establishment of the inferable property through the resemblance of the subject with the instance cited (*udāharaṇa*). The reason is of two kinds, namely, based on similarity and based on dissimilarity. The example of the former is the inference that the sound is non-eternal. Here the subject, namely, the sound, resembles the instance cited, namely, the pot and the point of resemblance is being something produced. Hence being something produced is the reason of the inference.

The second kind of the reason is the proposition conveying the proof for the establishment of the inferable property as present in the subject through the dissimilarity of the subject with the instance cited. For example, the sound is non-eternal, because it is something produced. Whatever is not produced is eternal, for example, the substances like the self and the others.

The exemplification is defined by Gautama in *Nyāyasūtra* 1.1.36, as a proposition stating an instance which being similar to the subject possesses its characteristic. The exemplification is of two kinds, namely, based on similarity and based on dissimilarity. Vātsyāyana explains the first form of the

exemplification in the following way. In the inference that the sound is non-eternal, because it is produced, the cooking pot may be taken as the exemplification. The characteristic of being produced exists in the cooking pot and therefore it is non-eternal. The same characteristic of being produced exists in the sound also. The subject of the inference, namely, the sound and the instance cited, namely, the cooking pot, are thus similar. In the exemplification, the two characteristics, namely, being produced and being non-eternal are found to coexist. This establishes the relation of being the reason and the inferable property between these two. From the perception of this relation of being the reason and the inferable property, it is inferred that the sound which possesses the characteristic of being produced also possesses the characteristic of being non-eternal.

The second kind of the exemplification is defined by Gautama in *Nyāyasūtra* 1.1.37, as a proposition stating an instance which being dissimilar to the subject is opposite in nature, that is, does not possess the characteristic of the subject. For example, the sound is non-eternal, because it has the characteristic of being produced. Whatever is not produced is eternal, for example, the self and the others. Now the instance like that of the self is dissimilar to the subject, because it has the characteristic of being not produced and hence it does not possess the characteristic of the subject. In other words, the characteristic of being non-eternal which exists in the subject is not present in the instance. Finding in the instance like that of the self that being not produced it cannot be eternal, a person infers the contrary in the sound. Having the characteristic of being produced, the sound is eternal.

The application is defined by Gautama in *Nyāyasūtra* 1.1.38, as the proposition which characterizes the subject as this is similar to the instance cited or as this is not similar to the instance cited according to the nature of the instance cited. The application is of two kinds, namely, a proposition stating that the subject is similar to the instance cited and the proposition stating that the subject is not similar to the subject. Explaining the example of the first kind of the application, Vātsyāyana says that a person ascertains that the sound has the characteristic of being produced which is perceived in the instance of the cooking pot as invariably concomitant with the characteristic of being non-eternal. This assertion which is based on the instance of similarity of the subject as possessing the reason which is invariably concomitant with the inferable property is the first kind of the application.

Explaining the example of the second kind of the application, Vātsyāyana says that a person ascertains that the sound does not possess the characteristic of being not produced which characteristic is perceived in the instance of the self as being invariably concomitant with the characteristic of being eternal. This assertion which is based on the instance of dissimilarity of the subject as



possessing the reason which is invariably concomitant with the inferable property is the second kind of the application.

The application in both these forms contains the invariable concomitance of the reason with the inferable property. In the first form of the application, the invariable concomitance is based on the agreement in presence. But in the second form of the application, the invariable concomitance is based on the agreement in absence.

The conclusion (*nigamana*) is the restatement (*punarvacana*) of the preliminary statement of the thesis (*pratijñā*) along with the statement of the reason (*hetvapadeśāt*). This definition occurs in *Nyāyasūtra* 1.1.39.

Vātsyāyana explains the implication of the above definition in the following manner. After the statement of the reason based on the similarity or the dissimilarity in accordance with the nature of the instance cited, it is finally concluded that therefore the sound is non-eternal, because it has the characteristic of being produced. It is called the conclusion, because by it the four propositions, namely, the preliminary statement of the thesis, the reason, the exemplification and the application are made to converge into (*nigamyante*) a single coherent meaning. By the expression, namely, the convergence into, is meant becoming efficacious (*samarthyante*), that is, being interrelated (*sambadhyante*). When the reason is based on the similarity, the inference consists of the group of the five propositions, namely, the preliminary statement of the thesis is that the sound is non-eternal, the reason is that because of having the characteristic of being produced, the exemplification is that the objects like the cooking pot and the others having the characteristic of being produced and the others are non-eternal, the application is that similarly sound also has the characteristic of being produced and the conclusion is that therefore the sound is non-eternal, because it has been characteristic of being produced.

When, again, the reason is based on the dis-similarity, the inference consists of the group of the five propositions, namely, the preliminary statement of the thesis is that the sound is non-eternal, the reason is that because of having the characteristic of being produced, the exemplification is that the objects like the self and the others, not having the characteristic of being produced, are found to be eternal, the application is that but the sound does not have the characteristic of being not produced and the conclusion is that therefore, the sound is non-eternal, because it has the characteristic of being produced.

Vācaspati Miśra points out that the conclusion is not a mere repetition of the preliminary statement of the thesis. At the stage of the preliminary statement of the thesis, it is merely a tentative assertion and remains yet to be proved. At the stage of the conclusion, however, it is stated once again as already proved.

In his commentary on *Nyāyasūtra* 1.1.39, Vātsyāyana has explained why these five inference-components are of great importance. Thus the commentator says that the instruments of valid knowledge underlying the inference-components which converge in such an inference consisting of the group of these components, establish the thesis, being related with one another. This convergence occurs in the following way.

The commentator says that the preliminary statement of the thesis is based on the verbal testimony. In a debate, the two contesting parties state their own theses which are already established through the verbal testimony in the form of their respective authoritative works. Their purpose is to establish beyond all doubt their respective theses with the help of the inference and, when possible, finally with the help of the perception.

The commentator says that the reason is the inference as an instrument of valid knowledge. In the case of an inference, the reason is perceived for the first time (*prathamalingadarśana*) in an instance as invariably concomitant with the inferable property. The reason is perceived for the second time (*dvitīyalingadarśana*) as existing in the subject. The second perception of the reason leads to the recollection of its invariable concomitance with the inferable property previously perceived in the instance and hence the second perception of the reason becomes indirectly an instrument of the valid inferential knowledge. The second inference-component, namely, the reason, is based on an inference in this sense of the second perception of the reason.

According to Vātsyāyana, the exemplification is based on the perception. The significance of this is that without an ultimate or basic perceptual knowledge there can be no inference, because the knowledge of the invariable concomitance of the reason with the inferable property, which is crucial for the inference must be perceptual in nature and this invariable concomitance is perceived in the instance cited.

The application, says Vātsyāyana, is based on the comparison. In the case of the comparison there must be a statement of an authoritative person pointing to the similarity between the two objects, for example, the *gavaya* is similar to the cow. The application resembles such a statement, because it also points to the similarity between the two objects, for example, between the sound and the cooking pot in so far as both of them are produced.

A modern scholar of the Nyāya, however, points out that, in the present context, the comparison as an instrument of valid knowledge is not taken in its usually accepted sense in the Nyāya philosophy, namely, that which leads to the valid knowledge of the relation between a word and the object denoted by it. Vātsyāyana's justification for taking the comparison in a special sense in the present context seems to be that according to him the comparison may

also have other objects in spite of the fact that its primary object is the knowledge of the relation between a word and the object denoted by it (*saṃjñāsamjñīsambandha*).

The special significance of the conclusion is that, though the inference-components are separately mentioned, yet they form a coherent whole and converge to prove a central thesis.

Showing the special relevance of each of the inference-components in an inferential process, Vātsyāyana says that the purpose of the preliminary statement of the thesis is to state the subject as having the characteristic sought to be proved of it. The purpose of the reason is to state how an object, by virtue of its similarity or dis-similarity with the instance cited, proves the characteristic sought to be proved. The purpose of the exemplification is to state the relation of being the reason and the inferable property between the two characteristics in the same locus. The purpose of the application is to indicate the coexistence, in the subject, of the two characteristics which are the reason and the inferable property. The purpose of the conclusion is to exclude the contrary possibility of the absence of the characteristic sought to be proved in the subject, after the relation of being the reason and the inferable property between the two characteristics perceived in an instance is ascertained.

When the reason and the exemplification are thus correctly stated, the possibility of a multiplicity of the futile rejoinder and the point of defeat, resulting from a diversity of defects indicated on the basis of the similarity and the dis-similarity, is excluded, because a person resorting to the futile rejoinder points to the defect ignoring the relation of being the reason and the inferable property between the two characteristics perceived in an instance. When the relation of being the reason and the inferable property between the two characteristics is properly established and when it is perceived in the instance cited, the characteristic actually proving the inferable property rather than the mere similarity or the dis-similarity will be taken as the reason.

In this connection, we may also note the different views regarding the number of the inference-components.

The Mīmāṃsakas claim that there are only three components of an inference, which are either the preliminary statement of the thesis, the reason and the exemplification or the exemplification, the application and the conclusion. In the first of these two alternatives, the purpose of the application is served by the reason and the purpose of the conclusion by the preliminary statement of the thesis. In the second alternative, the purpose of the reason is served by the application and that of the preliminary statement of the thesis by the conclusion.

As against this view, Gaṅgeśa argues that without the application there can be no third perception of the reason (*tr̥tīyalingaparāmarśa*) which is the immediate cause of the inferential knowledge. It may be objected that the third perception of the reason is redundant. Nevertheless, it must be admitted by all that the definite knowledge of the subject as possessing the characteristic or the reason invariably concomitant with the inferable property is essential for an inference. The application has the special relevance by way of giving such a knowledge which cannot be obtained from the reason, because the reason is the bare statement of the ground of the inference. Therefore, the application is as necessary as the reason. Secondly, neither the preliminary statement of the thesis nor the application can be considered redundant, because the preliminary statement of the thesis represents the thesis as yet to be proved while the conclusion represents it as already proved.

After the statement of the reason (*hetu*) it is necessary to state the instance (*udāharaṇa*) which shows the relation of being the reason and the inferable property between the two characteristics, namely, the one sought to be proved (*sādhya*) and the other cited as the ground (*hetu*). According to the Jainas, however, the exemplification is redundant. The universal relation between the reason and the inferable property may be of two kinds, called the *antarvyāpti* and the *vahirvyāpti*. The universal relation as existing in the subject of inference between the two characteristics is *antarvyāpti*, while the same universal relation as existing elsewhere is the *vahirvyāpti*. Thus, in the case of inferring the fire from the smoke in the hill, the universal relation between the smoke and the fire as existing in the hill is *antarvyāpti*, while the same universal relation existing elsewhere, for example, in the kitchen, is the *vahirvyāpti*. The Jainas argue that if the inference is at all possible, it can be so only on the strength of the *antarvyāpti* and thus the *vahirvyāpti* is unnecessary. Hence, the exemplification which is but a statement of the *vahirvyāpti* is redundant. Moreover, the purpose of the application and the conclusion is already served by the preliminary statement of the thesis and the reason. As such, the preliminary statement of the thesis and the reason are the only two necessary components of an inference.

Some of the Buddhists, again, though defining the statement of the preliminary thesis, do not consider it to be a necessary inference-component on the ground that it has no relevance for establishing the ultimate thesis. They further claim that the application serves the purpose of the reason and the conclusion is just superfluous. According to them, therefore, there are only two inference-components, namely, the application and the exemplification.

But Jayanta Bhaṭṭa argues that the alleged *antarvyāpti* is nothing but an application of the invariable concomitance in general to a particular case and the exemplification points to this invariable concomitance in general. Thus,

the relation between all the smokes and all the fires is the invariable concomitance in general, while the alleged *antarvayāpti* is nothing but an application of it, namely, the relation between the smoke as existing in the hill and the fire as existing in the hill. Thus, as a statement of the invariable concomitance in general, the exemplification cannot be redundant.

A modern scholar of the Nyāya says that the conclusion is necessary over and above the preliminary statement of the thesis because of two major considerations. First, it shows that the first four inference-components converge in establishing a central thesis. Secondly, it establishes the central thesis conclusively by way of negating the possibility of any contrary alternative.

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# DHARMA IN THE ROYAL WAR: A JOURNEY FROM THE VEDAS TO KAUṬILYA'S *ARTHAŚĀSTRA*

DIDHITI BISWAS

## What is Dharma?

Initially, the term *dharma* referred to the eternal laws of nature that govern the cosmos. It also represented the principles that guide human beings towards proper behaviour. In the Vedic period, the god Varuṇa was regarded as the regulator of the laws of righteousness, responsible for punishing those who violated them.

However, it is often difficult to determine what is right and what is wrong, even for ascetics. Circumstances sometimes confuse people, making it hard to choose the correct path for overall well-being. The *Āpastamba Dharma Sūtra* (1.7.20.2-7) declares that whatever the wise and prudent consider right is right and what they consider wrong is wrong. Therefore, people in general must rely on the judgment of intellectuals and wise individuals to distinguish right from wrong.

## The Concept of 'Royal War' and Kingship in the Vedic Age

The term *royal war* raises a question about whether the idea of royalty, in its true sense, existed in the Vedic period, since the concept of kingship was hardly developed at that time. It is true that organized statecraft or government administration, as understood in later periods or in modern times, was not yet known.

Nevertheless, it must be acknowledged that the idea of kingship gradually began to emerge in the early Vedic era. Varuṇa was described as *rājā* (king) in the *Samhitās* and he was said to see everything through his thousand eyes (RV7.34.10)- his appointed spies—an element that remained important in administration throughout history.

Three royal sacrifices—*Rājasūya*, *Vājapeya* and *Aśvamedha*—were performed to achieve different levels of sovereignty: *rājā* (king), *śamrāt* (emperor) and *sārvabhauma* (supreme sovereign). The basic concepts of kingship, including a ruler's duties and responsibilities, are explained in the *Brāhmaṇa* texts. The *Śatapatha Brāhmaṇa* states that the king is both the protector and the upholder of the state: *rājāno vai rājabhṛtaste te hi rāṣṭrāṇi bivarti* (9.4.1.1).

There were several important officials, such as the *senāni* (army chief), *purohita* (royal priest), *grāmaṇi* (village head), *bhāgadugha* (collector of royal share) and *pālāgala* (ambassador) and some others, collectively known as *ratnins*. Their advice and approval were considered essential for effective

governance. Thus, the concept of rulers existed from the very beginning and gradually took a more defined form in the *Brāhmaṇa* texts.

War was an indispensable part of life during the Vedic age, as conflicts between the Vedic and non-Vedic people or between different groups of the same clan were common in that period. Moreover, the ambition of kings to dominate more people and expand their kingdoms was inherent in the rulers of that time. The performance of the Aśvamedha sacrifice also encouraged warfare. The horse selected for sacrifice was set free, followed by a large number of soldiers and royal attendants, to subdue other kings.

War became inevitable when a king refused to submit to the ruler performing the Aśvamedha and obstructed the path of the horse. The *Brāhmaṇa* texts record the names of many kings who performed the Aśvamedha sacrifices. From today's perspective, such wars appear unjust, as they were often fought without any real provocation from the other side. However, in that period, performing the Aśvamedha to achieve supreme power and authority was considered normal and was even approved by the lawmakers. It is interesting to note that the discussion on *yuddhadharma* (the ethics of war) is completely absent in the entire Vedic literature.

### ***Yuddhadharma* in Indian epics**

Both epics, the *Rāmāyaṇa* and the *Mahābhārata*, revolve around war. Although the ethics of war were not explicitly recorded, the killing of Vālin by Rāma sparked a discussion between them regarding the justification of Rāma's interference in the duel between Vālin and Sugrīva. Sugrīva, being weaker in valour and strength, sought Rāma's help to defeat his opponent. Rāma killed Vālin while hiding behind a bush. This act angered Vālin, who raised two legitimate points.

First, he questioned how a third person could kill one of the two warriors engaged in combat. Vālin expressed his surprise that Rāma, who came from a reputed royal lineage and was expected to know the warrior's code, had violated this basic war ethic. This rebuff to Rāma indicates that by that time, certain rules of warfare had already developed among warriors, which can be identified as *war ethics* or *yuddhadharma*.

The second question raised by Vālin was that there was no enmity between him and Rāma. Vālin was living peacefully in his own domain, enjoying the fruits and other produce that grew there. Moreover, he had not committed any sin or crime in Rāma's territory that could justify Rāma's hostility. Therefore, this killing cannot be justified in any way. Rāma's participation in the fight had no proper reason. This act of killing Vālin by Rāma, who was as strong as an elephant, shows that Rāma had broken the chain of morality, violated the

code of conduct of the virtuous and disregarded *dharma* — *chinnacāritrakakṣyeṇa satām dharmātivartinā / tyaktadharmaṁkuṣenāhaṁ nihato rāmahastinā* (3.17.44).

Rāma, on the other hand, justified his action by explaining that, as a prince of the noble and reputed Raghu dynasty, he killed Vālin to punish him for the sin of adultery. Vālin had desired Ruma, the wife of his younger brother Sugrīva and had abducted her. However, in the end, Vālin accepted his fate and died peacefully.

### The Dilemma of Dharma in the Killing of Vālin

Here arises a dilemma between the *dharma of war* and the *dharma of humanity*. Vālin argued that Rāma had violated the rules of war—the *dharma* that must be maintained in battle. Thus, Rāma had committed *adharma* by killing him unfairly during his duel with Sugrīva and was therefore called *dharmātikramin* (one who transgresses *dharma*).

Rāma, however, explained that his act was based on proper *dharma*. Firstly, Vālin had acted against the established social order and violated the code of conduct that guides human behaviour, which is a serious offense in any society. Secondly, Vālin's sin was particularly grave, as he had committed adultery with his own younger brother's wife. The law-makers had prescribed the punishment of death for such crimes like adultery with one's sister or with a brother's wife. Thirdly, as a *kṣatriya* belonging to a noble royal lineage, Rāma was duty-bound to punish those who committed such acts (18.22, 23).

Thus, a conflict arose between two kinds of *dharma*: the *dharma of war*, which relates to the rules of battle and the *dharma of the social system*, which upholds morality, righteousness and justice. Rāma's action, though questionable in the context of warfare, was meant to uphold law and order—the primary duty of a ruler. A society is judged by the moral standards of its people and it is the ruler's responsibility to maintain those standards by enforcing punishment on wrongdoers.

However, Rāma's act of killing Vālin from a hidden place, rather than in an open challenge, raised doubts about his example as an ideal ruler. It was argued that Rāma could have punished Vālin openly. In reality, Rāma had made a prior agreement with Sugrīva: Sugrīva would help him rescue Sītā if Rāma helped him in killing Vālin. To keep his word, Rāma took the first opportunity to fulfil his promise.

The *Mahābhārata* too is full of similar debates on right and wrong in warfare. It is uncertain whether the rules of war were codified during that period or whether the two sides in the Kurukṣetra war formally agreed upon them. Unfortunately, all such rules were eventually violated. Many of the wrongful



acts committed by the Pāṇḍavas were justified through stories suggesting that these illegal and unethical actions were predestined.

### **The Concept of Dharma and Warfare in the *Mahābhārata* and Other Ancient Texts**

The war of Kurukṣetra was designated as a *dharmayuddha* because it was fought for a just cause. The Pāṇḍavas left no effort undone to prevent the war and to reach an amicable settlement for justice. They even agreed to settle for only five villages for the five brothers to live in. Yet, all their attempts failed and they were ultimately compelled to take part in the battle. The cause of the war was genuine and justified in every sense.

However, the question arises regarding the means of warfare. Both parties violated the rules of war that they themselves had agreed upon beforehand. The killings of Abhimanyu, Droṇa, Karṇa, Bhīṣma and the sons of Draupadī were not conducted according to *dharma*. *Dharma* was further transgressed when Jarāsandha was killed secretly before the war, instigated by Kṛṣṇa. Kṛṣṇa adopted this approach to weaken Duryodhana and his allies even before the battle began. He foresaw the inevitable conflict between the sons of Pāṇḍu and the sons of Dhṛtarāṣṭra and therefore acted strategically. Thus, it appears that, according to the author of the epic, any war fought to restore *dharma* in society could be called a *dharmayuddha*—even if it did not strictly follow the ethics of warfare.

The *Dharmasūtras*, which developed around the same time as the *Mahābhārata*, do not provide sufficient information about the art of war (Ramgopal, p.184). Some Sūtras prescribe certain rituals (*Baudhāyana Śrauta Sūtra* 14.18), charms (*Kauśika Sūtra* 114.17; 22; 23) and the recitation of mantras (*Āśvalāyana Grhya Sūtra* 3.12) to be performed before and during battle. The *Dharma Sūtras* also specify who should be forbidden from participating in war (e.g., *Gautama* 10.17; *Baudhāyana* 1.10, 11, 18; *Āpastamba* 2.5.10–11). The *Baudhāyana Dharma Sūtra* (1.10, 18) further lists the kinds of weapons that should not be used in battle.

It is the *Manusmṛitī* that provides a more systematic account of the rules of war and warfare. It discusses fair and unfair warfare, identifies those exempt from battle, lists prohibited weapons, describes army arrangements, details the distribution of spoils and outlines the duties of the victorious king. These regulations align closely, in theory, with the rules of war established before the Kurukṣetra battle. These instructions also support Vālin's earlier accusation against Rāma. Similar violations of war ethics occurred in both the *Rāmāyaṇa* and the *Mahābhārata*, where prescribed weapons and ethical codes were often disregarded.

Kṛṣṇa, the king of the Yadus, played a pivotal role in the *Mahābhārata* war. Although he did not wield any weapon or harm anyone directly, he served as Arjuna's charioteer, guiding him through danger and directing him toward righteousness. Kṛṣṇa, who first appeared as Draupadī's savior, gradually attained the status of the Supreme God. His friendship, counsel and guidance were central to the Pāṇḍavas' victory.

From a historical perspective, it is widely accepted that the *Mahābhārata* was expanded over centuries by various *sūtas* (storytellers), who added new tales, ideas and philosophical insights reflecting the beliefs of their respective times. The instructions given by Kṛṣṇa during critical moments—such as the deaths of Karṇa and Droṇa or the overpowering of Bhīṣma—appear unethical but were later justified through stories and interpretations that rationalized his actions. Because the *Mahābhārata* contains both early and later additions, there is every possibility to question whether the validity of such advice was reinforced through these later interpolations.

The rules of warfare prescribed in the *Manusmṛiti* raise questions about their practical enforcement. In reality, no war can be fought purely by just means. The ultimate goal of every warrior is victory and to achieve it, they may go to any extent. The use of immoral means against immoral opponents was even sanctioned in the *Mahābhārata* itself. Such reasoning became widely accepted, as both sides in a war considered themselves moral and their enemies immoral.

The *Manusmṛiti* also contains the statement: *svaṛāṣṭre nyāyavṛttaḥ syād bhr̥śadaṇḍaśca śatruṣu* (7.32) — meaning that while a king should administer justice fairly within his own kingdom, he should be harsh toward his enemies. This implies that severe measures against enemies were permitted, even if unjust, while justice applied mainly to internal affairs. To protect his people, the king was strongly advised to participate in battle himself, fulfilling his *kṣatriya dharma*. Although the adoption of unfair means is not directly prescribed, it is implied that external conflicts may require punitive actions beyond moral constraints.

Manu further advised that a king should not hastily challenge his enemies in battle — *vejetum prayatetārīṇna yuddhena kadācana* (7.195). Instead, he should first attempt to conquer them through conciliation (*sāma*), gifts (*dāna*), or sowing dissension among them (*bheda*). If these measures fail, the king may then resort to war, ensuring full preparation for victory. He is even advised to encircle the enemy and weaken them by poisoning their food and water supplies, or by destroying their reservoirs, ramparts and ditches (7.195–196). These passages imply that, although ancient rulers made every effort to

avoid war, once it began, victory became the ultimate aim, even at the cost of *dharma*.

Kauṭilya, in his *Arthaśāstra*, assigned twofold duties to a king — internal and external — both involving warfare. Internally, the king must ensure the security of his state and externally, he must protect it from aggressors or eliminate his natural enemies who obstruct his ambition of conquest. Kauṭilya categorized war into four types: *prakāśa-yuddha* (open war), *mantra-yuddha* (diplomatic war), *kuṭa-yuddha* (concealed war) and *guḍha-yuddha* (clandestine war). *Kuṭa-yuddha* mainly refers to *upajāpa* or psychological warfare, which involves persuading or corrupting the enemy's subjects to betray their state.

Kauṭilya devoted two chapters (Adhikaraṇas 11 and 13) to war and warfare but seldom discussed the ethical side of battle. He described the ideal king as *vijigīṣu*—one who desires conquest. The main objective of a ruler, according to him, was to defeat neighbouring states and expand his territory. Since no king would willingly submit to another except under weakness or alliance, war became inevitable.

The *Arthaśāstra*, written as a manual for rulers, therefore advises various strategies—often deceptive or unethical—to weaken enemies. It emphasizes the importance of a strong army, effective spies (*gūḍhapuruṣa*), ambassadors (*dūta*) and diplomatic policies. Kauṭilya even recommends deceiving the enemy through any means, giving priority political success over moral principles. In his approach, maintaining a king's *dharma* as ruler often meant sacrificing other moral or ethical values. Thus, *dharma* in the sense of righteousness finds little place in Kauṭilya's war policy.

Nevertheless, Kauṭilya's guidance and political insight enabled Candragupta Maurya to establish a vast empire, bringing a large part of Bhārata under one rule for the first time and strengthening the unity of the land.

### ***Dharmayuddha and the Concept of Just War***

A survey of ancient Indian texts, beginning with the Vedic literature, shows that war was accepted as a common occurrence in ancient India. Victory was often considered the sole objective of warfare and the rules of war mentioned in various texts were frequently disregarded. The idea of *dharmayuddha* (righteous war) may thus be seen as the earliest oriental version of what later became known in the West as the theory of "Just War."

In Europe, the classical philosophers Plato and Cicero—Greek and Roman respectively—were the first to articulate the concept of a just war. It was later elaborated by the medieval Christian philosophers Augustine and Thomas Aquinas of Italy. This theory holds that war, though terrible and destructive,

can be justified if it is waged for a just cause. The warrior, in such a case, need not feel guilty for fighting, as his intention is to restore virtue and justice in society; even the use of seemingly unjust means may be tolerated when the purpose is righteous.

The justification of such a war—called *dharmayuddha* in Indian tradition—was first discussed in the *Mahābhārata* through the dialogue between Kṛṣṇa and Arjuna, recorded in the *Śrīmadbhagavadgītā*. The *Bhagavadgītā* presents the Kurukṣetra war from a new moral and philosophical perspective. Arjuna is overwhelmed by distress at the thought of killing his own relatives and teachers and then he is reminded by Kṛṣṇa of the immortality of the soul. The physical destruction of the body is inevitable, but the soul can never be slain. As a *kṣatriya*, Arjuna's *dharma* is to fight for righteousness; refusal to do so would bring dishonour, which in turn would lead him to *Naraka* (hell) after death. On the other hand, a *kṣatriya* who dies in battle, even without victory, attains heaven.

Kṛṣṇa emphasizes the principle of *niṣkāma karma*—performing one's duty without attachment to results. He reveals himself as the Supreme Divine, explaining that everything in the universe is preordained and that Arjuna is merely an instrument of destiny. Surrender to divine will and adherence to one's *svadharma* (duty according to one's *varṇa*) are presented as the essence of righteous action. So, as an adherent to his *svadharma* Arjuna must fight.

Thus, Kṛṣṇa, seeking to guide human beings through the moral dilemmas of warfare, redefined *dharma* in several interconnected ways: as destiny (providence), as *svadharma* (one's personal duty) and as *niṣkāma karma* (selfless action). Ultimately, he advised surrender to divine will. This explanation in support of war—or more precisely, of *dharmayuddha*—instils a unique moral strength and spiritual motivation in the warrior to fight without hesitation or any feeling of guilt.

# VAIṢṆAVA YOGA: INTERSECTIONS OF ŚRĪ VAIṢṆAVA VEDĀNTA AND YOGIC PRAXIS FROM NĀTHAMUNI TO THE 20TH CENTURY

LOKNATH CHAKRABARTI

**Abstract:** This article, titled *Vaiṣṇava Yoga*, examines the convergence of Śrī *Vaiṣṇava* thought with yogic praxis by bringing together key texts and commentaries across centuries. It focuses on the *Yoga Rahasyam* of Nāthamuni, the commentary on the sixth chapter of the *Bhagavad Gītā* by Śrī Rāmānuja, and the Sanskrit commentary on the Yoga Sutras, *Yogavallī* by T. Krishnamacharya. These sources collectively illuminate a distinct Sri Vaishnava understanding of Vedānta and its integration with yoga. The paper also explores the twentieth-century contributions of Śrī Sītārāmdās Omkārnātha Dev, exponent of the *Pranavādvaita* school, whose writings on *Nāma* (holy name) and *Nādanusandhāna* (inner absorption through sound) further extend this lineage. By outlining, comparing, and critically examining these perspectives, the article identifies points of convergence and divergence among them and with the classical *Aṣṭāṅga Yoga* system. In doing so, it proposes a broader framework for understanding *Vaiṣṇava Yoga* as a living, evolving synthesis of devotion, metaphysics, and embodied practice.

## Introduction

The relationship between yoga and Vedānta has been a fertile ground of dialogue and reinterpretation across India's religious and philosophical traditions. Within the Sri Vaishnava school, founded on the teachings of the Ālvārs and systematized by ācāryas such as Nāthamuni and Rāmānuja, yoga occupies a distinctive place. Unlike the primarily ascetic and renunciatory connotations that yoga acquired in some Śaiva and non-theistic systems, Sri Vaishnavism re-envisioned yoga as a practice harmonized with devotion (*bhakti*), ritual participation, and theological reflection on the nature of the divine. This synthesis offers a unique vantage point from which to study how metaphysics, devotion, and embodied discipline intersect in the Vaishnava tradition.

A seminal figure in this history is Nāthamuni (9<sup>th</sup>-10<sup>th</sup> century CE), traditionally regarded as the earliest systematizer of Sri Vaishnavism. Credited with compiling the *Nālāyira Divya Prabandham*, he is also associated with the *Yoga Rahasyam*, a text that links Vaishnava devotion with yogic practice. Though the text survives in fragmentary form and through later transmission, it presents yoga not as a purely individual quest for liberation but as an integrated discipline rooted in surrender (*prapatti*) to Nārāyaṇa. Nāthamuni's work signals the emergence of a Vaishnava yoga distinct from but not entirely separate from the classical *Aṣṭāṅga Yoga* of Patañjali. Its emphasis on devotional meditation, ethical conduct, and ritual

integration marks a shift away from the goal of impersonal liberation to a vision of union with a personal deity.

Śrī Rāmānuja (11<sup>th</sup>-12<sup>th</sup> century CE), the principal systematizer of Sri Vaishnava Vedānta, extends this synthesis in his *Bhagavad Gītā Bhāṣya*. His commentary on the sixth chapter—the “Dhyāna Yoga”—is especially illuminating. While acknowledging the technical dimensions of meditation and self-discipline described in the text, Rāmānuja emphasizes that true yoga culminates in the loving contemplation of the Supreme Person, Nārāyaṇa. In his view, the stilling of the mind is not an end but a preparatory step for *bhakti-yoga*, the highest and most efficacious path. This interpretation highlights how Vaishnava yoga diverges from Patañjali’s system in its teleology, moving away from *kaivalya* (isolation) toward a theistic and relational liberation.

In the twentieth century, Śrī Sītārāmdās Omkārnātha Dev (1892-1982) developed an innovative Vaishnava philosophy called *Pranavādvaita-vāda*. While deeply rooted in Sri Vaishnava traditions, he proposed a unique understanding of non-duality centered on the *praṇava* (the sacred syllable “Om”) as the bridge between the finite self and the infinite divine. His extensive writings on *Nāma* (the practice of the holy name) and *Nādanusandhāna* (inner absorption through sound) present a modern rearticulation of yogic practice that integrates mantra, devotion, and meditative discipline. By examining Omkārnātha Dev alongside Nāthamuni and Rāmānuja, one can trace a living continuity of Vaishnava yoga that adapts itself to changing historical and social contexts while maintaining its core devotional orientation.

Another crucial figure is T. Krishnamacharya (1888–1989), often called the “father of modern yoga.” A Sri Vaishnava scholar and practitioner, Krishnamacharya claimed to have received a lost manuscript of Nāthamuni’s *Yoga Rahasyam* from his guru at Alvar Tirunagari. Whether historically verifiable or not, his presentation of the *Yoga Rahasyam* reveals a concerted effort to recover and transmit a Vaishnava-inflected yoga in modern times. His Sanskrit commentary *Yogavallī* on Patañjali’s *Yoga Sūtras* similarly reflects a sustained engagement with classical yoga philosophy while reframing it within the devotional and theological commitments of Sri Vaishnavism. In Krishnamacharya’s hands, Vaishnava yoga became both a traditional practice and a foundation for the global dissemination of yoga in the twentieth century.

This article is motivated by several key questions. How is Nāthamuni’s *Yoga Rahasyam* structured, and in what ways does it differ from Patañjali’s *Yoga Sūtras*? How does Rāmānuja’s commentary on the sixth chapter of the

*Bhagavad Gītā* reinterpret yoga in a theistic and devotional frame? How does Śrī Sītārāmdās Omkārnātha Dev's *Pranavādvaita-vāda* and his writings on yogic practice further develop or innovate upon earlier Vaiṣṇava conceptions? And finally, how does T. Krishnamacharya's recovery and reinterpretation of the *Yoga Rahasyam* and his *Yogavallī* commentary relate to this longer trajectory? By addressing these questions, the article aims to map the continuities, divergences, and innovations within the evolving discourse of Vaiṣṇava yoga.

The article is organized as follows. The first section introduces Nāthamuni's *Yoga Rahasyam*, outlining its themes, structure, and its differences from Patañjali's *Aṣṭāṅga Yoga* system. The second section examines Rāmānuja's commentary on the sixth chapter of the *Bhagavad Gītā*, emphasizing his distinctive interpretation of meditation and devotion. The third section turns to Śrī Sītārāmdās Omkārnātha Dev, presenting his *Pranavādvaita-vāda* and his contributions to Vaiṣṇava yogic practice. The fourth section explores T. Krishnamacharya's role in recovering and reinterpreting Nāthamuni's yoga tradition and his Sanskrit commentary *Yogavallī*. The conclusion draws together these strands to offer a comparative framework for understanding Vaiṣṇava yoga as a living, evolving synthesis of devotion, metaphysics, and embodied practice.

By situating these thinkers and texts in conversation with one another, the article hopes to illuminate how Sri Vaishnavism has developed its own vision of yoga - distinct from yet dialogical with classical and modern systems - and how this tradition continues to inspire fresh interpretations of spiritual practice.

### **Nāthamuni and the *Yoga Rahasyam*: Structure, Themes, and Divergence from Patañjali's System**

It is believed that Śrī Nāthamuni received these Yoga instructions in a state of meditative trance from Śrī Nammālvār, who had lived many centuries earlier. Further, it is believed that the *Yoga Rahasya* once again vanished through mysterious circumstances and was thought to be lost forever. Strangely, it was revived by the legendary yogi T. Krishnamacharya in the early part of the twentieth century – in a manner similar to how Śrī Nāthamuni had first received it.

This classical text offers four chapters of precious teachings that provide invaluable practical instructions as well as key insights into how Yoga must be understood and practiced. It places *Bhakti* and *Prapatti* at the heart of yogic discipline and shows how these paths naturally align with Patañjali's classical *Aṣṭāṅga Yoga*.

## Bhakti and Prapatti in the Classical Yoga Tradition

yogo dvau paramau tatra bhakti-prapaḍanābhidhau,  
yathādhikārārām sarveṣāṁ sarvābhiṣṭa-pradau sadā (1.4)

At the highest level, Yoga is of two types – *Bhakti* and *Prapatti*. Through either of these, one attains what one desires, according to one’s eligibility (*adhikāra*). This dual typology resonates with Patañjali’s Yoga Sūtras (I.23): *Īśvara-praṇidhānād vā* – “Or (samādhi is attained) through devotion/surrender to Īśvara.”

bhukti-mukti-phale tatra yogānuṣṭhānato dhruvam,  
bhavato bhagavad-bhakto muktyartham bhajate harim.  
anyas tu bhukti-mātre tu na tat śāstreṣu sammatam (1.5)

The fruits of Yogic practice – whether *Bhakti Yoga* or *Prapatti Yoga* – can be either material (*bhukti*) or liberation (*mukti*). True devotees worship Hari for the sake of *mukti*, while others desire only material gains, which is not sanctioned by the *śāstras*. This recalls Yoga Sūtra II.2, which states that Yoga practice weakens afflictions and cultivates samādhi – its ultimate aim is cessation of suffering, not material benefit.

aṣṭāṅga-sahito yogaḥ bhakti-yogaḥ prakīrtitaḥ,  
ṣaḍaṅga-sahito yogaḥ prapattir iti bhānyate (1.6)

The Yoga of eight limbs (*aṣṭāṅga yoga*), as taught by Patañjali, is proclaimed here as *Bhakti Yoga*. The Yoga of six limbs (*ṣaḍaṅga yoga*) is spoken of as *Prapatti Yoga*. Patañjali’s eight limbs are listed in Yoga Sūtra II.29: *yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhiḥ aṣṭau aṅgāni*. The *ṣaḍaṅga yoga* corresponds to a streamlined, surrender-based approach, emphasizing inner attitudes rather than external disciplines.

guru-prasādanād eva dvau yogau phaladau smṛtau,  
anyathā patanāyālam nigrahāt śrī-pateḥ padāt (1.7)

It is known from the *smṛtis* that both these types of Yoga yield fruit only through the grace (*prasāda*) of the Guru. Without it, one may fall due to the displeasure of Śrīpati (Viṣṇu). This complements Yoga Sūtra I.30–32, which warns of obstacles (*antarāyas*) and prescribes supportive practices – including devotion and guidance – to overcome them.

anādi-karma-pāśena baddhāḥ taṁ na vidur narāḥ,  
iti niścitya manasā prītye tasya śobhanam,  
yogam samabhyaset śuddhāḥ dvijo vā pādajothavā (1.10)

Bound by beginningless karma, humans do not realize the Lord. Resolving to please Him, one must practice Yoga steadily – whether one is a learned



person (*dvija*) or of humble background (*pādaja*). This universality matches Yoga Sūtra I.21: *tīvra-samvegānām āsannaḥ* – “For those of intense practice, attainment is near.”

ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam,  
rakṣiṣyatīti viśvāso gopṭṛ-vivaraṇam tathā,  
ātma-nikṣepa-kārpaṇye ṣaḍ-aṅgānīti hi śrutiḥ (1.12)

The six limbs of *Prapatti Yoga* are:

1. *Ānukūlyasya saṅkalpaḥ* – Resolution to perform only actions pleasing to the Lord.
2. *Prātikūlyasya varjanam* – Giving up actions that distract from Him.
3. *Rakṣiṣyatīti viśvāsaḥ* – Firm belief that the Lord will protect.
4. *Gopṭṛ-vivaraṇam* – Declaring the Lord as sole protector.
5. *Ātma-nikṣepaḥ* – Complete self-surrender.
6. *Kārpaṇyam* – Humility before Him.

This corresponds to Yoga Sūtra II.45: *samādhi-siddhir īśvara-praṇidhānāt* – “Perfection in samādhi comes from surrender to Īśvara.”

sāṅga-yoga-samabhyāse saṁsmaret satataṁ harim,  
vācāmyami svāśramoktān dharmān kurvan jitendriyaḥ (1.14)

During the practice of the limbs (*aṅgas*) of Yoga, one must constantly remember Hari, speak truthfully and purely, control the senses, and follow the dharma appropriate to one’s āśrama (stage of life). This resonates with Yoga Sūtra II.30-32, which lists the *yamas* and *niyamas* as the ethical foundation of Yoga. In the following section, we discuss Ramanuja’s views on the Yogic practices (based on his commentary on select versus of the Yoga Sūtras).

### Ramanuja’s Vision of Yogic Practices:

The sixth chapter of the *Bhagavad Gītā* presents one of the most systematic expositions of Yoga in the Indian philosophical tradition. Śrī Rāmānuja, in his *Gītā Bhāṣya*, interprets these verses not as metaphysical abstractions but as practical instructions for inner discipline, self-knowledge, and purification. Verses 6.7–6.12 describe the inner qualities, external conditions, and mental attitudes necessary for a yogin to progress from karma-yoga to the direct vision of the self (*ātma-sākṣātkāra*).

What makes these passages significant is their deep resonance with Patañjali’s *Yoga Sūtras* and later Yoga texts such as the *Yoga Rahasya* and the *Haṭha Yoga Pradīpikā*. Concepts such as self-mastery (*jitātmanah*), equanimity amid dualities, discriminative knowledge between self and

Prakṛti, solitude, moderation, and steadiness of posture are not only central to the Gītā's teaching but also to classical Yoga.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।  
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥6.7॥

*“Of him whose self is conquered, whose mind is free from fluctuations and who is very calm, the ‘great self’ becomes well secured amidst heat and cold, pleasure and pain, and honour and dishonour.”*

Rāmānuja explains that here “Paramātman” refers not to the Supreme Being but to the *Pratyagātman* (the individual self) at a higher stage than before. The self is “secured greatly” (*ātma parama samāhitah*), meaning that in such a person the individual self is firmly established and no longer shaken by dualities.

This resonates with Yoga Sūtra 1.12:

अभ्यासवैराग्याभ्यां तन्निरोधः

*(Through practice and dispassion, mental fluctuations are restrained.)*

Both texts describe an inner conquest of the mind that yields steadiness amid opposites, which is the condition for real Yoga.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।  
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥6.8॥

*“That Karma Yogin whose mind is content with the knowledge of the Self and of Its distinction from Prakṛti; who remains as the Self - uniform in nature as knowledge across all states of existence; whose senses are subdued; and to whom earth, stone and gold are of equal value because of detachment - he is called ‘integrated,’ fit for the practice of Yoga which is the vision of the Self.”*

Rāmānuja here stresses *jñāna-vijñāna-tṛpti* - contentment in both direct knowledge of the Self and discriminative knowledge separating Self from Prakṛti. This correlates with Yoga Sūtra 1.33:

मैत्रीकरुणामुदितोपेक्षाणां ... चित्तप्रसादनम्

*(Cultivating friendliness, compassion, delight and indifference towards different experiences purifies and steadies the mind.)*

It also echoes Yoga Rahasya (Chapter 1): “Yoga must be approached with discrimination between the Self and Prakṛti; such discrimination sustains detachment.” Thus, Rāmānuja’s reading of the Gītā aligns with the Sūtras in emphasizing steadiness of senses and equanimity toward material values as prerequisites for Yoga.

योगी युञ्जीत सततमात्मानं रहसि स्थितः।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः॥6.10॥

*“The Yogin who is steady in Karma Yoga should constantly engage himself in the vision of the Self, dwelling in a solitary place, alone, self-controlled, free from desire and possessiveness.”*

Rāmānuja interprets “constantly” as “daily,” signalling disciplined, uninterrupted practice. Solitude (*rahas sthitaḥ*) and freedom from possession are essential conditions.

This matches Yoga Sūtra 1.13:

तत्र स्थितौ यत्नोऽभ्यासः

*(Practice is the effort to be firmly established in that state.)*

And it anticipates Yoga Rahasya’s instruction: “The mind reveals the Self only in solitude; practice daily and without dependence on possessions.”

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।  
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्॥6.11॥

*“He should establish for himself a clean seat, firm, not too high nor too low, covered with cloth, deer-skin and Kusa grass.”*

Rāmānuja elaborates that the spot must be pure, not under the control of impure persons, and untouched by impure things. The arrangement of coverings ensures stability and serenity.

This is directly parallel to Yoga Sūtra 2.46:

स्थिरसुखमासनम्

*(The posture should be steady and comfortable.)*

And Haṭha Yoga Pradīpikā 1.12-1.15, which prescribes a clean, moderate place for practice.

Rāmānuja’s interpretation of the verse 6.12 is as follows: *“Seated there with mind concentrated on Yoga, holding the mind and senses in check in all ways, he should practise Yoga for the purification of the Self - to end bondage.”*

This “vision of the Self” is the culmination of what the Yoga Sūtras call samādhi (Yoga Sūtra 1.2: “yogaś citta-vṛtti-nirodhaḥ” - *Yoga is the stilling of the fluctuations of consciousness*).

sarva-bhūtastham ātmānaṁ sarva-bhūtāni cātmani  
īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ

Rāmānuja comments that, when separated from *Prakṛti* (the body and senses), all selves (*jīvas*) are of the same essential nature - pure centres of consciousness. The inequalities observed among beings pertain only to *Prakṛti* and its varying configurations, not to the selves themselves. One whose mind is firmly established in Yoga perceives the essential similarity of all selves: he “sees” his own self abiding in all beings and all beings abiding in his self. This is not an act of imagination but the direct perception (*aparokṣa-anubhūti*) of reality, in which the individual self’s separateness gives way to an insight into the shared essence of all selves as centres of intelligence. Thus, when one self is fully realised, all selves are realised, because of their inherent sameness.

This vision of “sameness everywhere” (*sarvatra sama-darśanaḥ*) echoes Kṛṣṇa’s teaching elsewhere in the Gītā: “*brahmaṇi hy avasthitāḥ sarve samatvaṁ yoga ucyate*” (5.19). It is this steady state of seeing equality that constitutes Yoga in its truest sense.

This insight finds a clear parallel in Patañjali’s *Yoga Sūtras*. In *I.33* he prescribes *maitrī-karuṇā-muditopekṣāṇām sukha-duḥkha-puṇyāpuṇya-viṣayaṇām bhāvanātaś citta-prasādanam* - cultivating friendliness, compassion, joy, and equanimity brings clarity of mind. In *I.41* he states *kṣīṇa-vṛtter abhijātasyeva maner grahīṭṭ-grahaṇa-grāhyeṣu tat-stha-tadañjanatā samāpattiḥ* - when mental fluctuations are pacified, the seer, the seeing, and the seen are coloured by the same reality. And in *IV.31* he affirms *tadā sarvāvṛtaṁ sarvato-malaṁ jñānam anantam* - when the mind’s impurities are removed, knowledge is infinite and free from all coverings.

These sūtras describe precisely what Rāmānuja alludes to: when the mind becomes steady and transparent through Yoga, the essential oneness of consciousness is revealed. In both systems, “sameness” is not a negation of individuality but a realisation of the shared essence of consciousness across all beings.

Śaṅkara’s *Aparokṣānubhūti* likewise emphasises direct, non-conceptual realisation of the Self (*aparokṣa*). Verses such as “*sarva-bhūteṣu cātmānaṁ sarva-bhūtāni cātmani īkṣate yoga-yuktātmā sarvatra sama-darśanaḥ*” (*Aparokṣānubhūti* 98, echoing Gītā 6.29) frame Yoga not as mere meditative absorption but as a transformative vision. The yogin, through discrimination (*viveka*) and detachment (*vairāgya*), recognises the Self as non-different from all beings. This mirrors the state of the Gītā’s *yoga-yuktātmā*, who “sees” all beings in himself and himself in all beings.

Although both traditions affirm that the yogin “sees” all beings in the Self and the Self in all beings, they diverge in the metaphysics behind this experience. In Śaṅkara’s Advaita (non-qualified non-dualism), the essential

Self (*Ātman*) alone is real; individuality is due to *avidyā* (ignorance) and disappears upon realisation. The “seeing of sameness” culminates in recognising the absolute non-difference (*abheda*) of all beings from Brahman - the experience is one of *identity*. The world and its multiplicity are ultimately *māyā* (illusory appearance).

In Rāmānuja’s Viśiṣṭādvaita (qualified non-dualism), by contrast, the self is an eternal, real, individual *jīva* who, though essentially consciousness, remains distinct from the Supreme even in liberation. The “seeing of sameness” here means recognising the shared essence of consciousness in all beings while retaining their individuality. All selves exist as inseparable modes (*prakāras*) of Brahman (*Nārāyaṇa*). Thus, the vision leads not to the erasure of difference but to harmonised unity-in-diversity, culminating in loving devotion (*bhakti*) and surrender (*prapatti*) to the Supreme. In short, both systems speak of the same experience of “sameness everywhere” but interpret it differently. In Advaita, it is the discovery that only Brahman exists and all multiplicity is *māyā*. In Viśiṣṭādvaita, it is the discovery that all selves are real and eternal but are the body of the Supreme Brahman, forming an organic whole with Him.

Thus, Rāmānuja’s commentary, while firmly grounded in the Śrī Vaiṣṇava vision of the self as eternally distinct yet inseparably related to the Supreme (*Viṣṇu/Nārāyaṇa*), intersects with the *Yoga Sūtras* and Śaṅkara’s *Aparokṣānubhūti* on the experiential side of Yoga. The discipline of mental steadiness, equanimity, ethical conduct, and meditation leads to a direct perception of the self’s pure nature - luminous, omnipresent, and non-differentiated in essence. For Śaṅkara this leads to the collapse of the *jīva*-Brahman distinction; for Rāmānuja it leads to an ever-deepening awareness of the *jīva*’s shared consciousness yet eternal dependence upon and intimacy with Brahman. In either case, Gītā 6.29 becomes the touchstone for how Yoga, rightly practiced, reveals the ground of spiritual equality and unity across all beings.

### **A Sri Vaishnavite View of the Yoga Sutras: The Yoga Valli**

In his *Yogavallī* commentary on the *Yoga Sūtras*, T. Krishnamacharya situates Patañjali’s teaching within the framework of the Śrī Vaiṣṇava sampradāya. His gloss on the early sūtras of the first pāda, especially on *kleśa*, *karma*, *vipāka*, *āśaya* and *Īśvara*, illuminates the distinctively Vaiṣṇava understanding of the Lord (*Vasudeva*) as the *puruṣa-viśeṣa* who is untouched by affliction and karma.

Krishnamacharya notes that *kleśas* are traditionally classified in the śāstras as ādhyātmika, ādhibhautika and ādhidaivika - i.e., sufferings originating from oneself, from other beings, and from cosmic/divine factors. This is a

classification well known not only in Vedānta but in other Indian schools as well.

In Yoga, these *kleśas* correspond to *avidyā*, *asmitā*, *rāga*, *dveṣa* and *abhiniveśa* (Yoga Sūtra II.3). Krishnamacharya stresses that these are the forms of suffering from which the *jīva* must free itself. The *Yogavallī* explains:

- Karma refers to actions sanctioned by śāstra and those prohibited by it.
- Vipāka denotes the maturation or specific transformation arising from karma.
- Āśaya refers to the emergence of a subtle “residue” – a single tendency arising from the commingling of the mind’s *saṃskāras*.

This is close to Patañjali’s description of the karmic storehouse in Yoga Sūtra II.12-13: *kleśa-mūlaḥ karma-āśayo dṛṣṭa-adrṣṭa-janma-vedanīyaḥ* - “The karma store rooted in kleśas is experienced in present or future births.” Krishnamacharya draws the Śrī Vaiṣṇava implication: The Lord (Īśvara), though immanent, is utterly separate from these kleśas, karmas, and residues. He is filled with bliss, untouched by the fruits of action, and naturally devoid of desire. Krishnamacharya explicitly identifies the *puruṣa-viśeṣa* of Yoga Sūtra I.24 (*kleśa-karma-vipāka-āśayaiḥ aparāmrṣṭaḥ puruṣa-viśeṣa īśvaraḥ*) with Vasudeva, the Supreme Being of the Śrī Vaiṣṇava tradition. He notes that the term *puruṣa* indicates the “superior Ātman” (*paramātmā*), endowed with perfect consciousness. While there are innumerable *ātman-s* called *jīvas*, the term *puruṣa* in this sūtra refers to Bhagavān Vāsudeva himself, as mentioned in the *Parāśara Purāṇa*. Both *Bhagavān* and *Puruṣa* are pure terms denoting the Supreme Lord.

He further cites the commentary on the *Puruṣa Sūkta* (“*Sahasra-śīrṣā puruṣaḥ ...*”) as clarifying this *viśeṣa*. Krishnamacharya also observes that *puruṣa* can be used in a secondary sense (*aupacārika prayoga*) to denote the *jīvātman*. He illustrates with a popular etymology: *puri śete iti puruṣaḥ* – “he who sleeps in the city (puri).” Here, *puri* refers to the *town* of the body, made of the five elements. The one who “sleeps” in it is the indwelling self. This, he says, is common to both *jīvātman* and *paramātmā*. Though the Lord “sleeps” in the heart of beings, he remains the inner controller (*antaryāmin*). He cites the Rāmāyaṇa (“Rāma! Best among men! Though he appears to sleep, he never sleeps in reality”) as an authority. The difference: the *jīva* is bound by karma and experiences pleasure and pain, whereas the *Paramātmā*, though dwelling in the same body, is not bound, not attached, and not influenced by the changes of the mind and senses.

Krishnamacharya explains: The “sleep” of the Lord is *śamādhī*. He is always blissful. The attributes of the *guṇas* do not extend their influence into that realm. Just as one who has finished eating no longer desires food, the complete and special *Puruṣa* who resides in the heart has no desire to enjoy the attributes of *prakṛti*.

This corresponds exactly to the Śrī Vaiṣṇava teaching of Śrīman Nārāyaṇa as the *antaryāmin* of all beings (as in the *Bṛhad-āraṇyaka Upaniṣad* 3.7.3–23) and as the inner witness, untouched by karma (Bhagavad Gītā 13.22–23).

Below, we briefly underline the relationship between the ideas in Yogavallī and Śrī Vaiṣṇava Tenets:

- 1) **Freedom from Kleśa:** Śrī Vaiṣṇavism holds the Lord to be *nitya-śuddha*, *nitya-mukta* - eternally pure and liberated. Krishnamacharya reads Yoga Sūtra I.24 exactly this way: Īśvara is the *nitya-mukta paramātmā*.
- 2) **Jīva’s Dependence:** The *jīva* (bound self) experiences *kleśa*, *karma*, *vipāka* and *āśaya*. The *paramātmā* is free. This matches the Śrī Vaiṣṇava distinction between *śeṣin* (Lord) and *śeṣa* (servant).
- 3) **Antaryāmin Doctrine:** The Lord “sleeps” in the heart but remains the controller, paralleling the Śrī Vaiṣṇava *antaryāmin* doctrine and the *dahara-vidyā* of the Upaniṣads.
- 4) **Complete Puruṣa:** Krishnamacharya equates *puruṣa-viśeṣa* with Vasudeva, echoing the *Parāśara Purāṇa*, the *Viṣṇu Purāṇa* (1.2.10–14), and the *Puruṣa Sūkta* of the Ṛgveda.

Thus, in *Yogavallī*, Krishnamacharya not only comments on Patañjali’s sūtras but also weaves them into the fabric of Śrī Vaiṣṇava theology, showing how Yoga’s path of discipline and surrender aligns with the doctrines of *prapatti*, *antaryāmitva* and the supremacy of *Vasudeva*.

### **Abhinava Pranavavada and the Yogic Practice as Expounded by Sri Omkarnath Dev**

Vedānta, as understood traditionally, is the *Pramāṇa*, or valid means of knowledge for attaining the knowledge of the self and its relationship with the God and the world. This is a common view shared by all schools, irrespective of the means of interpretation that they use to understand Vedānta. Sadānanda Yogīndra, the author of the famous text *Vedāntasāra* says: “Vedānta refers to the *Upaniṣads*, which are *Pramāṇas*”. Thus, it is mainly the *Upaniṣads* and their philosophical counterpart from the *itihāsa* literature, the *Bhagavadgītā*, which are broadly referred to as Vedānta. However, the nature of the Sanskrit language is such that a single word can yield multiple

meanings. Also, the relationship between multiple words, sentence and sections of a text can also be understood in myriad ways. That essentially means that there is a scope of using a certain pathway of interpretation and then arriving at a certain view of Vedānta. However, it must be noted here that textual interpretation in India did not only rely on epistemological and hermeneutics-based analysis. Starting from Śaṅkara, Rāmānuja, Madhva till Baladeva and Pañcānana Tarkaratna, we find an active system of praxis supporting the tradition of textual interpretation. The question that might need to be addressed here is what does the system of praxis lead one to? To this, we can answer respond by saying that it leads to a direct experience. Here, caution needs to be taken because the Advaitins do not accept Self Knowledge as an experience of the same nature as that of the experience of an entity separate from the Self (such as the vision of a Deity, etc. as accepted by the Vaishnavite schools). However, they too accept the idea of Self Knowledge as *Aparokṣa Anubhūti*, that is, an experience that is known immediately or is inherently present. Nonetheless, the Vaishnavite and Śaṅkara schools accept a certain rank ordering in which experience, scripture and logic are to be used. For them, the order is:

Scriptural Evidence (Śruti) > Anubhūti (Experience) > Yukti (Logic)

It might look contradictory to the reader that this framework places more focus on the scripture. The reason that is given is that experience is not verifiable, and hence the need of verifying or explaining it based on the scriptures.

However, the relationship between the word and experience needs to be re-examined. Any verbal communication happens because of a desire to express (whatever the reason may be). This desire therefore needs to be experienced by the speaker. Hence, *anubhava* comes first and then the word. The concept of the non-human origins of the *Vedas* also seem to support this view. The *Vedas*, in the traditional viewpoint, are revealed texts. The *Ṛṣis* are the seers of these texts, and these were revealed to them in a state of deep meditation. That being the case, the very revelation of the *Śruti* happens due to an experience. It is this importance of the *Śruti*, that drives force the motivation for a new look at the interpretation of Vedānta. Sri Sītārāmadāsa Omkāranātha, a saint-philosopher of the 20<sup>th</sup> century, relying on his mystic experiences, coupled with profound scriptural knowledge, presented a fresh view of Vedānta, which was later called as the *Abhinava Praṇavavāda* or the *Praṇavādvaitavāda*. As has also been made clear by our discussion above, the order of precedence in terms of validity in *Praṇavādvaitavāda* is given below:

Anubhūti > Śruti > Yukti



The main *prameya* (or object to be known) in all schools of Vedānta is Brahman. Depending on the way the relationship between God, living beings and the world is conceived, other objects too can become objects of knowledge. In Advaitic schools however, Brahman is the main object of knowledge, other things might or might not need to be known. As is clear from the name *Praṇavādvaita*, here too, Brahman is the object of knowledge. Rather, Brahman is the subject, with whom our absolute unity is to be known through Vedānta.

The word Brahman comes from the Sanskrit root word Br̥h, which means that which increases, makes sounds and makes others produces sounds. While the first sense of the root word is accepted by the previous school of Vedānta, the second meaning is hardly paid attention to. The focus of *Praṇavādvaita* is on both the meanings of this root. A connection between the sound and the word is made. Any sound can also be articulated as word and can also be related to the Lord. This idea comes from the concept of Sarvaśabdavācyaṭva of Viṣṇu (the primordial being or deity in Tattvavāda) of Madhva<sup>1</sup>, who presents this in his commentary on the *Aitareya Upaniṣad*. However, the word still remains an indicator of the Lord and does not become the Lord. *Praṇavādvaita* goes a step further and equates the Lord with the word. This a step beyond what is accepted by the Vaiṣṇavite, Shankarite and the Yoga schools. Patañjali too, in his aphorisms, only goes to the extent of accepting *Praṇava* (*Om̐kāra*) as an indicator of God. So, where do we find the scriptural support for this? The other question is, are there any predecessors to the viewpoint presented by Sri Om̐kāranātha Deva?

The closest we find is Bhartṛhari, who accepts the idea of Śabda Brahman. In his invocatory work on his treatise on the philosophy of grammar, he says:

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।  
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥

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<sup>1</sup> This idea is very elaborately dealt in Madhva's commentary on the *Aitareya Upaniṣad*. Madhva accepts three *vṛttis* of a word: *Mukhya*, *Amukhya* and *Paramamukhyavṛtti*. *Mukhya vṛtti* is the direct significance of a word. *Amukhya Vṛtti* is the secondary meaning of the word. When *mukhyavṛtti* expresses the supremacy of Visnu, it becomes *paramamukhyavṛtti* (can be translated as super primary meaning). Madhva uses etymological tools to arrive at an in-depth meaning. In his view, all words may imply or suggest meanings, but it reveals something deeper and more fundamental, and the etymological meaning is the *paramamukhyavṛtti* of the word. It is very clear here, that this approach is very different from Bhartṛhari's conception of Sphoṭa.

*“The Brahman who is without beginning or end, whose very essence is the Word, who is the cause of the manifested phonemes, who appears as the objects, from whom the creation of the world proceeds”*

Puṇyarāja, explains the purport of his verse in his commentary. According to him, Brahman is beyond all representation;<sup>2</sup> it is endowed with all powers which are neither identical with it nor different from it; it has two aspects, that of unity (*vidyā*) and that of diversity (*avidyā*); (even in its aspect of *avidyā*), it is really free from all diversity; it is, in all states, unaffected by beginning and end, even though the manifestations appear in worldly transactions<sup>3</sup> in a temporal and spatial sequence. The Brahman is both effect and cause, it is many and one and in all the different systems, the manifestations are not conceived as having nothing before them and nothing after them. Nor is any limit admitted, above below, or sideways, to its spatial differentiation. All its manifestations, though they appear to be distinct from one another, are in the nature of the word (*sabda*), because in all of them, the original material persists. Because, in our cognitions, we identify objects with their words (*śabdopagrāhi*) and our cognitions are intertwined with the words (*śabdopagrāhya*), they are essentially of the nature of the word.

We see an acceptance of *vivartavāda* in this verse. In Śrī Omkāranātha Deva’s view, *Puruṣottama Omkāra*, through its power of *Māyā* (illusion), creates this world. At the beginning of the creation, the power of *Māyā* is first manifested. There are two faculties of this *Māyā*: *āvaraṇa* (concealment) and *vikṣepa* (distortion or projection). A question may arise: *Brahman* is *asaṅga* or not attached. How, by the means of *Māyā*, can it be a cause of creation? The *cit* (knowledge) and *ānanda* (bliss) features of *Brahman* get concealed by *āvaraṇa*. And through *vikṣepa-śakti*, the different objects of the world are created in *Brahman*. Here it is important to note that although limited ignorance cannot conceal the limitless Brahman, but it can certainly conceal the intellect of the knower. And it is because of this that we feel that ignorance has concealed Brahman. As mentioned in the *Dakṣiṇāmūrti Stotram*, it appears as if a creation has happened.<sup>2</sup>

It is important to briefly highlight the vision of Śrī Omkāranātha Deva. The scriptures say that *Omkāra* is the primordial word. *Omkāra* manifests as a collective of the three syllables: *A–U–M*. *M* is *Maheśvara-nāda*, *U* is *Prāṇa–Viṣṇu*, and *A* is the vibration (*Brahmā*). As described in the *Śrīmad Bhāgavata Purāṇa*:

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<sup>2</sup> Here reference is being made to the first verse of the Stotra. The phrase ‘as if’ also holds the key to the *ajātivāda* of Gauḍapāda.

“The life-giver of all creation, the supreme *Ātman Omkāra*, successively gets manifested in the six *cakras*. At first, it enters the *mūlādhāra cakra* along with the *parā-vāk*, which is associated with *anāhata-nāda* and *prāṇa*. Then it reaches the *maṇipūra cakra* (near the navel centre) in the form of the *manomaya paśyantī-vāk*. After this, it reaches the *anāhata cakra* (in the heart centre) and manifests as the *madhyamā-vāk*. Gradually, it enters the mouth and manifests as the *mātrās*, *svaras*, and *syllables* – which collectively represent the *vaikharī-vāk*. Fire, which is present in *ākāśa* in a subtle or unmanifest form, manifests as small sparks with the help of air, when firewood is rubbed vigorously. When clarified butter (*ghṛta*) is added, the fire grows. In a similar way, the Lord manifests as *Śabda-Brahman* in the form of *parā*, *paśyantī*, *madhyamā*, and *vaikharī vāks*.<sup>3</sup> The *Śāradātīlaka Tantra* further says: From the *Īśvara*, who is of the form of *sat-cit-ānanda* (along with its *prakṛti*), first *śakti* manifests, then *nāda* (or sound), and finally *bindu* from *nāda*. That *nāda*, sound, *bindu* is *Omkāra*.<sup>4</sup> The non-sentient part of *bindu* is *bīja*, the sentient-non-sentient mixed part is *nāda*, and the sentient part is *bindu*. *Acit* here refers to the *avidyā* (ignorance) associated with the word and the meaning. The active state of the *śakti* or *prakṛti* (located or manifested on the substratum named Brahman) is indicated here by the word *nāda*.

*Praṇava* or *Omkāra* is categorized as *Para* and *Apara Praṇava*. *Para Praṇava* is *Para Brahman*. *Apara Praṇava* has been referred to as *prāṇa*, *Hiraṇyagarbha*, and *Sūtrātman* in the *Upaniṣads*. This *Apara Praṇava* is *nāda*, or *Śabda-Brahman*.<sup>5</sup> The *Viṣṇu Purāṇa* says<sup>6</sup>, one should know both *Śabda-Brahman* and *Para-Brahman*. In his book *Śrī Śrī Puruṣottama*, Śrī Omkāranātha Deva quotes (and re-interprets) Gauḍapāda:

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः ।  
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥<sup>7</sup>

“The sacred syllable) *Om* verily the Lower Brahman, and it is also admitted to be the Supreme Brahman. *Om* is without beginning (cause), unique, without anything outside itself, unrelated to any effect and changeless”

It is important to note here that Gauḍapāda presentation of *Praṇava* in his *Kārikās* on the *Māṇḍūkya Upaniṣad* has also been referred to as *Praṇavavāda*. Hence, it is apt to call Omkāranātha Deva’s interpretation as

<sup>3</sup> Śrīmad Bhāgavatam, 12-17-18.

<sup>4</sup> सच्चिदानन्दविभवात् सकलात् परमेश्वरात् ।  
आसीच्छक्तिस्ततो नादो नादाद् बिन्दुसमुद्भवः॥

<sup>5</sup> *Śrī Śrī Nādalīlāmṛta* – Page 7.

<sup>6</sup> द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परञ्च यत्

<sup>7</sup> *Māṇḍūkya Karikā*, Āgama Prakaraṇa, 26. Ishadi Nau Upanishad, 616.

*Abhinava Praṇavavāda*. Gauḍapāda, through his reflections on the *Praṇava* – interprets the four syllables of *Praṇava* (A-U-M and *Ardhamātrā*) as the waking, dreaming and sleeping states and the *Turīya* Ātman.

Many Ācāryas have interpreted the word *Yoga* in diverse ways, each emphasizing a different facet of its inexhaustible meaning. In his *Yoga Rahasya*, Śrī Sītārāmdāsa Omkārnātha Deva compiles and refines these understandings, situating them within the living tradition of bhakti and jñāna. Drawing from Pātañjala yoga, Vedānta, and the Purāṇic vision, he reveals yoga as not merely a technique, but as the very mystery (*rahasya*) of union, cessation, and surrender.

“*Yogaś-citta-vṛtti-nirodhaḥ*”- “Yoga is the cessation of all mental modifications”- declares Patañjali. Omkārnātha Deva accepts this as the foundational insight: unless the waves (*vṛttis*) of the mind are quieted, the ātman cannot shine in its own light. Yet, he also points to other revered definitions that expand the horizon of yoga. “*Jīvātmā-paramātmānoḥ aikyam*”-the union of the individual soul (*jīvātman*) and the Supreme Soul (*Paramātmā*)—this too is called yoga. For Omkārnātha Deva, the stilling of the mind culminates in this union; without union, mere mental suppression is incomplete.

In another place, the tradition speaks of *Parameśvaraikaparatā*: “*Yogaḥ Parameśvaraikaparatā*” - “Unalloyed devotion or one-pointed attention to the Lord is yoga.” Omkārnātha Deva highlights this as the inner secret of *Yoga Rahasya*: all cessation of thought, all inward turning of the senses, ultimately flowers as exclusive surrender to the Divine. He quotes yet another beautiful definition: “*Paramātmāni śūre kātara-kṣetrajñasya yojanam yogaḥ*” - “The unification of the fearful, sorrowful *jīva* with the stable, brave Brahman is Yoga.” Here yoga appears as an act of grace, of refuge, wherein the trembling knower of the field (*kṣetrajña*) is united with the fearless *Paramātmā*.

In the verses he cites, the essential movement of yoga is expressed succinctly:

vṛttihīnaṁ manaḥ kṛtvā kṣetrajñe paramātmāni,  
ekikṛtya vimucyate yoga 'ayaṁ mukhya ucyate.

“Having made the mind free of modifications and uniting it with the *kṣetrajña Paramātmā*, one attains liberation. This is called the main yoga.” Omkārnātha Deva underscores that this is not a peripheral or secondary practice but the very core—*mukhya yoga*. All else is preparation.

The scriptures too affirm multiple shades of this union: “*Samyogas-tv-ātmanamānaso-yoga ity-ucyate budhaiḥ, Prāṇāpāna-samāyogo yoga ity-api*

*kaścana*” - “The unification of the ātman and manas is called Yoga by the wise. Some also call the union (*samāyoga*) of the prāṇa and apāna vāyus yoga.” For Omkārnātha Deva, these are not contradictions but stages and aspects of a single process. To gather the senses, the prāṇas, and the mind back into the Self is to prepare the field where devotion and knowledge blossom.

This is further explained through practical imagery:

bahirmukhāni sarvāṇi kṛtvā khāny-antarāṇi vai,  
manasevendriyagrāmaṁ manaś-cātmani yojayet.

“Withdrawing the extroverted sense organs into the mind and then the mind into the ātman is yoga.” Such inward-turning (*pratyāhāra*) is not a negation but a homecoming. And when the *jīvātman* is wholly offered into Brahman, yoga attains its consummation:

sarvabhāvavinirmuktaṁ kṣetrajñam brahmaṇi nyaset,  
etad-vyānam ca yogaṁ ca śeṣo ’nya granthavistarah.

“By all means, the liberated *jīvātman* should be dedicated to Brahman-this is meditation, this is yoga. Anything apart from this is just an expansion of the text, only verbal jugglery.” Omkārnātha Deva quotes this to emphasize that yoga is direct realization, not mere intellectual elaboration. The *rahasya* of yoga lies in this inner offering.

Finally, echoing the seers, he distills the essence of yoga into a single, luminous phrase:

ślokaṛdham tu pravakṣyāmi yad-uktaṁ tattvadarśibhiḥ,  
sarvacintāparityāgo nīscintaṁ yoga ucyate.

“I shall now speak half a verse which is the essence declared by the seers of truth: Abandoning all thoughts-such freedom from anxiety is said to be yoga.” For Omkārnātha Deva, this is the supreme secret (*rahasya*): when the *jīva*, freed from all agitation, abides in the fearless Brahman, thoughtless yet awake, surrendered yet whole-this is Yoga in its truest sense.

## Conclusion

In conclusion, *Vaiṣṇava Yoga* as examined in this article emerges not as a mere juxtaposition of Śrī Vaiṣṇava metaphysics and yogic praxis, but as a dynamic and evolving tradition that continually reinterprets yoga in the light of devotion (*bhakti*), metaphysical insight, and embodied discipline. From Nāthamuni’s *Yoga Rahasyam* to Rāmānuja’s exegesis of the *Bhagavad Gītā*, from Kṛṣṇamācārya’s *Yogavallī* to Śrī Sītārāmdās Omkārnātha Deva’s teachings on *Nāma* and *Nādanusandhāna*, a consistent yet multifaceted

thread is visible: yoga as union not only with the indwelling Self but also with the personal Lord, Nārāyaṇa. By tracing these convergences and divergences across centuries, this study highlights how Śrī Vaiṣṇava thought does not merely adopt yoga but reconfigures it as a soteriological path centered on surrender, remembrance, and inner transformation. Such a framework invites a more nuanced appreciation of *Vaiṣṇava Yoga* as a living synthesis—one that continues to shape, and be shaped by, contemporary spiritual practice.

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# REVISTING THE FIRST ENGLISH TRANSLATION OF THE *BHAGAVAD-GĪTĀ* (1785): THEORY OF *KARMAN* AND THE CULTURAL INPOSITION

GARGI BHATTACHARYA

**Abstract:** In the late eighteenth-century colonial India, the ‘westward flow’ of the Sanskrit wisdom commenced with the first English translation of the *Bhagavad-gītā* that was made directly from the original Sanskrit source excluding the intermediate role of Persian language. The *Bhagavad-gītā* has achieved an individual identity as a famous *smṛti*-text beyond its participation in the epic-structure of the *Mahābhārata*. The dialogue between Śrī Kṛṣṇa and Arjuna in the battle field of Kurukṣetra carries the legacy of different ancient spiritualistic views where the Bhāgavata cult, Upanisadic knowledge, devotional observation, and yogic practices have finely amalgamated and further proliferated through trajectories of interpretations. Warren Hastings, the first Governor General of Bengal strongly recommended the translation of the *Bhagavad-gītā*, prepared by Charles Wilkins, to the Board of the Directors of the East India Company that resulted in the publication entitled *The Bhāgavāt-Gēētā, or Dialogues of Krēṣhṇā and Arjōṇ; in Eighteen Lectures; with Notes* (1785). Besides introducing the monotheistic views of this Hindu religious text, correlating them with some practice of the eighteenth-century Christianity, and reviving the Hindu golden past, Hastings relocated the *Bhagavad-gītā* as a depot of virtue ethics beyond the traditional religious edifice. To him the most appealing moral teaching lies in the theory of *karman* that instructs to perform duty without desiring for the fruits. He acknowledged this *karman*-awareness as the prerequisite for the moral development of the newly recruited young civil servants. The whole project, designed for the stability of the Company sway in India, caused a paradigm shift in the interpretation of the *Gītā*. The current paper attempts to revisit the history of the first English translation the *Bhagavad-gītā* with the focus to explore how a text, in the process of cultural imposition during the early British colonial period, was reidentified as a prominent didactic text beyond its theological and philosophical significance.

**Keywords:** The *Bhagavad-gītā*, Eighteenth-century colonial India, Charles Wilkins, Warren Hastings, *karman*, *Yoga*, monotheism, *Veda*, *Vedānta*, *Mahābhārata*.

## Introduction: Commencement of the ‘westward flow’ of Sanskrit wisdom

At the early period of the British sway in India, translation of different kinds of Indic text to understand the native culture formed a distinct prototype of British Orientalism. Nathaniel Brassey Halhed, Charles Wilkins, William Jones, Henry Thomas Colebrooke are some prominent British administrators of the late eighteenth-early nineteenth century who translated Sanskrit law texts, religious treatises, drama, prose narratives etc. into English. In 1772 the East India Company decided to take up the tasks of tax collection and civil justice together, consequently the rendering of the private laws of the indigenous people became a priority. Besides serving the purpose of the legislative matters, Sanskrit texts were attempted to be translated to reanimate

the glorious Hindu past and correlate them to the civilization of Europe. At the very initial stage of translating the Sanskrit texts, Persian was used as the intermediate language.<sup>1</sup> But the process was so lengthy and complicated that it often created misconceptions and produced deceptive and fallible interpretations, hence the intermediate role of Persian language was excluded, and translation directly from Sanskrit was welcomed. It obviously required a profound knowledge in Sanskrit, the ancient language of India. Charles Wilkins (1749-1836), the senior merchant of the East India Company, a first-generation Orientalist and the Charter Member of the Royal Asiatic Society earned the reputation of being the first “Sanskritist” (Kopf 1969: 27). He prepared the first English translation (1785) directly from Sanskrit, and pioneered a new model of translation for his succeeding Orientalists.

The first Sanskrit text that was translated directly from Sanskrit to English was *Śrīmad-bhagavad-gītā*, one of the most popular Hindu religious treatises. Charles Wilkins’s prose translation of *Śrīmad-bhagavad-gītā* (hereafter *Gītā*) was published from London in 1785, under the title *The Bhāgavat-Gēētā, or Dialogues of Krēṣhṇā and Arjōṇ*<sup>2</sup>; in *Eighteen Lectures; with Notes*. The English translation was commissioned by Warren Hastings, the first Governor General of Bengal. He convinced the Court of Directors of the East India Company to make the translation public under their authority.

Within a decade, Wilkin’s translation was widely circulated in the European countries, and became an authoritative source for the further translations of the *Gītā* in different languages of Europe. The retranslation of the English rendition appeared in French, Russian and German in 1787, 1788 and 1792 respectively. The fame of the translation across Europe was accredited by *The Asiatic Journal and Monthly Register for British and Foreign India, China, and Australia* (1836):

The effect which this little work, of only 156 pages, including notes, produced upon the literary public in England and throughout Europe, was electrical. All hailed its appearance as the dawn of that brilliant light, which has subsequently shone with so much lustre in the productions of Sir William Jones, Mr. Colebrooke, Professor Wilson, &c. and which has dispelled the darkness in which the pedantry of Greek and Hebrew scholars had involved the etymology of the languages of Europe and Asia. (Anonymous 1836: 166).

Before 1785, in the sixteenth century, some portion of the *Gītā* was converted into Portuguese language, but that seems lost in course of time (Sharpe 1985: 4). So, Wilkins’s translation earned the position of an exemplar in the European countries. The famous Irish theosophist Charles Johnston stated in the *Journal The Theosophist* (March 1889): “This year, 1785, marks an epoch in the intellectual history of the world. Here began that westward flow of the wisdom of India which



is making itself more and more felt in the religion and philosophy of the World” (Johnston 1889: 338). Many other scholars like Paul Harbert, Mary Llyod also acknowledged Wilkins’s translation as the true opening of Sanskrit studies in the West. (Sharpe 1985: 4-5)

The current paper focuses on the first English translation of the *Gītā* with the objective to re-evaluate its historical, cultural, and literary significance. Among the research works that focus on Wilkins’s translation, Gerald James Larson’s “The Bhagavad Gītā “as Cross-cultural Process: Towards an Analysis of the Social Location of a Religious Text” (1975) tracks the intra-cultural as well as cross-cultural journey of the *Gītā*. Eric J. Sharpe’s *The Universal Gītā: Western Images of the Bhagavad Gītā* (1985) devotes an entire chapter on Wilkins’s translation, highlighting its impact on the Western literati. The thoughts of Warren Hastings behind that very project, the effort of Wilkins, and the perspective of Rammohun Roy, the ‘father of Bengal Renaissance’ are the other subtopics deliberated in the chapter. Mishka Sinha’s “Corrigibility, Allegory, Universality: A History of the Gita’s Transnational Reception, 1785–1945” (2010) presents a discourse on the reception of the very translation in the cultural framework of Europe and other Western countries. H. Davis in his “Wilkins, Kasinatha, Hastings, and the First English Bhagavad Gītā” (2015) chiefly illuminates the role of three figures, who were associated with the aforesaid translations. The latest addition is the book entitled *Religion, Enlightenment and Empire: British Interpretations of Hinduism in the Eighteenth Century* (2022) by Jessica Patterson. The chapter of the book named “Charles Wilkins and the *Gēētā*” invokes the religious thoughts of Wilkins in “the transition of British constructions of Indian religion” (Patterson 2022: 241). In spite of these valuable expositions on the first English translation of the *Gītā*, some important questions remain unaddressed that involve the socio-religious and philosophical context of Indian tradition as well as the policy of the eighteenth-century orientalist under the leadership of Warren Hastings. The most significant issue lies in the doctrine of *karman* (action) and its reinterpretation. Centering the theory of *niṣkāma-karman* (action without desire), a significant shift in the interpretation of the *Gītā* occurred in the late eighteenth-century colonial India. Hence, the current paper attempts to explore how the British administrators surfaced the moralistic attributes of the *Gītā* beyond its spiritual legacy. How was the *Gītā* relocated to serve the political and commercial gain of the East India Company, how successfully did Wilkins bring before the core spirit of the *Gītā* — are some pertinent questions, which the current paper evokes and endeavours to discuss with suitable references from the original Sanskrit text of the *Bhagavad-gītā*.

### The *Bhagavad-gītā*: location and identity in the ancient Indian tradition

The word ‘*Bhagavad*’ indicates the highest personal form of God Kṛṣṇa, the famous incarnation of Lord Viṣṇu. Thus, the literary meaning of ‘*Bhagavad-gītā*’ stands for – ‘sung by Bhagavāna or Lord Kṛṣṇa’. The *Gītā* is commonly identified one of the divine treatises of Hindus. In every aspect of life, both individual and social, the teachings of *Gītā* are acknowledged as the path finder. Traditionally it is a religious as well as a spiritual text of Bhāgavata sect of ancient India (circa 400 -200 BCE) (Majumdar [1952] 2003: 172). The practice of worshipping Vāsudeva Kṛṣṇa as the Supreme God is the crux of Bhagavatism, which later known as Vaisnavism. It puts emphasis on the *bhakti* (devotion) with austerity that has formed the primary features of Brahmanical religion.

In Indian tradition, ‘*Gītā*’ represents a wide category of theological literature that, apart from the *Bhagavad-gītā*, encompasses texts like *Kapila-gītā*, *Haṁsa-gītā*, *Bhikṣu-gītā*, *Devī-gītā*, *Śiva-gītā* etc. Those are associated with the Puranic literature as well as the *bhakti* movements. *Aṣṭāvakra-gītā*, *Avadhūta-gītā*, *Uttara-gītā*, and *Pāṇḍava-gītā* are some independent texts bearing the similar nomenclature that have earned huge fame. The *Bhagavad-gītā* (also known as *Īśvara-gītā*<sup>3</sup>, *Hari-gītā*<sup>4</sup>, and *Īyāsa-gītā*<sup>5</sup>) enjoys a hoary antiquity, while the other *Gītās* date later ages. The debate whether the *Gītā* is an interpolated part in the *Mahābhārata* continues till date, albeit we cannot deny the cultural impact and persistent legacy of this text over centuries. In the *Bhīṣmaparvan* of the *Mahābhārata*, from canto thirteen to forty-two are known as the *Bhagavad-gītā-parvan*, among which the last eighteen cantos are separately regarded as the *Bhagavad-gītā*. In the battle field, just before the beginning of the eighteen-day war, Arjuna, the third brother of the Pāṇḍavas felt deep grief watching his ancestors, relatives, and teachers in the opposition. The closest friend of Arjuna, and the head of the Yādavas, Śrī-Kṛṣṇa, who volunteered himself to drive Arjuna’s chariot in the battle field, delivered eighteen lectures to Arjuna to rejuvenate his spirit as a warrior. Those lectures carry high moral, spiritual, and philosophical values beyond the limitation of the story structure of the epic, and consequently emerge as an ever-inspiring episode in Indian socio-religious phenomenon.

The feminine suffix ‘*ṭāp*’ categorizes the *Gītā* in the group of Upanisadic texts.<sup>6</sup> It signifies that the teachings of *Gītā* are of equal value of the *Brahmavidyā* or the knowledge of Supreme Being *Brahman* as propagated by the *Upaniṣads*. Hence, in the colophon of every chapter the *Gītā*, the text is declared as *Upaniṣad*, *Brahmavidyā* and *Yogaśāstra*.<sup>7</sup> The *Gītā-dhyāna* or *Meditation of the Gītā* presents a beautiful allegory to illuminate the inter-relationship between the *Upaniṣads* and the *Gītā*:

sarvoponiṣado gāvo dogdhā gopālanandanah/  
pārtho batsaḥ sudhīrbhoktā dugdhaṃ gītāmṛtaṃ mahat// (*Gītā-dhyāna* 4)

(“All the Upaniṣads are the cows, the son of the cowherd is the milker, Pārtha is the calf, the man of purified intellect is the drinker, and the supreme nectar of the *Gītā* is the milk.”) (Swarupananda 2016: xv)

### **The project of translation and publication: Wilkins and Hastings**

Charles Wilkins (1749-1836) and Warren Hastings (1732-1818) are the two British administrators without whose commendable effort the project of translating and publishing the *Gītā* could not be accomplished.

Charles Wilkins, born in 1749 in Somerset, came to India in 1770 as a Writer of the East India Company. He was designated as the first Orientalist to learn the ancient as well as vernacular languages of India like Sanskrit, Bengali, and Hindustani. Wilkins, the endeared person to Hastings, was involved in both administrative and intellectual works. After two years of his joining the Company, he was posted in Malda to superintend the factories of the Company. By 1782 he was attaining the rank of senior merchant in Calcutta, as well as pursuing the job of printing. He was solicited by Warren Hastings to prepare the fonts of Bengali letter for the publication of Halhed’s *A Grammar of the Bengal Language* (1778). Under his supervision the first of Vernacular press in India was established. Wilkins also published the first English newspaper *Hickey’s Gazette* (Kopf 1969: 20). After two years of his translation of the *Gītā*, in 1787, he translated *Hitopadeśa*, the famous story-collection of ancient India, and in 1808 he prepared the first Sanskrit grammar in English.

Owing to the bad health issues Wilkins was permitted by the Board of Revenue to go to Banaras for a change of air where he devoted himself in the study of Sanskrit and Indian Culture without any interruption of administrative work. In Banaras he met Kashinath Bhattacharya (or Sharma), a renowned Sanskrit Pundit who, according to Richard H. Devis, “ought to be recognized along with Wilkins, Jones, and other British pioneers for his role in the foundation of Indology as a Western discipline of knowledge” (Devis 2015: 43). Kashinath assisted Wilkins to continue his Sanskrit study in Banaras. Though Wilkins did not make any mention of this erudite Pundit in the preface of his translation, but Devis argued for the direct participation of Kashinath in the *Gītā*-project (Devis 2015: 43). Wilkins’s ultimate objective was to translate the whole *Mahābhārata*, but eventually he concentrated on the task of translating the episodes of *Gītā*. From the letter of Warren Hastings to Nathaniel Smith we come to know that by 1784 Wilkins completed more than one third of the *Mahābhārata*. After the completion of the first draft of the

rendition of the *Gītā*, in 1784, Wilkins submitted a copy of the same to Warren Hastings.

In a letter to his wife Marian, Hastings expressed his wish to present *Gītā*, “the most wonderful Work of Antiquity” (Grier 1905: 365), to public. Hence, he sent Wilkins’s manuscript to London along with a letter to Nathaniel Smith, the Director of the East India Company. In the letter written on 4<sup>th</sup> October 1784 from Banaras Hastings strongly recommended to patronage the translation for being published. Meanwhile, Wilkins sent a corrected copy of his translation to Hastings with Translator’s Preface and much extensive Notes. Finally, the translation was published under the authority of the Court of Directors of the East India Company in 1785 with the declaration “The antiquity of the original, and the veneration in which it hath been held so many years, by a very considerable portion of the human race, must render it of the greatest curiosities ever presented to the literary world.” (Wilkins 1785: Advertisement).

### **Curiosity, cultural policy, political intention, and the theory of *karman***

It is stated in the Advertisement of the first English *Gītā* that Hastings’s letter to Nathaniel Smith satisfactorily clarified the motive of the publication, but to convince the Board for financing a publication that has no direct connection to the commercial gain of the Company, was a tough task indeed. The *Gītā* does not even belong to the literary tradition of *Dharmaśāstra* (Hindu law text), which was the prime concern of the judicial field at that time. Sharpe points out: “...a philosophical discourse was unlikely to appeal to the hard-headed businessmen who administered ‘John Company’.” (Sharpe 1985: 6).

Hastings introduced the *Gītā* as “a very curious specimen of the Literature, the Mythology, and Morality of the ancient Hindoos.” (Wilkins 1785: 5). Both E. J. Sharpe and M. Sinha emphasise on the word ‘curious’, which carries an immense value in the cultural context of the eighteenth-century Europe. Since long past western countries remained unfamiliar with the literature, philosophy, and culture of India. The experiences of the travelers, missionaries and traders were the only source to know India. For the honest portrayal of Indian culture, the literary evidences were needed to be explored. Hastings inferred that the translation of *Gītā* would attract the ‘curious’ Europeans and connect them to the culture of India. Sinha referred to *The Monthly Review* (1785): “...the Gita’s importance lay not in any intrinsic quality it may have possessed, but in its value as “a curious specimen of mythology and...an authentic standard of the faith and religious opinion of the Hindus.” (Sinha 2010: 301)

Hastings certainly knew that ‘curiosity’ would not be enough to convince the Company directors. He pointed out some profitable political consequences of

the publication that would stabilize the newly established colony in India. To meet the purpose of both tax collection and civil jurisdiction in the late eighteenth-century India, the Company was seeking new policy for the civil administration. Warren Hastings was appointed to India for the second time in 1769 with the charge of political and military affairs. According to him the perpetuity of the British colonial rule required proper “Indialization” (Kopf 1969: 17), and that can only be conducted through “social intercourse” (Kopf 1969: 17) and “intellectual exchanges” (Kopf 1969: 17). Hastings introduced a new model of civil servants bound to obey the virtue ethics. According to his new cultural policy, the rulers must communicate with the indigenous people, learn their languages, and understand Indian culture. Consequently, a series of Indic texts are initiated to be translated into English among which Indian Law books achieved the precedence to meet the challenges of the civil cases. Grammars of the vernacular languages were being prepared in westernized format discarding the Indian traditional *vyākaraṇa*-system of learning.

The *Gītā* appeared to both Hastings and Wilkins as a core literary-component of Indian socio-religious spirit. Before the board of the Company Hastings relocated the treatise as of the similar value to the *Vedas* and the *Purāṇas* and displayed how popular it was in the contemporary Indian society. He assumed that the translation of the *Gītā* would suit his new cultural strategy, and the publication would be proved beneficial for the permanence of the Company sway. Hence, he proclaimed: “Every communication of knowledge, and especially such as is obtained by social communication with people over whom we exercise a domination founded on the right of conquest, is useful to the state” (Wilkins 1785: 13).

Significantly, the moral values of this ancient Hindu text emerged as the most crucial feature that, as per the vision of Hastings, was essential for Company’s steady administration. Hastings justified:

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and the disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature...it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their domination....Nor is the cultivation of language and science, for such are the studies to which I allude, useful only in forming the moral character and habits of the service.” (Wilkins 1785: 12).

The civil servants in the East India Company who became eligible to join their job at the very young age of sixteen (Ghoshal 1944: 26) usually did not receive required education and training to build their moral character for serving the duties in the foreign countries. Hence, immoralities and indiscipline became

the common factors among the Company-servant that caused “the universal degradation of the service” (Ghosal 1944: 28). From the records of the criticism of the Court, we come to know that the Company faced a lot of disgrace in eighteenth century. In a letter of 4<sup>th</sup> March 1767, the Court expressed disapprobation to the high expansive and luxurious lifestyle of the civil servants and restricted their expenses (Ghosal 1944: 56).

During this period of moral degradation of the Company servants, the *Bhagavad-gītā* emerged as a storehouse of ethical teachings that instructs to live a balanced life. The text acclaimed the eternal values of the prime features of humanity like purity (*śauca*), straightforwardness (*ārjava*), non-injury (*ahiṃsā*), truthfulness (*satya*), kindness (*saumatva*), honesty of motive (*bhāvasaṃsuddhi*) etc. The entire sixteenth chapter, the *Daivāsura-sampattibhāgayoga* (Divine and Non-divine Attributes) is dedicated to explore the good and bad attributes of human being. But what made Hastings most enthusiast is the perspective of the *Gītā* towards the ‘*karman*’.

The word ‘*karman*’ is applied in the *Gītā* as a technical term under the social, spiritual, and ritualistic connotations. *Karman* signifies the duty that is to be performed to sustain the socio-religious structure through individual participation. The *Karmayoga* or the path of action discusses the necessity of *karman* in every stage of mundane life –

niyataṃ kuru karma tvam karma jyāyo hyakarmaṇaḥ (*Gītā* 3.8)

(“Do thou perform obligatory action; for action is superior to inaction”) (Swarupananda 2016:69)

The strict instruction of this ancient text to perform duty without having any desire for the result fascinated the first Governor General of Bengal. In a letter to his wife Hastings wrote:

Among many Precepts of fine Morality I am particularly delighted with the following, because it has been the invariable Rule of my latter Life, and often applied to the earlier State of it, before I had myself reduced it to the Form of a Maxim in writing. It is this: " *Let the Motive be in the Deed, and not in the Event.* " “Be not One whose Motive for Action is the Hope of Reward. Let not thy Life be spent in Inaction. Depend upon Application”... “Perform thy Duty, abandon all thought of consequence, and make the Event equal, whether it terminate in Good or Evil; for such an Equality is called *Application*”. (Grier 1905: 365)

Here Hasting referred to the verse 47 and 48 of 2<sup>nd</sup> chapter of the *Gītā*:

karmaṇyevādhikāraṣṭe mā phaleṣu kadācana/  
mā karmaphalaheturbhūrmā te saṅgo’sṭvakarmaṇi// (*Gītā* 2.47)

(“Thy right is to work only; but never to the fruits thereof. Be thou not the producer of the producer of the fruits of (thy) actions; neither let thy attachment be towards inaction.”) (Swarupananda 2016: 50)

yogastha kuru karmāṇi saṅgaṃ tyaktvā dhanañjaya/  
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate// (*Gītā* 2.48)

(“Being steadfast in Yoga, O Dhanañjaya, perform actions, abandoning attachment, remaining unconnected as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yoga.”) (Swarupananda 2016: 51)

According to the ancient Indian theological tradition to renounce the craving for the fruits of action one should control his own mind and isolate himself from all external objects. With deep regards to these moral and spiritual exercises, known as *dhyāna* or meditation, Hastings connected them to the moral observations of Christianity. He stated in the letter to Smith:

...the Brāhmāns are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Romish Church. This consisting in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practice this exercise, not only that they believe their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed, with every sense, in the prescribed subject of their meditation. (Wilkins 1785: 8)

Hastings appreciated *cittaikāgratā* or the close attention of the mind with the reference to the verse of the *Gītā*. At the end of eighteen lectures Kṛṣṇa asked Arjuna:

kvacidetacchrutaṃ pārtha tvayaikāgreṇa cetasā/  
kaccidajñānasammohaḥ praṇaṣṭaste dhanañjaya// (*Gītā* 18.72)

(“Has this been heard by thee, O Partha, with an attentive mind? Has the delusion of thy ignorance been destroyed, O Dhanañjaya?”) (Swarupananda 2016: 374)

Hastings thus interpreted:

The importance of this duty cannot be better illustrated, nor stronger marked, than the last sentence with which Krēṣhṇā closes his instruction to Arjōṇ, and which is properly the conclusion of the Gēētā: “Hath what I have been speaking, O Arjōṇ, been heard *with thy mind fixed to one point*? Is the *distraction* of thought, which arose from thy ignorance, removed? (Wilkins 8-9)

The italicized phrases (done by Hastings) attest that he located the *Gītā* as a pure source of didactic teachings that motivates one to perfectly execute his own duty removing all kinds of diversion. Hastings attempted to decode the readings of this ancient Hindu religious treatise in the light of the Christian ethical values of his contemporary era that emphasised on the interconnection between religious dogma and the morality.

Hastings also surmised that the rendering of the famous text *Gītā* would sympathise with the annoyances of the natives. It would appease “the distance affection” (Wilkins 1785: 13), and reduce the agitation owing to the colonial domination – “It lessens the weight of the chain by which the natives are held in subjection.” (Wilkins 1785: 13)

The quest for a Hindu text that promulgates the Oneness of the Godheads was another crucial reason to publish the English *Gītā*. Because of the practice of polytheism and idol worship, Hindu religious creed was commonly detested by the Europeans. Therefore, Hastings assumed that the English translation of the *Gītā*, a Hindu text presenting the monotheistic view and disavowal of idolatry would glorify the Indian religion and culture, and alter the negative perception of the West. As a result, he identified the *Gītā* as “a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, almost all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerful illustrating its fundamental doctrine.” (Wilkins 1785: 10)

Hastings also declared that the sponsorship for the publication of *Gītā* would “clear the way to a wide and unexplored field of fruitful knowledge” (Wilkins 1785:13) and “encourage the first persevering adventurer in a service in which his example will have few followers, and most probably none” (Wilkins 13). Furthermore, as a first-generation Orientalist, Hastings appreciated the rediscovery of the golden past of the Hindus for which he found the *Gītā* the most appropriate. With reference to Hastings’s recommendation letter to the Board, Sharpe remarks, “The initial riddle of the Gita to the West was not why so many Hindus were still reading and interpreting it, but what its place might have been in India’s classical age.” (Sharpe 1985: 7)

### **Selection of the text for the first English translation**

For the selection of the texts in the projects of translation the Orientalists of the early days had to rely upon the suggestion of the native scholars. Wilkins mentioned that he found the *Gītā* as the most honoured work to the contemporary Brahmins that encompasses “all the grand mysteries of their religion” (Wilkins 1785: 23). But the Brahmin Pundits were too strict to diffuse their sacred knowledge to the people of different persuasion. In this



regard, Wilkins recoded his intense repulsion in the preface of his translation, though Sharpe identified it as nothing but “a pragmatic point in Warren Hastings’ favour which may not have been altogether true.” (Sharpe 1985: 9). Wilkins stated:

...so careful are they to conceal it from the knowledge of those of a different persuasion, and even the vulgar of their own, that the Translator might have sought in vain for assistance, had no liberal treatment they have to late years experienced from the mildness of our government, the tolerating principles of our faith, and above all, the personal attention paid to the learned men of their order by him under whose auspicious admiration they have so long enjoyed, in the midst of surrounding troubles, the blessings of internal peace...(Wilkins 1785: 23)

Here we can infer that the identity of the *Gītā* as the *smṛti* text made the translation task attainable. The rigidity of the orthodox Brahmins was mostly for the *śruti* texts, but for the *smṛti* texts they showed much relaxed attitude. The *śruti* (Vedic) tradition is accessible only to the upper classes, whereas the *smṛti* tradition (based on *smṛti* texts and *Purāṇas*) is approachable to the all castes and classes. Kṛṣṇa Himself announces in the *Gītā* that the women, vaiśya, śūdras, and other people who are of inferior births, can achieve the ultimate goal of life if they take shelter in Him.<sup>8</sup>

Certainly, the adorability of the *Gītā* among the intellectuals as well as common mass was the most prominent reason behind selecting it for translation, but at the same time, Wilkins’s own theological perception provoked him to choose the *Gītā*. He neglected the most ancient Hindu sacred text *Veda*, which is closely connected to the sacrificial rituals and worship of many deities. Wilkins recognised *Gītā* as a rare Hindu text to determine the monotheistic doctrine refuting the practice of polytheism, idol worship and sacrificial rituals. He stated in Translator’s Preface: “It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the Vedas”. (Wilkins 1785: 24)

### **Insufficient to remove the veil of mystery**

The *Bhagavad-gītā* is a collective outcome of various kinds of spiritual thoughts of ancient India that are further nurtured through several trajectories of religious practices and textual interpretations. Hence, it was not a simple task for the British administrators to decode the appropriate contextual meanings of the terms and ideas of the *Gītā* that are coated by some mystic expressions.

Hastings opined that the merit of the *Gītā* should not be judged through the paradigm drawn from the literature of Europe, as those modes of evolution are not applicable to the literature and culture of a country with which the Europeans remained unconnected for centuries. Expectedly, owing to the unacquaintance of the philosophical traditions of India that carries a complex pattern, Hastings found many passages of the *Gītā* obscure and absurd. In this context, his expression was pessimistic: “I would exact from every reader the allowance of *obscurity*, *absurdity*, *barbarous habits*, and a *perverted morality*.” (Wilkins 1785: 7) [emphasis added]. Hastings also stated that the “abstract terms” (Wilkins 1785: 7) and “arbitrary combination of ideas” (Wilkins 1785: 7) are very mysterious and uncanny which made the translation work troublesome. The translator also acknowledged this difficulty: “The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form.” (Wilkins 1785: 24)

Wilkins admitted that it is the duty of the translator to remove such obscurity and misconception as per his knowledge and capability. Hence, he added a portion of Note at the end of the translation where he attempted to illuminate the spiritual and theological terms in brief. He decoded one hundred twenty-two terms and names like *Om*, *Veda*, *yoga*, *naraka*, *sannyasin*, Indra, Nārada, Saṅkara, Maruta, Viṣṇu, Bhṛgu, Makara, Prahlāda etc., but he found his effort “still insufficient to remove the veil of mystery” (Wilkins 1785: 25). In the tenth Chapter of the *Gītā*, the *Vibhūtiyoga*, occur frequent references of the famous mythological episode of *samudramanthana* (churning of the divine ocean). Wilkins added the English translation of chapter fifteen from *Ādiparvan* (Book 1) of the *Mahābhārata* to the Note of his translation. Again, he supplemented a rendition of the commentary of eminent *Vaiṣṇava* teacher Śrīdhara-swamin (circa 13<sup>th</sup>/14<sup>th</sup> century) in the Note related to the last chapter of the *Gītā*. The huge popularity of the commentary of Śrīdhara in the *Vaiṣṇava*-dominated Bengal region had surpassed the fame of Śaṅkara, the propagator of Advaita doctrine.

All eighteen chapters of the *Gītā* are named under a particular nomenclature, where the word ‘yoga’ is used as the suffix, e.g. *Arjunaviśāda-yoga*, *Jñāna-yoga*, *Bhakti-yoga* etc. Wilkins sidestepped the suffix ‘yoga’, and preferred to mention the chapters simply as ‘Lecture’. The English translation in prose excludes the original Sanskrit text, written in verse. It is a word-to-word translation, but while rendering the terms like ‘*samkhyā*’, ‘yoga’ etc. that possess divergent connotations in the philosophical framework of Indian sentiment, Wilkins often failed to comprehend the contextual meanings. For example, the word *sāmkyā* in the *Gītā* is repeatedly used to signify the true

knowledge or realisation of the Supreme Self. The 39<sup>th</sup> verse of 2<sup>nd</sup> chapter of *Gītā* pronounces:

eṣā te'bhihitā sāmṁkhye buddhiryoge tvimāṁ śṛṇu (*Gītā* 2.39).

(“The wisdom of Self-realization has been declared unto thee.”) (Swarupananda 2016: 45)

Both Śaṁkara and Śṛidharasvamin interpreted the term ‘*sāmṁkhyā*’ as the true knowledge of the Supreme reality.<sup>9</sup> But Wilkins decoded the word *sāmṁkhyā* as the famous ancient philosophical school – “This thy judgement is formed upon the speculative doctrines of the *Śāṁkhyā Sāstrā*; hear what it is the practical, with which being endued thou shalt forsake the bonds of action” (Wilkins 1785: 39). Consequently, the second chapter, the *Sāmṁkhyā-yoga*, was named by Wilkins’s as ‘Lecture II of the Nature of the Soul, and Speculative Doctrine’.

Another frequently used term in the *Gītā* is ‘*yoga*’. Wilkins thus decoded this heavy weight term: “There is no word in the *Sāṁskreet* language that will bear so many interpretations as this. Its first significance is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theological term, to express the application of mind in spiritual things, and the performance of religious ceremonies” (Wilkins 1785: 140). Though commonly the name ‘Yoga’ indicates a particular branch of Indian theist philosophy of Patañjali, which has an alliance with the Sāmṁkhyā school, yet the term covers a wider area. Besides the meaning of union or junction, the *Gītā* defines *yoga* in many other ways. Some of them are –

samatvaṁ yoga ucyate (*Gītā* 2.48)

(“This evenness of mind (in regard to success and failure) is known as Yoga”) (Swarupananda 2016: 51)

yogaḥ karmasu kauśalam (*Gītā* 2.50)

(“Yoga is the very dexterity of work”) (Swarupananda 2016: 52)

taṁ vidyāduḥkhasaṁyogaviyogaḥ yogasaṁjñitam (*Gītā* 6.23)

(“...let that be known as the state, called by the name of Yoga – a state of severance from the contact of pain”) (Swarupananda 2016: 137)

So, the term *yoga* in the *Gītā* basically connotes a balanced, rather undisturbed state of mind that is devoid of any extreme opposite sentiments or mental emotions like anger, happiness, success, failure etc. The mind of a *yogin* is compared with the lamp that is situated in a windless place and does not flicker (*Gītā* 6.21). At the same time, *yoga* also indicates the means to attain such stable condition of mind. The very instruction of the *Gītā* in second chapter to

act without any desire of the result, is immediately followed by the advice to perform duties being established in the *yoga* renouncing all attachments – *yogastha kuru karmāṇi saṃgaṃ tyaktvā dhanañjaya* (*Gītā* 2.48). Bankim Chandra Chattopadhyay, the eminent Bengali novelist and intellectual of nineteenth century pointed out the problem of improper decipherment of the spiritual terms of the *Gītā*. He clearly mentioned that *sāṃkhya* and *yoga* are often wrongly decoded by the British scholars. (Chattopadhyay 1902: 111)

Similarly, some inappropriate interpretations occur for the metaphysical terms like *triṣuṇa*, *māyā*, *śabdabrahman*, *adhibhūta* etc. Furthermore, Wilkins often avoided the epithets like *bhārataraṣabha* (the bull among Bhāratas), *parantapa* (the scorcher of foes), *guḍākeśa* (the conqueror of sleep) etc.

### **Paradigm shift in the understanding of the *Gītā*: highlighting moralistic values**

Since last two centuries, the *Gītā* has been widely esteemed for its virtuous values apart from its religious structure. In the scenario of the Nationalist movement of India the text was much revered to motivate the freedom fighters. Now a days, the text is being highly appreciated as a literary source for management mechanism. But previously, at least up to the mid-eighteenth century it was mostly regarded for its religious identity and scriptural exegesis. From Śaṃkara (788-820) to Baladeva Vidyābhūṣaṇa (1700-1793), a long legacy of interpreting the *Gītā* continued in the trail of theological exposition. Madhusūdana Sarasvatī, the erudite *Vedānta* scholar of seventeenth century, affirmed in the introduction of his commentary named *Gūrārth-dīpikā* that the major purpose of the *Gītā* is the *mokṣa* or salvation. In those sastric commentaries the gnostic teachings are designated as an integral part of spiritual practices. But the recognition of the *Gītā* as a dominant didactic text in the day-to-day life of the common man, beyond any metaphysical implication, commenced only in eighteenth-century colonial regime. It would not be very fanciful to say that the political intention of Warren Hastings surfaced the moralistic feature of the *Gītā* exceeding its religious character.

The *Gītā* offers three paths to attain *mokṣa*, they are – *karma* (action), *jñāna* (knowledge) and *bhakti* (devotion). Briefly, the *karmayoga* prescribes for action rejecting all attachment or desire, the *jñānayoga* suggests to achieve true knowledge of the Supreme Self that is devoid of any ignorance, and the final one, the *bhaktiyoga* refers to the path of complete devotion to reach the *parama puruṣārtha* or the ultimate human goal. The *Advaita Vedānta* teachers considered only knowledge or *jñāna* as the direct means of salvation, whereas the *Vaiṣṇva* scholars advocated for *bhakti*. Action abandoning the attachment or *aṣaṅg-karma* occupies a crucial position in the path of attaining spiritual

liberation, but Hastings and Wilkins preferred exploring the *karmayoga* in a very pragmatic sense.

The *Gītā* spiritualises the aim of every action. All actions should be performed as an offering to the Supreme Being. So, the concept of *niṣkāma-karman* (duty without desire) or *asaṅga-karman* (duty without attachment) emerged as “essentially a spiritual ideal which presupposes the simultaneous practice of the other disciplines, the culture of will, the intellect, and the emotions...” (Tapasyananda [19370 2001: 174]). The British administrators of the late eighteenth century transformed the spiritual connotation of the *karmayoga* and offered a generalized meaning that everyone should perform the duty without any diversion like hatred, greed, envy etc.

One of the essential characters of the *Gītā* is to harmonise the paths of *karman*, *jñāna*, and *bhakti* which is known as ‘*samuccaya*’ (the synthesis). The text itself endorses the integration of the *karmayoga*, *jñānayoga* and *bhaktiyoga* in chapter eighteen. Probably, the path of *jñāna* or *bhakti* or the synthetic character of the text remained intentionally unattended by the British administrators, as their primary motive was to upgrade the moral status of the new generation civil servants as well as the administration of the Company. The letter of Hastings to Smith and the notes prepared by Wilkins evidently reflect the perspective of the British rulers to present the text as a depository of moral teachings rather than to explore its philosophical features. Consequently, a notable shift in the interpretation of the *Gītā* was brought about that led towards a new understanding of this religious treatise.

To rediscover the Hindu past in the light of the eighteenth-century Christianity, the Orientalists did not select any Upanisadic texts that are widely reputed for the promulgation of the Oneness of the Supreme Being *Brahman* since ancient times. Dara Shukhoh (1615-1659), the eldest son of Mughol emperor Sahjahan, who translated fifty (or fifty-two) Upanisadic texts into Persian declared the *Upaniṣads* as the source of Indian Monotheism. Raja Rammohun Roy, the founder of Brahma Samaj rendered five *Upaniṣads* into Bengali (1815-19) to get the support for his views of Singleness of Attribute-less Formless God. But the British Orientalist did not opt for the *Upaniṣads* as the source of their early translation, since their emphasis lied on the ethical teachings that inspire man to perform his own duty without craving for the consequence. Though the *Upaniṣads* also appreciate the performance of *niṣkāma karman*<sup>10</sup>, but the general notion was that the *Upaniṣads* strongly oppose the *karman* or action, and intensify the acquirement the true knowledge of *Brahman* only – *tadvijijñāsasva tadbrahma* (*Taittirīya Upaniṣad* 3.1). On the contrary, the major part of the *Gītā* is engaged to promote the necessity of accomplishing duty. Rammohun Roy declared: “Without entirely rejecting the authority of the Geeta, the essence of all

Shastrus, no one can praise rites performed for the sake of fruition, nor recommend them to others; for nearly half of the Bhuguvud Geeta is filled with the dispraise of such works, and with the praise of works performed without desire of fruition.” (Roy 1832: 222).

In this regard, the motive to include Śrīdharasvamin’s commentary in the translation is needed to be analysed here. While rendering the 2<sup>nd</sup> verse of the concluding chapter of the *Gītā* Wilkins encompassed the English translation of the commentary of Śrīdharasvamin in the Note. The mentioned verse is as follows:

kāmyānām karmaṇām nyāsaṃ sannyāsaṃ kavayo viduḥ/  
sarvakarmaphalyāgaṃ prāhustyāgaṃ vicakṣaṇāḥ// (*Gītā* 18.2)

(“The renunciation of *Kāmya* actions, the sages understand as Sannyāsa; the wise declare the abandonment of the fruit of all works as *Tyāga*”) (Swarupananda 2016:340)

The literally meaning of the verse seemed to the translator disagreeable, since it induces the absence of the actions in the stage called *sannyāsa*. So, to catch the implication of the verse to support the political gain of the Company, Wilkins sought the help of the traditional interpretation, albeit the divergence of explanations made him confused. He declared:

The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching mystery, and wondering from the simple path of their author into a labyrinth of scholastic jargon, than some of those of more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one Srēē-dhār Swāmēē, whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. (Wilkins 154)

The commentary of Śrīdharasvāmin offers a favourable explanation of the verse that remove the ambiguity of abandonment of action:

sarveṣāṃ kāmyānām nityanaimittikānām phalamātratyaḡaṃ prāhustyāgaṃ  
vicakṣaṇā nipuṇāḥ, natu svarūpataḡaṃ karmatyāgaṃ/

(The renunciation of the desire for the fruits of *kāmya*<sup>11</sup>, *nitya*<sup>12</sup>, *naimittika*<sup>13</sup> actions is acknowledged by the wise conversant persons as the ‘*tyaga*’ (relinquishment). It does not signify the abandonment of all action.)

Wilkins translated the aforesaid verse: “The disquisitors, that is such as expound or make clear, call *tyāga* a forsaking of the fruit only of every work that is desirable, weather such as are ordained to be performed constantly, or

only at stated periods; and *not a forsaking of the work itself*.” [emphasis added] (Wilkins 1785: 155).

To meet the political intention of the British colonial strategy, the framework of Indian spirituality was often ignored, and some wider meanings were infused surpassing the typical boundary of Hindu religion. The word *dharma* carries an enormous implication in Indian socio-cultural structure which connotes the code of conduct with the approval of the *Veda*, *smṛti* and the behaviour of the pious persons (*Manusmṛti* 2.6). But Wilkins decoded *dharma*, simply as virtue, and *adharma* as vice and injustice. The famous verse that is frequently cited as a śāstric source in support to the incarnation of Lord Viṣṇu, can be exemplified here to show how prudently Wilkins ensured a wider, universal, and non-scriptural connotation:

yadā yadā hi dharmasya glanirbhavati bhārata/  
abhyutthānamadharmaḥ tadātmānam srjāmyaham// (*Gītā* 4.7)

(“Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I embody Myself.”) (Swarupananda 2016: 90)

Wilkins translated thus: “...as often as there is a decline of *virtue*, and insurrection of *vice and injustice, in the world*, I make myself evident;” [emphasis added] (Wilkins 1785: 52). In the original verse the word ‘*bhārata*’ is to address Arjuna, the decedent of the King Bratata. Instead of the term *bhārata*, Wilkins introduced the phrase ‘in the world’ that certainly offered a world-wide exposition of the text.

## Conclusion

*The Bhāgavat-Gēetā, or Dialogues of Krēṣhṇā and Arjōṇ* of Charles Wilkins remained the only English version of the *Gītā* till mid-nineteenth century, though the original Sanskrit *Gītā* was printed in 1818 from Calcutta. After seventy years, in 1855, J. Cockburn Thomson prepared a rendition of the *Gītā* in prose format. In 1882, under the editorship of Max Müller another English translation of the *Gītā* was brought out from Oxford in the 8th volume of *The Sacred Books of the East*. The translation was made by Kashinath Trimbak Telang. Previously, in 1849, Rv. J. Garrett prepared an edition of the *Gītā* to serve the purpose of the missionaries. The Sanskrit original text (in Kannada script) was printed along with the Kannada and English translation in three parallel columns, where the English translation was taken from Wilkins’s edition.

Wilkins’s *Gītā* was the first direct account of Indian wisdom to the Western literati. The antiquity of the text, despite of the debate regarding its interpolative character, presented an evidential portrayal of the ancient culture of India. The design of this ancient Hindu text to amalgamate the religious and

ethical values of life fascinated the European scholars. Garrett referred to the view of Henry Hart Milman, the English historian of eighteenth century: "...there is something singularly sticking and magnificent, in the introduction of this solemn discussion on the nature of godhead and the destiny of man, in the midst of the fury and tumult in which it occurs." (Garrett 1849: iii).

August William Schlegel, who translated *Gītā* in Latin from the original Sanskrit text in 1823 acknowledged Wilkins's translation as a "publication of single merit" (Wilson 102) in the early age of Sanskrit study in British ruled India. Both Hastings and Wilkins reevaluated the *Gītā* in the light of the Christianity of the eighteenth-century Europe, where the virtue ethics superintended the religious framework. Their quest for an Indian religious treatise that is furnished with the monotheistic features was indeed one of the major reasons to render the *Gītā*, simultaneously, the political intention of the colonial rulers aimed at the stability of the new colony. To reassess the text as a challenge against the Vedic dogma with the goal to counter polytheism and idolatry, the British scholars ignored the interwoven connection of *śruti* and *smṛti* texts, as well as the social implications of the theist structure. The colonial policy introduced a new archetype to unfold the *Gītā* as a depot of didactic values surpassing the religious and spiritual connotation of the theory of *karman*. The *niṣkāṃ-karman* or action without desire emerged as the most valuable ethical teaching for the newly recruited civil servants of the Company.

The accessibility of the *Gītā* to the common man, beyond the barrier of caste and gender is announced by the text itself, but, in reality, it was mostly preserved as the cloistered intellectual property of the high-caste Brahmins. No doubt, the religion and philosophical character of the text have an ever-impressive merit, but the new paradigm of appreciating the moral values beyond the spiritual connotation expanded the area of the text, and made the religious divine text attainable by the mass who primarily do not crave for any spiritual gain.

### Notes and References

1. *Vivādārṇavasetu*, a collection of Hindu laws in Sanskrit, was translated into Persian, and thereafter retranslated into English by N.B. Halhed under the title *A Code of Gentoo Laws, or, Ordinations of the Pandits, from A Persian Translation, Made from the Original, Written in The Sanskrit Language* (1776).
2. In late eighteenth century, no standard system of transliterating the Sanskrit language into Roman script was established. So, for this current paper the author quoted the transliterated Sanskrit words as they appear in the original sources.
3. Kṛṣṇa is worshipped as Īśvara or God.
4. Hari is another name of Kṛṣṇa.



5. Vyāsa is the composer of the *Mahābhārata*.
6. In Sanskrit the word *Upaniṣad* is of feminine gender.
7. *iti śrīmahābhārate śatasāhasryām saṁhitāyām vaiyāsakyām bhīṣmaparvṇi śrīmadbhagavadgītāsu*  
*upaniṣatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṁvāde arjunaviṣādayogo nama prathamodhyāyaḥ.*
8. *mām hi pārtha vyāpāśritya ye 'pi syuh pāpayonayaḥ/*  
*striyo vaiśyāstathā śūdrāste 'pi yānti parām gatim// (Gītā 9.32)*  
 (“For, taking refuge in Me, they also, O son of Pṛthā, who might be of inferior birth – women, Vaiśyas, as well as Śūdras – even they attain to the Supreme Goal.”) (Swarupananda 2016: 200)
9. Śamkara – *paramārthavastuvivekaviṣaya* (“the discriminating knowledge of the supreme Reality”) (Gambhirananda 2021: 82)  
*Śrīdhara – samyak khyāyate prakāśyate vastutattvamyeti saṁkhyā, samyagjñānam tasyām prakāśamānamātmatattvaṁ sāmkyam* (Something that illuminates the proper knowledge of an object is called *saṁkhyā*, the ability to explore true knowledge of *Ātman* is called *sāmkyā*). (Trans. by the author)
10. Vide. *Īśa Upaniṣad*, verse 2
11. The action associated with the desire for earthly, as well as heavenly fruits.
12. The Non-performance of this kind of actions/sacrifices causes sin or harm, like *sandyā-vandanā*.
13. The actions/sacrifices that are to be performed in special occasions of an individual, like, marriage, funerals etc.

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# UNDERSTANDING CO-EXISTENCE AND CO-OPERATION IN MEDIEVAL INDIA: INSIGHTS FROM LALITPUR STONE INSCRIPTION (1424 CE)

DEBANJAN MAITY

**Abstract:** The medieval period has always been remembered as one of the exclusive periods in the history of the Indian subcontinent owing to the existence of various diasporic as well as indigenous groups bearing distinct political, social, cultural and religious views. There are numerous references to massacres by the Muslim ruling houses and bitter hostilities between indigenous rulers of this period. Simultaneously the period has witnessed the co-existence and co-operation between Muslim rulers and indigenous groups. Despite the existence of significantly dissimilar components in the same society, the practice of syncretism is noticed in this period.

Lalitpur Stone Inscription (1424 CE) underscores the co-existence and co-operation between Muslims and Jains in Central India. The Sanskrit inscription records the eulogy of Tīrthamkara Vṛṣabha (as *Sugata* and *Sadāśiva*) followed by the consecration of images of two Jain ascetics namely Padmanandin and Damavasanta among a group of Jain ascetics by Holī, son of king Sāhi Ālambhaka and his wife Ambikā. Sāhi Ālambhaka is identified with Alp Khān popularly known as Sultān Hoshang Shāh Ghori (1406-1435 CE) of Ghurid dynasty of Malwa. Despite being the son of a Muslim ruler, Holī is introduced as *sādhu*, *saṃgheśvera* or *saṃghādhīpa*. The linguistic strategies like adaption of double-sense words (widely practised in epics and Purāṇic mythologies) and use of the epithet of Jain *tīrthamkara* employing typically Brahmanical phrases wreathe the diverse religious and cultural components like Jain, Brahmanical and Sanskritized Islamic expressions of this period in a single thread.

The paper humbly attempts to appraise the interaction, linkage, co-operation and co-existence of different cultural as well as religious elements with reference to the contents of this inscription. It tries to sense the ideological milieu of medieval India ignoring the black or white image of any political power.

**Keywords:** Iconoclasm, co-existence, co-operation, Holī, Jain-Muslim relationship.

## Prologue

Since antiquity, the Indian subcontinent has served as a melting pot for the people of varied ethnic, linguistic and religious backgrounds. The convergence of various origins and beliefs has created a shared but heterogenous cultural ambience. From the early Christian era, every foreign conqueror came to the subcontinent either with a goal to plunder resources or to discover new trade routes. The indigenous kings targeted the same as well. For whatever cause, the Indo-Greeks, Kuṣāṇas, Śakas, Hūṇas, Muslims and many others eventually assimilated into the community by choosing to indianize themselves and co-existed with indigenous rulers. The continuous

exchange between the external and indigenous groups was instrumental in shaping the composite nature of Indian civilization over the ages.

However, the process of co-existence and integration/assimilation was not easy to happen. It was neither uniform nor without tension. From the Vedic age, the *varṇa-jāti* system had already prevailed in the Brahmanical tradition. The anti-vedic sects like Buddhists and Jains had emerged as a protest to Brahmanical culture and practices. The socio-politico-religious identities were much more complex in nature than codified in the sastric canons.<sup>1</sup> From the early ages, bitter conflicts among socio-religious groups were not uncommon. The medieval period (8<sup>th</sup> to 17<sup>th</sup> century CE)<sup>2</sup>, in particular, witnessed socio-religious complexities owing to the existence of various diasporic as well as indigenous groups possessing distinct political, societal, cultural and religious standpoints. The Muslims continued to grip the central power throughout the period. The early medieval and late medieval periods hold the dark instances of iconoclasm by Muslim invaders. Neither Somanātha nor Nālandā nor Śātrunājaya had survived the destructive fury of Muslim invaders. The temple of Somanātha was first destroyed by Maḥmūd of Ghaznī in 1026 CE and later for multiple times by others. The iconoclastic campaign of Bakhtiyār Khiljī targeted the destruction of Nālandā, the celebrated Buddhist learning centre in late 12<sup>th</sup> century CE.<sup>3</sup>

Yet graffitiiing medieval period of Indian history only with the stygian darkness of Muslim invasion is grossly improper. In the early medieval period, when northern India was facing Ghaznavid attacks, the Colas and the western Cālukyās, two powerful ruling houses, both Śaiva in faith, were engaged in bitter mutual hostilities. The commonality of faith did not discourage Rājārāja I to initiate a vindictive massacre of the Colas.<sup>4</sup>

In contrast to these conflicts, history of medieval India represents various references to co-existence and co-operation. In the early medieval period, the patronage of Cūḍāmaṇivihāra, a famous Buddhist monastery founded by Colas, may be cited as a notable example of syncretism between two distinct religious entities. In Arab accounts, Rāṣtrakūṭa ruler is praised for encouraging settlements of Muslim merchants. The discoveries of inscriptions from Chinchani, Somanātha, Sujānagar and other sites, dated between the 12<sup>th</sup> and 14<sup>th</sup> centuries, demonstrate the syncretism in the religious sector.<sup>5</sup> In the medieval period, sultanate rulers used to record donations for the construction of *dharmaśālā*, *vāpī*, *kūpa* and installation of *tīrthaṃkaras* with a goal to acquire merit. These meritorious deeds were inscribed mostly in Sanskrit, sometimes in bilingual mode (Persian-Sanskrit /Arabic-Sanskrit). On the other hand, the rich 'Hindu' kings or Jain merchants often supported the deeds of Muslim kings. The epithets of Allāh used in some inscriptions resemble the Upaniṣadic idea of the Supreme Soul.<sup>6</sup> The Veraval Bilingual Inscription

(1264 CE) illustrates Allāh as *Viśvarūpa*, *Śūnyarūpa* and *Lakṣyālakṣya*. In the Sujanagar inscription, the epithet used for Allāh is *Allāhabhaṭṭārakasvāmī*.<sup>7</sup> The Muslims were often Sanskritized with the terms like *Śaka*, *Mleccha*, *Musalamāna*, *Yavana*, *Hammīra*, *Tājika*, *Garjjanaka* and so on in inscriptions and *carita-kāvyas*. Sultanate aegis to indigenous groups had also influenced the Sanskritization of Muslim royal names and epithets e.g. *Suratrāṇa*, *Vasumati-śalya*, *Hammīra-vīra*.<sup>8</sup> The multiplicity in cultural, social, religious and political sectors did not cause any confusion rather symbolized well-knotted co-existence in the society.

This extended prologue has been consciously designed to prepare a smooth pitch for the analysis of the Lalitpur Stone Inscription (1426 CE) in present context. Imperialist and orientalist historians have often portrayed Muslims as the ‘Others’, projecting them as an aggressive and antagonistic power while ignoring the homogenous entity.<sup>9</sup> This paper challenges that perspective and tries to establish a theory of syncretism in light of the inscription. The inscription illustrates the ideas of co-existence and co-operation between Muslims and Jains, studied within the framework of both local history and the broader context of sultanate India during the medieval period.

### General introduction and content of the inscription

This inscription, engraved on a stone slab loosely propped up against two columns, was found in the ruins of old fort at Deogarh in the Lalitpur District of Uttar Pradesh. The find spot is located near a group of Jain temples in the eastern part of the fort. The slab containing the inscription is probably a piece fallen from some nearby Jain temple. The measurement of the slab is 6'2" × 2'9" with an average thickness of 3 inches. It contains 34 legible lines.<sup>10</sup> The inscription, written in Sanskrit language and Devanagari script with breaks caused by abrasion. It is precisely dated in *Vikrama Samvat* 1481 and *Śālivāhana Śaka* year 1346, specifically the full moon of the month of *Vaiśākha*, which correspond to a Thursday in late April or early May of 1424 CE.<sup>11</sup>

The inscription, affiliated to Jain sect, records the consecration of images of Padmanandin and Damavasanta, two Jain ascetics by one called Holī. The text opens with a eulogy of Vṛṣava, dwelling in a place named Kānta. This benediction is evidently meant for Rṣabhadeva, the first Jain *tīrthamkara*, who is addressed with epithets like *Sugata* (typically used for Gautama Buddha) and *Sadāśiva* (eternally auspicious) reflecting a deliberate blending of Jain, Buddhist and Brahmanical imagery.<sup>12</sup> Following this the inscription enlists various Jain saints like Śrīśaṅkara, Candra, Takṣaka, Śāntasoma, Śaśin, Sarvajña as deified saints. Next comes a list of mortal saints/ teachers of whom may be mentioned Madasārada, Śrīmūla, Dharmacandra, Ratnakīriti,

Prabhācandradeva etcetera who are believed to be high priests preceding Padmanandin, the revered saint known for manifold virtues. The dedication of Holī was made under the order of priest Śubhacandra and was facilitated by Guṇakīrtti, Harapati, Varddhamāna, Nandana, Sunandana and others.<sup>13</sup> Holī is introduced as the son of king Sāhi Ālambhaka and his wife Ambikā. Rajendralala Mitra has identified Sāhi Ālambhaka with Alp Khān popularly known as Sultān Hoshang Shāh Ghori (1406-1435 CE) of Ghurid dynasty of Malwa. Ālambhaka is certainly a Sanskritized form of Alp Khān. Ambikā was probably a 'Hindu' or Jain wife of Alp Khān. The inscription refers to Ghori lineage as *Gaurīkula*. The conquest of Maṇḍapapura (=Mandu, Madhya Pradesh) by Hoshang Shāh Ghori is also alluded to in the inscription which occurred sometimes after 1408 CE. It is also said that Holī held the Chanderi fort on behalf of his father. Chanderi is situated not far from the findspot of the inscription. Despite the son of a Muslim ruler, he continued to practise Jainism and is highly praised for his religious devotion and is eulogized as *sādhu*, *saṃgheśvara* and *saṃghādhīpa*. The long eulogy of Holī in the inscription proves his considerable authority over the realm.<sup>14</sup>

The inscription ends with the reference to the poet named Varddhamāna of Garga gotra and Agrotaka family. The genealogy of the poet attached in the inscription speaks of Vilhaṇa as the son of Varddhamāna who styled himself a great poet and devout worshipper of Jina.<sup>15</sup> The inscription, at the end, again names Sāhi Ālambhaka of the *Gaurīkula*<sup>16</sup> as the reigning sovereign.<sup>17</sup> The combination of Islamic royal titles with Sanskrit honorifics demonstrates a conscious linguistic synthesis.

### Historical context

To contextualize the inscription, it is vital to consider the political fabric of early 15<sup>th</sup> century Central India. The Ghurid dynasty, lineage of Hoshang Shāh Ghori, was a provincial dynasty of Malwa which got sovereignty in 15<sup>th</sup> century CE. From the end of 14<sup>th</sup> century CE, a chaotic and distracted situation prevailed in the Delhi Sultanate with the advent of Taimur (circa 1398 CE).<sup>18</sup> Taking this opportunity of disintegration of Delhi Sultanate, a group of provinces had gradually flourished. The Bahmani Kingdom, founded in mid-14<sup>th</sup> century, triggered this disintegration at first and by the early 15<sup>th</sup> century, Gujarat, Khandesh, Malwa and Jaunpur had gained independence, forming separate states. Consequently, the political landscape of India throughout the 15<sup>th</sup> century was dominated by several states pursuing their individual ambitions rather than a unified empire. Alongside Muslim kingdoms, the era witnessed a resurgence of Rajput power in Mewar. Being located in the same geographical region the states could not avert complexities in their relations. Malwa, a perfect triangular table land within the Vindhya plateau became a focal point of trade and administration owing to existence

of ports and passes and abundance of mineral resources.<sup>19</sup> Being sandwiched by other regional states like Jaunpur, Gujarat, Khandesh, Bahmani, Vijayanagara etcetera the region had cultivated an ambience of cross-cultural image of its own.

Dilāwar Khān Ghori, had been appointed governor of Malwa probably by Firūz of the house of Tughluq. During the period of disorder in Delhi he made himself independent of the Delhi Sultanate in 1401 CE while maintaining allegiance to Delhi. After the death of Dilāwar Khān, in 1406 CE, the royal throne was crowned by his ambitious son Sultān Hoshang Shāh Ghori alias Alp Khān. The new ruler remained constantly engaged throughout his reign in warfare and adventurous enterprises. In 1422 CE he made a surprise attack to the king of Orissa for which the king had to provide seventy-five elephants for withdrawal. On his return journey, he captured Kherla, a fortress that had once been under the influence of the Bahmani kingdom. During his reign, he had to engage in battles with the Sultāns of Delhi, Jaunpur, and Gujarat and at one point, he came into conflict with Ahmad Shāh Bahmanī, who was angered by the conquest of Kherla, since its ruler had previously been a vassal of the Bahmani Empire. According to the inscription, Hoshang Shāh also conquered Maṇḍapapura which is identified with modern Mandu in Madhya Pradesh. After his death in 1435 CE his eldest son, Ghaznī Khān, was proclaimed as king of Malwa, under the title of Muhammad Shāh. But the new ruler was unmindful of the affairs of the state. His minister Maḥmūd Khān, usurped the throne in 1436 CE. The Khalji Sultāns of Malwa started to function.<sup>20</sup>

Holī, the name of the son of Hoshang Shāh might be a corrupt Sanskritized form. Although it is quite impossible to identify him with Hoshang Shāh's eight sons named in the *Ma'āsir-i-Maḥmūd Shāhī* (a 15<sup>th</sup> century chronicle)<sup>21</sup> by Shahāb Ḥakīm. In Ḥakīm's book, four sons namely Daud Khān, Usmān Khān, Faṭḥ Khān and Haibat Khān were born of a daughter of a Muslim commandant of Thatner; four others, Ghāznī Khān, Aḥmad Khān, Umar Khān and were from a concubine. None of which matches with the name of Holī.<sup>22</sup> The identification of Holī needs future research.

### **Jain and Muslim relationship in Medieval India**

The inscription encourages researchers to delve into the dynamics of Jain-Muslim relations in medieval India. A few pertinent questions emerge in this context: despite the blood-signs of multiple episodes of massacres, what factors motivated Muslim rulers to display tolerance toward the Jains? How did Jain communities negotiate and interact with the expanding Muslim politics? A careful investigation of the socio-political environments of both the early and late medieval periods is inevitable for understanding the processes that shaped the evolution of Jain-Muslim relations.



With the arrival of Arab Muslims in India in the west coast and land of Sindh for trade in the 8<sup>th</sup> century CE, the Jains and other indigenous groups came into the contact of Muslims. Commercial centers such as Khambāta and Bhadrēśvara became shared spaces where Muslim seafarers and Jain merchants coexisted. *Kuvalayamālā* (8<sup>th</sup> century CE), a Jain narrative text attests the vitality of these port communities. In the latter half of 8<sup>th</sup> century CE, the Arab Muslim started raiding the Valabhīs and Maitrakas.<sup>23</sup>

The 11<sup>th</sup>-12<sup>th</sup> century CE may be regarded as a transitional phase when the Muslims were entering India largely demolishing the 'Hindu' and other indigenous powers. The raiders were mostly associated with Ghaznavids and later by the Ghurid dynasty. Maḥmūd of Ghaznī of Ghurid lineage sacked and plundered Somanātha in the South Saurāstra region in 1026 CE.<sup>24</sup> In addition to assaults, statues of Jain and 'Hindu' Gods were sometimes carried to Ghaznī to display as their war trophies. Turkic troops destroyed temples at Śatruñjaya, a famous pilgrimage site in Gujarat in 1113 CE.<sup>25</sup> Kakka Sūri of Upakeśa Gaccha<sup>26</sup> has described rebuilding of the damaged Śatrunjaya temple in his *Nabhinandanājīrṇoddhārapravandha* (12<sup>th</sup> century CE). Poets like Nayacandra Sūri, author of *Hammīra Kāvya* and Raidhu, a multilingual Jain poet (15<sup>th</sup> century CE) have also provided instances for Muslim-led iconoclastic activities.<sup>27</sup> In *Vividhatīrthakalpa* (13<sup>th</sup> century CE), the Kharatara Gaccha<sup>28</sup> monk Jinaprabha Sūri discusses dozens of destructions of Jain pilgrimages. It is interesting to note that acts of iconoclasm were not perpetrated by Muslim rulers alone; similar instances were also carried out by certain 'Hindu' rulers.<sup>29</sup>

Following the episodes of violence, acts of restoration, patronage and co-operation reveal pragmatic co-existence in the period.

### **Co-existence, co-operation and patronage**

Contacts between two groups took place in Delhi Sultanate and areas behind the ambit of Sultanate. In the late 12<sup>th</sup> century, both the political groups and merchants started sponsoring religious buildings. From 13<sup>th</sup> century CE, the two groups increasingly engaged in mutual patronage and collaborative activities. Sometimes both the communities were patronized by the same patron such as the Cālukyās of Gujarat. Muslim Kings used to sponsor lay Jains and monks. Jains, famous for their mercantile acumen started capturing administrative positions in Delhi Sultanate and successor states. Thakkura Pheru, author of *Ratnaparīkṣā* and *Dravyaparīkṣā* renowned for his expertise in numismatics held a high position in Delhi Sultanate. Jain monks maintained intellectual liaison with the kings like Muhammad Bin Tughlaq (1320-1414 CE) and Firoz Shāh (1351-1388 CE) of Tughlaq Dynasty. *Vividhatīrthakalpa*

(14<sup>th</sup> century CE) mentions affinity between Jinaprabhasūri, a member of Kharatara Gaccha of Śvetāmbara community and Muhammad Bin Tughlaq.<sup>30</sup>

Inter-religious collaboration is also echoed in the literary tradition of this period. *Jagaḍūcarita*, a magnificent 14<sup>th</sup> century biographical text by Sarvāṇanda Sūri weaves the story of Jagaḍū, a generous Jain merchant who renovated a mosque (*masīti*) for the use of Muslim traders living at Bhadresvara, a port town of Gujarat. Although the primary target of this biography is to introduce Jagaḍū across different political/religious regimes, the existence of many components in the same society is underlined in the text.<sup>31</sup> Both the Muslim and Jains shared holy places such as Girnar where both Jain and Sufi shrines were present in the 15<sup>th</sup> century CE. Even illustrated Jain manuscripts show Islamicate influence. The Jain text *Kālacaryākathā* (15<sup>th</sup> Century CE) depicts a foreign hero as a Turk.<sup>32</sup>

The cross-cultural linkage is mirrored in the in the *farmans* issued from Delhi Sultanate for securing the religious practice of Jains. They received *farmans* from the Sultanate for pilgrimage to Śatruñjaya in Gujarat during 14<sup>th</sup> century CE. The Jain monks also knotted ties with Khiljī dynasty (1290 CE -1320 CE).<sup>33</sup> Therefore, the relation between Jains and Muslims in medieval India cannot be restricted to a single narrative of tolerance. Instead, it has a dynamic character shaped by trade, politics and religion.

Excluding Jains, epigraphs show significant interactions between Muslims and ‘Hindus’ in medieval India. Use of Sanskrit words in inscriptions influenced by Brahmanical culture is very common. Records from Palam Baoli, Saran and Naraina mention the construction of *dharmaśālās*, *vāpīs*, and *kūpas*, as well as the installation of *tīrthaṅkara* images within the *Vijaya-rājya* of *Turuṣka* or *Śaka-nṛpati*. These inscriptions use expressions such as *gotra*, *puṇyārtham*, and *ācandrārka* etcetera. The Qutab Minar Mosque inscription (1369 CE) employs terms such as *sūtradhārī* and *jīrṇoddhāra*. B.D. Chattopadhyaya finds that such Sanskritic usages were sincere rather than ironic.<sup>34</sup>

These inscriptions illustrate not merely acts of merit but the coexistence of diverse ideological and social elements. Patronage and donations often united different communities and gave birth a sense of empathy. The Chinchani Plates (926 CE) mention the *Tajjika* ruler Madhumati Sugatipa, who donated land for a *maṭhikā* serving *Brāhmaṇas*. Similarly the Veraval Bilingual Inscription (1264 CE) records that *nakhuda* (Captain of a ship) Norādina Pīroja (Nuruddin Firoz), the son of *nauvittaka* Avuvrahima (Abu Ibrahim) from Hormuz built a mosque (*Mijigiti-dharamasthāna*) at Somanātha *pattana* under the aegis of local ‘Hindu’ merchants.<sup>35</sup>

The political and social milieu of medieval India offer ample scopes for shared networks of collaboration between Muslim and other indigenous groups despite the evidences of hostilities. So, drawing a demarcation between the religious groups on the basis of staunch religious polarization would not be a wise decision to write an unbiased history of medieval India.

### **Analysis of the present inscription in the context of Malwa**

In Indian subcontinent it is quite impossible to understand a regional dynasty in terms of the political condition of the central administration. Local characteristics of polity and religion have to be placed under microscope. For better understanding of the present inscription, it is essential to situate it in the political and cultural context of the 15<sup>th</sup> century Malwa.

The Malwa, the independent state of Ghurid dynasty had some distinct geographical, social, political and religious characters. Hoshang Shāh embraced a comprehensive approach to religious inclusivity. Numerous Rajputs were motivated to establish themselves in Malwa granting lands. Jainism made a remarkable progress in Malwa during the period. The present inscription and a few other inscriptions from Deogarh prove that no limitations were imposed on the building of Jain temples. Hoshang Shāh extended his patronage to Jains who were primarily associated to finance and administration. Naradeva Soni, a prosperous trader, served as Hoshang Shāh's treasurer and financial adviser.<sup>36</sup> Jain elites like poet Maṇḍana, Saṃgrāma Siṃha, Holicandra, Jhañjhana, Dhanadarāja, Puñjarāja etcetera contributed largely to the administration and culture of Malwa.<sup>37</sup>

Following factors may have been functional to build a good relationship between Jains and Muslim.<sup>38</sup>

- The military and administrative necessity compelled the Muslim rulers to depend upon Jains and Rajputs. Cooperation with 'Hindu' and Jain officials thus became essential for governance.
- Most of the Jains, merchant by profession held the yardstick of economy. The Jains were given high post for their socio-economic influence. In return the Muslim rulers quenched their fiscal need by the resources provided by Jains.
- The Malwa was sandwiched by a group of Muslim as well as 'Hindu' states. Malwa was always considered a good corridor for trade and logistics. This geo-political identity of Malwa had encouraged cross-cultural exchange and tradition of cosmopolitanism.
- The foreign rulers always wanted to indianize themselves for their own benefit. In the case of present inscription, the erection of two Jain

images might be the result of the effort of Ghurid rulers to mingle with the local culture.

- The prevalence of Sufism might have changed the path of iconoclastic Muslim to certain extent and built an ambience of syncretism. Various Sufi *silsilās* (orders) started reforming during the 12<sup>th</sup> and 13<sup>th</sup> century CE. With the new concept based on true spiritualism, Sufism had appealed to the Muslim as well as other indigenous religious groups.<sup>39</sup>

Like the Ghurid dynasty, the Jains of Malwa developed collaborations with other Indo-Muslim dynasties and continued to enjoy responsive relations with Delhi Sultanate. For example, the community had a good liaison with the Sayyids (1414-1451 CE), the penultimate Delhi Sultanate. The same spirit of accommodation is reflected in Mughal state policies, which often encouraged collaboration among different religious communities.<sup>40</sup>

### **Type of Jainism**

The present inscription refers a good number of Jain saints. A few other Jain inscriptions found at Deogarh fort also mention to a chain of Jain ascetics. Padmanandin and Damavastana, whose images were donated by Holī were most likely affiliated with the Digambara sect of Jain community. A Deogarh fort inscription (1436 CE) mentions a group of Jain teachers along with Prabhācandradeva and his disciple Padmanandin. The Jain teachers said to have belonged to the Kundakundācāryāvaya of Balātakāra Gaṇa of Mūlasaṅgha.<sup>41</sup> The medieval period has witnessed a remarkable rise of the Digambaras in the Malwa region with the prosperity of the Bhaṭṭāraka tradition.<sup>42</sup> These saffron-robed monastic leaders had bridged the gap between ascetic ideals and society during that socio-politically complex era. Numerous charters and image-inscriptions attest that the institutions like Mūlasaṅgha, Gaṇas and various sub-lineages left an indelible mark on religious and cultural settings of the region.<sup>43</sup>

### **The site and its multi-religiosity**

Deogarh, the findspot of the inscription is a small village nestled on the right bank of Betwa River in Lalitpur district of Uttar Pradesh. The village is a treasure trove of ancient shrines and monuments spanning several centuries. The 'Hindu' and Jain architecture and inscriptions within the time bracket of 4<sup>th</sup>/5<sup>th</sup> to 14<sup>th</sup>/15<sup>th</sup> centuries CE underscore the multi-layered history of the area. *Daśāvatāra* Temple, dedicated to Lord Viṣṇu is the most celebrated monument from the Gupta period found in Deogarh. It is one of the earliest surviving stone temples in North India and a classic example of early *nagara* style temple architecture.<sup>44</sup> On the other hand, the Deogarh fort possesses old

Jain temples dating back to 8<sup>th</sup>/9<sup>th</sup> century CE. A significant feature of the fort is the presence of numerous wall frescoes of Jain images. These images represent iconographic and the stylistic varieties offering insight into the development of Jain art and iconography over a long period.<sup>45</sup> This sense of religious juxtaposition might inspire the Jains to accept with the Muslim rulers without changing their own religious or cultural belief.

### **Linguistic features of the inscription denoting the sense of syncretism**

The inscription written in verses is extremely verbose and highly inflated in rhetorical and prosodical values. The poet Varddhamāna frequently plays with words containing dual meanings. This style is comparable to that of the court epics and mythological narratives of Brahmanical and Buddhist culture. For instance, the non-Jain epithets like *Sugata* and *Sadāśiva* are used to denote Jain Tīrthamkara Vṛṣabha. The Purāṇic and epic characters like Dhanada, Sīteśa, Śiva, Girīśa, Indra, Bṛhaspati, Praṇava, Yudhiṣṭhira, Arjuna, Bhīma, Sahadeva, Duḥśāsana, Balarāma and so on are extensively applied in a mode of comparison to Jain teachers and saints. For example, the names of heroes like Rāma and Arjuna are used to signify the sense of ‘delight/ rejoicing in beauty’ and ‘white’ respectively.<sup>46</sup> Varddhamāna deliberately utilizes polyvalent names for generating multiple interpretations. The consistent and accurate application of this method, particularly within an inscription created during the rule of a Muslim monarch may be cited as a notable aspect of Sanskrit literature. The cross-referential terminologies denote a conscious strategy of inclusivity and cultural broadmindedness.

The idea of shared characters within the ambit of Indian religious tradition may be examined here. There are numerous shared characters, gods, heroes and lineages who are frequently mentioned in the Brahmanical, Buddhist as well as Jain narratives. These characters have evolved through the ages as a result of contacts, conflicts and collaboration among different religious entities. For the exercise of divinity, heroism, cosmology etcetera each religious group has used the characters according to its own purpose.<sup>47</sup> The borrowing/sharing of characters are neither strange nor imitative. These characters and narratives inevitably help a researcher explore and reconstruct/deconstruct religious identities in Indian subcontinent. The present inscription, being an inscription from medieval India, an age where cross-cultural activities were in their epoch, weaves the diverse religious and cultural components like Jain, Brahmanical and Sanskritized Islamic culture in a single thread.<sup>48</sup>

### **Epilogue**

Some historical texts exaggerate while some texts are completely silent on the present issue. Particularly interpretation of Jain-Muslim relationship is quite

troublesome owing to the paucity of material and textual evidences on both sides. The texts are often shaped by sectarian, political or ideological motivations. Within this intricate atmosphere, the nature of the contacts between two communities appears far from homogenous. Certain contacts were obviously destructive, leading to loss of life and disruption of sacred spaces etcetera. Yet others reveal the picture of co-existence and co-operation. And this collaboration/negotiation among Jain, Muslim and even 'Hindu' communities was not concentrated merely in religious sphere but also across the social, political, intellectual and personal arenas. Patronage of scholars, participation in administrative wings, cultural borrowing and everyday co-existence formed an integral part of this shared history. Moreover, the religious components have tried others' ideas as springboards to boost up their own culture.<sup>49</sup> Each community has strengthened their own culture while remaining in conversation with others. However, the co-existence of disparate and dissimilar elements did not result in the formation of any unilinear or polarized tendency during the period.<sup>50</sup>

The present paper tries to identify the areas of syncretism in the light of this Jain inscription of 15<sup>th</sup> century CE from which the interaction, linkage, co-operation and co-existence of different cultural as well as religious elements may be churned out. The inscription magnificently represents a conjunction of diverse components out of various range of patterns. Hence the paper is an attempt to sense the social and ideological milieu of medieval India ignoring the black or white image of any political power.<sup>51</sup> It is an endeavour to identify our own culture in the mirror of 'others'.

### Notes and References

1. Ranabir Chakravarti, *Exploring Early India up to C.AD 1300*, p. 388
2. Satish Chandra, *History of Medieval India*, preface, p. xi
3. Romila Thapar, *Somanatha: The Many Voices of a History*, p. 1
4. Ranabir Chakravarti, *op.cit.*, pp. 389-90
5. *Ibid.*
6. Brajadulal Chattopadhyaya, *Representing the Other? Sanskrit Sources and the Muslims*, pp. 18-19.
7. Ryosuke Furui, 'Sujanagar Stone Inscription of the Time of Bhojavarman, Year 7', *Pratna Samiksha*, vol. 10, pp. 119-22
8. Brajadulal Chattopadhyaya, *op.cit.*, pp. 65-66
9. *Ibid.*, pp. 1-2
10. Rajendralala Mitra, 'Notes on Sanskrit Inscription from Lalitpur District', *Journal of Asiatic Society of Bengal*, vol. LII, part I, pp. 67
11. Puspa Prasad, *Sanskrit Inscriptions of Delhi Sultanate (1151-1526)*, p. 183

12. *Ibid.*, p. 184
13. Rajendralala Mitra, *op.cit.*, pp. 68-69
14. Puspa Prasad, *loc.cit.*
15. Rajendralala Mitra, *op.cit.*, p. 69; Identifying Bilhaṇa of the inscription with the poet of *Vikramāṇkadevacarita* will be improper as the time of latter belongs to the court of Vikramāditya VI during 10th-11th century CE. Vide Manabendu Banerjee Sastri, *Historicity in Historical Kāvya*s, p. 183
16. Puspa Prasad, *op.cit.*, 43-44
17. The reference of Ghurid dynasty as 'Gori' is found in Etawah Fort Inscription (1191 CE). In *Prthvīrājavijaya* of Jayānaka (12th century CE) the term 'Gorī' is used as a Sanskritized substitute for Ghurids. In both the texts, Shahab-ud-dīn Ghori is identified as the Gori/Ghorī king. Vide Brajadulal Chattopadhyaya, *op.cit.*, p. 67
18. R.C. Majumdar, *An Advanced History of India*, part II, p. 332
19. Upendra Nath Day, *Medieval Malwa*, pp. 1-2
20. R.C. Majumdar et al, *op.cit.*, 342-43
21. Divya Sethi, 'Histography of The Mughal State (unit 8).' *Theme III: Consolidation of Mughal Rule*. Study material, course: BHIC-109 History of India-V (c.1550-1605), IGNOU, pp. 164, 167.
22. Puspa Prasad, *op.cit.*, pp. 184-85
23. Audrey Truschke 'Jains and Muslims', *Brill's Encyclopaedia of Jainism*, p. 233
24. Romila Thapar, *op.cit.*, pp. 407-08
25. Audrey Truschke, *Loc.cit.*
26. The *Upakeśa Gaccha* occupies a distinct place in the history of *Śvetāmbara* Jainism, being regarded as its oldest monastic order (*gaccha*) among the eighty-four *gacchas*. Its spiritual lineage differentiates it from the majority. Whereas most *Śvetāmbara gacchas* trace their monastic descent from Sudharmasvāmin, the principal disciple of Mahāvīra, the *Upakeśa Gaccha* claims a much earlier pedigree, aligning its lineage with the 23rd *tīrthaṅkara*, Pārśvanātha. Vide [https://en.wikipedia.org/wiki/Upke%C5%9Ba\\_Gaccha](https://en.wikipedia.org/wiki/Upke%C5%9Ba_Gaccha)
27. Audrey Truschke, *Loc.cit.*
28. *Kharatara Gaccha* is one of the idol-worshipping *gacchas* in *Śvetāmbara* Jainism. It is also called the *Vidhisamgha* (the assembly) or *Vidhimārga* (path of proper Conduct). The *gaccha* was founded by Varddhamāna Sūri (till 1031 CE). Vide [https://en.wikipedia.org/wiki/Kharatara\\_Gaccha](https://en.wikipedia.org/wiki/Kharatara_Gaccha)
29. Audrey Truschke, *Loc.cit.*
30. *Ibid.*, p. 334
31. Brajadulal Chattopadhyaya, *op.cit.*, p.41; Sulagna Pradhan, *Jagadūcarita of Sarvāṇanda: Relocating the Text* (Unpublished doctoral thesis), pp. 8-9

32. Catherine B. Asher and Cynthia Talbot, *India Before Europe*, pp. 94-96
33. Steven M. Vose, 'Jainism and Jains', *The Encyclopaedia of Islam*, part 3, p. 81
34. Brajadulal Chattopadhyaya, *op.cit.*, p. 44
35. *Ibid.*, pp. 47-48
36. Satish Chandra, *op.cit.*, p. 171
37. S.M. Pahedia, *Jainism in Medieval India (1300-1800)*, pp. 7-8
38. *Ibid.*, pp. 10-11
39. Nazir Pathan, *Sufism in Medieval Khandesh*, p. 278
40. Audrey, Truschke, *op.cit.*, pp. 335
41. Puspa Prasad, *op.cit.*, pp. 199-200
42. A *Bhaṭṭāraka* is the head of a traditional Jain monastic institution. He is responsible for the training of scholars, the maintenance of libraries, the management of endowments, presiding over installation ceremonies, overall administration of Jain institutions and so on. Vide [https://religion.fandom.com/wiki/Bhattaraka#cite\\_note-1](https://religion.fandom.com/wiki/Bhattaraka#cite_note-1;);  

The *Mūlasaṃgha* has long been regarded as the principal monastic order of the *Digambara* Jain tradition. It is often considered synonymous to *Mūlasaṃgha*. Ācārya Kundakunda, one of the early *Digambara* teachers is traditionally associated with this lineage. The earliest known epigraphic reference to the *Mūlasaṃgha* dates back to 430 CE. The *saṃgha* developed several branches over the ages. According to tradition, Ācārya Arhadvali convened a council of Jain monks and assigned distinct names like *gaṇa* or *saṃgha* to various monastic groups. Among these, the Balātakāra Gaṇa is regarded as the oldest and most influential *gaṇa* within the *Mūlasaṃgha*. Vide [https://religion.fandom.com/wiki/Mula\\_Sangh](https://religion.fandom.com/wiki/Mula_Sangh).
43. S.M. Pahedia, *op.cit.*, p. 9
44. Bruhn, Klaus. *The Jina Images of Deogarh*, pp. 101-02; <https://www.jainheritagecentres.com/jainism-in-%20%20india/uttar-pradesh/deogarh/>
45. Satyaranjan Banerjee, *Jainism in Different States of India*, pp. 31-32
46. Puspa Prasad, *op.cit.*, p.185
47. Naomi Appleton, *Shared Characters in Jain, Buddhist and Hindu Narratives*, pp. 176-77
48. Brajadulal Chattopadhyaya, *op.cit.*, p. 45
49. Audrey, Truschke, *op.cit.*, p. 331.
50. Brajadulal Chattopadhyaya, *op.cit.*, p. 44
51. Ranabir Chakravarti, *op.cit.*, p. 390



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The Arabic words are transliterated into Roman with necessary diacritics abiding by the rules of *United Nations Digital Library System* and *Journal of the Asiatic Society*, vol. LXVII.2, p.124. Vide [https://digitallibrary.un.org/record/4019192/files/E\\_CONF.105\\_137\\_CRP.137-EN.pdf](https://digitallibrary.un.org/record/4019192/files/E_CONF.105_137_CRP.137-EN.pdf); <https://www.asiaticsocietykolkata.org/publications/journal>.

## चमत्कार-विचार-चर्चायाञ्चमत्कारस्वरूपविवेकः

शुभ्रजित् सेनः

**सारसंक्षेपः** साधारणदृष्ट्या संस्कृतकाव्यशास्त्रं षड्भिः प्रस्थानैर्विभक्तम्। परं प्रस्थानषट्कव्यतिरिक्तं सप्तमप्रस्थानं चमत्काराख्यं कैश्चित्सनातनैर्नाङ्गीकृतम्। परन्तु पूर्वाचार्यैः प्रायस्सर्वैः काव्यविच्छिन्तिहेतुरूपेण चमत्कारस्य निरतिशयं प्राधान्यं स्व्यकारि। एकविंशताब्दीमागत्य जम्बूवास्तव्या रामप्रताप-वेदालंकारास्तावत् स्वतन्त्रप्रस्थानत्वेन चमत्कारस्यास्तित्वं प्रामाण्यं प्रमाणयितुं यतन्ते। तस्मादेव तेन चमत्कारतत्त्वानि प्रतिष्ठापयितुं अलंकारग्रन्थद्वितयं व्यरचि, तद्यथा – चमत्कारविचारचर्चा काव्यचमत्कारश्च। तयोर्ग्रन्थरत्नयोर्मध्ये अन्यतरायाश्चमत्कार-विचार-चर्चाया मतानुसारञ्चमत्कारस्वरूपं व्याख्यातुकामोऽहम्। काव्ये चमत्कारस्य महत्त्वं किमिति प्रश्ने युक्तिभिः स्वकराद्धान्ताश्चमत्कारविषयपरकाः समुपस्थापिताः प्राचार्यप्रवरैः वेदालंकारोपाधिभाजैः रामप्रतापैः।

**कुञ्चिकाशब्दः** चमत्कारः, काव्यात्मा, चमत्कार-विचार-चर्चा, रामप्रतापवेदालंकारः।

**उपोद्घातः**

भरताचार्यादारभ्य जगन्नाथान्ता बहवः सनातनालंकारिकाः संस्कृतकाव्यशास्त्रं निरवच्छिन्नत्वेन समेधयन्ति स्म। सा सनातनी परम्परा इत्यमेव - सहस्राक्ष-नन्दिकेश्वर-भरत-मेधाविरुद्र-भामह-दण्डि-उद्भट-रुद्रट-भट्टनायक-वामन-मुकुलभट्ट-प्रतिहारेन्दुराज-आनन्दवर्धन-महिमभट्ट-कुन्तक-अभिनवगुप्त-शौद्धोदनि-वाग्भट-रुय्यक-भोज-धनिक-मम्मट-हेमचन्द्र-केशवमिश्र-जयदेव-विद्यानाथ-विश्वनाथ-गोविन्दठक्कुर-अप्पयदीक्षित-जगन्नाथ-भृतयः केचन प्रसिद्धा अलङ्कारशास्त्रिणः। परं जगन्नाथात् परमपि सा परम्पराक्षुण्णा वरीवर्ति। तस्या एव परम्पराया निदर्शनत्वेनार्वाचीनालंकारशास्त्रनभसि नक्षत्रमिव रवीयते विंशताब्द्यामेव संस्कृतमातुः परमाराधकस्तथा विशिष्टविद्वान् रामप्रताप-वेदालंकारः। अयं विद्वत्तल्लजस्तथा काव्यतत्त्वविद् उत्तरप्रदेशस्य गौतमबुद्धजनपदे दादरीग्रामे 1936 ईशवीयाब्दे लब्धजन्माभूत्। प्राथमिकं विद्याभ्यासं समाप्य आगरा-विश्वविद्यालयादेव संस्कृते स्नातकोत्तरोपाधिम् अध्यगमत्। ततः वाराणसीस्थ-सम्पूर्णानन्द-संस्कृत-विश्वविद्यालयतः साहित्याचार्योपाधिना तथा च हरिद्वारे गुरुकुलकाङ्गरी-विश्वविद्यालयात् वेदालंकारनाम्ना उपाधिनायं पण्डितमूर्धन्यः सभाजितोऽभूत्। तदनु दिल्लीविश्वविद्यालये पि.एच्.डि. –उपाधिः समधिगतः।

अयं विश्वेश्वरानन्द-वैदिक-शोध-संस्थाने (होशियारपुरम्, पाञ्जाबप्रदेशः) विंशताब्द्याः षष्ठदशके वर्षद्वयं यावत् (1962-64) अध्यापकत्वेन अध्यापनमकार्षीत्। ततः परं जम्बू-विश्वविद्यालयस्य संस्कृतविभागे सेवानिवृत्तेः पूर्वं यावत् प्रायः त्रिंशन्मितवर्षाणि यावत् साफल्येन अध्यापनमकारि। क्रमेण तत्रैव विश्वविद्यालये विभागाध्यक्षपदम्, डीन्-इति प्रशासनिकपदं तथा कलासंकायस्य पदञ्च साफल्येनालञ्चकार। संस्कृते विशेषयोगदानाय उत्तर-प्रदेशसंस्कृत-संस्थानेन (लखनऊ) विशेषसम्मानेन संभूषितस्तथा महामहिमराष्ट्रपतिना रामप्रतापमहाभागः राष्ट्रपतिरित्युपाधिनालंकृतः। न केवलं शिक्षकत्वेन, प्रशासकरूपेण चापि जम्बूपरिसरे समाजहितकराणि कार्याण्यपि सम्यक्तया न्यवहत्। साम्प्रतमपि ‘वसुधैव कुटुम्बकम् वेलफेयर् सोसायटी’ इति सामाजिकसंस्थायाः सभापतिरूपेण कार्याणि साधु परिचालयन्निस्ति।

**रामप्रताप-वेदालंकारस्य साहित्यसंसारः—**

आलोच्यमानस्य विदुषः सारस्वतसाधना जन्मान्तरसंस्कारापेक्षिणी सहजा चेति। तस्य सारस्वतजीवनं धाराद्वितयेन विभाजयितुमलम् – एका तावत् शास्त्रसृष्टिधर्मिणी चापरा धारा ग्रन्थप्रबन्धादिसम्पादनपरका। तस्य शास्त्रीयकृतित्वम् इत्थम् –

क). मौलिकग्रन्थः – 1) चमत्कार-विचार-चर्चा 2) काव्यचमत्कारः

ख). अनूदितग्रन्थावली – 1) साहित्यसुधासिन्धुः एवं मृगाङ्कलेखां च 2) भल्लटशतकम् 3) राजेन्द्रकर्णपूरम्<sup>१</sup>

ग). शोधबन्धात्मकं कृतित्वम् –

- 1) पुराणविमर्शः
- 2) पुराणानां काव्यरूपतायाः विवेचनम्
- 3) मम्मटोत्तरयुग में भारतीय काव्यशास्त्र में नूतन अवधारणाएँ<sup>२</sup>
- 4) त्रिविध काव्य समीक्षा
- 5) चमत्कार सम्प्रदाय का आलोचनात्मक अध्ययन
- 6) शताधिकानि शोधपत्राणि

घ). सर्जनात्मकं कृतित्वम् –

- 1) ऊर्मिका (संस्कृतकवितासंग्रहः)
- 2) मेरे गीत तुम्हारे गीत (हिन्दी कविता संग्रह)

ङ). सम्पादनम् – ऋतम्भरा-पत्रिकायाः (जम्मूविश्वविद्यालयीया) सह-सम्पादकः (1989)

आधुनिकसंस्कृतकाव्यशास्त्रपरम्परायाम् आचार्यो रामप्रतापवेदालंकारः खलु अलंकारशास्त्रस्य प्रस्थानषट्कमतिरिच्य सप्तमप्रस्थानावलम्बीति। तन्मते, यस्मात् काव्ये विच्छित्तिः आनन्दञ्च प्रजायेते, तदेव चमत्कार इति। सामाजिकस्य मनसि अयं हि चमत्कारः। अनेन सामाजिकाः काव्यार्थान् आस्वादयन्ति। अस्य चमत्कारस्य पर्यायो हि विस्मयः। ए.बी.किथू, वी. राघवन्, विश्वेश्वरकविचन्द्रः, छज्जुरामविद्यासागरः, रेवाप्रसादद्विवेदी, शिवजी-उपाध्यायः चेति अर्वाचीनकाव्यतत्त्वविदः स्वस्वकाव्यलक्षणेषु चमत्कारतत्त्वस्य समुचितं स्थानं प्रददुः।

अस्मिन् शोधबन्धे मुख्यतः चमत्कार-विचार-चर्चायां प्रपञ्चितं चमत्कारस्वरूपविवेचनं प्रस्तोतुमिष्यते।

चमत्कार-विचार-चर्चायां पञ्चषष्ठ्युत्तरशतं (165) कारिका विलसन्ति। विचारत्रयसम्पूर्णं खलु इदमलंकारग्रन्थरत्नम्। तत्र प्रथमे विचारे मङ्गलाचरणं, आमुखम्, काव्यप्रयोजनम्, काव्यहेतुश्चेत्यादीनां विषयाणां विवेचनपुरःसरं चमत्कारमहत्त्वं प्रत्यपादि ग्रन्थकृता रामप्रतापवर्येण। द्वितीये विचारे चमत्कारलक्षण-कविगुणाख्यान-समीक्षकमहत्त्व-काव्यलक्षण-काव्यभेदाः सोदाहरणं विश्लेषिताः। चमत्कारसम्प्रदाय-तद्वैशिष्ट्य-औचित्यजन्यचमत्कारादिसन्दर्भाः साधु तथ्यपूर्वकमालोचिताः। प्राचीन-नव्य-अतिनव्याचार्याणां काव्यलक्षणान्याधारीकृत्य पूर्वपरम्परानुसारमेव स्वतन्त्रप्रस्थानत्वेन चमत्कारप्रस्थानं प्रतिष्ठापितं रामप्रताप-वेदालंकाराचार्यैः। किन्तु प्रसङ्गेऽस्मिन् मद्रक्तव्यमेतत् यत् रामप्रतापाद् बहुपूर्वमेव चमत्कारतत्त्वं सनातनैराचार्यैः प्रतिपादितम्, परं स्वतन्त्रप्रस्थानत्वेन कैरपि इतः पूर्वं न स्व्यकारि।

आचार्येण क्षेमेन्द्रेण काव्यशास्त्रसम्बन्धि लघुकृतद्वितयं व्यलेखि – औचित्यविचारचर्चा कविकण्ठाभरणञ्चेति। तत्र औचित्यविचारचर्चायां क्षेमेन्द्रेण औचित्यसम्प्रदायस्य तथा च कविकण्ठाभरणे चमत्कारसम्प्रदायस्य प्रतिपादनं विहितम्। अर्वाचीनकाव्यमर्मज्ञैः संस्कृतालंकारशास्त्रस्य षट्सु प्रस्थानेषु

क्षेमेन्द्रप्रतिपादितस्य औचित्यप्रस्थानस्य स्थानमङ्गीकृतम्। किन्तु दौर्भाग्यादेव कविकण्ठाभरणे प्रतिपादितस्य चमत्कारसम्प्रदायस्य स्वतन्त्रप्रस्थानत्वेन परिगणनं तैर्न विहितम्। तत्र क्षेमेन्द्राचार्यैराभाणि – ‘न हि चमत्काररहितस्य कवेः कवित्वं काव्यस्य वा काव्यत्वम्’ (कविकण्ठाभरणम्) इति। चमत्कारविरहितं काव्यम् अनाकर्षकं निरुपयोगि चेत्युक्तं क्षेमेन्द्रेण –

एकेन केनचिदनर्घमणिप्रभेण  
काव्यं चमत्कृतिपदेन विना सुवर्णम्।  
निर्दोषलेशमपि रोहति काव्यं चित्ते  
लावण्यहीनमिव यौवनमङ्गनानाम्।<sup>५</sup>

श्लोकस्यास्य निष्कर्षोऽयमेव यत् रत्नविहीनं सुवर्णाभूषणम्, सौन्दर्यहीनाया युवत्या यौवनम् चमत्कारहीनस्य कवेः काव्यञ्च सामाजिकान् कथमपि न आह्लादं दातुमलम्।

अस्मिन् ग्रन्थे दशविधानां चमत्काराणां तथा तद्भेदानां साङ्गोपाङ्गं विश्लेषणमस्ति। किन्तु कस्मात् कारणादेव क्षेमेन्द्रः ग्रन्थस्य नामधेयं कविकण्ठाभरणम् अकार्षीदिति परमः विस्मयः। क्षेमेन्द्रवत् प्रतिष्ठितः काव्यतात्त्विकः ग्रन्थस्यास्य नाम कविकण्ठाभरणं परिवर्त्य औचित्यविचारचर्चायाः नामानुकरणेन चमत्कार-विचार-चर्चा इति चकार, तर्हि स्वतन्त्रसम्प्रदायत्वेनास्य परिगणनं पूर्वत एवाभूदिति निश्चप्रचं शक्यवचम्। रामप्रताप-वेदालंकारेण चमत्कारविचारचर्चा इति ग्रन्थस्य भूमिकायामेतदेवाभाणि स्पष्टतया।

आचार्यभरतेन तदुत्तरवर्तिभिः काव्यतत्त्वान्वेषणपरैराचार्यैश्च स्वीकृतेषु नैकेषु तत्त्वेषु एकमेव तत्त्वमात्मरूपमन्यत, तद्यथा केचन अलंकारान्, अपरे रीतिम्, इतरे गुणान्, परे वक्तोक्तिम्, अन्ये औचित्यम्, कतिपये ध्वनिम्, चान्ये रसम् एव काव्यस्यात्मानं स्वीचक्रुः। समुपस्थितासु विभिन्नासु विचारधारासु एकमेव तादृशं तत्त्वं निहितं वरीवर्ति, यत् सामाजिकान् रसिकान् सुधाम्बुधौ निमज्जयत्तथा आह्लादयति, तदेव तत्त्वं काव्याचार्यैः सहृदयहृदयैश्चमत्कृतिशब्देन व्यपदिश्यते।

चमत्कार-विचार-चर्चायां चमत्कारप्रयोजनमुक्तम् – आनन्दानुभवः। काव्यश्रवणेन रङ्गशालायां रूपकदर्शनेन अथवा चमत्कारस्य चक्ष्येन सामाजिकानां चित्तं सत्वरमेव द्रवीभवति। तस्मादेव सहृदयैः भावकैर्वा अलौकिकानन्दः ह्लादो वानुभूयते। अयमलौकिकानन्दानुभवो हि चमत्कारप्रयोजनमिति – ‘आनन्दानुभवः सैष चमत्कारप्रयोजनम्’।<sup>६</sup> अर्थात् तन्मते, आनन्दात्मकश्चमत्कारस्तावत् काव्यस्य प्रमुख्यं प्रयोजनम्। मम्मटेन समं तस्य मतसाम्यं विद्यते – ‘सकलप्रयोजनमौलिभूतं समनन्तरमेव रसास्वादनसमुद्भूतं विगतलितवेद्यान्तरमानन्दम्’।<sup>७</sup>

ग्रन्थरत्नेऽस्मिन् आचार्यरामप्रतापवर्यस्य काव्यनिर्माणस्य हेतुविवेचनं प्रतिभापरकम्। तन्नये, शक्ति-निपुणता-अभ्यासानां निरवद्येन सम्मेलनेनैव सत्काव्यं नाम चमत्कारमयं कविकर्म जायते –

शक्तिर्निपुणताभ्यासैर्विशिष्टैः काव्यहेतुभिः।  
कविना तन्यते काव्यं चमत्कारसुवासितम्।<sup>८</sup>

भट्टतौतस्याशयमुपजीव्य रामप्रतापेनापि नवनवोन्मेषशालिनी प्रज्ञा हि प्रतिभेत्युक्तम् –

प्रज्ञा सा प्रतिभा प्रोक्ता नवनवोन्मेषशालिनी  
या स्फुरणात्मिकी भूत्वा व्यनक्ति तां चमत्कृतिम्।<sup>९</sup>

ननु स्फुरणात्मिक्याः प्रतिभायाः मूलीभूतः स्वरः प्राचार्येण कस्मादग्रन्थादुपलब्ध इति पृच्छायामुक्तम् आनन्दवर्धनकृतो ध्वन्यालोको हि प्रमाणम्। प्रतिभागुणः स्याच्चेत् स्वादु तदर्थवस्तुयुते काव्यार्थे कथमपि

विरामो न भवेत्। परं तदभावे काव्यनिर्माणसम्भवो न भूयादिति। अयमाचार्यस्तावदत्र आनन्दवर्धनम् अनुसरति स्म। शक्तिजन्याच्चमत्कारादेव सर्वोऽप्यर्थः सम्यक्तया प्रवर्तते। एतत्सम्पर्कम् आस्वाद्य काव्यं काव्याभिधया अभिधीयते। अपि च, शक्तिव्युत्पत्त्योरभावे प्रकृत्यर्थकः शब्दविनियोगः काव्यत्वेन न गण्यते विद्वद्भिः सार्थप्रकाशनाभावात्। प्रतिभा हि कवीनां कृते अमूल्याभरणरूपा। तदुदितं तेन –

प्रतिभैव कवीनां सानर्थमाभरणं मतम्।  
तदयुक्तोऽकविः प्रोक्तस्तद्युक्तश्च महाकविः॥<sup>१०</sup>

चमत्कारस्तावत् काव्येषु कलासु च सर्वाधिकं महत्त्वमण्डितं तत्त्वम्। रामप्रताप-वेदालंकारेण चमत्कारविचारचर्चायां चमत्कारलक्षणमकारि –

चमत्करोति यः काव्ये चमत्कारः स उच्यते।  
आस्वादयति काव्यार्थान् सामाजिकस्य चेतसि॥<sup>११</sup>

अयं चमत्कारस्तावत् विस्मयापरपर्यायस्तथा काव्यास्वादकरश्च। अयं खलु कौतुकात् समुद्भूतः सन् कुतूहलविवर्धकः। किञ्च, साहित्यदर्पणे अयमेव भावः समभिद्योतितः – ‘चमत्कारश्चित्तविस्ताररूपो विस्मयापरपर्यायः’।<sup>१२</sup> सुखात्मकश्चमत्कारः खलु शृङ्गारादिरसैर्गुम्फितस्य काव्यस्य शोभां विवर्धयति। नानाविधगुणोपेतं नानाभावसमाकुलं चमत्कारसहितं काव्यं सर्वैर्विद्वद्भिः प्रशस्यते। चमत्कारं विना काव्यं न कदापि शोभतेतराम्, यथा आत्मानं विना देहो भृशं जुगुप्सां वितनोति।

‘चमत्कारो हि प्राणभूतं तत्त्वं रसे’ इति नयमङ्गीचक्रुर्विश्वनाथधर्मदत्तवर्याः –

रसे सारश्चमत्कारः सर्वत्राप्यनुभूयते।  
तच्चमत्कारसारत्वे सर्वत्राप्यद्भुतो रसः।  
तस्मादद्भुतमेवाह कृती नारायणो रसम्॥

नारायण-धर्मदत्त-विश्वनाथाचार्याः त्रयः खलु रस-चमत्कारयोर्मध्ये सम्बन्धो जन्य-जनकभावः इति मन्यन्ते। तत्र रसो हि जन्यस्तथा चमत्कारस्तावज्जनकः। काव्यात्मा हि रसस्तथा चमत्कारो ह्यस्य प्राणभूतः खलु। किन्तु विश्वेश्वरकविचन्द्रः खलु उभयोर्जन्यजनकभावसम्बन्धं स्वीकुर्वन्नपि मनुते यच्चमत्कारो जन्यस्तथा रसोऽस्य जनकः। रामप्रतापः विश्वेश्वरकविचन्द्रस्य मतानुयायीति।

यत्र लोकोत्तरवर्णना कवेः सहजायाः प्रतिभायाः संसूचिका भवति, परं तत्कविकर्म निपुणं रसादिभिश्च पेशलम्। चमत्कारसमाकीर्णं काव्यं खलु चित्तस्य द्रुतिकारणम्। काव्यमिदं तावच्चमत्कारकाव्याभिधानतां याति।<sup>१३</sup> शब्दार्थयोः उभयोर्मध्ये चमत्कृतेरवस्थितिरिति हेतोः शब्दार्थमये कृत्स्ने काव्यरत्ने तस्यैव स्थितिर्वर्तते –

शब्देऽप्यसौ चमत्कारो ह्यर्थेऽप्यसौ चमत्कृतिः।  
शब्दार्थयुगले काव्ये तस्यैव स्थितिरिष्यते॥

ब्रह्मजं जगत्प्रपञ्चं यथा ब्रह्मणि लीयते तथैव रसादीनां रसादिसमुदायो हि चमत्कारे विलीयते। तथाहि प्रियतमचन्द्र-शास्त्रिणा अलंकारग्रन्थस्यास्य शुभाशंसायामुदितम् –

ब्रह्मजातं जगत् सर्वं ब्रह्मणि लीयते यथा।  
रसादीनां स संघातश्चमत्काराम्बुधौ तथा॥

चमत्कारात्मकाद् अस्माद्विवेचनादेतदेव प्रतीयते यत् काव्यस्य प्रमुख्यं तत्त्वं खलु चमत्कारः। अयमेव हि काव्यात्मेति ध्रुवम्।

संस्कृतालंकारशास्त्रे काव्यप्रस्थानत्वेन रस-अलंकार-रीति-ध्वनि-वक्रोक्ति-औचित्यप्रस्थानानि षट् प्रथितानि दृश्यन्ते। आचार्यरामप्रतापेन चमत्कारलक्षणं तथाकारि, तस्मात् स्पष्टमेतद्यद् अस्यावस्थानं पूर्वोक्तप्रस्थानेषु कुत्रापि अद्धा वरीवर्ति। ननु चमत्काररूपस्य लक्ष्यस्य कस्मिन् काव्यप्रस्थाने सुनिर्दिष्टतया अन्तर्भाव इति पृच्छायामुच्यते *चमत्कारविचारचर्चा* इति ग्रन्थकृता –

अस्य बहुविधं लक्ष्यं सर्वत्रैवोपलभ्यते।  
कृतिषु काव्यशास्त्रस्य कवीनां रचनासु च॥<sup>१४</sup>

दिङ्मात्रमुदाहरणं तावत् –

शून्ये वासगृहे बाला पतिं कामयते भृशम्।  
वर्धते च तयोर्मध्ये रतिश्चुम्बनकर्मणा॥

पति-पत्योर्मध्ये चुम्बनकर्मणा रतिवृद्धिमेति। रतिरियं नितरां पुष्टिं प्राप्य क्षणादेव शृङ्गाररसरूपतामाप्नोति। नायक-नायिकयोर्मध्ये विद्यमानः शृङ्गारस्तावत् सहृदयहृदि अलौकिकानन्दं जनयतीति कृत्वा परिपुष्टः स शृङ्गारश्चमत्कारस्य हेतुर्भवतीति। आचार्यप्रवरेण रामप्रतापेन वस्त्वलंकाररसध्वनीनामुदाहरणैस्तत्त्वत्वेन चमत्कारो लक्षितः। तथाहि तेनागादि –

शृङ्गाररससम्पृक्तातिशयोक्तिरसौ स्थिता।  
व्यतिरेकेण सार्धं सा चमत्कारस्य कारणम्॥

आचार्यप्रवरेण रामप्रताप-वेदालंकारेण स्वके काव्यशास्त्रीये ग्रन्थे चमत्कारमहत्त्वं प्रत्यपादि। वस्तुतः, काव्यप्रपञ्चे सौन्दर्यस्य महत्त्वं सर्वोपरि। सौन्दर्यानुभूतिजन्यः परमानन्दो हि चमत्कारो निगद्यते। संस्कृतालंकारस्य सनातनाचार्यैः काव्यनिष्ठं प्राणतत्त्वं हि चमत्कार इत्युक्तम्। केचिद्विद्वांसः चमत्कारतत्त्वं रस-ध्वनिनिष्ठं, क्वचिद्वा रीत्यलंकारवक्रोक्तिगतमिति आमनन्ति। यदा चमत्कारः सहृदयस्य चित्तमुद्वेलयति, तदा स भावात्मकत्वेन परामृश्यते। परं स चमत्कारो यदा बुद्धिकल्पनाभ्यां सम्पृक्तस्तदा तत्र चमत्कारस्य कलापक्षो मूर्ध्नि राजते। किन्तु चमत्कारस्य सम्बन्धो यदा हृदय-बुद्ध्युभयोपेतस्तदा काव्यसौन्दर्यं द्विगुणितं भवतीति<sup>१५</sup>

चमत्कारस्वरूपं लोकातीतमलौकिकञ्चेति। सम्पूर्णं वेदवाङ्मयं निखिलानि शास्त्राणि च चमत्कारात्समुत्पद्यन्ते तेषां शब्दात्मकत्वात्। तदुक्तं रामप्रतापेन –

ऋचो मन्त्राश्च वेदानां शास्त्राणि निखिलानि वैष  
अजायन्त चमत्कारात्तस्माद् वै शब्दरूपिणः॥<sup>१६</sup>

अर्थात् सम्पूर्णं साहित्यजगच्चमत्कारमहिम्ना प्रकाशपदवीमेति, यथा सूर्यः स्वदीप्त्या कृत्स्नं जगदिदमालोकयति। चमत्कारस्यास्य महत्त्वमेतावद्यत् केनापि यन्त्रेणैतन्न परिमातुमलम्। येन चमत्कारात्मकेन तत्त्वेन काव्येऽलौकिकं चारुचर्वणमभिव्यज्यते, स एव चमत्कारो विद्वद्भ्यः परां प्रीतिं यच्छति। अयञ्चमत्कारः अलौकिकानन्दमयोऽतिविलक्षणश्च भवति। ननु चमत्कारस्यातिविलक्षणत्वं कथमिति चेदाह रामप्रतापः –

तिष्ठति सर्वभूतानां हृदयेष्वीश्वरो यथा।  
चमत्कारस्तथा विद्वच्चतभूमौ विराजते॥

यथा धर्मपरैर्लोकैः पराशक्तिरुपास्यते।  
चमत्कृतिस्तथा नित्यं विबुधैः सेव्यतेतराम्॥<sup>१७</sup>

अर्थात् परमेश्वरो यथा अस्मद्हृदि नित्यं विराजतेतराम्, तथैव विद्वच्चतभूमौ चमत्कारस्य स्थितिः। विद्वद्भिर्नित्यं चमत्कृतेः सपर्या उपासना वेति क्रियत इति रामप्रतापाचार्यः। एतदपि ध्येयं यच्चमत्काररहितं काव्यमकाव्यमिति परामर्शः। चमत्कारकाव्यनिर्मातुः कवेर्यशो विलीयत इति हेतोः नियतमेव सचमत्कारमेव काव्यं लेखनीयमिति। वस्तुतः चमत्कारगुणं प्राप्य काव्यं विशिष्यते –

चमत्कारगुणं प्राप्य काव्यं तावद् विशिष्टते।  
अचमत्कारदोषेण निन्दां तल्लभते पराम्॥<sup>१८</sup>

चमत्काराभावे काव्यस्य काव्यत्वं व्याहृत्यते परं तत्स्पर्शमात्रेणैव काव्यत्वं क्षणादेव पुनरागतं स्यात्।

चमत्कारो भवति चर्वणीयवस्तुविशेषः परं चमत्कृतिरास्वाद्या। अयञ्च चमत्कारो भोग्ययोग्यः परं सामाजिकस्त्वस्य भोक्ता। सहृदयहृदयाः चमत्कारोपेतात् काव्यादेव आनन्दास्वादं लभन्ते, यथा भ्रमराः पुष्पेभ्यो रसान् गृह्णन्ति। केवलं योगी यथा साक्षात्तया ब्रह्मदर्शनमाप्नोति, तथैव पुण्यभाक् सहृदयस्तु चमत्कारं साक्षात्करोतीति साम्यम्। तथाहि चमत्कारविचारचर्चयाम् उदितम् –

स्थाने सम्यक्प्रयुक्तं तच्चमत्कारमयं वचः।  
लगतिं तत्तु हृद्देशं क्षिप्तो वाणो रणे यथा॥<sup>१९</sup>

भव्यचमत्कारोऽतुलगुणैर्विभिन्न संयुक्तो भवति चेत् स पण्डितानां सविधे नितान्तं प्रियभाजनं भवति। अत्र रामप्रतापेन वनान्तमधुग्राहिभ्रमरेण सह तुलितः सत्कविः –

वस्तुशब्दार्थसार्थेऽस्मिन् काव्ये भ्रमति सत्कविः।  
वाक्चमत्कारलोभो स वनान्तमधुपायते॥<sup>२०</sup>

अयमेव भावो मन्ये क्षेमेन्द्रस्य कविकण्ठाभरणादेव संगृहीतः रामप्रतापाचार्येण –

सुकविरतिशयार्थी वाक्चमत्कारलोभादभिसरितमनोज्ञे वस्तु शब्दार्थसार्थे।  
भ्रमर इव वसन्ते पुष्पकान्ते वनान्ते नवकुसुमविशेषामोदमास्वादलोलः॥<sup>२१</sup>

काव्यचमत्कारः शब्दार्थेषु नित्यरूपेणानुस्यूतो भवति, यथाङ्गनासु लावण्यमधितिष्ठति। तथाहि उक्तम् –

चमत्कारो हि काव्यस्य शब्दार्थेषु तथा स्थितः।  
यथाङ्गनाङ्गमध्ये तल्लावण्यमधितिष्ठति॥<sup>२२</sup>

इह श्लोके ध्वन्यालोककारस्य आनन्दवर्धनस्य प्रभावः स्पष्टतयानुभूयते –

प्रतीयमानं पुनरन्यदेव वस्त्वस्ति वाणीषु महाकवीनां  
यत्तत्प्रसिद्धावयवातिरिक्तं विभाति लावण्यमिवाङ्गनासु॥ (ध्वन्यालोकः, 1.4)

कोऽयं कविर्नामिति प्रश्ने रामप्रतापवेदालंकारो ब्रूते – कवित्वशक्तिसम्पन्नः, व्युत्पत्त्यभ्यासयुतः, चमत्कारसमाहर्ता, चमत्कारस्य चिन्तकः, बहुभाषाविद्, नैकशास्त्रेषु कृतभूरिपरिश्रमः, अनासक्तः,



आप्तकामः, वीतरागः, जितेन्द्रियश्च काव्यं कौति। अपरतः, पूर्वोक्तगुणोपेतः शिक्षितो जडधीरपि शास्त्रनिर्माणं कुरुते।<sup>२३</sup>

परिशेषे, रामप्रतापाचार्यस्य निष्कर्षः अयमेव यत् काव्योत्कर्षः चमत्कारप्रभावभावित इति कृत्वा चमत्काररहितं काव्यमकाव्यमिति। न केवलमेतत्, कवेर्यशस्त्राप्तिः चमत्कारमुपरि निर्भरीकरोति। अतः, काव्ये चमत्कारस्य महिमा अपार इत्यत्र नास्ति संशयलवः कश्चित्। तथाहि ग्रन्थान्ते रामप्रतापेनागादि –

चमत्कारे रतिर्भूयाच्चमत्कारे मतिर्भवेत्।  
प्रसीदतु चमत्कारः कविताक्षु स तिष्ठतु॥<sup>२४</sup>

### उल्लेखपञ्जिः

१. विश्वनाथदेवकृतयोः साहित्यसुधासिन्धुः मृगाङ्कलेखा चेति ग्रन्थयोः सालोचनं हिन्दीभाषायाम् अनुवादः।
२. भल्लटशतकमिति ग्रन्थस्य संस्कृत-हिन्दीटीकाभ्यां सह आङ्गलानुवादः।
३. हिन्दीभाषानुवादः।
४. अध्यायपञ्चकोपेतः अयं ग्रन्थः।
५. कविकण्ठाभरणम् (तृतीयसन्धिः, श्लोकः -2)
६. चमत्कारविचारचर्चा (1.10)
७. काव्यप्रकाशः, (प्रथम उल्लासः), वृत्तिः
८. चमत्कारविचारचर्चा (1.11)
९. तत्रैव (1.12)
१०. तत्रैव, (1.21)
११. तत्रैव, (2.36)
१२. साहित्यदर्पणः, (वृत्तिः, 3.3)
१३. चमत्कारविचारचर्चा (2.40)
१४. तत्रैव, (2.42)
१५. चमत्कार सिद्धान्त-समीक्षा (चमत्कारविचारचर्चा के आलोक में), राकेश कुमार यादव, पृ.- 58
१६. चमत्कारविचारचर्चा (2.54)
१७. तत्रैव (2.61-62)
१८. तत्रैव (2.65)
१९. तत्रैव (2.71)
२०. तत्रैव (2.74)
२१. कविकण्ठाभरणम्, (3.1)
२२. तत्रैव (2.77)
२३. तत्रैव (2.77-80)
२४. तत्रैव (3.162)

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## চাণক্যনীতিতে ব্যবস্থাপনাবিদ্যার মূলতত্ত্ব অনুসন্ধান

দেবদাস মণ্ডল

চাণক্যনীতির কথা কে না জানেন? সেই ছোটবেলা থেকেই চাণক্যনীতি বা চাণক্যশ্লোক পড়েনি বা শোনে ন নি এমন লোকজন খুব কমই আছেন। তবে চাণক্যনীতিতে ব্যবস্থাপনাবিদ্যার ধারণা অনুসন্ধান বিষয়টি কিছুটা অভিনব। কে এই চাণক্য? ইতিহাস-পুরাণাদিতে বলা হয়েছে-যাঁর মন্ত্রশক্তিতে মগধের সিংহাসনে নন্দবংশের উৎখাত ও মৌর্যবংশের প্রতিষ্ঠা সম্ভব হয়েছিল তিনিই চাণক্য। চাণক্য ছিলেন একজন প্রাচীন ভারতীয় বিশিষ্ট কূটনীতিবিদ। তবে শুধু প্রাচীন ভারত নয়, আজও কূটবুদ্ধিসম্পন্ন বা ধুরন্ধর ব্যক্তির নামোচ্চারণ করলেই চাণক্য বা কৌটিল্যের নাম সবার আগে মনে আসে। আসলে চাণক্য বা কৌটিল্য এখন কোন একজন ব্যক্তিবিশেষ নন, তিনি একটি প্রাতিষ্ঠানিক নামে, কিংবা ধুরন্ধর, চতুর, কূটবুদ্ধিসম্পন্ন যেকোন ব্যক্তির উপাধি হিসেবেই পর্যবসিত হয়েছেন।

চাণক্য- চণকস্য মুনোঃ গোত্রাপত্যং- (চণক+মঞঃ) এই অর্থে চাণক্যপদটি সিদ্ধ। সোমদেবের কথাসরিৎসাগরে বিষ্ণুশর্মার পঞ্চতন্ত্রে, ঋন্দপুরাণাদিতে চাণক্য নামটি গৃহীত হয়েছে। ‘ততো হপি দ্বিসহস্রেষু দশাধিকশতত্ৰয়ে। ভবিষ্যৎ নন্দরাজ্যং চ চাণক্যো যান্ হনিষ্যতি।’ পঞ্চতন্ত্রে-নয় বা নীতিশাস্ত্রকর্তাদের মধ্যে চাণক্যকেও নমস্কার করা হয়েছে।<sup>১</sup> বস্তুত, পঞ্চতন্ত্রাদিতে উক্ত এই চাণক্যের আসল নাম হল- বিষ্ণুগুপ্ত। কামন্দক তার নীতিশাস্ত্রের শুরুতেই নন্দবংশের ধ্বংসকারী অর্থশাস্ত্রকার বা নীতিশাস্ত্রকার বিষ্ণুগুপ্তকেই নমস্কার জানাতে গিয়ে বলেছেন-

‘নীতিশাস্ত্রমৃতং ধীমানর্থশাস্ত্রমহোদধেঃ।

সমুদধ্রে নমস্তস্মৈ বিষ্ণুগুপ্তায় বেধসে।।’<sup>২</sup>

যাঁর বজ্রজ্বলন তেজসম্পন্ন আভিচারিক মন্ত্রে ঐশ্বর্যশালী পক্ষযুক্ত নন্দরূপ পর্বত সমূলে উৎপাটিত হয়েছিল, একাকী যিনি মন্ত্রশক্তিতে শক্তিধর কার্তিকেয় সমতুল, নৃচন্দ্রস্বরূপ চন্দ্রগুপ্তের জন্য যিনি মেদিনী আহরণ করেছিলেন এবং যিনি অর্থশাস্ত্ররূপ বিরাট সমুদ্র থেকে নীতিশাস্ত্ররূপ অমৃত মস্থন করেছেন, সেই বিধাতা তুল্য, মহাবুদ্ধিধর বিষ্ণুগুপ্তকে নমস্কার। কামন্দকীয়নীতিশাস্ত্রে উপলব্ধ বিষ্ণুগুপ্তই যে অর্থশাস্ত্রের প্রণেতা, তা কৌটিলীয় অর্থশাস্ত্রের পুষ্পিকা থেকে জানা যায়।<sup>৩</sup> বিশাখদত্তের মুদ্রারাক্ষস নাটকেও বলা হয়েছে চাণক্যের আসল নাম বিষ্ণুগুপ্ত। শিশুবয়সে ভগবান বিষ্ণুর কৃপায় গুরুতর কোন অসুখ বা সংকট থেকে রক্ষা পাওয়ায় তাঁর এরূপ নামকরণ হয়েছিল মনে হয়। চাণক্য বা বিষ্ণুগুপ্ত সর্বাধিক যে নামে পরিচিত তা হল- কৌটিল্য। বাণভট্টের কাদম্বরী, বিষ্ণুপুরাণ, কামন্দকীয়নীতিসার, মুদ্রারাক্ষস ও অর্থশাস্ত্রে বিষ্ণুগুপ্তের কৌটিল্য নামই সমধিক প্রচলিত। অসাধারণ কূটবুদ্ধির কারণে চাণক্য-কৌটিল্য নামে পরিচিত হন। মুদ্রারাক্ষস নাটকে কৌটিল্য নামের যথার্থতা প্রসঙ্গে বলা হয়েছে- ‘কৌটিল্যঃ কুটিলমতি স এষঃ।’

এখানে চাণক্যের আলোচনায় বিষ্ণুগুপ্ত বা কৌটিল্যের প্রসঙ্গ যেমন উঠে এল তেমনি চাণক্যনীতি বা চাণক্যসূত্র-এর আলোচনায় আসবে কৌটিলীয় অর্থশাস্ত্রেরও প্রসঙ্গ, কিংবা অন্যান্য নীতিশাস্ত্রীয় মতামত। কৌটিলীয় অর্থশাস্ত্রের বিষয়বস্তু অতীব জটিল ও তার ব্যাপ্তি সুদূরপ্রসারী এবং তার পাঠের আধিকারিকেরা হলেন- রাজা বা রাজপুত্রগণ বা সমাজের উচ্চকোটি সম্প্রদায়ের মানুষেরা, কিন্তু চাণক্যনীতির পরিসর অর্থশাস্ত্রাপেক্ষা অতিসামান্য,

সহজ-সরল এই নীতি পাঠের অধিকার- আবাল-বৃদ্ধ-বনিতা সমাজের সর্বস্তরের মানুষের। অর্থাৎ অতি সাধারণ, অল্পবুদ্ধি ব্যক্তিদের জন্যই অর্থশাস্ত্রের বিরাট সমুদ্র থেকে সার বা অমৃতমস্তনের ন্যায় চাণক্যনীতি বা চাণক্যসূত্রের বিষয়বস্তু সংক্ষেপে সংকলিত হয়েছে।

যাইহোক, এবার ব্যবস্থাপনা বিদ্যা কী? বা কাকে বলে একটু দেখে নেওয়া যাক- ইংরেজি “Management” শব্দটির অর্থ হল ব্যবস্থাপনা। ইংরেজি “Management” শব্দটি ইতালীয় বা ল্যাটিন “Maneggiare” শব্দ থেকে এসেছে। যার অর্থ “to train up the horses” অর্থাৎ অশ্বকে প্রশিক্ষিত করে তোলা। যার সমার্থক শব্দ হল “to handle” বা চালনা করা, পরিচালনা করা।<sup>৮</sup> আবার অনেক ব্যবস্থাপনা বিশারদ “Management” শব্দটিকে Manage + Men + T (Tactfully) এ তিনটি শব্দের সমাহাররূপে গণ্য করে থাকেন। অর্থাৎ মানুষকে কৌশলে পরিচালনা করাকে ব্যবস্থাপনা বলা হয়। যা পরবর্তীকালে শুধু মানুষকে নিয়ন্ত্রণ বা চালনা নয়, বিশেষ উদ্দেশ্য সিদ্ধির নিমিত্ত কোন, ব্যবস্যা, সংগঠন, বা সংস্থার সামগ্রিক কার্যবলী পরিচালনা ও সমন্বয় সাধন অর্থে প্রযুক্ত হয়।

বস্তুত, ম্যানেজমেন্ট বা ব্যবস্থাপনা হল- কোনো নির্দিষ্ট লক্ষ্য অর্জনের জন্য কোনো প্রতিষ্ঠানের সম্পদ (যেমন: মানবসম্পদ, অর্থ, সমন্বয়) কার্যকরভাবে ও দক্ষতার সাথে পরিচালনা ও সমন্বয় করার প্রক্রিয়া। এই প্রক্রিয়ার মধ্যে পরিকল্পনা, সংগঠন তৈরি, কর্মচারি নিয়োগ, নির্দেশনা দেওয়া এবং নিয়ন্ত্রণ করা অন্তর্ভুক্ত থাকে। অর্থাৎ প্রাতিষ্ঠানিক কোন লক্ষ্য ও উদ্দেশ্য অর্জনের জন্য পরিকল্পনা, সংগঠন, কর্মসংস্থান, নির্দেশনা, প্রেষণা, সমন্বয় ও নিয়ন্ত্রণ কার্যাবলি পরিচালনপদ্ধতিকে ব্যবস্থাপনা বলা হয়।

Management is the process of planning, organizing, leading and controlling resources (including human, financial and material) to achieve specific organizational goals efficiently and effectively. It involves coordinating various activities within an organization, teams, or individuals to ensure that objectives are met while balancing multiple constraints such as time, cost and quality.<sup>৯</sup>

আধুনিক ব্যবস্থাপনা কিংবা প্রশাসনিক ব্যবস্থাপনার জনক হেনরি ফেয়ল। তিনি ব্যবস্থাপনার ৫টি কার্যাবলি এবং ১৪টি মূল নীতি প্রবর্তন করেন। ১৯১৬ সালে হেনরি ফেয়লের প্রশাসনিক ব্যবস্থাপনার উপর লিখিত *Industrial and General Management* নামক এই গ্রন্থটি মার্কিন যুক্তরাষ্ট্রে ১৯৪৯ সালে প্রকাশিত হয়। ফ্রেডারিক উইন্সলো টেলর (Frederic Winslow Taylor: 1856 ~ 1915) Scientific Management এর পিতা বলে স্বীকৃত। তিনি U.S.A তে জন্মগ্রহণ করেন। ফ্রেডারিক উইন্সলো টেলরকে বৈজ্ঞানিক ব্যবস্থাপনার জনক বলা হয়।<sup>১০</sup>

১৯৫০ সাল থেকে ব্যবস্থাপনা বিদ্যাকে বিজ্ঞানের অন্যতম বিষয় হিসাবে অন্তর্ভুক্ত করা হয়েছে। এখানে প্রশ্ন- ১৯৫০ সালের আগে কী ব্যবস্থাপনাবিদ্যার কোন অস্তিত্ব বা ধারণা ছিল না? এই কৌতূহল থেকে বর্তমান নিবন্ধের ভাবনা। প্রসঙ্গত, উল্লেখ্য- আমাদের বেদ, উপনিষৎ, দর্শন, ধর্মশাস্ত্র, অর্থশাস্ত্র, *শ্রীমদভাগবদ্গীতা* কিংবা নীতিশাস্ত্র সর্বত্রই ব্যবস্থাপনাবিদ্যার উপাদান কমবেশি ছড়িয়ে আছে। বর্তমান নিবন্ধে শুধু, *চাণক্যসূত্র*,

চাণক্যনীতি, চাণক্যনীতিশাস্ত্র, চাণক্যশ্লোকে ও প্রসঙ্গানুসারে কৌটিলীয় অর্থশাস্ত্রে ব্যবস্থাপনা বিদ্যার ধারণা কীভাবে নিহিত আছে তা পর্যালোচনা করা হবে।

ব্যবস্থাপনার মূলসূত্র বা ধারণা- উৎপাদনশীলতার মান এবং যেকোন কার্যে নির্দিষ্ট লক্ষ্য অর্জনের জন্য নির্ধারিত হয়। ব্যবস্থাপনা ব্যতিরেকে কোনো প্রতিষ্ঠানের পক্ষে অগ্রগতি লাভ করা তো দূরের কথা, ঠিকমতটিকে থাকাও সম্ভব নয়। কার্যকর ব্যবস্থাপনা অর্থনৈতিক প্রবৃদ্ধি অর্জনে শক্তিসমূহ সাফল্য অর্জনের চাবিকাঠি।

### ব্যবস্থাপনার কয়েটি মুখ্য উদ্দেশ্য ও লক্ষ্য-

- ব্যবস্থাপনার মূল উদ্দেশ্য হল- কোনো প্রতিষ্ঠান বা সংগঠনকে নিয়মতান্ত্রিকভাবে পরিচালনা করা।
- লক্ষ্য নির্ধারণ ও সেই লক্ষ্যে পৌঁছানোর কর্মপন্থা তৈরি করা।
- সম্পদ- মানবসম্পদ ও বস্তুগতসম্পদকে যথাযথভাবে পরিচালনা ও বিনিয়োগ করা, বা কাজ ভাগ করে দেওয়া।
- কর্মীদের নির্দেশ দেওয়া, তাঁদের অনুপ্রাণিত করা এবং সঠিক কাজের জন্য সঠিক ব্যক্তিকে নিয়োগ করা।

বস্তুত, ব্যবস্থাপনা আসলে ধারাবাহিক বহুকাজের সমষ্টি। যেখানে পরিকল্পনা, সংগঠন, কর্মীসংস্থান, নির্দেশনা, প্রেষণা, সমন্বয় সমস্যা সমাধান ও নিয়ন্ত্রণ, মূল্যনির্ধারণ ইত্যাদি ধারাবাহিকভাবে সম্পাদন করতে হয়। আধুনিক ব্যবস্থাপনাবিদ্যায় কয়েটি সুনির্দিষ্ট পদক্ষেপের কথা বলা হয়েছে-<sup>৮</sup>

১. পরিকল্পনা: Planning: Defining goals, objectives, and strategies.
২. সংগঠিত করা: Organizing: Allocating resources and structuring workflows.
৩. কর্মচারী নিয়োগ: Staffing: Recruitment and selection, training and development.
৪. নিয়ন্ত্রণ: Controlling: Monitoring progress and making adjustments.
৫. নির্দেশনা: Leading/Influencing/Directing: Guiding and motivating team members.

আধুনিক ব্যবস্থাপনা বিদ্যায় নির্দেশিত কার্য শুরুর পূর্বে এই Planning: বা যে কর্মপরিকল্পনার ভাবনা-সেখানে কাজের লক্ষ্য, উদ্দেশ্য ও কার্যপদ্ধতি নির্ধারণ করা হয় তা তো বহুকাল আগেই কৌটিলীয় অর্থশাস্ত্রে পাওয়া যায়। সেখানে বলা হয়েছে- যেকোন কার্য শুরুর পূর্বে মন্ত্রণার বা কর্মপরিকল্পনার প্রয়োজন- ‘মন্ত্রপূর্বাঃ সর্বীরম্ভাঃ’- সমস্তকার্যের আরম্ভ মন্ত্রপূর্বক করা উচিত। অর্থাৎ আগে মন্ত্রণা তার পর কার্যের শুরু করা উচিত। কার্যশুরুর থেকে কার্যসিদ্ধি পর্যন্ত প্রতিটি পদক্ষেপ নির্দিষ্ট হয়েছে চাণক্যসূত্রে। -‘কর্মারম্ভোপায়ঃ পুরুষদ্রব্যসম্পৎ। দেশ-কাল-বিভাগঃ কার্যসিদ্ধিঃ।’<sup>৯</sup> অনুরূপ কথা কৌটিলীয় অর্থশাস্ত্রে মন্ত্রণা প্রসঙ্গে বলা হয়েছে- ‘কর্মণামারম্ভোপায়ঃ পুরুষদ্রব্যসম্পৎ, দেশকালবিভাগঃ বিনিপাতপ্রতিকারঃ, কার্যসিদ্ধিঃ পঞ্চগঙ্গমন্ত্রঃ।’<sup>১০</sup> অর্থাৎ কর্মারম্ভের উপযুক্ত পরিকল্পনা, কর্মপদ্ধতি, কার্যের উপযোগী পুরুষদ্রব্য সম্পৎ, দেশ-কাল-পাত্র বিভাগ, বিপত্তিতে প্রতিবিধান ও কার্যসিদ্ধি- এই হল মন্ত্রণার পাঁচটি

ধাপ। যেকোন কার্যের প্রারম্ভে এই পাঁচটি পদক্ষেপ। পর্যালোচনা করে কার্য শুরু করলে তবেই সেই কার্যসিদ্ধি লাভ হয়।

**১. কর্মণামারাম্ভোপায়ঃ-** কৌটিলীয় অর্থশাস্ত্রে ও চাণক্যসূত্রে উক্ত যে কর্মপরিকল্পনার ভাবনা তা আধুনিক ব্যবস্থাপনা বিদ্যায় ‘Planning’ এর অন্তর্ভুক্ত। এই ‘Planning’ এর মধ্যে আছে- Defining goals, objectives and strategies - অর্থাৎ কাজের লক্ষ্য নির্ধারণ, - কাজের উদ্দেশ্য ও কৌশল নিরূপণ অর্থাৎ কোন পদ্ধতিতে বা কী উপায়ে কাজটি সম্পাদন করা হবে? কর্মপরিকল্পনায় এসব পুঙ্খানুপুঙ্খভাবে পর্যালোচনা করতে হবে। সংসারে গৃহস্থের যেমন আয় বুঝে ব্যয় করা উচিত, তেমনি কোন প্রতিষ্ঠানে বা সংস্থায় কোন কার্যের শুরুতে কার্যকর্তার নিজ সামর্থ্য সম্যক উপলব্ধি করে তারপর কার্যারম্ভ করা উচিত। এপ্রসঙ্গে চাণক্যসূত্রে নির্দেশ হল - ‘স্বশক্তিং জ্ঞাত্বা কার্যমারম্ভতে।’<sup>১৭</sup> কোন কিছু বিচার বিবেচনা না করে হঠকারিতা বশত কার্যশুরু করলে সেকার্য বিফলে যাওয়ার সম্ভাবনাই বেশি।

ব্যবস্থাপনা হল- এমন একটি প্রক্রিয়া, যা-কোন প্রতিষ্ঠানের লক্ষ্য ও উদ্দেশ্য অর্জনের জন্য বিভিন্ন কার্যাবলি পরিচালিত হয়। কার্য শুরুর আগে হিতাহিত চিন্তা করে পরে সেই কার্য শুরু করা উচিত।<sup>১৮</sup> বলা হয়-ভাবিয়া করিও কাজ করিয়া ভাবিও না। যাতে অনিষ্ট হয় সেরূপ কার্যে প্রবৃত্ত হওয়া অনুচিত। কখন কার্যশুরু করা উচিত এপ্রসঙ্গে অর্থশাস্ত্রে বলা হয়েছে- স্বপক্ষ, পরপক্ষ পুরুষদের স্ববশে আনয়নের পর উপযুক্ত পরিবেশ পরিস্থিতি বুঝে সর্বপ্রকার কার্য আরম্ভ(মন্ত্রণাপূর্বক) করা উচিত।<sup>১৯</sup> এখানে স্বপক্ষের দ্বারা নিজের অনুগত আর পরপক্ষ বলতে কার্যকর্তার শত্রু বা বিরুদ্ধপক্ষীদের বোঝানো হয়েছে। কার্য কীভাবে পরীক্ষা করতে হবে? সেবিষয়ে চাণক্যসূত্রে বলা হয়েছে- ‘প্রত্যক্ষ-পরোক্ষানুমানৈঃ কার্যাণিপরীক্ষতে।’<sup>২০</sup> প্রত্যক্ষ-চাক্ষুষ, শ্রাবণ, রাসন, স্পর্শন, ঘ্রাণজ এই পাঁচভাবে প্রত্যক্ষ, পরোক্ষ- অতীন্দ্রিয় বা অপ্রত্যক্ষ, অনুমান- পূর্ব প্রত্যক্ষ বস্তুর একদেশ দর্শনে অপরদেশজ্ঞান- অনুমিত্যাৎকজ্ঞান এই সকল উপায় দ্বারা কার্য সূক্ষ্মভাবে পর্যবেক্ষণ করলে তার বিপত্তি হয় না।<sup>২১</sup> কিন্তু পরীক্ষা না করে কার্যসম্পাদন করলে বা অবিবেচনাপ্রসূত কার্যে বিপত্তি ও নানাবিধ বিঘ্ন উপস্থিত হয়। কাজের কোন সিদ্ধান্ত নিরূপিত হলে তা সম্পাদনের ক্ষেত্রে আজ-কাল করে করে দীর্ঘসূত্রতা না করা বাঞ্ছনীয়। কারণ, অকারণে কালক্ষেপ করলে সেই কালই সেই কার্যফল হরণ করে বা অবহেলায় কার্য বিনষ্ট হয়।<sup>২২</sup> তাই উপযুক্ত কাল বুঝে দ্রুততার সঙ্গে কার্যারম্ভ করা উচিত।

**২. পুরুষদ্রব্যসম্পৎ-** যেকোন কার্যসম্পাদনের জন্য কর্মকুশল কত পুরুষ/কর্মী বা কত দারুজাতীয় দ্রব্যাদি এবং অর্থসম্পত্তি বা সুবর্ণ, রত্নাদি দ্রব্য কত কী লাগবে? তা পর্যালোচনা করতে হবে। অর্থাৎ যেকোন কার্যসম্পাদনে দু’ধরনের উপকরণের প্রয়োজন পড়ে। যথা: মানবীয় ও বস্তুগত উপাদান। মানবীয় উপকরণের মধ্যে রয়েছে মানুষ বা জনশক্তি বা মানবসম্পদ। আর বস্তুগত উপকরণের মধ্যে রয়েছে যন্ত্রপাতি, মালামাল বা কাঁচামাল, অর্থ, বাজার ও পদ্ধতি। এই ভাবনার মর্মার্থ নির্দেশিত হয়েছে আধুনিক ব্যবস্থাবিদ্যায় (২য় অংশে), যেখানে- Organizing: Allocating resources and structuring workflows-র কথা আছে।

প্রসঙ্গত, উল্লেখ্য, এই অংশে যে কর্মকুশল কর্মী বা মানবীয় সম্পদ বিনিয়োগের কথা বলা হয়েছে তার সঙ্গে আধুনিক ব্যবস্থাপনাবিদ্যার Staffing: বা কর্মচারী নিয়োগের প্রসঙ্গও জড়িত। যেখানে যে ব্যক্তি যে কার্যে সুদক্ষ বা কর্মকুশল সেখানে বা সেই কার্যে সেই ব্যক্তিকে

নিযুক্ত করা উচিত। এবিষয়ে চাণক্যের পরামর্শ- ‘স্থানেষেবনিযুক্ত্যন্তে ভৃত্যাস্চাভরণানিচেতি।’<sup>২৪</sup> কারণ, অযোগ্যের কার্যে নিয়োগ বা উপযুক্ত স্থানে অযোগ্যের নিয়োগ, আর অস্থানে যোগ্যের নিয়োগ একেবারেই অনুচিত। তাতে উভয় দিকে ক্ষতি- কার্যের ব্যাঘাত ও যোগ্যব্যক্তির প্রতি অবিচার করা হয়।

**৩. দেশকালবিভাগ:** যেকোন কার্য সম্পাদনের ক্ষেত্রে কার্যের স্থানটি সুনির্দিষ্ট হওয়া যেমন প্রয়োজন তেমনি কতদিন ধরে সেই কার্যটি চলবে বা কতদিনে সম্পন্ন হবে সেবিষয়ে পর্যালোচনা আবশ্যিক। সময় নির্দিষ্ট না হলে কার্যফলের হেরফের পরিলক্ষিত হয়। *চাণক্যসূত্রে* বলা হয়েছে- দেশকাল অভিজ্ঞব্যক্তি কার্যসাধনে সমর্থ হন।<sup>২৫</sup> কাজ যেমনই হোক, কার্যসম্পাদনে দেশ কাল ও তার পরিণাম সম্পর্কে পর্যালোচনার গুরুত্ব অপরিসীম।<sup>২৬</sup> কার্য অতি সুকর হলেও অযোগ্য বা অপরীক্ষিত দেশ, কালে অনুষ্ঠিত হলে তা কষ্টসাধ্য হয়। অতএব নীতিগুরুব্যক্তি দেশ ও কাল, পাত্র পরীক্ষা করে তবেই কার্য শুরু করেন। অবিমিশ্যকারিতা বশত কোনকার্য শুরু করলে সেইকার্য অকালে নাশ হয়।

**৪. বিনিপাত-প্রতিকারঃ-** কাজটি সম্পাদনের ক্ষেত্রে অনেক সময় ভ্রম-প্রমাদ বা প্রাকৃতিক বিপর্যয়াদি বশত যদি কোন প্রতিবন্ধকতা উপস্থিত হয়, কোথাও কোন সমস্যা দেখা দেয়, তা আর্থিক, শ্রমিক, আকস্মিক বিপর্যয়, স্থানীয় রাজনৈতিক নেতাদের তোলাবাজি- ইত্যাদির কারণে কাজটি বন্ধ হয়ে যায়, তাহলে তার প্রতি সতর্কতা ও প্রতিকার বিধান পূর্বক কাজ পুনরায় শুরু করে তার লক্ষ্যে পৌঁছানোর যাবতীয় ব্যবস্থা করতে হবে। কাজটির শুরু থেকে শেষপর্যন্ত সর্বদা পর্যবেক্ষণ বা তদারকির এই কথাই বলা হয়েছে আধুনিক ব্যবস্থাপনা বিদ্যার চতুর্থ ভাগে Controlling: Monitoring progress and making adjustments এই অংশে।

চাণক্যমতে- বিপদ দুইভাবে হতে পারে- মনুষ্যকৃত বিপদ ও দৈববিপদ। দৈববিপদ-ঝড়বাদলা, রোগশোক আর মনুষ্যকৃত, অগ্নিদান, বিষপ্রয়োগ, চৌর্যতা-নানারূপ বিপদ বুদ্ধি কৌশলের দ্বারা নিবারণ করতে হবে। দৈববিপদ ধৈর্য ও উপযুক্ত ব্যবস্থার দ্বারা প্রতিবিধান করতে হবে।<sup>২৭</sup> কার্য ও সংকট উপস্থিত হলে অর্থবিষয়ে নিশ্চয়ত্ববুদ্ধি/সেই কর্মে অভিজ্ঞ ব্যক্তির পরামর্শ একান্ত প্রয়োজন- ‘কার্য-সঙ্কটেষু-ব্যবসায়িনী বুদ্ধিঃ’। অর্থাৎ কোন কার্যে সংকট বা বহু বিঘ্ন উপস্থিত হলে কার্যনিপুণ ব্যক্তির সঙ্গে পরামর্শপূর্বক সিদ্ধান্তগ্রহণ বা কার্যের পদ্ধতি নির্ধারণ করা উচিত। অনিশ্চিত বুদ্ধির দ্বারা কার্য সাধিত হয় না। কার্যকালে স্থির বুদ্ধির দ্বারা কার্য সম্পন্ন হয়। শাস্ত্রানুসারে বা উপযুক্ত নীতি অবলম্বন করে কার্যে রত হলে তার ফল ঐশ্বর্য তুল্য হয়, শাস্ত্রাদেশ লঙ্ঘন করলে কার্যের ফল বিপরীত হয়। অতএব কাজটি শেষ না হওয়াপর্যন্ত সর্বদা সতর্ক থাকতে হবে, কোন সমস্যা উদ্ভূত হলে পরিবেশ পরিস্থিতি বুঝে তার বিজ্ঞানসম্মত উপায়ে সমাধান করতে হবে। চৌষষ্টি কলাবিদ্যাজনিত জ্ঞানই বিজ্ঞান। নীতিশাস্ত্রোক্ত জ্ঞান/রাজবিজ্ঞান দ্বারা আত্মরক্ষা ও সাংসারিক কার্য সকল সম্পাদন করা উচিত। বর্তমান কার্যের হানি যাতে না হয়- কার্যের অবস্থা, স্বরূপ, স্বভাব, কার্যের উপাদানগুরুত্ব বিচার করে সমাধানে প্রবৃত্ত হতে হবে। প্রসঙ্গত, *চাণক্যসূত্রে* হল- ‘কার্য্যানুরূপঃ প্রযত্নঃ’। অর্থাৎ যে কার্যের যেরূপ সামগ্রী প্রয়োজন সেই কার্যানুরূপ প্রযত্ন /প্রচেষ্টা গ্রহণ করতে হবে। প্রকৃষ্ট প্রযত্নের দ্বারা যেকোন কার্য সিদ্ধ হয়। কার্যের প্রতিকূল সামগ্রী ও বিরুদ্ধ চেষ্টার দ্বারা কার্য সাধিত হয় না। *চাণক্যটীকায়* প্রযত্নের ব্যাখ্যা পাওয়া যায়-

‘প্রযত্নঃ-প্রকৃষ্টো যত্নশ্চেষ্ঠা সমুদ্যোগচেতি। যাদৃশং কার্যং গুরুলঘু বা। তাদৃশমেবা সামগ্রীসমবধানম্। সাধনোদ্যোগঃ কার্যসম্পাদনঞ্চ তৎফলমপি তথৈব ভবতি।’

**৫. কার্যসিদ্ধি:** শুরু থেকে সমাপ্তি পর্যন্ত পূর্বোক্ত সমস্ত বিষয়গুলি যথাযথভাবে পর্যালোচনা করে যেকোন কার্যারম্ভ হলে তবেই তা সিদ্ধি হয়।<sup>১০</sup> পরিকল্পিত কাজটি সম্পন্ন হয়ে গেলে শুরুতে তার লক্ষ্য কী ছিল? আর কতটা তা পূরণ হল তার মূল্যায়ন করা জরুরি। অর্থাৎ পরিকল্পনায় যা ভাবনা ছিল- শ্রমসম্পদ বা উপকরণসামগ্রী, অর্থসম্পদ পরিশেষে তার থেকে কত কম বেশি লেগেছে, বা কোথায় কী অসুবিধা হয়েছে? আশানুরূপ ফল হয়েছে কী না? সেগুলির সামগ্রিক মূল্যায়ন করতে হবে। যাঁরা কাজটি সম্পন্ন করেছেন বা যাঁদের সহায়তায় কাজটি সম্পাদন করা সম্ভব হয়েছে তাঁদের প্রতি কৃতজ্ঞতা ও ধন্যবাদ জ্ঞাপন ও পরবর্তী কাজের জন্য উৎসাহ প্রদান এই সবকিছু পরিশেষে করতে হবে।

সুপরিকল্পিত ও সঠিক উপায়ে যেকোন কার্য শুরু করা হলে তার ফললাভ কঠিন হয় না। *চাণক্যসূত্রে* বলা হয়েছে- উপায়বিহীন কার্যের ফল বিনষ্ট হয়।<sup>১১</sup> তবে যেকোন কার্যসিদ্ধির নিমিত্ত সেই কার্যের প্রতি কার্যার্থীদের উদ্যম, অধ্যবসায়, উৎসাহ, অভিজ্ঞতা ও সাধনযোগ্যতা থাকা একান্ত আবশ্যিক।<sup>১২</sup> যে পদ্ধতিতে কার্যসিদ্ধি হয় তাই হল উপায়- ‘যত প্রযত্নাৎ কার্যসিদ্ধির্ভবতি স উপায়ঃ।’ একথা নিশ্চিত যে কাজ যতই কঠিন হোক, প্রকৃত উপায় বা পদ্ধতি অবলম্বন করলে কার্যসিদ্ধি হবেই। কার্য সাধনের জন্য দৈব সহায় না হলে বাধা বিপত্তি আসে সত্য, কিন্তু প্রকৃত উপায় অবলম্বন করে নিজ পুরুষকারের সাহায্যে অগ্রসর হলে মানুষ ব্যর্থ হয় না। মানুষের জীবন ধারণের জন্য বা জীবিকা অর্জনের জন্য বা যেকোন প্রতিষ্ঠানের সাফল্য অর্জনের জন্য কর্মীদের নিরন্তর চেষ্টা ও উদ্যমের কোন বিকল্প নেই।

**৬. ব্যবস্থাপনার অন্যতম অংশ হল- Leading:** অর্থাৎ কার্যপরিচালনায় বা কর্মে উৎসাহ প্রদানে একজন দলনেতার প্রয়োজন। দলনেতার গুরুত্ব একটু পরে আলোচিত হবে। তার আগে কর্মপরিকল্পনায় দলনেতার কিছু সতর্কতা অবলম্বন জরুরি, সেবিষয় চাণক্যের পরামর্শ হল- মন্ত্রণা যাতে প্রকাশিত না হয় সেজন্য দলনেতার খুব সতর্ক থাকা আবশ্যিক। মন্ত্রণায় নিযুক্ত ব্যক্তিদের আকার ইঙ্গিতের দ্বারা মন্ত্রণা ভেদ হয়। আকার বলতে-মনোগতভাব- আকৃতিগ্রহণ আকারঃ, মুখরাগ, কথার স্বর বা বাকবিন্যাস... ‘ইঙ্গিতমন্যাথা বৃত্তিঃ’। কর্মপরিকল্পনার তিনটি ভাগ থাকে- পরিকল্পনা পর্ব, প্রস্তুতি পর্ব, বিতরণ পর্ব। প্রতিটি পর্ব একমাত্র দলনেতা জানতে বা বুঝতে পারবেন, কিন্তু সেসব বিষয়ে তিনি সর্বদা গোপনীয়তা বজায় রাখবেন। আকারে/ইঙ্গিতে কোনভাবে শত্রুরা যাতে কার্যের উদ্দেশ্য না অনুধাবন করতে পারেন, সেজন্য যতক্ষণ উপযুক্ত সময় উপস্থিত না হয় ততক্ষণ দলনেতা কর্ম পরিকল্পনা বা কর্মের সিদ্ধান্ত বিষয়ে প্রকাশ্যে মন্তব্য বা সমালোচনা থেকে বিরত থাকবেন।

বস্তুত, যতদিন না কার্যসিদ্ধি হচ্ছে ততদিন মন্ত্রণাশুষ্টি সংরক্ষণ থাকা অবশ্যই প্রয়োজন। এবিষয়ে কৌটিল্যের পরামর্শ হল- শুধু দলনেতা নয়, মন্ত্রণায় নিযুক্তব্যক্তিদের মন্ত্রণাশুষ্টি বিষয়ে সতর্ক করা, মন্ত্রণা যাতে প্রকাশিত না হয় সেবিষয়ে যত্ন নেওয়া আবশ্যিক।<sup>১৩</sup> কারণ, মন্ত্রণা প্রকাশিত হলে তা ফলপ্রসূ নাও হতে পারে বা উদ্দেশ্য বিঘ্ন ঘটতে পারে। এবিষয়ে *চাণক্যসূত্রে* বলা হয়েছে- সিদ্ধস্য কার্যস্য প্রকাশনং ন কর্তব্যম্। অর্থাৎ কোন কার্য সম্পন্ন হওয়ার পূর্বে যেমন প্রকাশ করা অনুচিত তেমনি কার্যসিদ্ধি হওয়ার পরও তা নিজমুখে প্রকাশ করা অনুচিত। কারণ, তাতে কার্যে অপটুতা, ক্লেষ, শত্রুর সন্ধান ও আত্মস্তরিতা প্রকাশ



পায়। কার্যে তৎপরব্যক্তির কোন সরলতা প্রকাশ করা উচিত নয়-‘কার্যার্থিনা দাক্ষিণ্যং ন কর্তব্যম্’। অর্থাৎ উদারতা পূর্বক সকল কথা প্রকাশ করে দিলে পরে কার্য ব্যাঘাতের সম্ভাবনা, তাই কার্যের দায়িত্বে থাকা ব্যক্তি ছাড়া অন্য কেউ যাতে কার্যের সন্ধান না পায় বা কেউ বিরক্ত না হয় সেজন্য সরলতা বা উদারতা প্রকাশ করা উচিত নয়। লোক নিন্দার ভয়ে কর্ম থেকে দূরে থাকা অনুচিত। তাহলে কোনদিন কোন কার্যই সিদ্ধ হবে না, কার্য যদি ভুল হল তাহলে আত্মসমীক্ষা প্রয়োজন। সেক্ষেত্রে ভাগ্যের দোষ না দিয়ে নিজেকে সংশোধন করা বাঞ্ছনীয়। কারণ-নৈব হতে কার্য বিপত্তি হয় না।<sup>২৪</sup> নিজের দোষ, ত্রুটি, দেশ, কাল প্রভৃতি বিষয়ে পরীক্ষা না করে কার্য সম্পাদনে গেলে বিপত্তির আশঙ্কা থাকে।<sup>২৫</sup> ভীরুতাই সাফল্যের অন্তরায়। মহামতি চাণক্য বলেছেন- ‘নাতিভীরো কার্যচিন্তা’। যাঁরা অতিশয় ভীরু তারা কোন কার্যচিন্তাই করতে পারেন না। কার্যে নিযুক্ত নিপুণব্যক্তি দুঃসাধ্য কার্যও অনায়াসে সাধন করতে পারে। কার্যসংকুল সংসারে একই সময়ে একাধিক কাজ এসে হাজির হয়, তখন কোনটি করা উচিত আর কোনটি উপেক্ষা করা উচিত সেপ্রসঙ্গে চাণক্যের উপদেশ- একসময় অনেক কার্য থাকলে যার ফল বহু বা অল্পসময়ের মধ্যে নিষ্পত্তি হবে সেরূপ কার্যই সকলের পূর্বে শুরু করা আবশ্যিক।<sup>২৬</sup> বহু কার্যের মধ্যে যার ফল বিলম্বে সংঘটিত হয় সেইকার্য বিলম্বে সংঘটিত হলে কোন ক্ষতি হয় না। এজন্য অগ্রপশ্চাৎ বিবেচনা করে কার্য সম্পাদনের সিদ্ধান্ত আবশ্যিক।- ‘কার্যবহুত্বে বহুফলমায়তিকং বা কুর্য্যৎ’। কোন কাজটির পরিণাম ভালো, ফল সুদূর প্রসারী, সেই কাজটি তৎক্ষণাৎ করণীয়।

৭. এবার আধুনিক ব্যবস্থাপনায় দলনেতার বা লিডারের গুরুত্ব কথা বিশেষভাবে বলা হয়েছে। যেখানে Guiding and motivating team members কথা আছে। কারণ, যেকোন সংস্থার উন্নতি বা অবনতির ক্ষেত্রে একজন দলনেতা, মুখ্যসংস্থানির্বাহী কর্তার বা সংস্থার চেয়ারম্যানের ভূমিকা অতি গুরুত্বপূর্ণ। কোন সংস্থার বা প্রতিষ্ঠানের সামগ্রিক কার্য পর্যবেক্ষণ ও পরিচালনার জন্য দলনেতার গুরুত্ব প্রসঙ্গে চাণক্যসূত্রে বলা হয়েছে- ‘স্বয়মেবাসন্নং কার্যং নিরীক্ষতে।’ দলনেতা বা রাজা নিজেই সমাসন্ন কার্য পর্যবেক্ষণ করবেন। যেসব কার্য অতি সম্মুখে উপস্থিত, যার ফল শীঘ্রই প্রয়োজন, যা অন্যের দ্বারা সম্ভব নয়, এমন কার্য রাজার/দলনেতার নিজে উপস্থিত থেকে শুরু করা উচিত। কার্যের গুরুত্ব ও ফলের তারতম্য বুঝে তার পরিদর্শন বা পর্যবেক্ষণ জরুরি। ছোট হোক বা বড় কখনো কোন কার্যের প্রতি অবহেলা করা উচিত নয়, প্রতিটি কার্য সমান গুরুত্ব দিয়ে দেখা উচিত।

যেকোন কার্য সম্পাদনের ক্ষেত্রে জন্য, কোন দল বা সংগঠন বা কোন প্রতিষ্ঠান পরিচালনার জন্য দলনেতার কঠোর নিয়ম, নিষ্ঠা, অধ্যবসায়, কঠোরপরিশ্রম, প্রচেষ্টা ও ধৈর্যকে সবিশেষ গুরুত্ব দেওয়া হয়। মানসিক দিক থেকে যিনি যতটা সামর্থ্য, উদ্ভাবনিকৌশলী তিনি সহজেই সকলের কাছে একজন নির্ভরযোগ্য ও বিশ্বস্ত দলনেতা হয়ে উঠতে পারেন। কোন কার্যের প্রতি গভীর মনোনিবেশকে তপস্যা নামে অভিহিত করা হয়। এই তপস্যার অনুষ্ঠান দ্বারা সকল কার্যসিদ্ধি হয়। ক্ষমতাশীল ব্যক্তির তপঃ বৃদ্ধি পায়। ক্ষমা, তপ প্রভৃতিতে ধৈর্য, সহিষ্ণুতা, চিন্তাশীলতা দৃঢ় হয়। উত্তমগুণসমূহের দ্বারা অনেক অসময় অনেক দুষ্করকার্য অনায়াসে সিদ্ধি হয়। তবে চাণক্যনীতিতে বারংবার সতর্ক করা হয়েছে- কার্যসম্পাদনের নিমিত্ত কর্মোদ্যমী হওয়া একান্ত প্রয়োজন।<sup>২৭</sup> কর্মীদের কাছে একজন দলনেতার উৎসাহ, কর্মক্ষমতা, শৌর্যবীর্যের গুরুত্ব অনস্বীকার্য। দলনেতা নিজে অনলস, কর্মোদ্যমী হলে তিনি অধঃস্তন কর্মীদের যেকোন কর্মে উৎসাহিত ও উদ্বুদ্ধ করতে পারেন। দলনেতার উদ্যমে কর্মীবৃন্দও

উদ্যমী ও কর্মোৎসাহী হন। কিন্তু দলনেতা নিজে যদি অলস হন তবে তাঁর সমস্ত কর্মীরাও হবেন অলসপ্রকৃতির হবেন। এতে খুব তাড়াতাড়ি দলনেতা ও কর্মীদের মধ্যে আত্মতুষ্টি ছড়িয়ে পড়বে। যা কোন প্রতিষ্ঠান বা সংস্থা টিকে থাকা বা অগ্রগতির পক্ষে অত্যন্ত ক্ষতিকর।

উদ্যোগী ব্যক্তিরাই জীবনে সফলতা লাভ করেন। যার পুরুষাকার নেই, কেবল দৈবমাত্র আশ্রয় বা ভরসা করে চলেত তাদের কার্যারম্ভ করা ঠিক নয়। *চাণক্যসূত্রে*ও বলা হয়েছে- ‘ন দৈব প্রমাণানাং কার্যারম্ভঃ’।<sup>২৮</sup> কারণ প্রবল পুরুষাকার থাকলে দৈবের দ্বারা কোন কার্য বিঘ্নিত হয় না। ‘দৈবেন দেয়মিতি কাপুরুষা বদন্তি।’ অতএব কর্মসম্পাদনের জন্য যেমন সুনিপুণ বা দক্ষ কর্মী প্রয়োজন তেমন সেই কার্য পর্যবেক্ষণের জন্য উদ্যমী দলনেতার প্রয়োজন। তবেই যেকোন কার্য ফলপ্রসূ হতে পারে। দলনেতা হয়েও যিনি কর্তব্য কর্ম দেখতে পান না, সেরূপ আলস্যপারায়ণ, অকর্মণ্যব্যক্তি চোখ থাকতেও অন্ধ- ‘যঃ কার্যং ন পশ্যতি সো হন্ধঃ।’ কার্য যতই কঠিন হোক না কেন সেই কার্যসম্পাদনের প্রতি নিরন্তর অভ্যাস, প্রচেষ্টা থাকা আবশ্যিক। কেবল মুখের কথার দ্বারা নয়। ব্যক্তির শৌর্য, স্থৈর্য, নৈপুণ্যের অধিকারী তাঁর দ্বারা বহু কার্যসিদ্ধি হয়, তিনি শত্রুকেও জয় করতে পারেন।

দলনেতা সবসময় মূলধন (রাজস্ব বিভাগ), সৈন্যবাহিনী বা কর্মচারীদের পরিচালনা ও নিয়ন্ত্রণ করবেন। তবে কোন প্রতিষ্ঠানের সর্বময় কর্তৃত্ব ও নিয়ন্ত্রণ দলনেতার অধীন হলেও অধঃস্তন কর্মীদের উপর অযথা ক্রোধ, অসম্মান প্রদর্শন করবেন না। এতে তিনি তাঁদের বিরাগভাজন হয়ে যান। অভিমান, গর্ব, অহংকার সমপর্যায় শব্দ, অভিমান থেকে ক্রোধের উৎপত্তি হয়, ক্রুদ্ধ হলে বুদ্ধি বিলুপ্ত হয়, ক্রুদ্ধ ব্যক্তির নিজের ও পরের কার্য বিঘ্নিত হয়। অহংকাররূপ শত্রু শরীর মধ্যস্থ হয়ে অহিত করে। অহংকারী ব্যক্তি কারোর সমাদর লাভ করেন না। এবিষয়ে চাণক্যের উপদেশ হল- ‘নাস্ত্যহংকার-সমঃ শত্রুঃ।’

যেকোন প্রতিষ্ঠানের সমুন্নতির মূল হল- একজন বিশ্বাসী কর্মনিয়ামক বা দলনেতা ও অন্যান্য বিশ্বাসী কর্মীদের কর্মে আত্মবিনিয়োগ ও পারস্পরিক নির্ভরশীলতা। বিশ্বাস জীবনের একটি বড় সহায়। মানুষের উপর বিশ্বাস নষ্ট হয়ে অথবা নিজের বিশ্বস্ততা ও জনপ্রিয়তা হারিয়ে গেলে দলনেতার গুরুত্ব থাকে না। এই চিরন্তন সত্যটি প্রকাশ পেয়েছে *চাণক্যসূত্রে*- ‘প্রাণাদপি প্রত্যয়ো রক্ষিতব্য।’ পরিবারে থাকতে হলে পরিবারের সদস্যদের উপর বিশ্বাস, সংগঠনে বা কার্যালয়ে নিজ কর্মচারীদের সঙ্গে কাজ করতে হলে তাঁদের দায়িত্ব বুঝে দেওয়া ও তাঁদের উপর বিশ্বাস, উপযুক্ত তদারকি পূর্বক কার্যশেষে কৃতজ্ঞতা জ্ঞাপন ও পুরস্কার প্রদান ও পরবর্তী কাজের উৎসাহ প্রদান কর্মচারীদের মনোবল বৃদ্ধি করে ও আরো বেশি করে দায়িত্বশীল হতে শেখায়। প্রাতিষ্ঠানিক লক্ষ্য অর্জনের জন্য পরিকল্পনা, সংগঠনের পাশাপাশি কর্মচারীদের আস্থাভাজন হয়ে ওঠা তাঁদের উপযুক্ত সংস্থান, নির্দেশনা, প্রেষণা, সমন্বয় ও নিয়ন্ত্রণে একজন দলনেতার গুরুত্বপূর্ণ ভূমিকা থাকে।

একজন দলনেতা সবসময় যেকোন পরিস্থিতি সামলে রাখবেন, সর্বদা সকলের নিয়ন্ত্রণ ক্ষমতা বজায় রাখতে সমর্থ হবেন। যেকোন প্রতিষ্ঠানের উন্নতিতে দলনেতার দূরদর্শীতা, দলনেতার লক্ষ্য, উদ্যম ও কর্মকুশলতা বিশেষ গুরুত্বপূর্ণ। দলনেতা তিনি অধঃস্তন কর্মীদের কর্মের উৎসাহবৃদ্ধি ও মনোবল বৃদ্ধির জন্য গুণের গুরুত্ব বিচার করে তাঁদের দায়িত্বপূর্ণ পদে পদন্নোতি ঘটাবেন। বিশেষ বিশেষ কাজের জন্য উপযুক্ত সম্মান জ্ঞাপনও করবেন। আধুনিক ব্যবস্থাপনা বিদ্যাটি সাধারণত, কোন কোম্পানি, প্রতিষ্ঠানকে কেন্দ্র করে রচিত হয়েছে ঠিকই কিন্তু যে

মানুষটি অসামাজিক, অসংসারী, কিম্বা আত্ম নিয়ন্ত্রণহীন তিনি কীভাবে কোন প্রতিষ্ঠানের সামগ্রিক কার্য পরিচালনা করতে পারবেন?

বস্তুত, ব্যবস্থাপনা নিয়ে আলোচনা করতে হলে সবার আগে প্রয়োজন দলনেতার নিজেকে নিয়ন্ত্রণ বা আত্মনিয়ন্ত্রণের ক্ষমতা অর্জন। যিনি নিজেকে নিয়ন্ত্রণ করতে পারেন না, নিজের ইন্দ্রিয়কে নিয়ন্ত্রণ করতে পারেন না, নিজের কাম, ক্রোধাদি ষড়রিপুকে নিয়ন্ত্রণ করতে পারে না তিনি কীভাবে অন্যকে নিয়ন্ত্রণ করবেন, কোন সংস্থা বা সংগঠন কিংবা কোন রাষ্ট্রকে পরিচালিত করতে পারবেন? অস্থির চিত্তব্যক্তির দ্বারা কোন কার্য সাধিত হয় না- ‘ন চলিতচিত্তস্য কার্যাব্যাপ্তিঃ।’ সকল কার্যের সাফল্যের জন্য চিত্তের ধৈর্য ও স্থৈর্য একান্ত আবশ্যিক। মন স্থির হলে ইন্দ্রিয় স্থির হয়, ইন্দ্রিয় স্থির হলে যেকোন বিষয় সম্যক উপলব্ধি সম্ভব, কার্যে ভুলত্রুটি কম হয়। সমস্ত ইন্দ্রিয়ের ব্যাপার বা বৃত্তি মনের বৃত্তিপূর্বক হয়। সুতরাং মনকে সবার আগে নিয়ন্ত্রণ করতে হবে। অনুরূপ কথা *কামন্দকীয়নীতিতেও* বলা হয়েছে- একমাত্র মনকে যিনি নিয়ন্ত্রণ করতে পারেন না, তিনি কীভাবে সসাগরা ধরণীকে জয় বা নিয়ন্ত্রণ করবেন?<sup>১০</sup>

নীতিশাস্ত্রগুলিতে বারবার রাজার ইন্দ্রিয়জয় ও বিনয়ের গুরুত্ব দেওয়া হয়েছে। একমাত্র জিতেদ্রিয় ও বিনীত রাজা প্রজাদেরকেও বিনীত করতে পারেন এবং সকলের কল্যাণ সাধনে রত সমগ্র পৃথিবী জয় করতে পারেন।<sup>১১</sup> নীতিশাস্ত্রে বলা হয়েছে- রাজ্যপালনের মূল হল- ইন্দ্রিয়জয়। সুশিক্ষা, সংসঙ্গ প্রভৃতিতে ইন্দ্রিয়সমূহ স্ববশে থাকে। ইন্দ্রিয় বশীভূত হলে মনও নিজের আয়ত্ত হয়। ইন্দ্রিয়সংযত ব্যক্তি জ্ঞানের অধিকারী হতে পারেন, জ্ঞানই হল পরমশক্তি। যেকোন প্রতিষ্ঠানের সাফল্যতা কর্মীদের কার্যসাধনের উপযোগী জ্ঞান ও কর্মকুশলতার উপর নির্ভরশীল। অবিনয়ী, দুর্বিনীত ব্যক্তিদের দ্বারা কার্যহানি ও কার্যক্ষেত্রে বিবাদের সম্ভাবনা বেশি। কৌশলে কার্যসাধন করতে হলে সেবিষয়ে সুনিপুণ জ্ঞান ও বিনয় একান্ত প্রয়োজন। বিদ্যা অর্জনের মাধ্যমে কীভাবে সামর্থ্য বা যোগ্যতা আসে এপ্রসঙ্গে *কৌটিলীয় অর্থশাস্ত্রে* বলা হয়েছে- ‘শ্রুতাদ্বি প্রজ্ঞাপজায়তে প্রজ্ঞায়া যোগো যোগদাত্তবভ্রুতি বিদ্যানাং সামর্থ্যম্।’ অনুরূপ *চাণক্যনীতিতে* পাওয়া যায়- বিদ্যা থেকে বিনয় আসে, বিনয় মানুষে যোগ্যতায় উত্তীর্ণ করে, যোগ্যতা থেকে ধনসম্পদ, ধনসম্পদ থেকে ধর্ম তারপর সুখ আসে।<sup>১২</sup>

বিভিন্ন দর্শনশাস্ত্রের মত *চাণক্যনীতিতেও* রাজা বা যেকোন ব্যক্তি কীভাবে নিজের মন ও ইন্দ্রিয়সমূহকে নিয়ন্ত্রণে রাখবেন সে বিষয়ে সুপরামর্শ দেওয়া হয়েছে। যার ইন্দ্রিয় অসংযত তার কর্তব্য অকর্তব্য বিবেকবোধ নেই তার কোনো কার্যই সিদ্ধি হয় না। বিবেকহীন রাজার পক্ষে রাজ্য সুষ্ঠুভাবে পরিচালনা করাও অসম্ভব। অতএব সর্বাত্মে প্রয়োজন নিজের মনকে নিয়ন্ত্রণ করা। মন স্থির হলে বিবেক জাগ্রত হয়, বিবেক সম্পন্ন ব্যক্তি নির্বাধে সকলকার্য সম্পাদনে সমর্থ হন।<sup>১৩</sup> জিতচিত্তব্যক্তি সকলকার্য সম্পাদনে সমর্থ হন।

কৌটিল্যোক্ত ‘যোগক্ষেম’র ভাবনা-ই আধুনিক ব্যবস্থাপনাবিদ্যার মর্জায় মর্জায় নিহিত আছে। যোগক্ষেম- অলঙ্কার লাভ যোগ, ক্ষেম হল- লঙ্কার পরিপালন, এই পালনের মধ্যে আবার বর্ধন ও বর্ধিতের সংপাতে প্রতিপাদনের প্রসঙ্গ আছে। অনুরূপ ব্যবস্থাপনাবিদ্যার মূল কথাই হল যোগক্ষেমসাধন- অর্থাৎ যেকোন প্রতিষ্ঠানের/সংস্থার উদ্দেশ্য হল- বিশেষ লক্ষ্য নির্ধারণ, অলঙ্কার লাভ-ই হল তার মূল লক্ষ্য। আর সুষ্ঠু পরিচালন ব্যবস্থার মাধ্যমে সেই বিশেষ লক্ষ্য সাধন। এর সঙ্গেই জড়িত- যাবতীয় কর্মপরিকল্পনা, যাবতীয় আয়-ব্যয়ের হিসাব, দক্ষকর্মী

নিয়োগ, কর্মবটন, উপাদানসামগ্রী বা দ্রব্যক্রয়-বিক্রয় পদ্ধতি, সুদক্ষ পরিচালনা, সমন্বয়সাধন, পর্যাপ্ত উৎপাদন বৃদ্ধি, মুনাফা বা লাভবৃদ্ধি এবং লভ্যাংশের যাথার্থ্য খাতে বিনিয়োগ সবকিছুই। শেষকথা হল- মানুষ মাঝেই তার কার্যে নানা ভুলত্রুটি থাকবে। অসফলতায় ভেঙে পড়লে বা দুর্বল হলে চলবে না। আত্মসমালোচনা আত্মবিশ্বাসের পথ প্রস্তুত করে, আত্মনির্ভরশীলতা গড়ে ওঠে। ধৈর্য মানুষের একটি বড় সম্পদ, ধৈর্যশীল ব্যক্তি যেমন নিজেকে সমৃদ্ধ করে গড়ে তুলতে পারেন, তেমনি কোন প্রতিষ্ঠানকে সমৃদ্ধ করতে পারেন। অপরপক্ষে ক্রোধী ধৈর্যহীন ব্যক্তি বিপুল ঐশ্বর্যশালী হয়েও সবদিক থেকে সর্বশাস্ত হয়ে যান। তাই কোন প্রাতিষ্ঠানিক বা ব্যক্তিগত যেকোন কার্যের সাফল্যের জন্য অদম্য উৎসাহ বা নিরন্তর প্রচেষ্টা ও গভীর মনোসংযোগ প্রয়োজন। বিশুদ্ধ মন ও সুসংকল্পের দ্বারাই জীবনের সর্বপ্রকার উদ্দেশ্য সাধিত হয়। সকলের বাঞ্ছিত লক্ষ্যে উপনীত হতে হলে সবার আগে প্রয়োজন- সুসংকল্প ও সুদৃঢ় প্রত্যয়, তার জন্য আমাদের মন যাতে সর্বদা শিবসংকল্পযুক্ত হয়, সেজন্য ঋষির প্রার্থনা-

যং প্রজ্ঞানমুত চেতো ধৃতিশ্চ যজ্ঞোতিরন্তরমুতং প্রজাসু।

যস্মান্ন ঋতে কিঞ্চন কর্ম ক্রিয়তে তন্মে মনঃ শিবসংকল্পমস্তু।<sup>৩৪</sup>

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১. বিষ্ণু পু. উদ্ধৃত, সত্যনারায়ণ চক্রবর্তী, চা.নীতি.স., পৃ.20
২. চাণক্যায় চ বিদুষে নমোহ'স্ত নয়শাস্ত্রকর্তৃভাঃ।- পঞ্চ.1.1
৩. যস্যাবিচারবজ্রেণ বজ্রজ্বলনতেজসঃ। পপাতমূলতঃ শ্রীমান সুপর্বা নন্দপর্বতঃ।।  
একাকী মন্ত্রশক্ত্যা যঃ শক্ত্যা শক্তিধরোপমঃ। আজহার নৃচন্দ্রায় চন্দ্রগুণায় মেদিনীম।।  
নীতিশাস্ত্রামৃতং ধীমানর্থশাস্ত্রমহোদধেঃ। সমুদধ্রে নমস্তস্মৈ বিষ্ণুগুণায় বেধসে।।' কাম. 1.4-6
৪. দৃষ্টং বিপ্রতিপত্তিং বহুধা শাস্ত্রেষু ভাষ্যকারাণাম্।  
স্বয়মেব বিষ্ণুগুণচকার সূত্রং চ ভাষ্যং চ। কৌ.অর্থ. (পুষ্পিকা)
৫. <https://bn.wikipedia.org>
৬. <https://www.naukri.com>
৭. <https://bn.wikipedia.org>
৮. <https://ifim.edu.in>
৯. চাণক্য.সূ. 6.83
১০. কৌ. অর্থ. 1.15.42
১১. চ.সূ. 2.35
১২. পূর্বং নিশ্চিত্য পশ্চাৎ কার্যমারভেত। চা.সূ. 1.100
১৩. কৃতস্বপক্ষপরপক্ষোপগ্রহঃ কার্যারম্ভাংশ্চিন্তয়েৎ। অর্থ. 1.15.1
১৪. চা.সূ. 2.32
১৫. ন পরীক্ষ্যকারিণাং কার্যবিপত্তিঃ। চা.সূ. 2.33
১৬. কালাতিক্রমাৎ কাল এব তৎফলং পিবতি। চা.সূ. 2.7
১৭. দেশকালবিৎ কার্যং সাধয়তি। চা.সূ. 2.6
১৮. দেশকালবিহীনং কার্যং সুসাধমপি দুঃসাধম্। চা.সূ. 2.10

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১৯. মানুষীং কার্যবিপত্তিঃ কৌশলেন বারয়েত। চা.সূ. 2.24
২০. তস্মাৎ সর্বেষাংকার্য্যসিদ্ধিরিতি। চা.সূ. 6.82
২১. উপায়পূর্ব্বং কার্য্যং ন দুষ্করং স্যাৎ। চা.সূ. 1.93
২২. কার্য্যার্থিনামুপায়ঃ এব সহায়ঃ। চা.সূ. 1.95
২৩. তস্য সংবরণমায়ুক্তপুরুষরক্ষণমাকার্য্যকালদিতি। অর্থ. 1.15.10
২৪. নাস্তি দৈবাৎ কার্য্যবিপত্তিঃ। চা.সূ. 2.28
২৫. ন পরীক্ষ্যকারিণাং কার্য্য বিপত্তিঃ। চা.সূ.2.33.34
২৬. কার্য্যবহুত্বে বহুফলমায়তিকং বা কুর্য্যৎ। চা.সূ. 3.16
২৭. উদ্যমেন হি সিদ্ধন্তি কার্য্যানি মনোরথৈঃ।  
ন হি সুপ্তস্য সিংহস্য প্রবিশ্যন্তি মুখে মৃগাঃ।। চাণক্য.নী.
২৮. চা.সূ. 2.29
২৯. যস্মিন্ কর্ম্মণি যঃ কুশলঃ স তস্মিন্মিয়োক্তব্যঃ- চা.সূ. 4.68
৩০. একস্যেব হি যো হ'শজ্ঞো মনসো সন্নিবহণে।  
মহীং সসাগরপর্য্যন্তাং স কথং হবজেষ্যতি।। কাম. 1.39
৩১. বিদ্যাবিনীতো রাজা হি প্রজানাং বিনয়ে রতঃ। অনন্যাং পৃথিবীং ভুক্তে সর্বভূতহিতে রতঃ।। অর্থ.  
1.5.17 তুল. রাজ্য-মূলমিদ্ভিয়জয়ঃ। চাণক্য. সূ. 1.5
৩২. অর্থ. 1.5.16 তুল. বিদ্যা দদাতি বিনয়ং বিনয়ং যাতি পাত্রতাম্।  
পাত্রত্বাৎ ধনমাপ্নোতি ধনাৎ ধর্ম্মঃ ততসুখম। চা.নী.
৩৩. জিতাত্মা সর্বার্থৈঃ সংযুজ্যতে। সূ.1.11
৩৪. শিবসঙ্কল্পসূক্ত, 5

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## মীমাংসাদর্শন সম্মত প্রমাণ

### তমোনাশ চক্রবর্তী

ভারতীয় আন্তিক দর্শনসমূহের মধ্যে মীমাংসা, পূর্বমীমাংসা দর্শন সর্ববৃহৎ। ন্যায়, বৈশেষিক, যোগ, বেদান্ত বা উত্তরমীমাংসা এই সমস্ত দর্শন একত্র করে যা সূত্রসংখ্যা দাঁড়ায়, একা পূর্বমীমাংসা বা জৈমিনি প্রণীত মীমাংসা দর্শনের সূত্রসংখ্যা তার দ্বিগুণ। কাণ্ডাত্মক পূর্বমীমাংসা শাস্ত্রের মোট সূত্রসংখ্যা দু'হাজার সাত'শ চুয়াল্লিশ।

মীমাংসা শব্দের অর্থ জিজ্ঞাসা। পূজা বাচক 'মান্' ধাতু থেকে 'মান্-বধদান্ শান্ভ্যো দীর্ঘাশাভ্যাসচ' সূত্রে ইচ্ছা ভিন্ন অর্থে সন্ প্রত্যয় করা হলে 'অ প্রত্যয়াত' সূত্রে মীমাংস শব্দ নিষ্পন্ন হয়। মীমাংস শব্দের উত্তর জীলিঙ্গে আপ্ প্রত্যয় করা হলে 'মীমাংসা' শব্দটি সিদ্ধ হয়। মান্-ধাতুর জিজ্ঞাসা অর্থেই সন্ প্রত্যয় হয় তা বার্তিককার উল্লেখ করেছেন 'মানে জিজ্ঞাসাযাম' (বাঃ ২৩৯৪), এই স্থলে জিজ্ঞাসা শব্দের লাক্ষনিক অর্থ হল বিচার।

সিদ্ধান্তকৌমুদীর প্রখ্যাত টীকা *বালমনোরমায়* বাসুদেব দীক্ষিত বলেছেন- 'জিজ্ঞাসা-শব্দেন জিজ্ঞাসাপ্রযোজ্যঃ বিচারো লক্ষ্যতে'।<sup>১</sup> ভামতীটীকাকার বাচস্পতি মিশ্র মীমাংসাশব্দের অর্থ করেছেন বিচার – পূজিতবিচার-বচনো মীমাংসাশব্দঃ।<sup>২</sup>

মীমাংসা শব্দের বিচার অর্থ গ্রহণ করলে স্বভাবতঃ প্রশ্ন জাগে যে বিচারের বস্তু বা বিষয় কি? এর উত্তরে বলা যায় বেদাদি শাস্ত্রই এই বিচারের বিষয়। সমস্ত শাস্ত্রই পুরুষার্থ প্রাপ্তির সহায়ক রূপে উপায় প্রদর্শন করিয়ে থাকে। বেদশাস্ত্র যেহেতু পুরুষার্থের মূল তাই বেদার্থবিচারের দ্বারাই শাস্ত্র পুরুষার্থ প্রাপ্তির সহায়ক হয়। জয়ন্তভট্ট যথার্থই বলেছেন সর্বো শাস্ত্রার্থঃ পুরুষার্থ-পর্যবসায়ী, ন তু স্বরূপনিষ্ঠ।<sup>৩</sup>

বিচার ছাড়া পরস্পরবিরুদ্ধ বেদবাক্যগুলির তাৎপর্য নির্ণয় করা দুঃসাধ্য। মীমাংসাশাস্ত্রের দ্বারাই বেদবাক্যের যথার্থ তাৎপর্য নিরূপণ করা হয় এবং তার মাধ্যমে পুরুষার্থপ্রাপ্তি হয়ে থাকে। এখানে একটি কথা উল্লেখ করা প্রয়োজন যে মীমাংসা শাস্ত্র শুধুমাত্র বেদার্থবিচার করেনা, সমস্ত ধর্মের মূলীভূত বেদবাক্যার্থ। যেমন- বিচার করে সেই সঙ্গে, স্মৃতি পুরাণ প্রভৃতি যে সকল শাস্ত্র ধর্ম, প্রতিপাদক বা ধর্মে প্রমাণ রূপে গৃহীত সেই সেই শাস্ত্রের ও অর্থ বিচার করে।

'অথাতো ধর্মজিজ্ঞাসা' এই প্রথম সূত্র থেকে আরম্ভ করে অব্যাহাথে চ দর্শনাত্' সূত্র পর্যন্ত দ্বাদশ-অধ্যায়াত্মক দর্শনের প্রতিপাদ্য বিষয় ধর্ম। বারোটি অধ্যায় থাকার জন্য এই শাস্ত্রকে দ্বাদশলক্ষণী নামেও উল্লেখ করা হয়। এই শাস্ত্রের প্রধান প্রতিপাদ্য বিষয় ধর্ম, এ বিষয়ে স্বয়ং "আচার্য কুমারিলের উক্তি 'ধর্মাত্মং বিষয়ং বভুং মীমাংসায়াঃ প্রয়োজনম্'।"<sup>৪</sup>

ধর্মের স্বরূপ কী, এই প্রশ্নে ভারতীয় দার্শনিকসম্প্রদায় বহুধা বিভক্ত। বৌদ্ধগণ বিজ্ঞান বাসনাকেই ধর্ম রূপে নির্দেশ করেন।। অন্তঃকরণ বৃত্তি-বিশেষকে ধর্ম শব্দে উল্লেখ করেন অদ্বৈত বৈদান্তিকগণ। পুদগল পরমাণু সমূহকে ধর্ম বলেন জৈনগণ। অক্ষপাদ মতে আত্মার বিশেষ গুণ হল ধর্ম। স্মার্তগণ সুধী বিদ্বান্দের দ্বারা অনুষ্ঠিত আচারকে ধর্ম বলেন। বৈশেষিকগণ বলেন যা থেকে অভ্যুদয় ইহজগতিক কল্যাণ এবং নিঃশ্রেয়স বা অর্থাৎ পরলোকে সুখ হয়

তাই ধর্ম। ধর্ম পদার্থ বিষয়ে এই প্রকার বহুধা বিভক্ত সংশয়াপন্ন জীবকে ধর্মস্বরূপ জ্ঞাপনের জন্য আচার্য জৈমিনি এই দ্বাদশলক্ষণী শাস্ত্র রচনা করেছেন। লক্ষণ শব্দের অর্থ অধ্যায়।

সংহিতা বা মন্ত্র এবং ব্রাহ্মণভাগ যুক্ত বেদশাস্ত্র জ্ঞানকাণ্ড এবং কর্মকাণ্ড ভেদে দ্বিধা বিভক্ত। বেদবাক্যবিচারাত্মক পূর্বমীমাংসা বা কর্মমীমাংসা এবং উত্তরমীমাংসা বা জ্ঞানমীমাংসা ভেদে দ্বিধা বিভক্ত। কর্ম, উপাসনা ও জ্ঞান অনুসারে বেদের তিনটি কাণ্ড। উপাসনা জ্ঞানকাণ্ডের অন্তর্ভুক্ত হওয়ায় আচার্যগণ দুটি ভাগই গ্রহণ করেছেন। জৈমিনিকৃত পূর্বমীমাংসা কর্মকাণ্ডকে বিষয় করে বেদবাক্য তথা ব্রাহ্মণবাক্যগুলির বিচারে সহায়ক হওয়ায় জন্য দর্শনের অপর নাম কর্মমীমাংসা।

ভারতীয় পরম্পরায় একাধিক প্রসঙ্গে জৈমিনি নামের উল্লেখ পাওয়া যায়। জৈমিনি নামটি সামবেদের সঙ্গে বিশেষভাবে জড়িত। সহস্রশাখ সামবেদের যে প্রধান তিনটি শাখা বর্তমানে পাওয়া যায়, এদের মধ্যে অন্যতম জৈমিনীয় শাখা, এই শাখার একটি ব্রাহ্মণ গ্রন্থের নাম *জৈমিনীয় ব্রাহ্মণ*, যার অপরনাম তলবকার ব্রাহ্মণ। বেদব্যাস জৈমিনিকে সামবেদ শিক্ষা দিয়েছিলেন এরূপ পুরাণ-প্রসিদ্ধি আছে। সামবেদের শাখা প্রবর্তক জৈমিনি এবং মীমাংসাসূত্রকার জৈমিনি অভিন্ন কিনা তা এখন পর্যন্ত নিরূপিত হয়নি।

মীমাংসক জৈমিনি তার সূত্রগ্রন্থ রচনা করেছিলেন খ্রিঃ পূঃ চতুর্থ বা তৃতীয় শতকে। তিনিই এই দর্শনকে সুসংহত রূপ দান করেছিলেন। অনাদিপরম্পরায় এই শাস্ত্র প্রচলিত ছিল একথা জানতে পারা যায় স্বয়ং, জৈমিনির উক্তি থেকে। তার মীমাংসা সূত্রেই পূর্বাচার্যরূপে বাদরায়ণ, আত্রেয়, ঐতিশায়ন, কামুকায়ন, বাদরি, লাবুকায়ন প্রভৃতি পূর্বাচার্যদের মত নামোল্লেখ পূর্বক উদ্ধৃত হয়েছে। জৈমিনি মীমাংসা বিস্তার হওয়ার পশ্চাতে মূলতঃ দুটি কারণ অনুমান করা করা হয়। জৈমিনি তাঁর পূর্বাচার্যদের মত খণ্ডন করে নিজে সিদ্ধান্তরূপে এই দর্শন প্রতিষ্ঠা করেছেন অথবা জৈমিনি সূত্রের আবির্ভাবে পূর্বাচার্যদের মতগুলি খণ্ডিত ও হীনযুক্তি হয়ে বিলুপ্তির পথে অগ্রসর হয়েছে। এই অনুমানের ক্ষেত্রে বার্তিককার ভট্ট কুমারিল ও টাকাকার পার্থসারথি মিশ্রের উক্তি সহায়ক হতে পারে। বার্তিকের গুরুপর্ব ক্রমোহপি বা<sup>১</sup> এই পঙ্ক্তির ব্যাখ্যায় পার্থসারথি বলেন- ‘গুরুপর্বণাং ক্রমঃ গুরুপর্ব ক্রমঃ- তদাথ্যা ব্রহ্মা প্রজাপত্যে মীমাংসাং প্রোবাচ, সোহপীন্দ্রায়, সোহপ্যাদিত্যায়, স চ বসিষ্ঠায় সোহপি পরাশরায়, পরাশরঃ কৃষ্ণদ্বৈপায়নায়, সোহপি জৈমিনয়ে, স চ স্বোপদেশানন্তরমিমং ন্যাযং গ্রন্থে নিবন্ধবান্’।<sup>২</sup>

সুতরাং দেখা যাচ্ছে, জৈমিনির পূর্বকাল থেকেই মীমাংসার, অর্থাৎ বেদার্থবিচারের পরম্পরা চলে আসছে এবং জৈমিনির হাতে তা একটি সুসংহত রূপ ধারণ করেছে। ভারতবর্ষে প্রচলিত অন্যান্য আন্তিক দর্শনের সঙ্গে মীমাংসা দর্শনের অনন্যতা আছে। ন্যায়-বৈশেষিক, সাংখ্য-যোগ এমনকি উত্তরমীমাংসা তত্ত্বগত আলোচনার মধ্যে নিজেদের আবদ্ধ রেখেছে যা জ্ঞানতত্ত্ব বা বৌদ্ধিক চর্চার সহায়ক। যদিও পাতঞ্জল যোগদর্শনের বিভূতিপাদে ইন্দ্রিয় ও মনের সংঘর্ষের দ্বারা নানা প্রকার বিভূতিলাভ যথা অনিমা লঘিমা ক্ষুণ্ণপিপাসা নাশ প্রভৃতি সিদ্ধিলাভের কথা বলা আছে, কিন্তু সেই সিদ্ধি কেবল যোগীর দ্বারাই লভ্য। সেই সিদ্ধির মাধ্যমে যোগী সাধারণ মানুষের ঐহিক উপকার করতে পারেন, কিন্তু তাদের মুক্তি ঘটাতে সমর্থ নয়। মীমাংসা দর্শনের মতে কর্মের মাধ্যমে স্পষ্টভাবে বলতে গেলে বেদপ্রতিপাদিত-কর্মের অর্থাৎ যাগ অনুষ্ঠানের দ্বারা যজ্ঞানুষ্ঠানকারী তত্ত্ব ফল লাভ করতে পারেন। স্বর্গাভিলাষী ব্যক্তি জ্যোতিষ্টোম



যাগের অনুষ্ঠান স্বর্গলাভ করবেন। কারণ সেই যাগের ফল স্বর্গ। যেহেতু এই প্রসঙ্গে প্রসিদ্ধ বেদবচন- ‘স্বর্গকামো জ্যোতিষ্টোমেন যজ্ঞেত’।

জৈমিনির মতে সমগ্র বেদশাস্ত্র কর্মময়। মন্ত্রভাগ অর্থাৎ সংহিতার অন্তর্গত প্রতিটি মন্ত্রের কোন না কোন কর্মে অর্থাৎ যাগানুষ্ঠানে ব্যবহার বা বিনিয়োগ অবশ্যই থাকতে হবে। যে মন্ত্রটি যজ্ঞকর্মে বিনিয়ুক্ত নয়, অর্থাৎ যে মন্ত্র যজ্ঞের অঙ্গ হিসাবে কখনো ই ব্যবহৃত হয়নি সেই মন্ত্রটি নিরর্থক। জৈমিনির স্পষ্ট ঘোষণা ‘আত্মায়স্য ত্রিয়ার্থত্বাদানর্থক্যমতদর্থানাম্’। (১.২.১) ত্রিয়ার্থক যাগাদিরূপ ধর্ম প্রতিপাদন বেদের প্রয়োজন, সেই কারণে বেদের যে অংশ ত্রিয়ার প্রতিপাদক নয় সেই অংশ নিরর্থক।

পূর্বমীমাংসাদর্শনের প্রতিপাদিত বিষয় ধর্ম একথা আগেই বলা হয়েছে, তবে শুধুমাত্র মীমাংসাই একমাত্র ধর্ম প্রতিপাদকশাস্ত্র এমন তো নয়, বৈশেষিক দর্শনে মহর্ষি কণাদ ও ধর্ম ব্যাখ্যা করার প্রতিজ্ঞা নিয়ে শাস্ত্রারম্ভ করেছেন- অথাতো ধর্মং ব্যাখ্যাস্যামঃ।<sup>১০</sup> ধর্মের স্বরূপ ব্যাখ্যা করতে গিয়ে কণাদ মহর্ষি বলেছেন যতো ভূদয়নিঃশ্রেয়সঃ সিদ্ধিঃ স ধর্মঃ।

যা থেকে অভ্যুদয় (তত্ত্বজ্ঞান) এবং নিঃশ্রেয়স (দুঃখের আতান্তিক নিবৃত্তি) লাভ করা যায় তাই ধর্ম। সূত্রে ধর্মশব্দের দ্বারা স্বভাবকেই বোঝানো হয়েছে বলেই মনে করা হয়। এই অর্থেই বৈশেষিক শাস্ত্রে সাধর্ম্য, বৈধর্ম্য শব্দ দুটি ব্যবহৃত হয়ে থাকে। ‘সমানঃ সদৃশঃ ধর্মঃ, অনুগতো ধর্মঃ সাধর্ম্যম্, বিরুদ্ধঃ ব্যাবর্তকো ধর্ম স্বভাবঃ ইতি বৈধর্ম্যম্’। এখানে একটি প্রশ্ন উপস্থিত হতে পারে কার স্বভাব বা ধর্ম বর্ণনা করার জন্য মহর্ষির এই গ্রন্থ বিস্তার। এই আশঙ্কার উত্তর প্রশস্তপাদ তাঁর গ্রন্থে ঈঙ্গিত করেছেন।

তার ভাষ্যগ্রন্থের প্রারম্ভ শ্লোকে বলেছেন-পদার্থ-ধর্মসংগ্রহঃ প্রবক্ষ্যতে মহোদয়ঃ মহর্ষি কণাদ প্রতিজ্ঞা করেছিলেন ‘ধর্মং ব্যাখ্যাস্যামঃ’ আর করেছেন ভাষ্য গ্রন্থে পদার্থধর্ম শব্দটি উল্লেখ করে সেই ধর্মের উদ্দিষ্টকে স্পষ্ট করেছেন। ধর্মশব্দের অর্থ ‘স্বভাব’ এই, অর্থ স্বীকার করলে- ‘ধর্মবিশেষপ্রসূতাদ্ দ্রব্যগুণকর্মসামান্যবিশেষ-সমবায়ানাং ষষ্টাং পদার্থানাং সাধর্ম্য-বৈধর্ম্যাভ্যাং তত্ত্বজ্ঞানান্ নিঃশ্রেয়সম্’<sup>১১</sup> এই সূত্রের অর্থও সুগম হয়। বিশেষ স্বভাব দ্বারা উৎপন্ন দ্রব্যাদির সমজাতীয় এবং বিজাতীয় স্বভাবের জ্ঞান উৎপন্ন হলে তা থেকে নিঃশ্রেয়স বা দুঃখনিবৃত্তি ঘটে।

সকলশাস্ত্র শিরোমনি বেদই ধর্মের প্রতিপাদক একথা স্বীকার করেই মহর্ষি সূত্র করেছেন ‘তদ্বচনাদাত্মায়স্য প্রামাণ্যম্’।<sup>১২</sup> সূত্রে তৎ এই সর্বনাম পদটি ঈশ্বর এই বিশেষ্যকেও সূচিত করে, আবার পূর্বসূত্রে উল্লিখিত ‘ধর্ম’কেও সূচিত করে। ‘যদ্বা তদিতি সন্নিহিতং ধর্মমেব পরামৃশতি, তথা চ ধর্মস্য বচনাৎ প্রতিপাদনাত্ আত্মায়স্য বেদস্য প্রামাণ্যম্’।<sup>১৩</sup>

পূর্বসূত্রে ধর্মের লক্ষণ নির্দেশ করার পর তদ্বচনাত ইত্যাদিসূত্রে প্রসঙ্গসঙ্গতিতে তৎ এই সর্বনামের বিশেষ্য রূপে ধর্ম শব্দকে গ্রহণ করে ধর্মের প্রতিপাদক হওয়ায় বেদ প্রমাণ এই অর্থ সূচিত করে। অর্থাৎ বেদও পদার্থের ধর্ম (স্বভাব, প্রকৃতি) সূচিত বা বর্ণিত হওয়ায় বেদের নিঃশ্রেয়সোপযোগিতা সিদ্ধ হয়।

ধর্মের প্রসঙ্গ আলোচনা ক্রমে এই প্রশ্নটি স্বভাবতই, উপস্থিত হয়, ধর্মের লক্ষণ বা স্বরূপ কি? এবং ধর্মের অস্তিত্বে কোন প্রমাণ দর্শানো সম্ভব কিনা? ধর্মের স্বরূপ বিষয়ে নানা সম্প্রদায়ের

মতের বিভিন্নতা আমরা পূর্বেই আলোচনা করেছি। ধর্মবিষয়ে প্রমাণ কি এই আলোচনা মীমাংসা দর্শনেই বিস্তারিতভাবে ব্যাখ্যা করা হয়েছে।

ধর্মের লক্ষণ, ‘চোদনালক্ষণোহর্থো ধর্মঃ’ এই প্রকারে ধর্মের লক্ষণ উপস্থিত করে করার পরেই সূত্রকার সেই ধর্মের পরীক্ষা করবেন বলে প্রতিজ্ঞা করেছেন-তস্য নিমিত্ত-পরীক্ষিঃ<sup>১৫</sup> ধর্মের নিমিত্ত অর্থাৎ কারণ পরীক্ষা করা হবে। কারণ বলতে এখানে কারণীভূত প্রমাণকেই বুঝতে হবে। পরবর্তী সূত্রে প্রত্যক্ষ ধর্মে প্রমাণ হয় না, তা প্রতিষ্ঠা করার জন্য সূত্র করেছেন - ‘সৎসংপ্রয়োগে পুরুষস্য ইন্দ্রিয়াণাং বুদ্ধিজন্ম তত্ প্রত্যক্ষমনিমিত্তং বিদ্যমানোপলব্ধনাত্’।<sup>১৬</sup> বিদ্যমান বস্তুর সঙ্গে ইন্দ্রিয় সমূহের সংপ্রয়োগ বা সন্নিবর্তন হলে প্রমাতা পুরুষের যে জ্ঞান উৎপন্ন হয় তা প্রত্যক্ষ। এই প্রত্যক্ষ অনিমিত্ত অর্থাৎ তার ধর্মের কারণ বা জ্ঞাপক নয়। যেহেতু, প্রত্যক্ষ বিদ্যমানবস্তুর উপলব্ধ বা জ্ঞানের হেতু। ধর্ম অতীন্দ্রিয়, হওয়ায় তার প্রমাণ রূপে লৌকিক প্রত্যক্ষকে স্বীকার করা যায় না, যে বস্তুর প্রত্যক্ষ হয় না তার অনুমান, উপমান ইত্যাদিও হওয়া সম্ভব নয়। যেমন অপ্রত্যক্ষ অগ্নির, অনুমান করতে হলে পূর্বে ধূম ও অগ্নির প্রত্যক্ষ সাহচর্য জ্ঞান থাকা প্রয়োজন, উপমানের ক্ষেত্রে উপমেয় গোপদার্থের প্রত্যক্ষ না হলে গবয় পদার্থের মান সম্ভব নয়। পিপাসা হলে যেমন পানীয় পানের দ্বারা পিপাসার নিবৃত্তি হয়, ক্ষুধিত প্রাণী খাদ্যগ্রহণের মাধ্যমে ক্ষুধিবৃত্তি ঘটায়, শরীর মলিন হলে স্নানের দ্বারা মালিন্য দূরীভূত হয়, ইত্যাদি প্রত্যক্ষ লব্ধ অভিজ্ঞতা লাভের জন্য শাস্ত্রের শরণাপন্ন হতে হয় না, কিন্তু ধর্ম, অধর্ম, পাপ, পুণ্য ইত্যাদি অদৃষ্ট পদার্থ, এই ধর্মাধর্ম জ্ঞানের জন্য শাস্ত্রই একমাত্র শরণ। কোন অনুষ্ঠানের কারণে পুণ্য হয়, কিসের থেকে পাপ হয়, পাপের ফলে স্বর্গ হয় নাকি পুন্যবলে, এই তত্ত্ব প্রত্যক্ষ অনুমানের দ্বারা জানা সম্ভব নয়, পাপ পুণ্য স্বর্গ নরক প্রভৃতি বস্তুর অস্তিত্ব এবং পাপের ফল নরক পুণ্যবলে স্বর্গলাভ ইত্যাদি চোদনা’ ব্যতীত অন্যকোন প্রকারে জানা সম্ভব নয়। চোদনা কী? তার ব্যাখ্যায় শবরস্বামী বলেন- “চোদনেতি ক্রিয়াযাঃ প্রবর্তকং বচনমাত্”। কি রকম ক্রিয়ার প্রবর্তক তার উত্তরে ব্যাখ্যাকার বলেন- চোদনা অর্থাৎ প্রবর্তনাবিধায়ক অথবা নিবর্তনাবিধায়ক বেদবাক্য। এই অসীম শক্তিমান শক্তিমতী চোদনা

অতীত, বর্তমান, ভবিষ্যৎ সূক্ষ্ম ব্যবহিত দূরবর্তী ইত্যাদি সমস্ত-প্রকার বিষয়কে প্রকাশ করতে সমর্থ, ইন্দ্রিয়, এত ব্যাপক অর্থে প্রসারিত নয়, হতে পারেও না। ইন্দ্রিয় তার থেকে দূরে থাকা ব্যবধানে থাকা বস্তু অতি সূক্ষ্ম পদার্থকে গ্রহণ করতে পারে না। কিন্তু ‘চোদনা’ হি ভূতং ভবন্তং ভবিষ্যন্তং সূক্ষ্মং ব্যবহিতং বিপ্রকৃষ্টম্ ইত্যেবং জাতীয়কমর্থং শক্লোত্যবগমযিতুং, নান্যত্ কিং চ নেন্দ্রিয়ম্’<sup>১৭</sup> সুতরাং ‘চোদনা’ বা প্রবর্তনা- নিবর্তনামূলক শব্দ রাশি ভিন্ন অন্য কোন প্রকারে অদৃষ্ট ধর্মাধর্ম প্রভৃতি বিষয়ে জ্ঞান লাভ করা সম্ভব নয়। প্রসঙ্গতঃ উল্লেখ্য অদৃষ্ট শব্দ এইস্থলে ধর্মাধর্মের সমার্থক নয়। বৈশেষিক শাস্ত্রে ধর্মাধর্মকে একত্রে অদৃষ্ট শব্দের দ্বারা উল্লেখ করা হয়, এই অদৃষ্ট আত্মার গুণ। এই স্থলে অদৃষ্ট শব্দের পারিভাষিক অর্থ গ্রহণ করা হয়নি পরন্তু দেখার অযোগ্য, প্রমাণের অযোগ্য এই অর্থে অদৃষ্ট শব্দের ব্যবহার করা হয়েছে।

ধর্মের লক্ষণ ও পরীক্ষাই মীমাংসাদর্শনের প্রতিপাদ্য, এবং সেই ধর্মতত্ত্ব প্রত্যক্ষ অনুমানের দ্বারা জানা যায় না। তাহলে স্বভাবতঃই সংশয় উদিত হয় যে ধর্ম জ্ঞানের উপায় কি? ভারতীয় দর্শনের প্রথম পাঠার্থী এটা জানে যে মীমাংসাদর্শন প্রত্যক্ষ অনুমান শব্দ উপমান অর্থাপত্তি এবং অনুপলব্ধি (ভাট্ট প্রস্থানসম্মত) এই প্রমাণগুলি স্বীকার করেছেন অথচ এই প্রমাণগুলি ধর্ম বিষয়ে প্রবৃত্ত হতে পারেনা তাহলে ধর্মে প্রমাণ কী? এই প্রশ্নের উত্তর স্পষ্টভাবে ব্যক্ত করেছেন ভাট্টচিত্তামণিকার গাগাভট্ট।

তিনি চ প্রমাণানি প্রত্যক্ষানুমানোপমানার্থপত্তনুপলব্ধ্যাখ্যানি ষড় লৌকিকানি।  
ধর্মপ্রমাণানি বিদ্যর্থবাদমন্ত্ৰ নামধেয় স্মৃতিশিষ্টাচার রূপাণি ষট্।<sup>১৯</sup>

প্রত্যক্ষ অনুমান প্রভৃতি লৌকিক প্রমাণ, ধর্মবিষয়ে প্রমাণ হল- বিধি, অর্থবাদ, মন্ত্ৰ, নামধেয়, স্মৃতি, শিষ্টাচার এই ছয়টি।

ছয়টি অলৌকিক- মীঃ সু-১/১/ প্রমাণের অন্যতম হল বিধি। বিধির লক্ষণ হল - ‘অজ্ঞাতার্থজ্ঞাপকো বেদভাগো বিধিঃ’।<sup>২০</sup>

প্রত্যক্ষ, অনুমান, উপমান, শব্দ, অর্থাপত্তি ও অনুপলব্ধি এই ছয়টি প্রমাণের দ্বারা যাকে জানা যায় না সেই অর্থ বা বিষয় হলো বিধি। বলবদনিষ্টের অজনক বিষয়ের জ্ঞাপক প্রয়োজক বাক্যই হল বিধি। যেমন অগ্নিহোত্রং জুহুয়াৎ স্বর্গকামঃ। এই বাক্যের অর্থ হল যে ব্যক্তি স্বর্গকামনা করেন তিনি অগ্নিহোত্র নামক যাগের অনুষ্ঠান করবেন। অগ্নিহোত্র-যাগ স্বর্গের কারণ এটি কেবলমাত্র প্রণোদনামূলক বাক্য থেকেই জানা যায়। স্বর্গাভিলাষী ব্যক্তি এই জাতীয়বাক্যের দ্বারা প্রণোদিত হয় যজ্ঞানুষ্ঠানে প্রবৃত্ত হয়।

শুধুমাত্র যজ্ঞ কর, তার দ্বারাই অভিলষিত ফল বা ইষ্ট লাভ হবে শুধু এটুকু বললেই মানুষ যজ্ঞ কর্মে প্রবৃত্ত হয় না, তা তাকে উৎসাহ প্রদানের জন্য সেই ক্রিয়ার প্রশস্তিমূলক কিছু বলতে হয়। যে কথা শুনে সে কর্মে উৎসাহিত হবে। বৈধকর্মে উৎসাহ দানকারী এবং নিষিদ্ধ কর্মের নিন্দাকারী বাক্যই হল অর্থবাদ- ‘প্রাশস্ত্যনিন্দান্যতরপরং বাক্যম্ অর্থবাদঃ’।

বাক্য গুলি অনেকটা বর্তমান সময়ের Advertisement এর মতো। যেমন নির্দিষ্ট একটি প্রকাশনার সহায়িকা পড়লেই মাধ্যমিক পরীক্ষায় ভালো ফল করা যাবে এটুকু বললেই কোন পরীক্ষার্থী সেই সহায়িকা ব্যবহার করবেই এমন নিশ্চয়তা নেই। পরীক্ষার্থীদের ব্যবহার করার জন্য উদ্দীপিত করার করতে হলে অমুক অমুক ছাত্র যারা পরীক্ষায় বিশেষ স্থান অধিকার করেছে তাদের দর্শকের সামনে উপস্থিত করা-কিংবা শুধুমাত্র Health drink ‘খাওয়ার জন্য বললেই হবে না সেই নির্দিষ্ট Health drink খেলে সন্তান taller stronger হবে এটা বললেই ক্রেতা তা কিনতে বিশেষ ভাবে তৎপর হবে। তেমনি ‘বায়ব্যাং শ্বেতযমালভেত ভূতিকামঃ। ধনসম্পদ লাভকরতে হলে বায়ুদেবতার উদ্দেশ্যে শ্বেতবর্ণের পশু উৎসর্গ করতে হবে এই মাত্র উল্লেখ করলে কোন ব্যক্তি বায়ুদেবতার উদ্দেশ্যে যাগ করতে প্রবৃত্ত হবে ই এমন নাও হতে পারে। তাকে প্রণোদন দেওয়ার জন্য বলা হল ‘বায়ুর্বে ক্ষেপিষ্ঠা’ দেবতা, অর্থাৎ বায়ু শীঘ্রগামী দেবতা। এখানে তাৎপর্য এই যে বায়ু দ্রুতগামী সুতরাং তার উদ্দেশ্যে যাগ করলে দ্রুত অভীষ্ট ফল লাভ করা যাবে। বিধি বাক্যের সঙ্গে যুক্ত হলে তবেই অর্থবাদের তাৎপর্য বোঝা যায়। অর্থবাদের স্বার্থে তাৎপর্য নেই। জৈমিনির ভাষায়- বিধিনা তু একবাক্যত্বাৎ স্তুত্বার্থেন বিধীনাং স্যুঃ।<sup>২১</sup>

‘দ্রব্য’, ‘দেবতা’ এবং ‘ত্যাগ’ এই তিনটি মিলিত হয়ে যাগ সংজ্ঞা লাভ করে। নির্দিষ্ট কোন কামনার বশবর্তী হয়ে নির্দিষ্ট দেবতার উদ্দেশ্যে নির্দিষ্ট বস্তুর ত্যাগ ই হলো যাগ। সেই যাগক্রিয়ায় যে দ্রব্য-দেবতা উদ্দিষ্ট তাদের স্মারকই হল মন্ত্ৰ। ‘প্রয়োগসমবেতার্থ স্মারকাঃ মন্ত্ৰাঃ’<sup>২২</sup> অনুষ্ঠানে সমবেত দ্রব্য-দেবতা ইত্যাদি বিষয়কে যা স্মরণ করায় তাই হল মন্ত্ৰ। ‘অগ্নয়ে ত্বা জুষ্টং নির্বপামি’। এই মন্ত্ৰে অগ্নিদেবতা ও ধান্য-প্রভৃতি আহুতি যোগ্য দ্রব্যের স্মরণ হয়। এক্ষেত্রে শঙ্কা উপস্থিত হয় স্মরণই যদি মুখ্য তাৎপর্য হয় তারজন্য মন্ত্ৰের প্রয়োজন কী?

ধ্যান পুরোহিতের বচন ইত্যাদির দ্বারাও তো দ্রব্য দেবতা প্রভৃতির স্মরণ হতে পারে। এর উত্তরে শবরস্বামী দৃঢ়কণ্ঠে বলেন ‘অর্থপ্রত্যয়নার্থমেব যজ্ঞে মন্ত্রোচ্চারণম্’। বার্তিককার ভট্ট কুমারিল বলেন- অনুষ্ঠানস্মৃতেশ্চেহ মন্ত্রোচ্চারণমর্থবৎ’। অর্থজ্ঞানের জন্য এবং অনুষ্ঠানে সেই অর্থের স্মরণের জন্য মন্ত্র উচ্চারণ আবশ্যিক।

ধর্মে চতুর্থ প্রমাণ নামধেয়। পূর্বোক্ত বিধি প্রয়োজনবৎ অর্থের বিধান করে এবং মন্ত্র, দ্রব্য দেবতার স্মরণরূপ ফল দান করে সার্থক হয়, অর্থবাদ বিধিরই পরিপূরক। প্রশ্ন জাগে তাহলে নামধেয়ের সার্থকতা কোথায়? এই উক্ত মীমাংসক বলেন- ‘নামধেয়ানাং চ বিধেয়ার্থপরিচ্ছেদকতয়া অর্থবত্ত্বম্’।<sup>২৪</sup> নামধেয় শব্দের অর্থ হল সংজ্ঞা। অনুষ্ঠেয় কর্মটিকে অন্য কর্মের থেকে পৃথক করাই নামধেয়ের কার্য। যেমন উদ্ভিদা যজ্ঞেত পশুকামঃ। এখানে উদ্ভিদ শব্দটির অনেক প্রকার অর্থ হয় – ‘উদ্ভিদ্যতে উদ্ধং বিদীয়তে’ এই অর্থে বৃক্ষলতাকে যেমন উদ্ভিদ বলা যায় তেমন উদ্ভিদ্যতে অনেন এই অর্থে খনিত্র (নিরানি) প্রভৃতিকে উদ্ভিদ বলা হয়। এখানে বৃক্ষলতা বা খনিত্র কোন উপকরণের দ্বারা যাগের বিধান করা হয়নি, পরন্তু পশুকামী ব্যক্তির জন্য উদ্ভিদ নামক যাগবিশেষের বিধান করা হয়েছে কারণ পশুফল লাভের জন্য বৃক্ষাদিপদার্থ সহায়ক হয়না। পশুসম্পদরূপ ফল প্রাপ্তির জন্য কোন যাগ বিধেয় এই আকাঙ্ক্ষায় বলা হয়েছে উদ্ভিদ নামক যাগেরবিশেষের দ্বারা পশুরূপফলের ভাবনা করবে। এই স্থলে উদ্ভিদ নামক একটি যাগের অর্থ পরিস্ফুট হওয়ায় এটি নামধেয়।

বেদ অনুসারী স্মৃতিশাস্ত্রসমূহে ধর্মের বিভিন্ন লক্ষণ করা হয়েছে- মনুসংহিতায় প্রাপ্ত ধর্ম লক্ষণে স্পষ্টতঃ ই বলা হয়েছে ‘বেদঃ স্মৃতিঃ সদাচারঃ স্বস্য চ প্রিয়মাশ্রয়ঃ এতচ্ চতুর্বিধং প্রাহঃ সাক্ষাত্ ধর্মস্য লক্ষণম্’।<sup>২৫</sup> বেদ স্মৃতি সদাচার ও আশ্রয়ত্ব এই চারটি ধর্মের প্রধান স্তম্ভ। বেদের মধ্যে বিধি অর্থবাদ মন্ত্রও নামধেয়ে এই চারটির অন্তর্ভুক্তি ঘটে। স্মৃতিও সদাচারকেও ধর্মে প্রমাণ রূপে স্বীকার স্বীকার করে আচার্য জৈমিনি প্রথমাদ্যায়ে তৃতীয়পাদে স্মৃতি প্রামাণ্যাদিকরণ এবং হোলাকাধিকরণ নামক দুটি অধিকরণে স্মৃতি ও সদাচারের ধর্মে প্রামাণ্য প্রতিষ্ঠা করেছেন।

বেদ প্রামাণ্যবাদী শিষ্টগণ বেদোক্ত কর্মের মতো একই প্রকার শ্রদ্ধা মর্যাদা ও বিশ্বাসের সঙ্গে স্মৃতিশাস্ত্র-বিহিত ক্রিয়ার অনুষ্ঠান করে থাকেন তখন তাধর্মে প্রমাণরূপেই গ্রহণ করতে হয়। অপি বা কর্তৃসামান্যত্ প্রমাণমনুমানং স্যাৎ।<sup>২৬</sup> এই সূক্তে অনুমান পদের দ্বারা স্মৃতিশাস্ত্রকে বোঝানো হয়েছে। অনুমানের মূলে যেমন প্রত্যক্ষ থাকতে হয়- অর্থাৎ যে বিষয়ের কখনো প্রত্যক্ষ হয়নি সেই বিষয়ে অনুমান সম্ভব নয়, তেমনই স্মৃতিও প্রত্যক্ষসদৃশ বেদকে অনুসরণ করেই ধর্মে প্রমাপক। আর স্মৃতিবচন অনুমানস্থানীয়, যেহেতু বেদবচনকে অনুসরণ বা আশ্রয় করে অলৌকিক বিষয়কে উপস্থাপিত করে। এছাড়াও অনুমান বাক্যের মাধ্যমে স্মৃতিবচনের মূলে বেদবচনের অস্তিত্ব এবং ধর্মে প্রামাণ্যদেখানো যায়। স্মৃতি বচন বেদমূলক, (প্রতিজ্ঞা) যেহেতু এগুলি বেদ প্রামাণ্য বাদিগণের দ্বারা রচিত (হেতু)। যা বেদপ্রামাণ্যবাদিগণের দ্বারা রচিত নয় তা বেদমূলক নয় (উদাহরণ)। যেমন বৌদ্ধ জৈন সম্প্রদায়ের রচিত শাস্ত্র (উদাহরণ), স্মৃতিবচনগুলি সেইরূপ (উপনয়), এই কারণে স্মৃতিবচন বেদমূলক (সিদ্ধান্ত)।

স্মৃতিবচন ধর্মবিষয়ে প্রমাণ রূপে গ্রাহ্য এই সিদ্ধান্ত প্রতিষ্ঠা করার জন্য ও অনুমান বাক্য দেখানো সম্ভব- স্মৃতি ধর্মে প্রমাণ- (প্রতিজ্ঞা), যেহেতু তা বেদমূলক (হেতু), যা বেদমূলক নয় তা ধর্মে প্রমাণ নয়।

যেমন বৌদ্ধজৈন সংপ্রদায়ের রচিত শাস্ত্র। স্মৃতি বচন বেদমূলক অতএব তা ধর্মে প্রমাণ (সিদ্ধান্ত) তবে এস্থলে একটি বিষয় বিশেষ ভাবে স্মর্তব্য যে শ্রুতি সঙ্গে বিরোধ না হলে তবে স্মৃতির প্রামাণ্য, শ্রুতি ও স্মৃতি মধ্যে বিরোধ উপস্থিত হলে তখন স্বতঃ প্রমাণ হওয়ার জন্য শ্রুতি বাক্যের অভিমতই গ্রাহ্য, স্মৃতিবচন নয়।<sup>১৭</sup> কারণ স্মৃতি বেদাশ্রিত বেদকে অনুসরণ করলে তবেই তার প্রামাণ্য, অন্যথা নয়।

শিষ্টাচার থেকেও শ্রুতি অনুমিত হয় বলে শিষ্টাচার ও ধর্মে প্রমাণ। ‘অনুব্যবস্থানাত তৎসংযুক্তং প্রমাণং স্যাৎ’। তৎসংযুক্ত অর্থাত্ দেশবিশেষে অনুষ্ঠিত বা আচরিত শিষ্টাচারের দ্বারা সেই আচারের মূলে স্থিত শ্রুতি অনুমিত হয়, এই কারণে শিষ্টাচার ও ধর্মে প্রমাণ, উদাহরণ স্বরূপ বলা যায়- মৃতদেহ দাহ করে বাড়ীতে ফিরে দাহকারিগণ বর্তমান সময়ে ও অগ্নি প্রস্তর ইত্যাদি এত স্পর্শ করে গৃহমধ্যে প্রবেশ করেন। এই আচারের মূলে আছে গৃহসূত্রের বচন।

প্রাপ্যগারম্ অশ্মানমগ্নিং গোময়মক্ষতান তিলানপঃ উপস্পৃশতি<sup>১৮</sup> অর্থাৎ দানকারী গৃহে প্রত্যাবর্তন করে অগ্নি প্রস্তর গোমায় অক্ষত বা চাল স্পর্শ করবে। তেমন হোলাক উদ্বৃষভ প্রভৃতি অনুষ্ঠান বিভিন্ন দেশে শিষ্ট গণের দ্বারা অনুষ্ঠিত হয়। দোল পূর্ণিমার পূর্ব দিনের সন্ধ্যায় অনুষ্ঠিত অগ্নি উৎসব যা বঙ্গদেশে নেড়াপোড়া, ও উত্তর ভারতে হোলিকাদহন নামে প্রসিদ্ধ তাই হল হোলাক উৎসব। জ্যৈষ্ঠ পূর্ণিমার গোপূজা করার পর সেই গোরু গুলিকে দৌড় করানোর উৎসব যা উত্তর ভারতে উদ্বৃষভ ও দক্ষিণ ভারতে জাল্লিকাট্টু নামে পরিচিত। এই উৎসব গুলি নানা প্রদেশে নানা নামে শিষ্ট ও সদাচারী ব্যক্তিদের দ্বারা আচরিত হয়। সুতরাং শিষ্টাচার ধর্মে প্রমাণ। শিষ্টাচারের ধর্মে প্রামাণ্য ও অনুমানের দ্বারা সিদ্ধ করা যায়।

হোলাক প্রভৃতি উৎসব আচার প্রমাণ (প্রতিজ্ঞা)

যেহেতু শিষ্টগণের দ্বারা ধর্মবুদ্ধিতে অনুষ্ঠিত হয়। (হেতু) যে সকাল আচার শিষ্টগণ ধর্মবুদ্ধিতে অনুষ্ঠান করে থাকেন তা প্রমাণ যেমন অষ্টকা প্রপা প্রবর্তন প্রভৃতি।

ধর্মের অঙ্গ ছয়টি-শ্রুতি, লিঙ্গ, বাক্য, প্রকরণস্থান ও সমাখ্যা। ধর্মোপদেশক প্রমাণগুলির মধ্যে বিধিই প্রধান, বিধিকে অবলম্বন করেই অর্থবাদ প্রভৃতির অবকাশ উপস্থিত হয় সেই বিধিকে ব্যাখ্যা করার জন্য শ্রুতি প্রভৃতি ছয়টির প্রয়োজনীয় তা। শ্রুতি প্রভৃতি প্রমাণগুলির বিষয়ে মদীয় পূজ্যপাদ অধ্যাপক মহামহোপাধ্যায় বেদবিদ্যাবারিধি মহাশয় প্রাঞ্জলভাষায় বহুপ্রবন্ধে আলোচনা করেছেন, সেই ব্যাখ্যা এত ই সুগম ও মীমাংসা দর্শনের সাধারণ পাঠকের রুচিকর যে তারপর আর শ্রুতি লিঙ্গে ইত্যাদির বিষয়ে অধিক আলোচনা একেবারেই নিরর্থক। এই কারণে শ্রুত্যাতির বিষয়ে আলোচনায় অগ্রসর হয়ে প্রবন্ধের দৈর্ঘ্য বৃদ্ধি করলাম না।

উক্ত আলোচনা থেকে একটি প্রশ্ন উদ্ভূত হয় বিধি অর্থবাদ প্রভৃতি ছয়টি যদি ধর্মে প্রমাণ হয় তাহলে মীমাংসা দর্শনে প্রত্যক্ষ অনুমানের অবসর কোথায়? সূত্রকার জৈমিনির কাছে প্রত্যক্ষ অনুমানের প্রাসঙ্গিকতা ছিল না সেই কারণে তিনি অনুমান উপমান এর বিষয়ে একটি সূত্র ও ব্যয় করেন নি। শুধু ঔৎপত্তিক<sup>১৯</sup> সূত্রে শব্দের প্রামাণ্য প্রতিষ্ঠা করেছেন কারণ ধর্ম যদি প্রত্যক্ষ প্রভৃতি ভাবাত্মক প্রমাণের যোগ্য না হয় তবে তা অভাবাত্মক হয়ে পড়বে তার অস্তিত্ব ই থাকবে না। ধর্ম যেহেতু কেবল বেদবচনমাত্র গম্য তাই তা শব্দের বিষয়। শব্দের দ্বারা ই কেবল ধর্মে জ্ঞান সম্ভব হয় তাই শব্দের প্রামাণ্যস্থাপনে সূত্র রচনা করেছেন। সোমেন যজ্ঞেত ইত্যাদি বিধিবাক্যে সোমলতার দ্বারা রাগের বিধান করা হয়েছে। এখন এই সোমলতা নাম লৌকিক পদার্থটির প্রত্যক্ষ জ্ঞান যাগকর্তার যদি না থাকে তাহলে যাগ করা সম্ভব হবে না,

বা সোমলতা ভ্রমে অন্য কোন লতার দ্বারা যাগ করা হলে তাও ফলদায়ক হবে না। এই কারণে সাক্ষাৎ না হলেও পারস্পরিক সম্বন্ধে প্রত্যক্ষ প্রভৃতি প্রমাণ ধর্মে সহায়ক হয়।

### উল্লেখপঞ্জি

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২. 3/3/102
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১৩. তদেব 1/1/3
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## SECTION B





# TRACING SCEPTICISM IN INDIAN PHILOSOPHICAL SYSTEM

GITASHREE MONDAL

**Abstract:** Scepticism has often been regarded as a hallmark of Western philosophy, rooted in the traditions of Pyrrhonism and Academic Skepticism. Yet, the Indian philosophical landscape also displays profound skeptical tendencies, though not always under the explicit label of “skepticism.” This paper critically engages with Dipankar Chatterjee’s claim that Indian philosophy lacks a systematic skeptical tradition, and with John Koller’s observation that skepticism found little reception in India. Through an exploration of Vedic questioning, Upaniṣadic reflections, Buddhist eel-wriggling, and the radical critiques of Nāgārjuna, Jayarāśi Bhaṭṭa, and Śrīharṣa, the paper argues that skepticism is not only present but integral to the Indian philosophical method. While Indian thinkers did not establish skepticism as an independent school, they employed skeptical strategies—*vitaṇḍā* and *prasaṅga*—to interrogate epistemological foundations, challenge pramāṇa-theory, and unsettle metaphysical claims. Indian skepticism, unlike its Western counterpart, emerges not as a negation of knowledge but as a relentless pursuit of truth through critical inquiry. The study concludes that skepticism in India functions as a vital intellectual current that enriches, rather than negates, the philosophical enterprise.

**Keywords:** Scepticism, *Samśayavāda*, Scepticism in Indian Philosophy, Nāgārjuna, Jayarāśi Bhaṭṭa, Śrīharṣa, Pyrrhonism.

## Introduction

Scepticism has always held a significant place within the history of philosophy. It functions not as a doctrine in itself but as a method and instrument, sharpening philosophical reflection and contributing to the growth of theory. It would be a mistake, therefore, to dismiss scepticism as a merely anti-intellectual posture that erodes the foundations of rational endeavor. On the contrary, sceptical arguments employ some of the finest intellectual tools available to test the very limits of human knowledge and inquiry. Yet, if the sceptics were ultimately correct and the cognitive realists entirely mistaken, the very enterprise of philosophy—as well as every other form of human striving after truth—would collapse into impossibility. For this reason, philosophy must also take upon itself the task of refuting scepticism. But such a refutation requires, first of all, a careful understanding of the nature of scepticism itself. To define scepticism is not an easy task because there is no definition of scepticism which is universally accepted. Generally scepticism is an attitude of raising question against any accepted conventional thing and any kind of knowledge. It stands for a challenge to human understanding. Eli Franco has said Scepticism may be defined as a philosophical attitude which consists of doubting knowledge claims in all areas. The word “skeptical” or “skepticism” is derived from the Greek word “skeptikos,”<sup>1</sup> which means

“enquirer” or “investigator.” This etymology suggests that skepticism involves a thorough and investigative approach in understanding the world. A skeptic’s questioning attitude can be focused on a particular issue or extended to all areas of knowledge. Philosophical skeptics, in particular, question all accepted sources of knowledge, such as perception, inference, and testimony. A responsible philosophical skeptic is not merely a cynic who doubts everything for the sake of doubt. Instead, philosophical skepticism arises from a genuine concern for truth. They are constantly searching for truth and are hesitant to accept anything less. Matilal has said “A philosophic skeptic is not an iconoclast or an aggressor into the temple of truth but because of his extreme concern for truth- a concern which may be sometimes out of proportion - he is reluctant to accept anything less.”<sup>2</sup>

Philosophical skepticism has long been recognized as a pivotal concern within Western philosophical discourse. It is conventionally held that philosophical skepticism finds its origins in ancient Greece, particularly through the contributions of two major schools—Pyrrhonism and Academic Skepticism—which are often credited with formulating the foundational principles of skeptical thought. However, the question arises as to how skepticism has been conceptualized within the Indian philosophical tradition. Dipankar Chatterjee, a scholar of Indian Philosophy, has denied the possibility of skepticism in Indian philosophical thought and another scholar John Koller observes that skepticism has generally not found a receptive or prominent place within the broader trajectory of Indian philosophical thought. As he notes, “Skepticism has not been warmly received by Indian philosophers over the ages”.<sup>3</sup> While acknowledging the presence of isolated skeptical figures—such as Jayarāśi Bhaṭṭa—and referencing select skeptical elements within the Vedic corpus, Koller maintains that such expressions of doubt exerted minimal influence on the dominant philosophical discourses of classical India. He further speculates that the Indian philosophical orientation toward *ātma-jñāna* (self-knowledge) may have served as a buffer against the development of more radical or systematic forms of skepticism, which are often characteristic of Western traditions. In a similar vein, Dipankar Chatterjee concurs with Koller’s assessment, emphasizing that Indian philosophy did not give rise to sustained skeptical traditions akin to the organized schools of skepticism found in ancient Greece.

Dipankar Chatterjee asserts that India did not witness the emergence of skeptical movements comparable to those of ancient Greece. He, in his article “Skepticism and Indian philosophy”, has claimed that, “in spite of the Indian attention to caution and criticism, the Indian philosophical tradition lacks a thorough system of skepticism”.<sup>4</sup> He offers several justifications for this

claim, which will be discussed and critically evaluated to demonstrate their inadequacy.

According to Chatterjee, skepticism as a philosophical stance—defined by the systematic questioning of knowledge claims, rather than mere doubts regarding religious beliefs or ideological dogmas—did not emerge in India. He maintains that Indian philosophers rarely doubted the possibility of attaining knowledge, whether through intuitive, mystical insight or other means. Vedic literature, which profoundly influenced subsequent Indian thought, presupposed the possibility of knowing reality and focused instead on explicating the nature of knowledge and the methods for attaining it. He claims “the first thorough challenge to the Vedic way of knowledge came with the rise of the three “heterodox” systems of the Carvaka, Buddhism, and the Jain. Yet none of these schools denied the possibility of knowledge: they simply redefined its scope”.<sup>5</sup>

Skepticism is fundamentally a critique of the possibility of knowledge. This critique manifests in various forms, leading to conclusions ranging from an outright denial of the possibility of knowledge to more reserved positions, such as: Given the available evidence, it is impossible to determine whether knowledge is attainable; therefore, we should suspend judgment. (“It is important to note here that in contemporary Anglo-American professional philosophy the sceptic is identified with the person who positively denies that one may know anything for certain”).<sup>6</sup> These perspectives are exemplified in the two major Greek skeptical traditions that significantly shaped Western philosophy: Academic Skepticism, associated with Arcesilaus and Carneades, and Pyrrhonism, known primarily through the works of Sextus Empiricus.

Chatterjee has given a brief summary of these two views at first and then he has indicated why the Indian tradition did not have similar skeptical movements.

The Academic Skepticism of Carneades developed primarily in response to the Stoic theory of perception. The Stoics argued that perception provides direct awareness of sense impressions rather than of external objects themselves. These impressions could be considered true if they accurately reflected the object’s nature. They claimed that some impressions were so compelling and vivid that they forced assent and thereby constituted knowledge.<sup>7</sup>

Carneades accepted the Stoic view that perception is grounded in sensory impressions, but he denied that these impressions could serve as reliable indicators of truth. He maintained that impressions are mental affections through which the senses directly apprehend the object, without acting as barriers to knowledge. However, he argued that there is nothing intrinsic to

impressions that allows us to verify their accuracy, since both false and true impressions may appear equally vivid and convincing. Consequently, he proposed a set of criteria to justify beliefs based on impressions, even if those beliefs might ultimately be false. Carneades thus distinguished between the ‘criteria of truth’, which justify our beliefs, and the ‘truth conditions’ of those beliefs, which pertain to their correspondence with reality. These criteria typically include: (1) the credibility of the impression in terms of its origin, (2) its internal consistency, and (3) its pragmatic utility.<sup>8</sup>

In Carneades’ view, absolute certainty is unattainable, though probability remains possible.<sup>9</sup> True to the Academic tradition, he held that absolute certainty is a necessary condition for knowledge, a position he shared with the Stoics. For a skeptic aiming to avoid all forms of dogmatism, suspending judgment becomes the only viable stance. To assert categorically that knowledge is impossible would itself be a dogmatic claim. Furthermore, a skeptic who denies knowledge must justify how this denial itself can be known to be true. For this reason, Pyrrhonian skeptics refrained from making assertions.

According to Sextus Empiricus, the Pyrrhonian skeptic, in pursuit of truth, finds himself amidst conflicting claims, each equally persuasive, thereby compelling suspension of judgment. Unlike the Academic skeptics, Pyrrhonists did not begin with a theoretical commitment to the impossibility of knowledge but rather suspended judgment in response to epistemological indecision. The Pyrrhonist believed, like the Stoics, that we perceive appearances but not the objects themselves. While one may be certain of how something appears, appearances are relative to the perceiver and the context, making it impossible to determine the true nature of the object. Consequently, the Pyrrhonist suspends judgment about the possibility of knowledge. This suspension is not inconsistent with accepting involuntary sense impressions, which do not involve propositional claims. For the Pyrrhonist, sense impressions are distinct from perceptual beliefs, which the Academic skeptic continues to scrutinize. While the Academic demands evidentiary support for perceptual statements, which are subject to infinite regress, the Pyrrhonist uses sense impressions—deemed unquestionable—as the basis for experience. However, conflicting impressions prevent any definitive judgment about reality. Pyrrhonian skepticism, therefore, is a radical yet coherent methodology. Its revival in sixteenth-century Europe significantly influenced modern philosophy, notably the Cartesian method of doubt and subsequent empiricist and phenomenalist movements.<sup>10</sup>

Nonetheless, a position is not genuinely skeptical unless it calls knowledge claims into question due to a lack of conclusive evidence. Indian thought, according to Chatterjee, lacks this brand of skepticism. Even those systems

that critique the Vedic worldview—such as Buddhism, Jainism, and Cārvāka—do not doubt the attainability of knowledge. To illustrate this point, Chatterjee focuses on the epistemological positions of the Cārvāka and Jain traditions.

The Cārvākas affirmed the possibility of knowledge but restricted it to perception, dismissing non-perceptible entities. Their stance is not skeptical in the proper sense. While they raised challenges akin to Hume’s problem of induction, they nonetheless maintained the validity of perception. Accepting perception as the sole means of knowledge, they rejected inference and testimony. Had they denied the reliability of perception, they would have undermined their own epistemology. Hence, the Cārvākas were not skeptics; they neither denied knowledge nor suspended judgment regarding it.<sup>11</sup>

Similarly, the Jain doctrine of *syādvāda*, or conditional predication, suggests that all knowledge is contextual and partial. This doctrine mandates sevenfold predications to accurately describe reality in a given context. Although *syādvāda* avoids dogmatism, it does not entail skepticism. The Jains believed that knowledge of reality is possible through rigorous qualification and further held that liberated beings can attain omniscience. Thus, while non-liberated beings may err, the possibility of knowledge remains intact.<sup>12</sup>

Non-Vedic schools such as Cārvāka and Jainism critiqued rival epistemologies but did not question the possibility of knowledge itself. In Indian philosophy, experience is granted an expansive role, encompassing both phenomenal and noumenal realities. The Upaniṣads affirm that experience encompasses the real and the phenomenal, thereby forestalling any “epistemic crisis” that would lead to skepticism. Mystical traditions in both Hinduism and Buddhism similarly accept knowledge as attainable and do not see mystical experience as conflicting with epistemological concerns. Even non-mystical, realist schools such as Nyāya-Vaiśeṣika and Mīmāṃsā dismissed the real/phenomenal dichotomy without succumbing to skepticism.<sup>13</sup>

However, Chatterjee’s argument is flawed. A survey of Indian philosophical history—from the early Vedas to modern thought—reveals that skepticism is indeed embedded in Indian philosophy. It is important to acknowledge that Indian philosophy exhibits a profound and longstanding engagement with skeptical modes of inquiry, one that arguably predates the emergence of Pyrrhonian thought. While the specific terms “*skeptic*” or “*skepticism*” are not explicitly found in classical Indian philosophical texts, a comparable epistemological orientation can be discerned. This is evident in the systematic questioning of knowledge claims, the rigorous refutation of rival philosophical positions, and the suspension of judgment—an approach that, in many respects, aligns with the core attitudes associated with skepticism.

Within the Indian intellectual tradition, individuals who exemplify this critical disposition are referred to as Vaitaṇḍikas, that is, those who engage in *vitaṇḍā-kathā*—a form of dialectical engagement characterized not by the defense of one’s own doctrinal position, but rather by the critique and deconstruction of others’ views.<sup>14</sup> Although not framed in explicitly skeptical terminology, this mode of reasoning reflects a skeptical impulse deeply embedded in Indian philosophical thought.

The landscape of Indian philosophy also engages extensively with skepticism. Remarkably, Indian skepticism predates the advent of Pyrrhonians, tracing its origins back to foundational texts like the *Rg Veda*, Upaniṣads, and early Buddhist writings. Notably, Indian skepticism flourished between 900 BCE and 200 CE, predating the emergence of Western skepticism in the 6th century BC. Numerous scholars, including Adrian Kuzminski, posit that Pyrrho, esteemed as the proponent of Greek skepticism, may have journeyed to India in the company of Alexander the Great. They contend that during this sojourn, Pyrrho was exposed to the philosophical musings of the Indian Gymnosophists, venerable sages who embraced minimalism by eschewing clothing. This narrative suggests that Pyrrho’s skeptical philosophy burgeoned under the sway of these Indian thinkers. Importantly, it should be noted that the terminologies “skeptics” or “skepticism” do not find mention in the corpus of Indian philosophical literature. The concept of skepticism in Indian philosophy, known as *saṃśayavāda*, differs from modern epistemological skepticism that questions knowledge in specific areas. Instead, Indian skepticism arises as a response to dogmatic beliefs, stemming from Western Hellenistic Pyrrhonian skepticism. Therefore, Indian skepticism shares certain similarities with Pyrrhonian skepticism.

The roots of Indian skepticism can be traced to foundational texts such as the *Rg Veda*, Upaniṣads, and early Buddhist scriptures. The *Rg Veda*, the oldest Sanskrit text, is a multifaceted compilation of hymns, riddles, rituals, and philosophical reflections. Despite its complexity, elements of skepticism are discernible. As Matilal notes, Vedic inquiries reflect an ancient form of skepticism. This is further supported by Radhakrishnan and Moore’s *Sourcebook in Indian Philosophy*, which includes a section titled “Skepticism and Ridicule of the Gods,” highlighting the critical tone of some Vedic texts.

Specific passages in the *Rg Veda* underscore these elements. For instance, *Rg Veda* 2.12 questions the existence of the deity Indra: “The terrible one, of whom they ask, where is he? And they even say of him, ‘He is not at all.’” Similarly, *Rg Veda* 10.82 challenges philosophical notions of creation, suggesting that even if a creator exists, knowledge of the creator remains elusive, even for learned priests. Satirical critiques of Brahmins also surface, such as in *Rg Veda* 7.103, which likens them to croaking frogs, and *Rg Veda*

9.112, which humorously portrays all beings, including Brahmins, as primarily driven by material pursuits.

The *Upaniṣads* further explore skepticism, often highlighting the limitations of sensory perception, reasoning, and linguistic analysis. This combination of mysticism and skepticism has been described by Miller as “Upaniṣadic metaphysical skepticism.” These texts underscore the epistemological boundaries of philosophical endeavors while inviting deeper introspection into the nature of knowledge and reality.

Paul Deussen’s observation highlights the dual nature of Upaniṣadic reflections on knowledge: “It was negative in so far as no experimental knowledge led to a knowledge of Brahman; and it was positive in so far as the consciousness was aroused that the knowledge of empirical reality was an actual hindrance to the knowledge of Brahman.” This insight underscores the coexistence of both negative and positive aspects within the Upaniṣadic discourse on knowledge. The metaphysical skepticism in the *Upaniṣads* can thus be understood as comprising two key components:

1. The existence of a metaphysical knowledge of *ātman* (self) or *Brahman* (ultimate reality).
2. The recognition that this metaphysical knowledge cannot be acquired through sensory perception or philosophical methods, such as reasoning, analysis, or linguistic conceptualization.

The early Buddhist texts provide valuable historical evidence for the existence of a non-Buddhist form of skepticism, particularly in the doctrine of Sañjaya Belatṭhaputta, often characterized as “eel-wriggling. The *Brahmajāla Sutta* (2.23) describes the “eel-wrigglers” as ascetics and Brahmins who, when confronted with philosophical questions, evade clear answers by resorting to ambiguous statements. The text outlines four reasons for their evasiveness: the fear of making false claims, the avoidance of provoking emotional conflict, the apprehension of facing objections that are hard to address, or simply intellectual incapacity (*Brahmajāla Sutta* 2.24–27, trans. Walshe, 1995, p. 80). This approach to skepticism, wherein no assertion or denial of a thesis is made, epitomizes their philosophical stance.

Skepticism about philosophy reached its peak in the three pillars of skepticism in classical India: Nāgārjuna, Jayarāśi, and ŚrīHarṣa. Bimal Krishna Matilal identifies Nāgārjuna, Jayarāśi Bhaṭṭa, and Śrīharṣa as three prominent figures exemplifying skeptical tendencies within the Indian philosophical tradition. Each of these thinkers employs dialectical strategies such as *vitaṇḍā* (pure refutation) or *prasaṅga* (reductio ad absurdum), which characteristically refrain from asserting any positive doctrinal position.<sup>15</sup> Echoing this

assessment, Eli Franco refers to these three philosophers as “the three pillars on which Indian scepticism rests”.<sup>16</sup> Nāgārjuna, a second-century CE philosopher and the foundational figure of the Madhyamaka school of Mahāyāna Buddhism, set a significant precedent for later Indian skeptics. In his *Viṅraḥavyāvartanī* (*Overtuning the Objections*), Nāgārjuna directs his critique at the very foundations of Indian epistemology, namely the validity of the *pramāṇas*—the accepted means of acquiring knowledge. Richard Dreyfus and Jay Garfield offer an interpretation of Nāgārjuna that draws intriguing parallels with Pyrrhonian skepticism, whereas Pradeep P. Gokhale offers a more nuanced reading, characterizing Nāgārjuna as a “cognitive skeptic.” Gokhale further extends this analysis to include the ninth-century materialist and skeptic Jayarāśi Bhaṭṭa, as well as the twelfth-century Advaita Vedāntin philosopher Śrīharṣa. Although these thinkers hail from divergent schools and represent differing metaphysical commitments—or in some cases, a deliberate lack thereof—Gokhale contends that they are unified by their reliance on *viṭaṇḍā*, or negative dialectic. In particular, all three direct their critiques toward epistemological frameworks grounded in *pramāṇa*-theory, thereby undermining the basis upon which other philosophical schools construct positive metaphysical claims. In this regard, these thinkers may be aptly categorized as *cognitive skeptics*, insofar as their primary philosophical orientation involves a systematic interrogation of the possibility of knowledge itself, understood in terms of *pramāṇa* and *pramā*.

Nāgārjuna engages in dialectical debates with Nyāya philosophers to quell conceptual complexity. Similarly, Jayarāśi challenges Nyāya, Mīmāṃsā, and Buddhism, while Śrīharṣa targets realist theories of Nyāya and Mīmāṃsā. This classical Indian skeptical tradition marks the genesis of philosophy in India and the emergence of skepticism towards philosophy itself. As Matilal points out, Vedic questioning reveals that skepticism has been ingrained in civilization since its inception. So we can’t deny that scepticism is not there in Indian philosophy.

### Conclusion:

Scepticism in Indian philosophy is neither absent nor accidental; it is woven into the very fabric of its intellectual tradition. Unlike the West, where skepticism emerged as a distinct school, in India it functioned as a method—sometimes gentle, sometimes radical—aimed at testing the strength of every claim to truth. From the probing verses of the Ṛg Veda and the cautious reflections of the Upaniṣads, to the evasive strategies of early Buddhists, and finally to the rigorous dialectics of Nāgārjuna, Jayarāśi, and Śrīharṣa, we witness a continuous thread of inquiry that refuses to settle for easy certainties.



Indian sceptics were not nihilists denying knowledge altogether; rather, they were seekers who questioned knowledge so that truth might shine clearer. Their tools—*vitandā*, *prasaṅga*, and *saṃśayavāda*—were not weapons of destruction but instruments of refinement, stripping away false claims and exposing hidden assumptions. In this way, scepticism in India was less a denial of philosophy and more its companion, urging it towards greater depth and honesty.

To deny the presence of scepticism in Indian thought, as some scholars have done, is to overlook this subtle yet powerful undercurrent that shaped centuries of debate. The Indian tradition may not have founded a “School of Skepticism,” but it cultivated skeptical minds whose influence resonates across the ages. What emerges, then, is a vision of scepticism not as a negation of knowledge, but as a profound act of philosophical humility—a reminder that wisdom begins where dogmatism ends, and that the search for truth is kept alive by the courage to doubt.

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6. Naess, Arne. *Scepticism*. London: Routledge & Kegan Paul, 1968, p. 4.
7. Stough, Charlotte L. *Greek Skepticism*. University of California Press, 1969, p. 39.
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9. *Ibid*, p. 58.
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12. *Ibid*. pp. 198-199.
13. *Ibid*. p. 199.
14. Śrīharṣa. *Khaṇḍanakhaṇḍakhāḍya*. Translated by Śrīmohan Bhattacharya, Ramakrishna Mission Institute of Culture, 2000, p. 14.

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# EXPLORING SOCIAL HARMONY AND WISDOM: INSIGHTS FROM VEDIC LITERATURE

MANABENDU SARKAR

**Abstract:** Wisdom encompasses the moral and ethical responsibilities that individuals must uphold to maintain harmony in the society. This wisdom puts emphasis on the importance of the fulfillment of one's duties in the society through righteous conduct. The *Ṛgveda*, which is one of the oldest Vedic texts, contains references to the *Varṇa* system, which classified society into four main categories. The primary objective behind this systematic categorization was to ensure proper functioning and harmony within society. Numerous mantras in the Veda can be found that emphasize the importance of welcoming wisdom and noble ideas from all directions. This promotes inclusivity and invokes peace in all aspects of existence, depicting a harmonious and peaceful society in Vedic literature. However, it must be taken into account that the interpretations of Vedic mantras are innumerable and even differ from each other, posing an apparent contradiction in nature. One can also decipher that different schools of Vedic interpretations may vary on the applicability and relevance of certain social concepts.

**Keywords:** Vedic wisdom, social harmony, *Varṇa* system, peace, social concept, Dharma, *Ahimsā*, empathy.

## Introduction

The term 'Veda' signifies knowledge, particularly sacred or spiritual knowledge. In scholarly discourse, it is often interpreted as wisdom or 'knowledge par excellence.' It refers to a large body of ancient Indian scriptures that are considered the oldest texts in the history of human civilization. The Veda comprises four cardinal collections –*Ṛgveda*, *Sāmaveda*, *Yajurveda*, and *Atharvaveda*. These texts are revered as the earliest documents of mankind, which occupy a unique position in cognitive philosophy, theology, religion, literature and culture. In *Āpastambayajñaparibhāṣā-sūtra* the definition of the Veda was stated as: *mantrabrāhmaṇayorveda-nāmadheyam*, "Veda is the name given to the mantras and *Brāhmaṇas*,"<sup>1</sup> following this, Sāyaṇa, in his *Ṛgvedabhāṣyabhūmikā*, mentioned: *mantrabrāhmaṇātmakaḥ śabdarāśirvedaḥ*. In this regard, it is important to mention that the *Ṛgveda*, *Sāmaveda*, *Yajurveda*, and *Atharvaveda* (*samhitā* portions) are not the only Veda but also *Brāhmaṇa*, *Āraṇyaka* and *Upaniṣad* are considered as Veda. However, the *Ṛgveda* is a repository of Vedic mantras and hymns attributed to various deities, reflecting the ancient Vedic worldview. It presents great reverence for natural forces. The *Sāmaveda*, characterized by its musical form, is a reservoir of melodies and chants, mostly<sup>2</sup> adopted from the *Ṛgveda*. The *Yajurveda*, which is most important for the sacrifice, provides detailed instructions for performing rituals and ceremonies with precision and

devotion. The *Atharvaveda* covers a broad range of subjects, which includes healing and medicine, spiritual protection, mental and emotional health and philosophical hymns. It offers insights into practical aspects of life and spirituality. Unlike the other Veda, the *Atharvaveda* is both practical and spiritual in nature, because it combines priestly knowledge with folk customs.

The objective of this paper is to find out the concept of social harmony and wisdom present in Vedic literature. This paper purposes to foreground the concepts of social harmony and wisdom present in Vedic literature by selecting quotes from *Upaniṣads* and the Veda which have been acknowledged by scholars for their continued relevance despite their ancient origin.

However, a society cannot be entirely ideal. In every society, there will inevitably be conflicts of interest, ill feeling and enmity among neighbours, incidents of crime, jealousy, greed, and similar issues. Vedic society was no exception. There are numerous mantras in Vedic literature that engage with issues of conflicts,<sup>3</sup> rivalries, and moral struggles among individuals and communities. Even the passages which promote social harmony only prove a deep-rooted existence of social discord which needs to be exterminated through good counselling and moral advice. Otherwise, where there are no discord and conflict of interests, it is meaningless to advocate for peaceful coexistence and concord. That is why the seers repeatedly speak for the necessity of maintaining social harmony. The statements all express sincere wishes of the ṛṣis as it appears from the moods of the verbs used. To maintain peace and stability, foster economic growth, encourage cultural flourishing, and ensure moral and emotional well-being, a harmonious society remains the foundation of progress. They knew that a harmonious society enables people to live better lives.

In the Vedic period, society is portrayed as harmonious, where every individual significantly contributes and plays a vital role in maintaining balance and order. This panoramic perspective embodies a worldview from ancient Indian philosophy and emphasizes the interconnectedness of all living beings and promotes the idea of *vasudhaiva kutumbakam*<sup>4</sup>- ‘the whole world is one family.’ When we see the entire world as a singular family, we do not incline towards envy, jealousy, or conspiracy. Our existence comes with joyful experience. This essence teaches us to treat others with compassion, empathy, and understanding, irrespective of caste, creed, or ethnicity.

The concept of Dharma is one of the fundamental principles in Vedic literature. Dharma encompasses the moral and ethical duties and responsibilities that every person must adhere to in order to maintain social harmony. *satyaṁ vada. dharmam chara. svādhyāyanmā pramadaḥ*.<sup>5</sup> ‘Speak the truth. Abide by your dharma. Never be idle in your studies.’ This mantra

emphasizes the importance of truthfulness (*satyam*) and righteousness (*dharmam*) in one's life. These two principles are fundamental principles of dharma in Vedic tradition. According to the *Bṛhadāraṇyakopaniṣad*, a weaker person defeats a stronger one through Dharma. Dharma means justice, morality, and proper conduct, which protects the weak from exploitation or oppression that could occur in a society where power alone prevails- *abalīyān balīyāmsam āśamsate dharmena*.<sup>6</sup> Therefore, this mantra, signifies that Dharma is the moral principle that protects the weak and upholds social harmony.

Moreover, the *Taittirīyopaniṣad* contains another significant mantra which is often chanted prior to the commencement of any learning activity to invoke divine protection, nourishment, energy, effective learning and social harmony among individuals. *saha nāvavatu. saha nau bhunaktu. saha vīryam karavāvahai. tejasvi nāvadhītamastu mā vidviṣāvahai. om śāntiḥ śāntiḥ śāntiḥ*<sup>7</sup> “Om! May God protect us both together; May God nourish us both together; May we work conjointly with great energy; May our study be vigorous and effective, and may we not mutually dispute (or may we not hate any); Om! Let there be peace in me! Let there be peace in my environment! Let there be peace in the forces that act on me!”<sup>8</sup>

Furthermore, in *Taittirīyopaniṣad*, we also can see the well-known injunctions *mātṛdevo bhava, pitṛdevo bhava, ācāryadevo bhava, atithidevo bhava*.<sup>9</sup> Which mean: ‘treat your mother as God, treat your father as God, treat your teacher as God and treat your guest as God’. This mantra highlights the importance of respecting elders, teachers, and guests. So, it can be said that the whole *Taittirīyopaniṣad* is the treasure house of fostering a harmonious family, societal structure and wisdom.

However, the quest for truth has always defined mankind. In this regard, we can quote a mantra from *Mundakopaniṣad*- *satyameva jayate nāṇṛtam*.<sup>10</sup> “Truth alone triumphs, not falsehood.” This mantra emphasizes the role of truth and ethical living as the foundation of societal harmony and wisdom.

The *R̥gveda*, contains references to the *Varṇa* system, which later evolved into the caste system. The *Varṇa* system categorized society into four main groups (*varṇas*) based on occupation and qualities: *Brāhmaṇa*, *Kṣatriya*, *Vaiśya*, and *Śūdra*. In *Puruṣa-sūkta* we can see-

brāhmaṇo'sya mukhamāsīdbāhū'rājanyaḥ kṛtaḥ.  
ūrū'tadasya yadvaiśyaḥ padbhyām śūdro' ajāyata.<sup>11</sup>

“His mouth became the *Brāhmaṇa*, his arms became the *Rājanya*, his thighs became the *Vaiśya*; the *Śūdra* was born from his feet.”<sup>12</sup> The idea behind this *Varṇa* system was to ensure a functional and harmonious society where each

group contributed to the well-being of the whole, unlike the caste system in the present day.

The second mantra of *Samgāna-sūkta* teaches us the importance of embracing wisdom and noble ideas from all directions, promoting inclusivity and harmony.

sām gacchadhvam sām vadadhvam sām vo mānāmsi jānatām.  
devā bhāgām yathā pūrve samjānānā' upāsate.<sup>13</sup>

"Meet together, talk together, let your minds apprehend alike; in like manner as the ancient gods concurring accepted their portion of the sacrifice."<sup>14</sup>

The third mantra of *Samgāna-sūkta* talks about praise, assembly; mind and heart of the people should be the same and invokes peace in all aspects of existence, promoting a peaceful and harmonious society-

samāno' māntraḥ sāmitiḥ samānī samānām mānaḥ saha' cittaimesām.  
samānām māntramabhī mantraye vaḥ samāneṇa vo havīṣā juhomi.<sup>15</sup>

"Let their praise be the same, their assembly be the same, their mind be the same, their heart be united. I address your same hymn; I offer with your same oblation."

The fourth mantra of *Samgāna-sūkta* puts forward the importance of collective effort, synchronized thoughts, and harmonious communication for societal cohesion.

samānī va ākūtiḥ samānā' hṛdayāni vaḥ.  
samānāmastu vo māno yathā vaḥ sūśahāsati.<sup>16</sup>

"One and the same be your resolve, and be your minds of one accord. United be the thoughts of all that all may happily agree."<sup>17</sup>

These mantras from the *R̥gveda* emphasize the value of collective unity in mind and heart which are essential elements for fostering social harmony and wisdom in Vedic literature.

In the present day, amidst growing social and political polarization, the teachings of Vedic literature offer precious insights for fostering unity and harmony in diverse social structures. By embracing the principles of Dharma, and *Ahiṃsā*, individuals can transcend the shackles of prejudice and discrimination, envisioning an inclusive and equitable society.

Furthermore, the Vedic teachings encourage talking openly and reaching agreements. They show us how to solve problems by respecting each other and working together. When people communicate with kindness and understanding, they can overcome divisions and work towards common goals

for a more harmonious society. This way, everyone can live peacefully and achieve a beautiful harmonious society.

To conclude, the concept of social harmony and wisdom found in Vedic literature continues to hold relevance in the present-day scenario. The ancient teachings of the Veda can be implemented in contemporary situational challenges, be it individual or societal. We may strive towards being more harmonious and compassionate which will help us attain our optimum possibilities, happiness, health, and well-being. *om sarve bhavantu sukhinaḥ. sarve santu nirāmayāḥ. sarve bhadraṇi paśyant. mā kaścidduḥkhabhāg bhavet. om śāntiḥ śāntiḥ śāntiḥ.*<sup>18</sup> “May everyone be happy, may everyone be free from all diseases, may everyone see goodness and auspiciousness in everything, may none be unhappy or distressed. Om peace, peace, peace!”<sup>19</sup>

### Notes and References

1. Peter Peterson, *Sāyaṇa's Preface to the Ṛgvedabhāṣya*, p. 7
2. Out of the 1875 mantras in the *Sāmaveda*, 1771 mantras have been taken from the *Ṛgveda*.
3. *Ṛgveda* 6.25.4 (*śūro vā sūraṃ vanate śarīrais tanūrucā taruṣi yat kṛṇvaite. toke vā goṣu tanaye yad apsu vi krandasī urvarāsu bravaite.*)
4. *Mahopaniṣad* 6.71
5. *Taittirīyopaniṣad* 1.11.1
6. *Bṛhadāranyakopaniṣad* 1.4.14
7. *Taittirīyopaniṣad* 2.1.2
8. Translated by Swami Gambhirananda, Published by Advaita Ashram, Kolkata.
9. *Taittirīyopaniṣad* 1.11.2
10. *Munḍakopaniṣad* 3.1.6
11. *Ṛgveda* 10.90.12
12. H. H. Wilson (Trans.), *Ṛgveda-saṃhitā*, p. 425
13. *Ṛgveda* 10.191.2
14. H. H. Wilson (Trans.), *Op.cit.* p. 579
15. *Ṛgveda* 10.191.3
16. *Ibid.* 10.191.4
17. Ralph T. H. Griffith, *The Hymns of the Ṛgveda*, p. 651
18. A slightly altered version of the line appears in Garuḍa Purāṇa. (*sarveṣāṃ maṅgalaṃ bhūyāt sarve santu nirāmayāḥ. sarve bhadraṇi paśyant mā kaścidduḥkhabhāg bhavet. Uttarārdham* 2.35.51) p. 408 and in Bhaviṣya Purāṇa (3.2.35.14).

19. <https://www.getinspiredspiritually.com/post/secrets-of-sarve-jana-sukhino-bhavantu-notion-sanatanadharma-wishing-good-forall>

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# PHILOSOPHICAL DIMENSIONS OF THE BUDDHIST TANTRIC TRADITION

SARATH T R

**Abstract:** Buddhist Tantra is a deep and mysterious part of Indian religion, forming a unique spiritual system within the *Mahāyāna* tradition. It combines deep philosophical reasoning with symbolic and ritual practices, offering a complete path for spiritual growth that includes yoga, mantra recitation, visualizations, deity worship, and esoteric teachings. Unlike early Buddhism, which focused on ethics, meditation, and insight for liberation, Tantric Buddhism introduced methods that could lead to awakening within a single lifetime through disciplined rituals and yogic practices. This article explores the historical development of Buddhist Tantric traditions from the early medieval period, their growth under *Mahāyāna* schools such as *Yogācāra* and *Mādhyamika*, and their establishment in regions like Tibet, South India, and Kerala. It highlights the integration of Brahmanical deities, cosmology, and rituals into Tantric practice, showing the tradition's adaptive nature. Key ideas, including the *Trikāya* (three bodies of the Buddha), *Śūnyatā* (emptiness), *Pañcamakārasiddhānta* (fivefold ritual practices), and the role of the subtle body and *Kuṇḍalinī* energy in spiritual realization, are discussed. The article also examines the wider influence of Buddhist Tantrism on local rituals, temples, and esoteric thought across Asia. By presenting it as a philosophical system rather than only a ritual practice, the study emphasizes its role in shaping Buddhist thought and leaving a lasting cultural and spiritual impact in South and Central Asia.

**Keywords:** Buddhism, Tantra, Philosophical System, Tradition.

## Introduction

Buddhism, which emerged in the Indian subcontinent during the 6<sup>th</sup> century BCE, arose as a profound response to the ritual exclusivism of Brahmanism and the hierarchical rigidity of caste-based society. In a milieu dominated by sacrificial rites and social stratification, the Buddha's teachings offered an alternative path that prioritized ethical conduct, meditative discipline, and intellectual inquiry over ritual formalism. Central to Buddhist philosophy was the analysis of suffering (*duḥkha*) and the means to transcend it, articulated through the Four Noble Truths and the Eightfold Path. These doctrines were grounded in the principle of dependent origination (*pratītyasamutpāda*), which posited that all phenomena arise in interdependence and that the notion of a permanent, unchanging self (*ātman*) is illusory. Early Buddhism, particularly in its *Hīnayāna* form, highlighted moral integrity, meditation (*samādhi*), and insight (*prajñā*) as essential tools for attaining liberation (*nirvāṇa*). Buddhism gradually developed into a larger and more thoughtful tradition, including ideas about the universe, devotion, and new rituals. The rise of *Mahāyāna* Buddhism marked a significant doctrinal and spiritual shift, introducing the concept of the *Trikāya*, the three bodies of the Buddha and

presenting the Buddha as a transcendent, salvific figure capable of guiding all sentient beings. Within this *Mahāyāna* framework, Tantric Buddhism, or *Vajrayāna*, emerged as a distinctive and transformative path. It synthesized profound philosophical insights with esoteric rituals, yogic disciplines, mantra recitation, and symbolic visualizations, thereby expanding the conceptual and practical horizons of Buddhist thought. This development not only enriched Buddhist spiritual practice but also profoundly influenced religious, social, and cultural fields across Asia.

### **Social and Historical Context**

From its earliest phase, Buddhism positioned itself as an alternative to Brahmanical orthodoxy, appealing especially to the *Kṣatriya* and *Vaiśya* classes who resisted caste-based ritual exclusivity. The patronage of Emperor *Aśoka* in the 3<sup>rd</sup> century BCE facilitated Buddhism's expansion across India and beyond. Yet, the subsequent resurgence of Brahmanical traditions, particularly during the Gupta period, challenged Buddhist institutions. It was in this shifting socio-religious context that Tantric Buddhism arose. By incorporating ritual, symbolism, and deity worship, Buddhist communities sought to remain accessible to lay practitioners while also offering advanced meditative technologies for the initiated. The development of *Mahāyāna* philosophical schools such as *Yogācāra* and *Mādhyamika* provided the doctrinal basis upon which Tantric practices could be philosophically justified.

### **Emergence of Tantric Buddhism**

The medieval period witnessed the full representation of Tantric Buddhism. The doctrine of the *Trikāya Dharmakāya* (truth-body), *Saṃbhogakāya* (celestial-body), and *Nirmāṇakāya* (manifest-body) elevated the Buddha into a cosmic principle, thereby legitimizing ritual worship, priestly mediation, and divine grace. Tantric Buddhism incorporated practices such as *Mantra*, *Mudrā*, *Maṇḍala*, and esoteric visualizations, all of which were interpreted as symbolic expressions of *Śūnyatā* (emptiness). Liberation was no longer viewed as a distant goal requiring countless lifetimes of ascetic effort but as an immediate possibility through ritual transformation and yogic discipline.

### ***Vajrayāna* and *Sahajayāna***

Within Tantric Buddhism, two major streams developed: *Vajrayāna* and *Sahajayāna*. *Vajrayāna* highlighted esoteric ritual technologies such as the *Ṣaṭkarma* (six magical rites), including protection, subjugation, enrichment, and destruction. Rituals involved visualization of deities, recitation of mantras, and meditation on *Maṇḍalas*, all intended to dissolve dualistic consciousness and realize the unity of emptiness. *Sahajayāna*, in contrast, taught that *Nirvāṇa* could be realized amidst ordinary life. It rejected extreme

asceticism and highlighted spontaneity (*sahaja*), naturalness, and inner freedom as the basis of spiritual realization. Both streams reflected the adaptability of Tantric Buddhism and its capacity to address diverse spiritual needs.

### Canonical Texts of Buddhist Tantrism

The philosophical and ritual framework of Buddhist Tantrism was articulated in a wide range of esoteric scriptures. Texts such as the *Āryamañjuśrīmūlakalpa*, *Guhyasamāja*, *Samputodbhava*, *Ḍākinījāla*, and *Kriyāsaṃgraha* provided detailed instructions on ritual procedure, meditative visualization, and esoteric knowledge. These works integrated *Mahāyāna* doctrines with Tantric symbolism, presenting the body, speech, and mind as vehicles of transformation. Unlike purely philosophical treatises, these texts combined metaphysical reflection with practical ritual guidance, thus affirming the inseparability of philosophy and praxis in Buddhist Tantrism.<sup>1</sup>

### *Pañcamakārasiddhānta*

A significance of Tantric Buddhism was the *Pañcamakārasiddhānta* - *Madya*, *Māṃsa*, *Matsya*, *Mudrā*, and *Maithuna*. While outwardly transgressive, these practices were intended as symbolic means of transcending dualities, challenging social taboos, and transforming ordinary experiences into pathways toward awakening. Philosophically, the doctrine reflected the insight that ultimate reality lies beyond conventional distinctions of pure and impure, sacred and profane.

### Ritual Innovations and Idol Worship

One of the significant innovations of Buddhist Tantrism was the elevation of image worship. Under its influence, the worship of the Buddha in idol form became central, with elaborate rituals, offerings, and priestly mediation. These practices blurred the distinction between Buddhist and Brahmanical forms of worship. Indeed, many features of Hindu temple ritual including esoteric offerings, ceremonial processions, and spirit propitiation were shaped by Buddhist Tantric influence.

### Integration of Brahmanical and Buddhist Tantric Deities

Buddhist Tantrism demonstrated remarkable openness in assimilating Brahmanical deities into its ritual universe. Figures such as *Gaṇapati*, *Cāmuṇḍī*, *Yama*, *Indra*, *Mahākāla*, *Jvālāmalinī*, and *Ambikā* were integrated and reinterpreted within Buddhist frameworks. Scholars argue that abandoned Hindu temples were at times repurposed as Buddhist spaces, where Tantric iconography and ritual practices were incorporated. The *Agnipurāṇa* even presented the Buddha as an incarnation of *Viṣṇu*, illustrating the profound

syncretism between the two traditions. In South India, some historians identify the *Śāstā* temples as originally Buddhist sites, where the figure of *Śāstā* was equated with the Buddha himself.

### **Doctrinal Syncretism and Transregional Influence**

Philosophically, Buddhist Tantrism affirmed the Buddha as the supreme embodiment of Dharma, while simultaneously interacting with Jainism and Hinduism. This produced a syncretic system that blended doctrinal innovation with social inclusivity. Unlike the exclusivity of Brahmanical esotericism, Buddhist Tantrism opened its practices to broader communities, thereby democratizing access to esoteric traditions. From India, Buddhist Tantrism spread widely to Tibet, Mongolia, Sri Lanka, Burma, Bhutan, Indonesia, Sikkim, and China. In each cultural setting, it adapted to local practices while retaining its core emphasis on ritual transformation and philosophical depth.

### **Yoga and the Inner Dimensions of Tantric Practice**

Central to Buddhist Tantrism was the discipline of yoga, understood not merely as physical postures but as a means of awakening subtle energies within the body. The *Nāḍī*-system was conceptualized with three key channels:

- *Lalanā* (left) - wisdom (*prajñā*)
- *Piṅgalā* (right) - method (*upāya*)
- *Suṣumṇā* (central) - unity and pure consciousness

Through yogic practice, these channels were harmonized, leading to the union of *Prajñā* (masculine consciousness) and *Upāya* (feminine skilful means). The union symbolized the culmination of the path: Buddhahood itself.<sup>2</sup>

### **Kundalinī and the Tantric Body**

The concept of *Kuṇḍalinī* further deepened Buddhist philosophical anthropology. As a latent spiritual energy located at the base of the spine, *Kuṇḍalinī* was awakened through meditation and ascended through the cakras, culminating in the *Sahasrāra* at the crown. While resembling Hindu *Śiva-Śakti* metaphysics, in Buddhism this ascent was interpreted as the merging of wisdom and method, culminating in the realization of emptiness. The human body was thereby seen as a microcosm of the cosmos, and its transformation as a vehicle of liberation.

### **Svapnayoga and Esoteric Consciousness**

Among the unique contributions of Tibetan *Vajrayāna* was the practice of *Svapnayoga*. Dreams were interpreted as projections of the mind's deeper

strata, offering opportunities for spiritual insight. Through meditative awareness and mantra recitation, practitioners sought to recognize dream imagery as part of their own consciousness, transforming the dream-state into a path toward awakening. Advanced practitioners believed that mastery of dream yoga prepared them for the ‘*bardo*’, the intermediate state between death and rebirth.<sup>3</sup> Some claimed the ability to choose their next birth, thereby overcoming fear of death and affirming continuity of consciousness. Philosophically, dream yoga illustrates the Buddhist view that all phenomena whether waking or dreaming are illusory yet transformable into vehicles of realization.

### **Buddhist Tantric Legacy in South India and Kerala**

Kerala provides a striking case of Buddhist Tantric influence. Temple rituals such as *Śīvēli* and *Śrībhūtabali* closely parallel Buddhist practices of honouring the Buddha’s spiritual retinue. The *Kāpālīka* use of skulls in rituals also reflects Buddhist monastic Tantric customs. Festivals with elaborate processions of decorated images similarly echo Buddhist ritual traditions. In South India, Buddhist Tantric masters gradually came to be revered as divine figures within local cults, reflecting the fluid interplay between Buddhism and Hinduism.<sup>4</sup>

### **Tibetan Continuity and Decline in India**

While Buddhist Tantrism became firmly institutionalized in Tibet under the guidance of ‘Lamas’, where Vairocana was revered as the cosmic Buddha, its Indian presence gradually declined.<sup>5</sup> The revival of Brahmanical traditions during the rise of the Chalukyas, following the Pallavas, absorbed many Buddhists Tantric innovations into Hinduism. Though Buddhism as a distinct religious presence waned in India, its Tantric philosophies profoundly influenced Hindu esoteric traditions, temple rituals, and philosophical discourse.

### **Conclusion**

Buddhist Tantrism represents a unique confluence of philosophy, ritual, and esotericism, and its influence on the intellectual and spiritual landscapes of Asia is profound. The tradition not only reshaped Buddhist thought but also transformed the ways in which philosophical doctrines were experienced and practiced. By integrating metaphysical reflection with practical ritual and yogic disciplines, Buddhist Tantrism redefined the relationship between abstract philosophy and embodied experience. Rituals, meditative visualizations, mantra recitation, and yogic techniques were not merely symbolic but were understood as direct instruments for awakening, capable of transforming consciousness and accelerating the path to enlightenment.

Philosophically, Buddhist Tantrism emphasized the unity of wisdom (*prajñā*) and method (*upāya*), depicting the human body as a microcosm of the cosmos and a vehicle for spiritual realization. The doctrines of the *Trikāya*, *Śūnyatā*, and the *Pañcamakārasiddhānta* provided conceptual frameworks that allowed practitioners to transcend conventional dualities and reimagine the boundaries of purity, morality, and sacredness. Moreover, the integration of Brahmanical deities and symbolic forms illustrated the syncretic capacity of Tantric Buddhism, highlighting its adaptability to different socio-religious contexts and its openness to cross-cultural exchange. The legacy of Buddhist Tantrism is particularly evident in regions such as Tibet, South India, and Kerala, where ritual innovations, temple practices, and esoteric teachings persisted even as institutional Buddhism declined in India. In Tibet, the systematization of Tantra under the guidance of Lamas ensured its continuity and elaboration, while in South India, Buddhist Tantric influences were absorbed into local Hindu practices, temple festivals, and iconography. This enduring presence underscores the transformative power of Tantric philosophy and practice, demonstrating that its impact extended beyond doctrinal innovation to shape cultural, ritual, and spiritual expressions. Buddhist Tantrism stands as a remarkable synthesis of philosophy and praxis, offering profound insights into consciousness, ritual, and human potential. Its teachings continue to inform both Buddhist and Hindu traditions, reaffirming its enduring significance in the intellectual and spiritual history of India and Asia, and highlighting its timeless capacity to inspire transformative spiritual experience.

### Notes and References

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## भट्टभीमभणिते रावणार्जुनीयमहाकाव्ये समासप्रयोगविमर्शः

अरिजित्-गुप्तः

**सारसंक्षेपः** व्याकरणादिशास्त्राणां पदप्रयोगादीनां तथा गम्भीरतत्त्वमण्डितविषयाणां काव्यमार्गेण याथातथ्येन व्याख्यानाय निर्मितं काव्यरूपं शास्त्रकाव्यमित्याख्यां लभते। शास्त्रकाव्यतया भट्टिकविना प्राथम्येन विरचितं विंशतिसर्गात्मकं रावणवधम्, महाकाव्यम्। भट्टिकविना विरचितं रावणवधमहाकाव्यमिव काव्यमार्गेण शास्त्रव्याख्यानाय रचितानि काव्यानि प्राचीनकाले प्रसिद्धानि। भट्टिकवेः कल्पनासाफल्यं शास्त्रकाव्यस्य रोचकत्वं च दर्शं दर्शमनुवर्तिनः कवयोऽनुप्रेरणां लभमानाः समप्रकारके काव्यनिर्माणे प्रयत्नशीला दृश्यते। एतेषु काश्मीरनिवासकर्ता भट्टभीमो भौमको वा विशेषस्थानभागभवति, तस्य रावणार्जुनीयमहाकाव्यस्य शास्त्रकाव्यस्य रचितत्वात्। अष्टाध्याय्याः सूत्राणां क्रमिकप्रयोगदर्शनं कथानकसन्दर्भेणैव अस्मिन् काव्ये अभिलक्ष्यतेरूपम्।

रावणार्जुनीयमहाकाव्यं सप्तविंशतिसर्गात्मकम् अस्ति। तत्र कार्तवीर्यार्जुनस्य राजमृगयायात्रा, नर्मदाजलविहारः, रावणेन सह युद्धवर्णनं च काव्यानुकूल्येनोपवर्णितम्। अत्र प्रायः सर्वेषु सर्गेषु समासविधायकसूत्राणि पाणिनीयक्रमेणैव उदाहरणरूपेण उपन्यस्तानि। अव्ययीभावसमासः, तत्पुरुषसमासः, कर्मधारयः, एकदेशितः, बहुव्रीहिः, द्वन्द्वः, समाहारद्वन्द्वः, नपुंसकसमासः, अलुक्समासः इत्यादयः समासभेदाः अस्य महाकाव्ये स्वच्छन्दतया प्रयुक्ताः।

चतुर्थसर्गे राज्ञोऽन्तःपुरप्रवेशे अव्ययीभावसमासाः प्रायशः दृष्टाः। नर्मदातटवर्णने तृतीयातत्पुरुषः, चतुर्थीतत्पुरुषः, पञ्चमी-सप्तमी तत्पुरुषाः चोपयुज्यन्ते। स्नानरतानां पुरनारीणां वर्णने कर्मधारयः प्रस्फुटं दृश्यते। पञ्चमे सर्गे सूर्यास्तवर्णनकाले एकदेशितः तथा नित्यसमासः प्रयुक्तः। सप्तमे सर्गे प्रतिनायकरावणवर्णने समाहारद्वन्द्वः तथा एकवद्भावः सव्यञ्जनं निबध्यते। यथासूत्रक्रमं समासान्तप्रयोगैः काव्यकथानकस्य सज्जीकृतिः अध्यायानां विषयाः। यथा समर्थपादे चतुर्थः सर्गः, पूर्वादिपादे पञ्चमः सर्गः, द्विगुपादे सप्तमः सर्गः, अलुगुत्तरपादे एकोनविंशः सर्गः इत्येते सर्गाः समासविषयकैः प्रयोगैः मण्डिता भूत्वा सूत्रपरतन्त्रत्वेऽपि यथार्थपदचयनमधुरिम्णा भट्टभीमस्य अपार्थिवप्रतिभाच्छटां वितन्वन्ति। यत्र यत्र कथासन्दर्भः, तत्र तत्र पाणिनिसूत्रैः सम्बद्धाः प्रयोगा दृश्यन्ते। एतादृशं नवीनं वैयाकरणचिन्तनं भट्टभीमस्य रचनायाः वैशिष्ट्यम्। अतः रावणार्जुनीयमहाकाव्यम् केवलं शास्त्रकाव्यमिति न, अपि तु शास्त्रकाव्यत्वेन सह काव्यशोभां च प्राप्नोति। एतत् प्रस्तूयमानं शोधपत्रं समासविधायिपाणिनीयसूत्रोदाहरणैः रावणार्जुनीयमहाकाव्यकथाकथानकं केन प्रकारेण विसज्जीकृतं तदेवान्वेष्टुं उद्दिष्टमस्ति।

**कुञ्चिकाशब्दः** समासः, रावणार्जुनीयम्, शास्त्रकाव्यम्, अष्टाध्यायी, महाकाव्यम्, भौमकः।

शास्त्रकाव्यरूपेषु संस्कृतमहाकाव्येषु व्याकरणसूत्रप्रयोगः विशेषरूपेण द्रष्टव्यः। भट्टिकविना विरचितं रावणवधमहाकाव्यमिव काव्यमार्गेण शास्त्रव्याख्यानाय रचितानि काव्यानि प्राचीनकाले प्रसिद्धानि। एषु काव्येषु काश्मीरदेशीयभट्टभीमभणितं रावणार्जुनीयमहाकाव्यम् अतीवमहत्त्वपूर्णं वर्तते। सुवृत्ततिलके क्षेमेन्द्रः शास्त्रकाव्यकर्तृतया भट्टिकविना सह भट्टभीममपि उल्लिखेत्।

शास्त्रकाव्यं चतुर्वर्गप्रायं सर्वोपदेशकृत्।

भट्टि-भौमककाव्यादि काव्यशास्त्रं प्रचक्षते॥<sup>१</sup>

महाकाव्यमिदं कार्तवीर्यार्जुनरावणयोः सङ्गरवर्णनव्याजेन वैदिकसूत्राण्यपास्य अष्टाध्यायीस्थानाम् अखिलानां सूत्राणाम् अष्टाध्यायीक्रमेणैव प्रयोगान् प्रदर्शयति। महाकाव्यस्य सप्तविंशतसु सर्गेषु अष्टाध्यायीपादविभागविधिना संरचनं साधितम्। सामूहिकतया, सप्तविंशतिसर्गात्मके रावणार्जुनीये महाकाव्ये राज्ञः कृतवीर्यसूनोः अर्जुनस्य चरित्रवर्णनं तथा च रावणेन सह तस्य युद्धवर्णनं च निबध्यते।

### अव्ययीभावसमासप्रयोगः

तृतीयसर्गे कारकविभक्तिविधायिभिस्सूत्रैः राज्ञः ससैन्यमृगयायां मृगादिमर्गणं वर्णितम्। चतुर्थसर्गे "समर्थः पदविधिः" (२/१/१) इति सूत्रादारभ्य समासविषयकैः सूत्रैः मृगयातः प्रत्यावर्तितस्य अर्जुनस्य पुरनारीभिः साकं स्नानयात्रा तत्सन्दर्भे नर्मदा च तटिनी सप्रसङ्गमुपवर्णिता। नृपतेरन्तःपुरप्रवेशप्रसङ्गे "अव्ययं विभक्ति-समीप-समृद्धि-वृद्ध्यर्थाभावात्यय-संपत्ति-शब्दप्रादुर्भाव-पश्चाद्यर्थानुपूर्व्य-योगपद्य-सादृश्य-संपत्ति-साकल्यान्तवचनेषु" (2/1/6) इत्यनेन सूत्रेण अव्ययीभावसमासः विहितः। तद्यथा-

अधिस्त्रि राज्ञा पटुना प्रजल्पता गुणानुपान्तःपुरमायये ततः।

सुनारि चित्रं धृतभूरिभूषणं न यत्र दुर्भृत्यमपेतमण्डनम्॥

सलक्षिमूर्तिं समुपादधानः सविभ्रमं यो ददृशे वधूभिः।<sup>१</sup>

नारीणां सौन्दर्यादीः गुणावलीं सप्रकर्षं प्रकथयन् राजाऽर्जुनः अन्तःपुरं प्रविवेश यत्र सालङ्काराः पुरनार्यः अवर्तन्त, भृत्याश्च यत्र भूषणयुता व्यराजन्ता। पुरवध्वः श्रीकान्तिसम्बलितं तं राजानं सविभ्रमं आलोकितवत्यः। नीतिज्ञाः महापुरुषाः तमर्जुनमिति दौर्लभं प्रायच्छन्। अष्टाध्याय्या द्वितीयाध्यायतृतीयपादस्थ-समासनिष्पादक सूत्राण्यत्र क्रमश उदाहृतानि -

आदेवतं रूपजिताङ्गनास्ताः प्रत्यङ्गमाबद्धविचित्रभूषाः।

अभीश्वरं कल्पितदृष्टिपाता राजापि पश्यन् समवाप तोषम्॥<sup>२</sup>

"आङ् मर्यादाभिर्विध्योः" (2/1/13), "लक्षणेनाभिप्रती आभिमुख्ये" (2/1/14) इत्यनेन अव्ययीभावः। एतासां वर्णने 'तिष्ठद्-प्रभृतीनि च' (2/1/17) इत्यव्ययीभावः दार्ष्टान्तिकतया दर्शितः। ताः पुरनार्यः प्रदोषकाले तारकाणां कान्ति इव तनुकान्तिधारिण्यः, प्रातःकालव्याकोशपद्मा नलिन्य इव प्रसन्नलोचना व्यराजन्ता।

तिष्ठद्गुतरा इव कान्तिभाजो वहद्गुपयिन्य इवाब्जनेत्राः।<sup>३</sup>

### तत्पुरुषसमासप्रयोगः

नर्मदावाहनप्रसङ्गे तत्पुरुषसमासः सप्रपञ्चमुदाहृतः। नर्मदावारिणि स्नानव्यस्ता पुरनार्यः, नर्मदापुलिने यूपदारुसम्बलितानि वनानि, तत्र निवसन्तस्तपस्विनः, हिमवान् गिरिः, नर्मदाया औदार्यं महत्त्वञ्चात्र उपवर्णितम्। पुररमणीवर्णने द्वितीयतत्पुरुषसमासः व्यवहृतः। राजहस्तिनी यथा इन्द्रवारणमनुसरति, पुरनार्यश्च नृपमर्जुनम् अनुगच्छति-

शोभाश्रितास्ताः परितः क्षितीशं रत्नाकरातीतयशःप्रवाहम्।

कृताखिलापत्पतितारिलोकं विपद्गतानामनुकम्पितारम्॥<sup>४</sup>

अत्र "द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नैः" (2/1/24) इति सूत्रमनुसृत्य द्वितीया तत्पुरुषः विहितः। "तृतीया तत्कृतार्थेण गुणवचनेन" (2/1/30) इत्यनेन तृतीयान्तकृतेन सह तृतीयातत्पुरुषः सम्पादितः।<sup>५</sup> नर्मदायाः तटप्रदेशे यूपदारुभिः सह वर्तमानेषु वनेषु वल्कलधारिणः तपस्विनस्तीरवृक्षाणां पुष्पै रेवावारिणा च पादोदकार्थं फलैश्च आतिथ्यं सम्पादयन्तः सत्त्वैभ्यो मङ्गलं समुन्नयन्ञ्च सम्पादयन्ति। अत्र 'चतुर्थी तदर्थार्थवलिहितसुखरक्षितैः' (2/1/36) इति सूत्रेण चतुर्थीतत्पुरुषसमासः दर्शितः।

वल्कांशुका दृष्टिसुखावलोकाः फलैरतिथ्यं समुपाचरन्तः।

समुन्नतिं सत्त्वहितां दधाना यस्यां मुनीन्द्रास्तटपादपाश्चा॥<sup>६</sup>

नर्मदाया जलप्रवाहश्च पलायमानैः वन्यहस्तिभिः सन्ताडित अभवत्। अत्र "पञ्चमी भयेन" (2/1/37) इत्यस्मात् 'सम्पातभये'त्यत्र पञ्चमीतत्पुरुषः प्रदर्शितः।<sup>८</sup> सा रेवानदी अवगाहनकुशलान्, संसारबन्धनच्छेदनशीलान् विप्रान् तथा च शाखाग्रपक्वफलसम्पत्तिधारिणः वृक्षांश्च धृतवती। अत्र "सप्तमी शौण्डैः" (2/1/40), "सिद्धशुष्कपक्वबन्धैश्च" (2/1/41) इत्येभ्यां सूत्राभ्यां सप्तमी तत्पुरुषः संगठितः-

या स्नानशौण्डान् परलोकसिद्धान् संसारबन्धच्छिदुरान् द्विजातीन्।  
न तीरशुष्कांश्च दधार वृक्षाञ्छाखाग्रपक्वं दधतः फलौघम्॥<sup>९</sup>

### कर्मधारयसमासप्रयोगः-

काव्यवर्त्मना स्नानव्यस्तानां जलसुसिक्तानां पुरस्त्रीणां वर्णने प्रियङ्गुवर्णेषु कुचेषु नर्मदीयसरोजरेणुः संसक्तोऽपि जनचक्षुषा न ज्ञातोऽभूत्, समानवर्णत्वात्। नदीजलराशिः अर्जुनस्य नरव्याघ्ररूपस्य बलशालिनो जलावगाहनात् क्षिप्रं क्षोभमदर्शयत्। अत्र श्लेषसनाथेन महाकवेः काव्यचमत्कारिता कियत्संदृष्टा-

सरिज्जलालोलितचन्दनेषु प्रियङ्गुगौरिषु वधूस्तनेषु।  
क्षोभं समानीयत वारिराशिः क्षिप्रं नरव्याघ्रसमागमेन।<sup>१०</sup>

अत्र "उपमानानि सामान्यवचनैः" (2/1/54), व्याघ्रादिभिः सामान्याप्रयोगे" (2/1/55) इत्येभ्यां सूत्राभ्यां समानाधिकरणतत्पुरुषस्य कर्मधारयत्वं पाणिनिसूत्रद्वयेन पदद्वयनिर्माणेन उदाह्रियतेरूपम्। "पूर्वापरचरमजघन्यसमानमध्यमध्यमवीराश्च" (2/1/57) इति सूत्रमनुसृत्य एकस्मिन्नेव श्लोके प्रसङ्गमेकमाश्रित्य सूत्रानुसारितया चत्वारि पदानि उदाह्रियन्ते।<sup>११</sup> अतिसलिलनिमज्जनात् अतिशीता, कुब्जीभूता, अव्यक्तभाषा काचिन्नारी देहकम्पादुपेत्य युवज्जरीव जलमुत्तरितवती। अत्र "युवा खलतिपलितवलिनजरीभिरे" (2/1/66) - ति समासः सम्प्रदर्शितः-

अतिसलिलनिमज्जनात्तशीता युवज्जरीव समुत्ततार नारी।<sup>१२</sup>

### एकदेशितत्पुरुषसमासः

पञ्चमसर्गे प्रकृतिवर्णने अष्टाध्याय्याः द्वितीयाध्यायस्य द्वितीयपादस्थसूत्राणि यथाकथानकमुदाहृतानि। गिरिगात्रेऽस्तमिते सूर्ये पर्वतानाम् तमसावृतमधोभागं किरणं प्राप्नुवदुर्ध्वभागत्वं लेभे। अत्र "पूर्वापराधोत्तरमेकदेशिनैकाधिकरणेन" (2/2/1) इति समासः प्रदर्शितः-

अवनेरवमुच्य पूर्वकायं किरणौघः परभागमाप भानोः।  
तमसाधरकायमावृतान्तं किरणैरुत्तरकायमात्तकान्तिम्।<sup>१३</sup>

अब्जोदरवासधाम्नि स्वप्रियं भ्रमरं सुखसुप्तमवलोक्य भ्रमरी प्राप्तसुखा जाता। अत्र "प्राप्तापन्ने च द्वितीयया" (2/2/4) इति सूत्रबलात् प्राप्त-आपन्न चेति द्वितीयान्तसुबन्ताभ्यां विकल्पेन तत्पुरुषसमासः क्रियतेरूपम्।

संसुप्तमब्जोदरवासधाम्नि स्वकान्तमापन्नसुखं विलोक्य।  
भृङ्गी सुखापन्नतराशु जाता न कस्य रत्यै रहसि प्रियासिः॥<sup>१४</sup>

### षष्ठीतत्पुरुषसमासप्रतिषेधः

कुमुद्वतीषु उपविष्टाः भ्रमराः तासां पुष्पसौरभं मकरन्दामोदञ्च रविराहित्यादपगतमिति ज्ञात्वा तां त्यक्त्वाऽन्यत्रात्रजन्तित्यत्र "न निर्धारणे" (2/2/10) इति सूत्रेण 'कुमुद्वतीनां सम्पन्नाष्टिकसौरभा' इत्यत्र षष्ठीतत्पुरुषः निषिद्धः। "याजकादिभिश्च" (2/2/9) इत्यनेन न अम्भःपरिचारिका इति पदं निष्पन्नम्।

याजकादिगणे 'परिचारक' इति शब्दस्य पठ्यमानत्वात्।<sup>१५</sup> रवावस्तमिते कीदृशी परिवृत्तिः प्रकृतेरुत्सङ्गे संलक्ष्यते, सा नैपुण्येनोपनिबद्धा भौमककविना। अत्र “पूरणगुणसुहितार्थसदव्ययतव्यसमानाधिकरणेन” (2/2/11) इति षष्ठीतत्पुरुषः प्रतिषिद्धः -

भानोर्द्वितीये - पूरणप्रत्ययान्तः। भृङ्गस्य काष्ण्यं कुमुदारकेषु- काष्ण्यं गुणः।  
विसस्य तृप्ता विहगाः- सुहितार्थः। दिनस्य कृत्वा महिमानम्- अव्ययम्।  
कर्तव्यशतञ्च कृत्वा- तव्यप्रत्ययः। ध्वान्तागमस्य द्विषतः- सत् ( द्विषत् इति शतृप्रत्ययान्तः)।  
गतस्य हितस्य मित्रस्य न संस्मरेत्- सामानाधिकरण्यम्।<sup>१६</sup>

अन्धकारनाशकस्य संसारजागरणविधायकस्य सूर्यस्य अपगमने मनुष्याः कर्तव्यविचारणे अक्षमा भवेयुः, यथा, अज्ञानान्धकारस्य विज्ञापकस्य ज्ञानप्रवाहस्य प्रचारकस्य गुरोर्वर्तमाने जनाः किंकर्तव्यविमूढाः सञ्जायन्ते, तद्वदित्यर्थः-

आश्चर्यमिदं शिलीमुखानामुपलम्भः सुदृशापि यज्जनेन।  
तिमिरस्य विभेत्तरि प्रणष्टे परिबोधस्य विधायके पतङ्गो।<sup>१७</sup>

इत्यत्र "कर्मणि चे" (2/2/14), "तृजकाभ्यां कर्तरि" (2/2/25), "कर्तरि च" (2/2/26) इति षष्ठीसमासः निषिध्यते।

### नित्यसमासप्रयोगः

सूर्यास्ते सञ्जाते जगतः विविधानि परिवर्तनानि कविनेत्रेण अवलोकयन् भट्टभीमः व्याकरणसूत्रात्मकतया तान्युपवर्णयति। सन्ध्यागमने मुनिलोकाः विषयादिषु ससक्तं मनो निरुध्य प्रणवादिमन्त्रान् अङ्गीकृत्य समाधिं कुर्वन्तश्च सन्ध्यामुपासते।

सुनतां कुमतिं निरस्य मन्त्रानूरीकृत्य समाधिमामनन्तः।<sup>१८</sup>

अत्र 'कुमतिम्' इति पदं "कुगतिप्रादयः" (2/2/18) इति नित्यं समस्यते, कुत्सिदर्थरूपत्वात्। सन्ध्यासमये ब्रौञ्चाः निनादेः मत्स्यानां कृतेऽशुभं उच्चैःकृत्य षट्पदाश्च कलैः नीचैःकृत्वा भ्रमराणां कृते योग्यं वासस्थानं वनान्तं प्रति गतवन्तः। अत्र "कृत्वा च" (2/2/22) इत्यनेन वैकल्पेन नित्यसमासः।<sup>१९</sup>

### बहुव्रीहिसमासप्रयोगः

सन्ध्यावर्णने सन्ध्यायाः विशेषणतया “अरन्ध्रम्”<sup>२०</sup> इति पदे इतरपदार्थप्रधानो बहुव्रीहिसमासः दर्शितः- "शेषो बहुव्रीहिः" (2/2/23) सन्ध्याभवं तदंशुतेजः पृथ्वीधरशृङ्गे राजते स्म। भान्ति ज्योतीषि क्रमेण आकाशं भूषयन्ति स्म, यथा विस्तीर्णानि पुष्पाणि धरणीं सज्जयति, तद्वत्। वर्षासु यथाऽम्बरं मेघमालाभिः सम्भृतं भवति, तद्वत्, तामसैः जगति निरुद्धे सति चतुर्दिशं लोचनगोचराक्षमं सञ्जातम्-

उपदशान्यासन्नविंशानि परितोऽधिकाष्टदशान्यपि।  
द्वित्राः किमेते किमु पञ्चषाः पुनः पूर्वोत्तरा दिक्किमु दक्षिणापरा।<sup>२१</sup>

अत्र "सङ्ख्ययाव्ययासन्नादूराधिकसङ्ख्याः सङ्ख्येये" (2/2/25) इत्यनेन सङ्ख्येये वर्तमानया सङ्ख्यया अव्यय-आसन्न-अधिक-सङ्ख्या इत्येतेषां विकल्पेन बहुव्रीहिः उदाहृतः। "तत्र तेनेदमिति सरूपे" (2/2/27) इति सूत्रोदाहरणे क्रियाव्यतीहारस्य अपूर्वं दृश्यं कल्पितं महाकविना-

परितस्तिमिरं विजृम्भमानं दिवि सान्ध्यञ्च महः कृतात्मलाभम्।  
घटनां समुपागते विरुद्धे विदधाते स्म रुचारुचीव युद्धम् ॥<sup>२२</sup>

### समाहारद्वन्द्वसमासप्रयोगः (एकवद्भावः)

रावणार्जुनीयस्य सामासिकप्रयोगविषये सप्तमसर्गस्थं प्रतिनायकरावणवर्णनं विशेषप्रणिधानमर्हति। अत्र अष्टाध्याय्याः द्वितीयाध्यायस्य चतुर्थपादस्थसूत्राणि द्विगुरेकवचनमित्यारभ्य यथाक्रममुदाह्रियन्ते-

अत्रान्तरे दशग्रीवखिलोकी जयगर्वितः।  
विकरालं शिरोग्रीवं वहन्दीप्रकपालधृक्॥

मार्दङ्गिकपाणविकं गदापरिघपट्टसम् ॥<sup>२३</sup>

"संख्यापूर्वो द्विगुः" (2/1/51) इत्यनेन विहितः सङ्ख्यापूर्वपदः तत्पुरुषः द्विगुसंज्ञको भवति, "द्विगुरेकवचनम्" (2/4/1) इत्यनेन तस्य एकवचनत्वम्। शतराजस्य विजेता कार्तवीर्यार्जुनः यदा नर्मदां ययौ तस्मिन्नेव समये लङ्काधिपती रावणो लङ्कां प्राप। तस्य विशेषणतया समाहारद्वन्द्वसमासः प्रयुक्तः। अत्र, "द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम्" (2/4/2) इति सूत्रेण एकवचनव्यवहारः दर्शितः। सहस्रार्जुनस्य चारमण्डलस्य विशेषणप्रयोगे सूत्राणि काव्यवर्त्मना एव यथाक्रमं श्लोकरूपतया उदाह्रियन्तेरूपम् ॥<sup>२४</sup> स्वर्णसिंहासनस्थः अमितद्युतिः विश्वकर्माकृतप्रासादः रावणः मेरुशृङ्गास्थः मेघ इव लक्ष्यते स्म। स समस्तस्य गवाश्चादिपशूनां एकमात्रप्रभुः, चारवृन्दः तं लङ्काधिपं सव्यस्तमालोकयति स्म। अत्र "गवाश्चप्रभृतीनि चे" (2/4/11)-ति सूत्रेण गो-अश्व इत्यन्ययोः समाहारद्वन्द्वः प्रदर्शितः।<sup>२५</sup>

### वैकल्पिक एकवद्भावप्रयोगः

रावणवर्णने समाहारद्वन्द्वस्य वैकल्पिकानि सूत्राणि काव्यमार्गेण उदाहरति कविभौमकः। अत्र "विभाषा वृक्ष-मृग-तृण-धान्य-व्यञ्जन-पशु-शकुन्य-श्व-डव-पूर्वापराधरोत्तराणाम्" (2/4/12) इति सूत्रेण वैकल्पिकेन एकवद्भावः दर्शितः एकस्मिन्नेव श्लोके -

यस्य बाहुबलत्रस्ताः सिंहव्याघ्रा वनेष्वपि।  
मांसं मृगवराहस्य विसन्धाः स्म न भुज्यते॥<sup>२६</sup>

रावणस्य अदम्यप्रतापं प्रस्फुटयन्नाह महाकविभौमकः रमणीये श्लोके-

शीतातपं परित्यज्य कारणं सुखदुःखयोः।  
यं शीतातपयोः कालौ निषेवाते भयाकुलौ॥<sup>२७</sup>

अत्र "विप्रतिषिद्धं चानधिकरणवाची" (2/4/13) इति सूत्रेण परस्परविरुद्धयोः शीतातप-शब्दयोः अनधिकरणवाचित्वे वैकल्पिक एकवद्भावः घटितः, कालाधिकरणवाचित्वे 'शीतातपयोः' इति इतरेतरद्वन्द्वः साधित इति भावः।

### नपुंसकस्तत्पुरुषप्रयोगः

माहिष्मतीनरेशः कार्तवीर्यार्जुनः माहिष्मतीं विराजमानोऽपि दूरस्थम् आह्वकन्थं पालयति स्वप्रतापेन चरुर्दिशं व्याप्नुवन् द्वितीयः सूर्य इव विद्योत्यते स्म। अर्जुनस्य विक्रमाक्रान्ताः शत्रुयोद्धारः सङ्गराङ्गने बहुलाम् इषुच्छायमासाद्य विनाशं प्राप्नुवन्तीति औपम्येन वर्ण्यते महाकविना-

इषुच्छायं समासाद्य द्रुतमायान्ति निर्वृतिम्॥<sup>२८</sup>

अत्र बाहुल्यार्थे छायाशब्दस्य तत्पुरुषसमासे प्रयोगात् 'इषुच्छायम्' इति नपुंसकरूपसिद्धिः, "छाया बाहुल्ये" (2/4/22) इति सूत्रात्। माहिष्मतीमहिपतेः राजपरिषद् अमरेन्द्रस्य सभातोऽपि अधिकं शोभमानाऽसीत्, अत्र सभान्ततत्पुरुषसमासनिष्पन्नं 'ईश्वरसभम्', 'शक्रसभात्' इति पदद्वयं नपुंसकलिङ्गत्वं प्राप्नोति, राजपूर्वत्वात्, अमनुष्यपूर्वत्वाच्चा सूत्रम्- "सभा राजाऽमनुष्यपूर्वा" (2/4/23)<sup>२९</sup> शत्रुचारमुखेन स्वीयमहाकाव्यस्य नायकस्य उदारचरितान् अमितवीर्यं च प्रदर्शयति महाकविर्भट्टभीमः। अत्र, "विभाषा सेनासुराच्छायाशालानिशानाम्" (2/4/25)-ति सूत्रेण सेनासुराच्छायाशालेत्यादीनां पदानां विकल्पेन नपुंसकलिङ्गप्राप्तिर्दिर्शिता-

स्वच्छायया परच्छायं यो यथा जयति प्रभुः।

सह स्वसेनया युद्धे परसेनमवज्ञया॥<sup>३०</sup>

### समस्तपदस्य लिङ्गविधायकसूत्रप्रयोगः

द्वन्द्वसमासे तत्पुरुषसमासे च परपदानुसारं समस्तपदस्य लिङ्गं निर्धार्यत इति "परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः" (2/4/26) इति सूत्रमुदाहर्तुकामः महाकविर्वर्णयति राज्ञोऽर्जुनस्य क्रीडाप्रियत्वम्। अत्र मयूरीकुक्कुटौ, शुकसारिके चेति पदद्वये परपदस्य लिङ्गानुसारं यथाक्रमं पुंलिङ्गं स्त्रीलिङ्गं च विहितम्। अस्य अर्जुनस्य समीपे दिवारात्रस्य कस्मिन्नपि क्षणे कोऽपि याचकत्वेन समायाति चेत् किञ्चिदप्राप्त्वा न प्रत्यावर्तते, अनेन नृपस्य दानशीलत्वमभिव्यञ्जितम्।<sup>३१</sup> राज्ञः प्रजानां शत्रुजनानाञ्च वृत्तिर्वर्णिता अस्मिन्नेव प्रसङ्गे। तस्य प्रतापं प्रकृतिरञ्जनञ्च युगवद्व्यज्यते स्थलेऽस्मिन्-

पाययन्ते नरा यस्य सोत्पलं मधुमङ्गनाः।<sup>३२</sup>

अत्र "अर्धर्चाः पुंसि च" (2/4/31) इति सूत्रेण अर्धर्चादिगणे पठितस्य मधुशब्दस्य पुंनपुंसकलिङ्गे च 'मधुम्' 'मधुनः' च भवतः।

इत्थमवलोकितम्, कविवरो भट्टभीमः स्वीये *रावणार्जुनीये* महाकाव्ये *अष्टाध्यायी* स्थानां सूत्राणां यथाक्रममुदाहरणानि काव्यवर्मना उपास्थापयत्। विशिष्टसूत्राणां कृते विशेषः प्रयोगोऽपि काव्यकथानुसारं संसाधितः। महाकाव्यस्य कथानकानुसारं वस्तुपात्रविषयचरित्रादीनामेव भिन्नभिन्नसन्दर्भेषु भिन्नभिन्नाधारेषु भिन्नभिन्नकारकत्वमुदाहृतम्। काशिकादिशास्त्रौ यानि प्रचलितोदाहरणानि लभ्यन्ते, ततो पूर्णतया भिद्यन्त एतादृशाः प्रयोगाः। एतादृशं नवीनं चिन्तनं भट्टभीमस्य रचनायाः प्रधानं वैशिष्ट्यम्। अतः शास्त्रकाव्यस्यास्य राजमृगयायात्रादिकथानकवर्णनात्मकत्वेन काव्यत्वम्, क्रमेण सूत्रोदाहरणात्मकतया च शास्त्रत्वमपि सिद्धमिति शम्।

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१. सुवृत्ततिलकम्- ३/४
२. रावणार्जुनीयम्- ४/१-४
३. तत्रैव- ४/७
४. तत्रैव- ४/८
५. तत्रैव- ४/१४
६. तत्रैव- ४/१४
७. तत्रैव- ४/२३-२४
८. तत्रैव- ४/२५

९. तत्रैव- ४/२९
१०. तत्रैव- ४/४१-४२
११. तत्रैव- ४/४४
१२. तत्रैव- ४/५८
१३. तत्रैव- ५/१-२
१४. तत्रैव- ५/९
१५. तत्रैव- ५/१२
१६. तत्रैव- ५/१३-१५
१७. तत्रैव- ५/१७-१९
१८. तत्रैव- ५/२१
१९. तत्रैव- ५/२४
२०. तत्रैव- ५/२५
२१. तत्रैव- ५/२६-२७
२२. तत्रैव- ५/२८
२३. तत्रैव- ७/३
२४. तत्रैव- ७/७
२५. तत्रैव- ७/१०
२६. तत्रैव- ७/७, १२-१४
२७. तत्रैव- ७/२१
२८. तत्रैव- ७/२६
२९. तत्रैव- ७/२७-२८
३०. तत्रैव- ७/२९
३१. तत्रैव- ७/३४
३२. तत्रैव- ७/३६-३७

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## श्रीचिद्रूपाश्रमविरचिते दीपव्याकरणेविभक्त्यर्थविमर्शः

सौमित्र-सर्दारः

**सारसंक्षेपः** संसारेऽस्मिन् धर्मादिचतुर्वर्गेषु मोक्षः एव सर्वेषाम् इष्टः । मुमुक्षूणां समीपे मोक्षार्थं व्याकरणमेव सरलतमः मार्गः इति शब्दतत्त्वविदां मतम् । तेनैव व्याकरणेन सर्वेषां मोक्षसिद्धिः भवति । एतदर्थम् अस्माकं पूर्वाचार्याः व्याकरणविषये अत्यन्तयत्नशीलाः आसन् । किञ्च पुनः वेदाङ्गेषु व्याकरणस्य प्राधान्यं सर्वैः विदितमस्ति, तस्मिन्नेव कृते यत्ने फलवान् भवति पुरुषः । व्याक्रियन्ते व्युत्पाद्यन्ते अनेनेति व्याकरणम् इति वुत्पत्त्या वि-आङ्-पूर्वकात् कृधातोः (ङुकृञ् करणे) करणार्थं ल्युटि कृते व्याकरणम् इति निष्पद्यते ।

संस्कृतव्याकरणशास्त्रस्य इतिहासे अद्यप्रभृति लब्धमानेषु व्याकरणेषु महर्षिपाणिनिप्रणीतं व्याकरणं हि प्रधानम् । तत्पश्चात् यानि अपाणिनीयव्याकरणानि विरचितानि आसन् तेषु प्रायः सर्वेषु एव व्याकरणेषु पाणिनीयव्याकरणस्य प्रभावः स्पष्टतया प्रतीयते । पाणिनिपरवर्तिनः वैयाकरणाः पाणिनीयसूत्राणामेव कुत्रचित् संक्षेपणं कृत्वा अथवा कुत्रचित् सामान्यपरिवर्तनं कृत्वा स्वस्वीत्या स्वस्वग्रन्थान् रचितवन्तः । तेषु अपाणिनीयव्याकरणसम्प्रदायेषु श्रीचिद्रूपाश्रमाचार्यविरचितं “दीपव्याकरणम्” अन्यतमम् । अस्य नामान्तरं “व्याकरणदीपः” इति ।

अस्मिन् ग्रन्थे पाणिनिव्याकरणस्य सारस्वतव्याकरणस्य तथा मुग्धबोधव्याकरणस्य प्रभावः दृश्यते । वस्तुतः शब्दशास्त्रमिदं परिव्राजकानां संस्कृतभाषाशिक्षार्थम् एव रचितमासीत् । यतः अस्य व्याकरणस्य चर्चा केवलं तेषु एव सीमाबद्धा आसीत् ततः अस्य प्रसिद्धिः तादृशी नास्ति । व्याकरणेऽस्मिन् साकल्येन अष्टाधिकनवशतं (९०८) सूत्राणि सन्ति एवञ्च नव (९) अध्यायाः वर्तन्ते । अस्य व्याकरणस्य “व्याकरणदीपप्रभा”- नाम्नी एका एव टीका उपलभ्यते, सा तु श्रीचिद्रूपाश्रमाचार्यस्यैव शिष्येण श्रीगङ्गाधराचार्येण प्रणीता आसीत् । ग्रन्थकारस्य तथा टीकाकारस्य आविर्भावः सप्तदशशतके अभवत् । वर्तमानप्रबन्धः प्रस्तूयते विभक्त्यर्थविषयमेवावलम्ब्य यथमिति ।

### १. उपोद्धातः

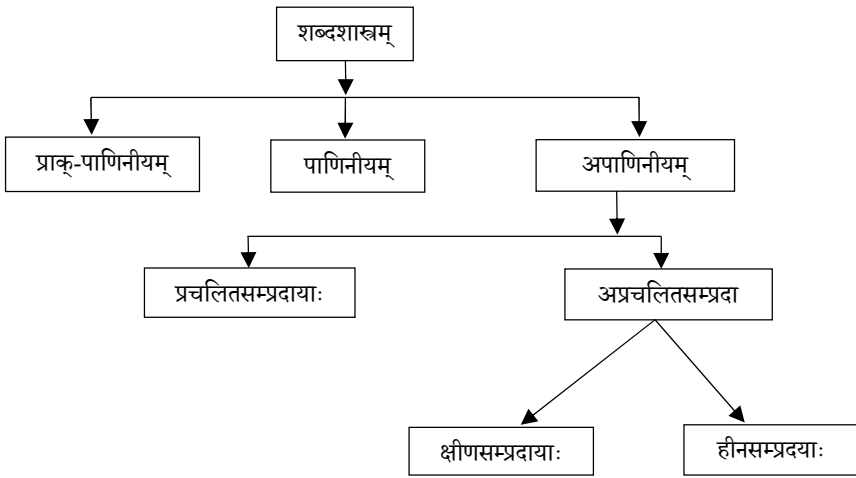
श्रीशं नत्वा कुर्वे दीपं शब्दागारे रं चिद्रूपम् ।  
पूर्वोक्त्यान्तं यावद्बोधं योऽपाकुर्याद्द्वालाबोधम्॥<sup>१</sup> इति ।

जगदिदं शब्दमाधारीकृत्यैव प्रचलदस्ति, तमृते जगत् तमोमयम् । वयमपि एकमात्रक्षणं न किञ्चित् चिन्तयितुं शक्नुमः न च समर्थाः साधयितुं किञ्चित् । यतो हि परस्परभावविनिमयस्यैकमात्रसाधनमेव शब्दोऽयम् । जगति व्यवहृताः भाषाः आधुनिकभाषावैज्ञानिकैः दशभिः भाषापरिवारैः विभाजिताः । तत्र इन्दोआर्यभाषापरिवारस्य अन्तर्गता संस्कृतभाषा अन्यतमा साम्प्रतिकानां बहूनां च भाषाणां प्रधानीभूता । संसारेऽस्मिन् भाषाव्याकरणयोः भाषायाः हि आद्यत्वं सर्वजनविदितमस्ति, तत्पश्चादेव व्याकरणस्य तथा शब्दशास्त्रस्य आविर्भावोऽभवत् । समयस्य गतिपथे भाषायाः स्वरूपं क्रमेण परिवर्तते । वयं जानीमः यत् शैशवे अनुशासनाभावे तु शिशुः यथा स्वेच्छाचारी भवतुम् अर्हति तथा भाषापि अनुशासनाभावे देशकालपात्रादिभेदे भिन्निभिन्नरूपत्वं प्राप्नुं शक्नोति । परिवर्तनपरिवर्धनावसरे भाषायाः स्वस्वरूपस्यैवोच्छेदो भवतीति परिलक्ष्य भिन्नासु भाषासु विविधैः शब्दशास्त्रकारैः शब्दशास्त्राणि निगदितानि ।

विश्वे उपलब्धानां सर्वासां भाषाणामिव संस्कृतस्यापि बहूनि शब्दशास्त्राणि सन्ति । परन्तु यथा संस्कृतस्य बहुविधानि सुगठितानि शब्दशास्त्राणि सन्ति तथा अन्यस्यां कस्याञ्चित् भाषायां नास्ति । संस्कृतस्य व्याकरणशास्त्रं विश्वप्रसिद्धं विज्ञानसम्मतञ्च । फलस्वरूपं वयं सहस्रवर्षेभ्यः अद्यावधिः वयं संस्कृतं तत्स्वरूपेणैव प्राप्नुमः आगामिनि च समये संस्कृतस्य स्वरूपहानिः न भविष्यति, शब्दानुशासनमेव तत्र

कारणम्। साम्प्रतिककालं यावत् बहूनि व्याकरणशास्त्राणि पाणिन्यादिभिः प्रोक्तानि, तेषु सर्वोत्कृष्टं हि पाणिनीयं शब्दशास्त्रमिति सर्वजनविदितम्।

संस्कृतशब्दशास्त्रस्येतिहासे महर्षिपाणिनेः शास्त्रमेवावलम्ब्य व्याकरणस्य प्रकारत्रयं प्रतिपादितमस्ति, यथा – प्राक्-पाणिनीयं व्याकरणं, पाणिनीयं व्याकरणं (त्रिमुनिव्याकरणम्) पाणिन्युत्तरवर्ति व्याकरणञ्च (अपाणिनीयम्)। पाणिन्युत्तरवर्तिनि समये बहूनि शब्दशास्त्राणि रचितानि, तानि प्रचलिताप्रचलितभेदात् द्विधा। प्रचलितेषु गण्यन्ते कातन्त्र-हरिनामामृत-मुग्धबोधादीनि व्याकरणानि। अप्रचलितं व्याकरणं पुनः क्षीणहीनभेदेन द्विधा। क्षीणसम्प्रदायेषु अन्तर्भवन्ति आचार्यकाश्यपस्य ‘बालावबोधनम्’, आचार्यमलयगिरेः ‘शब्दानुशासनम्’ ‘मुष्टिसूत्रम्’ वेत्यादीनि शब्दशास्त्राणि। एवञ्च आचार्यकाशीनाथस्य ‘शिशुबोधः’, काशीश्वराचार्यस्य ‘शब्दरत्नाकरः’ चेत्यादीनि व्याकरणशास्त्राणि हीनसम्प्रदायेषु परिगण्यन्ते।<sup>२</sup>



हीनसम्प्रदायेषु अन्तर्भुक्तानि शब्दशास्त्राणि बहूनि सन्ति। एतानि शास्त्राणि स्वेषामिष्टसिद्धये तथा शिष्येभ्यः शिक्षाप्रदानाय प्रवृत्तानि स्वल्पपरिसरे च आबद्धानि आसन्। तत्रैवास्ति श्रीचिद्रूपाश्रमाचार्यविरचितं “दीपव्याकरणम्”। अस्योपरि एका टीका उपलभ्यते, या तदीयेनैव शिष्येण श्रीगङ्गाधराचार्येण निगदिता “व्याकरणदीपप्रभा” इति। प्रायः नवशतसूत्रसमन्वितेऽस्मिन् दीपव्याकरणे विभक्तिविधायकानि कतिपयसूत्राणि सन्ति, तेषामेवावलोकनेन विभक्त्यर्थमवलम्ब्य संक्षेपेण वर्तमाननिबन्धः प्रस्तूयते यथामति।

## २. विषयपर्यालोचनम् -

कर्ता कर्म करणं सम्प्रदानं तथैव च।

अपादानाधिकरणमित्याहुः कारकाणि षट् ॥<sup>३</sup> इति ।

वयं जानीमः कर्तृकर्मादीनि षट् कारकाणि सन्ति। तेषु कस्य संज्ञा कुत्र याति एवञ्च परस्परविप्रतिषेधे कस्य प्राधान्यं पूर्वं भवति तदप्यस्माभिर्ज्ञातमस्ति। अधुना प्रथमातः सप्तमीपर्यन्तं सप्तविभक्तीनां प्रयोगस्थलानि कानि तान्येव पश्यामः दीपव्याकरणदृष्ट्या संक्षेपेण ।

## २.१ प्रथमाविभक्तिविशः –

सप्तसु विभक्तिषु प्राथम्येनोक्तत्वात् प्रथमायाः आलोचनं सर्वप्रथमं क्रियते। प्रथमाविधायकानि त्रीणि सूत्राणि सन्ति।

प्रथमाविधायकसूत्रेषु आद्यं तावत् “सम्बुद्धिलिङ्गार्थयोः प्रथमा”<sup>४</sup> इति। अत्र सूत्रे सम्बुद्धिर्नाम सम्बोधनमिति। वक्ष्यमाणरूपस्तत्र विभक्त्यर्थः। तदुभयत्रैव प्रथमा स्यादिति।

“कृदाख्यातोक्ते च” इत्यन्यदस्ति सूत्रम्। कृत्प्रत्ययेनोक्तार्थे आख्यातेनोक्तार्थे च प्रथमा स्यादिति। चकारात् प्रथमेत्यनुवर्तते। यथा – ठः कार्यः, ठः क्रियते चोभयत्र ‘कार्यः’ इति कृत्प्रत्ययेन ‘क्रियते’ चेत्याख्यातेन ठस्योभयत्रैवोक्तार्थे प्रथमा स्यादिति।

## २.२ द्वितीयाविभक्तिविमर्शः –

द्वितीयाविभक्तिविधायकम् आद्यं सूत्रं तावत् “कार्ये द्वितीया”<sup>५</sup> इति। अत्र सूत्रे पदद्वयं दृश्यते। सूत्रेऽस्मिन् कर्मणः पारिभाषिकशब्दरूपेण कार्य-शब्दं व्यवहरति ग्रन्थकारः। सूत्रस्यास्यार्थविषये दीपप्रभायामुक्तं “कृदाद्यनुक्ते कर्मणि द्वितीया स्यात्”<sup>६</sup> इति। अर्थात् कृदाद्यनुक्तत्वं कर्मत्वमित्याचार्यमतम्। मूलसूत्रे उक्तानुक्तविषये किमपि पदं नाम्नातम्। कृदाद्यनुक्तत्वं विशेषणचतुष्टयेनोद्यते –

उत्पाद्यप्राप्यसंस्कार्यविकार्ये कालमार्गयोः।<sup>७</sup> इति।

तर्हि कर्माणि चत्वारि, यथा - उत्पाद्यं, प्राप्यं, संस्कार्यं विकार्यं च। एतत्सु चतुर्षु कर्मसु द्वितीया स्यात्। उदाहरणं तावत्–

ना ठं करोति दृग्रूपं पश्यत्येति भुवं नृपः।

सोमं सुनोति को यामं शेते क्रोशमवन्तिका॥<sup>८</sup> इति।

अत्र ‘ना’ इत्युक्ते नरः, सः ठं करोतीति। ‘ठम्’ अत्र उत्पाद्यकर्म, तस्मात् तस्मिन् द्वितीया स्यात्। दृगिति नेत्रं, तत्तु रूपं पश्यति। ‘रूपम्’ इति नेत्रेन्द्रियज्ञानविषयत्वेन प्राप्यं कर्म। नृपः भुवम् एति (प्राप्नोति) इत्यत्र ‘भुवम्’ इति संस्कार्यं कर्म। कः (ब्रह्मा) सोमं सुनोतीत्यत्र सवनेन अवस्थान्तरप्राप्तिरूपविकारत्वात् ‘सोमम्’ इति विकार्यं कर्मेति। निरन्तरतायां कालवाचकशब्दात् मार्गवाचकशब्दाच्च तत्तु प्रतिपादितमस्ति उपर्युक्तश्लोकद्वये। ‘यामं शेते’, ‘क्रोशम् अवन्तिका’ चेति उदाहरणद्वयं स्पष्टम्। तत्पश्चादायाति उपपदद्वितीया–

सर्वोभयाभिपरितोद्विरुक्तोपर्यधोऽधिभिः।

ज्ञातव्या हाधिगाऽप्यन्यैर्वीप्सया निकषादिभिः॥<sup>९</sup> इति।

‘सर्वोभयाभिपरितः’ इत्यत्र तसः द्वन्द्वान्ते श्रूयमाणत्वात् सर्वादिभिः अभिसम्बध्यते, तत्कृते च सर्वतः, उभयतः, अभितः, अभितः इत्यादिभिर्योगे द्वितीया स्यात्। यथा- सर्वतोऽङ्गं शमस्ति, उभयतोऽङ्गमित्यीनि उदाहरणानि। किञ्च पुनः ‘उपरि’ ‘अध’ ‘अधि’ चेत्यादीनां द्विरुक्तत्वे सत्यपि द्वितीया स्यात्। उपर्युपरि अङ्गम्, अधोऽधः अङ्गम्, अध्यध्यङ्गमिति। हाधिङ्गनिकषादिभिर्योगेऽपि द्वितीया, यथा – हा गदम्, निकषाऽङ्गम्, धिग् गदमिति।

द्वितीयाविधायकं सूत्रान्तरमस्ति “विनान्तरेणर्तेऽन्तरायोगे च”<sup>१०</sup> इति। सूत्रमत्र स्पष्टमाम्नातम्। ‘विना’, ‘अन्तरेण’, ‘ऋते’, ‘अन्तरा’ चेत्येभिर्योगे द्वितीया स्यादिति। सूत्रेऽस्मिन् ‘च’-कारेण पक्षान्तरे पञ्चमी बोध्या। कं विना मृतः, त्वां मामन्तरा हरिः, नान्तरेण हरिं सुखमित्यादीन्युदाहरणानि।

### २.३ तृतीयाविभक्तिविमर्शः -

अतःपरमारभ्यते तृतीयाविभक्तिः। तृतीयाविधायकं मूलं सूत्रमस्ति “कर्तर्यग्रे क्रियाश्रये साधने च तृतीया”<sup>११</sup> इति। यत्र कर्ता अग्र्यः क्रियाश्रयत्वात्, तत्र कर्तरि (अनुक्तकर्तरि) तृतीया स्यादिति। एवञ्च क्रियासिद्धौ तदुपकारके साधनेऽपि (करणे) तृतीया विधीयते। तदुदाहरणम् - ‘गोभिर्भिन्नं रक्षो रेण’ इति। अत्र रेण श्रीरामेण गोभिः वाणैः भिन्नं रक्षः रावणाख्यमिति। रेणे’ति अग्र्ये कर्तरि तथा भिदिक्रियायामुपकारकत्वात् ‘गोभि’रित्युभयत्रापि तृतीया। अन्यदेकं सूत्रमस्ति तृतीयाविधायकं “सहसदृशं साकं सार्द्धमित्यादियोगे च”<sup>१२</sup> इति। सह, सदृशं, साकं सार्द्धं चेत्यादिभिर्योगे तृतीया स्यादिति। ‘च’-कारेण ‘तृतीये’ति पूर्वसूत्रादनुवर्तते। श्रिया सह गतः हरिरित्युदाहरणम्।

इत्थम्भूते या तृतीया सा तु “इत्थम्भावे”<sup>१३</sup> इति सूत्रेण प्रयुज्यते आचार्येण। तृतीयाविधानस्यान्तिमं सूत्रमस्ति “विकृतेनाऽङ्गेनाऽङ्गी तृतीययोच्येत”<sup>१४</sup> इति। येन विकृतेनाङ्गेन अङ्गी उच्येत, ततोऽङ्गात् तृतीया स्यादिति। यथा - अक्षणा काणः इति। सूत्रमध्ये ‘तृतीययोच्येत’ति पदस्य काऽऽवश्यकता? एतद्विषये उच्यते यत् यत्र अङ्गेनाङ्गी नोच्यते तत्र तृतीया न प्रवर्तते, यथा - ‘अक्षि काणमस्ये’त्यत्रोदाहरणे ‘अस्ये’त्यनेनैव अङ्गी उच्यते, न त्वङ्गेन।

### २.४ चतुर्थीविभक्तिविमर्शः -

क्रमेणायाति चतुर्थीविभक्तिः। “सम्प्रदाने चतुर्थी”<sup>१५</sup> इति चतुर्थीविधानस्य प्रधानं सूत्रम्। दानकर्मणा योऽभिप्रेयते सः सम्प्रदानमिति, तस्मिन् चतुर्थी स्यात्। ‘दत्ते ज्ञाय गामि’ति तदुदाहरणम्। ज्ञः विद्वान्, सोऽभिप्रेयते केनचित् गोरूपदानकर्मणा, तस्माच्चतुर्थी स्यात्। “तदर्थे चतुर्थी”<sup>१६</sup>त्येतदेकं सूत्रमस्ति। तस्मायिदमित्येवमस्मिन्तर्णे चतुर्थी स्यात्। यूपाय दारु, श्रुतं संयमायित्यादीनि।

क्रुद्ध्यादिधातूनां प्रयोगे यं प्रति क्रोधादयः प्रकाशयते तस्माच्चतुर्थी स्यात् “क्रुद्ध्यादियोगे च”<sup>१७</sup> इत्यनेन। चकारेणानुवर्तितव्या चतुर्थी। क्रूराय क्रुद्ध्यतीत्यत्र क्रूरं प्रति क्रोधः, तदर्थं तस्माच्चतुर्थी। ज्ञाय असूयतीत्यत्रापि ज्ञः विद्वान्, तं प्रत्यसूयेति तस्मादपि चतुर्थी स्यादिति। “नमःस्वस्तिस्वाहास्वधालं वषड्योगे च”<sup>१८</sup> इति सूत्रेण नमःस्वस्त्यादिभिर्योगे चतुर्थी स्यात्। चकारेणानुवर्तते चतुर्थी। नमः राय श्रीरामायेति।

### २.५ पञ्चमीविभक्तिविमर्शः -

ततः परममायाति पञ्चमीविभक्तिः। आद्यं सूत्रमस्ति “विश्लेषावधौ पञ्चमी”<sup>१९</sup> इति। सूत्रे विश्लेषः विभागः, तस्मिन् विभागे साध्ये योऽवधिस्तस्मादपादानात् पञ्चमी स्यात्। गिरेः गङ्गाऽपतदित्यत्र गङ्गायाः विश्लेषेऽवधिर्गिरिः, तस्मात् पञ्चमी स्यात्। तद्वत् खादपतत् कमित्यत्र खादाकाशात् कस्य जलस्य पतनेऽवधिः खम्, तस्मात् पञ्चमी। “ऋतेयोगे च”<sup>२०</sup> इति सूत्रादवबोध्यते ‘ऋते’-शब्दोपपदे सति पञ्चमी स्यात्। चकारेणानुवर्तते पञ्चमी। ज्ञानादृते शान्तिर्नास्तीति तदुदाहरणम्। भयार्थानां धातूनां प्रयोगे सति भयस्य हेतौ पञ्चमी स्यात् “भीहेतौ च”<sup>२१</sup> इति तन्त्रेण। चकारेणानुवर्तिता पञ्चमी। पापाद्विभेति, नरकाद् बिभ्यतीति। किञ्चिज्जायते चेत् तज्जायमानस्य यदुपादानं तस्मिन्नपि पञ्चमी स्यादिति प्रतिपाद्यते “जायमानकार्योपादाने च”<sup>२२</sup> इति सूत्रेण। ‘यस्मात् सर्वं जातं तत् सदि’त्युदाहरणम्। अत्र सर्वस्य जायमानत्वे यच्छब्दवाच्यस्यैवोपादानत्वं, तस्मात् ततः पञ्चम्यालोच्यसूत्रेण। मर्यादाभिविध्योरर्थे प्रयुक्तस्य आडः तथा वर्जनार्थकयोरपपर्योर्योगे “आडादियोगे च”<sup>२३</sup> इत्यन्यदेकेन सूत्रेण पञ्चमी विधीयत आचार्येण। मर्यादाभिविध्योराद्यं तेन विनान्त्यं तेन सहेति। आबोधाच्छृण्वित्यत्र ‘बोधः’ मर्यादा तमेव मर्यादाकृत्येति। आसकलाद् ब्रह्मेत्यत्र सकलमभिप्राप्येति। अन्तिमं सूत्रमस्ति “क्यब्लोपे कर्मण्यधिकरणे च”<sup>२४</sup> इति। सूत्रेऽस्मिन् यः क्यप्-प्रत्ययः सः पाणिन्यादौ ल्यप्-प्रत्ययरूपेण परिचीयते। यत्र क्यबर्थः

प्रतीयते परन्तु क्यबन्तं पदं न दृश्यते तदेव क्यब्लोपित्वमिति, तस्मिन् सति कर्मणोऽधिकरणस्य च पञ्चमीप्राप्तिर्भवतीति । गजादीक्षत इत्यत्र गजमारुह्य ईक्षते इत्येषः क्यबर्थः प्रतीयते, परन्तु क्यबन्तं पदं न दृश्यते । क्यबन्तलोपे ‘गजम्’ इति कर्मणि पञ्चमी स्यादिति । तद्वत् आसनादधीते इत्यत्र आसने उपविश्य अधीते इति क्यबर्थस्य प्रतीतिर्भवति, तदर्थं क्यब्लोपे ‘आसने’ इत्यधिकरणे पञ्चमी विधीयते । सूत्रस्यार्थस्पष्टीकरणसमये क्यब्लोपित्वविषये गङ्गाधरेण टीकायामेकः श्लोकः आम्नायते –

क्यबर्थो दृश्यते यत्र क्यबन्तं नैव दृश्यते।

तदेव क्यब्लोपित्वं ज्ञातव्यं च सदा बुधैः॥<sup>२५</sup> इति ।

## २.६ षष्ठीविभक्तिविमर्शः -

अथातः षष्ठीविभक्तिरालोच्यते । आद्यं सूत्रं “सम्बन्धे षष्ठी”<sup>२६</sup> इति । सम्बन्धः स्वस्वामिभावादिः । सः च सम्बन्धोऽन्योऽन्येभ्यः कारकेभ्यः, तस्मिन् षष्ठीमाचष्टे। राज्ञः पुरुषः इत्यत्र पुरुषः स्वं, राजा स्वामी । तयोः स्वस्वामिभावरूपसम्बन्धोऽस्ति, तस्मिन् सति षष्ठी स्यादिति । पशोः पादः इत्यत्रापि सम्बन्धोऽङ्गाङ्गिरूपः तदर्थमत्रापि षष्ठीत्येवमन्यत्र विजानीयादिति । द्वितीयं सूत्रमाचष्टे “कर्तृकार्ययोरक्तादौ कृति च”<sup>२७</sup> इति । कृत्प्रत्यययोगे कर्तरि कार्ये (कर्मणि) च षष्ठी स्यात् । कस्य कृतिः, जगतः कर्ता कः इत्यादिषु यथाक्रमं कर्तरि कार्ये च षष्ठी । स्मृत्यर्थकानां धातूनां प्रयोगे कार्येऽर्थात् कर्मणि षष्ठी भवति “स्मृतौ कार्ये च”<sup>२८</sup> इति सूत्रेण । चकारात् पक्षान्तरे द्वितीयैव तिष्ठतीति । मातुः स्मरति मातरं स्मरतीति, भगवतः स्मरति भगवन्तं स्मरतीति । किञ्च पुनः “हेतुप्रयोगे च”<sup>२९</sup> इति सूत्रेण हेतुशब्दोपपदे सति हेतौ द्योत्ये तस्मिन् षष्ठी स्यादिति, यथा अन्नस्य हेतोर्गच्छतीति ।

## २.७ सप्तमीविभक्तिविमर्शः -

“भावे च”<sup>३०</sup> इत्यत्र ज्ञातक्रियया अज्ञातक्रियाज्ञापनत्वं भावत्वं, तस्मिन् सप्तमी स्यात्। यथा ‘सुप्ते लोके पुत्रः जातः’ इत्यत्र ज्ञातसुप्तिरूपक्रियया अज्ञातदेवदत्तादिपुत्राणां जन्मनः ज्ञापनात् इत्यत्र सुप्तिक्रियारूपं भावलक्षणं, तस्मिन् सप्तमी प्रयुक्ता । तद्वत् सूर्ये उदिते पद्मं प्रकाशत इत्यादावपि प्रयुज्यते । अन्यदस्ति सूत्रं यत् “निमित्तात् कर्मणि च”<sup>३१</sup> इति । अत्र निमित्तं नाम फलं, न कारणम् । चकारात् सप्तम्यनुवर्तते । सीम्नि मृगं हन्तीत्युदाहृत्यते अत्र सीमनिमित्ततया सीमनिमित्तं मृदं हन्तीति। “षष्ठीसप्तम्यौ चाऽनादरे”<sup>३२</sup> इत्येकमप्यस्ति तन्त्रम्। अनादराधिकः यः भावस्तस्मिन् सति भाववतः षष्ठीसप्तम्यौ स्याताम् । यथा- रुदति रुदतो वा प्रात्राजीदित्यत्र प्रव्रजनरूपक्रियया अप्रसिद्धया अनादरवान् यज्ञदत्तः, तस्य रुदिक्रियया ज्ञापनाद्धि षष्ठीसप्तम्यौ स्तः। “श्रुतौ स्यादिः सर्वत्र” इत्याम्नातेन तन्त्रेण छन्दसि सर्वस्मिन् अर्थे स्यादिः स्यादिति । पाणिन्यादौ यः स्वादिः, सोऽत्र स्यादिः ।

### संकेतपञ्जिः

दीप. = दीपव्याकरणम्

व्या. दी. प्र. = व्याकरणदीपप्रभा

व्या. द. इ. = व्याकरण दर्शनेर इतिहास

### उल्लेखपञ्जिः

१. व्या. द. इ., पृष्ठम् ४६२

२. तत्रैव

३. दीप. (विभक्त्यर्थः)

४. तत्रैव (विभक्त्यर्थः)
५. तत्रैव (व्या. दी. प्र.)
६. तत्रैव (विभक्त्यर्थः)
७. तत्रैव (विभक्त्यर्थः)
८. तत्रैव (विभक्त्यर्थः)
९. तत्रैव (विभक्त्यर्थः)
१०. तत्रैव (विभक्त्यर्थः)
११. तत्रैव (विभक्त्यर्थः)
१२. तत्रैव (विभक्त्यर्थः)
१३. तत्रैव (विभक्त्यर्थः)
१४. तत्रैव (विभक्त्यर्थः)
१५. तत्रैव (विभक्त्यर्थः)
१६. तत्रैव (विभक्त्यर्थः)
१७. तत्रैव (विभक्त्यर्थः)
१८. तत्रैव (विभक्त्यर्थः)
१९. तत्रैव (विभक्त्यर्थः)
२०. तत्रैव (विभक्त्यर्थः)
२१. तत्रैव (विभक्त्यर्थः)
२२. तत्रैव (विभक्त्यर्थः)
२३. तत्रैव (विभक्त्यर्थः)
२४. तत्रैव (व्या. दी. प्र.)
२५. तत्रैव (विभक्त्यर्थः)
२६. तत्रैव (विभक्त्यर्थः)
२७. तत्रैव (विभक्त्यर्थः)
२८. तत्रैव (विभक्त्यर्थः)
२९. तत्रैव (विभक्त्यर्थः)
३०. तत्रैव (विभक्त्यर्थः)
३१. तत्रैव (विभक्त्यर्थः)
३२. तत्रैव (विभक्त्यर्थः)

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## रसगङ्गाधरदिशा लक्षणयार्थबोधप्रक्रिया

शुभेन्दु-घोषः

**सारसंक्षेपः** साहित्यं शब्दार्थौ शब्दो वेति विषयको वाग्विस्तारः साहित्यिकनिकाये विरायैव। परन्तु शब्दवृत्तयस्तिष्ठः इत्यत्र नास्ति कोऽपि सन्देहः सहृदयानाम्। तास्वपि वृत्तिषु लक्षणामाधारीकृत्य यथा साहित्यशास्त्रे तथा शास्त्रान्तरेष्वालोचना प्रथिता, तेनैव तस्याः गुरुत्वं स्फुटीभवति। एषा लक्षणा अर्थोपस्थितिं कथं घटयति, सा प्रक्रिया रसगंगाधरकारेण कथमालोचिता तदेव मदीयप्रबन्धस्य विषयः।

लक्षणायाः किं बीजम्? अन्वयानुपपत्तिस्तात्पर्यानुपपत्तिर्वा? विषयेऽस्मिन् जगन्नाथेन निगदितं— ‘तस्याश्चार्थोपस्थापकत्वे मुख्यार्थतावच्छेदके तात्पर्यविषयान्वयितावच्छेदकताया अभावो न तन्त्रमि’ति। अत्रेदं बोध्यम्— अन्वयानुपपत्तिश्चेल्लक्षणायाः हेतुत्वेन स्वीकृता, तर्हि गङ्गायां घोषः इत्यत्र गङ्गापदोत्तरं विहिता सप्तमी आधारत्वं बोधयति, गङ्गापदस्यार्थश्च गङ्गाप्रवाहः, तेन गंगाप्रवाहस्याधारत्वं गङ्गायामित्यनेन बोधितम्, किन्तु गङ्गाप्रवाहः घोषपल्ल्या आधारो भवितुम् नार्हतीति गंगापदार्थस्याभिधाप्रतिपादितस्य घोषपदार्थेनान्वयानुपपत्तिः। तेनात्र यद्यपि लक्षणाप्रवृत्तिर्भवति, तथापि काकेभ्यो दधि रक्ष्यतामित्यत्र लक्षणा न स्यात्। यतः काको दध्युपघातकः, अतोऽत्रान्वयः सुसंगत एव। परन्तु काकेभ्यो दधि रक्ष्यतामित्यत्र तु लक्षणा निर्विवादैव। तेनात्राव्याप्तिः। अतोऽन्वयानुपपत्तिर्लक्षणाबीजं भवितुं नार्हति। काकेभ्यो दधि रक्ष्यतामित्यत्रान्वयोपपत्तावपि तात्पर्यानुपपत्त्या लक्षणा घटते एव। काकविडालादिसर्वेभ्य एव दध्युपघातकेभ्यो दधिरक्षणमेव वक्तुरभिप्रायः। काकपदं केवलमभिधया काकपदार्थमेव बोधयति, न तु मार्जारकुक्कुरादीनपि। तेषां बोधाय काकपदे लक्षणा स्वीकरणीयैव। अतः तात्पर्यानुपपत्तिरेव लक्षणामामंत्रयति। एतेन तात्पर्यानुपपत्तिः, मुख्यार्थसम्बन्धः, रूढिप्रयोजनयोरन्यतरच्चेति दण्डचक्रन्यानेन लक्षणाहेतुः। रूढिप्रयोजनयोस्तु तृणारणिमणिन्यायेन हेतुत्वमिति ध्येयम्।

ननु तात्पर्यानुपपत्तिरित्यनेन किं बोध्यम्? तथाहि तात्पर्यानुपपत्तिरित्यत्र पक्षद्वयं सम्भवति— १) मुख्यार्थतावच्छेदकस्य तात्पर्याविषयत्वम् २) मुख्यार्थतावच्छेदकधर्मपुरस्कारेण मुख्यार्थस्य तात्पर्याविषयत्वम्। तत्रापि प्रथमः पक्षोऽसंगत एव। तथाहि गङ्गायां घोषः इत्यत्र गङ्गापदस्य गङ्गाप्रवाहरूपो मुख्यार्थो बाधितो भवति, तेन तीररूपोऽर्थः लक्षणया प्रत्याख्यते। इदानीं प्रश्नः, तीररूपोऽर्थः केन धर्मेणावच्छिन्नः? अवच्छेदकधर्मोऽत्र तीरत्वं स्यादतु मुख्यार्थतावच्छेदकं गङ्गात्वं स्यात्। वस्तुतः गङ्गात्वमेव तत्र लक्षणाप्रत्यायितस्य तीरस्यापि अवच्छेदकधर्मः स्यादिति तु सर्वैवालंकारिकैः अभ्युपगतमेव। ननु कथमेवं, तीरस्यावच्छेदकं तीरत्वं कथमत्र न स्यात्, कथं गङ्गात्वमेवाङ्गीकृतमिति चेदुच्यते प्रयोजनमेवात्र बीजम्। तथाहि केवलं तीरे घोषपल्लीत्युच्यमाने गङ्गायां घोषः इति कथनमसंगतमेव। घोषपल्ली गङ्गायाः शैत्येन पावनत्वेन च स्पृष्टा इति विवक्षयैव कथितमेवम्। यदि लक्षणाप्रत्यायितस्य तीररूपार्थस्यावच्छेदकं तीरत्वमेव स्वीकृतं, तर्हि गङ्गायां घोष इत्यत्र घोषपल्ली तादृशशीतत्वपावनत्वादिविशिष्टा इति नैव स्फुटा स्यात्। तीरस्यावच्छेदकं यदि गंगात्वं स्वीक्रियते, तर्हि तादृशप्रयोजनं सिद्धं भवत्येवेति गङ्गात्वं मुख्यार्थतावच्छेदकमेव लाक्षणिकार्थस्याप्यवच्छेदकतयाङ्गीक्रियते। अतः मुख्यार्थतावच्छेदकधर्मस्तात्पर्याविषयो भवतीति वक्तुं न शक्यते। तेन पारिशेष्यात् तात्पर्यानुपपत्तिर्नाम मुख्यार्थतावच्छेदकधर्मपुरस्कारेण मुख्यार्थस्य तात्पर्याविषयत्वम्। तथाहि गंगायां घोष इत्यत्र मुख्यार्थतावच्छेदकधर्मो भवति गंगात्वम्, मुख्यार्थश्च गंगा। गंगात्वधर्मपुरस्कारेण गंगारूपमुख्यार्थस्य तात्पर्ये संगतिर्न भवति, तत्र तु मुख्यार्थतावच्छेदकगंगात्वधर्मपुरस्कारेण तीररूपार्थस्य तात्पर्यविषयत्वम्। अतः तात्पर्याविषयत्वं नाम मुख्यार्थतावच्छेदकधर्मपुरस्सरं मुख्यार्थस्य तात्पर्याविषयत्वम्। ननु तथापि काकेभ्यो दधि रक्ष्यतामित्यत्र मुख्यार्थतावच्छेदकधर्मपुरस्सरं मुख्यार्थस्यापि तात्पर्यविषयत्वं तु स्पष्टमेव काकादपि दध्यनिष्ठभयात्। तेन मुख्यार्थतावच्छेदकधर्मपुरस्कारेण केवलमुख्यार्थस्य तात्पर्याविषयत्वमिति वक्तव्यम्, एतेन सर्वथैव संगतिः। अत्रापि प्रकृतेः काकत्वावच्छिन्नकेवलकाकस्य तात्पर्याविषयत्वमिति संगतमेव।



परन्तवेवमपि कचतस्त्रस्यति वदनमित्यादिषु कचादिषु लक्षणया यतो राह्वादिरूपोऽर्थः स्वीक्रियते, अतस्तत्रापि कचत्वावच्छिन्नराहुरित्येवमर्थः स्वीकरणीयः। तेन यतो ह्यवच्छेदकधर्म कचत्वं, तेन त्रासः राह्वार्थात् सम्भवति न वेति तु चिन्त्यम्। चिन्त्यञ्च, मुख्यार्थधर्मपुरस्कारेण मुख्यार्थस्य केवलमुख्यार्थस्य तात्पर्याविषयत्वरूपं लक्षणम्।

**कुञ्चिकाशब्दः** लक्षणा, तात्पर्यानुपपत्तिः, एकत्वापरत्वयोः अन्वयः, रूपकोमययोर्भेदे बीजम्।

शब्दो वा शब्दार्थौ वा साहित्यमिति विषयको वाग्विस्तारः साहित्यकनिकाये चिराय एवा परन्तु शब्दवृत्तयस्तिष्ठ इत्यत्र नास्ति कोऽपि सन्देहः। तासु अपि वृत्तिषु लक्षणामाधारीकृत्य यथा साहित्यशास्त्रे तथा शास्त्रान्तरेषु आलोचना प्रथिता, तेनैव तस्याः गुरुत्वं स्फुटीभवति। सा एव लक्षणा यदा पदार्थोपस्थितिं घटयति, तदा शाब्दबोधः कथं भवति, सा च प्रक्रिया जगन्नाथाचार्येण कथमालोचिता इति एतदेव मदीयप्रबन्धस्यास्य विषयः।

‘शक्यसम्बन्धो लक्षणा’<sup>१</sup>- इत्येवमेव जगन्नाथाचार्येण लक्षिता लक्षणा। शक्यस्य सम्बन्धः शक्यसम्बन्धः। तत्र शक्यो नाम शक्त्या अभिधया वा प्रतिपादितः। तस्य अर्थस्य सम्बन्धः वाच्यवाचकभावाख्यं सम्बन्धं विहाय सर्वः सम्बन्धः एवात्र लक्षणापदेन ग्राह्यः। ननु वृत्तयः तिस्रः, सम्बन्धश्च द्विष्टः एवा तेन लक्षणालक्षणानुसारं लक्षणारूपसम्बन्धस्य सम्बन्धिद्वयं तावत् शक्यार्थो लक्ष्यार्थश्च। परन्तु केवलम् एतावन्मात्रस्य लक्षणात्वेन अङ्गीकृतौ व्यञ्जनायामतिव्याप्तिः सम्भवति, तस्याः अपि शक्यार्थसम्बन्धत्वात्। अतः तात्पर्याविषयीभूतार्थबाधे सतीति सत्यन्तं दलं सहकृत्य एव लक्षणालक्षणमवगन्तव्यम्।

इदानीमेकः प्रश्नः समायाति यत् लक्षणा किं पदवृत्तिः शब्दवृत्तिर्वा उत न? तथाहि गङ्गायां घोषः इति प्रसिद्धलक्षणास्थले गंगापदेन गंगातीररूपलक्ष्यार्थप्रतीतिर्भवति। परन्तु शब्दबुद्धिकर्मणां विरम्य व्यापाराभावः इत्यस्ति कश्चिन्नियमः। तन्नियमानुसारं गंगापदं गंगाप्रवाहरूपमर्थं समुपस्थाप्य एव क्षीणं भवति। तदनन्तरमन्वयानुपपत्तेः तात्पर्यानुपपत्तेर्वा प्रवाहरूपार्थात् सामीप्यसम्बन्धेन लक्षणया वा तटरूपोऽर्थः स्वीक्रियते। एवञ्च पदं स्वप्रतिपाद्यप्रतिपाद्यत्वसम्बन्धेन लक्ष्यार्थमुपस्थापयति। तेन लक्षणावृत्तिरियं पदस्य इति साक्षाद् वक्तुं न शक्यते। वस्तुतस्तु औपचारिकतया एव लक्षणा पदवृत्तिरिति उच्यते। सा च वृत्तिः स्वप्रतियोगिवाचकत्वसम्बन्धेन पदनिष्ठेति वक्तुं पार्यते। अत्र स्वपदेन लक्षणाया ग्रहणम्। तस्याः लक्षणाया लक्षणाख्यसम्बन्धस्य वा प्रतियोगी शक्यार्थः। शक्यार्थस्य च वाचकं भवति पदम्।

लक्षणाया अर्थोपस्थापकत्वमाधारीकृत्य जगन्नाथाचार्येण निगदितं- ‘तस्याश्चार्थोपस्थापकत्वे मुख्यार्थतावच्छेदके तात्पर्याविषयान्वयितावच्छेदकताया अभावो न तन्त्रम्’<sup>२</sup> इति। वस्तुतस्तु अत्र अयं प्रश्नः आचार्येण समुपस्थापितः- लक्षणायाः किं बीजम् इति? अन्वयानुपपत्तिः तात्पर्यानुपपत्तिर्वा? अन्वयानुपपत्तिः लक्षणायास्तन्त्रं भवितुं नार्हति। कथमिति चेदुच्यते- गंगायां घोष इत्यत्र गंगापदोत्तरं सप्तमी विहिता। सप्तमी च अधिकरणार्थे प्रयुज्यते। तेन डिविभक्तिः अधिकरणत्वं बोधयति। गंगापदस्यार्थः गंगा। एवञ्च, गंगाया अधिकरणत्वम् आधारत्वं वा बोधितं गंगायामिति पदेन। किन्तु गंगा घोषपल्ल्या आधारः कथमपि भवितुं नार्हति। तेनात्र अन्वयानुभवः, ततश्च गंगाप्रवाहस्य सामीप्याद् गंगातटरूपोऽर्थः गंगापदेन लक्षणाया स्वीक्रियते। एवञ्च, गंगातटनिरूपिताधेयत्वाश्रयो घोष इत्येवं शाब्दबोधः सम्भवति। अत्र यद्यपि अन्वयानुपपत्त्या एव लक्षणा घटिता इति सत्यं, तथापि काकेभ्यो दधि रक्ष्यताम् इत्यादिस्थले अन्वयानुपपत्तिमाधारीकृत्य लक्षणा न सम्भवति। परन्तु अत्र लक्षणा तु निर्विवादा एवा अतोऽव्याप्तिः। काकावधिकदधिरक्षणमित्यत्र अन्वयोपपत्तौ अपि तात्पर्यानुपपत्त्या अत्र लक्षणा काकपदे समाश्रियते। काकविडालादिभ्यः सर्वेभ्य एव दध्युपघातकेभ्यो दधिरक्षणं वक्तुमिष्टम्। काकपदमभिधया केवलं

काकपदार्थमेव बोधयति, न तु विडालकुक्कुरादीनपि। तेषां बोधाय काकपदे लक्षणा स्वीकरणीया एव। अत्र तात्पर्यानुपपत्तिः एवात्र लक्षणामामन्त्रयति। एतेन तात्पर्यानुपपत्तिः, मुख्यार्थसम्बन्धः रूढिप्रयोजनयोरन्यतरच्चेति लक्षणाहेतुः। तत्र तात्पर्यानुपपत्तिमुख्यार्थसम्बन्धयोः दण्डचक्रन्यायेन हेतुत्वम्, रूढिप्रयोजनयोस्तु तृणारणिमणिन्यायेन। ननु, तात्पर्यानुपपत्तिरित्यनेन किं बोध्यम्? तथाहि तात्पर्यानुपपत्तिरित्यत्र पक्षद्वयं सम्भवति— १)मुख्यार्थतावच्छेदकस्य तात्पर्याविषयत्वम् २)मुख्यार्थतावच्छेदकधर्मपुरस्कारेण मुख्यार्थस्य तात्पर्याविषयत्वम्। तत्र प्रथमः पक्षः असंगत एव। तथाहि गंगायां घोष इत्यत्र गंगापदस्य गंगारूपः मुख्यार्थो बाधितो भवति, तेन तीररूपोऽर्थः लक्षणया प्रत्यायते। इदानीं प्रश्नः, सः च तीररूपोऽर्थः केन धर्मेण अवच्छिन्नः? अवच्छेदकधर्मः अत्र तीरत्वं स्यात्, उत मुख्यार्थतावच्छेदकं गंगात्वम्। वस्तुतः गंगात्वमेव तत्र लक्षणाप्रत्यायितस्य तीरस्यापि अवच्छेदकधर्मः स्यात् इति तु सर्वैरे आलंकारिकैः अभ्युपगतमेव। ननु कथमेवं, तीरस्यावच्छेदकं तीरत्वं कथमत्र न स्यात्, कथं गंगात्वमेवांगीकृतमिति चेदुच्यते प्रयोजनमेवात्र बीजम्। तथाहि केवलं तीरे एव घोषपल्ली इति उच्यमाने गंगायां घोष इति कथनमसंगतमेव। घोषपल्ली गंगायाः शैत्येन पावनत्वेन च स्पृष्टेति विवक्षया एव एवं कथितम्। यदि लक्षणाप्रत्यायितस्य तीररूपार्थस्य अवच्छेदकं तीरत्वमेव स्वीकृतं तर्हि गंगायां घोष इत्यत्र घोषपल्ली तादृशशीतत्वपावनत्वादिविशिष्टेति नैव स्फुटा स्यात्। तीरस्यावच्छेदकं यदि गंगात्वं स्वीक्रियते, तर्हि तादृशप्रयोजनं सिद्धं भवत्येव इति गङ्गात्वं मुख्यार्थतावच्छेदकमेव लाक्षणिकार्थस्यापि अवच्छेदकतया अङ्गीक्रियते। अतः मुख्यार्थतावच्छेदकधर्मः तात्पर्याविषयो भवतीति वक्तुं न शक्यते। तेन पारिशेष्यात् तात्पर्यानुपपत्तिर्नाम मुख्यार्थतावच्छेदकधर्मपुरस्कारेण मुख्यार्थस्य तात्पर्याविषयत्वम्। तथाहि गंगायां घोष इत्यत्र मुख्यार्थतावच्छेदकधर्मः भवति गंगात्वम्, मुख्यार्थश्च गंगा गंगाप्रवाहो वा। गंगात्वधर्मपुरस्कारेण गंगारूपमुख्यार्थस्य तात्पर्ये संगतिर्न भवति, तत्र तु मुख्यार्थतावच्छेदकगंगात्वधर्मपुरस्कारेण तीररूपार्थस्य तात्पर्याविषयत्वम्। अतः तात्पर्याविषयत्वं नाम मुख्यार्थतावच्छेदकधर्मपुरःसरं मुख्यार्थस्य तात्पर्याविषयत्वम्। ननु तथापि काकेभ्यो दधि रक्ष्यतामित्यत्र मुख्यार्थतावच्छेदकपुरःसरं मुख्यार्थस्यापि तात्पर्याविषयत्वं स्पष्टमेव काकादपि दध्यनिष्ठभयात्। तेन मुख्यार्थतावच्छेदकधर्मपुरस्कारेण केवलमुख्यार्थस्य तात्पर्याविषयत्वमिति वक्तव्यं, तेन हि सर्वथा एव संगतिः। अत्रापि प्रकृते काकत्वावच्छिन्नकेवलकाकस्य तात्पर्याविषयत्वमिति संगतमेव।

परन्तु एवमपि कचतस्त्रस्यति वदनमित्यादिषु कचादिषु लक्षणया यतो राह्वादिरूपोऽर्थः स्वीक्रियते, अत्रापि कचत्वावच्छिन्नराहुः इत्येवमर्थः स्वीकरणीयः। यतो हि अवच्छेदकधर्मः कचत्वं, तेन त्रासरूपोऽर्थः राहुरूपादर्थात् सम्भवति न वा इति तु चिन्त्यम्। चिन्त्यञ्च, मुख्यार्थधर्मपुरस्कारेण मुख्यार्थस्य केवलमुख्यार्थस्य तात्पर्याविषयत्वरूपं लक्षणम्।

पुनश्च, गंगायां घोष इत्यस्य गंगात्वावच्छिन्नगंगातीरनिरूपिताधेयत्वाश्रयः घोष इति शाब्दबोधः। ननु गंगायां घोष इत्यत्र गंगापदोत्तरं सप्तमी विभक्तिः या विहिता सा हि अधिकरणवाचिका। तर्हि अर्थप्रत्यायनकालेऽत्र सा कथमाधेयत्वं बोधयति? आधारत्वप्रत्यायने का हानिरिति चेदुच्यते— यदि अत्र सप्तम्या अर्थः आधारत्वं स्वीक्रियते, तर्हि आधारत्वेन सह घोषपल्ल्या निरूपितत्वसम्बन्धः स्यात्। तथात्वे गंगातीरनिष्ठाधारतानिरूपकघोष इत्येवं बोधः स्यात्। अत्र स्थले यद्यपि समस्या न भवति, तथापि गंगायां घोष न इति वाक्ये तु महती समस्या आपतति। यतः अत्र प्रतियोगी भवति घोषः। बोधश्च भवति— गंगातीरनिष्ठाधारतानिरूपकघोषाभाव इति। एवञ्चात्र निरूपकत्वस्य प्रतियोगितावच्छेदकधर्मतया अंगीकरणम्। परन्तु निरूपितत्वनिरूपकत्वादयः यतः वृत्त्यनियामकसम्बन्धाः, वृत्त्यनियामकः सम्बन्धश्च प्रतियोगितावच्छेदको भवितुं नार्हतीत्यतः गंगापदोत्तरं सप्तम्या आधेयत्वरूपोऽर्थः स्वीक्रियते, एवं च तत्र गंगातीरनिरूपिताधेयत्वाश्रयो घोष इत्येवं बोधः। आधारत्वाधेयत्वादयश्च वृत्तिनियामको भवत्येव। अतः

गंगायां घोष इत्यादिस्थले निर्विवादतया एव आधारत्वस्य प्रतियोगितावच्छेदकधर्मरूपेण स्वीकरणम्। सादृश्यसम्बन्धरूपा लक्षणा हि गौणी लक्षणा। तदव्यतिरिक्तसम्बन्धरूपा हि शुद्धा लक्षणा। सादृश्यमूलकालंकारेषु यत्र लक्षणया अवसरः, तत्र गौणी लक्षणा एव भवति। गौणी सारोपा लक्षणा एव रूपकालंकारस्य बीजम्। तदुक्तं दर्पणे – ‘विषयिणा अनिगीर्णस्य विषयस्य तेनैव सह तादात्म्यप्रतीतिकृत् सारोपा। इयमेव रूपकालंकारस्य बीजम्’ इति। सारोपात्वं च विषयविषयिनोः पृथक्तया उल्लेखे सति अभिन्नत्वम्। यथा मुखं चन्द्रः इति। नामार्थयोः अभेदान्वय इत्यस्ति नियमः। परन्तु सः नियमोऽत्र लङ्घितो भवति। तथाहि मुखचन्द्रयोः विषयविषयिनोः अभेदः सम्बन्धः अत्र स्वीक्रियते चेत् चन्द्राभिन्नं मुखमित्येवं बोधः स्यात्। स बोधस्तु बाधित एव। मुखं कथमपि चन्द्रो भवितुं नार्हति। तेनात्र चन्द्रे लक्षणा स्वीकरणीया। सादृश्यसम्बन्धं द्वारीकृत्यात्र चन्द्रपदस्य चन्द्रसदृशरूपमर्थं स्वीक्रियते। ततश्च चन्द्रसदृशाभिन्नं मुखमित्येवं बोधः भवति। अत उक्तं रसगङ्गाधरे – ‘...विषयप्रतिपादकैश्चन्द्राद्विशिष्टैर्मुखादिभिरन्वयः’<sup>३</sup> इति। अत्रायं प्रश्नः यत् सदृशो नाम सादृश्यविशिष्टः। तेन यत्र सदृशार्थं लक्षणा तत्र सादृश्यस्य तद्विशिष्टस्य च ग्रहणम्। अतः लाघवात् कथं ‘मुखं चन्द्रः’ इत्यादौ सादृश्यरूपधर्मे एव लक्षणा न स्वीक्रियते? अत्रोत्तरं हि यदि चन्द्रपदस्यात्र लक्षणाया चन्द्रसादृश्यरूपोऽर्थः अङ्गीक्रियते, तर्हि मुखेन सह तस्य अभेदान्वयः न स्यात्। धर्मधर्मिणोरभेदसंसर्गो मानाभावात्। अपि च, नामार्थयोरभेदेनैवान्वय इति नियमोऽपि लङ्घितो भवेत्। तेन च मुखचन्द्रयोः विशेष्यविशेषणभावोऽपि न सिध्येत्। अतः चन्द्रपदस्य चन्द्रसदृशोऽर्थे एव लक्षणा। एवं च, मुखं चन्द्रः इत्यत्र चन्द्रसदृशाभिन्नं मुखमित्येवं बोधः सञ्जायते।

ननु एवं सति ‘चन्द्रसदृशं मुखम्’ इति आर्थ्युपमातः रूपकालंकारो न भिद्येता यतः उभयत्रापि चन्द्रसदृशाभिन्नं मुखमित्येवं बोधः भवति। अत्र यदि उच्यते बोधवैलक्षण्यमेव तयोः उपमारूपकयोः पृथक्त्वं साधयति, तन्न युक्तम्। अत्रायमाशयः— पृथक्पदोपस्थाप्यार्थानामेव सम्बन्धः संसर्गमर्यादया भासते इत्यस्ति नियमः। यत्र च एकस्मादेव पदात् पदार्थद्वयोपस्थितिः, तत्र तयोः अर्थयोः सम्बन्धः संसर्गमर्यादया न भासते। चन्द्रसदृशं मुखमित्यत्र चन्द्रपदं सदृशपदं च पृथक्तया उपस्थितम्। सदृशपदस्यार्थः सादृश्याश्रयः, तस्य पदार्थस्य एकदेशे सादृश्ये चन्द्रस्य अन्वयः। तयोश्च सम्बन्धः स्वप्रतियोगिकत्वरूपः संसर्गमर्यादया भासते। ततश्च मुखेन सह पुनः अभेदान्वयः। एवं चन्द्रसदृशं मुखमित्यत्र चन्द्रप्रतियोगिकसादृश्याश्रयाभिन्नं मुखमित्येवं बोधो भवति। परन्तु मुखं चन्द्रः इत्यत्र चन्द्रपदं प्रथममभिधया चन्द्रार्थं बोधयति, ततश्च तात्पर्यानुपपत्त्या चन्द्रसदृशमित्यर्थं लक्षणाया बोधयति। अत्र यद्यपि चन्द्र-चन्द्रसदृशमिति अर्थद्वयमायातं, तथापि तत्तु चन्द्ररूपैकपदादेव, चन्द्ररूपोऽर्थस्तु प्रथममेव बाधित इति न तस्य अन्वयप्रसङ्गः सम्बन्धप्रसङ्गो वा। अतोऽत्र स्थले चन्द्रेण सह सदृशस्य सम्बन्धः संसर्गमर्यादया न भासते। तेन ‘चन्द्रसदृशाभिन्नं मुखमित्येवन्नं मुखम्’ इत्येवं बोधः मुखं चन्द्रः इत्येतादृशवाक्यात् जायते।

एवं च मुखं चन्द्रसदृशमित्यत्र चन्द्रः सदृशविशेषणम्। तयोश्च सम्बन्धः आकांक्षाभास्यः। मुखं चन्द्रः इत्यत्र चन्द्रः सदृशविशेषणं न भवति, तयोश्च सम्बन्धोऽपि न आकांक्षाभास्यः। तथाहि ‘शाब्दबोधे चैकपदार्थोऽपरपदार्थस्य संसर्गः संसर्गमर्यादया भासते’ इति। अस्य बोधाय एतत् ज्ञेयं यद् एकपदार्थे अपरपदार्थस्य यः संसर्गः उक्तः, तत्र एकत्वस्य अपरत्वस्य अन्वयः कुत्र स्यात्? तथाहि एकत्वस्यान्वयश्चेत् पदे, तर्हि एवमर्थः स्यात्— एकं यत् पदं तदर्थे अपरं यत् पदं तदर्थस्य संसर्गः इति। तथात्वे नीलो घटः इत्यत्र नीलपदस्य लक्षणाया नीलविशिष्ट इति, घटपदस्य च घटः इत्यर्थः प्राप्यते। एकं पदं नीलः, अपरं च घटः इति, तेन नीलपदस्यार्थे घटपदार्थस्य संसर्गः इति संगतित्वेऽपि चैत्रः पचति इत्यत्रासंगतिः स्यात्। तथाहि चैत्रपदस्यार्थः चैत्र इति, पचतीत्यत्र अंशद्वयं पच्धातुः तिप्रत्ययश्च। पचेरर्थः विक्लित्यनुकूलव्यापारः, ति-पदस्यार्थद्वयं— वर्तमानकालः कृतिश्च। शाब्दबोधस्त्वत्र इत्थं भवेत्-

विकल्पितानुकूलव्यापाराश्रयवर्तमानकालनिष्ठ-कृत्याश्रयश्चैत्र इति। परन्तु पूर्वोक्तव्याख्यानानुसारमत्र इत्थं बोधो न भवेत्, यतः वर्तमानकालः कृतिश्च पृथक्पदार्थद्वयं, न तु पृथक्पदद्वयं, तेन तयोरेकत्वापरत्वयोरन्वयाभावात् वर्तमानकालनिष्ठकृतिरित्येवं बोधो न भवेत्। तेनात्र अव्याप्तिः। अत्र च अव्याप्तिवारणाय एकपदार्थेऽपरपदार्थस्य संसर्गः इत्यत्र एकत्वस्यापरत्वस्य च पदार्थे अन्वयं साधयित्वा एको यः पदार्थस्तस्मिन्परो यः पदार्थस्तस्य संसर्ग इत्येवमर्थः क्रियते। तथात्वे कालकृत्योः पूर्वप्रदर्शिता अव्याप्तिः न घटते। तथाहि एकः पदार्थो वर्तमानकालः, अपरश्च कृतिः, तयोश्च संसर्गः इत्थं व्याख्यानेन संसर्गमर्यादया भासते एवा परन्तु तथापि नीलो घटः इत्यत्र पुनः इत्थं व्याख्यानेन संगतिर्न स्यात्। तथाहि नीलपदस्यार्थो लक्षणया नीलविशिष्ट इति, घटपदस्यार्थो घटः इति। एकत्वस्यापरत्वस्य च पदार्थेऽन्वयः कृतः। तेनात्र पृथक्पदार्थद्वयमपेक्षितं, तथात्वे एव उभयोः संसर्गः संसर्गमर्यादाभास्यः स्यात्, परन्तु नीलो घटः इत्यत्र यः नीलविशिष्टः स एव घटः इति न तयोः पृथक्त्वम्। तेन पृथक्पदार्थाभावादत्र तयोः सम्बन्धः आकांक्षाभास्यो न भवेत्। स्पष्टमनिष्टापत्तिः।

अतः नूतनतया व्याख्यानं क्रियते- एकं यत् पदार्थतावच्छेदकं तदवच्छिन्ने अपरं यत् पदार्थतावच्छेदकं तदवच्छिन्नस्य संसर्ग इति। एवं च नीलो घट इत्यत्र संगतिः। तथाहि नीलविशिष्टपदार्थस्य अवच्छेदकं नीलत्वम्, घटत्वं च घटपदार्थस्य। एवं च नीलत्वावच्छिन्ननीलविशिष्टे घटत्वावच्छिन्नघटस्य यः संसर्गः सः निर्बाधमाकांक्षाभास्यो भवेत्। परन्तु तथापि राजराज इत्यत्र असंगतिर्भवति। उभयत्रैव राजपदार्थस्यावच्छेदकं भवति राजत्वम्। तेनापरावच्छेदकाभावात् तदवच्छिन्ने संसर्गः आकांक्षाभास्यो न भवति।

एवं च, एकपदार्थमपरपदार्थं वाश्रित्य समाधानाभावे ‘शाब्दबोधे चैकपदार्थे... संसर्गः ससंसर्गमर्यादया भासते’<sup>४</sup> इति पंक्तेः पृथक्पारिभाषिकोऽर्थः क्रियते। स एव संसर्गः संसर्गमर्यादाभास्यः स्याद् य उपस्थितीयविशेष्यताविशिष्टः संसर्गः स्यात्। विशिष्टता पुनः सम्बन्धद्वयेन— १) स्वप्रयोज्यविशेष्यतानिरूपकत्वं २) स्वनिरूपितत्वाभाववदुपस्थितीय-विशेष्यताप्रयोज्य-प्रकारतानिरूपकत्वं चेति। तथाहि नीलो घट इत्यत्र नीले प्रकारता, घटे च विशेष्यता विद्यते, नीलघटयोश्चाभेदान्वयः। नीलो घटः इति शाब्दज्ञानात्पूर्वं नीलस्य घटस्य च पृथक्तया ज्ञानं भवति। तत्र नीलपदादुपस्थिते नीले विशेष्यता, नीलत्वे च प्रकारता, घटपदादुपस्थिते घटे विशेष्यता, घटत्वे प्रकारता विद्यते। तत्र केवलघटज्ञानकाले घटनिष्ठा या विशेष्यता, सा हि नीलो घट इत्यस्य शाब्दबोधदशायां घटनिष्ठविशेष्यतायाः प्रयोजिका भवति। अस्याश्च शाब्दबोधकालीनघटनिष्ठविशेष्यताया निरूपको भवति नीलघटयोः संसर्गः अभेदः। स्वपदेन च केवलघटज्ञानकालीनघटनिष्ठा विशेष्यता एवा स्वनिरूपितत्वाभाववन्नाम स्वानिरूपितमिति। तेन स्वानिरूपितविशेष्यता नाम केवलनीलज्ञानकालीननीलनिष्ठा विशेष्यता। सा अत्र उपस्थितीयविशेष्यता। ततश्च नीलो घट इति शाब्दबुद्धिदशायां नीलनिष्ठा या प्रकारता सा हि केवलनीलज्ञानकालीननीलनिष्ठविशेष्यताप्रयोज्या भवति, तस्याश्च प्रकारताया निरूपको भवति अभेदः संसर्गः। एवं च, नीलो घट इत्यत्र अभेदः स्वप्रयोज्यविशेष्यतानिरूपकत्वं स्वनिरूपितत्वाभाववदुपस्थितीयविशेष्यताप्रयोज्य-प्रकारतानिरूपकत्व-मिति सम्बन्धद्वयेन उपस्थितीयविशेष्यताविशिष्टो भवति। तेन स संसर्गमर्यादाभास्यः। एवञ्चान्यत्रापि द्रष्टव्यम्। चन्द्रसदृशमिति लक्ष्यार्थस्थले तु तथा न भवति। शाब्दबोधकाले चन्द्रो मुखमिति वाक्यात् शाब्दबोधोऽत्र काक्षितः, न तु चन्द्रसदृशमिति पदात्। तेन चन्द्रस्य सादृश्यस्य चन्द्रसदृशस्य वा पृथक्तया कुतश्चित् अन्यत्रतः ज्ञानसम्भवेऽपि चन्द्रो मुखमिति वाक्यादृष्ट्या चन्द्रसदृशे प्रकारताया विचार एव न सम्भवति, का कथा पुनर्विशेष्यताया निरूपकत्वस्या। तेन चन्द्रो मुखमित्यतः उपस्थिते चन्द्रसदृशमिति लक्ष्यार्थे चन्द्रसदृशयोः कोऽपि सम्बन्धो यदि स्यात्, स तु कथमपि आकांक्षाभास्यो न भवेत्। तदेव

‘सदृशविशेषणाविशेषणचन्द्रसम्बन्धासम्बन्धाभ्याम्’ इति पदेन ग्रन्थकृता रसगङ्गाधरे प्रकारान्तरेण कथितम्। नागेशभट्टेन मर्मप्रकाशे अस्याशयः परिष्कृत इत्थं- ‘सदृशे विशेषणीभूतो यश्चन्द्रस्तत्सम्बन्धतदसम्बन्धाभ्यां संसर्गतया भासमानाभ्यामित्यर्थ’ इति। एवं च उभयोः शाब्दबोधदशायां बोधवैलक्षण्यं स्पष्टमेव। परन्तु तत्रैव विचारः न शाम्यति। शाब्दबुद्धिवैलक्षण्यमादाय यदि रूपकोपमयोः भेदः साध्यते, तर्हि सः पन्था अशुद्ध एव भवेत्। यतो बोधवैलक्षण्यस्य पृथगलंकारबीजत्वेनाङ्गीकारे मुखं चन्द्रः इव इति शाब्दी उपमा, चन्द्रसदृशं मुखमिति आर्थी उपमा च परस्परं भिन्ना स्यात्। एषा तु अनिष्टापत्तिरेव। तत्र चन्द्रसदृशं मुखमित्यत्र चन्द्रसदृशाभिन्नं मुखमिति बोधो जायते इति तु पूर्वमेव प्रदर्शितम्। मुखं चन्द्र इव इत्यत्र शाब्दबोधः कथं भवतीति विषये मतद्वयं विद्यते। तथाहि केचन इवादीनां निपातानां द्योतकत्वं स्वीकुर्वन्ति। द्योतकत्वपक्षे इवशब्दः सादृश्यस्य द्योतको भवति। मुखं चन्द्र इव इत्यत्र द्योतकः इवशब्दः चन्द्र इत्यस्य चन्द्रसादृश्यरूपमर्थं बोधयति, चन्द्रसादृश्याश्रयं मुखमिति च बोधः। यदि सदृशार्थद्योतकत्वमिवशब्दस्य स्वीक्रियते, तर्हि चन्द्रसदृशाभिन्नं मुखमिति इति बोधः स्यात्। इवशब्दस्य वाचकत्वपक्षे इवशब्दः सादृश्यस्य वाचको भवतीति कृत्वा चन्द्रप्रतियोगिकसादृश्याश्रयं मुखमिति बोधः मुखं चन्द्रः इव इति वाक्यस्या। सदृशार्थवाचकत्वे तु चन्द्रप्रतियोगिकाश्रयसदृशाभिन्नं मुखमिति बोधः स्यात्। इवादीनां सदृशार्थवाचकत्वपक्षो यद्यपि अप्रसिद्धः, तथापि केचित् तमेव इवपदार्थतया अङ्गीकुर्वन्ति। एवञ्चात्र बोधवैलक्षण्यं स्पष्टमेव। एतेन यदि शाब्दबोधाकारमाश्रित्यैव पृथगलंकारता स्वीक्रियते, तर्हि उपमालंकार एकः एव स्वस्माद् बहुधा भिन्नः स्यात्। अतो जगन्नाथाचार्येण रसगङ्गाधरे उक्तं- ‘बोधस्य वैलक्षण्यमात्रेण पृथगलंकारताया असिद्धेः। अन्यथा मुखं चन्द्र इव इत्यत्र चन्द्रसदृशमित्येतद्वृत्तात् पृथगलंकारतापत्तिः’ इति।

इदानीं तर्हि सा एव जिज्ञासा पुनः समुदिता। रूपकोपमेययोर्भेदे किं बीजम्? अत्र केचन मन्यन्ते यत् उपमारूपकयोः शाब्दबोधदृष्ट्या पार्थक्याभावेऽपि लक्षणाफलीभूतताद्रूप्यप्रतीतिमादाय एव तयोः वैलक्षण्यं सिद्ध्यति इति। तथाहि उपमालंकारे लक्षणावृत्तिः न स्वीक्रियते। रूपके तु क्रियते एव। लक्षणाश्रयणे प्रयोजनं किमपि प्रदर्शनीयम्। तत्प्रयोजनमेव ताद्रूप्यप्रतीतिः। विषयिविषयिणोः अभेदप्रतीतिरेव ताद्रूप्यप्रतीतिः। तदेव उक्तं ग्रन्थकृता- ‘ताद्रूप्यसंवेदनं च विषये मुखादौ विषयितावच्छेदकस्य चन्द्रत्वादेः सम्प्रत्ययः’ इति। तथाहि रूपके लक्षणा स्वीक्रियते इति तु पूर्वत एव स्पष्टम्, उपमायां सा वृत्तिर्नाश्रियते। लक्षणा चात्र प्रयोजनमूला। तच्च प्रयोजनं व्यञ्जनया वृत्त्या भासते। प्रयोजनं चात्र ताद्रूप्यप्रतिपादनं विषयिविषयिणोः। तेन लक्षणाफलमत्र ताद्रूप्यप्रतीतिः। उपमायां तु लक्षणा एव नाश्रियते, कथं पुनस्तत्फलम्। ननु लक्षणया चन्द्रसदृशं चन्द्रत्वावच्छिन्नं भवति इति बुद्धम्, परन्तु मुखं कथंकारं चन्द्रत्वावच्छिन्नं भवितुमर्हति? वस्तुतोऽत्र फलरूपेण या ताद्रूप्यप्रतीतिः स्वीकृता, तत्र विषयोऽपि विषयितावच्छेदकावच्छिन्नो भवतीति यत् कथितम्, तत्रैव प्रश्नः कृतः पूर्वपक्षिभिः। यतः मुखं न चन्द्र इति बाधबुद्धिः अभेदप्रत्ययकाले जागर्ति, अपि च बाधविधातक उपायोऽपि नास्ति, तेन कथमित्थमभेदप्रत्ययः कथं वा विषयो विषयितावच्छिन्नो भवति? यदि च, बाधितेऽपि उपायाभावेऽपि मुखं चन्द्र इत्यत्र सादृश्यमाधारीकृत्य ताद्रूप्यप्रत्ययः स्वीक्रियते, तर्हि चन्द्रसदृशमित्यत्रापि तथाविधताद्रूप्यप्रत्ययो भवतु नाम इत्याशंकायामुत्तरितं तैः- न हि अस्माभिः सादृश्यताद्रूप्ययोः कश्चित् कार्यकारणभावः कल्पितः, येन अभिधास्थलेऽपि तथापत्तिः स्यात्। व्यञ्जना एवात्र ईदृशताद्रूप्यप्रत्ययबोधे कारणम्। व्यञ्जनालब्धज्ञानं न बाधबुद्धिप्रतिहतं भवतीति आलंकारिकराद्धान्त इति तेषां मतम्। अतः उपायाभावं बाधज्ञानं चावलम्ब्य या आपत्तिरुत्थापिता सा तु न भवत्येव। तथापि यदा पूर्वपक्षिभिरुच्यते यद् भवता कथितं तु अनुभवविरुद्धमेव। तथाहि ‘वक्त्रे चन्द्रमसि स्थिते किमपरः शीतांशुरुज्जम्भते’ इत्यादौ विषये मुखचन्द्रयोः भेदः स्पष्ट एव इति। तदा उत्तरपक्षिणां वक्तव्यं भवति तन्न युक्तम् इति। ईदृशस्थले भेदः न प्राप्यते यतः चन्द्रपदात् चन्द्रसदृशे लक्षणा, चन्द्रसदृशं च चन्द्रत्वावच्छिन्नम्, चन्द्रसदृशमुखयोः अभेदः सम्बन्धः। तेन यत् चन्द्रसदृशं तदेव मुखम् इत्थं ते चेदभिन्ने, तर्हि चन्द्रसदृशस्य अवच्छेदकं मुखस्यापि अवच्छेदकं स्याद् अभेदबलात्। अतः

ताद्रूप्यप्रत्ययमाश्रित्य यथास्माभिः रूपकोपमयोर्भेद आलोचितः सः साधु इत्येतेषामाशयः। तदेव प्रतिपादयति रसघंगाधरकारः- “स्वताद्रूप्यवदभेदबुद्ध्या स्वताद्रूप्यस्य सुबोधतया तस्मिन्नपि तस्य सिद्धेः” इत्याहुः’ इति।

अन्ये पुनः मतमिदमसहमानाः कथयन्ति यत् स्वरूपसंवेदनांशमादाय एव तयोर्भेदे सिद्धे कथं पुनः ताद्रूप्यपर्यन्तगमनम्, अपि च, अनेनैव उपायेन लाघवं स्यात्। तथाहि चन्द्रपदाद् अभिधया प्राप्तस्य चन्द्रपदार्थस्य अवच्छेदकं भवति चन्द्रत्वम्, यत्र च लक्षणया चन्द्रपदादुपस्थितिः चन्द्रसदृशस्य, तत्रापि अवच्छेदकं चन्द्रत्वम्। सत्यं यत्, पदार्थोपस्थितिशाब्दबोधयोः अत्र(लक्षणास्थले) भिन्नता भवति, तेन च तयोः समानाकारतानियमभङ्गप्रसङ्गः, परन्तु तदिष्टमेव। अत एव पदार्थोपस्थितिशाब्दबोधयोः समानाकारत्वस्य अनुभवसाक्षिकवैलक्षण्यलाक्षणिक-बोधातिरिक्तविषयत्वं कल्प्यते।

अपि च, उपमायां लक्षणाभावात् फलापेक्षा नास्ति, रूपके तु लक्षणा, तेन फलानुसन्धानमपि, तच्चात्र मुखस्य चन्द्रनिष्ठासाधारणगुणवत्त्वख्यापनम्। एवं च, शाब्दबोधकृतं फलकृतं च पार्थक्यं रूपकस्य उपमातः। ताद्रूप्यपदेन च विषये विषयिनिष्ठासाधारणगुणवत्त्वमिति तैः परामृष्टम्।

एवं च, मुखं चन्द्र इत्यत्र शाब्दबोधाकारः- चन्द्रत्वावच्छिन्नचन्द्रसदृशाभिन्न-चन्द्रत्वावच्छिन्नमुखमिति। चन्द्रसदृशं मुखमित्यत्र तु चन्द्रसदृशत्वावच्छिन्नचन्द्रसदृशाभिन्न-मुखत्वावच्छिन्नमुखमिति। तेन शाब्दबोधगतो भेदः एव तयोर्भेदे बीजं भवतीति कथं पूर्वमतानुसारं लक्षणाफलं मृयम्।

एतन्मतमपि न साधु। यत्र उपमारूपकयोः पार्थक्यनिरूपणेऽस्ति अन्य एव पन्थाः, तत्र कथमेवं पदार्थोपस्थिति-शाब्दबोधयोः असमानाकारताविषयकमप्रसिद्धकल्पनं, कथं वा वैयञ्जनिकबुद्धेः बाधबुद्ध्यप्रतिहतत्वचिन्तनम्? कः स पन्था इति उच्यमाने तत्तदलंकार-जीवातुभूतसादृश्यगतवैलक्षण्यमेव तयोर्भेदे साधकम् इति प्राप्यते। सादृश्यं त्रिविधं भवति- भेदप्रधानम् अभेदप्रधानं भेदाभेदतुल्यं च। रूपके तु सादृश्यम् अभेदप्रधानम्, उपमायां तु भेदाभेदतुल्यमिति भेदविशिष्टं सादृश्यम्। एतेन द्विविधः कार्यकारणभावः प्राप्यते- एकः भेदविशिष्टसादृश्योपमयोर्मध्ये, अपरश्च भेदाविशिष्टसादृश्यरूपकयोर्मध्ये। एवं च, अलंकारप्रयोगकारणगतं वैलक्षण्यं यत्र प्राप्यते, तत्र तयोः पार्थक्यसूचनाय शाब्दबोधगतं ताद्रूप्यप्रतीतिगतं वैलक्षण्यं वा गौरवाय एव।

तत्र प्रथममते केवलं ताद्रूप्यघटितपार्थक्यं समुद्घाटितं, द्वितीयं ते ताद्रूप्यप्रतीतिगतं शाब्दबोधगतं पार्थक्यं च प्रदर्शितम्। न च एवं कल्पनीयम्, शाब्दबोधः तात्पर्यवृत्त्या प्राप्यते, लक्षणाप्रयोजनं च व्यञ्जनया, तात्पर्यवृत्तिरन्तिमा, यतः वाक्यबोधः पदार्थबोधानन्तरं घटते, व्यञ्जना च पदवृत्तिः, तेन कथं व्यञ्जनावृत्तिलब्धोऽर्थः तात्पर्यवृत्तिलब्धार्थदृष्ट्या गौरवदोषदुष्ट इति न शङ्कनीयम्, व्यञ्जनायाः पदवृत्तित्वेऽपि वाक्यबोधानन्तरमेव तस्याः प्रवृत्तेः अनुभवसिद्धत्वात्। ये च व्यञ्जनां स्वतन्त्रवृत्तिपदवीं नाधिरोहयति, तेषां युक्तिततिषु एषाप्यन्यतमा भवितुम् अर्हति। तृतीये च मते उपमारूपकयोः प्रयोजकसादृश्यगतं पार्थक्यमादाय तयोर्वैलक्षण्यमुद्भावितम्।

मतत्रयेषु लक्षणाश्रयणं तु समानमेव। केचन पुनः अत्र लक्षणया प्रयोजनमेव नास्ति, अभिधया एव यत्र पार्थक्यं प्राप्यते इति कथयन्तः पूर्वमतेभ्यः स्वीयमतलाघवं सूचयन्ति। तेषां मतं तु इत्थं- मुखं चन्द्र इत्यत्र अभेदबुद्धिः कांक्षिता, रूपकलक्षणानुरोधं नामार्थयोः अभेदसंसर्गः स्यात् इति नियमानुसारं च। परन्तु चन्द्रमुखयोः अभेदसंसर्गः मुखं न चन्द्र इति बाधबुद्धिव्याहतो भवति इति पूर्वं यदुक्तं वादिभिः तत् न सम्यगत्र। अत्र तु मुखचन्द्रयोराहार्याभेदः कांक्षितः, न तु वास्तविकोऽभेद उक्तः। आहार्यज्ञानविषये बाधबुद्धिः प्रतिबन्धिका न भवति। न केवलमेतदेव, शाब्दबोधविषयेऽपि बाधबुद्धिः न ग्राह्या। स्वमते

युक्तिरूपेण प्रतिपादयन्ति ते वैयाकरणानाम् ‘अत्यन्तसत्यपि ह्यर्थे ज्ञानं शब्दः करोति हि’ इति राद्धान्तम्। अतो बन्ध्यासुतः खपुष्पम् इत्येतेषां वास्तवदृष्ट्या उपस्थित्यभावेऽपि तेभ्यः शब्देभ्यः बोधो भवत्येव। अतः उक्तं ग्रन्थे— ‘बाधनिश्चयप्रतिबध्यतावच्छेदककोटावनाहार्यत्वस्येव शाब्दान्यत्वस्यापि निवेश्यत्वात्’ इति। ननु एवं चेत् वह्निना सिञ्चति इत्यादौ अपि शाब्दबोधो भवतु इति चेन्न, योग्यताज्ञानस्य शाब्दबोधकारणेषु अन्यतमत्वेन परिगणितत्वात्। यदि एतादृशस्थलेऽपि शाब्दबोध इष्टः स्यात्, तर्हि शाब्दबोधकारणेषु योग्यताज्ञानस्य पृथक्तया कथं निवेशः स्यात्? योग्यता नाम बाधाभावः। परन्तु बाधबुद्धिप्रतिबध्यककोटौ शाब्दान्यत्वनिवेशेन बाधस्थितिरेव यत्र नास्ति, तत्र कथं पुनः बाधस्य अभावः कारणत्वेन कथितः। अतो वह्निना सिञ्चति इत्यत्र योग्यताभावाद् न भवति शाब्दबोध इति न चित्रम्।

परन्तु बाधबुद्धिप्रतिबध्यतावच्छेदककोटौ शाब्दान्यत्वनिवेशस्तु चिन्त्य एव। अनाहार्यत्वस्य निवेशेनैव इष्टसिद्धौ पुनः शाब्दान्यत्वनिवेशनं तु गौरवाय एव। किञ्च, वह्निना सिञ्चति इत्यत्रापि शाब्दबोधः सम्भवति लक्षणया। तथाहि यदि क्वचित् भीषणं दिगन्तस्पर्शिनं दावानलं वीक्ष्य कोऽपि कथयति यत्— प्रकृतिः वह्निना सिञ्चति इति, तर्हि तादृशवाक्यात् शाब्दबोधो भवत्येव लक्षणावृत्याश्रयणेन।

ननु तर्हि मुखं चन्द्र इत्यत्रापि लक्षणावृत्तिरेव स्वीक्रियताम्, अन्यथा योग्यताभावस्तु स्यादेव इति चेन्न, आहार्यज्ञानस्य विद्यमानत्वात्।

एवं च, मुखं चन्द्र इत्यादौ रूपके आहार्यज्ञानबलादेव वाच्यार्थयोः अभेदे सिद्धे लक्षणाश्रयणं न करणीयम् इति मतस्यास्य आशयः।

प्राचीनैर्यदुक्तम्— रूपकादौ सदृशलक्षणा, तथा च ताद्रूप्यप्रत्ययः फलम्— अत्र कैश्चिद् दोषः समुद्भाव्यते। तेषां मतम् इत्थं— सादृश्यज्ञानेन चेत् ताद्रूप्यप्रत्ययः सम्भवति, तेन चन्द्रसदृशम् इत्यत्रापि सादृश्यप्रत्ययात् ताद्रूप्यप्रत्ययः स्यात्। ताद्रूप्यप्रत्ययश्चात्र विषये विषयितावच्छेदकस्य प्रत्ययः। दोषसमुद्भावकैः चात्र सादृश्यताद्रूप्यप्रत्ययोर्मध्ये कार्यकारणभावः कल्पितः। तथात्वे उपमायां यत्र अभिधया सादृश्यप्रत्ययो भवति, तत्रापि ताद्रूप्यप्रत्ययः सम्भवेत्, तत्तु न इष्टम्, मुख्यत्वेनैव मुखस्य प्रतीतेः विषयतावच्छेदकतया विषयस्य प्रतीतेर्वा अनुभवसिद्धत्वात्। अतः प्राचीनैः यत् कथ्यते रूपके ताद्रूप्यप्रतीतिः फलमिति तन्न साधु। उक्तं च ग्रन्थकृता— “सदृशलक्षणायाः फलं रूपके ताद्रूप्यप्रत्यय इत्यपि न हृदयंगमम्। तत्सदृश इति शब्दात् सादृश्यप्रत्यये सत्यपि ताद्रूप्यप्रत्ययापत्तेः” इत्याहुः’ इति।

परन्तु कथमेवं सिद्धान्तः तैः कृतः, तदेव न बुद्धिविषयीभवति। उपमायां तु लक्षणा न विधीयते। स्वयमेव यत्र कथ्यते सदृशलक्षणाया इति, तत्र एतत्तु स्पष्टं यत् कार्यकारणभावोऽपि लक्षणाप्रत्यायितसदृशावच्छेदकसादृश्येन सह ताद्रूप्यस्य भवेत्। लक्षणा च रूपके क्रियते, न च उपमायामपि। अतः स्फुटः सिद्धान्तविरोधः।

इत्थं च लक्षणावृत्तिपरिहाराय चेत् वाच्यार्थयोरेव अभेदः अत्र प्रतिपाद्यते, तर्हि लक्षणाभावाद् लक्षणाप्रयोजनबोधनाय व्यञ्जनापि नागच्छेत्। मुखं चन्द्र इत्यादौ च प्रयोजनं ताद्रूप्यप्रतीतिः विषयिनिष्ठासाधारणगुणवत्त्वं वा। लक्ष्यार्थसदृशवृत्तिसादृश्यमेव आदाय मुखादौ चन्द्रत्वादिप्रतीतिः, चमत्कारानुभवश्च चमत्कारश्च अलंकारसामान्यस्यैव जीवातुभूतः। अतो रूपके लक्षणा एव स्वीकरणीया। न च चमत्कारेण किमिति वाच्यम्, विना चमत्कारम् अलंकाराङ्गीकारे गौरिव गवय इत्यादिवाक्यस्यापि अलंकारत्वापत्तेः अनुभवविरोधाच्चा। वस्तुतस्तु तत्र चेत् वाच्यार्थयोरभेदान्वयः क्रियते, तर्हि चन्द्राभिन्नं मुखमित्येवं बोधः स्यात्। तथात्वे कं धर्ममवलम्ब्य तयोरभिन्नत्वम्, किं तत्र प्रयोजकमित्यादीनां ज्ञानं न भवेत्। आहार्यः सोऽभेद आरोपित एव। आरोपश्च धर्मानुरोधेनैव भवति। आरोपे च लक्षणा एव कारणम्।

यदि रूपके लक्षणा नांगीक्रियेत, तर्हि 'रूपकं रूपितारोपो विषये निरपह्वे', 'अभेदप्राधान्ये आरोपे आरोपविषयानपह्वे रूपकम्', 'तद्रूपकमभेदो य उपमानोपमेययोः' इत्यादि चिरन्तनलक्षणोच्छेदप्रसङ्गः स्यात्। अतो रूपके लक्षणा एव ज्यायसी।

अपि च यत् नवीनैः प्राचीनाभिसम्मतं ताद्रूप्यप्रत्यये असम्मतः प्रदर्शिता, तदपि न साधु। यतः सदृशलक्षणायां सत्यामेव ताद्रूप्यप्रतीतिः घटते, न तु अभिधायामपि। एतदेव च भाष्यकारादीनामपि अभिसम्मतम्। अपि च, उपमायां सादृश्यं भेदघटितमेव बोध्यम्, रूपके च भेदाघटितम्। तेन अभेदप्रतीतिः केवलं रूपके एव, न तु उपमायामपि इति दिक्।

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## वैदिकस्वरविमर्शः

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**सारसंक्षेपः** वेदः सर्वविषयस्य सामभूतः। तत्र स्वरस्य महत्वपूर्णा भूमिकास्ति। स्वरभ्रान्तिः वेदेऽकरणीया। यतो हि स्वराद् वर्णाद् वा कारणाद् अपकृष्टः अयथावदुच्चारितो मन्त्रो बुद्धिस्थं विवक्षितम् अर्थं न बोधयति। अपि तु मन्त्रोऽयं वाग्वज्ररूपेण प्रयोक्तारं हिनस्ति। वेदे स्वरपरिवर्तनेन अर्थपरिवर्तनमपि भवति। अतो मन्त्रोच्चारणे स्वरस्य ध्यानं कर्तव्यम्। स्वरः प्रधानतः उदात्तानुदात्तस्वरातिभेदेन त्रिविधः। प्रचयोऽनुदात्तस्यैव रूपान्तरम्। संहिताभेदे एषां स्वराणां भिन्नचिह्नं दृश्यते। एकस्यैव स्वरस्य स्वरभेदे उच्चारणभेदोऽपि भूयते। इमे विषयाः शोधपत्रेऽस्मिन् यथाशास्त्रं वर्ण्यन्तेऽस्माभिः।

**कुञ्चिकाशब्दः** वेदः, उदात्तः, अनुदात्तः, स्वरितः, इन्द्रशत्रुः, वैवृत्तः, तैरोव्यञ्जनम्, प्रश्लिष्टः, क्षेप्रः, अभिनिहितः, जात्यः, प्रचयः, कम्पः च।

वेदो नाम आर्याणां सर्वादिमा ज्ञानविज्ञानराशिः। अत्रैव पूर्वपुरुषाणां ज्ञानानि विज्ञानानि च वर्तन्ते। आर्याणां तपःप्रणिधानालोकोज्ज्वलेषु हृदयेषु प्रतिभप्रकाशरूपा ज्ञानसम्पद् वेदशब्देन व्यवहियते। संस्कृतसाहित्ये आर्याणां सभ्यता संस्कृतिश्च वेदानाधारीकृत्य विराजते। साहित्येऽस्मिन् वेदानां स्थानं सर्वोपरि वर्तते। भारतीयदर्शनस्य धर्मस्य च जीवनं वेदे एव प्राप्यते। वेदेषु ज्ञानविज्ञानधर्मदर्शनसदाचारसंस्कृति-सामाजिकराजनैतिकज्योतिषव्याकरणशिक्षाशास्त्रचिकित्साविज्ञान-प्रभृतीनां जीवनोपयोगिविषयाणां सन्नि-वेशोऽस्ति। तेन वेदशब्दस्यार्थो ज्ञानमिति। यद्यपि विद्वातुरनेकर्थकः। दिवादिगणीयो विद्वातुः सत्तार्थकः, अदादिगणीयो विद्वातुः ज्ञानार्थकः, रुधादिगणीयो विद्वातुः विचारार्थकः, तुदादिगणीयश्च विद्वातुः लाभार्थक इति। भट्टोजिदीक्षितेनापि *सिद्धान्तकौमुद्या*श्चुरादिप्रकरणे चतुर्षु अर्थेषु विद्वातोः प्रयोगः क्रियते। तद्यथा- “सत्तायां विद्यते ज्ञाने वेत्ति विन्दते विचारेणे। विन्दते विन्दति प्राप्तौ श्यन्तुक्श्रमेष्विदं क्रमात्॥”<sup>१४</sup> इति। अतो वेदस्य समान्यार्थो भवति तज्ज्ञानं येन धर्मार्थकाममोक्षा इति पुरुषार्थचतुष्टया ज्ञायन्ते लभ्यन्ते विचार्यन्ते चेति ते एव वेदाः। अत्र प्रेयशास्त्रं श्रेयशास्त्रञ्चोभयं समभावेन समेधितम्। सर्वाङ्गपूर्णतया मानवजीवनोद्देश्यभूताः सर्वेऽपि विषयाः साधु विवेचिताः सन्ति।

वेदस्यास्य अङ्गानि वेदाङ्गानि। अङ्ग्यन्ते ज्ञायन्ते अमीभिः इति अङ्गानीति व्युत्पत्त्या अङ्गशब्दस्य अर्थः उपकारको भवति। यैः ज्ञायते पदार्थस्य स्वरूपं तानि एव अङ्गानि। अर्थाद् वेदानां स्वरूपनिर्धारणे यानि शास्त्राणि उपकारीणि भवन्ति तान्येव शास्त्रानि वेदाङ्गानि वेदस्य शब्दबोधः, अर्थबोधः, वेदपाठस्य रीतिः क्रियया सह मन्त्रस्य सम्बन्धः इत्यादिषु विषयेषु वेदाङ्गानां ज्ञानम् अपरिहार्यम् इति। शिक्षा-कल्प-व्याकरण-निरुक्त-छन्द-ज्योतिषः चेति षड् वेदाङ्गानि। वेदपाठार्थं शिक्षा छन्दः च, वेदार्थबोधाय व्याकरणं निरुक्तम्, यागादिकर्मणि वेदमन्त्राणां प्रयोगार्थं कल्पः ज्योतिषञ्चेति वेदाङ्गमुपकरोति। तेषु स्वरवर्णाद्युच्चारणप्रकारो यत्र शिक्ष्यते उपदिश्यते वा सा शिक्षा। तत्र शिक्षाया षड् भेदाः भवन्ति, यथा वर्णः, स्वरः, मात्रा, बलम्, साम, सन्तानः चेति। तदुक्तं- “शीक्षां व्याख्यास्यामः। वर्णः स्वरः। मात्रा बलम्। साम सन्तान इत्युक्तः शीक्षाध्यायः”<sup>१२</sup> इति। तत् शास्त्रं शिक्षा नाम येन वेदमन्त्राणाम् उच्चारणं शुद्धं सम्पाद्यते। वेदे स्वरस्य प्राधान्यं सर्वविदितम्। स्वरज्ञानं च शिक्षायत्तम्। इदं शिक्षाशास्त्रमेव वेदाङ्गम्। येन प्रकारेण पुरुषः सर्वेषाम् अङ्गानां यथाविधि विनिवेशितेऽपि मुखसौन्दर्यादिभिः पुरिपुष्टेऽपि घ्राणेन विना चमत्कृतिं न दधाति तथैव वेदपुरुषस्य वेदाङ्गेन शिक्षारूपघ्राणेन विना नितान्तम् अशोभनं विकृताकारं वा परिलक्ष्यते। यतो हि वेदोच्चारणस्य शुद्धतायै स्वरज्ञानस्य महती आवश्यकता वर्तते। वेदाध्यायनस्य प्रयोजनं तु यज्ञ-याग-कर्मकाण्डस्य अर्थे प्रवृत्तस्य वेदाङ्गस्य सूत्रशैल्यां निबद्धः नाम कल्पोऽस्ति। वेदपुरुषस्य मुखं च भवति व्याकरणम्। मुखं विना भोजनव्यापारः नास्ति। भोजनं विना शरीरं नास्ति। शरीरं विना प्राणरक्षणं न भवति। अतः व्यकरणमपि वेदाङ्गम्। अर्थावबोधे निरपेक्षतया पदजातं यत्र तद् निरुक्तम्। वैदिकशब्दानां निर्वचनं निरुक्ते भवति।

ज्योतिषज्ञानं वेदशरीरस्य नयनं वर्तते। नेत्राभावे शरीरस्य अपूर्णता व्यर्थता च भवति। इदं ज्योतिषशास्त्रं कालविज्ञापकं शास्त्रम्। ज्योतिषज्ञानं विना अहोरात्र-पक्ष-मास-ऋतु-संवत्सराणां शुभत्वाशुभत्वज्ञानमपि असम्भवम्। अतोऽस्य ज्योतिषशास्त्रस्य वेदाङ्गत्वम् स्वीकृतम्।

तदुक्तं पाणिनीयशिक्षायाम् –

छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते।  
ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते॥

शिक्षा घ्राणस्तु वेदस्य मुखं व्याकरणं स्मृतम्।  
तस्मात्साङ्गधीत्यैव ब्रह्मलोके महीयते॥<sup>३</sup> इति।

उदात्तानुदात्तस्वरितभेदैः त्रयः स्वराः भवन्ति। वेदेषु स्वरपरिवर्तनैः सह अर्थपरिवर्तनं भवति। अतो मन्त्रोच्चारणे स्वरस्य ध्यानं कर्तव्यम्। अन्यथा तु मन्त्राः विपरीतफलदायिनो भविष्यन्ति। तथा चोक्तं पाणिनीयशिक्षायाम् –

मन्त्रो हीनो स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह।  
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात्॥<sup>४</sup> इति।

स्वराद् वर्णाद् वा कारणाद् अपकृष्टः अयथावदुच्चारितो मन्त्रो बुद्धिस्थं विवक्षितम् अर्थं न बोधयति। अपि तु मन्त्रोऽयं वाग्वज्ररूपेण यजमानं हिनस्ति। वृत्रवधोपाख्यानं शतपथब्राह्मणे तैत्तिरीयसंहितायाञ्च श्रूयते। त्वष्टुः विश्वरूपः नामकः एकः पुत्रः आसीत्। इन्द्रः तं विश्वरूपं जघाना। पुत्रे अपहृते रूष्टः त्वष्टा इन्द्रस्य हन्तारं पुत्रम् उत्पादयितुम् आभिचारपूर्वकं कञ्चन यागं चकार। तत्र इन्द्रशत्रुवर्धस्व इति पदप्रयोगः। तत्पुरुषसमासयुक्तो मन्त्रे ऊहितः। तस्मिन् मन्त्रे तत्पुरुषसमासोक्ते अन्तोदात्तत्वे कर्तव्येऽपि बहुव्रीहिसमासप्रयुक्तः आद्युदात्तस्वरः ऋत्विजा प्रयुक्तः। अतः शब्दस्यार्थान्तराभिधानात् इन्द्रेण इन्द्रहननार्थं त्वष्ट्रजनयितो वृत्रासुरोऽपि हतः।

‘इन्द्रशत्रुः’ इति पदं षष्ठीतत्पुरुषसमासनिष्पन्नं तथा बहुव्रीहिसमासनिष्पन्नं भवितुम् अर्हति। ‘इन्द्रस्य शत्रुः’ इति विग्रहेण तत्पुरुषसमासे कृते ‘इन्द्रशत्रुः’ इत्यस्य ‘समासस्य’<sup>५</sup> इत्यनेन अन्तोदात्तत्वं सिध्यति। ‘इन्द्रः शत्रुः यस्य सः’ इति विग्रहे विहिते तु बहुव्रीहिसमासे ‘इन्द्रशत्रुः’ इत्यस्य “बहुव्रीहौ प्रकृत्या पूर्वपदम्”<sup>६</sup> इत्यनेन पूर्वपदस्य प्रकृतिस्वरत्वम् उदात्तत्वञ्च सिध्यति। यतो हि इन्द्र-शब्दस्य रन्-प्रत्ययत्वेन “ञिनत्यादिर्नित्यम्”<sup>७</sup> इत्यनेन आद्युदात्तत्वं बोध्यम्। अत्र त्वष्टुः ऋषेः प्रयोगो दुष्टस्वररूपेण परिगणितः। त्वष्टा ईप्थितफलं न प्राप्नोति। अपि तु तेन विपरीतफलं लब्धम्। अतः त्वष्टुः पुत्रो घातको न भूत्वा स्वयमेवेन्द्रेण निहितः।

पुरा स इन्द्रो गृत्समदस्य यज्ञं जगाम। यज्ञे प्रविष्टमेकाकिनं वृत्रहन्त्रारमिन्द्रं ज्ञात्वासुराः परिवव्रुः। चतुरो भीत इन्द्ररपि गृत्समदरूपेण यज्ञवाटान्निर्गत्य स्वर्गं जगाम। ततोऽसुरा इन्द्रो विलम्बित इत्यन्तः प्रविश्य गृत्समदं दृष्ट्वा पूर्वमेव गृत्समदो गतः, अयं तु इन्द्रोऽस्मद्भयाद् गृत्समदरूपेणास्ते इति तं जगृहुः। गृत्समदः तान् असुरान् नाहमिन्द्रः प्रत्युवाच-

यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पुर्यभूषत्।  
यस्य शुष्माद् रोदसी अभ्यसेतां नृमणस्यं मुह्ना स जनासु इन्द्रः॥<sup>८</sup> इति।

मन्त्रेऽस्मिन् रोदसीशब्दस्य द्विधा व्युत्पत्तिः भवितुमर्हति। रुद्रः रोदस्, तस्य पत्नी रोदसी। पुंयोगाद्धातोः यत् प्रातिपदिकं स्त्रियां वर्तते, पुंस आख्यानभूतः तस्मात् ङीष् प्रत्ययो भवति “पुंयोगादाख्यायाम्”<sup>९</sup> इत्यनेन सूत्रेण। ङीष्-प्रत्ययस्थितस्य ईकारस्य तु “आद्युदात्तश्च”<sup>१०</sup> इत्यनेन सूत्रेण उदात्तत्वाद् रोदसी इति अन्तोदात्तं भवति।

अतो अन्तोदात्तस्य रोदसीशब्दस्यार्थः रुद्राणीति। अपरस्तु नपुंसकः आद्युदात्तः रोदस्-शब्दः द्यावापृथिव्याः वाचकः। रोदस्-शब्दात् द्विवचने औविभक्तौ कृतायां रोदसीति जायते। असुन्-प्रत्ययस्थाद् रोदसी आद्युदात्तः भवति “ञित्यादिर्नित्यम्”<sup>११</sup> इत्यनेन सूत्रेण। अस्यार्थः द्यावापृथिवी। अतः स्वरोपरि वैदिकशब्दानामर्थो निर्भरति।

मन्त्रस्य प्रत्येकवर्णस्य यथास्वरं शुद्धोच्चारणमेव वैदिकर्षीणां प्रधानोद्देश्यमासीत्। स्वरभिन्नतयैव मन्त्रो भिन्नार्थको भवति। यो वेदमन्त्राणां सम्यक्तया स्वरम् अविदित्वा पाठं यागादिकार्यं वा करोति स पापी मन्त्रकण्ठको वा उच्यते। यतो हि दुष्टो मन्त्रो कण्ठकवत् समुपस्थीयते। तदुक्तं शौनकाचार्येण-

अविदित्वा ऋषिं छन्दो दैवतं योगमेव च।

योऽध्यापयेज्जपेद्वापि पापीयाञ्जायते तु सः॥<sup>१२</sup> इति।

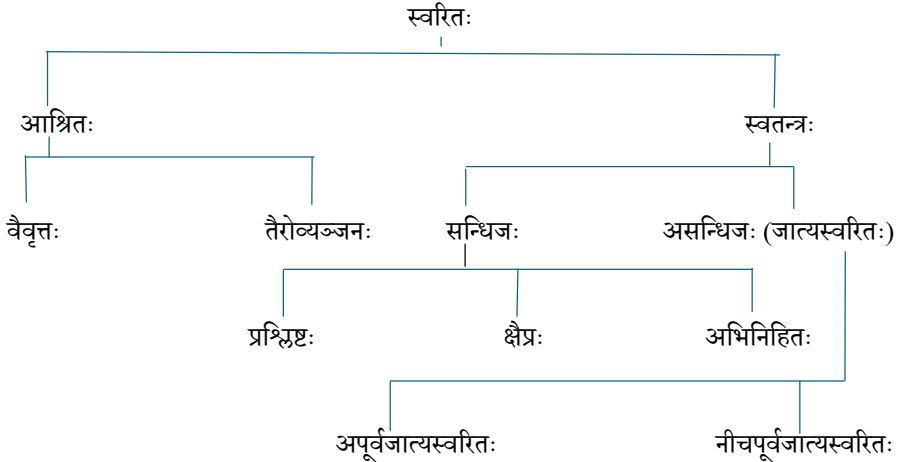
स्वर्यन्तेऽर्थाः एभिरिति स्वराः। गत्यर्थकात् स्वधातोः घप्रत्ययेन स्वरशब्दः आयाति। स्वरः केवलं स्वराणामेव भवति। यतो हि स्वराः स्वेनोच्चार्यन्ते। व्यञ्जनानां तु उदात्तादिस्वरो न भवति। शुद्धस्वरवर्णे स्वरसंयुक्ते व्यञ्जनवर्णे च स्वरोच्चारितो भवति। मुख्यरूपेण त्रयः स्वराः प्राप्यन्ते, यथा- उदात्तः, अनुदात्तः, स्वरितश्चेति। एते त्रयः स्वराः आयामविश्रम्भाक्षेपैः ते उच्यन्ते। आयामो नाम वायुनिमित्तम् ऊर्ध्वगमनं गात्राणाम्, तेन य उच्यते स उदात्तः। विश्रम्भो नामोद्वेगमनं गात्राणां वायुनिमित्तम्, तेन य उच्यते स अनुदात्तः। आक्षेपो नाम तिर्यग्गमनं गात्राणां वायुनिमित्तम्, तेन य उच्यते स स्वरितः। तदुक्तं शौनकेन- “उदात्तश्चानुदात्तश्च स्वरितश्च त्रयः स्वराः। आयामविश्रम्भाक्षेपैस्त उच्यन्ते॥”<sup>१३</sup> इति। महाभाष्यकारः पतञ्जलिस्तु वेदे सप्त स्वरां स्वीकरोति- उदात्तः, उदात्ततरः, अनुदात्तः, अनुदात्ततरः, स्वरितः, स्वरिते य उदात्तः, एकश्रुतिश्चेति। नारदीयशिक्षायां तु पञ्च स्वराः स्वीक्रियन्ते- उदात्तः, अनुदात्तः, स्वरितः, प्रचयः, निघातश्चेति। रत्नदीपिकायान्तु उच्चस्वरः, नीचस्वरः, स्वरितस्वरश्चेति त्रयः स्वराः वर्तन्ते। आश्वलायनश्रौतसूत्रे उदात्तानुदात्तस्वरितैकश्रुतिश्चेति चत्वारः स्वराः वर्तन्ते। अष्टाध्यायान्तु उदात्तानुदात्तस्वरितश्चेति त्रिविधः स्वरः समुपलभ्यते।

उच्चैरादीयते इति उदात्तः। उत्-आपूर्वकाद् दाधातुना क्तप्रत्ययेन उदात्तशब्दः आयाति। आस्ये तालुमूर्धादीनि उच्चारणस्थानानि वर्तन्ते। तेषामुच्चारणस्थानाम् ऊर्ध्वभागे निष्पन्नः अच् उदात्तः संज्ञको भवति। पाणिनिना सूत्रं कृतम्- “उच्चैरुदात्तः”<sup>१४</sup> इति। अस्यापरं नाम आयामः। अतः स्वरवर्णानाम् ऊर्ध्वगमनमेव उदात्तः आयामो वा उच्यते। ऋग्वेदसंहितायाम् उदात्तस्य किमपि चिह्नं न वर्तते। यथा- ‘इन्द्रः’ इत्यत्र इकारः चिह्नरहितः उदात्तः संज्ञकः। सामवेदे एकसंख्यालेखनेन उदात्तस्य चिह्नं प्रदर्श्यते। यथा- ‘अ॑न॑ः॑ आ॑या॑हि’ इत्यत्र एकसंख्यया निर्देशितः अकारः उदात्तः। यजुर्वेदेऽथर्ववेदेचापि ऋग्वेदवद् चिह्नराहित्यं वर्तते। कृष्णयजुर्वेदे वर्णस्योपरि दीर्घरेखा उदात्तस्य ज्ञापकः। रेखेयम् ऋग्वेदे तु स्वरितं ज्ञापयति। यथा- किम्।

नीचैरादीयते इत्यनुदात्तः। उदात्तः ऊर्ध्वभागे निष्पन्नः अच्। अनुदात्तस्तु न उदात्तः अर्थादुदात्तस्य विपरीतधर्मी अच्। अतो ताल्वादीनामुच्चारणस्थानाम् अधोभागे निष्पन्नः अच् अनुदात्तः संज्ञको भवति। पाणिनिना सूत्रं कृतम्- “नीचैरनुदात्तः”<sup>१५</sup> इति। अस्यापरं नाम विश्रम्भः। संहितापाठेऽनुदात्तस्वरः उदात्तस्वरेण क्वचित् क्वचित् परिवर्तते, अर्थाद् उदात्तादुत्तरस्य अनुदात्तस्य स्वरितादेशो भवति। यथा – अग्निमीले इति। ऋग्वेदसंहितायाम् अनुदात्तस्य चिह्नं वर्णस्य अधः वर्तते। यथा- ‘अ॑ग्निम्’ इत्यत्र अकारः अनुदात्तः संज्ञकः। सामवेदे त्रिसंख्यालेखनेन अनुदात्तस्य चिह्नं प्रदर्श्यते। यथा- ‘अ॑न॑ः॑ आ॑या॑हि’ इत्यत्र त्रिसंख्यया

निर्देशितः अकारः अनुदात्तः। यजुर्वेदेऽथर्ववेदेचापि ऋग्वेद्वद् अनुदात्तस्य चिह्नं व्यवहियते। कृष्णयजुर्वेदस्य कठशाखायान्तु चिह्नराहित्येन अनुदात्तो ज्ञाप्यते। यथा- वीर्यम् इत्यत्र वी अनुदात्तः।

स्वधातुः शब्दोपतापयोः वर्तते। ध्वन्यर्थकात् स्वधातोः इतच्-प्रत्ययेन स्वरितशब्दः आयाति। स्वरः सञ्जातो यस्मिन् स स्वरितः। अतः स्वरितस्यार्थो भवति शब्दितो ध्वनितो वेति। स्वरितस्वरे उदात्तानुदात्तयोः वर्णधर्मौ समाह्रियेते। पाणिनिना सूत्रं कृतम्- “समाहारः स्वरितः”<sup>१६</sup> इति। तस्य स्वरितस्य आद्यर्धस्वरः उदात्तवत्, परिशिष्टस्तु अनुदात्तवत् उच्चार्यते। उदात्तानुदात्तयोः वर्णधर्मयोः संयोगः त्रपुताम्रवद्भवति। यथा त्रपुताम्रयोः संयोगे धात्वन्तरः कांसः उत्पद्यते तथा उदात्तानुदात्तयोः संयोगे स्वरान्तरः स्वरितः उत्पद्यते। तस्य अस्यापरं नाम आक्षेपः। यतो हि अयं तिर्यङ्गामी। ऋग्वेदसंहितायां स्वरितस्य चिह्नं वर्णस्योपरि वर्तते। यथा- ‘इन्द्रः’ इत्यत्र दीर्घरखया चिह्नितः इन्द्रस्थितुः अकारः स्वरितः संज्ञकः। सामवेदे द्विसंख्यालेखनेन स्वरितस्य चिह्नं प्रदर्शयते। यथा- ‘अङ्गं आयाहि’ इत्यत्र द्विसंख्याया निर्देशितः आकारः स्वरितः। यजुर्वेदे स्वरितस्वरस्य अधः ‘४’ (चतुर) इति संख्यालेखनेन निर्दिश्यते। यथा- धान्यमसि इति। अथर्ववेदे तु स्वरितस्य पश्चात् अङ्कुशचिह्नं दीयते। यथा- कन्याऽ इति। स्वरितस्वरः स्वतन्त्राश्रितभेदेन द्विविधः। उदात्तानुदात्तयोः सङ्गतिम् आश्रित्य वैदिकमन्त्रे यः स्वरितः प्रजुय्यते स आश्रितः परतन्त्रो वा स्वरितः कथ्यते। आश्रितस्वरितः वैवृत्तैरोव्यञ्जनभेदेन द्विविधः। उदात्तानुदात्तयोः सङ्गतिं विना वैदिकमन्त्रे यः स्वरितः प्रजुय्यते स्वतन्त्रो जात्यस्वरितो वा कथ्यते। स्वरितोऽयम् उदात्तस्वरस्य पूर्ववर्ती न भवति। स्वतन्त्रस्वरितः सन्धिजासन्धिजभेदेन द्विविधः। सन्धिजस्वरितः प्रशिष्टक्षेप्राभिनिहितभेदैः त्रिविधः। असन्धिजस्वरितः अपूर्वजात्यस्वरित-नीचपूर्वजात्यस्वरितभेदेन द्विविधः।



संहितायां स्वरयोः अन्तरं या वक्ष्यति सैव विवृत्तिः। तदुक्तं शौनकेन- “स्वरान्तरं तु विवृत्तिः”<sup>१७</sup> इति। वि-पूर्वकाद् वृत्-धातोः क्तिन्-प्रत्ययेन विवृत्तिपदम् आयाति। विवृत्त्यां भव इति वैवृत्तम्। द्वयोः स्वरयोः मध्ये यत्र सन्धिः न दृश्यते तत्रैव विवृत्तिः विज्ञेया। यतो हि सन्धौ द्वयोः स्वरयोः मध्ये कस्यचिदपि उच्चारणकालस्य व्यवधानम् अनभिप्रेतम्। तथापि यदि द्वयोः स्वरयोः मध्ये कालकृतं व्यवधानं वर्तते तद् वैवृत्तम्। तत्र दृष्टः स्वरितः वैवृत्तनामाभिधेयः। यथा- ‘यः इन्द्र ! सोम पातमः’ इत्यत्र पदान्तस्य यकारस्थितस्य अकारः उदात्तः, पदादेः च इन्द्रस्य इकारोऽनुदात्तः। उदात्ताद् अकारात् परः अनुदात्तः इकारः स्वरितो भवति। सूत्रमस्ति “उदात्तादनुदात्तस्य स्वरितः”<sup>१८</sup> इति। अत्र द्वयोः स्वरयोः अ-इकारयोः मध्ये विसर्जनीयस्य अन्तरं विद्यते।

स्वरान्तरमेव विवृतिः। अतो विवृच्याम् उदात्ताद् उत्तरस्य अनुदात्तस्य स्थाने आदिष्टः स्वरितः वैवृत्तस्वरितः कथ्यते।

तिरोऽन्तर्धानं व्यञ्जनं यस्येति तैरोव्यञ्जनम्। संहितापाठस्थिते स्वरनिर्णये आदिष्टात् स्वरितात् पूर्वं यद् व्यञ्जनं तिरोहितं भवति तत् तैरोव्यञ्जनस्वरितसंज्ञकम्। अर्थादत्र अर्धमात्रिकं व्यञ्जनं स्वरपाठे तिरीभूय परवर्तिनम् अनुदात्तं स्वरिते परिवर्तते। अतः स्वरकार्ये अर्धमात्रिकं शुद्धव्यञ्जनम् अविद्यमानवद्भवति। यथा- ‘अग्निमीले’ इत्यत्र अग्निम् इत्यस्य इकारः उदात्तः, म्-कारश्च अर्धमात्रिकं व्यञ्जनम्; ईले इत्यत्र ईकारश्च अनुदात्तः। उदात्ताद् उत्तरस्यानुदात्तस्य स्वरितस्वरः भवतीति नियमः। सूत्रमस्ति “उदात्तादनुदात्तस्य स्वरितः”<sup>१९</sup> इति। अपि तु अत्र उदात्तात् उत्तरः म्-कारोऽस्ति। ततोऽस्ति अनुदात्तः ईकारः। उदात्तस्य अव्यवहितात् अनुदात्तो नास्ति। तस्माद्धेतोः स्वरकार्ये व्यञ्जनं स्वयम् अन्तर्धाय स्वरितम् ईकारं प्रतीति। स्वरितोऽयं तैरोव्यञ्जनस्वरितः उच्यते।

प्रपूर्वकेण श्लिष्-धातुना क्तप्रत्ययात् प्रश्लिष्टशब्दो जायते। यत्र सन्धौ द्वौ स्वरवर्णौ प्रकर्षेण आश्लिष्टौ युक्तौ वा भवेतां तत्रैव सन्धिरयं विद्यते। पाणिनीये व्याकरणे ये दीर्घ-गुण-वृद्धसन्धयः वर्तन्ते। ते एव प्रातिशाख्ये प्रश्लिष्टसन्धिना वर्णन्ते। अस्मादेव प्रश्लिष्टसन्धेः यः स्वरितो जायते सोऽयं प्रश्लिष्टः स्वरितः। अकः उत्तरस्य सवर्णेऽचि परतः पूर्वपरयोः स्थाने दीर्घः एको वर्णः आपद्यते। वर्णोऽयं प्रश्लिष्टसन्धिः<sup>२०</sup> दीर्घसन्धिः वोच्यते। दीर्घसन्धेः सूत्रमस्ति “अकः सवर्णे दीर्घः”<sup>२१</sup> इति। यथा- द्विवीव (द्विवि + इव) इत्यत्र द्विवि इत्यस्य उदात्तेन इकारेण समम् इव इत्यस्य अनुदात्तस्य इकारस्य प्रश्लिष्टसन्धौ स्वरितः ईकारः आपद्यते। यतो हि अनुदात्ते पदादौ उदात्तेन सह य एकादेशः सोऽन्यतरस्यां स्वरितो भवति। सूत्रमस्ति “स्वरितो वानुदात्ते पदादौ”<sup>२२</sup> इति। स्वरितोऽयं प्रश्लिष्टसंज्ञकः। अचि पूर्वो योऽवर्णः, अवर्णाच्च परो योऽच्, तयोः द्वयोः पूर्वपरयोः स्थाने एको गुणादेशो<sup>२३</sup> भवति। यथा- ऐहि (आ + इहि) इत्यत्र ‘आ’ इति उदात्तेन सह ‘इहि’ इत्यस्य अनुदात्तस्य इकारस्य गुणसन्धौ स्वरितः एकारः आपद्यते। यतो हि अनुदात्ते पदादौ उदात्तेन सह य एकादेशः सोऽन्यतरस्यां स्वरितो भवति। स्वरितोऽयं प्रश्लिष्टसंज्ञकः। अवर्णात् परो य एच्, एचि च पूर्वो योऽवर्णः, तयोः पूर्वपरयोः अवर्णोचोः स्थाने वृद्धिरेकादेशो<sup>२४</sup> भवति। यथा- ऐनम् (आ + एनम्) इत्यत्र ‘आ’ इति उदात्तेन सह ‘एनम्’ इत्यस्य अनुदात्तस्य एकारस्य वृद्धिसन्धौ स्वरितः ऐकारः आपद्यते। यतो हि अनुदात्ते पदादौ उदात्तेन सह य एकादेशः सोऽन्यतरस्यां स्वरितो भवति। पाणिनिना सूत्रं कृतम्- “स्वरितो वानुदात्ते पदादौ”<sup>२५</sup> इति। स्वरितोऽयं प्रश्लिष्टसंज्ञको भवेत्।

उदात्तपूर्वोऽपरः एको क्षैप्रस्वरितः। स्वरितोऽयं क्षैप्रसन्धौ जायते। प्रेरणार्थकेण क्षिप्-धातुना रन्-प्रत्यये कृते क्षैप्रपदम् आपद्यते। यत्र इक्-प्रत्याहारस्थितो वर्णो यण्-प्रत्याहारस्थितेन वर्णरूपेण क्षिप्यति तत्र भवति क्षैप्रसन्धिः। यथा- इ > यु, उ > व, ऋ > र्, लृ > लृ इति। पाणिनिना वर्णितो यण्-सन्धिः<sup>२६</sup> एव प्रातिशाख्ये क्षैप्रसन्धिः कथ्यते। तथा शौनकेनोक्तम्- “समानाक्षरमन्तस्थां स्वामकण्ठ्यं स्वरोदयम्”<sup>२७</sup> इति। यथा- त्र्यम्बकम् (त्रि + अम्बकम्) इत्यत्र ‘इ’ इति उदात्तेन सह ‘अ’ इति अनुदात्तस्य यण्-सन्धौ क्षैप्रस्वरितः आपद्यते। यतो हि सन्धौ इकारः य्-कारेण क्षिप्यति। अतोऽयं क्षैप्रसन्धिः। उदात्तस्थाने स्वरितस्थाने च यो यण् ततः परस्यानुदात्तस्य स्वरितः स्यात्। पाणिनिना सूत्रं कृतम्- “उदात्तस्वरितयोर्यणः स्वरितोऽनुदात्तस्य”<sup>२८</sup> इति।

अभिन्युपसर्गात् धाधातोः क्तप्रत्ययेन अभिनिहितपदम् आपद्यते। पाणिनिव्याकरणे यत् “एङः पदान्तादति”<sup>२९</sup> इत्यनेन सूत्रेण सन्धिकार्यं प्रदर्शितं तदेव अभिनिहितसन्धिनाम्नाभिधीयते। सन्धौ अस्मिन् पदान्ताद् एङः अति परतः पूर्वपरयोः स्थाने पूर्वरूपमेकादेशो भवति। तत्र यः स्वरितः आपद्यते सोऽभिनिहितस्वरितः कथ्यते। यथा- तेऽवर्धन्त (ते + अवर्धन्त) इत्यत्र ‘ते’ इत्यस्य ‘ए’ इति उदात्तेन सह ‘अवर्धन्त’ इत्यस्य ‘अ’ इति अनुदात्तस्य एकादेशसन्धौ अभिनिहितस्वरितः आपद्यते। यतो हि सन्धावस्मिन्

उदात्तेन सह अनुदात्तस्य य एकादेशः भवति स उदात्तसंज्ञां प्राप्नोति। पाणिनिना सूत्रं कृतम्- “एकादेश उदात्तेनोदात्तः”<sup>३०</sup> इति।

प्रपूर्वकात् चिधातोः घञ्-प्रत्ययेन प्रचयशब्दः आपद्यते। प्रचयस्यार्थः आधिक्यमिति। पूर्ववर्तिनः स्वरितात् परेषाम् अनेकेषाम् अनुदात्तानां प्रचयस्वरो भवति। यद्यपि प्रचयस्वरः प्रकृत्या तु अनुदात्तस्वरः एव तथापि स्वरितप्रभावेण स परिवर्तते। तदुक्तम्- “स्वरितात् संहितायामनुदात्तानाम्”<sup>३१</sup> इति। द्वयोः अनुदात्तप्रचययोः विशेषत्वं केवलमुच्चारणकाले वर्तते। तयोः प्रचयः उदात्तवत् श्रूयते। तस्मात् स उदात्तश्रुतिः। तदुक्तं शौनकेन- “स्वरितादनुदात्तानां परेषां प्रचयः स्वरः। उदात्तश्रुतितां यान्त्येकं द्वे वा बहूनि वा।।”<sup>३२</sup> इति। यथा- ‘डुमं मे गङ्गे यमुने सरस्वति’<sup>३३</sup> इत्यत्र ‘मे’ इत्यस्मात् स्वरितात् परेषां ‘गङ्गे यमुने सरस्वति’ इत्येषां बहूनामनुदात्तानां प्रचयस्वरो भवति। प्रचयस्य प्रयोगः संहितापाठं विहाय अन्यत्र नोपलभ्यते। यथा- ‘डुमम् मे। गङ्गे। यमुने। सरस्वति।’ इति।

स्वतन्त्रस्वरितः स्वाधीनस्वरः। यो स्वरितः अनुदात्तात् न आयाति। उदात्तस्य वा उपरि न निर्भरशीलः। स्वरोऽयं स्वतन्त्रस्वरितः। सोऽपि प्रकृतस्वरितः कथ्यते। यतो हि स्वरितस्यास्य विकृतिः आश्रितस्वरितवद् न भवति। यथा- स्वं इति। दृष्टान्ते विहितः स्वरितोऽयम् उदात्तस्य अनुदात्तस्य वोपरि न आश्रितः। स्वतन्त्रस्वरितो द्विविधः, यथा- जात्यस्वरितः सन्धिजस्वरितश्च। जात्या स्वरितो जात्यस्वरितः। जायमाने यः स्वरितो भवति सोऽयं जात्यस्वरितः। स्वरितोऽयं न तु अनुदात्तात् जायते, न वा उदात्तस्य अनुवर्ती। तदुक्तं शौनकेन- “उदात्तपूर्वं स्वरितमनुदात्तं पदेक्षरम्। अतोऽन्यत् स्वरितं स्वारं जात्यमाचक्षते पदे।।”<sup>३४</sup> इति। स्वरितोऽयम् अपूर्वजात्यनीचपूर्वजात्यस्वरितभेदेन द्विविधः। येषां पूर्वं कश्चित् स्वरो न वर्तते ते अपूर्वजात्यस्वरिताः। यथा- स्वं, क्वं, न्यंक् चेति एषां पूर्वं कश्चिदपि स्वरः न विद्यते। अतोऽयम् अपूर्वजात्यस्वरितः। येषां पूर्वं त्वनुदात्तस्वरो वर्तते ते नीचपूर्वाः जात्यस्वरिताः। यथा- कन्या इत्यत्र जात्यस्वरितात् पूर्वोऽनुदात्तः स्वरो विद्यते। ततोऽयं नीचपूर्वजात्यस्वरितः उच्यते। एकस्मिन् पदे एक एव उदात्तो जात्यस्वरितो वा भवेत्। तमेकमचं वर्जयित्वा शेषं तत्पदम् अनुदात्तं स्यात्। सूत्रमस्ति- “अनुदात्तं पदमेकवर्जम्”<sup>३५</sup> इति। अपि तु उदात्तात् जात्यस्वरितात् वा अव्यवहितः परः पुनः यदि उदात्तो जात्यस्वरितो वा लभ्यते तत्र कम्पस्वरः उत्पद्यते। कम्पस्वरो द्विविधः, यथा- ह्रस्वकम्पः दीर्घकम्पश्च। ह्रस्वस्वरे ह्रस्वकम्पः, दीर्घस्वरे दीर्घकम्पः च आपद्यते। ह्रस्वकम्पस्य चिह्नः = १<sup>१</sup>; दीर्घकम्पस्य चिह्नः = ३<sup>१</sup> इति। यथा- क्व१<sup>१</sup> वोऽश्वाः इत्यत्र क्व१<sup>१</sup> इति ह्रस्वकम्पः। कन्या३<sup>१</sup> वारंवायती इत्यत्र न्या३<sup>१</sup> इति दीर्घकम्पः।

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## ‘ब्रह्मगीता’-सप्तकम्: विहङ्गमदृष्ट्या अवलोकनम्

पलाश-विश्वासः

**सारसंक्षेपः** गीतासाहित्यस्य सुविशाले अस्मिन् जगति *भगवद्गीता* आधिक्येन परिचिता इति सर्वे विदितम्, किंतु तद्धिन्नापर-गीताग्रन्था *महाभारत*-पुराणोपपुराणानां विभिन्नस्थानेषु विद्यमाना अपि प्रायेणोपेक्षिताः। नूतनतया गीताग्रन्थानाम् अनन्त-प्रासङ्गिकता, आध्यात्मिक-साहित्यस्य ऐतिह्यस्य च बहुस्तरीय-समृद्धिं बोधयितुं शोधोऽयं प्रस्तूयते। संस्कृतगीतावलि न हि केवलं धर्मियो दार्शनिको वा पाठः; अपि तु भारतीयचेतना-नैतिकदर्शनयो धारावाहिक-विकाशस्य प्रमाणम्। अपि च युगपद् विभिन्नग्रन्थेषु गीता इति नाम्नो व्यवहारः आन्तरसम्पृक्त-साहित्यधारारूपेण प्र दश्यते। तन्मध्ये *ब्रह्मगीता* इति नाम्ना नानास्थलेषु सुपरिचित-विविधगीताग्रन्थानां मूल-अवस्थान-काल-दार्शनिकभावनादीनां विक्षिप्त-विविध-प्राप्ततथ्यानां समन्वयेन सुसंबद्धतया च अनुसंधितसूनां पुरस्तात् प्रकाश एवासीद् अस्य शोधकर्मणस्तावदुद्देश्यम्। अत्र च ऐतिह्यगतव्यवहार-दार्शनिकव्यवहारयोः सुसंबद्धक्रमो निर्मितः। यश्च पूर्वशोधकर्मसु अनुपस्थितः। *ब्रह्मगीता*ख्यया अभिहितानां ग्रन्थानां मूल-भाव-प्रभावानां यथायथं निरूपणेन गीतागवेषणा-कर्मणि नूतनाध्यायस्य सूचना जाता। अपि च अनेन प्राथमिक-तथ्याधारो निर्मितः, यश्चानागतकालिक-गवेषकाणां कृते उपयोगी भवितुमर्हति। *ब्रह्मगीता*सु ब्रह्मतत्त्वानुभूति-वैराग्य-योग-भक्ति-धर्म-कर्मणाम् आन्तरसंपर्कं यथा प्रतिभातः; तेन च भारतीय-भावदर्शनस्य ऐक्यबोधो नूतनतया प्रति फलति। प्रत्येकं *ब्रह्मगीता*-ग्रन्थानां सूत्रनिर्णयः, प्रामाणिक-पाठोल्लेखः, वक्तृ-श्रोत्रोर्निरूपणम्, विषयानुसारी सारांशः, पाठभेदो नामगत-भ्रान्तिनिरूपणम् इत्यादयः शोधस्यास्य वैशिष्ट्यं प्रति पादयन्ति। *ब्रह्मगीता*ख्यया अभिहितेषु अपर-गीताग्रन्थेषु देवता-ऋषि-राजपुरुषाणां मध्ये संघटितसंलापो भारतीय-धर्मदर्शनयोः शीर्षस्तरीय-भावनां प्रकटीकरोति। सा तु आत्मसिद्धि-नीतिज्ञान-कर्मशुद्धि-संपृक्ता सती परमतत्त्व-चेतनायै जनमानसं प्रचोदयति। *ब्रह्मगीता*सु तुलनात्मक-भाषातत्त्व-छन्द-काव्यरीतिविश्लेषण-दर्शन-योगशास्त्रीयोपादानादीनां क्रमेण विकाशो भाविशोधकर्तृणां कृते नूतनमार्गम् उन्मोचयितुं प्र भवति। अन्ते चोच्यते यद् नेदं शोधकर्म केवलं तथ्यसंग्रहं ग्रन्थतालिकां वा निर्दिशति, अपि तु गीतासाहित्यस्य उपेक्षिताध्यायं उन्मोचयति। शोधकर्मणा अनेन यथा गीतासाहित्यस्य ऐतिह्यं प्रकाश्यते तथा समकालीन-दार्शनिकालोचनापि समृद्ध्यते।

**कुञ्जिकाशब्दः** *ब्रह्मगीता*, *ब्रह्मागीता*, *ब्राह्मणगीता*, *ब्रह्मर्षिगीता*, *सुहृद्ब्राह्मणगीता*, गीतासाहित्यम्, विविधाः गीताः, अन्याः गीताश्चेति।

### १.०. भूमिका— लक्ष्यम् उद्देश्यं च

मूलग्रन्थानां पुष्पिकासु स्पष्ट एव दृश्यते यत्, ‘उपनिषद्’ ‘ब्रह्मविद्या’ चेति द्वयस्य विशेषणत्वाद् ‘गै’-धातुनिष्पन्नाद् ‘गीत’-शब्दात् ‘टाप्’-प्रत्यये कृते स्त्रियां सिद्धं ‘गीता’ इति पदमेव गीताग्रन्थानां वाचकम्।<sup>१</sup> V. Raghavan-महोदयस्य मते अनेके व्याख्याकारा दृढतया सुकठिन-दार्शनिकतत्त्वस्य गीता इति नाम व्यवहृत्य गानसदृशम् आकर्षणीयं तथा हृदयग्राहकं सामरस्यानुभूति-विशिष्टमिति रूपेण व्याकर्तुं यतन्ते। *महाभारत-रामायण*-पुराणेष्वपि गीतमितिहासं गीताः श्लोका वेति रूपं सं प्राप्यते। यतो बहुत्र गीता इति बहुवचनस्य प्रयोगः परि लक्ष्यते, ततो *भगवद्गीता*या विशेष्यरूपेण उपनिषद् इति पदस्य एकवचनत्वात् अपरगीताग्रन्थेषु गीता इति स्त्रीलिङ्गबोधकपदं हि ग्रहणयोग्यताया जनप्रियतायाश्च हेतुरिति मन्यते V. Raghavan-महोदयः।<sup>२</sup> ईशपूर्वचतुर्थशतकाद् ईशवीयचतुर्थशतकं यावत् कालखण्डे *महाभारत*स्य रचना अभवदिति पण्डितानां मतम्।<sup>३</sup> ईशपूर्वद्वितीयशतकाद् ईशवीयद्वितीयशतकं यावत् कालखण्डे *भगवद्गीता* रचिता इति अनु मीयते विद्वद्भिः।<sup>४</sup> अनेके वदन्ति, ईशवीयसप्तमशतकात् प्राक् *भगवद्गीता* *महाभारत*स्यापरिच्छेदांश-रूपेण परिगणितापीयम् अध्यापक-तेलाङ्-महोदयस्य मते ईशपूर्वतृतीयशतके भाण्डारकर-महोदयस्य मते ईशपूर्वचतुर्थशतके च रचिता।<sup>५</sup> V. Raghavan-महोदयेन *भगवद्गीता*-भिन्नापरगीताग्रन्था ‘Minor Gītās’ इति नाम्ना उल्लिखिताः।<sup>६</sup> *New Catalogus Catalogorum* इत्यत्र प्रायः शतसंख्यकगीताग्रन्थानां नामानि अन्तर्भूतानि क्रमेण गीता आध्यात्मिक-तत्त्वोपस्थापनार्थं

स्वीकृतसाहित्यरूपेण परिगणिता अभवत्।<sup>७</sup> तेन महोदयेन उक्तं यत् बहुषु स्थानेषु प्रभूतगीताग्रन्थानां परिव्यासविशदं विविधेषु समयेषु पण्डितानां प्रकाशकानां च प्रकाशेच्छा जाता। दशाधिकोऽविंशति-शततमे ईशवीयाब्दे Kuppusvami Raja-महोदयस्य महता उद्योगेन ताञ्जोराख्यस्थानात् तामिळभाषानुवादेन सह *Gitaikottu* इति नाम्ना गीताग्रन्थानाम् अंशविशेषः प्रकाशं गतः। ततश्च एकादशाधिकोऽविंशति-शततमे ईशवीयाब्दे बङ्गीयानुवादेन सह उपेन्द्रनाथमुखोपाध्यायेन *गीताग्रन्थावली* प्रकाशिता। ततश्च पञ्चदशाधिकोऽविंशति-शततमे ईशवीयाब्दे *गीतासंग्रह* इति नाम्ना गीताग्रन्थानां भागविशेषः पुना-प्रदेशात् प्रकाशितः। किंतु अपरभागा न प्रकाशिताः। अपि च इदानीमपि प्रभूत-गीताग्रन्थानां प्रकाश अवशिष्टोऽस्ति इति उक्तं V. Raghavan-महोदयेन।<sup>८</sup> ईशपूर्वपञ्चमशतकाद् ईशवीयचतुर्थशतकं यावत् कालखण्डे पुराणानां मौलिकांशा विरचिताः। विष्णु-वायु-मत्स्य-पुराणानि विरचितानि ईशवीयसप्तमशतकात् प्रागेवा उपपुराणानां रचना ईशवीयात् ६५० अब्दाद् ईशवीयं ८०० अब्दं यावत् कालखण्डे इत्यनु मीयते।<sup>९</sup>

सुप्रसिद्ध-सर्वजनप्रिय-सर्वश्रेष्ठ-*भगवद्गीता*-व्यतिरेकेणापि *रामायण-महाभारत-पुराण-स्मृति-संहिता-तन्त्रशा-*स्त्रेषु स्वतन्त्ररूपेण च या गीताग्रन्थावलिः परिव्यासा वर्तते, तेषु मुक्तितत्त्व-दर्शनतत्त्वाभ्यां च सह युगपद् बहुत्र नीतिविद्यापि सुचर्चिता। विहिताश्च आचारविधि-प्रायश्चित्तनिषेधादयः; यथा पुराणेषु तीर्थमाहात्म्य-भौगोलिकप्रकृति-विविधाख्यानोपाख्यान-करग्रहणविधि-राजनैतिकसिद्धान्ता नीतयश्च उपवर्णिताः तद्वद् अत्रापि सर्वमेतद् परि दृश्यते। तेषु स्वरूपतः भिन्ना नाम्ना च समाना गीता उप लभ्यन्ते; कुत्रचिच्च तेषां मूलग्रन्था अपि भिन्नाः। ततः स्वभावतो नामसाम्येन अभिहितानां गीताग्रन्थानां विषयेषु अपि वैचित्र्यं दुर्निर्वार्यम्। समानेन नाम्ना प्राप्तानां गीताग्रन्थानां संख्या कुत्रचिद् द्वयं कुत्रचित् त्रयं वा, किंतु संख्यानुसारेण *ब्रह्मगीता*याः संख्या सर्वाधिका (न्यूनतया सप्तैव)। अपि च इमा *ब्रह्मगीता योगवाशिष्ठ-रामायण-महाभारत-*उपपुराण-*महापुराण-अर्वाचीनपुराणान्येत्येतेषां पञ्चानां सन्दर्भाणां प्रतिनिधित्वं कुर्वन्ति। अत एव संख्याधिक्येन प्रतिनिधित्वस्य दीर्घपरिसरीय-व्याप्तित्वाच्च अवस्थानस्य विषयस्य च पर्यालोचनार्थं शोधबन्धेऽस्मिन् इमा *ब्रह्मगीता* निर्वाचिताः। *रामायण-महाभारत-पुराण-तन्त्र-स्मृति-संहिता*सु अन्तर्गतानां स्वतन्त्राणां च गीताग्रन्थानां विस्तृता आलोचना नात्र कृता; प्रत्युतो *महाभारत*स्थे शान्तिपर्वणि अनुशासनपर्वणि च, *स्कन्दपुराणे, गरुडपुराणे, एकाम्रपुराणे, योगवासिष्ठरामायणे* च विद्यमानैः सप्तभिः *ब्रह्मगीत*भिः सह *महाभारत*स्थे आश्वमेधिकपर्वणि *ब्राह्मणगीता* ('गीतान्तर्भूक्ता गीता' इत्यस्याः साहित्यधारायाः प्रतिनिधिः), अनुशासनपर्वणि *ब्रह्मागीता*, शान्तिपर्वणि *ब्रह्मर्षिगीता, सुहृद्ब्राह्मणगीता* चेति नाम्नां ध्वनिसाम्यवशाद् अनुसंधानं विहितम्। अत्रोल्लेख्यं यत् कासुचिद् *ब्रह्मगीत*सु 'ब्रह्मा' 'ब्रह्म'णः अभिन्नत्वेन प्रदर्शितः, स च स्तोतृस्वरूप इत्यपि व्याख्यातम्। तथा हि,*

स्तुताय स्तुतिहीनाय स्त्रोत्ररूपाय तत्त्वतः।

स्त्रोतृणामपि सर्वेषां सुखदाय नमो नमः॥<sup>१०</sup> इति।

प्रसङ्गत उल्लेख्यं यत्, R. Nilkantan-महोदयेन उक्तम्, साधारणतो निर्गुणं ब्रह्म मायासहायेन ईश्वरो भवति। किंतु गीतासु ईश्वरः परतत्त्वरूपेण कल्पितः; मायासहायेन स चेश्वरो हि जगत्स्रष्टा भवति।<sup>११</sup>

### १.१. *ब्रह्मगीता* १

हरिदास-सिद्धान्तवागीशकृतेन संस्करणानुसारेण *महाभारत*स्थे शान्तिपर्वणि द्वाविंशत्यधिक-शततमे अध्याये दशभिः श्लोकैः उपनिबद्धा *ब्रह्मगीता* अस्मिन् संक्षिप्तपरिसरे युधिष्ठिरमुद्दिश्य राज्ञा कथं धनसंचयः करणीय इत्यस्य विषयस्य निरूपणावसरे प्राचीनैः तत्त्वविद्भिः कथितानि ब्रह्मण वचांसि भीष्मेण विवृतानि। एतै वचोभिः पात्रविशेषेण अर्थदण्डविधान-करग्रहणविध्यादेर्नैतिको परिचयो ज्ञायते। अयं स्वल्पाकारोऽध्यायो

ब्रह्मगीता इति लब्धपरिचयः। महाभारतस्य शान्तिपर्वणि द्वात्रिंशदधिक-शततमाध्यायस्य आद्यश्लोकेन ग्रन्थनाम ग्रन्थस्य प्रारम्भे एव स्पष्टतः समुद्धोषितम्,

अत्र गाथा ब्रह्मगीता कीर्तयन्ति पुराविदः।

येन मार्गेण राजा वै कोशं संजनयत्युत॥<sup>१३</sup> इति।

G.H. Viswesara-महोदयानां मते च शान्तिपर्वणि षड्-त्रिंशदधिक-शततमे अध्याये ब्रह्मगीतां भीष्मो युधिष्ठिराय वर्णयामास। विषयस्य वर्णनाकाले तेन उक्तं यत्, राज्ञा कदापि देवपूजायै संचितधनानि न ग्रहणीयानि। वर्णाश्रम-विरोधिनां अपहर्तृणां च धनानि राजा हर्तुं शक्नुयात्। पृथिव्यां जाताः सर्वे मानवा हि जात्या क्षत्रियाः। अतः सर्वविधराजकीय-भोगविलासादयः क्षत्रियैः प्राप्तव्या नान्यैः। किंतु राज्ञा सेनावाहिन्याः शक्तिविवृद्धये तथा यज्ञसंपादनार्थं ते अर्था व्यवहार्याः।<sup>१३</sup>

### १.२. ब्रह्मगीता २

हरिदास-सिद्धान्तवागीशकृतेन संस्करणानुसारेण महाभारतस्य शान्तिपर्वणि अष्टपञ्चाशदधिक-द्विशततमाध्याये त्रयोविंशति-संख्यकैः श्लोकै अपरापि ब्रह्मगीता उपलब्धा वर्तते। P.B.V. Sivaprasad-महोदयानां मते महाभारतस्य शान्तिपर्वणि चतुःषष्ट्यधिक-द्विशततमाध्याये इयं ब्रह्मगीता वर्तते। अध्यायेऽस्मिन् भीष्मः तुलाधारनामधेयाद् वणिजः प्राप्तं जाजलि-नामधेयस्य कस्यचिद् ब्रह्मर्षे गीताकथनवृत्तान्तं युधिष्ठिराय अश्रावयत्। P.B.V. Sivaprasad-महोदयेन उक्तं यत्, वणिक् तुलाधारो जाजलिमस्तकस्थित-जटाजाले वासकारिणो विहगान्नाहूय गृध्रै धर्मतत्त्वोपदेशम् अश्रावयद् जाजलये।<sup>१४</sup> ग्रन्थस्य मध्यभागेऽपि ग्रन्थनाम स्पष्टतः समुद्धोषितम्,

अत्र गाथा ब्रह्मगीताः कीर्तयन्ति पुराविदः।

शुचेश्रद्धाधनस्य श्रद्धाधनस्य चाशुचेः॥<sup>१५</sup> इति।

शान्तिपर्वणि मोक्षधर्मप्रकरणे अष्टषष्ट्यधिक-द्विशततमे अध्याये उक्तगीता अस्ति इति अङ्गीकरोति G.H. Visweswarai। गीताया अस्या आलोचनया तेन प्रतिपादितं यत्, ग्रन्थारम्भे भीष्मेण युधिष्ठिराय प्रोक्तं यत्, अहिंसया दयया च अनुप्राणितं कर्म इहलोके परलोके च शुभफलप्रदं भवति। यदि मानसे हिंसाप्रवृत्ति विद्येत, तर्हि तया प्रवृत्त्या विश्वासो विनष्टो भवति। अविश्वस्तश्च स्वयमपि क्षतिमाप्नोति। ये पूर्णविश्वासेन समतामनोभावेन इन्द्रियनिग्रहेण परिशुद्धेन मनसा च कर्तव्यसिद्धये यज्ञं कुर्वन्ति, तेषां यज्ञो न कदापि विफलं याति। विश्वासस्तु सूर्यतनया ‘वैवस्वती’ इति उच्यते। सा निर्णायिका शक्तिः, यत्र मनसा वासना सन्देहश्च उन्पाद्यते वाक्यं च तत्र लिप्तं न भवति। ततो यज्ञ-जप-ध्यान-धर्मकार्येषु विश्वासस्यैव प्राधान्यम्। ज्ञानिनं जाजलिं तुलाधारोऽवदत् यत्, पूर्णविश्वासेन कर्म कृतं चेत् परमलक्ष्यं प्राप्तुं शक्यते। विश्वासवान् जनः स्वयं हि धर्मरूपो भवति। यस्य स्वधर्मे दृढतया विश्वासः अस्ति, सो हि सर्वोत्कृष्ट इति।<sup>१६</sup>

### १.३. ब्रह्मगीता ३

पुनश्च हरिदास-सिद्धान्तवागीशकृतेन संस्करणानुसारेण महाभारतस्य अनुशासनपर्वणि द्वात्रिंशत्तमे अध्याये शतसंख्यकैः श्लोकै उपनिबद्धा तृतीया ब्रह्मगीता अपि प्राप्यते। K.V.R.B. Varalakshmi-महोदयाभिस्तदीय-शोधप्रबन्धे अस्या गीताया विषये उक्तं यत्— राज्ञां कर्मसु किं कर्म सर्वोत्कृष्टम्? इति प्रश्नः कृत युधिष्ठिरेण। तदुत्तरेण पितामहेन भीष्मेण ब्राह्मणस्य श्रेष्ठत्वप्रतिपादनार्थं ब्रह्मगीता उपदिष्टा। पुरा इयं गीता प्रजापतिना सृष्टानां ब्राह्मणानां कृते उपदेशावलिरूपेण प्रसिद्धा इति ‘ब्रह्मगीता’ पुरागीता वेति नामकरणम्। गुण-ज्ञान-तपोभिः पूर्णा इयमुपदेशावलि हि ब्रह्मगीता इति नाम्ना प्रसिद्धा।<sup>१७</sup> भीष्ममुखात् युधिष्ठिरेण प्राप्तस्य ब्राह्मणानां प्रशंसावाक्यस्य दृष्टान्तरूपेण अत्र पृथिवी-वासुदेव-संवाद इन्द्र-शम्भुरासुर-

संवादश्च वर्णितौ। गवेषकानां मते अत्र ब्राह्मण इत्यनेन ब्रह्मज्ञानिनो बोध्याः।<sup>१८</sup> ग्रन्थस्य नाम स्पष्टतो ग्रन्थगर्भे निहितमस्ति,

इत्येव ब्रह्मगीतास्ते समाख्याता मयानघा  
विप्राणामनुकम्पार्थं तेन प्रोक्तं हि धीमता॥<sup>१९</sup> इति।

### १.४. ब्रह्मगीता४

दक्षिणामूर्तिमठात् प्रकाशितेन संस्करणानुसारेण *स्कन्दपुराणे* सूतसंहितायां चतुर्थे यज्ञवैभवखण्डे उपरिभागे अष्टपञ्चाशदधिक-सहस्रसंख्यकैः श्लोकैः (केषांचिद् शोधकर्तृणां मते अष्टपञ्चाशदधिक-सप्तशतसंख्यकैः श्लोकैः<sup>२०</sup>) द्वादशभिरध्यायै गीताग्रन्थोऽयं विन्यस्तः। R. Nilkantan-महोदयैरुक्तं यदत्र वैदिकशिक्षा एव शीर्षासने स्थिता वर्तते। धीरेन्द्रनाथवन्द्योपाध्यायमहोदयेन ईशवीयसप्तमशतक हि *स्कन्दपुराणस्य* रचनाकालरूपेण निर्दिष्टः। (ईशवीयदशमशतकस्य कालखण्डे इत्यनुमीयते) मूलरचनया सह विविधसंहिता-देवमाहात्म्यपरा रचनापि संयुक्ता। साम्प्रतं सुदीर्घपुराणेषु विशिष्टरचनारूपेण *स्कन्दपुराणं* संविशेषं तात्पर्यम् अर्हति<sup>२१</sup> स्मार्त-वैष्णव-शैवा अस्य गीताग्रन्थस्य विरचनेन वेदस्य हृतगौरवस्य पुनर्प्रतिष्ठायाै विधर्मिणां विरोधाय च वर्णाश्रमधर्मं तथा स्मृतिग्रन्थानां महत्त्वं प्रचारितवन्तः। अपि च तेन उक्तं यत्, अत्र तन्त्रस्य प्रभावोऽपि लक्षणीयः। अनेन अनु मीयते यत्, अयं गीताग्रन्थ ईशवीय-नवम-शतकस्य अन्तिमे भागे रचितः इति।<sup>२२</sup>

अपि च तेन उक्तं यत्, यथा अन्यासु गीतासु, तद्वद् अत्रापि शिवस्यैव परमेश्वरत्वं वर्णितम्।<sup>२३</sup> तथा हि,

एष एव हि जन्तूनां परज्ञानं ददाति च  
न विष्णुर्नाहमन्यश्च सत्यमेव मयोदितम्॥<sup>२४</sup> इति।

चितश्चिन्न चिदाकाराद् भिद्यते जडरूपतः  
भिद्यते चेज्जडे भेदश्चिदेका सर्वदा खलु॥

तर्कतश्च प्रमाणाच्च चिदेकत्वे व्यवस्थिते  
अपि पापवतां पुंसां विपरीता मतिर्भवेत्॥

श्रोतस्मार्तसमाचारैर्विशुद्धस्य महात्मनः  
प्रसादादेव रुद्रस्य चिदेकत्वे मतिर्भवेत्॥<sup>२५</sup> इति।

तन्मते विशेषतः श्रुतिरेव सर्वोत्कृष्टप्रमाणरूपेण गीतायाम् अस्यां गण्यते। अपि च सकलोपनिषद्वाक्यानां व्याख्यायै इयं गीता रचिता। तस्मादस्या अपि प्रतिपाद्यं यत्, ब्रह्मैव आत्मा वा परमसत्ता, स एव सृष्टि-स्थिति-संहार-कर्ता एवेति। अद्वितीयमिदं चैतन्यमेव विश्वसृष्टेः कारणम्, कारणातीतं सर्वकारणकारणं च तथा। *स्कन्दपुराणे* सूतसंहितायामुक्तम्,

अत्र कारणमद्वैतं शुद्धं चैतन्यमेव हि।  
तेन नापेक्षते ह्यन्यत् कारणं चेतनात्मकम्॥<sup>२६</sup> इति।

सृष्ट्यारम्भे शिवरूपेण केवलमेकम् आत्मा परमात्मा वा आसीत्, यतो हि महाप्रलयकाले नामरूपात्मकं जगदिदं एतस्मिन्नेकस्मिन् तत्त्वे एव वि लीयते। तथा हि,

आत्मसंज्ञः शिवः शुद्ध एवाद्वयः सदा।  
अग्रे सर्वमिदं देवा आसीत् तन्मात्रमास्तिकाः॥<sup>२७</sup> इति।

तस्मादियं गीता न्यायदर्शनस्य असत्कार्यवादं प्रत्याख्याय कार्यसकलं पूर्वावस्थायां परमतत्त्वे अव्यक्तरूपेण विद्यते, सृष्टिकाले च तत् कार्यं हि व्याकृतं भवति इति प्रति पादयति। तथा हि,

इदं सर्वं जगत् पूर्वं सदेवासीत् सुरर्षभाः।  
असदासीदिति भ्रान्ता वदन्ति सुरपुङ्गवाः॥<sup>२८</sup> इति।

तस्मात् सोऽयमसद्वादो जल्पमात्रं न युक्तिमान्।  
अतः सदेव सर्वेषां कारणं नासदास्तिकाः॥<sup>२९</sup> इति।

यदा ब्रह्म आत्मा वा सृष्टिमिच्छति, तदा सशक्तिकं शंकररूपं परिगृह्य सृष्टिकर्मणि प्रवर्तते,

ततो नान्यन्मिषत् किञ्चित् स पुनः कारपाकतः।  
प्राणिनां कर्मसंस्कारात् स्वशक्तिगतसत्त्वतः॥<sup>३०</sup> इति॥<sup>३१</sup>

वस्तुतो मूनीनाम् अनुरोधेन रोमहर्षणसुतेन पूर्वं देवानुद्दिश्य ब्रह्मणा कथिता ब्रह्मगीता वर्णिता। ग्रन्थसमाप्तावापि इयं गीता ब्रह्मगीता अन्यासु गीतासु च श्रेष्ठा श्रुतिवाक्यराजिभिश्च उपनिबद्धा च वेदतुल्या चेत्युक्तमिति। वेदनिष्ठेन उत्तमब्राह्मणेन अयं गीताग्रन्थः अध्येतव्यो नापैरिति। तथा हि स्कन्दपुराणे सूतसंहितायाम्,

एषा गीता ब्रह्मगीताभिधाना श्रुत्या युक्ता सर्वगीतोत्तमा च।  
वेदाकारा वेदनिष्ठैर्द्विजेन्द्रैर्भक्त्या पाठ्या नैव शूद्रादिभिश्च॥<sup>३२</sup> इति।

R. Nilkantan-महोदयैरुक्तं यद् ग्रन्थपुष्पिकायां यद्यपि ग्रन्थनाम उल्लिखितमस्ति, तथापि मूल-स्कन्दपुराणस्य कस्मिंश्चिदपि संस्करणे इदृशं नाम नोपलब्धम् इति। अपि च ग्रन्थस्य विषयमुल्लिख्य तेन भणितं यत्, देवानाम् अनुरोधेन भगवता ब्रह्मणा वेदार्थव्याख्यानम् आरब्धम्। आग्रन्थं ब्रह्मणा विविधानि उपनिषद्-वाक्यानि उल्लिख्य वैदिकशिक्षायाः सारः प्रतिपादितः। उपनिषदि वर्णिता सृष्टिप्रक्रिया ग्रन्थारम्भे एव तेन व्याख्याता। यथा अन्यसंप्रदायभुक्तासु गीतासु तद्वद् अत्रापि शिव एव परमसत्ता इति उद्घोषितम्। शिवस्य सहायेन विना ब्रह्मा न विश्वप्रपञ्चं स्रष्टुं शक्नोति, न हि च विष्णु जगत् पालयितुं समर्थः। ततश्च छान्दोग्योपनिषदीय-वचनानुसारेण कार्य-कारण-संबन्धो व्याख्यातः, पुनश्च सृष्टि आलोचिता। ब्रह्म हि सकलान् जीवान् संसृज्य तेषु स्वयं अनुप्रविश्य नामरूपाभ्यां च स्वयमेव वि भज्यते। आत्मनो ब्रह्मणश्च अभेदप्रतिपादनाय अत्र गीतायां “तत्त्वमसि”, “अहं ब्रह्मास्मि” इत्यादीनि उपनिषदीय-महावाक्यानि वैशद्येन व्याकृतानि। यदा ब्रह्मा समापितोपदेशः, तदा सपत्नीकः शिवः तत्र उपस्थितः सन् आत्मगौरवं वक्तुम् आरब्धवान्। सुदीर्घवर्णनया शिवस्य सार्वजनीन-प्रकाशः प्रतिपन्नो अभूत्। एकस्मिन् अध्याये ब्रह्मावस्थानं वर्णितम्। उच्यते च, ब्रह्म हृदयकमलमध्ये केन्द्रस्थले सूक्ष्मरूपेण विराजितं प्रतिष्ठितं वा अस्ति। यदा मुण्डकोपनिषदनुसारेण गीतायाम् अस्यां यद् व्याख्यानं विद्यते, पुनश्च तत् सत्यज्ञानं सृष्टितत्त्वं च वर्णयति; अपि च यज्ञेन मोक्षो न हि केनचिदपि अधि गम्यते, तथा यज्ञलब्धो लोकोऽपि अनित्य इति नि दिशति। उपनिषदीयं वचनम् आश्रित्य गीतायामस्याम् एकस्मिन् अध्याये ब्रह्मस्वरूपम्, ब्रह्मज्ञानाधिगमोपायः, आत्मब्रह्मणो अभेदप्रतीत्यादयो विषया आलोचिताः। एकत्र सकलश्रुतिवन्द्यः शिव एव परमब्रह्म— एवमपि वर्णितम्। अन्तिमे अध्याये पूर्वासां सकलशिक्षाणां पुनरावृत्ति अभवत्। उच्यते यत्, गुरुः सदा श्रद्धारहः, यतः तेन एव परमं लक्ष्यं (मोक्षं) प्राप्यते। अस्याम् एव गीतायां लक्ष्यते यत्, उपनिषदीयवचनेषु वेदान्ततत्त्वं व्याकृत्यापि इयम् अद्वैतदर्शनस्य प्रभावं प्रकटीकरोति सर्वत्र॥<sup>३३</sup>

अस्मिन् ग्रन्थे शिव एवाद्वैततत्त्वं ब्रह्मस्वरूपश्चेति प्रतिपादितम्। बहुत्र विष्णवपेक्षया शिवस्यैव श्रेष्ठत्वम् उद्घोषितम् अस्ति, किंतु तथापि उभययोः समानता अभिन्नता चैव मुख्याभिप्रायः।

### १.५. ब्रह्मगीता ५

M.N. Dutta-महोदयेन कृते संस्करणे गरुडपुराणस्य पूर्वखण्डे प्रथमभागे आचारकाण्डे ऊनचत्वारिंशदधिक-द्विशततमे अध्याये अन्तर्गतैः षड्-त्रिंशत्-संख्यकैः श्लोकै इयं ब्रह्मगीता उपनिबद्धा अस्ति, या पूर्वकृतेषु शोधकार्येषु कुत्रापि नोल्लिखिता नालोचिता चा अस्य पुराणस्य रचना ईश्वरीये सप्तमशतके अष्टमशतके वा अभूदिति अनुमानम् इति उक्तं देवकुमारदास-महोदयेना<sup>३४</sup> श्रीपञ्चानन-तर्करत्न-कृते संस्करणे अपि ब्रह्मगीतेयम् अनुपलब्धम्। अत्र गीतायाम् आलोच्यविषयस्तावत् “अहं ब्रह्मास्मि” “तत्त्वमसि” वा इति महावाक्यविचारेण जीवब्रह्मैक्यप्रतिपादनम् इति ग्रन्थस्य समाप्तौ अयं गीताग्रन्थो गीतासारः इत्याख्यया उल्लिखितः। तथा हि गरुडपुराणे,

उकारश्च अकारश्च मकारोयमृगद्वयः।

ब्रह्माहमस्म्यहं ब्रह्मज्ञानमज्ञानवर्धनम्॥

अयमात्मा परं ज्योतिश्चिन्नामानन्दरूपकः।

सत्यं ज्ञानमनन्तं हि त्वमसीति श्रुतीरितम्॥

अहं ब्रह्मास्मि निर्लेपमहं ब्रह्मास्मि सर्वगम्।

योऽसावादित्यपुरुषसोसावहमनादिमत्।

गीतासारोऽर्जुनायोक्तो येन ब्रह्मणि वै लयः॥<sup>३५</sup> इति।

अर्थाद् यथा ‘अ’-‘उ’-‘म’-काराणां पृथक् सत्ता ध्वस्ता सती ओङ्कारे एव प्र वि लीयते, तद्वद् अज्ञानविवर्धकं द्वैतवस्तुसमुदायो ब्रह्मणि एव वि लीयते। “ब्रह्माहमस्मि”, “अहं ब्रह्मास्मि” इति वाक्यभ्यां संशय उत् पद्यते एव, श्रुत्यनुसारेण ‘त्वमि’ति पदेन ‘परमज्योतिः’ संसूचिता ‘चिदि’ति ‘आनन्दसूचकम्’, “सत्यं ज्ञानमनन्तम्” इति पदैः ‘त्वमि’ति पदं बोध्यम्, ‘अहमि’ति पदेन “सर्वव्यापकं निर्लिप्तं ब्रह्म” इति सूच्यते। अयं गीतासारः अर्जुनाय प्रतिपादितो येन सो ब्रह्मणि अलीयत।

पुष्पिकायां ब्रह्मगीता गीतासाश्चेति द्वाभ्यां नामभ्यां ब्रह्मगीतासारः इति नाम ध्वनितम्। तथा हि पुष्पिकायां,

इति श्रीगारुडे महापुराणे पूर्वखण्डे प्रथमांशाख्ये आचारकाण्डे ब्रह्मगीतासारो नामेकोनचत्वारिंशदुत्तर-द्विशततमोऽध्यायः॥

किंतु ग्रन्थस्य प्रारम्भे व्यासदेवमुद्दिश्य ब्रह्मणा उक्तं यत्, अहं त्वां ब्रह्मगीतां वदिष्यामि येन त्वं मुक्तो भविष्यसि इति, अत्रैव ग्रन्थस्य नाम्नः परिचयो प्राप्यते। तथा हि गरुडपुराणे,

ब्रह्मगीतां प्रबक्ष्यामि यज्ज्ञात्वा मुच्यते भवान्।

अहं ब्रह्मास्मि वाक्योत्थज्ञानान्मोक्षो भवेन्नृणाम्॥<sup>३६</sup> इति।

यथा इयं गीता ब्रह्ममुखपद्म-निःसृतवाणीभिः परिपूर्णा, तथैव ग्रन्थस्य एकादशश्लोकाद् भगवतः श्रीकृष्णस्य वाण्यपि संकलिता। अत्र गीतायां सृष्टिप्रक्रिया प्राज्ञस्वरूपं प्रणवतत्त्व-व्याख्यानमपि च दृश्यते।

### १.६. ब्रह्मगीता ६

सतीशचन्द्र-मुखोपाध्यायकृत-संस्करणानुसारतो योगवाशिष्ठ-रामायणस्थिते मोक्षनिर्वाणप्रकरणे उत्तरार्धे त्रिसप्तत्यधिक-शततमाध्यायात् षडाशीत्यधिक-शततमाध्यायं च यावत् चतुर्दशसु सर्गेषु द्वाविंशत्यधिक-षड्शतसंख्यकैः श्लोकै उपनिबद्धा अपरा ब्रह्मगीता वर्तते। विद्वद्भिः प्राय ईशवीयनवमशतकात् पूर्वं

योगवासिष्ठरामायणं रचितम् इति अनु मन्यते<sup>३७</sup> वस्तुतः अत्र गीतायां श्रीरामेण कृतानां विविधप्रश्नानाम् उत्तररूपेण ऋषे वशिष्ठस्य वाणी हि अस्या गीताया विषयः। प्रत्येकं सर्गाणां समाप्तौ ग्रन्थस्य पुष्पिकायाम् एवमुक्तम्,

इत्यार्षे श्रीवाशिष्ठ-महारामायणे वाल्मीकीये मोक्षोपाये निर्वाणप्रकरणे उत्तरार्धे अविद्योपाख्यानान्तर्गत-  
विपश्चिदुपाख्याने ब्रह्मगीतासु परमार्थोपदेशो नाम त्रिसप्तत्यधिक-शततमः सर्गः॥

अत्रोल्लेख्यं यत् परमार्थगीता इति अस्या ब्रह्मगीताया एव नामान्तरम्। उनाशीतिसंख्यकैः श्लोकै उपनिबद्धस्य पञ्चसप्तत्यधिक-शततमसर्गस्य नाम अद्वैतयुक्तिः इति। S.V. Oka अस्या गीतायाः पुष्पिकाम् उल्लिख्य अवदद् यत्, अद्वैतयुक्त्याख्याध्याये अयं गीताग्रन्थः परमार्थगीता इति संज्ञायितः।<sup>३८</sup> तथा हि,

इत्यार्षे श्रीवाशिष्ठ-महारामायणे वाल्मीकीये मोक्षोपाये निर्वाणप्रकरणे उत्तरार्धे अविद्योपाख्यानान्तर्गत-  
विपश्चिदुपाख्याने अविद्याक्षेपणे परमार्थगीतास्वद्वैतयुक्तिर्नाम पञ्चसप्तत्यधिक-शततमः सर्गः॥

ग्रन्थे अस्मिन् प्रत्येकं सर्गे रामेण वशिष्ठमुद्दिश्य सृष्टिरहस्य-चित्तत्त्वविषयका युक्तिपूर्णा विविधप्रश्ना उपस्थापिताः। वशिष्ठेनापि रामस्य संशयदूरीकरणाय शास्त्रीयपद्धतिम् अवलम्ब्य विविधा युक्तयः प्रदर्शिताः।

ग्रन्थस्य विषये S. V. Oka-महोदयानाम् उक्ति यत्, ग्रन्थस्य शिरोनाम पाठकेषु विभ्रान्तिकरीमेकां धारणाम् उत् पादयितुं शक्नुयात्, यतो हि ग्रन्थस्य नामकरणेन अवगन्तुं शक्यते यत्, ब्रह्मा एव आसीद् अस्य ग्रन्थस्य प्रधानवक्ता आलोचको वा; यथा दृश्यते समानेन नाम्ना अभिहिते भिन्नगीताद्वये। किंतु मूलपाठे दृश्यते यत्, ऋषिणा वशिष्ठेन ब्रह्मविषये अस्यां गीतायां तदीयसुस्पष्टमतं प्रतिपादितम्, यच्च सत्यरूपेण चिह्नितम्। अपि च, तेन आलोचिता जगद्-आत्म-ज्ञानदीनां मौलिका दार्शनिकविषयाः। सूत्रात्मनः स्वप्नरूपेण जगदिदं तेन उपवर्णितम्। योगवासिष्ठ-साहित्ये तत्त्वमिदं पुनः पुन उत्थापितम्। अस्य तत्त्वस्य अधिकेन विश्लेषणेनात्र अलम्। अस्या गीताया वैशिष्ट्यमस्ति यत्, अत्र काव्यिक-सुषमामण्डितेन भाषाप्रयोगेन सह युगपद् अगणितोपमा विद्यन्ते, याश्च वक्त्रा सुष्ठु प्रयुक्ताः। ग्रन्थे कुत्रचिदपि ऋषि वशिष्ठ रामस्य प्रश्नेन विचलितबुद्धि नाभूत्; प्रत्युतः संयतेन्द्रियः सः तस्य उपस्थापनया युक्तिजालेन आत्मविश्वासपूर्ण-भाषणेन च रामस्य योग्यस्तथा सर्वोत्तमगुरु अभवत्।<sup>३९</sup>

### १.७. ब्रह्मगीता७

उपेन्द्रनाथ-ढालस्य Critical edition अनुसारेण एकाम्रपुराणस्य प्रथमांशस्य चतुर्थाध्यायस्य अष्टादशाधिक-शतसंख्यकैः श्लोकै ब्रह्मणो वाणी ब्रह्मगीता इति नाम्ना संकलिता। संस्करणस्येदं भूमिकाभागे एकाम्रपुराणम् ईशवीयचतुर्दशशतके पञ्चदशशतके वा रचितमित्युल्लिखितम्। भुवनेश्वरस्य ऐतिहासिकविवरणाय अयं ग्रन्थः प्रयोजनीयः। ओडिशा-प्रदेशस्थितस्य उदयगिरिः खण्डगिरेश्च पूर्वतननाम आसीद् एकाम्रक्षेत्रम्। इदं क्षेत्रं मूलतः शैवपीठम् आसीत्। उपपुराणमिदं स्वभावेन शैवधर्मस्य धारकम्। धीरेन्द्रनाथ-वन्द्योपाध्यायेनापि एकाम्रपुराणस्य शैवपुराणे अन्तर्भूक्तिः कृता।<sup>४०</sup>

अत्र गीतायां सनत्कुमारस्यानुरोधेन शिवपार्वत्योः सविधे पितामहेन ब्रह्मणा एकेन आख्यानेन सृष्टिरहस्यं शिवमाहात्म्यं च उपवर्णितम् अभवत्।

ग्रन्थस्य अन्तिमे पर्याये पार्वतीं प्रति ब्रह्मण सनिर्बन्धः अनुरोधः— सर्वपाप-क्षयकारी शिवस्य प्रीतिवर्धिकां ब्रह्मगीतायन्ततो धारयेत्। तथा हि,

ध्रियता भो प्रयत्नेन शिवप्रीतिकरी सदा।

सर्वपापक्षयकरी ब्रह्मगीतेयम्बिके।<sup>४१</sup> इति।

ग्रन्थे अस्मिन् शिवमाहात्म्यं वर्णितम्। शिवस्य रुद्ररूपमेव ब्रह्मस्वरूपम् इति ध्वनितम्। पितामहं ब्रह्मदेवं स्वयं महादेव एव असृजत्। तस्माच्च ब्रह्मदेवाद् विश्वचराचरस्य उत्पत्तिः वर्णिता। अत्र, सृष्टिसमये धुम्र उत्का चेति नाम्ना द्वयोः दैत्ययोरपि उत्पत्तिः अभवत्, तौ सृष्टिकर्तारं हि अद्रुहताम्, अन्ते च महेश्वरेण तयो मृत्यु इत्यनेन उपाख्यानेन शंकराख्यस्य महेश्वरस्य महिमा व्याख्यातः।

## २.०. 'ब्रह्मगीता' इत्यस्य नामसाम्येन प्राप्ता अन्यगीताः

विषयवस्त्वनुसारेण लक्षणीयं यत्, कदाचित् सच्चिदानन्द-परमतत्त्वस्य तथा ब्रह्मतत्त्वस्य प्रतिपादनार्थं कदाचिच्च प्रजापते ब्रह्मदेवस्य वचनानुसारेण कदाचिद्वा ब्राह्मणानां श्रेष्ठत्वस्य प्रतिपादनार्थम् एते ग्रन्था ब्रह्मगीतेत्यादिभिः नामभिः आख्याताः। सुतरां, यद्यपि साक्षात् ग्रन्थानां नाम ब्रह्मगीता इति न, तथापि येषु गीताग्रन्थेषु ब्रह्मा-ब्राह्मणादयः शब्दबन्धा अपि परि दृश्यन्ते, तेषां संक्षेपेण परिचया अत्रोपस्थाप्यन्ते।

## २.१. ब्रह्मर्षिगीता

रेवा-लाहिडी-महोदयानां मते महाभारतस्य शान्तिपर्वणि एकाधिक-त्रिशततमे अध्याये ब्रह्मर्षिगीता विद्यते<sup>४२</sup>। यद्यपि हरिदास-सिद्धान्तवागीश-सम्पादित-संस्करणे मूलग्रन्थस्य पुष्पिकांशे अन्तिमभागे वा कस्मिन्नपि श्लोके उक्तं नाम न विद्यते, तथापि भृगुवंशीयस्य ब्रह्मर्षे जनकवंशीयस्य वसुमान-नामधेयस्य नृपतेः कथोपकथनम् अत्यन्तं महत्त्वपूर्णम्। वस्तुतो युधिष्ठिरम् उद्दिश्य पितामहेन भीष्मेण पञ्चविंशति-संख्यकैः श्लोकैः उक्तो वृत्तान्तो वर्णितः। ग्रन्थस्य मूलविषयः खलु धर्मः कर्तव्यं वेति। राज्ञो वसुमानस्य प्रश्न आसीद् यत्, जीवदेहः अनित्यः, तर्हि केन उपायेन जीवस्य इहलोके परलोके च हितं भवति? अस्य प्रश्नस्य उत्तरेण ब्रह्मर्षिणा नीतिगर्भवाक्यावलिः प्रयुक्ता, जीवस्य च धर्मः कर्तव्यं च निर्दिष्टः। तन्मते इहलोके परलोके च सुखं प्राप्तुकामैः संयतचित्तैः भाव्यं तथा, प्राणिभ्यः प्रतिकूलाचरणं न विधेयम्। धर्मो हि सज्जनस्य हितम् उत पादयति, ततो धर्मो हि सज्जनैः आश्रयणीयः। स्थावर-जङ्गम-संकुलं त्रिभुवनं धर्मेणैव रक्षितं भवति। ज्ञानफलकामी यथा ज्ञानपरिचयं कुर्यात्, तथैव धर्मफलकामी धर्मपरिचयं कुर्यात्। पात्रभेदेन, कर्मभेदेन, देशभेदेन, कालभेदेन च जीवस्य दानं धर्माश्रितम् अधर्माश्रितं चेति भवितुम् अर्हति। इहलौकिकहिताय पारलौकिकहिताय च परमधैर्यम् एव मूलम्।

## २.२. ब्रह्मगीता

महाभारतस्य अनुशासनपर्वणि पञ्चमाध्याये ब्रह्मगीता इति काचिद् गीता विद्यते इति अङ्गीकरोति रेवा लाहिडी<sup>४३</sup>। यद्यपि हरिदास-सिद्धान्तवागीश-संपादित-संस्करणे मूलग्रन्थस्य पुष्पिकांशे अन्तिमे भागे वा कस्मिन्नपि श्लोके उक्तं नाम न विद्यते, तथापि वशिष्ठमुद्दिश्य ऊनपञ्चाशत्-संख्यकैः श्लोकैः ब्रह्मदेवेन कथितोऽयं संवादः तात्पर्यपूर्णः। अत्र युधिष्ठिरमुद्दिश्य पितामहेन भीष्मेण अस्य ग्रन्थस्य तत्त्वं वर्णितम्। ग्रन्थस्य विषयस्तावत्, दैवपुरुषकारयोः श्रेष्ठत्वविचारः। यथा बीजवपनं विना फलं नोपपद्यते, तथैव प्रारब्ध-कर्मफलमपि पुरुषार्थ-व्यतिरेकेण न प्रकाशते। ग्रन्थे अस्मिन् कर्मणो माहात्म्यं प्रतिपादितम्। दैवप्रसादाभिलाषी निष्कर्मा न हि किमपि लभते। तैले समाप्ते यथा प्रदीपो निर्वापितो भवति, तद्वत् कर्मणि विनष्टे सति दैवमपि विनष्टं भवति। शिष्यो यथा गुरुम् अनुसरति, तथैव दैवं पुरुषकारम् अनुसरति। अन्ते दैवापेक्षया पुरुषार्थ एव उत्कृष्टतर इति स्पष्टतः समुद्धोषितम्।

## २.३. ब्राह्मणगीता

अपि च महाभारतस्य अनुगीतान्तर्भुक्ताया ब्राह्मणगीतायाः (आश्वमेधिकपर्वणि द्वाविंशाध्यायान्तर्गतायाः) आद्या अष्टाविंशतिः श्लोकाः १०.०४.२०१५ इत्यस्मिन् दिने <https://sanskritdocuments.org/sanskrit/giitaa/> इत्यनेन आन्तर्जालिक-माध्यमेन प्रकाशिताः।



रेवा-लाहिडी-महोदया तस्या ग्रन्थस्यान्तिमांशे उक्तम् आन्तर्जालिक-संकेतम् अविकृततया समयोजयत्।<sup>४४</sup> सुतराम्, अस्मिन् प्रामाणिके आन्तर्जालिकपत्रे प्रकाशितस्य ग्रन्थस्य पुष्पिकायाम् उल्लिखित “इति ब्रह्मगीता समाप्ता” इत्यंशविशेषः प्राथमिकतया अनुपेक्षणीयः। कस्यांश्चित् पाण्डुलिप्यां “ब्रह्मगीता समाप्ता” इत्यंशविशेषस्य दर्शनाद् आन्तर्जालिक-संस्थाकर्तृपक्षेण उक्तं नामकरणं समर्थितमस्ति वा न, इत्यस्यापि उल्लेखो नासीत्। परं विषयस्यास्य सूचनाप्रेषणादनन्तरं तै १२.०५.२०२४ इत्यस्मिन् दिने आन्तर्जालात् तद्योगसूत्रं चापसारितम्। तै विज्ञापितं यद् मूलग्रन्थस्य एकस्मिन् संस्करणे पुष्पिकाया मुद्रणप्रमादवशात् सा भ्रान्ति जाता,

इति श्रीमहाभारते आश्वमेधिके पर्वणि अनुगीतापर्वणि ब्रह्मगीतासु विंशोऽध्यायः।<sup>४५</sup>

‘गीताप्रेस’ इत्यस्मात् प्रकाशितस्य महाभारतस्य संस्करणमतिरिच्य एतादृशं वचनं ‘चित्रशाला’ इत्यतः प्रकाशितस्य महाभारतस्य संस्करणस्थे आश्वमेधिकपर्वणि विंशतितमाध्यायस्थायां पुष्पिकायामपि दृश्यते। अपि तु V. Raghavan-महोदयेनापि ब्रह्मगीतयाः उपस्थितिः तस्य शोधपत्रे उल्लिखिता।<sup>४६</sup> अतः sanskritdocuments.org इत्यनेन आन्तर्जालानुसारेण ‘गीताप्रेस’ इत्यस्य प्रकाशितस्य महाभारतस्य संस्करणे मुद्रणप्रमादोऽस्ति इत्यस्मिन् वक्तव्ये शङ्का जायते। ग्रन्थस्य पाण्डुलिप्यां पूर्वोक्तं नाम आसीत्, उत ‘चित्रशाला’ इत्यस्य संस्करणमेव ‘गीताप्रेस’ इत्यनेन अनुसृतमिति न निश्चितम्। किंतु V. Raghavan-महोदयेन तस्य शोधपत्रे पुनः एकत्र ब्रह्मगीतयाः आलोचनावसरे उक्तं यत्— ‘ब्राह्मणगीता’ इति नाम्नः स्थाने ब्रह्मगीता इति नाम तत्र प्रामादिक एवेति।<sup>४७</sup> B.O.R.I. इत्यस्मात् प्रकाशिते महाभारतस्य Critical edition-इत्यस्मिन् संस्करणे तथा च हरिदास-सिद्धान्तवागीश-संपादिते विश्ववाणी-प्रकाशिते संस्करणेऽपि मूलग्रन्थस्य पुष्पिकायां ‘ब्राह्मणगीता’ इति नाम्नैवेयं गीता उल्लिखिता।

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्याम् आश्वमेधिकपर्वणि अश्वमेधे अनुगीतायां ब्राह्मणगीतायां द्वाविंशोऽध्यायः।

तथापि अयमंशः अत्र पर्यालोचनीयः, यतो ब्रह्मगीतया नामसाम्ये अयमंशो वस्तुतो, ब्राह्मणगीतयाः प्रथमोऽध्यायः। अत्र अर्जुनमुद्दिश्य भगवता श्रीकृष्णेण प्रदत्ता वाणी विद्यते। वस्तुतः कयोश्चिद् दम्पत्योः पारस्परिकं कथोपकथनं हि अस्या गीताया विषयः। अत्र कर्मणः असारता, शरीरेन्द्रियमनसां स्वरूपाणि, तथा तेषाम् अधिष्ठातृ-परमात्म-स्वरूपं चात्र व्याख्यातानि। अपि च स एव परमात्मा, यो जीवदेहे वैश्वानराख्याग्नौ प्रतिष्ठितः— इत्यपि व्याख्यातम्।

हरिदास-सिद्धान्तवागीशकृत-संस्करणानुसारतो महाभारतस्थे आश्वमेधिकपर्वणि सप्तदशाध्यायाद् आरभ्य षड्षष्टितमाध्यायं च यावद् अनुगीता व्याप्ता। तत्रानुगीतयां द्वाविंशतितमाध्यायाद् आरभ्य ऊनचत्वारिंशत्तमाध्यायं च यावद् ब्राह्मणगीता विद्यते। किंतु S. V. Oka-महोदयाभिस्तदीय-शोधनिबन्धे महाभारतस्य आश्वमेधिकपर्वणि एकादशाध्यायाद् आरभ्य पञ्चनवतितमाध्यायं च यावत् सुविस्तृतायाम् अनुगीतयां एकविंशतितमाध्यायाद् आरभ्य पञ्चत्रिंशत्तमाध्यायं च यावद् अध्यायखण्डे ब्राह्मणगीता विद्यते इति उल्लिखितम्। विषयं निरूप्य ताभि उक्तं यत्, अस्मिन् ग्रन्थे कस्यचिद् ब्राह्मणस्य स्त्री भाविकालिके हिताहितविषये उद्विग्नचिन्ता, यतो हि तस्याः स्वामी कर्महीनतया कालं नयति। तदा तस्याः स्वामी ज्ञानगर्भवचोभिः स्वपत्नीम् अस्वान्तयत्— इत्येव ब्राह्मणगीतया विषयः। अस्यां गीतायां सृष्टिविवरणम्, इन्द्रियाणां कार्यम्, यज्ञस्य कार्यकारिता, कर्तृकर्मणोः पारस्परिकसंबन्ध इत्यादिर्विषया आलोचिताः; अन्ते च ब्राह्मणः स्वीयमाहात्म्यं वर्णयामास। अत्र ब्राह्मण इत्यनेन आत्मबोधसंपन्नं मनो बोध्यं, तत्तु ज्ञानलब्धा चेतना, स्त्री इत्यनेन बुद्धिश्च बोध्या। यश्च क्षेत्रज्ञ इति ख्यातः स स्वयमेव परमेश्वरः।<sup>४८</sup>

ग्रन्थे अस्मिन् नीतिविषयका आलोचनापि दृश्यते। अभक्ष्यभक्षण-सुरापानादिभिः या क्षतिः साध्यते सा यथा वर्णिता, तथैव गुरुशिष्य-सम्बन्धो ब्रह्मचर्यस्वरूपं चात्र वर्णिते।<sup>५९</sup>

G.H. Visweswar-महोदयानां मते आश्वमेधिकपर्वणि विंशतितमाद् अष्टाविंशतितमम् अध्यायं च यावद् अध्यायखण्डे *ब्राह्मणगीता* विद्यते। सः तस्य प्रबन्धे अस्मिन् गीताग्रन्थे उल्लिखितानि ब्रह्मतत्त्वम्, पञ्चवायवः, सप्तानयः, वैश्वानरोऽग्निः, अन्तर्यज्ञः, सप्त होतारः, अन्तःकरणेन्द्रिययोर्द्वन्द्वः, उदानवायोः श्रेष्ठत्वम्, चतुर्होतृयज्ञः, अन्तर्यामिनः आत्मनः परत्वम्, अध्यात्मव्याप्तिः गभीरता च, ज्ञानिस्वभावः, अहिंसाविषयकं तत्त्वम्, परशुरामकथा, अलर्ककथा, अम्बरीषगाथा, जनकयमयो ममत्वबुद्धि-त्यागविषयकालोचना, ब्राह्मणस्वभावः, क्षेत्रज्ञस्य निगूढतत्त्वं चेति आलोचयामास।<sup>६०</sup> अपि तु तेनोक्तं यद् *ब्राह्मणगीता*याम् एकत्रिंशत्तमे अध्याये *अम्बरीषगीता* विद्यते। हरिदास-सिद्धान्तवागीशकृत-संस्करणानुसारेण अयमांशः षड्-त्रिंशत्तमे अध्याये विद्यते। अत्र स्वात्तिकगुणोऽपि राजसतामस-गुणाविव मानवानां शत्रु इति निर्दिष्टम्। वर्णितं यत्, अम्बरीषो लोभं विजित्य आत्मराज्यं हि शीर्षासने अस्थापयत्।<sup>६१</sup>

K.V.R.B. Varalakshmi-कृत-शोधनिबन्धे *महाभारत*यि आश्वमेधिकपर्वणि षोडशाध्यायाद् आरभ्य एकपञ्चाशदधिक-शततमाध्यायं च यावद् अध्यायखण्डोऽयम् *अनुगीता* इति समाख्यातः, अपि च तत्र पञ्चविंशत्यधिक-त्रिंशतसंख्यकैः श्लोकैः उपनिबद्धा विंशतितमात् चतुस्त्रिंशत्तमाध्यायं च यावद् अध्यायखण्डे *ब्राह्मणगीता* विद्यते इति तथा निर्णीतम्। तथा उक्तं यत्, कुरुक्षेत्रसमराङ्गणे भगवता वासुदेवेन या गीता उक्ता, सा अर्जुनेन वनं प्रत्यागम्य विस्मृता। तदा पुनः अर्जुनेन भगवान् अनुरुद्धः सन् पुनः तस्मै अर्जुनाय गीतोपदेशं प्रादात्। स एवोपदेशः *अनुगीता* इति प्रसिद्धः। अनेना*नुगीत*मुसारेण प्रसङ्गतो भगवता श्रीकृष्णेन *ब्राह्मणगीता*पि उपदिष्टा। अन्ते च ब्राह्मणजनकयोः कथोपकथनेन वैयक्तिकप्रीतिः (ममत्वबुद्धिः) परित्याज्या इति निर्दिष्टम्। ब्राह्मण-ब्राह्मण्योः कथोपकथनेन ज्ञानान्युत्पत्तिप्रसङ्ग उत्थापितः। समाप्तौ भगवता वासुदेवेन उक्तं यत्, मदीयं मनो हि ब्राह्मणः, मदीया बुद्धि ब्राह्मणी, अहं च ज्ञानी क्षेत्रज्ञपुरुषः।<sup>६२</sup>

## २.४. सुहृद्ब्राह्मणगीता

*महाभारत*यि शान्तिपर्वणि अष्टषष्ट्यधिक-शततमोऽध्यायः *सुहृद्ब्राह्मणगीता* इति ख्यात इति उक्तं गवेषिकया रेवा-लाहिडी-महोदयया।<sup>६३</sup> हरिदास-सिद्धान्तवागीशेन कृते संस्करणे अष्टषष्ट्यधिक-शततमे अध्याये इयं गीता विद्यते। सुहृद्ब्राह्मणो राजानं सेनजितं तत्त्वं निवेदितवान्, इति कारणतः संभवतः अस्या गीताया इदृशं नामकरणम्। तथा हि,

अत्राप्युदाहरन्तीममितिहासं पुरातनम्।

यथा सेनजितं विप्रः कश्चिदेत्याव्रवीत् सुहृत्।<sup>६४</sup> इति।

अपि च ग्रन्थस्य पुष्पिकांशो *ब्रह्मसेनजित्संवाद* इति नाम्ना उल्लिखितः। S. V. Oka अस्य ग्रन्थस्य *सेनजित्गीता* इति नाम समर्थयति,<sup>६५</sup>

इति श्रीमहाभारते शतसाहस्र्यां संहितायां वैयासिक्याम् शान्तिपर्वणि मोक्षधर्मे ब्राह्मणसेनजित्संवादे अष्टषष्ट्यधिकशततमोऽध्यायः।

ग्रन्थमध्ये पिङ्गलेन गीता इयं गाथा Dudhatra jasmin<sup>६६</sup>-महोदयया *पिङ्गलागीता*, P.B.V. Sivaprasad<sup>६७</sup>, K.V.R.B. Varalakshmi<sup>६८</sup> चेति महोदयाभ्यां *पिङ्गलगीता* इति नाम समर्थितम्।

अत्र पिङ्गलया गीता गाथाः श्रूयन्ति पार्थिव।

यथा सा कृच्छकालेऽपि लेभे धर्मं सनातनम्।<sup>६९</sup> इति।

चतुःषष्टिः श्लोका अत्र ग्रन्थे विद्यन्ते। वस्तुतस्तु, युधिष्ठिरमुद्दिश्य भीष्मेण उक्तं पुरावृत्तम् उपन्यस्तम्। उपन्यस्त-पुरावृत्तानुसारेण सुहृद्-ब्राह्मणः सेनजिद्-नामधेयं राजानं यत् किमपि तत्त्वम् अवर्णयत्, तदेव तत्त्वं ग्रन्थस्यास्य प्रतिपाद्यम्। प्रसङ्गतो ब्राह्मणेन उक्तस्य दृष्टान्तस्य अनुसारेण पिङ्गला इति नामिकाया गणिकायाः परिणतिस्तथा ज्ञानोदयवृत्तमत्र वर्णितम्। सा तु यथास्थाने यथासमयं स्वीयप्रियतमम् अप्राप्य संतप्ता सती वैराग्यबुद्धिम् अलभत, तथा मन्यते यत्, नरकसदृशा धूर्ताः कामेन कामरहितां तां वञ्चयितुं न समर्थाः। तथा अवगतं यत्, नैराश्यं हि परमसुखकारणम्।

**संकेतपञ्जिः**

एकाम्र. पु. = एकाम्रपुराणम्

कों. = कोम्पानि

गरुड. पु. = गरुडपुराणम्

बङ्गानु. = बङ्गानुवादकः

अनु. = अनुवादकः

प्रा. लि. = प्राइवेट लिमिटेड

महा. भा. = महाभारतम्

व्या. = व्याख्याता

संक. = संकलकः

संपा. = संपादकः

स्कन्द. पु. = स्कन्दपुराणम्

Comm. = Commented by

Comp. = Compiled by

Crit. = Critically

Ed. = Edited by/on

Eng. = English

Intro. = Introduction by

MLBD = Moti Lal Banarasi Das Publishers

P. = Page

Pp. = Pages

Rev. = Revised

RMIC = Ramakrishna Mission Institute of Culture

Rpt. = Reprinted on

Trans. = Translated by

Vol. = Volume

Vols. = Volumes

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*महाभारतम्* संपा. बङ्गानु. च हरिदासः सिद्धान्तः वागीशः, स्वकीया *भारतकौमुदी*-इत्याख्यटीका नीलकण्ठस्य च *भारतभावदीपाख्य*-टीकया सह। कलकाता : विश्ववाणी प्रकाशनी, १४०० बङ्गाब्दः (द्वितीयं संस्करणम्)।

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## भाष्यादिदिशा कर्तुरीप्सिततमं कर्म इति सूत्रस्य पदकृत्यम्

देवश्री-खाँडा

**सारसंक्षेपः** संस्कृतव्याकरणे कारकसूत्राणि अतीव महत्वपूर्णानीति। पाणिनीयव्याकरणे षट्कारकाणि प्रख्यातानि, तेषु कर्मकारकं विशेषरूपेण गण्यते। कर्मकारकं विना वाक्ये न खलु क्रियाफलस्य स्पष्टीकरणं भवति, न च वाक्यार्थस्य पूर्णता लभ्यते। भाषायां स्पष्टता, संप्रेषणस्य सुगमता, भावप्रकाशनस्य सौष्ठवम्— एतानि सर्वाणि कर्मकारकस्य यथोचितेन प्रयोगेण उपपद्यन्ते। एतस्य अध्ययनं न केवलं व्याकरणपाण्डित्यं वर्धयति, अपि तु साहित्ये, दार्शनिकग्रन्थेषु च तात्पर्यबोधाय साहाय्यं करोति। अतः कर्मकारकं वाक्यविन्यासे आत्मवद् आवश्यकमिति नूनं कथ्यते। तेषु कर्मकारकेषु ‘कर्तुरीप्सिततमं कर्म’ इति सूत्रमन्यतममिति। तस्मात् सूत्रार्थज्ञानं विश्लेषपूर्वकमावश्यकमिति।

**कुञ्जिकाशब्दः** कर्ता, कर्म, ईप्सितः।

संस्कृतव्याकरणे कारकचक्रं विशेषमहत्त्वं धारयति। पाणिनिना *अष्टाध्याय्यां* वैज्ञानिकरित्या कारकसूत्राणि प्रणीतानि। तत्र षट् कारकाणि प्रसिद्धानि— कर्ता, कर्म, करणम्, सम्प्रदानम्, अपादानम्, अधिकरणं चेति। एतेषु कर्मकारकं प्रमुखं स्थानं स्वीकृत्य वाक्यार्थस्य पूर्तिं करोति। यत् कर्त्रा क्रियमाणे कार्ये सर्वाधिकमपेक्षितं भवति, तत् ‘कर्म’ इति निर्दिश्यते। यत् फलं प्रयोजनं वा कर्तुः मुख्यतयाभिलषितम्, तदेव कर्मकारकं भवति। पाणिनिना ‘कर्तुरीप्सिततमं कर्म’ (१।४।४९) इति सूत्रेण कर्मकारकस्य परिभाषा प्रकल्पिता। व्याकरणतन्त्रे सूत्रेणानेन वाक्यनिर्माणे कर्ममहत्त्वं प्रत्यपादि।

### पदविश्लेषणम्-

कर्तुः ईप्सिततमम् कर्म इति पदच्छेदः। कृधातोः ‘ण्वुल्तृचौ’ (३।१।१३३) इति सूत्रेण तृचप्रत्यये ‘सार्वधातुकार्धतुकयोः’ (७।३।८४) इति सूत्रेण गुणे कर्तृपदं निष्पद्यते। ‘क्तस्य च वर्तमाने’ (२।३।६७) इति सूत्रेण षष्ठीविभक्तिः। ईप्सितम् ‘आप्त् व्यसौ’ इति धातोः ‘धातोः कर्मणः समानकर्तृकादिच्छायां वा’ (३।१।७) इति सूत्रेण सन्प्रत्यये ‘सन्त्यङोः’ (६।१।९) इति सूत्रेण द्वित्वे ‘आप्ताप्यधामीत्’ (७।४।५५) इतीत्वे अत्र ‘लोपोऽभ्यासस्य’ (७।४।५८) इत्यभ्यासलोपे ‘मतिबुद्धीच्छार्थेभ्यश्चेति’ (३।२।१८८) वर्तमाने कर्मणि क्तप्रत्यये ‘आर्धधातुकस्येड्वलादेः’ (७।२।३५) इतीडागमे ‘अतो लोपः’ (६।४।१०५) इत्यकारलोपेऽतिशयेनेप्सितमिति ‘अतिशायने तमबिष्ठनौ’ (५।३।५५) इति तमप्रत्यये ईप्सिततमम् इति। कर्तुरिति षष्ठ्यन्तपदम्। ईप्सिततममिति प्रथमान्तपदम्। कर्मिति प्रथमान्तपदम्।

### कर्तृपदार्थविचारो भाष्यादिदिशा-

प्रकृतसूत्रे कर्तुरिति पदं षष्ठ्यन्तं वर्तते। कर्तृशब्दात्कर्तर्यर्थे ‘क्तस्य च वर्तमाने’ (२।३।६७) इति सूत्रेण षष्ठीविभक्तिः। अत्र प्रकृतित्वेनोपात्तकर्तृशब्दस्य कर्ताऽर्थः, प्रत्ययत्वेनोपात्तडसोऽपि कर्ताऽर्थः। प्रकृत्यर्थकर्तुरभेदसम्बन्धेनार्थादितरसम्बन्धानवच्छिन्नविशेष्यविशेषणभावसम्बन्धेन प्रत्ययार्थकर्तर्यन्वय इष्टः। परन्तु ‘अभेदसम्बन्धावच्छिन्नप्रकारतानिरूपितविशेष्यतासम्बन्धेन शाब्दबुद्धित्वावच्छिन्नं प्रति प्रकारतावच्छेदकविशेष्यतावच्छेदकधर्मयोर्भेदः कारणम्’<sup>१</sup> इति न्यायेन प्रकृत्यर्थकर्तुः प्रत्ययार्थकर्तुश्च कर्तृत्वरूपैकधर्मत्वात्प्रकारतावच्छेदकविशेष्यतावच्छेदधर्मयोर्भेदाभावात् ‘घटो घटः’ इतिवच्छाब्द-बोधानुपपत्तिरिति।

अस्य समाधानं विद्वद्भिरित्यङ्कृतं यत्प्रकृते प्रकृत्यर्थकर्तृशब्दः प्रकृतधातूपात्तप्रधानी-भूतव्यापाराश्रयरूपस्वतन्त्रपरको वर्तते न तु कर्तृसंज्ञापरक इति। कर्तृसंज्ञापरकत्वे शत्रून्गमयत्स्वर्गमित्यादौ दोषापत्तिश्शत्रुशब्दस्य कर्तृसंज्ञाभावात्। वस्तुतः कर्तृवृत्तिव्यापारजन्यफलाश्रयस्य कर्मसंज्ञा भवति परन्तु



शत्रुशब्दस्य कर्मसंज्ञात्वात्कर्तृसंज्ञाभावात्कर्मवृत्तिव्यापारजन्यफलाश्रयस्वर्गस्य कर्मसंज्ञा न भवति। किन्तु कर्तृशब्दस्य प्रधानीभूतव्यापाराश्रयरूपस्वतन्त्रपरकत्वे सति शत्रुशब्दस्य कर्मसंज्ञकत्वेऽपि शत्रुशब्दे प्रकृतधातूपात्तप्रधानीभूतव्यापाराश्रयरूपस्वतन्त्रपरकता वर्तते। अतश्शत्रुवृत्तिव्यापारजन्यफलाश्रयस्वर्गे कर्मत्वं सिद्ध्यति। अतः प्रकृतित्वेनोपात्तकर्तृशब्दस्य प्रधानीभूतव्यापाराश्रयपरकः। प्रत्ययार्थकर्तृशब्दश्चाश्रयपरकः। परन्त्वाश्रयत्वं प्रकरतावच्छेदकन्तस्यैव च विशेष्यतावच्छेदकत्वाच्छाब्दबोधानापत्तिस्तादवस्थमेवेति संशयो भवत्येव। अस्य समाधानं नीलघटो घट इत्यादिस्थले यथा विधायान्शेऽधिकावगाहिज्ञाने सति शाब्दबोधो भवति तथैवात्रापि शाब्दबोधोपपत्तिरिति अधिकावगाहिज्ञानमत्र कथमिति चेत्प्रकृते शाब्दबोधीयोद्देश्यताऽऽश्रये वर्तते विधयता च प्रधानीभूतव्यापाराश्रये वर्तते इत्यतो विधेयप्रधानीभूतव्यापाराश्रयत्वे प्रधानीभूतत्वस्याधिकावगाहिज्ञानाच्छाब्दबोधो भवति। तेन च प्रकृतधातूपात्तप्रधानीभूतव्यापाराश्रयाभिन्नाश्रय इति लभ्यते।

### ईप्सिततमम्पदार्थविचारः-

‘अभीप्सितं हृद्यं दयितं वल्लभं प्रियम्’<sup>२</sup> इति कोशप्रसिद्धत्वादीप्सितशब्दस्याऽभिप्रेते रूढः। परन्त्वत्राभिप्रेतपररूढ्यर्थो नास्त्यपि तु क्रियापरः।<sup>३</sup> एवञ्च यौगिकत्वादवयवशक्त्याब्धात्वर्थो व्यापारविशिष्टफलाश्रयत्वम्, सन्नर्थ इच्छा, क्तप्रत्ययस्यार्थो विषयताश्रयः, तमप्रत्ययस्य जन्यत्वमर्थो वस्तुतस्तमप्रत्ययबलात्स्वप्रयोज्यत्वसम्बन्धो लभ्यते। आब्धात्वर्थो व्यापारविशिष्टफलाश्रयत्वस्य सन्नर्थेच्छायां स्वप्रकारकत्वसम्बन्धेनान्वयः, तेन च व्यापारविशिष्टफलाश्रयप्रकारिकेच्छा, तस्याश्च क्तप्रत्ययार्थे विषयताश्रयैकदेशविषयतायां स्वनिरूपितत्वसम्बन्धेनान्वये व्यापारविशिष्टफलाश्रयत्वप्रकारिके-च्छानिरूपितविषयताश्रयः। एवङ्कर्तुरित्यत्र प्रकृतिभूतकर्तृ इत्यस्य व्यापाराश्रयोऽर्थस्तु-क्तप्रत्ययस्यापि व्यापाराश्रयोऽर्थः। अतो घटो घट इतित्वत्प्रकृत्यर्थव्यापाराश्रयस्य प्रत्यायार्थे व्यापाराश्रयेऽन्वयोऽनुपपन्न इत्यतः प्रत्यायार्थनिष्ठव्यापारस्य ‘अनन्यलभ्यो हि शब्दार्थः’ इति न्यायेनाविवक्षा क्रियते, तथा चोद्देश्यभूतप्रत्ययार्थाश्रयस्य विधेयभूतप्रकृत्यर्थेन व्यापारेणाऽभेदेनान्वये व्यापाराश्रयाभिन्नाश्रयः कर्तृपदाल्लभ्यते<sup>४</sup>। तस्य च स्ववृत्तित्वसम्बन्धेनाऽऽब्धात्वर्थव्यापारविशिष्टफलाश्रयत्वैकदेशे व्यापारान्वये व्यापारश्रयाभिन्नाश्रयवृत्तिव्यापारविशिष्टफलाश्रयत्वप्रकारिकेच्छानिरूपित-विषयताश्रयो लभ्यते। अत्र च कस्य कर्तुः ग्रहणमित्याशङ्केदानीमपि समुपस्थिताऽस्ति। अतः ‘प्रधानाप्रधानयोः प्रधाने कार्यसम्प्रत्ययः’ (परिभाषा-१.०६) इति न्यायानुसारेण प्रकृतधातूपात्तप्रधानीभूतव्यापाराश्रयाभिन्ना-श्रयकर्तुर्ग्रहणमिति लभ्यते। अत्र व्यापारस्य फले स्वप्रयोज्यत्वसम्बन्धेन स्ववाचकधातुव्याच्यत्वसम्बन्धेनान्वयः। तेन च स्वरूपं प्रकृतधातूपात्तप्रधानीभूतव्यापाराश्रयाभिन्ना-श्रयवृत्तिव्यापारप्रयोज्यफलाश्रयत्वप्रकारिकेच्छाविषयताश्रयः कारकं सत्कर्मैत्यथवा प्रकृतधातूपात्तप्रधानीभूतव्यापाराश्रयाभिन्नाश्रयवृत्तिव्यापारवाचकधातुव्याच्य-फलाश्रयत्वप्रकारिकेच्छाविषयताश्रयः<sup>५</sup> कारकं सत्कर्मिति। स्ववाचकधातुव्याच्यत्वसम्बन्धस्य फलं तु प्रयागात्काशीङ्गच्छतीत्यादौ विभागाश्रयभूतप्रयागस्य कर्मत्वम्।

अत्र ‘मतिबुद्धिपूर्वार्थेभ्यश्च’ (३।२।१८८) इति सूत्रेण वर्तमाने कर्तरी क्तप्रत्ययो विधीयते, परन्तु क्तप्रत्ययोपात्तवर्तमानस्याविवक्षा क्रियते कटङ्कृतवान्, कटङ्करीष्यतीत्यादिषु भूतभविष्यत्काल-प्रयोगस्थलेष्वव्याप्तिदर्शनात्।

### भाष्यादिदिशा मतसमीक्षणम्-

भाष्ये तमब्रह्मणविषये महान्विचारो लभ्यते। तथा च ईप्सितशब्दस्यातिशयार्थे तमप्रत्यये ईप्सिततमशब्दो निष्पद्यते। तत्र तमब्रह्मणस्य महान्विचारो भाष्येऽपि प्रतिपादितः। तदेवाश्रित्य कैयटदिशाऽन्वम्भट्टेन तमप्रत्ययग्रहणस्य प्रयोजनमुक्तमनेर्माणवकं वारयतीति। तथा च तमब्रह्मणाभावे सूत्रं स्यात्कर्तुरीप्सितं कर्म। तथा च 'वाराणार्थानामीप्सितः' (१।४।२७) इति सूत्रेऽपि ईप्सितमिति पदं वर्तते। तेन कर्तुरीप्सितं कर्मेत्यस्यार्थस्यात्कर्तुरीप्सितस्य कर्मसंज्ञा भवति। 'वाराणार्थानामीप्सितः' इत्यस्यार्थस्याद्वारिधातुप्रयोगे ईप्सितस्यापादानसंज्ञा स्यादिति। कर्मसंज्ञासूत्रे तमब्रह्मणाभावे तूभयोस्समानविषयत्वं स्यात्। तथा चाऽनेर्माणवकं वारयतीत्यत्र 'वाराणार्थानामीप्सितः' (१।४।२७) इत्यनेन माणवकस्याऽपादानसंज्ञा प्राप्नुयात्। तथा च 'कर्तुरीप्सितं कर्म' (१।४।४९) इत्यनेन फलाश्रयस्य माणवकस्य कर्मसंज्ञा प्राप्नुयात्। ततश्च परत्वेहेतुना कर्मसंज्ञाप्राप्तावपि वाराणार्थानामिति सूत्रं निरवकाशत्वात्कर्मसंज्ञाया बाधिका स्यात्। तेन माणवकेऽपादानसंज्ञैव भविष्यति, न तु कर्मसंज्ञा।

वस्तुतोऽग्निप्रातिपादिकादपि वारिधातूपस्थाप्यसंयोगरूपफलाश्रयत्वात्कर्मसंज्ञा स्यात्। तेन चानिष्टापत्तिः। तथा च वारिधातोर्व्यापारद्वयं वर्तते संयोगानुकूलव्यापारः, संयोगानुकूलव्यापाराभावानुकूलव्यापारः। संयोगानुकूलव्यापाराश्रयो माणवकः, संयोगानुकूलव्यापाराभावानुकूलव्यापाराश्रयश्च दूरीकरणदेर्भूत्यादेः। फलं संयोगस्तथा संयोगानुकूलव्यापाराभावः। संयोगरूपफलस्याश्रयोऽग्निः। अग्नेः कर्मसंज्ञा स्यात्। तथा संयोगानुकूलव्यापाराभावरूपफ-लाश्रयश्च माणवकः। तेन माणवकस्य कर्मसंज्ञा स्यात्। तेन गम्धातुयोगे कर्मसंज्ञा सावकाशा। परन्तु वारिधातुयोगे एवापादानसंज्ञा स्यात्। अतो निरवकाशत्वादपादानसंज्ञा कर्मसंज्ञाया बाधकमपादानम्। तेनाऽग्निशब्दात्तथा माणवकशब्दादपादानसंज्ञा प्राप्नोति।

अतस्सूत्रे तमब्रह्मणं कृतम्। तमब्रह्मणे सति ईप्सितमात्रेऽपादानसंज्ञा, तथा प्रकर्षत्वविवक्षायाङ्कर्मसंज्ञा। अतो विषयभेदाद्वाध्यबाधकप्रसङ्ग एव नास्ति। तेनाऽनेर्माणवकं वारयतीति वाक्यं निष्पद्यते इत्यन्वम्भट्टेन प्रतिपादितम्। वस्तुतः इतोऽपि विस्तृततया तत्रान्वम्भट्टेन विचारः प्रस्तुतो विस्तरभयान्नैव प्रतिपादितम्। तथा चोच्यते- 'अपायविषयत्वात्। ग्रामं गच्छतीत्यादौ कर्मसंज्ञा सावकाशा। परत्वादिति। ग्रन्थप्रयोजनमात्रमेतत्, वाराणार्थानामीप्सितः इत्यपादानसंज्ञाया निरवकाशतया सावकाशया परत्वेन बाधासम्भवात्। अत एव कर्मापादान इति तात्पर्यं वक्ष्यति। विषयभविभागेति। अग्नेरपादानत्वं माणवकस्य कर्मत्वमिष्टम्। तत्तमब्रह्मणं विना न सिद्ध्यतीति भावः'।<sup>५</sup>

### विमर्शः-

कर्मत्वमाश्रित्य नागेशदीक्षितयोर्महान्तभेदो दरीदृश्यते। तथा हि 'कर्तुरीप्सिततमं कर्म' (१।४।४९) इति सूत्रेण फलाश्रयस्य कर्मत्वं नैव सिद्ध्यतीत्यतस्तदर्थसाधनाय नागेशेन व्यपदेशिवद्भावमाश्रित्य फलाश्रयस्य कर्मत्वं प्रतिपादितम्। दीक्षितमते तु सूत्राक्षरमर्यादयैव फलाश्रयत्वं कर्मत्वमिति सिद्ध्यतीति। तथाहि- प्रकृतसूत्रे आप्लृधात्वर्थसम्बन्धस्य करणाकांक्षायां सूत्रोपात्तकर्तृपदार्थविशेषणीभूतफलानवच्छिन्नव्यापार उपस्थितो भवति। स च लक्ष्यानु-सारात्स्वजन्यत्वस्वजन्याश्रयत्वान्यतरसम्बन्धेन गृह्यते। प्रथमसम्बन्धस्वीकारे सति व्यापारजन्यत्वस्य फले सत्त्वात्कर्मत्वं सिद्ध्यति। द्वितीयसम्बन्धाश्रिते तण्डुलादेः कर्मत्वं सिद्ध्यति। तमब्रह्मणेन सर्वेष्टसिद्ध्या कर्तृग्रहणप्रत्याख्याने भाष्यसम्प्रतिरिति नागेशमतम्। मतद्वयेऽपि फलस्य कर्मत्वात्फलमानाधिकरणस्तोकादेः कर्मत्वं सिद्ध्यति। फलस्य च कर्मसंज्ञायां फलासत्त्वेऽप्यभेदेन विशेषणे कर्मत्वसिद्धिरिति। अत एव क्रियाविशेषणानां कर्मत्वमिति व्यवहारः। क्रियाशब्दोऽत्र क्रियते असाविति व्युत्पत्त्या फलपरकः।

वस्तुतोऽयमपि प्रसिद्धप्रसङ्गो यथा- आप्लृधातोस्सन्नन्तात्कर्मणि क्तप्रत्यये ईप्सितशब्दस्य निष्पादकत्वात्सन्नन्तप्रयोगेण कर्तुरुद्देश्यङ्कर्मैत्यस्य लाभः। परन्तुद्देश्यत्वघटितकर्म-लक्षणमयौक्तिकमित्याक्षेपः। वस्तुत ईप्सितत्वानीप्सितत्वयोरिवेच्छाया अपि शाब्दबोधे भानाभावाद्वाच्यकोटावुद्देश्यत्वस्य प्रवेशासम्भव इत्याक्षेपः। उद्देश्यत्वञ्च सन्नन्तेन बोधितम्। 'वारणार्थानीप्सितः' (१।४।२७), 'कर्तुरीप्सिततमं कर्म' (१।४।४९) इत्यत्राऽपादानत्वकर्मत्वयोर्विषयव्यवस्थाप्रदर्शनाय तमप्रत्ययान्तेप्सिततमस्य कर्तुरीप्सिततमं कर्मैत्यत्रापेक्षायामपि सन्प्रयोगो व्यर्थः। तच्च व्यर्थीभूयोद्देश्यत्वमपि वाच्यकोटावन्तर्भवतीति ज्ञापयति। भाष्यञ्चात्र प्रमाणं यथा- सनः प्रयोगसामर्थ्यादुद्देश्यत्वस्य वाच्यकोटावन्तर्भावात् 'कर्मणा यमभिप्रैति' (१।४।३२) इति सूत्रे कर्मणेत्यभावे कर्मण एव सम्प्रदानसंज्ञा पर्यायेण स्यादिति प्रतिपादितं भाष्ये। तथा च प्रोक्तम्- 'कर्मग्रहणं किमर्थम्। यमभिप्रैति स सम्प्रदानमित्युच्यमाने कर्मण एव सम्प्रदानसंज्ञा प्रसज्येता। कर्मग्रहणे पुनः क्रियमाणे न दोषो भवति, कर्म निमित्तत्वेनाश्रीयते इति तत्रत्यं भाष्यम्। ब्राह्मणाय गां ददातीत्यत्र गोब्राह्मणस्याप्यप्रीयमाणत्वम्। यतो गौः दानक्रिययाऽभिप्रीयते, गवा तु ब्राह्मणः। अतो गोः संज्ञाद्वयप्रसङ्गे परत्वात् गोः कर्मसंज्ञायां पारिशेष्यात् ब्राह्मणस्यैव सम्प्रदानसंज्ञायाः प्रवृत्त्या सूत्रे कर्मणेति व्यर्थमिति प्रष्टुराशयः। दानक्रियया गौः अभिप्रेता, तादृशगवा ब्राह्मणः अभिप्रेतः। अतः क्रियासम्बन्धः गोरन्तरङ्गः। ब्राह्मणस्य तु स बहिरङ्ग इति कृत्वा परमपि कर्मत्वं बाधित्वा अन्तरङ्गत्वात् गोरेव सम्प्रदानत्वमापद्येता। अथवा वचनसामर्थ्यात् गोरेव पर्यायेण संज्ञाद्वयप्रसङ्गः। कर्मणेत्यस्य सत्त्वे तु तस्य संज्ञायां निमित्तत्वेनोपादानात् न दोष इति समाधातुराशयः।<sup>१</sup>

एवं सूत्रे कर्मग्रहणविषये विचारो लभ्यते कौमुद्यादिग्रन्थेषु यथा- अधिशीङ्स्थासां कर्म इति सूत्रात्कर्मैत्यनुवर्तौ कर्तुरीप्सिततमं कर्मैत्यत्र पुनः कर्मग्रहणस्य किं प्रयोजनम्। तथा च सिद्धान्तकौमुद्यामुक्तम्- कर्मैत्यनुवृत्तौ पुनः कर्मग्रहणमाधारनिवृत्त्यर्थमिति। अर्थात्फलतावच्छेदसंसर्गेण फलाश्रयो यस्तस्याधिकरणत्वम्, एवं व्यापारतावच्छेदकसम्बन्धेन व्यापारश्रयो यस्तदधिकरणम्। अत्रैवाऽऽधारशब्दस्य रूढत्वम्। अतः पूर्वसूत्रात्कर्मैत्यस्यानुवर्तनं स्वीक्रियेत चेत्तत्सम्बधिताऽऽधारस्यानुवर्तनं स्वीकर्तव्यम्। तेनाऽऽधारस्यैव कर्मत्वमित्यर्थाश्रयणे गेहं प्रविशतीत्यादिप्रयोगे आधारसत्त्वे एव कर्मत्वं स्यात्। हरिं भजतीत्यादिष्वाधाराभावात्कर्मत्वं न स्यादित्यतः प्रकृतसूत्रे कर्मग्रहणम्।

वस्तुतो व्याकरणनयेऽधिकारोऽनुवृत्तिर्वा शब्दाधिकाराऽर्थाधिकारभेदेन द्विविधः। शब्दाधिकारेऽर्थरहितस्य शब्दस्यैवाधिकारोऽनुवृत्तिर्वा भवति। अर्थाधिकारेऽर्थसहितशब्दस्याधिकारो भवति। प्रकृते चार्थाधिकारपक्षमाश्रित्यैव कर्मग्रहणम्। शब्दाधिकारपक्षे तु कर्मग्रहणं निष्प्रयोजनम्।

#### संकेतपञ्जिः

पर.ल.म= परमलघुमञ्जूषा

अ.को= अमरकोशः

ल.टी= लक्ष्मीटीका

वै.सि.कौ.= वैयाकरणसिद्धान्तकौमुदी

म.भा= महाभाष्यम्

#### उल्लेखपञ्जिः

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३. *वैयाकरणसिद्धान्तकौमुदी*, लक्ष्मीटीका, द्वितीयभागः, पृष्ठसंख्या- ७७५
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५. विजयाकारमते तु फलाश्रयस्य कर्मत्वं फलतावच्छेदकसम्बन्धेन ग्राह्यम्। *परिभाषेन्दुशेखरः* (विजयाव्याख्यासहितः), श्रीजयदेवशर्ममिश्रः।
६. *महाभाष्यप्रदीपव्याख्यानानि* (चतुर्थभागः), उद्द्योतनम्, पृष्ठसंख्या- ३०७
७. *महाभाष्यम्* (द्वितीयाभागः), युधिष्ठिरमीमांसकः, पृष्ठसंख्या- ४८०

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- एन. एस रामानुजताताचार्य (सम्पा.)। *शाब्दबोधमीमांसा* (तृतीयभागः)। दिल्ली: राष्ट्रिय-संस्कृतसंस्थानम्, २००५।
- ए. प्रकाशचन्द्र किशोराणी (सम्पा.)। *नागेशभट्ट का व्याकरणदर्शनचिन्तन*। मुम्बई: क.जे सोमैया संस्कृतविद्यापीठम् विद्याविहार, १९९०।
- केशवमिश्रः। *तर्कभाषा*। सुनेन्द्रनाथद्विवेदी(सम्पा.)। वाराणसी: भारतीय विद्या प्रकाशन, १९९७।
- जगदीशतर्कालङ्कारः। *तर्कामृतम्*। पीयूषकान्तदीक्षितः(सम्पा.)। दिल्ली: नाग पब्लिशर्स, २००३।
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- नागेशभट्टः। *परिभाषेन्दुशेखरः* (विजयाव्याख्यासहितः)। श्रीजयदेवशर्ममिश्रः (सम्पा.)। वाराणसी: चौखम्बा प्रकाशन, २००८।
- नागेशः। *परमलघुमञ्जूषा*। जयशङ्करलालत्रिपाठी (सम्पा.)। वाराणसी: चौखम्बा कृष्णदास अकादमी, २००६।
- नागेशः। *लघुशब्देन्दुशेखरः*। श्रीपादसत्यनारायणमूर्तिः(सम्पा.)। तिरुपतिः: राष्ट्रियसंस्कृत-विद्यापीठम्, २००७।
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- पाणिनिः। *पाणिनीयशिक्षा*। रमाशङ्कर मिश्रः (सम्पा.)। वाराणसी: चौखम्बा सुरभारती प्रकाशन, २०१५।
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तदेव। (द्वितीयभागः)। युधिष्ठिरमीमांसकः (सम्पा.)। दिल्ली: प्यारेलाल द्राक्षादेवी न्यास (प्रथमसंस्करणम्)।

तदेव। (तृतीयभागः)। युधिष्ठिरमीमांसकः (सम्पा.)। दिल्ली: प्यारेलाल द्राक्षादेवी न्यास (प्रथमसंस्करणम्)।

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भट्टोजिदीक्षितः। वैयाकरणसिद्धान्तकौमुदी (लक्ष्मीव्याख्योपेता)। श्रीबालकृष्णशर्म-पञ्चोलिनः (सम्पा.)। वाराणसी: मोतीलाल बनारसीदास, १९६६ (प्रथमसंस्करणम्)।

भट्टोजिदीक्षितः। वैयाकरणसिद्धान्तकौमुदी (मूलमात्रम्)। गोविन्दाचार्यः (सम्पा.)। वाराणसी : चौखम्बा सुरभारती प्रकाशन, २०१२ (प्रथमसंस्करणम्)।

भर्तृहरिः। वाक्यपदीयम् (ब्रह्मकाण्डम्)। श्रीवामदेवाचार्यः (सम्पा.)। वाराणसी: चौखम्बा विद्याभवन, २००६।

युधिष्ठिरमीमांसकः (सम्पा.)। संस्कृत व्याकरण शास्त्र का इतिहास । वाराणसी: चौखम्बा पब्लिशर्स, २००३ (प्रथमसंस्करणम्)।

## সম্বন্ধভাষ্য ও বার্তিকের অদ্বৈতজ্ঞানপ্রবাহ

চৈতালি কাজিলাল

**সংক্ষিপ্তসার:** প্রাচীন ভারতীয় জ্ঞানভান্ডার ও জ্ঞানচর্চা সর্বকালে বিশ্ববাসীর বিশ্বাসের কারণ; তার মূল ভিত্তি অবশ্যই গুরু-শিষ্য পরম্পরায় জ্ঞানের প্রবাহ। তাই জন্মগতবংশ বেশিরভাগ ক্ষেত্রেই অনালোকিত থাকলেও বিদ্যাবংশ সর্বদাই সম্মানের আসনে বিরাজিত। বিবিধ শাস্ত্রের মতো দর্শন শাস্ত্রেও এই ধারা প্রবহমান। ভারতীয় দর্শনসমূহের মধ্যে অন্যতম শ্রেষ্ঠ অদ্বৈতবেদান্তদর্শনশাস্ত্রে আচার্য শঙ্কর তাঁর পরম গুরুর কাছ থেকে পেয়েছেন অদ্বৈতভাবনার বীজ, যা কালে শঙ্করাচার্যের মনীষায় মহীরূহে পরিণত হয়েছে। আবার শঙ্করাচার্যের মতবাদকে সুদৃঢ় যুক্তির দ্বারা প্রতিষ্ঠিত করতে বদ্ধপরিকর হয়েছেন তাঁর অন্যতম সাক্ষাৎ শিষ্য সুরেশ্বরাচার্য; যার নিদর্শন শঙ্করাচার্যকৃত ‘বৃহদারণ্যকোপনিষদের ভাষ্যভূমিকা’ তথা ‘সম্বন্ধ-ভাষ্যের উপর অনন্য যুক্তির বিন্যাসে সুরেশ্বরাচার্যের ‘সম্বন্ধ-বার্তিক’ রচনা। পরবর্তীকালে সুরেশ্বরাচার্যের ‘বার্তিকের (বৃহদারণ্যকোপনিষদ্-ভাষ্য-বার্তিক)’ উপর বেশ কিছু টীকা রচিত হয়েছে, যা বার্তিক-পরম্পরাকে এগিয়ে নিয়ে গেছে, এর মধ্যে ‘শাস্ত্রপ্রকাশিকা’ ও ‘ন্যায়কল্ললতিকা’র নাম উল্লেখযোগ্য। বর্তমান শোধপত্রে উপর্যুক্ত টীকাদ্বয়ের উল্লেখ ‘ভাষ্য’ ও ‘বার্তিক’-এই দুই পারিভাষিক শব্দের বিশ্লেষণ, ‘সম্বন্ধ-ভাষ্য’ ও ‘সম্বন্ধ-বার্তিকের পরিচয়, উদ্দেশ্য ও তাৎপর্যের আলোচনা ও পরিশেষে আচার্য সুরেশ্বরের ব্যাখ্যার আলোকে সম্বন্ধ-ভাষ্য ও বার্তিকের মূল প্রতিপাদ্য তথা শঙ্করাচার্য উল্লিখিত কর্ম ও জ্ঞানের সম্বন্ধের বিচার আলোচিত হয়েছে।

**সূচক শব্দ:** ভাষ্য, বার্তিক, শঙ্করাচার্য, সুরেশ্বরাচার্য, জ্ঞান-কর্ম-সম্বন্ধ।

### ভূমিকা

সূত্র-ভাষ্যাদির আধারে গুরু-শিষ্য পরম্পরায় জ্ঞানের প্রবাহ ভারতীয় সংস্কৃতির বৈশিষ্ট্য। শাস্ত্রের বিভিন্ন শাখায় জ্ঞানচর্চার এই ধারা তাই কালের সুদীর্ঘ পথ অতিক্রম করে আজও মানবহৃদয়কে জ্ঞানবারির স্পর্শে তৃপ্ত করে চলেছে। ভারতীয় দর্শনশাস্ত্রের অঙ্গনেও এই ধারার ব্যতিক্রম হয় নি। দর্শনশাস্ত্রসমূহের মধ্যে অদ্বৈতবেদান্তদর্শন এক অনন্য মর্যাদায় আসীন রয়েছে। আচার্য শঙ্কর অদ্বৈতবেদান্তদর্শনের প্রাণপুরুষ (খৃষ্টীয় অষ্টম শতক)। আচার্য গোড়পাদের ‘মাণ্ড্যাক্যারিকা’র মাধ্যমে যে দার্শনিক মতবাদের সূচনা, পরম্পরায় লব্ধ সেই জ্ঞান আচার্য শঙ্করের মনীষা ও অদ্ভুত কর্মশক্তির প্রভাবে কালে অন্যতম শ্রেষ্ঠ দর্শন হিসেবে প্রতিষ্ঠা লাভ করে। আচার্য শঙ্করের অদ্বৈতমতের সারকথা “ব্রহ্ম সত্যং জগন্মিথ্যা। জীবো ব্রহ্মৈব নাপরঃ।।” অর্থাৎ ব্রহ্মই সত্য, জগৎ মায়া ছাড়া কিছুই নয়, -আজ একবিংশ শতাব্দীতে এসেও মানবকুলকে আত্মজিজ্ঞাসায় প্রবর্তিত করে। আচার্য শঙ্কর বেদের জ্ঞানকাণ্ডের সমর্থক। প্রধান দশটি উপনিষদের উপর আচার্য শঙ্করের ভাষ্যসমূহ উপলব্ধ হয়। এই ভাষ্যগুলির মধ্যে অন্যতম হলো তাঁর ‘বৃহদারণ্যকোপনিষদ্-ভাষ্য’। আচার্যকৃত ভাষ্যসমূহের মধ্যে এটি বিশেষ, কারণ তার উৎস তথা উপনিষদটির মতো এই ভাষ্যটিও আকৃতি ও প্রকৃতিতে বৃহৎ। এছাড়াও এই উপনিষদ-ভাষ্যটি বিশেষ আরও একটি কারণে, তা হলো এই উপনিষদটির অবস্থান। এই উপনিষদ্ শতপথ ব্রাহ্মণের কাণ্ডশাখার কর্মপ্রকরণস্থ প্রবর্গকাণ্ডের অব্যবহিত পরে অবস্থিত বলে ভাষ্যের সূচনাতেই প্রবর্গকাণ্ডের সঙ্গে বৃহদারণ্যকের এবং সেই প্রসঙ্গে কর্মকান্ডের সঙ্গে জ্ঞানকাণ্ডের সম্বন্ধ বিচার আবশ্যক হয়েছে এবং পরবর্তীকালে এই ‘সম্বন্ধ’ বিচারিত হয়েছে আচার্য শঙ্করের সাক্ষাৎ শিষ্য আচার্য সুরেশ্বরের রচনায় (খৃষ্টীয় অষ্টম শতক)। আচার্য শঙ্করকৃত ‘বৃহদারণ্যকোপনিষদ্-ভাষ্যের উপর আচার্য সুরেশ্বরের বিখ্যাত বার্তিকগ্রন্থটি ‘বৃহদারণ্যকোপনিষদ্-ভাষ্য-বার্তিক’ নামে পরিচিত।

আচার্যশঙ্করকৃত *বৃহদারণ্যকোপনিষদের* ভাষ্যভূমিকা ‘সম্বন্ধভাষ্য’ এবং সেই ভাষ্যভূমিকার উপর রচিত আচার্য সুরেশ্বরকৃত *বার্তিকের* প্রারম্ভিক ব্যাখ্যান ‘সম্বন্ধ-বার্তিক’ নামে খ্যাত। এই বার্তিক গ্রন্থের উপর পরবর্তী কালে বেশ কিছু টীকা রচিত হয়েছিল, যার মধ্যে আনন্দগিরির ‘শাস্ত্রপ্রকাশিকা’ ও আনন্দপূর্ণ-মুনীন্দ্রের ‘ন্যায়কল্পলতিকা’ বিশেষভাবে উল্লেখযোগ্য।

বর্তমান শোধপত্রের উদ্দেশ্য বেদের কর্ম ও জ্ঞানকাণ্ড এবং *বৃহদারণ্যকোপনিষদের* পরিচয়-প্রদানে সম্বন্ধ-ভাষ্য ও সম্বন্ধ-বার্তিকের বিস্তারিত আলোচনা, বার্তিকের উক্ত টীকাদ্বয়ের আলোকে ‘ভাষ্য’ ও ‘বার্তিক’- এই দুই পারিভাষিক শব্দের ব্যাখ্যা ও পরিশেষে আচার্য সুরেশ্বরের ব্যাখ্যার আলোকে *বৃহদারণ্যকোপনিষদের* ভাষ্যভূমিকায় শঙ্করাচার্য উল্লিখিত কর্ম ও জ্ঞানের ‘সম্বন্ধ’ বিচার।

### পরিচয়ে বেদের কর্ম ও জ্ঞানকাণ্ড

‘বেদ’ ভারতবর্ষের চিরন্তন মর্মবাণী। জ্ঞানার্থক বিদ্-ধাতুর উত্তর ঘঞ প্রত্যয়যোগে ‘বেদ’ শব্দটি নিষ্পন্ন হয়েছে। ‘বেদ’ শব্দটির অর্থ হল-পরম জ্ঞান। বেদের প্রাচীন বিভাগ হলো- মন্ত্র ও ব্রাহ্মণ। কাত্যায়ণ ও আপস্তম্ব বেদের লক্ষণ করেছেন,- ‘মন্ত্রব্রাহ্মণয়োর্বেন্দনামধেয়ম্’ অর্থাৎ মন্ত্র ও ব্রাহ্মণকে একত্রে বেদ বলে। ব্রাহ্মণ অংশের পুনরায় দুইটি বিভাগ- আরণ্যক ও উপনিষদ। মন্ত্রে যে সাহিত্যের প্রারম্ভ, উপনিষদে তার শেষ। পরবর্তীকালে অবশ্য বেদের চারটি বিভাগ প্রসিদ্ধ হয় -১) মন্ত্র বা সংহিতা, ২) ব্রাহ্মণ, ৩) আরণ্যক এবং ৪) উপনিষদ। ‘মন্ত্র’ বা ‘সংহিতা’ অংশে দেবতাদের আবাহন, দেবতাদের উদ্দেশ্যে স্তব-স্তুতি, প্রার্থনা ধ্বনিত হয়েছে। ‘ব্রাহ্মণ’ অংশে বিবিধ মন্ত্রের আলোচনা, যজ্ঞপ্রক্রিয়ার বিস্তৃত বিবরণ, মন্ত্রের বিনিয়োগ আলোচিত হয়েছে। ‘আরণ্যক’ হল ব্রাহ্মণ ও উপনিষদের মধ্যবর্তী সাহিত্য। এখানে বৈদিক কর্মানুষ্ঠানের কথা থাকলেও কর্মের আধ্যাত্মিক ব্যাখ্যাই প্রধান। আবার আরণ্যকে যে অধ্যাত্মবাদের সূচনা, উপনিষদে তার পরাকাষ্ঠা। উপর্যুক্ত আলোচনা থেকে বেদের দুই কাণ্ডের প্রতীতি হয়,- কর্মকাণ্ড ও জ্ঞানকাণ্ড। মন্ত্র ও ব্রাহ্মণ বেদের কর্মকাণ্ড। আরণ্যক ও উপনিষদ বেদের জ্ঞানকাণ্ড। আচার্য শঙ্কর বেদের জ্ঞানকাণ্ডের সমর্থক। প্রধান দশটি উপনিষদের উপর শঙ্করাচার্যের ভাষ্য উপলব্ধ হয়। প্রধান দশটি উপনিষদ হলো,- ঈশ, কেন, কঠ, প্রশ্ন, মুণ্ডক, মাণ্ডূক্য, ঐতরেয়, তৈত্তিরীয়, ছান্দোগ্য ও বৃহদারণ্যক।

ঈশকেনকঠ-প্রশ্ন-মুণ্ড-মাণ্ডূক্য-তিত্তিরিঃ।

ঐতরেয়ং চ ছান্দোগ্যং বৃহদারণ্যকং তথা।। (মুক্তিকোপনিষদ ৩০)<sup>১</sup>

### পরিচয়ে বৃহদারণ্যকোপনিষদ

ঋকযজুর্বেদের শতপথব্রাহ্মণের কাণ্ড ও মাধ্যন্দিন নামে দুই শাখা আছে; এই দুই শাখারই অন্তিম কাণ্ডটির নাম ‘বৃহদারণ্যক’। এই আরণ্যকের শেষ ছয়টি অধ্যায় নিয়ে ‘বৃহদারণ্যকোপনিষদ’ রচিত। আরণ্যকের অন্তর্ভুক্ত বলে *বৃহদারণ্যকোপনিষদ* ‘আরণ্যকোপনিষদ’ বলে খ্যাত। শতপথব্রাহ্মণের মতো *বৃহদারণ্যকোপনিষদের*ও কাণ্ড ও মাধ্যন্দিন, এই দুই শাখা আছে। শঙ্করাচার্য স্বকৃতভাষ্যে কাণ্ডশাখায় পাঠই গ্রহণ করেছেন।

অন্যান্য উপনিষদগুলির মধ্যে আকৃতি ও প্রকৃতিতে *বৃহদারণ্যকোপনিষদ* সর্বাপেক্ষা বৃহৎ। আচার্য শঙ্কর এই উপনিষদের নির্বচন-প্রসঙ্গে বলেছেন,-

সেয়ং ষড়ধ্যায়ী অরণ্যে অনূচ্যমানত্বাৎ আরণ্যকম্, বৃহত্ত্বাৎ পরিমাণতো বৃহদারণ্যকম্।<sup>২</sup>

অর্থাৎ ছয়টি অধ্যায়ে সম্পূর্ণ সেই উপনিষদ্ অরণ্য মধ্যে পঠনীয় বলে আরণ্যক, পরিমাণে সর্বাপেক্ষা বৃহৎ বলে ‘বৃহদারণ্যক’ নামে অভিহিত হয়।

*বৃহদারণ্যকোপনিষদে* তিনটি কাণ্ড আছে- ১) মধু কাণ্ড, ২) যাজ্ঞবল্ক্য বা মুনি কাণ্ড ৩) খিল কাণ্ড। প্রতিটি কাণ্ডে দুটি করে অধ্যায় আছে, এইভাবে মোট ছয়টি অধ্যায়ে ৪৭ টি ব্রাহ্মণ আছে। উক্ত তিনটি কাণ্ডের মধ্যে মধুকাণ্ড আগমপ্রধান ও উপদেশাত্মক, যাজ্ঞবল্ক্য বা মুনি-কাণ্ড উপপত্তিপ্রধান এবং পরিশিষ্টস্থানীয় খিলকাণ্ডে ব্রহ্মজ্ঞানের সাধনীভূত বহু উপাসনা বর্ণিত হয়েছে।

### শঙ্করাচার্য ও সুরেশ্বরচার্য

শঙ্করাচার্যের অদ্বৈতবেদান্ত মতবাদ অত্যন্ত গুরুত্বপূর্ণ ও জনপ্রিয় একটি মতবাদ। খৃষ্টীয় অষ্টম শতকে দক্ষিণ ভারতে আচার্য শঙ্করের আবির্ভাব হয়। স্বল্পপরিসর জীবনকালের মধ্যে তিনি তাঁর অসাধারণ মেধা, অদ্ভুত কর্মশক্তি ও সাংগঠনিক শক্তির পরিচয় দিয়ে গেছেন। আচার্য গোড়পাদের শিষ্য আচার্য গোবিন্দপাদের কাছে সন্ন্যাস গ্রহণ করে শঙ্করাচার্য দর্শনাদি শাস্ত্র অধ্যয়ন করেন। অতঃপর তাঁর ষোলো বছর বয়ঃক্রমের মধ্যে প্রস্থানত্রয়ের ভাষ্যাদি, অদ্বৈতমতপ্রতিপাদক গ্রন্থাদি রচনা করেন এবং শিষ্যদের ঐ সকল শাস্ত্রের উপদেশ দেন। তারপর শিষ্যগণ সমভিব্যাহারে সমগ্র ভারতবর্ষ পরিভ্রমণ করে প্রতিপক্ষদের বাদযুদ্ধে পরাজিত করেন এবং ধর্মের গ্লানি দূর করেন। সম্প্রদায়ক্রমে প্রচলিত মতে, শঙ্করাচার্য প্রথমেই বেদের কর্মকাণ্ডের সমর্থক প্রবল মীমাংসাকাচার্য কুমারিলভট্টের শিষ্য কর্মমীমাংসক মণ্ডনমিশ্রের সঙ্গে বাদযুদ্ধে প্রবৃত্ত হন। মীমাংসাকাচার্য মণ্ডন ও অদ্বৈতবেদান্তাচার্য শঙ্করের এই বাদযুদ্ধে মণ্ডনপত্নী উভয়ভারতী বিচারক হন, কারণ বেদের দুই কাণ্ডেই তাঁর অসাধারণ বিদ্যাবত্তা ছিল। এই বিচারে মণ্ডনমিশ্র পরাজিত হয়ে আচার্য শঙ্করের কাছে সন্ন্যাস গ্রহণ করেন এবং তাঁর অন্যতম প্রধান শিষ্য ‘সুরেশ্বরচার্য’ নামে পরিচিত হন। শঙ্করাচার্য সুরেশ্বরচার্যকে শৃঙ্গেরীমঠের মঠাধীশ নিযুক্ত করেন।

### সম্বন্ধ-ভাষ্য ও সম্বন্ধ-বার্তিকের পরিচয়

‘বৃহদারণ্যকোপনিষদের উপর আচার্য শঙ্কর রচনা করলেন- ‘বৃহদারণ্যকোপনিষদ্-ভাষ্য’। তার উপর সুরেশ্বরচার্য রচনা করলেন ‘বৃহদারণ্যকোপনিষদ্-ভাষ্য-বার্তিক’। কিন্তু এই বার্তিক অন্যান্য ব্যাখ্যানের থেকে বৈশিষ্ট্যপূর্ণ। *বৃহদারণ্যকোপনিষদের* অবস্থান আরণ্যকমধ্যে এবং এই উপনিষদটির সূচনা হয়েছে যজ্ঞীয় অশ্বের বর্ণনার মধ্য দিয়ে। তাই ভাষ্যরশ্বেই বেদের কর্মকাণ্ডের সঙ্গে জ্ঞানকাণ্ডের সম্বন্ধ বিচার আবশ্যক হয়েছে। সম্বন্ধ বিচারিত হয়েছে বলেই তার নাম ‘সম্বন্ধ-ভাষ্য’।

আচার্য শঙ্করকৃত ‘সম্বন্ধ-ভাষ্যের উপর আচার্য সুরেশ্বর রচনা করলেন ‘সম্বন্ধ-বার্তিক’, যা আবার সমগ্র *বৃহদারণ্যকোপনিষদ্-ভাষ্য-বার্তিকের* ভূমিকাস্থানীয়। এই *সম্বন্ধ-বার্তিকে* প্রায় এগারশো ছত্রিশটি (১১৩৬) শ্লোক আছে এবং সমগ্র *বৃহদারণ্যকোপনিষদ্-ভাষ্য-বার্তিকে* প্রায় এগার হাজারের বেশি শ্লোক আছে। তাই এটিকে পণ্ডিতেরা শঙ্করবেদান্তের ‘মহাকোষ’ বলে উল্লেখ করেছেন। অদ্বৈতবেদান্তদর্শনের মূল তত্ত্বগুলির গম্ভীর আলোচনায় সমৃদ্ধ এই বার্তিকগ্রন্থটি একটি স্বতন্ত্র প্রকরণ হওয়ার দাবি রাখে।



## পরিভাষায় ভাষ্য ও বার্তিক: শাস্ত্রপ্রকাশিকা ও ন্যায়কল্পলতিকা টীকার আলোকে

**ভাষ্য:** বহুবিধ ব্যাখ্যানমূলক গ্রন্থ পাওয়া যায় যেমন-ভাষ্য, বার্তিক, বৃত্তি, সংগ্রহ, টীকা, টিপ্পনী, চূর্ণি, ন্যাস, পঞ্জিকা, প্রকরণ, চূড়িকা ইত্যাদি। এগুলির মধ্যে ভাষ্য, বার্তিক, টীকা বহু প্রচলিত। পরাশরোপপুরাণে (১৮ অধ্যায়) ভাষ্যের লক্ষণ সম্বন্ধে বলা হয়েছে-

সূত্রার্থো বর্ণ্যতে যত্র বাক্যে সূত্রানুসারিভিঃ।  
স্বপদানি চ বর্ণ্যন্তে ভাষ্যং ভাষ্যবিদো বিদুঃ।।<sup>৭</sup>

এখানে বিশেষভাবে উল্লেখযোগ্য, আচার্য শঙ্কর তাঁর *বৃহদারণ্যকোপনিষদের* ভাষ্যকে ‘বৃত্তি’ বলে উল্লেখ করেছেন,-

“উষা বা অশ্বস্য” ইত্যেবমাদ্যা বাজসনেয়িব্রাহ্মণোপনিষৎ। তস্যা ইয়মল্লগ্রন্থা বৃত্তিরারভাতে সংসার-ব্যাবিবৃৎসুভাঃ সংসারহেতু-নিভৃত্তিসাধন-ব্রহ্মাত্মৈকত্ববিদ্যাপ্রতিপত্তয়ে।<sup>৮</sup>

অর্থাৎ *বাজসনেয়ি-ব্রাহ্মণে* ‘উষা বা অশ্বস্য’ ইত্যাদি উপনিষদ্ আরম্ভ হয়েছে। যারা সংসারের হেতুরূপ অবিদ্যা নিবৃত্তির অভিলাষী, তাদের জন্য সংসারের নিবৃত্তিসাধন ব্রহ্মাত্মৈকত্ববিদ্যা লাভের উদ্দেশ্যে সেই উপনিষদের এই ক্ষুদ্রাবয়ব বৃত্তি রচিত হচ্ছে।

আনন্দগিরি তাঁর আচার্য শঙ্করকৃত ভাষ্যের টীকাতে এই ‘বৃত্তি’ শব্দের ব্যাখ্যা করেছেন এভাবে,-

অস্যা গ্রন্থতঃ অল্পত্বেহপি নার্থতঃ তথাভূমিতি গ্রন্থস্য গ্রহণম্। বৃত্তিশব্দো ভাষ্যবিষয়ঃ।  
সূত্রানুকরিভিব্রাহ্মণ্যে সূত্রার্থস্য স্বপদানাং চ উপবর্ণনস্য ভাষ্যলক্ষণস্যাত্র ভাবাদিতি।<sup>৯</sup>

অর্থাৎ এই ভাষ্য গ্রন্থতঃ স্বল্পাকায় হলেও আর্থের দিক দিয়ে এর তাৎপর্য অতি বিশাল। এখানে ‘বৃত্তি’ শব্দ দ্বারা ভাষ্যকে বোঝানো হয়েছে। সূত্রানুকরি বাক্যের দ্বারা সূত্রার্থের এবং স্বকৃত পদের উপবর্ণনরূপ ভাষ্যের লক্ষণ এখানে প্রযোজ্য।

**বার্তিক:** বার্তিকগ্রন্থের মধ্যে বৈয়াকরণ কাত্যায়নের ‘বার্তিক’ সমাধিক পরিচিত। এই বার্তিক গ্রন্থ খৃষ্টজন্মের বহু পূর্ববর্তী। আবার দর্শনের পরিসরে আচার্য সুরেশ্বরকৃত ‘বার্তিক’ (*বৃহদারণ্যকোপনিষদ্-ভাষ্য-বার্তিক*) সুবিখ্যাত। বার্তিকের লক্ষণ সম্বন্ধে পারাশরে উক্ত হয়েছে,-

উক্তানুক্তদুরক্তানাং চিন্তা যত্র প্রবর্ততে।  
তং গ্রন্থং বার্তিকং প্রাহুর্বার্তিকজ্ঞা মনীষিণঃ।।<sup>১০</sup>

অর্থাৎ উক্ত, অনুক্ত এবং দুরক্ত চিন্তা যেখানে প্রবর্তিত হয়, বার্তিকজ্ঞরা তাকে ‘বার্তিক’ বলেন।

হেমচন্দ্র বলেছেন,- উক্তানুক্তদুরক্তানাং ব্যক্তিকারি তু বার্তিকম্।<sup>১১</sup> অর্থাৎ যেখানে উক্ত, অনুক্ত ও দুরক্ত চিন্তা ব্যক্ত হয় তাই বার্তিক।

আচার্য সুরেশ্বরকৃত ‘সম্বন্ধ-বার্তিকের’ দ্বিতীয় স্কন্ধে গ্রন্থরচনার উদ্দেশ্যবর্ণন প্রসঙ্গে বার্তিকের একটি লক্ষণ উপলব্ধ হয়,-

যাং কাণ্ডোপনিষচ্ছলেন সকলান্নায়ার্থসংশোধিনীং  
সংচক্রুঃপুনরুনুবৃত্তুংবো বৃত্তিং সতাং শান্তয়ে।  
অর্থাবিস্করণং কুতর্কিককৃতাশঙ্কাসমুচ্ছিন্তয়ে  
তস্যা ন্যায়সমাশ্রিতেন বচসা প্রক্রম্যতে লেশতঃ।।<sup>১২</sup>

অর্থাৎ পূর্ববর্তী গুরুদের অনুসরণ করে, সজ্জনগণের শান্তির নিমিত্ত আচার্য শঙ্কর কাণ্ডোপনিষদ ব্যাখ্যাচ্ছলে সকল বেদার্থতাৎপর্যনির্ণায়ক যে ভাষ্য রচনা করেছেন, কুতর্কিকগণকৃত আশঙ্কা সমুচ্ছেদ করার উদ্দেশ্যে ন্যায়াশ্রিত বাক্যের দ্বারা তারই সামান্যতঃ ব্যাখ্যান আরম্ভ করা হচ্ছে।

এখানে লক্ষ্যণীয় আচার্য সুরেশ্বর ‘ন্যায়সমাশ্রিতেন বচসা’ পদের দ্বারা বার্তিকের লক্ষণ উল্লেখ করেছেন।

‘শাস্ত্রপ্রকাশিকা’ টীকায় উক্ত হয়েছে,- এই বার্তিকের গৌণ উদ্দেশ্য কুতর্কিকদের তর্ক-নিবারণ করা হলেও এর মুখ্য উদ্দেশ্য শান্তি।

শাস্ত্রে ত্রিবিধ অধিকারীর উল্লেখ আছে,- উত্তম, মধ্যম ও অধম। তার মধ্যে উত্তর অধিকারী ভাষ্য পড়েই মর্মার্থ অনুধাবনে সমর্থ হয়, কিন্তু মধ্য ও মন্দ অধিকারীর পক্ষে শুধু ভাষ্য পড়েই সকল গূঢ়ার্থ বোঝা সম্ভব নয়, তাই ‘ন্যায়সমাশ্রিত বাক্যের দ্বারা’ ভাষ্যের ব্যাখ্যান মূলক বার্তিক রচিত হয়েছে।

উক্ত ‘ন্যায়সমাশ্রিতেন বচসা’ পদটির ব্যাখ্যা প্রসঙ্গে আনন্দগিরির ‘শাস্ত্রপ্রকাশিকা’ টীকায় উক্ত হয়েছে,-

ন্যায়েতি। মন্দমধ্যময়োর্ভাষ্যার্থেহপি বিপরীতধীসংভবান্তদ্বিরাসিন্যাপেক্ষায়াং ভাষ্যস্থন্যায়বিশ-  
দীকরণাত্মনো বার্তিকস্যাহংস্তাত্ত্বসাফল্যমিত্যর্থঃ। বচসেত্বানুজ্ঞাদিরুক্তাদিচিন্তাত্মকেনেতি যাবৎ।  
উক্তং চ- উক্তানুজ্ঞাদিরুক্তাদিচিন্তা যত্র প্রবর্ততে/ তৎ গ্রন্থং বার্তিকং প্রাহুর্বার্তিকজ্ঞা মনীষিণঃ//  
ইতি।<sup>৯</sup>

অর্থাৎ আনন্দগিরির মতে, মন্দ ও মধ্যম অধিকারীর ভাষ্যার্থ থেকে বিপরীতবুদ্ধির সম্ভাবনা থাকায় তদ্বিরাসনার্থে ন্যাপেক্ষায় ভাষ্যস্থন্যায়বিশদীকরণাত্মক বার্তিক আরম্ভের সাফল্য। ‘বচসা’ পদে উক্ত, অনুজ্ঞা, দ্বিরুক্ত চিন্তার দ্বারা বোঝানো হয়েছে। বলা হয়,- উক্ত, অনুজ্ঞা, দ্বিরুক্ত চিন্তা যেখানে প্রবর্তিত হয়, সেই গ্রন্থকেই বার্তিকজ্ঞেরা ‘বার্তিক’ বলেন।

এখানে বিশেষভাবে লক্ষ্যণীয় আনন্দগিরির টীকায় উক্ত বার্তিকের লক্ষণ প্রচলিত লক্ষণের থেকে কিছুটা পৃথক। প্রচলিত ‘দুরুক্ত’ স্থলে আনন্দগিরি ‘দ্বিরুক্ত’ পদটির ব্যবহার করেছেন।

অপর এক টীকাকার আনন্দপূর্ণ-মুণীন্দ্র সুরেশ্বরচার্যকৃত *বৃহদারণ্যকোপনিষদ-ভাষ্য-বার্তিকের* উপর তাঁর রচিত টীকা *‘ন্যায়কল্পলতিকা’*য় উক্ত ‘ন্যায়াশ্রিতেন বচসা’ পদটির ব্যাখ্যা প্রসঙ্গে বলেছেন,-

উক্তানুজ্ঞাদুরুক্তচিন্তনং বার্তিকলক্ষণমিহ ন সংভবতি, ভাষ্যকৃতো দুরুক্তাসংভবাৎ, অত্রাহ -  
বচসেতি/ বার্তিকরূপবাক্যেন দুরুক্তচিন্তা কচিৎ কচিদিত্যাদি ভাবঃ। বার্তিকস্য  
কুতর্কনিরাসসামর্থ্যং কুতঃ? অত্রাহ- ন্যায়সমাশ্রিতেনেতি / নীয়াতে প্রাপ্যতে  
অভিমতোহর্থোহেনেতি ন্যায়ঃ আগমমূলযুক্তিঃ তদাশ্রিতেনেত্যর্থঃ। আত্মনি প্রাপ্তমৌদ্ধত্যং  
পরিহরতি- লেশতঃ ইতি।<sup>১০</sup>

অর্থাৎ উক্ত, অনুজ্ঞা, দুরুক্তচিন্তনরূপ বার্তিকের লক্ষণ এখানে (ভাষ্যে) সম্ভব নয়, ভাষ্যকার প্রযুক্ত দুরুক্ত প্রয়োগের অসম্ভবতা হেতু, তাই বলা হল, বার্তিকরূপ বাক্যের দ্বারা দুরুক্তচিন্তা কখনো কখনো হয় অর্থাৎ দুরুক্তচিন্তা বার্তিকের লক্ষণ, তা ভাষ্যের বিষয় নয়। বার্তিকের কুতর্ক নিরাকরণের সামর্থ্য কিরূপে? পূর্বপক্ষের এই সন্দেহে ন্যায়াসমাশ্রিত পদের উল্লেখ করা

হয়েছে। বলা হয়েছে যে, ন্যায় অর্থাৎ আগমমূলক যুক্তির আশ্রয়ে অভিমত অর্থ নীত হয়, প্রাপ্ত হয় যার দ্বারা।

উক্ত দুই টীকায় বার্তিকের বেশ কিছু অনন্য বৈশিষ্ট্যের উল্লেখ পাওয়া গেছে। প্রচলিত লক্ষণে ভাষ্যে যা কিছু বলা হয়েছে, যা বলা হয় নি এবং যা কিছু দুরূহ, তা ব্যক্ত করাই বার্তিকের লক্ষণ। কিন্তু টীকাদ্বয়ে কাদের উদ্দেশ্যে বার্তিক রচনা, অর্থাৎ সেই অধিকারির প্রসঙ্গ এসেছে, বার্তিকের কুতর্ক নিরসনের সামর্থ্যের উল্লেখ করা হয়েছে, পুনঃ ‘ন্যায়কল্পলতিকা’ টীকায় দুরূহ পদের অন্য এক ব্যাখ্যা প্রাপ্ত হয়েছে।

উপর্যুক্ত ‘ন্যায়কল্পলতিকা’ ও ‘শাস্ত্রপ্রকাশিকা’ সহ সুরেশ্বরচাচার্যের ‘বৃহদারণ্যকোপনিষদ্-ভাষ্য-বার্তিকের’ উপর রচিত অন্যান্য টীকাগুলি উল্লিখিত হলো,-

| টীকা                  | টীকাকার              | সময়                |
|-----------------------|----------------------|---------------------|
| ন্যায়কল্পলতিকা       | আনন্দপূর্ণ-মুণীন্দ্র | ১৩৫০ খৃষ্টাব্দ      |
| শাস্ত্রপ্রকাশিকা      | আনন্দগিরি            | ১৪০০ খৃষ্টাব্দ      |
| বার্তিকসার            | বিদ্যারণ্য           | ১৩৫০ খৃষ্টাব্দ      |
| ভাষ্য-বার্তিকব্যাখ্যা | জ্ঞানোত্তমমিশ্র      | ১০০০-১২০০ খৃষ্টাব্দ |
| ন্যায়তত্ত্ববিবরণ     | নৃসিংহপ্রভ           | অনির্ধারিত          |
| সম্বন্ধোক্তি          | বিশ্বানুভব           | অনির্ধারিত          |

### বেদের জ্ঞানকান্ড ও কর্মকান্ডের সম্বন্ধ ব্যাখ্যায় সম্বন্ধ-ভাষ্য ও বার্তিক

পূর্বেই উল্লিখিত হয়েছে যে, গুরুযজুর্বেদের আরণ্যকমধ্যে অবস্থিত বৃহদারণ্যকোপনিষদটির সূচনা হয়েছে যজ্ঞীয় অশ্বের বর্ণনায় মধ্যে দিয়ে অর্থাৎ কর্মের মধ্যে দিয়ে, তাই উপনিষদের প্রধান ব্যাখ্যাকার জ্ঞানকান্ডবাদী আচার্যশঙ্করকে এই উপনিষদের ভাষ্যভূমিকাতে প্রথমেই কর্মের সাথে জ্ঞানের সম্বন্ধ উল্লেখ করতে হয়েছে,-

সেয়ং ষড়্ধ্যায়ী অরণ্যে অনূচ্যমানত্বাৎ আরণ্যকম্, বৃহত্ত্বাৎ পরিমাণতো বৃহদারণ্যকম্। তস্যাস্য কর্মকান্ডেন সম্বন্ধোহভিধীয়তে।<sup>১১</sup>

অর্থাৎ ছয়টি অধ্যায়ে সম্পূর্ণ সেই উপনিষদ্ অরণ্য মধ্যে পঠনীয় বলে আরণ্যক, পরিমাণে সর্বাপেক্ষা বৃহৎ বলে ‘বৃহদারণ্যক’ নামে অভিহিত হয়। এখন কর্মকান্ডের সঙ্গে এর সম্বন্ধ কিরূপ, তা বর্ণিত হচ্ছে।

কর্ম ও জ্ঞানের সম্বন্ধ ব্যাখ্যা করতে গিয়ে প্রভূত দার্শনিক তত্ত্বের অবতারণার পর সুরেশ্বরচাচার্য এই সিদ্ধান্তে উপনীত হয়েছেন যে, কর্ম জ্ঞানের প্রতি আরাদুপকারক, অর্থাৎ পরম্পরায় উপযোগী, সাক্ষাৎভাবে নয়। নিক্রাম ও নিত্য কর্মসকলের দ্বারা চিত্তশুদ্ধি হলে কর্ম ত্যাগপূর্বক সেই শুদ্ধ চিত্তে আত্মজ্ঞান হয়-

আরাদেবোপকুবন্তি নিত্যান্যাত্মবিশুদ্ধিতঃ।

আত্মজ্ঞানাবিরোধিত্বাৎ সাক্ষাৎত্বাত্মবোধবৎ।। (সম্বন্ধ-বার্তিক ১১৩৩)<sup>১২</sup>

অর্থাৎ মুক্তির প্রতি জ্ঞানই মুখ্য উপকারক, কর্ম এখানে গৌণ; এবং এখানে কর্ম ও জ্ঞানের যথাক্রমে গৌণ-মুখ্য সম্বন্ধই প্রকাশিত হয়েছে। আচার্য্য সুরেশ্বর তাঁর দার্শনিক মতবাদে শঙ্করাচার্য্যের একনিষ্ঠ অনুসরণকারী। তাই কর্মকাণ্ডের বিরোধী জ্ঞানকাণ্ডবাদী আচার্য্য শঙ্কর উল্লিখিত ‘সম্বন্ধ’ শব্দটির ব্যাখ্যার্থে বার্তিকের প্রারম্ভে এগারোশটির বেশি শ্লোক নিয়ে প্রস্তুত হয়েছে ‘সম্বন্ধ-বার্তিক’ এবং আচার্য্য শঙ্করের অদ্বৈতমতের অভিমত, সুষ্ঠু ব্যাখ্যাই তথা জ্ঞানের প্রাধান্যই তাঁর শিষ্যের রচনায় অভিব্যক্ত হয়েছে।

### উপসংহার

উপর্যুক্ত আলোচনা থেকে বলা যায় যে, জ্ঞানকাণ্ডের সমর্থক আচার্য্য শঙ্কর তাঁর সম্বন্ধ-ভাষ্য কর্মের সঙ্গে জ্ঞানের যে সম্বন্ধ নিরূপণ করতে প্রবৃত্ত হয়েছিলেন, তা তাঁর শিষ্য সুরেশ্বর অনন্য যুক্তির বিন্যাসে, পূর্বপক্ষকে খণ্ডন করে, সুষ্ঠু ব্যাখ্যার দ্বারা প্রতিষ্ঠিত করেছেন। আবার পরবর্তী দুই টীকাকারের ব্যাখ্যানেও সুরেশ্বরচার্য্যের বার্তিকের উদ্দেশ্য যথাযথভাবে ব্যক্ত হয়েছে। অদ্বৈতবেদান্তদর্শনের প্রতিপাদ্য আত্মজ্ঞানলাভের উপায় তাই সম্বন্ধ-ভাষ্য, বার্তিক ও টীকার মাধ্যমে প্রতিষ্ঠিত হয়েছে। জ্ঞানভাণ্ডারকে যোগ্য শিষ্যের হাতে তুলে দেওয়াতেই গুরুর সার্থকতা। পূর্বাশ্রমে মীমাংসক মণ্ডন মিশ্রকে পরাজিত করে আচার্য্য শঙ্কর যে জ্ঞানকাণ্ডের প্রতিষ্ঠা করেছিলেন উত্তরাশ্রমে আচার্য্য সুরেশ্বর ‘বার্তিকে’ তাকে সুদৃঢ় ভিত্তির উপর স্থাপন করেছেন। তাই বলা যায়, গুরু-শিষ্য পরম্পরায় সম্বন্ধ-ভাষ্য, বার্তিক ও টীকার মাধ্যমে অদ্বৈতবেদান্তদর্শনের জ্ঞানের ধারা কালের ক্রকুটিকে উপেক্ষা করে আজও প্রবহমান।

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## ভারতীয় জ্ঞানপরম্পরায় কূপনির্মাণপদ্ধতি: বৃহৎসংহিতা/র পরিপ্রেক্ষিতে একটি অধ্যয়ন

পরিমল মণ্ডল

**সংক্ষিপ্তসার:** বৈদিক ঋষিরা স্পষ্টভাবে বলেছেন— “সর্বমাপোময়ং জগৎ”, অর্থাৎ সমগ্র জগৎই জলময়। মানবজীবনের সূচনা থেকে বর্তমানকাল পর্যন্ত মানুষের জীবনে জলের অপরিহার্যতা অনুভূত হয়েছে। হিরণ্যগর্ভসূক্ত, শতপথ ব্রাহ্মণ, মনুস্মৃতি এবং বিভিন্ন পুরাণে উল্লেখ পাওয়া যায় যে সৃষ্টির আদি উপাদান ছিল জল। বৈদিক সাহিত্যে জলকে তিন ভাগে বিভক্ত করা হয়েছে— দিব্য অর্থাৎ আকাশ বা সূর্যলোকের জল, আন্তরিক অর্থাৎ মেঘ বা বায়ুমণ্ডলের জল এবং পার্থিব অর্থাৎ নদী, বরনা ও ভূগর্ভস্থ জল। পার্থিব জলকে সহজলভ্য করার প্রয়াসই কূপনির্মাণ পদ্ধতিতে প্রতিফলিত হয়েছে। মনুস্মৃতিতে কূপনির্মাণকে পুণ্যকর্ম হিসেবে গণ্য করা হয়েছে এবং বৈদিক মন্ত্রে কূপ খননের সময় পূজা ও যজ্ঞ সম্পাদনের উল্লেখ রয়েছে। বৃহৎসংহিতা, শাঙ্গধরসংহিতা এবং জ্যোতিষশাস্ত্রের অন্যান্য গ্রন্থে কূপ খননের পূর্বে ভূমিপরীক্ষা ও কূপলক্ষণ নির্ণয়ের বিস্তারিত বর্ণনা পাওয়া যায়। বর্তমান প্রবন্ধে বরাহমিহির-কৃত বৃহৎসংহিতা-র আলোকে কূপনির্মাণ পদ্ধতির আলোচনাই মূল লক্ষ্য।

**সূচক শব্দ:** ভারতীয় জ্ঞান-পরম্পরা, বৃহৎসংহিতা, বরাহমিহির, কূপনির্মাণ, ভূমিপরীক্ষা, বৃক্ষলক্ষণ, প্রাণিলক্ষণ, শিলালক্ষণ, জল-সংরক্ষণ, বাস্তু।

### ভূমিকা

বৃহৎসংহিতা প্রাচীন ভারতের প্রখ্যাত জ্যোতিষী, গণিতজ্ঞ ও খগোলশাস্ত্রবিদ বরাহমিহির-কৃত এক বিশ্বকোষীয় গ্রন্থ, যা ভারতীয় জ্ঞান-পরম্পরার এক অমূল্য সম্পদ হিসেবে স্বীকৃত। এতে মোট ১০৭টি অধ্যায় এবং প্রায় ২৮০৩টি শ্লোক সংকলিত হয়েছে। গ্রন্থে জ্যোতিষ, গণিত, ভূবিজ্ঞান, পরিবেশ, বাস্তুশাস্ত্র, আয়ুর্বেদ, সৌন্দর্যশাস্ত্র, রত্নবিদ্যা, পাকবিদ্যা, কৃষি এবং আবহাওয়া পূর্বাভাসসহ সামাজিক জীবনের নানাবিধ বিষয়ে বিস্তৃত আলোচনা স্থান পেয়েছে। এই কারণে বৃহৎসংহিতা এক বৈজ্ঞানিক বিশ্বকোষরূপে প্রতীয়মান, যেখানে ভারতীয় জ্ঞান-পরম্পরার প্রায়োগিক জ্ঞান সুসংহতভাবে সংকলিত ও উপস্থাপিত হয়েছে। এই গ্রন্থের ৫৪তম অধ্যায় “দকাগর্গাধ্যায়” মূলত কূপনির্মাণ-সংক্রান্ত বিভিন্ন দিক আলোচনায় নিবিষ্ট। এখানে ভূমিপরীক্ষা, বৃক্ষলক্ষণ দ্বারা জলের অনুমান, শিলালক্ষণ নির্ণয়, দিক-বাস্তু বিচার এবং জলশোধনের নিয়মাবলির বিস্তারিত উল্লেখ রয়েছে, যা বর্তমান প্রবন্ধের আলোচনার মূল কেন্দ্রবিন্দু। এই গবেষণার প্রকৃতি গুণগত ও ঐতিহাসিক-বিশ্লেষণাত্মক; এর প্রাথমিক ভিত্তি বরাহমিহির-কৃত বৃহৎসংহিতা-র দকাগর্গাধ্যায়। প্রাথমিক উৎস হিসেবে ব্যবহৃত হয়েছে বৃহৎসংহিতা-র সংশ্লিষ্ট অধ্যায়, যেখানে কূপনির্মাণ-সংক্রান্ত বিভিন্ন দিক বিশ্লেষণ করা হয়েছে। গবেষণার সীমাবদ্ধতা এই যে, এটি প্রত্যক্ষ ভূগর্ভস্থ সমীক্ষা বা আধুনিক বৈজ্ঞানিক পরীক্ষার পরিবর্তে শাস্ত্রীয় আলোচনার পরিসরে সীমাবদ্ধ। তথাপি, এই প্রবন্ধে শাস্ত্রীয় জ্ঞানকে কেবল ঐতিহাসিক দলিল হিসেবে নয়, বরং আধুনিক ভূজলবিজ্ঞান ও পরিবেশ-হাইড্রোলজির আলোকে পুনর্মূল্যায়নের চেষ্টা করা হয়েছে। বৃহৎসংহিতা/য় বর্ণিত কূপনির্মাণ-সংক্রান্ত ভূগোল, মৃত্তিকা-পরীক্ষা ও প্রাকৃতিক সূচকসমূহের বিশ্লেষণকে সমসাময়িক বৈজ্ঞানিক সূচক—যেমন Botanical groundwater indicators ও soil-based hydrological assessment—এর সঙ্গে তুলনা করে এর কার্যকারিতা ও প্রাসঙ্গিকতা নিরূপণ করা হয়েছে। এই আলোচনার

মাধ্যমে প্রাচীন ভারতীয় জ্ঞান-পরম্পরায় কূপনির্মাণ-পদ্ধতির বৈজ্ঞানিক ভিত্তি ও প্রয়োগমূলক দৃষ্টিভঙ্গি সুস্পষ্টভাবে প্রতিফলিত হবে বলে প্রত্যাশা করা যায়।

### ভূমিপরীক্ষা

ভারতীয় জ্ঞান-পরম্পরায় কূপনির্মাণের পূর্বশর্ত হিসেবে ভূমিপরীক্ষাকে অত্যন্ত গুরুত্বপূর্ণ ধাপ হিসেবে বিবেচনা করা হয়েছে। বরাহমিহির-কৃত *বৃহৎসংহিতা*-র “দকাগ্ৰলাধ্যায়” অংশে ভূমিপরীক্ষার বহুবিধ নিয়ম উল্লিখিত হয়েছে, যার ভিত্তিতে শিরা, মৃত্তিকার প্রকৃতি, জলের গভীরতা এবং তার গুণ-দোষ নির্ণয় করা হতো। গ্রন্থকার পৃথিবীর গঠনকে মানবদেহের সঙ্গে তুলনা করেছেন। যেমন মানবদেহের অঙ্গপ্রত্যঙ্গে রক্তনালী বিদ্যমান, তেমনি পৃথিবীর উঁচু-নিচু ও গোপন স্থানে জলের গতিপথ নির্দেশক শিরা বিদ্যমান।<sup>১</sup> ‘শিরা’ শব্দের অর্থ মূলত ভূগর্ভস্থ জলধারা বা জলের ধমনী। ভূগর্ভস্থ জলের প্রবাহ নির্দিষ্ট শিরার মাধ্যমে নিয়ন্ত্রিত হয়; সুতরাং শিরার অবস্থান ও দিক সঠিকভাবে নির্ধারণ করা গেলে কূপখনন সফল হতো। কূপনির্মাণের পূর্বে মৃত্তিকা-পরীক্ষাকেও বিশেষ গুরুত্ব দেওয়া হয়েছে। মাটির রঙ ও রস দেখে জলের স্বভাব অনুমান করা হতো।<sup>২</sup> যেমন—লাল মাটিতে ও ক্ষুদ্র বেলপাথর মিশ্রণে প্রাপ্ত জল তিক্ত; বাদামী মাটির নিচে প্রাপ্ত জল লবণাক্ত; সাদা মৃত্তিকার নিচে জল লবণযুক্ত; আর কৃষ্ণবর্ণ মাটির নিচে জল মধুর স্বাদের বলে নির্ধারিত হয়েছে।<sup>৩</sup> ভূমিপরীক্ষার আরেকটি দিক ছিল দিক-জ্ঞান। এখানে শিরার প্রবাহকে দিকপাল দেবতাদের সঙ্গে যুক্ত করা হয়েছে। পূর্ব থেকে পশ্চিম পর্যন্ত যথাক্রমে ইন্দ্র, অগ্নি, যম, নৈঋত, বরুণ, পবন, চন্দ্র ও শকর—এই আট দেবতাকে আট দিকের অধিপতি বলা হয়েছে। তাদের নামে আটটি প্রধান শিরার উল্লেখ পাওয়া যায়। এর পাশাপাশি “মহাশিরা” নামে নবম এক শিরার উল্লেখ রয়েছে, যেখানে অন্তহীন জলের প্রবাহ বিদ্যমান।<sup>৪</sup> এছাড়াও বহু উপ-শিরার উল্লেখ আছে, যা বিভিন্ন স্থানে প্রবাহিত হয়। এর মধ্যে পাতাল থেকে উপরদিকে ওঠা শিরা এবং পূর্ব, পশ্চিম, উত্তর ও দক্ষিণ দিকস্থিত শিরাগুলি শুভ হিসেবে বিবেচিত হতো; অপরদিকে অগ্নিকোণ, নৈঋত, বায়ব ও ঈশান কোণের শিরাগুলিকে অশুভ গণ্য করা হয়েছে।<sup>৫</sup>

### বৃক্ষলক্ষণ

কূপ খননের উপযুক্ত গভীরতা নির্ধারণের ক্ষেত্রে *বৃহৎসংহিতা*-য় বৃক্ষ ও বনস্পতিকে বিশেষ গুরুত্বপূর্ণ সূচক হিসেবে বিবেচনা করা হয়েছে। গ্রন্থে বিভিন্ন বৃক্ষের উদাহরণ দিয়ে বলা হয়েছে, কোন বৃক্ষের নিকটে কত গভীরে জল পাওয়া যেতে পারে। যেমন, নির্জল ভূমিতে যদি বাঁশ বৃক্ষ থাকে, তবে প্রায় তিন হাত ও দেড় পুরুষ গভীরতায় পশ্চিম শিরা থেকে জল প্রাপ্ত হওয়ার সম্ভাবনা থাকে।<sup>৬</sup> আবার জাম বৃক্ষের পাশে যদি উইটিপি দেখা যায়, তবে দক্ষিণে তিন হাত দূরে খনন করলে প্রায় দুই পুরুষ ও দশ হাত গভীরে মিষ্টি জল পাওয়া যায়।<sup>৭</sup> ডুমুর বৃক্ষের পশ্চিমে তিন হাত দূরে প্রায় সাড়ে বারো হাত গভীরে শুভ শিলার নীচে উৎকৃষ্ট জলশিরার উল্লেখ পাওয়া যায়।<sup>৮</sup> একইভাবে, অর্জুন বৃক্ষের নিকটে এবং তার উত্তরে উইটিপি থাকলে, পশ্চিম দিকে তিন হাত দূরে এবং প্রায় সাড়ে সতেরো হাত গভীরে জলপ্রবাহের অস্তিত্ব নির্ণীত হয়েছে।<sup>৯</sup> *বৃহৎসংহিতা*-য় আরও বলা হয়েছে যে নির্গুপ্তী বৃক্ষের নিকটে দক্ষিণ দিকে তিন হাত দূরে খনন করলে প্রায় সাড়ে এগারো হাত গভীরে উৎকৃষ্ট মিষ্টি জল পাওয়া যায়।<sup>১০</sup> একইভাবে, যদি বেল ও ডুমুর বৃক্ষ পাশাপাশি অবস্থান করে, তবে দক্ষিণ দিকে তিন হাত দূরে প্রায় পনেরো হাত গভীরে জলপ্রবাহের সম্ভাবনা থাকে।<sup>১১</sup> আবার

কাকডুমুর বৃক্ষের নীচে এবং তার পাশে উইটিপি থাকলে পশ্চিম দিকে প্রায় সাড়ে ষোল হাত গভীরে একটি নির্ভরযোগ্য জলশিরার উল্লেখ পাওয়া যায়।<sup>১২</sup> বৃহৎসংহিতা-য় উল্লেখ আছে যে জলশূন্য অঞ্চলে যদি কম্পিপ্লক বৃক্ষ জন্মায়, তবে পূর্বদিকে তিন হাত দূরে খনন করলে দক্ষিণ শিরায় প্রায় সাড়ে ষোল হাত গভীরে জল প্রাপ্ত হওয়ার সম্ভাবনা থাকে।<sup>১৩</sup> তদ্রূপ, জলশূন্য অঞ্চলে শোণক বৃক্ষ থাকলে উত্তর-পশ্চিম দিকে প্রায় দুই হাত দূরে খনন করলে জলপ্রবাহের চিহ্ন পাওয়া যায়।<sup>১৪</sup> বিতীতক বৃক্ষের দক্ষিণ দিকে যদি উইটিপি থাকে, তবে পূর্বদিকে দুই হাত দূরে খনন করলে প্রায় সাড়ে সাত হাত গভীরে জল মেলে; আবার পশ্চিমদিকে উইটিপি অবস্থান করলে উত্তর দিকে এক হাত দূরে খনন করে প্রায় বাইশ হাত গভীরে একটি জলশিরা পাওয়া যায়।<sup>১৫</sup> গ্রন্থে আরও বলা হয়েছে, কোবিদা বৃক্ষের ঈশান কোণে যদি কুশাযুক্ত উইটিপি থাকে, তবে বৃক্ষ ও উইটিপির মধ্যবর্তী স্থানে প্রায় বাইশ হাত গভীরে প্রবল জলপ্রবাহের অস্তিত্ব পাওয়া যায়।<sup>১৬</sup> সপ্তপর্ণ বৃক্ষ যদি উইটিপি দ্বারা পরিবেষ্টিত হয়, তবে তার উত্তরে এক হাত দূরে প্রায় পঁচিশ হাত গভীরে জল প্রাপ্ত হতো।<sup>১৭</sup> জলশূন্য ভূমিতে করঞ্জ বৃক্ষ জন্মালে এবং তার দক্ষিণে উইটিপি অবস্থান করলে, বৃক্ষ থেকে দুই হাত দক্ষিণে সরিয়ে প্রায় সাড়ে সতেরো হাত গভীরে জলশিরার উল্লেখ পাওয়া যায়।<sup>১৮</sup> একইভাবে, মহুয়া বৃক্ষের উত্তরে যদি সাপের গর্ত থাকে, তবে বৃক্ষ থেকে পাঁচ হাত পশ্চিমে সরে প্রায় বেয়াল্লিশ হাত গভীরে জলপ্রবাহের সন্ধান মেলে।<sup>১৯</sup> তিলক বৃক্ষের দক্ষিণে যদি কুশা ও দুর্বাযুক্ত উইটিপি থাকে, তবে বৃক্ষ থেকে পাঁচ হাত পশ্চিমে খনন করে প্রায় পঁচিশ হাত গভীরে জলপ্রবাহের কথা বলা হয়েছে, যেখানে পূর্ব শিরায় প্রচুর জলের অস্তিত্ব ধরা হয়।<sup>২০</sup> আবার কদম্ব বৃক্ষের পশ্চিমদিকে উইটিপি থাকলে, বৃক্ষ থেকে দক্ষিণে তিন হাত দূরে প্রায় একত্রিশ হাত গভীরে জল পাওয়া যায়।<sup>২১</sup> বৃহৎসংহিতা-য় আরও উল্লেখ আছে যে তাল বা নারকেল বৃক্ষ যদি উইটিপি দ্বারা পরিবেষ্টিত হয়, তবে পশ্চিম দিকে ছয় হাত দূরে প্রায় বিশ হাত গভীরে দক্ষিণমুখী জলশিরা পাওয়া যায়।<sup>২২</sup> কপিথ বৃক্ষের দক্ষিণে উইটিপি থাকলে বৃক্ষ থেকে উত্তর দিকে সাত হাত দূরে প্রায় পঁচিশ হাত গভীরে জলপ্রবাহের সম্ভাবনা থাকে।<sup>২৩</sup> অশ্মান্তক বৃক্ষের বাম দিকে বা উত্তরে যদি বদরী বৃক্ষ কিংবা উইটিপি থাকে, তবে উত্তর দিকে ছয় হাত দূরে প্রায় সাড়ে সতেরো হাত গভীরে জল পাওয়া যায়।<sup>২৪</sup> আবার হলুদ বৃক্ষের বাম দিকে বা উত্তরে উইটিপি দেখা গেলে, পূর্ব দিকে তিন হাত দূরে প্রায় সাতাশ হাত গভীরে একটি জলশিরার উল্লেখ রয়েছে।<sup>২৫</sup> এ ছাড়াও আম্রাতক, বরুণ, ভল্লাতক, বিল্ব, তিন্দুক, অঙ্কোল, পিণ্ডার, শিরীষ, অঞ্জন, পরুষক, ককুভ, করীর, পীলু, রোহীতক, শমী, বট-পিপ্পল ও ন্যাগ্রোধ প্রভৃতি বহু বৃক্ষ ও লতা-গুল্মকে ভূগর্ভস্থ জলের সূচক হিসেবে ধরা হয়েছে। এসব বৃক্ষলক্ষণ থেকে প্রতীয়মান হয় যে প্রাচীন ভারতীয় জ্ঞান-পরম্পরায় বৃক্ষকে ভূগর্ভস্থ জলের অবস্থান ও গভীরতা নির্ণয়ের এক গুরুত্বপূর্ণ প্রাকৃতিক সূচক হিসেবে বিবেচনা করা হতো। ফলে কূপ খননের প্রক্রিয়ায় বৃক্ষচিহ্নিত ভূখণ্ড বিশেষ গুরুত্ব পেত।

### প্রাণিলক্ষণ-

কূপখননের ক্ষেত্রে প্রাণিলক্ষণকে বিশেষ গুরুত্বপূর্ণ বলে ধরা হয়েছে। এর দ্বারা বোঝানো হয়েছে—কোনো বৃক্ষের নিকটে কূপ খননের সময় নির্দিষ্ট গভীরতায় বিশেষ ধরনের প্রাণী, কীট, সাপ বা মাছ প্রভৃতির উপস্থিতি ভূগর্ভস্থ জলশিরার নির্ভরযোগ্য সূচক হিসেবে বিবেচিত হতো। যেমন, বেতস বৃক্ষের নিকটে অর্ধ পুরুষ গভীরে পাণ্ডুবর্ণ ব্যাঙ এবং তার নিচে হলুদ মাটি ও পরে শিলা পাওয়া গেলে তা প্রশস্ত জলস্তরের ইঙ্গিত বহন করত।<sup>২৬</sup> আবার জাম্বু



বৃক্ষের পাশে আড়াই হাত গভীরে মাছ, তার নিচে কবুতরবর্ণ শিলা ও নীলাভ মাটি দীর্ঘস্থায়ী জলের চিহ্ন হিসেবে ধরা হতো।<sup>৭৭</sup> ডুমুর বৃক্ষের নিচে প্রায় পাঁচ হাত গভীরে শ্বেত সাপ ও তার নিচে কালো শিলা পাওয়া গেলে সেই শিলা ভাঙলেই উৎকৃষ্ট মিষ্টি জলপ্রবাহ মিলত।<sup>৭৮</sup> অর্জুন বৃক্ষের নীচে অর্ধ হাত গভীরে শ্বেত গোধা এবং তার এক মানুষ নিচে পর্যায়ক্রমে সাদা-কালো মিশ্র মৃত্তিকা, কালো-হলুদ-বালুমাটি থাকলে প্রচুর জলের সম্ভাবনা বোঝা যেত।<sup>৭৯</sup> নিগুণ্ডী বৃক্ষের পাশে আড়াই হাত গভীরে রুইজাতীয় মাছ এবং তার নিচে কালো-হলুদ মাটি ও পরে বালুমাটি থাকলে ভূগর্ভস্থ জলের উপস্থিতি অনুমান করা যেত।<sup>৮০</sup> বদরী বৃক্ষের নিকটে আড়াই হাত গভীরে গৃহগোধা, কিংবা পলাশ ও বদরীর পাঁচ হাত নিচে দুগুণ্ড নামক সাপ থাকলে তা কূপখননের জন্য শুভলক্ষণ হিসেবে গণ্য হতো।<sup>৮১</sup> একইভাবে, বেল ও ডুমুর পাশাপাশি থাকলে আড়াই হাত গভীরে কালো মণ্ডুক,<sup>৮২</sup> অথবা কম্পিল্লক বৃক্ষের নিকটে কালো-নীলাভ মাটি ও ছাগলের মতো গন্ধযুক্ত বিশেষ মাছ দেখা গেলে, সেখানেও জলের সম্ভাবনা ধরা হতো।<sup>৮৩</sup> এর বাইরে শোণক, বিভীতক, সপ্তপর্ণ, করঞ্জক ও মধুক প্রভৃতি বৃক্ষের নীচে বিভিন্ন প্রাণীর উপস্থিতি থেকেও ভূগর্ভস্থ জলের অবস্থান অনুমান করা সম্ভব হতো।

### শিলালক্ষণ-

কূপ খননের ক্ষেত্রে শিলালক্ষণও বিশেষভাবে গুরুত্বপূর্ণ হিসেবে বিবেচিত হয়েছে। গ্রন্থে বলা হয়েছে, যদি খননের সময় তামার রঙের, বিভিন্ন রঙের দাগযুক্ত, সাদা বা ভস্মবর্ণ, উট বা গাধার বর্ণের কিংবা অষ্টিকা গাছের মতো নীলবর্ণ শিলা প্রাপ্ত হয়, তবে তা জলশূন্যতার ইঙ্গিত বহন করে।<sup>৮৪</sup> অপরদিকে, চাঁদের আলো, স্ফটিক মণি, মুক্তো, সোনা, নীলমণি, হিংগুলা, সুরমা কিংবা সূর্যোদয়ের কিরণের মতো উজ্জ্বল ও তেজস্বী শিলা শুভলক্ষণ হিসেবে গণ্য হয়েছে।<sup>৮৫</sup> এই ধরনের শিলা ভাঙা অনুচিত; কারণ যেখানে এ ধরনের শিলা পাওয়া যায়, সেই দেশ বা অঞ্চলে কখনও দুর্ভিক্ষ বা অনাবৃষ্টি দেখা দেয় না। বিশ্বাস করা হতো, এই শিলাগুলির রক্ষাকর্তা যক্ষ ও নাগগণ।<sup>৮৬</sup> তবে কঠিন শিলা ভাঙার জন্যও তৎকালীন কালে বিভিন্ন বৈজ্ঞানিক ও ভেষজ পদ্ধতি ব্যবহার করা হতো। উদাহরণস্বরূপ, অতি শক্ত শিলা সাধারণ শ্রমে ভাঙা সম্ভব না হলে প্রথমে পলাশ ও তিন্দুক গাছের কাঠ দিয়ে শিলাটিকে জ্বালানো হতো যতক্ষণ না তা অগ্নিবর্ণ ধারণ করত, তারপর চূর্ণ বা চুনের পানি ছিটিয়ে শিলাকে ভাঙা হতো।<sup>৮৭</sup> যদি শিলা অত্যন্ত দৃঢ় হতো, তবে এই প্রক্রিয়া দুই থেকে সাতবার পুনরাবৃত্তি করা যেত।<sup>৮৮</sup> এর পাশাপাশি আরো পদ্ধতি বিদ্যমান ছিল যেমন—লেবুর পাতা, ছাল, তালসরা, আপামার্গ, তিন্দুক ও গুড়ুচির অংশ গোমূত্রে রেখে বিশেষ ক্ষার প্রস্তুত করা। সেই ক্ষার শিলার উপর নয়বার আঘাত করলে বজ্রের ন্যায় কঠিন পাথরও ভেঙে যেত।<sup>৮৯</sup>

### জল সংরক্ষণ, শোধন ও আচারবিধি-

বৃহৎসংহিতা-য় জল সংরক্ষণ ও জল বিশুদ্ধ রাখার জন্য বিভিন্ন শাস্ত্রসম্মত নিয়মের উল্লেখ পাওয়া যায়। বলা হয়েছে, পূর্ব-পশ্চিমমুখী বাঁধ দীর্ঘকাল জল ধারণে সক্ষম হলেও উত্তর-দক্ষিণমুখী বাঁধ বাতাসের প্রবল অভিঘাতে দ্রুত ক্ষতিগ্রস্ত হয়।<sup>৯০</sup> কূপের স্থায়িত্ব রক্ষার জন্য আম, বট, কদম্ব ও জাম্বুর মতো শক্ত কাঠ, পাথর এবং অন্যান্য দৃঢ় উপকরণ দ্বারা কূপকে ঘিরে রাখার নির্দেশ দেওয়া হয়েছে।<sup>৯১</sup> পাশাপাশি জলকে বিশুদ্ধ রাখার জন্য ভেষজ ব্যবহারের কথাও বর্ণিত হয়েছে। অজ্ঞন, মোথা, বট, রাজকেশর, আমলা ও নির্মলি—এই ছয়টি ভেষজ সমান পরিমাণে নিয়ে চূর্ণ প্রস্তুত করে কূপে প্রদান করলে দূষিত, তিক্ত, নোনতা বা দুর্গন্ধযুক্ত

জল পরিষ্কার, মধুর, সুগন্ধি ও স্বাস্থ্যকর হয়ে ওঠে।<sup>৪২</sup> এছাড়া কূপ খননের সময় নক্ষত্র ও রাশিচক্রকেও বিশেষভাবে বিবেচনায় নেওয়া হয়েছে। হস্ত, মঘা, অনুরাধা, পুষ্য, ধনিষ্ঠা, রোহিণী, শতভিষা, উত্তরাষাঢ়া, উত্তরাফাল্গুনী ও উত্তরাভাদ্রপদা প্রভৃতি নক্ষত্র কূপখননের জন্য শুভ হিসেবে স্বীকৃত।<sup>৪৩</sup> খননের পূর্বে বট বা বেতের খুঁটি পুঁতে কুসুম, গন্ধ ও ধূপ দ্বারা পূজা করে এবং ব্রাহ্মণের মাধ্যমে বরুণদেবকে বলি প্রদানের নির্দেশও বর্ণিত হয়েছে।<sup>৪৪</sup>

### সমসাময়িক বৈজ্ঞানিক প্রসঙ্গে বৃহৎসংহিতা/র কূপনির্মাণ পদ্ধতির মূল্যায়ন

উপরোক্ত বিশ্লেষণ থেকে স্পষ্ট যে বৃহৎসংহিতা-য় বর্ণিত কূপনির্মাণ পদ্ধতির মধ্যে আধুনিক হাইড্রোলজিওলজি, মৃত্তিকা-জল রসায়ন ও ইকোহাইড্রোলজির মৌলিক ধারণাগুলি প্রতিফলিত হয়েছে। এই আলোচনার মাধ্যমে প্রতীয়মান যে, বরাহমিহির কর্তৃক বর্ণিত বৃক্ষলক্ষণ, মৃত্তিকালক্ষণ এবং প্রাণিলক্ষণভিত্তিক জল-নির্দেশন পদ্ধতি কেবল ধর্মীয় আচার বা লোকবিশ্বাসের অংশ নয়, বরং পর্যবেক্ষণভিত্তিক অভিজ্ঞতালব্ধ বিজ্ঞান-এর উৎকৃষ্ট নিদর্শন। আধুনিক গবেষণা প্রমাণ করেছে যে নির্দিষ্ট উদ্ভিদ প্রজাতি ভূগর্ভস্থ জলস্তরের নির্ভরযোগ্য সূচক হিসেবে কাজ করে। বৃহৎসংহিতা-য় যে প্রণালিতে বৃক্ষের নিকটে জলের গভীরতা নির্ণয় করা হয়েছে, তা বর্তমান গ্রাউন্ডওয়াটার ডিপেন্ডেন্ট ভেজিটেশন (GDV)-এর তত্ত্বের সঙ্গে আশ্চর্যরূপে সাদৃশ্যপূর্ণ। বৃক্ষের অবস্থান, প্রজাতি ও পরিবেশগত অভিযোজন পর্যবেক্ষণ করে ভূজলস্তরের উপস্থিতি নির্ধারণ করা—এই পদ্ধতি প্রাচীন ভারতীয় প্রয়োগমূলক বিজ্ঞানের একটি নিদর্শন। শাস্ত্রে মাটির রঙ ও রস পর্যবেক্ষণের মাধ্যমে জলের গুণমান নির্ধারণের যে পদ্ধতি বর্ণিত, তা আধুনিক মৃত্তিকা-জল রসায়ন-এর মূল নীতির সঙ্গে সামঞ্জস্যপূর্ণ। বৈজ্ঞানিকভাবে প্রমাণিত যে, মৃত্তিকার রঙ ও দ্রবীভূত জৈব পদার্থের মধ্যে প্রত্যক্ষ সম্পর্ক রয়েছে। উদাহরণস্বরূপ, অক্সিডাইজড মৃত্তিকা পরিষ্কার ও মিষ্টি জলের ইঙ্গিত দেয়, যেখানে হিউমিক অ্যাসিড-সমৃদ্ধ কৃষ্ণ মৃত্তিকা তিক্ত বা বর্ণযুক্ত জলের উপস্থিতি নির্দেশ করে। সাম্প্রতিক গবেষণায় দেখা গেছে যে ঐতিহ্যগত পরিবেশগত জ্ঞান এবং আধুনিক হাইড্রোলজিক্যাল বিশ্লেষণ একে অপরের পরিপূরক। ভারতের বিভিন্ন অঞ্চলে, বিশেষত কর্ণাটক ও তামিলনাড়ুতে, ঐতিহ্যগত জল-দৈবজ্ঞদের পর্যবেক্ষণভিত্তিক ভূজল-নির্ণয় এখনও ব্যবহৃত হয়। যদিও এর বৈজ্ঞানিক প্রমাণ বিতর্কিত, তথাপি স্থানীয় জনগোষ্ঠীর কাছে এই পদ্ধতি গ্রহণযোগ্য কারণ এটি সাশ্রয়ী, প্রাকৃতিক এবং স্থানীয় ভূ-প্রকৃতির সঙ্গে সামঞ্জস্যপূর্ণ। আমার মতে, বরাহমিহিরের কূপনির্মাণ-পদ্ধতির মধ্যে আধুনিক ভূজলবিজ্ঞানের মৌলিক নীতিসমূহ নিহিত। বিশেষত শিরা বা ভূগর্ভস্থ জলের প্রবাহ, মৃত্তিকার রঙ দ্বারা জলের গুণ নির্ণয়, এবং বৃক্ষ ও প্রাণিজগতের আচরণ-নির্ভর পর্যবেক্ষণ—এই সকল উপাদান আধুনিক Permeability, Aquifer Recharge ও Biotic Indicators-এর ধারণার সঙ্গে গভীরভাবে সম্পর্কিত। অতএব, বৃহৎসংহিতা প্রকৃতি-নির্ভর বৈজ্ঞানিক চিন্তার এক প্রাচীন ও মৌলিক রূপ। এই আলোচনার মাধ্যমে আমি এই সিদ্ধান্তে উপনীত হয়েছি যে বৃহৎসংহিতা-য় বর্ণিত কূপনির্মাণ বিজ্ঞান ভারতের বর্তমান জল-সংকট মোকাবেলায় পুনর্মূল্যায়ন ও পুনঃপ্রয়োগের দাবি রাখে। বিশেষত কৃষিপ্রধান ও শুষ্ক অঞ্চলে, যেখানে আধুনিক ভূ-পদার্থবিদ্যা-সমীক্ষা ব্যয়বহুল, সেখানে ঐতিহ্যগত জ্ঞান ও আধুনিক বিজ্ঞানের সমন্বিত প্রয়োগ অধিক কার্যকর হতে পারে। ভবিষ্যৎ গবেষণায় বৃহৎসংহিতা-য় বর্ণিত এই পদ্ধতিগুলি ভারতের বিভিন্ন ভৌগোলিক অঞ্চলে পরীক্ষামূলকভাবে প্রয়োগ করে তাদের কার্যকারিতা যাচাই করা যেতে পারে। পাশাপাশি, আধুনিক রিমোট সেন্সিং, GRACE স্যাটেলাইট ডেটা এবং GIS-ভিত্তিক

মডেলিং-এর সঙ্গে শাস্ত্রীয় জ্ঞানের সংমিশ্রণ ভবিষ্যতে দীর্ঘস্থায়ী জল-ব্যবস্থাপনার ক্ষেত্রে নতুন দিগন্ত উন্মোচন করতে সক্ষম হবে।

### উপসংহার

অতএব বলা যায় যে প্রাচীন ভারতীয় জ্ঞান-পরম্পরায় কূপনির্মাণ একটি প্রকৃতি-নির্ভর সমন্বিত বিজ্ঞানের প্রতিফলন। বরাহমিহির-কৃত *বৃহৎসংহিতা*-র দকার্গলাধ্যায় থেকে স্পষ্ট হয় যে ভূমিপরীক্ষা, বৃক্ষলক্ষণ, প্রাণিলক্ষণ, শিলালক্ষণ, দিক ও বাস্তু-বিচার এবং ভেষজ জলশোধনের পদ্ধতি—এই সকল উপাদান একত্রে কূপখননকে একটি সুসংহত, প্রয়োগমূলক ও প্রকৃতি-সমন্বিত বৈজ্ঞানিক অনুশীলনে রূপ দিয়েছিল। বর্তমান সময়ে, যখন জল-সংকট একটি বৈশ্বিক সমস্যা, তখন ঐতিহ্যভিত্তিক এই জ্ঞানকে আধুনিক বৈজ্ঞানিক উদ্যোগের সঙ্গে সমন্বয় করলে কার্যকর ও স্থায়ীত্বশীল জল-ব্যবস্থাপনার এক নতুন দিগন্ত উন্মোচিত হতে পারে। *বৃহৎসংহিতা*-য় বর্ণিত নীতিসমূহের আধুনিক পুনর্মূল্যায়ন কেবল অতীতের বৈজ্ঞানিক ঐতিহ্যকে পুনরুজ্জীবিত করবে না, বরং ভারতের জল-সম্পদ সংরক্ষণে একটি পরিবেশবান্ধব ও বাস্তুভিত্তিক বিকল্প পথ নির্দেশ করবে। সুতরাং বলা যায়, *বৃহৎসংহিতা*-য় প্রতিফলিত কূপনির্মাণ-বিজ্ঞান ভারতীয় জ্ঞান-পরম্পরার এক অনন্য নিদর্শন, যা আজও টেকসই উন্নয়ন ও পরিবেশ-সমন্বিত জল-ব্যবস্থাপনার ক্ষেত্রে গুরুত্বপূর্ণ প্রেরণার উৎস হয়ে আছে।

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৩. *বৃহৎসংহিতা* 54/104
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৯. *বৃহৎসংহিতা* 54/12
১০. *বৃহৎসংহিতা* 54/14
১১. *বৃহৎসংহিতা* 54/18
১২. *বৃহৎসংহিতা* 54/19
১৩. *বৃহৎসংহিতা* 54/21
১৪. *বৃহৎসংহিতা* 54/23
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১৬. *বৃহৎসংহিতা* 54/27
১৭. *বৃহৎসংহিতা* 54/29

১৮. বৃহৎসংহিতা 54/33  
১৯. বৃহৎসংহিতা 54/35  
২০. বৃহৎসংহিতা 54/37  
২১. বৃহৎসংহিতা 54/38  
২২. বৃহৎসংহিতা 54/40  
২৩. বৃহৎসংহিতা 54/41  
২৪. বৃহৎসংহিতা 54/43  
২৫. বৃহৎসংহিতা 54/45  
২৬. বৃহৎসংহিতা 54/07  
২৭. বৃহৎসংহিতা 54/10  
২৮. বৃহৎসংহিতা 54/11  
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৩০. বৃহৎসংহিতা 54/15  
৩১. বৃহৎসংহিতা 54/17  
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৩৩. বৃহৎসংহিতা 54/22  
৩৪. বৃহৎসংহিতা 54/109  
৩৫. বৃহৎসংহিতা 54/110  
৩৬. বৃহৎসংহিতা 54/111  
৩৭. বৃহৎসংহিতা 54/112  
৩৮. বৃহৎসংহিতা 54/114  
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স্কানন, কে. পি., আমিথ, এস., করুণাতিলকে, এল. পি. এ., অবনী, কে. পি. এস., ও সিংহ, কুলওয়ান্ত। ওয়াটার পিউরিফিকেশন প্রেসক্রাইবড ইন আয়ুর্বেদ। *আয়ু জার্নাল*।  
<https://doi.org/10.4103/0974-8520.96113>, ২০১১।

## অশ্বঘোষের মহাকাব্যে প্রতিফলিত যোগতত্ত্ব

সুকন্যা সরকার

**সংক্ষিপ্তসার:** যোগমার্গ অতি প্রাচীন। বর্তমান যুগেও যোগ সমূহের সমন্বয় প্রয়োজন। একটি সুস্বয়, সংগঠিত, আধ্যাত্মিক চরিত্র গঠনের জন্য যোগের উপদেশগুলির সুসমন্বয় প্রয়োজন। পতঞ্জলি মুনি তা সুশৃঙ্খলাবদ্ধ করে পরবর্তীকালে যে যোগানুশাসন প্রবর্তিত করেছেন যোগ বলতে এখন তাই-ই বোঝায়। অশ্বঘোষের মহাকাব্যে এহেন যোগদর্শন কিভাবে প্রতিফলিত হয়েছে তারই আলোকপাত ঘটানো অশ্বঘোষের মহাকাব্যে যোগতত্ত্ব শীর্ষক গবেষণাপত্রের সামান্যতম প্রয়াস।

**সূচক শব্দ:** যোগ, অশ্বঘোষের কাব্যসম্ভার, বুদ্ধচরিত ও সৌন্দর্যনন্দ কাব্যে যোগের পর্যালোচনা।

সর্বসাধনার মূল এবং সর্বোৎকৃষ্ট সাধনা যোগ। যোগাভ্যাস দ্বারা চিত্তের একাগ্রতা জন্মালে জ্ঞান সমুৎপন্ন হয় এবং সেই জ্ঞান থেকে মানবাত্মার মুক্তি হয়ে থাকে। এই মুক্তি যোগব্যতীত শাস্ত্রপাঠে লাভ করা যায় না। ভগবান শংকরদেব বলেছেন – শতশত তর্কশাস্ত্র ও ব্যাকরণাদি অনুশীলনের ফলে মনুষ্যসমাজ শাস্ত্রজালে পতিত হয়ে কেবল বিমোহিত হয়ে থাকে। বাস্তবিক প্রকৃত জ্ঞান যোগাভ্যাস ব্যতীত হয় না।<sup>১</sup> সাধারণতঃ যোগ শব্দের অর্থ মিলন। যোগী যাজ্ঞবল্ক্য বলেছেন, জীবাত্মা ও পরমাত্মা সংযোগই যোগ। মানুষ যখন সর্বচিন্তা পরিত্যাগ করে মনের যে লয়াবস্থা উপনীত হয় তাই যোগ।<sup>২</sup> সাধারণভাবে মনের বৃত্তিগুলিকে নিরোধ করার নাম যোগ।<sup>৩</sup> যোগ দর্শন চিত্তবৃত্তি নিরোধের জন্য অষ্টবিধ সাধন বা উপায় অনুশীলনের উপদেশ দিয়েছেন এদেরকে যোগাস্ত<sup>৪</sup> বলা হয়। যোগসাধনায় অষ্টাঙ্গ যোগের প্রণালী সর্বোৎকৃষ্ট। এই অষ্টবিধ সাধনে বহুবিধ আলোচনার আলোকপাত ঘটানোই অশ্বঘোষের মহাকাব্যে যোগতত্ত্ব শীর্ষক গবেষণা পত্রের প্রয়াস।

প্রাক কালিদাসযুগের অন্যতম খ্যাতনামা কবি ও নাট্যকার ছিলেন অশ্বঘোষ। সংস্কৃত কাব্যাকাশে এক অতিভাস্বর জ্যোতিষ্ক। অন্যান্য প্রাচীন সংস্কৃত কবিগণের মতোই অশ্বঘোষের ব্যক্তিগত জীবন ইতিহাস রহস্যাবৃত, তাই কিংবদন্তী ছাড়া জানার অন্য কোন উপায় নেই। অশ্বঘোষ মাতা সুবর্ণাক্ষীর সন্তান। নিবাসস্থল সাকেত বা অযোধ্যা অঞ্চল। জন্মসূত্রে ব্রাহ্মণ হলেও পরে তিনি গৌতমবুদ্ধের ধর্মমতের প্রতি প্রগাঢ় অনুরাগ অনুভব করে বৌদ্ধধর্ম গ্রহণ করে বৌদ্ধ আচার্য, ভদন্ত, মহাবাদিন্ ইত্যাদি পদে উন্নীত হন। খ্রীষ্টীয় প্রথম শতাব্দীর সুবিখ্যাত রাজা কণিষ্ক কর্তৃক আহূত চতুর্থ বৌদ্ধসঙ্গীতি বা ধর্মমহাসম্মেলনে অশ্বঘোষ অধ্যক্ষের দায়িত্বভার পালন করেন। সুতরাং নিঃসংশয়ে স্বীকার করা যায় যে, অশ্বঘোষ ছিলেন কণিষ্কের সমসাময়িক। কণিষ্কের জীবৎকাল নিয়ে ঐতিহাসিকেরা দ্বিমত হলেও তাঁর রাজত্বকাল যে প্রথম শতাব্দী সেবিষয়ে ঐতিহাসিকেরা নিঃসংশয়। সুতরাং “খ্রীষ্টীয় প্রথম শতকে অশ্বঘোষের প্রতিভার বিকাশ ঘটে।”

অশ্বঘোষের রচনাবলীর মধ্যে ‘বুদ্ধচরিত’ ও ‘সৌন্দর্যনন্দ’ নামক মহাকাব্য এবং ‘শারিপুত্রপ্রকরণ’ প্রকরণশ্রেণীর রূপক বা দৃশ্যকাব্য অন্যতম। এছাড়াও ‘মহাযান শ্রদ্ধোৎপাদশাস্ত্র’, ‘বজ্রসূচী’, ‘সূত্রালংকার’, ‘গণ্ডীস্তোত্রগাথা’, ‘ত্রিদিগম্বালা’ নামক রচনাগুলি অশ্বঘোষের নামে প্রচলিত হলেও তিনি যথার্থ রচয়িতা কিনা সে বিষয়ে পণ্ডিতদের মধ্যে সংশয় দেখা যায়। এই রচনাসমগ্রের কোথাও কোথাও অষ্টবিধ সাধনের উল্লেখ পাওয়া যায়।

তথাগত বুদ্ধের জীবন ও ধর্মাদর্শ অবলম্বনে রচিত ‘বুদ্ধচরিত’ অশ্বঘোষের শ্রেষ্ঠ কীর্তি। এটি শান্তরস প্রধান মহাকাব্য। মূল মহাকাব্যটি ২৮টি সর্গে সম্পূর্ণ হলেও দুর্ভাগ্যবশতঃ মূল সংস্কৃত গ্রন্থটিতে ১৭টি সর্গ পাওয়া যায়। এই বুদ্ধচরিত মহাকাব্যের ‘ভগবৎপ্রসূতি’ শীর্ষক প্রথম সর্গে শাক্যবংশীয় রাজা শুদ্ধোদন ও তাঁর মহিষী মায়াদেবীর পুত্র সিদ্ধার্থের জন্ম হয়। অনেক অলৌকিক লক্ষণ সিদ্ধার্থের মধ্যে প্রকাশ পায়।

শাক্যরাজপুত্র সিদ্ধার্থ অন্তরে একাগ্রতা লাভের ইচ্ছায় ধ্যানের পথ অবলম্বন করেছিলেন। সেই ধ্যান বিতর্ক ও বিচারযুক্ত –

সমবাণ্ডমনঃস্থিত্যিচ সদ্যো বিষয়েচ্ছাদিভিরাধিত্যিচ মুক্তঃ।

সবিতর্কবিচারমাপ শান্তং প্রথমং ধ্যানমনাস্রবপ্রকারম্।।<sup>৫</sup>

এরপরই তিনি পরমপ্রীতি লাভ করেছিলেন। এভাবেই ‘অভিনিব্রজমণ’ নামক পঞ্চমসর্গে অষ্ট যোগাঙ্গের অন্যতম ধ্যানের কথা জানতে পারা যায়।

বুদ্ধচরিতের ‘তপোবনপ্রবেশ’ শীর্ষক সপ্তমসর্গে সংযমের শ্রেষ্ঠতার কথা বলা হয়েছে। যেহেতু দেহ মনের অধীন হয়েই বিষয়ে প্রবৃত্ত ও নিবৃত্ত হয় সেহেতু মনের সংযমই যুক্তিযুক্ত। সংযত মন ছাড়া দেহ কাষ্ঠের সমান।

‘অরাড়দর্শন’ শীর্ষক দ্বাদশসর্গে কালায়সগোত্রীয় অরাড়মুনি সিদ্ধার্থকে শাস্ত্রকথা বলেন। সমাধি প্রসঙ্গেও নানা কথা বলেন। কাম ও হিংসা প্রভৃতি থেকে মুক্ত মনে যে বিবেকজনিত বিতর্ক জন্মায় তাই হলো প্রথম সমাধি –

“অথো বিবিভক্তং কামেভ্যো ব্যাপাদাদিত্যিচ এব চ।

বিবেকজমবাপ্লোতি পূর্বধ্যানং বিতর্কবৎ।।”<sup>৬</sup>

দৃঢ়সংকল্প সিদ্ধার্থ অশ্বত্থ বৃক্ষের তলে বোধির জন্য আসন গ্রহণ করে বলেছিলেন, ‘যতদিন কৃতার্থ না হই ততদিন এই আসন ত্যাগ করব না’ – “ভিনদ্মি তাবদ্ ভূবি নৈতদাসনং ন যামি যাবৎ কৃতকৃত্যতামিতি।।”<sup>৭</sup>

‘বুদ্ধত্ব প্রাপ্তি’ শীর্ষক চতুর্দশ সর্গে বুদ্ধদেব ধ্যানবিধিতে আধিপত্যলাভের ফলে পূর্ব পূর্ব জন্মের কথা স্মরণ করতে পেরেছিলেন –

“সর্বেষু ধ্যানবিধিষু প্রাপ্য চৈশ্বর্যমুত্তমম্।

সস্মার প্রথমে যামে পূর্বজন্মপরম্পরাম্।।”<sup>৮</sup>

এবং তাঁর বুদ্ধত্ব প্রাপ্তি হয়েছিল।

এভাবে অশ্বঘোষের রচনায় আসন, ধ্যান এবং সমাধির আলোচনা দেখতে পাই যা যোগচর্চারই নিদর্শন।

বুদ্ধদেবের জীবনচরিত অবলম্বনে সংস্কৃত সাহিত্যজগতে অজস্র কাব্য রচিত হয়েছে এদের মধ্যে অশ্বঘোষের ‘বুদ্ধচরিত’ শ্রেষ্ঠ সে বিষয়ে কোন সংশয় নেই তবে ‘সৌন্দর্যনন্দ’ও কোন অংশে কম নয়। অষ্টাদশ সর্গে গ্রথিত এই মহাকাব্যে যোগচর্চার বহু দৃষ্টান্ত দেখা যায়। ‘নন্দর সন্ন্যাস’ শীর্ষক পঞ্চমসর্গে তথাগত নন্দকে বলেছেন –

“আস্থায় যোগং পরিগম্য তত্ত্বং ন ত্রাসমাগচ্ছতি মৃত্যুকালে।

আবদ্ধবর্মা সুধনুঃ কৃতাজ্ঞো জিগীষয়া শূর ইবাহবস্থঃ।”<sup>১৬</sup>

অর্থাৎ বর্মে আবৃত ধনুর্ধর বীরযোদ্ধা যেমন যুদ্ধে জয়লাভে উদ্যোগী হন তেমনি যোগানুশীলনকারী ব্যক্তি পরমতত্ত্বে প্রতিষ্ঠিত হয়ে মৃত্যুকালেও ভীত হন না। শুধুমাত্র তাই নয় যতক্ষণ এ দেহ যোগসাধনায় সমর্থ থাকে, যতক্ষণ মৃত্যু না আসে ততক্ষণ শ্রেষ্ঠ কল্যাণ চিন্তা করার কথা বুদ্ধদেব নন্দকে বলেছেন।

সৌন্দর্যনন্দ মহাকাব্যের ‘স্বর্গনিদর্শন’ নামাঙ্কিত দশম সর্গে গৌতম নন্দের মনের অন্ধকার দূর করতে গিয়ে বলেছেন “ধৈর্য্য অবলম্বন করে অস্থিরতা ত্যাগ কর, তোমার শ্রবণ এবং চিত্তসংযম কর।”<sup>১৭</sup> “শীলেন্দ্রির জয়” নামক ত্রয়োদশ সর্গে বলা হয়েছে যাঁরা যোগাভ্যাস করেন তাঁদের মোক্ষলাভের পথে শীল অন্যতম আশ্রয় –

“যতঃ শীলমতঃ সৌম্য শীলং সংস্কর্তুমর্হসি।

এতৎ স্থানমথান্যে চ মোক্ষারম্ভেষু যোগিনাম্।”<sup>১৮</sup>

‘শীল’ বলতে সদাচরণ বোঝায়। আর এই সদাচারণ আশ্রয় করে ব্রহ্মচর্য পালন করা যায়, দৃঢ়ভাবে ব্রতপালনে রত থাকা যায়।

‘আদিপ্রস্থান’ শীর্ষক চতুর্দশ সর্গে বলা হয়েছে মনকে সমাহিত করে আত্মসংযমের মধ্য দিয়ে দিন অতিবাহিত করবে, তারপর নিদ্রাত্যাগ করে রাত্রিতেও যোগাভ্যাস করবে–

“মনোধারণয়া চৈব পরিণাম্যাত্মবানহঃ।

বিধুয় নিদ্রাং যোগেন নিশামপ্যতিনাময়েঃ।।”<sup>১৯</sup>

যে মন যোগের দ্বারা রক্ষিত নয় তাকে বলা হয় ‘অরক্ষিত’ যেন এক দৃষ্টিহীন ব্যক্তি পরিচালক ছাড়া বন্ধুর ভূমিতে বিচরণ করছে –

“অনাথং তন্মনো জ্ঞেয়ং যৎস্মৃতির্গাভিরক্ষতি।

নির্ণেতা দৃষ্টিরহিতো বিষমেষু চরন্নিব।।”<sup>২০</sup>

যোগচর্চার স্থান প্রসঙ্গে বলা হয়েছে –

“যোগানুলোমং বিজনং বিশদং শয্যাসনং সৌম্য তথা ভজস্ব।

কায়স্য কৃত্বা হি বিবেকমাদৌ সুখোহধিগন্তুং মনসো বিবেকঃ।”<sup>২১</sup>

অর্থাৎ যোগের পক্ষে অনুকূল আসনে উপবেশন করতে হবে এবং সে স্থান যেন নির্জন শব্দহীন হয়। দেহকে নির্জন রাখলে মনের স্থিরতাও সহজ হবে।

এভাবে মানসিক স্থিরতার মধ্য দিয়ে যোগী কিছু বাদ দিয়ে যোগ করে চতুর্বিধ ধ্যানের বিষয় অবগত হবেন তারপর শ্রেষ্ঠ ঋদ্ধি অপরের চিন্তার গতি সম্পর্কে কাম, সুদূর অতীত জন্মের স্মরণ, বিশুদ্ধ ও দিব্যদৃষ্টি এবং শ্রবণ এই পাঁচটি অলৌকিক বিজ্ঞান আয়ত্ত করবেন –

“ঋদ্ধিপ্রবেকং চ বহুপ্রকারং পরস্য চেতশ্চরিতাববোধম্।

অতীতজন্মস্মরণং চ দীর্ঘং দিব্যে বিশুদ্ধে শ্রুতিচক্ষুষী চ।”<sup>২২</sup>

‘আর্যসত্য ব্যাখ্যা’ নামাঙ্কিত ষোড়শ সর্গে যোগসাধনের কিছু অপূর্ব ব্যাখ্যা রয়েছে। বলা হয়েছে–



“দীপো যথা নির্বৃতিমুভ্যপেতো নৈবাবনিং গচ্ছতি নান্তরিক্ষ্ম।

দিশং ন কাংচিদ্ধিদিশং ন কাংচিৎ স্নেহক্ষয়াৎ কেবলমেতি শান্তিম্।।”<sup>১৬</sup>

অর্থাৎ প্রদীপ যেমন নির্বাপিত হলে ভূমিতে, আকাশে বা দিক্‌বিদিক কোন স্থানেই যায় না, কেবলমাত্র তেলের অভাবহেতু নির্বাণলাভ করে যোগীও সেরূপ নির্বাণলাভ করলে পৃথিবীতে, আকাশে বা দিক্‌বিদিকে যান না, কেবলমাত্র দোষের ক্ষয়হেতু শান্তিলাভ করেন।

তবে এই যোগাভ্যাস স্থান, কাল ও মাত্রা, রীতি পরীক্ষা করেই মানুষকে যথাসাধ্য আয়ত্ত করতে হবে, নিজের শক্তি ও দুর্বলতার দিক চিন্তা করেই করা উচিত। মন যখন উত্তেজিত থাকে তখন ‘প্রগাহক’ নামক যোগাভ্যাস না করাই উচিত। ‘প্রগাহক’ সম্পর্কে বলা হয়েছে –

“প্রগাহকং যত্ত্ব নিমিত্তমুক্তমুদ্রন্যমানে হৃদি তন্ন সেব্যম্।

এবং হি চিন্তং প্রশমং ন যাতি – না বহিরিবের্ষমাণঃ।।”<sup>১৭</sup>

কেননা মন এই পথে শান্তিলাভ করতে পারে না যেমন বায়ুর আন্দোলনে আগুন নির্বাপিত হয় না। মন যদি মন্ত্বর হয়ে পড়ে সেই সময়ে এমন বিষয় নিয়ে ধ্যান করবে না যা শান্তিলাভের জন্য নির্দিষ্ট কারণ তাতে মন আরও মন্ত্বর হয়ে পড়ে অন্তঃসারশূন্য অগ্নিতে বাতাস না দিলে যেমন হয় মন যদি অবসন্ন হয় তখনই ধ্যানের উপযুক্ত সময় এভাবে মন কার্যে উৎসাহ লাভ করে যেমন নিভন্ত আগুন ইন্ধন পেলে সজীব হয়ে ওঠে। এভাবে ধ্যানে মনোনিবেশের কথা বলা হয়েছে। অক্ষুন্ন উৎসাহে কেউ যদি মাটি খনন করে তবে সে জল পায়, অবিরাম অরবিন্দ ঘর্ষণ করলে অগ্নি উৎপাদিত হয় তেমনি যাঁরা যোগচর্চা করেন তাঁরাও তাঁদের পরিশ্রমের ফল লাভ করেন কেননা জলধারা নিত্য দ্রুত প্রবাহিত হলে পর্বতকেও লাভ করতে পারে। যোগসাধনায় যাঁরা শক্তির অধিকারী হয়েছেন, অক্ষয় যশের অধিকারী হয়েছেন তাঁদের কথা এই ষোড়শ সর্গেই আমরা জানতে পারি।

মুক্তিকামী মানুষের যোগের বিধি কেমন হওয়া উচিত সেবিষয়ে ‘অমৃতাদিস’ নামক সপ্তদশ সর্গে বলা হয়েছে, রাজা যেমন নূতন ভূমি অধিকার করে শক্তিশালী নগর নির্মাণ করেন, বিচারব্যবস্থা প্রতিষ্ঠা করেন, মিত্র সংগ্রহ করেন আবার শত্রুও দমন করেন তেমনি মুক্তিকামী যোগীর চিন্তা একটি সুদৃঢ় নগরীর মতো, জ্ঞানের পথ তার দণ্ড, গুণগুলি মিত্র, আর দোষগুলি শত্রু আর মুক্তি হচ্ছে সেই ভূমি যা অধিকার করার জন্য তিনি সাধনা করেন। রাজা যেমন অজিত দেশ জয় করার জন্য শক্তিমান ও মহৎ মিত্রের আশ্রয় গ্রহণ করেন ঠিক তেমনি ধ্যানের পথ অবলম্বন করে অর্হৎপদলাভ করা যায় –

“পুরং বিধায়ানুবিধায় দণ্ডং মিত্রাণি সংগৃহ্য রিপূন্ বিগৃহ্য।

রাজা যথান্নোতি হি গামপূর্বং নীতির্মুক্ষোরপি সৈব যোগে।।

বিমোক্ষকামস্য হি যোগিনোহপি মনঃ পুরং জ্ঞানবিধিচ্চ দণ্ডঃ।

গুণাশ্চ মিত্রাণ্যরয়শ্চ দোষা ভূমির্বিমুক্তির্যততে যদর্থম্।।”<sup>১৮</sup>

এভাবে অশ্বঘোষের কাব্যে যোগের আলোচনা দেখতে পাওয়া যায়।

### উল্লেখপঞ্জি

১. অনেকশতসংখ্যাভিত্তিকব্যাকরণাদিভিঃ।  
পতিতা শাস্ত্রজালেষু প্রজ্ঞয়া তে বিমোহিতাঃ।। যোগবীজ /৮
২. সর্বচিন্তা পরিত্যাগ নিশ্চিত্তো যোগ উচ্যতে। যোগশাস্ত্র
৩. যোগশিন্তুবৃত্তিনিরোধঃ (যোগসূত্র ১/২)
৪. যমনিয়মাসনপ্রাণায়ামপ্রত্যাহারধারণাধ্যানসমাধয়োহষ্টাবঙ্গানি (যোগসূত্র ২/২৯)
৫. সেন, মুরারীমোহন, চাকী, জ্যোতিভূষণ, ভট্টাচার্য, তারাপদ ও বন্দ্যোপাধ্যায়, রবিশঙ্কর (সম্পা.)।  
সংস্কৃত সাহিত্য সম্ভার (প্রথম খণ্ড)। কলকাতা: নবপত্র প্রকাশন, ২০১৬। পৃষ্ঠা - ১৩১ (বুদ্ধচরিতম্, পঞ্চম সর্গ, শ্লোক - ১০)
৬. তদেব, পৃষ্ঠা - ১৬৪ (বুদ্ধচরিতম্, দ্বাদশ সর্গ, শ্লোক - ৪৯)
৭. তদেব, পৃষ্ঠা - ১৬৮ (বুদ্ধচরিতম্, দ্বাদশ সর্গ, শ্লোক - ১২০)
৮. তদেব, পৃষ্ঠা - ১৭৩ (বুদ্ধচরিতম্, চতুর্দশ সর্গ, শ্লোক - ২)
৯. চাকী, জ্যোতিভূষণ, ভট্টাচার্য, তারাপদ, বন্দ্যোপাধ্যায়, রবিশঙ্কর ও ধর্মপাল, গৌরী (সম্পা.)। সংস্কৃত সাহিত্য সম্ভার (নবম খণ্ড)। কলকাতা: নবপত্র প্রকাশন, ২০১২। পৃষ্ঠা - ১৩৩ (সৌন্দরনন্দ, পঞ্চম সর্গ, শ্লোক - ৩২)
১০. তদেব, পৃষ্ঠা - ৬৪
১১. তদেব, পৃষ্ঠা - ১৬১ (সৌন্দরনন্দ, ত্রয়োদশ সর্গ, শ্লোক - ২৯)
১২. তদেব, পৃষ্ঠা - ১৬২ (সৌন্দরনন্দ, চতুর্দশ সর্গ, শ্লোক - ২০)
১৩. তদেব, পৃষ্ঠা - ১৬৫ (সৌন্দরনন্দ, চতুর্দশ সর্গ, শ্লোক - ৩৯)
১৪. তদেব, পৃষ্ঠা - ১৬৫ (সৌন্দরনন্দ, চতুর্দশ সর্গ, শ্লোক - ৪৬)
১৫. তদেব, পৃষ্ঠা - ১৭০ (সৌন্দরনন্দ, ষোড়শ সর্গ, শ্লোক - ২)
১৬. তদেব, পৃষ্ঠা - ১৭২ (সৌন্দরনন্দ, ষোড়শ সর্গ, শ্লোক - ২৮)
১৭. তদেব, পৃষ্ঠা - ১৭৩ (সৌন্দরনন্দ, ষোড়শ সর্গ, শ্লোক - ৫৩)
১৮. তদেব, পৃষ্ঠা - ১৭৮ (সৌন্দরনন্দ, সপ্তদশ সর্গ, শ্লোক - ১১)

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# SECTION C



# AN OBSERVATION ON THE DIRECT PERCEPTION OF THE ATMAN IN NYAYA-VAISHESHICA PHILOSOPHY AND MODERN SCIENCE

JOYDIP MAHATO & ASHOK BACHHAR

**Abstract:** The Nature of the Soul is one of the questions of central concern in several philosophical and scientific investigations. As the paper documents, Vaisheshika philosophy-a primary school in Indian thought-offers one of its guiding concepts: the nature of the soul. The findings are then compared with contemporary scientific knowledge, particularly in neuroscience and psychology, to investigate perceptions of the soul, differences between body and soul, and the consequences that such differences entail for consciousness to uncover on both sides the principal differences and areas of convergence. This study underlines the philosophical richness of the Vaisheshika tradition while pointing out empirical insights of modern science to boost further wider discourse on human existence and consciousness.

**Keywords:** Atman, Vaisheshika Philosophy, Consciousness, Neuroscience, Body-Soul Dualism, Modern Science, Introspection, Empirical Evidence.

## Introduction

Of all the subjects discussed in human thought, the concept of the soul is perhaps one of the most profound and debated. In Vaisheshika philosophy of the first centuries of the Common Era, soul or Atman is a separate entity from the material body, and is eternal. To such philosophical thought can be of great benefit in understanding better the nature of consciousness, self, and the universe. In addition to these, there is the great advancement in modern science, neuroscience in particular, that seems to refute this position by postulating the view of not having separate soul but that consciousness and self arise as emergent properties of biological processes. This paper attempts to outline these differing views by tracing important concepts, foundational texts, and philosophical presuppositions of both traditions.

Support for the Direct Perception of the Soul & The Soul as an Object of Inference

## Nyaya-Vaisheshika Viewpoint-

Udyotakara and Vyomashivacharya-

They endorsed the view that the soul can be perceived directly through the mind. This is called "Manas Pratyaksha" (perception of the soul through the mind), implying that the qualities of the soul (such as desire, aversion, pleasure, pain, and knowledge) are perceptible through mental organs. <sup>1</sup>

Nyaya Sutra (1.1.10)-

"Longing, aversion, endeavor, pleasure, pain and knowledge are signs of the soul."<sup>2</sup>

This means that the soul cannot be directly seen; instead, it is inferred through those qualities that indicate its existence.

Nyaya Bhashya-

The soul is not directly observable and has to be inferred.

"The soul cannot be a direct object of perception."<sup>3</sup>

Hence, in accordance with the Nyaya thinkers, the soul is merely an inference and not something which is directly perceived by the senses.

### **Modern Science's Perspective**

(a) Scientific Understanding of the Soul-

Modern science does not define the soul in the same explicit way as in philosophical traditions. The definition of the soul has a general placement under the study of consciousness, brain functions, and personal identity.<sup>4</sup>

(b) Consciousness and the Soul-

Neuroscience-

Consciousness is conceived as an outcome of neural networks and electrochemical actions in the brain. The soul, as understood by modern science, has been equated with mind or consciousness, which are the resultants of brain activity. Subjective experience of the "self" or "soul" is considered an emergent property of brain functions.<sup>5</sup>

Psychology-

Rather than using the term "soul," modern psychology focuses on the concept of "self" and "ego." The experience of the "self" is considered a mental construct, shaped by memory, perception, and cognitive functions.<sup>6</sup>

(c) The Question of Experience vs. Inference:

Experience-

In contemporary science, the "soul" experience cannot be perceived directly, whereas that of physical objects can. Therefore, it is considered to be an emergent phenomenon from neural activity.<sup>7</sup>

Inference-

It is inferred the concept of the soul from mental and neural activities, just as Nyaya philosophy infers the presence of soul by its qualities.



Possibility of synthesis between Nyaya-Vaisheshika philosophy and modern science

### **Vaisheshika Viewpoint-**

#### **1. Manas Pratyaksha and Neural Experience-**

The concept of "*Manas Pratyaksha*" or perception of the soul through the mind can be in concurrence with views from modern science about consciousness and mental experience. Both infer that consciousness is a relevant key to understanding the soul.<sup>8</sup>

#### **2. Inference and Scientific Research-**

The Nyaya tradition's reliance on inference as a method of understanding the soul parallels the scientific use of empirical data and reasoning to infer the existence of consciousness.

The Vaisheshika Sutras and the commentaries on it, especially by Kanada and Prashastapada, express this matter in subtle detail in the context of the soul or atman and its nature of being not perceptible for common people. There are the primary views as well as interpretations where the dominant view is that the soul cannot be perceived because of its subtlety, or *saukshmya*, and therefore this view has analogues in contemporary science about imperceptible things or phenomena.<sup>9</sup>

### **Comparison with Modern Science**

#### **1. Subtlety and Incognizability**

**Vaisheshika Argument-** Kanada and Prashastapada mention that the Atman is not perceived by senses as it is subtle. To identify the existence of soul, use of sign indices is proved necessary. In this respect, Vaisheshika Sutra (8.1.2) and Prashastapada's commentary stands in support of it.

**Modern Science-** Modern physics often deals with entities that are beyond direct sensory perception, such as subatomic particles (e.g., quarks, neutrinos) or forces like gravity. These are inferred through their effects or experimental evidence, akin to the inferential methods proposed by Kanada.<sup>10</sup>

#### **2. Empirical Approach and Inference**

**Vaisheshika View-** Kanada had logical inference and the theory of the observation of already known phenomena such as consciousness, will, and memory which implied an unobservable self.

**The Modern Science-** In science, theoretical models and indirect observation (e.g. via instruments like particle accelerators) are used to study imperceptible phenomena. For example, for ages, the Higgs boson was theorized before it

was empirically discovered, similar to how Atman is stipulated from indirect evidence in Vaisheshika.

### 3. Instrumental Limitation

**Vaisheshika View-** The ordinary human mind and senses are limited and cannot grasp subtle realities like the Atman. Tools such as yoga and philosophical reasoning are needed for deeper understanding.

**Modern Science-** The unaided human senses are insufficient to perceive microscopic or cosmic scales. Technological tools like telescopes, microscopes, and spectrometers extend human perception, paralleling the philosophical tools recommended by Vaisheshika for understanding the Atman.<sup>11</sup>

### 4. Multiplicity of Perspectives

**Vaisheshika View-** The existence of the soul is posited by its connection with mental facts (manas), but confirmation of its subtlety requires intellectual inference over and above the senses.

**Modern Science-** The different inter-disciplinary approaches the existence of phenomena such as dark matter or consciousness is studied. Even though these phenomena cannot be directly seen, do not prove their non-existence but their subtlety.<sup>12</sup>

### 5. Ontology and Epistemology

**Vaisheshika View-** The Atman's imperceptibility does not diminish its ontological status. It remains a core reality, understood through inference and philosophical reasoning.

**Modern Science-** Similarly, entities like black holes or quantum fields, though imperceptible directly, are treated as real due to their observable effects, following rigorous epistemological standards.<sup>13</sup>

### Shankara Mishra's View on the Mental Perception of the Soul: A Comparison with Modern Science

One of the most important commentators on the Vaisheshika Sutras is Shankara Mishra, who interpreted the sutras of Kanada Rishi with great depth. This interpretation emphatically shows that Kanada considered the soul Atman to be the subject of mental perception manas pratyaksha. In fact, it is based on Vaisheshika Sutra 3.2. regarding the knowledge of "I" (Aham) referring to self-knowledge. According to Shankara Mishra, this "I am" feeling is different from the body and the senses. It is a clear manifestation of the soul's presence. Comparing with the modern scientific ideas, this philosophy initiates an interesting comparison.

## **Shankara Mishra's View**

### **1. Mental Consciousness of the Soul-**

The sense of "I am" directly relates to the soul, distinct from the body and the external senses. This knowledge is original and evident in itself.

It does not rely on inference (*anumana*) or verbal testimony (*shabda*). For instance, "I am sad" is a direct experience that comes directly from the soul and therefore does not depend on prior logical or verbal verification.

### **2. Nature of Mental Experience-**

Feelings like "I am sad" or "I am happy" are not related to the body but to the soul.

The mind (*manas*) is the mediator for such perception, which is totally independent of the outer senses.

### **3. Body - Soul Distinction: The substratum for the body is the soul, but it is distinct from the body.**

The body merely happens to be the vehicle of the soul's expression; the actual experiencer is the soul itself.<sup>14</sup>

## **Comparison with Modern Science**

### **1. Consciousness and study of Self-**

In contemporary neuroscience, the sense of "I" is researched as the awareness of self through neural networks located in the cerebral cortex, especially in the frontal lobe.<sup>15</sup>

Vaisheshika philosophy supports the perception of "I" through the soul, whereas contemporary science supports it through brain activity, deeming it a product of bodily processes.

### **2. Dualism vs. Materialism-**

According to Shankara Mishra, this is dualistic because the distinction between soul and body is complete.

Generally, modern science believes in a materialistic view, regarding consciousness as a product of brain functions. However, some thinkers, such as David Chalmers, view consciousness to be a "hard problem" that may have risen above purely physical explanations.<sup>16</sup>

### **3. Intrinsic Awareness and Neurological Basis-**

In Vaisheshika, there is "I am" experience as an intrinsic quality of the soul and never requires external stimulus.

Recent studies point to specific parts of the brain, including the DMN as important to self-realization. The study reveals that if some brain tissues are destroyed, one may lose the sense of self, thus nullifying the concept of an immaterial soul which exists outside the world independently.<sup>17</sup>

#### 4. Experience Beyond the Senses-

Shankara Mishra says that it is the mind which, independent of senses, is aware of the soul.

In modern science, experiments on sensory deprivation reveal that the brain can generate self-awareness even without sensory input, suggesting a complex neural mechanism for such experiences.<sup>18</sup>

### **Comparison of Opinions of Virraghavachary, Pandit Udayvira Sastri, and Jayantabhaṭṭa with Modern Science**

#### 1. Self (Ātman) as Directly Perceivable (Pratyakṣa)-

Vaiśeṣika beliefs that Ātman is self-evident and directly perceivable for experiences such as "I am happy"<sup>19</sup> or "I am sad."<sup>20</sup>

#### 2. Ātman as the Substratum of Qualities-

Qualities that include happiness (sukha), sorrow (duḥkha) and knowledge (jñāna) cannot attribute to anything but a conscious body. Body, senses and mind are inert (jaḍa). Ātman must not be inert.<sup>21</sup>

In expressions such as "I am fat" or "I am blind," the word "I" appears to refer to the body or senses. Vaiśeṣika philosophers claim that these are metaphorical uses, and the real experiencer of bodily conditions is the conscious Ātman.

### **Contemporary Scientific View**

#### Self as a Product of Brain Activity-

Neuroscience describes the "self" as an emergent property of brain activity, which includes areas such as the prefrontal cortex and parietal lobes.<sup>22</sup>

Statements like "I am happy" are considered as neural processes, including the release of neurotransmitters like dopamine and serotonin.<sup>23</sup>

#### Consciousness and Emotions-

Happiness and sadness are associated with brain activities rather than an immortal self. For example, the limbic system, specifically the amygdala and hypothalamus, deals with emotional activities.<sup>24</sup>

But, consciousness is an underlying scientific enigma-the question of whether it is even purely physical or something more fundamental continues to be debated today, e.g., panpsychism.

## **Views of Praśastapāda and Commentators**

**Praśastapāda's Opinion-** Praśastapāda did not believe in the direct perception of the soul (ātman). He believes that the soul was very subtle ("atīśūkṣma"), which made it impossible to detect by senses. He, however, suggested that the existence of the soul can only be implied by the power of reasoning (anumāna).<sup>25</sup>

**Commentators' View-** Commentators such as Vyomashivacharya<sup>26</sup>, Udayanacharya<sup>27</sup>, and Śrīdhara Acharya<sup>28</sup> claimed that though the soul cannot be perceived through the senses, still, it can be perceived by the mind, manas-pratyakṣa.

### **Comparison with Modern Science (Consciousness)**

**Consciousness according to modern science and neuroscience-** The vision of the soul as subtle and not directly accessible through sensory organs in the Hindu view of the soul goes well in line with the consciousness in modern science.<sup>29</sup>

**Awareness in Contemporary Science-** Contemporary science, by not being able to acknowledge or recognize the presence of a soul as a person, still engages itself with awareness or consciousness within every human being. Consciousness, as the soul, cannot be perceived by the sensory organ; yet through mental activity, certain behavior, and brain functions, it can be perceived or even inferred.<sup>30</sup>

**Visibility via Mind-** The concept that the soul is "perceptible through the mind" forms part of how modern science looks upon the mind and consciousness. While the perception of the mind is a very complex process that occurs through the brain, it indeed changes thoughts, perceptions, and experiences. Whereas the soul is not immediately perceived through the five senses, the consciousness can, in theory, be perceived through behavior, cognition, and its correlated neural activity.<sup>31</sup>

## **Philosophical Argument on the Soul's Existence and Perception**

**Objection -** The objection raised is that there is no visible form or shape of the soul (Atman), and thus its existence is uncertain. This leads to the claim that if the soul cannot be perceived, it is unlikely that it exists, and further, that direct perception of the soul is impossible.

**Response -**

**First Response-** There is no evidence or proof to deny the existence of the soul. The argument of "non-perception" does not establish non-existence of the

soul. In other words, it does not mean that the soul does not exist because the external senses are unable to perceive it.

Second Answer- If direct perception is not feasible, then the soul's knowledge must be by way of inference. This is inasmuch as its existence can also be inferred from the changes that it causes. The subtlety of the soul makes it unavailable for perception by way of the senses, but this does not bring its existence into question.<sup>32</sup>

### **Comparison with Modern Science**

Non-perception of the soul- The existence of things that cannot be perceived by immediate sense experience is commonly proven in science - subatomic particles, dark matter, etc. In much the same way, here, the soul is not something that could be seen or measured but had detectable effects.<sup>33</sup>

Inferred Knowledge- Inference is a very important pillar of modern scientific method. Hypotheses and theories are often indirect evidence. For instance, the theory of the atom was developed long before atoms could be visualized through indirect observation and inference. Similarly, the Vaisesika philosophy draws an inference of the soul that is imperceptible by sense, but inferable by its effects in the world.<sup>34</sup>

Subtlety and Limits of Human Perception- The postulation that the soul is subtle (सौक्ष्म्य) and imperceptible by the senses themselves recapitulates the modern scientific view of human perception's limitations. There are phenomena that lie outside the limits of our sensorially perceptible reality, like electromagnetic radiation beyond the visible spectrum that could be detected with specific tools.<sup>35</sup>

### **Summary**

The discussion over the essence and concept of the soul crosses ancient philosophical exploration and modern scientific investigation, pinpointing similarities and differences between the two approaches.

#### **Nyaya-Vaisheshika Philosophy-**

Nyaya-Vaisheshika thinkers like Udyotakara, Vyomashivacharya, and Shankara Mishra provide subtle opinions on the perceptibility of the soul. While Nyaya school infers the soul's existence majorly through mental and emotional experiences, Vaisheshika tradition asserts that the soul is subtle and indirectly perceivable or perceivable only through refined mental faculties (manas-pratyaksha).

Praśastapāda and his commentators propose that the soul's imperceptibility to the senses does not negate its reality, and inference remains a valid means to ascertain its existence.

### Modern Science-

Contemporary science considers investigation into the soul a matter of understanding consciousness. Neuroscience and psychology define self-awareness and mental experience as emergent effects of neural activity, opposite to the Nyaya-Vaisheshika view that posits that the soul is eternal and different from the body.

In addition to being analogous with the philosophical syllogism of the soul, science also uses indirect procedures in discovering nonobservables like dark matter or consciousness.

**Common Ground** Both traditions seem to agree over the limitation of direct perception in apprehending subtle realities. However, while Nyaya-Vaisheshika philosophy relies on inference and mental perception, science uses experimental and instrumental approaches in examining phenomena that lie beyond the sensory grasp.

### Points of Divergence-

The philosophical traditions differentiate the Atman (soul) as immortal, conscious, and independent from the body; modern science attributes all self-awareness to material processes inside the brain. The Nyaya-Vaisheshika view is intrinsic in opposition to the idea that the science takes about consciousness being related to neural functions.

In conclusion, the philosophical discourse on the soul and the scientific inquiry into consciousness represent two complementary paths to understanding human existence. The synthesis of these perspectives can deepen our exploration of consciousness, enriching both fields with insights from the other.

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# REWA PRASAD DWIVEDI'S PERSPECTIVE ON KĀVYAHETU

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**Abstract:** The notion of kāvyahetu (cause of poetry) has been a central concern in Sanskrit poetics, with classical theorists debating whether pratibhā (creative talent), vyutpatti (scholarly learning) or abhyāsa (practice) is primary or whether poetry arises from their synthesis. Former poeticsians like Bhāmaha, Vāmana, Rudraṭa, Ānandavardhana, Abhinavagupta, Rājaśekhara, Mammaṭa, Jayadeva and Jagannātha offered varied combinations of these factors. This paper revisits these traditions through the lens of Rewa Prasad Dwivedi, whose *Kāvyaṭāṅkārakārikā* provides a modern reticulation of poetic causality. Dwivedi has regarded pratibhā as the exclusive source of poetry, describing it as a sudden flash of meaning in the intellect, comparable to lightning within clouds. He has also distinguished between self-born (svayambhū) and caused (sahetu) pratibhā. According to Dwivedi, the latter is linked to the awakening of sattvaguṇa. By drawing analogies with yogic states and by interpreting study and practice as remote conditions rather than direct causes, Dwivedi has tried to ground poetic creation in metaphysical intuition and divine grace. His perspective demonstrates how the discourse on poetic causality being rooted in classical categories, continues to evolve, balancing fidelity to Sanskrit poetics with contemporary reflection.

**Keywords:** Kāvyaahetu, Modern Sanskrit Poetics, Knowledge, Pratibhā, Types of pratibhā, Poetic imagination.

## Introduction

The attempt to analyze the poetic elements has been evident since ancient times. Poeticsians have tried to discuss the essential qualities that constitute the equipment of a poet. Scholars have contemplated various reasons of poetic creation (kāvyahetu). Few scholars have opined that meditation is the sole cause of poetic composition. Various meanings or subjects get manifested in a concentrated mind. Some have considered only talent (Pratibhā) or power as the reason for poetic creation, while others have attributed it solely to intense study (Vyutpatti) or practice (Abhyāsa).

Some scholars have also accepted the combination of these three factors (Intense study, imaginative power and continuous practice) as the cause for production of poetry. A number of scholars have accepted the combination of two of these, while others have acknowledged the synthesis of all three for poetic purposes. Several poeticsians have considered power or talent as the primary cause with study and practice as supportive factors. Their view is that through intense study and practice, the development of power or talent occurs. In summary, there is a diversity of opinions on the reasons behind poetry with traditions attributing different factors as the primary cause.

### Various opinions of ancient Sanskrit Poeticians on the cause of Poetry

According to Ācārya Bhāmaha, only a person with inherent talent can create poetry. The interrelation between poetry and talent is evident in the cause and effect relationship.<sup>1</sup>

Daṇḍī had acknowledged the combination of natural talent, pure knowledge or intense study and consistent practice or continuous exercise as equipment for creation of poetry.<sup>2</sup>

While recognizing talent as the fundamental cause of poetry, Ācārya Vāmana had imagined a cycle of reasons. He had mentioned Pratibhā as a specific imprint from past lives, without which poetry cannot be created and if it does, it could be ridiculed. Apart from inborn talent, Vāmana had considered society or social life, skill, knowledge etc. as poetic tools.<sup>3</sup>

Ācārya Rudraṭa had used the term 'Śakti' in place of talent and regarded imaginative power, knowledge, and practice as all contributing to poetry.<sup>4</sup>

Ācārya Ānandavardhana had identified talent as the primary cause of poetic creation, asserting that knowledge and practice can assist in creating poetry only if talent exists. He had also suggested that while poetic intellect or talent is essential for poetry creation, the trilogy of power, knowledge, practice etc. are necessary for constructing poetic uniqueness.<sup>5</sup>

Abhinavagupta had also explicitly labeled talent as the mother of poetry. Although poetic figures like Rīti and Alāṅkāra may arise from intense study, knowledge and practice; he acknowledged imaginative power as being in the form of talent.<sup>6</sup> Abhinavagupta had also mentioned that the reader of the best poetry must have a modicum of imagination and culture in order to enjoy the poet's outpourings aesthetically.

Ācārya Rājaśekhara had considered some causes apart from the ones mentioned above. He had attributed the imaginative power or talent to poetry and regarded meditation (Samādhi) and practice (abhyāsa) as sources of power. According to him, power manifests through meditation (mental effort) and practice (external effort), resulting in creativity and development.<sup>7</sup>

Ācārya Mammaṭa had aligned with all ancient rhetoricians in his analysis of poetic elements. He had used power (Śakti) and skill (Nipūṇata) sequentially in place of creativity (Pratibhā) and Knowledge (vyutpatti). Just like Daṇḍī he had admitted the combination of imaginative power, skill and constant practice as integral to poetic creation.<sup>8</sup>

Similarly Jayadeva had regarded creativity (Pratibhā), skill (śruta) and practice (abhyāsa) as the essential elements of poetic composition. He compared them to the wheel and axle through the principle of causation. He

also said that just as the seed of a plant arises from the combination of soil and water, similarly poetry is born from the combination of skill and practice with talent.<sup>9</sup>

Jagannātha had turned down this tradition and accepted that the Pratibhā is the only factor of poetry. According to him the essence of Pratibhā is the presence or knowledge of harmonious expression and meaning which are favorable to creation of poetry.<sup>10</sup> Study, practice etc. are the begets of Pratibhā only and not of poetry itself. These three are further divided by him into two groups one of power alone and other of the combination of the remaining two.<sup>11</sup>

From the above discussion, it may be concluded that the rhetoricians are divided into two major groups; those who belong to the first group have admitted Pratibhā as sole reason behind creation of the poetry and others who belong to the second group have acknowledged the combination of three factors (imaginative power, detailed study and continuous practice) to poetic creations.

### **Rewa Prasad Dwivedi and his opinion on the cause of Poetry**

It is an admitted fact that no ācārya appeared after Jagannātha who could be considered as originator ācārya of the basic principles of Sanskrit Poetics; but a regular stream of the analysis of the Sanskrit Literary Criticism appears to have continued even after Paṇḍitarāja. Many authors did all pervading analysis of the Sanskrit poetic elements.

Rewa Prasad Dwivedi is one of the eminent poeticians of post Jagannātha era and his *Kāvyaḥetu* is an important book on modern Sanskrit poetics that deals with the elements of poetics. He has analyzed the factors of Poetry critically. His opinion will be discussed in detail on this paper.

### **Kāvyaḥetu in *Kāvyaḥetu***

Dwivedi has apparently considered only Pratibhā (talent) as the root cause for creation of Poetry. Poetry blossoms in the unique womb of Pratibhā, akin to waves in water. He has said that Pratibhā is a flashing of subject in the intellect of the poet.<sup>12</sup> Here Pratibhā has been compared with flash of lightning. According to Dwivedi, Pratibhā is merely a fleeting glimpse of the subject within the intellect, much like the flash of lightning in dense clouds. Just as lightning shines within clouds, similarly there is occasional apperception of unforeseen and extraordinary imaginations within the intellect. In his words \_

kāraṇaṁ pratibhā kāvyē, sā cārthapratibhāsanam /  
prajñākādambinīgarbhe vidyududyotasodaram // <sup>13</sup>

Through the above metaphor the author has suggested that poetry can never be separated from Pratibhā. The author has indicated that Intellect, the mother

of Pratibhā, is always filled with smoothness, enlightenment and divinity. Considering intellect as cloud it brings fluency and completeness. The miraculous emergence of the meaning manifestation in intellect, seen as the illumination of lightning, fills the enjoyer's heart with joy. On this context it should be remembered that Jagannātha had metaphorically compared clouds to poetic talent in the benedictory verse of Rasagangadhara.<sup>14</sup>

### Depiction of Pratibhā with examples

In the Vṛtti part, Dwivedi has explained Pratibhā elaborately with examples. He has mentioned that, the manifestation of meaning even in the absence of direct observation is known as poetic talent or Pratibhā. Through this the compatibility of words and meanings in poetry is acknowledged by imagination, confirmed by presence and reminiscent in nature.

Thus in poetic talent the manifestation of meaning occurs in three ways:

- 1. Subject of future substance:** Creating the subject matter from events that will happen in the future, as seen in epics like *Rāmāyaṇa*.
- 2. Subject of contemporary substance:** Making the contemporary cycle of events the subject matter, as observed in narratives like *Harṣacarita*.
- 3. Subject of imaginary substance:** Making the created fictional substance the subject matter, as evident in works like *Meghadūta*.

All three types of subjects in poetry originate from poetic talent. The manifestation of meaning requires a unique quality of intellect. Recognition of generative emotions in manifestation and talent is essential. This is how the power of poetic imagination has been emphasized with the unique quality of intellect arising from talent.

Dwivedi has also compared the Pratibhā to first sight of the Lord of Universe or God. Author has mentioned for this flashing, one should remember the initial vision of God bestowed by Himself within the very heart of Nārada and others. It is prevalent that once Nārada was meditating on his own soul within him; God appeared at once in his heart but as he was sunk in an immense bliss, Nārada could not see Him anymore. He again saw the God in his next birth.<sup>15</sup> The example of Nārada and first sudden appearance of God in his heart guides towards the 'reasonlessness' of Pratibhā. It can also be concluded that Dwivedi has indirectly accepted the blessings of God as a factor of poetic creation.

The author has set example from Yoga for Pratibhā. He has opined that the flashing in poet is sister of the very mental state which springs forth in the keenest concentration of yogins.<sup>16</sup> According to Yogaśāstra, concentrations on the tip of the nose etc. are required for the purification of the mind. During that time one can experience unusual fragrances, see a luminous divine light,

witness the rise of intuition, gain knowledge of the past and future. One can experience divine sounds, touches, forms, tastes and scents as well. This is the enlightened path that transcends suffering and pain. This state is referred to as 'viṣayavatī prabṛtti', representing an unusual and extraordinary yet unexplored subject. On the other hand 'jyotiṣmatī prabṛtti' is untouched by sorrow and luminous in nature.<sup>17</sup>

This is how the author has indicated that the poets are similar to the yogis. But the usage of the word 'svasā' (sister) suggests the difference between the pratibhā of poets and the pratibhā of yogis. A yogi may assume the Pratibhā of poet like Śaṅkarācārya or sage Śukadeva. Sometimes the poet may also attain the stage of yogi but not invariably. In both cases subjects (not objects) are only mental not external. Through the perspective of a yogi, it can be understood that the meaning in poetry is either transcendental or celestial. It is solely in the form of consciousness, not external or physical. However, there is also beauty in that meaning within the appropriate measure.

### Types of Pratibhā

This flashing intellect or Pratibhā has been divided into two types.

i) Svayambhū Pratibhā

ii) Sahetu Pratibhā<sup>18</sup>

**Svayambhū Pratibhā** is self-begotten in nature. It doesn't depend on practice, intense study and other factors. The spontaneity of Svayambhū Pratibhā has been depicted vividly in the previous kārikās.

The author has mentioned that it had been seen in Vālmīki, the very first poet of India. Vālmīki, as narrated in the *Rāmāyaṇa*, witnessed a male curlew being shot down by a hunter, writhing in blood and lamenting the separation from its mate. Confronted with this tragic scene, the sage's grief spontaneously found expression in metrical form, such as "mā niṣāda" etc. This unplanned or unpremeditated composition truly stems from intuition rather than a deliberate cause.

On the contrary, Śrīharṣa's remarkable craftsmanship in his *Naiṣadhīyacaritam* serves as an illustration of intuition or Pratibhā begotten with cause. According to his words, this work was a product of his Tāntrika austerities.<sup>19</sup>

**Sahetu Pratibhā** is begotten with cause in the world. The power, skill and practice specified by predecessors for the sake of creative talent differ from other causes as stated by authors. He has mentioned that there are numerous factors (kāraṇas) in Sahetu Pratibhā, but the direct cause (kāraṇa) is one and

only sattvodreka which means upraisal of sattvaguna or awakening of the mind.<sup>20</sup> Author has depicted this pratibhā from unique perspective.

### **Complexity of poetic crafts and Pratibhā**

After analysing Pratibhā in detail the author has talked about the complexity of poetic crafts. Due to the in-numerable differences in the pre-portion of the mixture of Rajas (functioning of Mind) and Tamas (functionless-ness of mind) with Sattva (flashfulness of mind) this Sattvodreka too assumes innumerable shapes. Hence the craftsmanship in one and the same book of the same poet is often seen in different types, like the lustre on trees in a garden in spring. That's why even in the same poet differences of Pratibhā are also felt. Rewa Prasad Dwivedi has laid emphasis on mind or mind-set for creation of poetry which is extremely relatable and contemporary.<sup>21</sup>

### **The dual causality of poetic talent**

Author had considered talent as both constituent (upādāna) and auxiliary (nimitta) cause of poetry. This is because poetry solely exists within the inner depths of talent\_

upādānaṁ nimittaṁ ca kāvyāya pratibhaiva sā |  
dvitayaṁ garbhamātre yat tasyāstiṣṭhati tatsadā ||<sup>22</sup>

The manifestation of poetic talent occurs in two forms: internal and external. Internal publication pertains to the mental expression of embellished meanings, while external publication takes the form of written or inscribed words forming a composition. Internal publication can never be external because the externalization of consciousness is not feasible.

The expression is also of two kinds, Inner and Outer. The former is subjective whereas the latter one is objective (reflexed in the script, sound etc.).

Hence one has to realize the difference between the two- Poetry and its composition in outer craft as such sound or utterance. Sound is as different from poetry as the script from the language or the script itself from the paper, which it is written on. This is how Dwivedi has discussed the cause of poetry in detail.

### **Exclusivity in Dwivedi's opinion**

In the vṛtti part, unlike most of the modern Sanskrit poeticsians Dwivedi had directly opposed the perspective of Mammaṭa. The author had considered power, skill and practice not as the cause of Poetry but acknowledged as different factors (karaṇas) to the Pratibhā. From the perspective of Jagannātha, these three are grandfather to poetry and the author has mentioned these as great-grandparents of poetry.



There is also a minor difference of opinion between Rewa Prasad Dwivedi and Jagannātha. Jagannātha had considered knowledge and practice as separate, while Dwivedi has acknowledged both as one. According to the author, if practice is considered distinct it could be called the great-grandfather of poetry. As it leads to the knowledge (vyutpatti) and from the knowledge creativity (Pratibhā) arises and creativity becomes the cause for poetry. Thus, there are only two causes for the subject of poetry: (1) unseen power (adṛṣṭa) and (2) manifest Knowledge (bodharūpa vyutpatti). The imaginative power is named by Jagannātha as 'adṛṣṭa' which is something ambiguous where as Dwivedi's 'Sattvodreka' has its solidity and concreteness. At the same time it is a glory accepted and experienced by Yogins as well as by most of us who do or do not practise austerities etc..

The author has attributed talent or poetic creativity solely to the stimulating sattvaguna and asserted that power or knowledge generates sattvaguna only. Like lightning in clouds, it is not necessary for talent to manifest visibly; thus talent is not electricity but is akin to its brilliance.

According to him, Power comes in two forms: (1) innate, meaning this power is inherent and (2) acquired through the blessings of great personalities. Similarly, the knowledge also has two forms: (1) in the form of knowledge awakening and (2) generated through the practice of poetic construction.

Prof. Dwivedi has turned down few previous perspectives related to talent or pratibhā. Firstly, Dwivedi didn't admit Jagannātha's opinion acknowledging the presence of suitable words and meanings for poetic composition. Recognition of the existing meaning in memory from the past becomes significant in poetic construction, although it is not always appropriate. Secondly, Dwivedi has considered that manifestation of Meaning is a special quality of intelligence. A sense of creativity should be recognized in interpretation and talent. That's why he has opposed the viewpoint of Rājaśekhara and others demonstrating the talent in terms of words, meanings and literary figures.<sup>23</sup>

## Conclusion

Dwivedi's interpretation of Pratibhā emerges as an innovative and authoritative contribution to modern Sanskrit poetics. Though grounded in classical thought, he has advanced the concept beyond its earlier metaphysical and linguistic formulations. By identifying Pratibhā as both the upādāna and nimitta kāraṇa of poetry, he has asserted that poetry originates and completes itself within this intuitive flash of consciousness. The distinction he has drawn between the inner poetry (cognitive manifestation of meaning) and outer poetry (its scriptural expression) elevates creative intuition above all

materialized forms of expression. Thus, for him, poetry is fundamentally a phenomenon of the intellect — a revelation rather than a constructed artefact.

Dwivedi also has bridged yogic psychology and literary creativity, proposing that the poet's intuitive perception is parallel to, yet distinct from, yogic illumination. This interweaving of aesthetics with spiritual epistemology provides Pratibhā a profoundly experiential dimension that surpasses technical craftsmanship. The emphasis on sattvodreka underscores that creativity is not merely a skill honed through learning but a sublime enlivening of consciousness itself.

By rejecting the views of Mammaṭa, Rājaśekhara and even nuanced elements of Jagannātha's poetics, Dwivedi has put Pratibhā as the exclusive fulcrum of poetic genesis. In this way, Dwivedi has revived and redefined a central category of kāvyāśāstra for the modern age. His conclusions highlight that poetry endures beyond its physical form because it is rooted in the eternal flash of intuition — a moment that simultaneously births meaning and beauty in the sensitive heart of the poet. The study of his theory enriches our understanding of how creativity operates and opens new pathways for comparative research into cognition, consciousness and literary aesthetics.

### Notes and References

1. kāvyam tu jāyate jātu kasyacit pratibhāvataḥ *Kāvyālaṅkāra*, 1.5.
2. naisargikī ca pratibhā śrutam ca bahu nirmalam/  
amaṁdaścābhiyogo 'syāḥ kāraṇam kāvyasampadaḥ // *Kāvyādararśa*, 1.103.
3. kavītvabījāṁ pratibhānam | kavītvasya bījāṁ kavītvabījāṁ | janmāntaragata-  
saṁskāra-viśeṣaḥ kaścit | yasmād vinā kāvyam na niṣpadyate, niṣpannam vā  
hāsyāyatanam syāt | loko vidyā prakīrṇam ca kāvyāṅgāni | *Kāvyālaṅkārasūtrāṇi*,  
p.35.
4. tasyāsāranirāsāt sāragrahaṇācca cāruṇaḥ karaṇe /  
tritayam idaṁ vyāpīryate śaktir vyutpattir abhyāsaḥ // *Kāvyālaṅkāra*, 1.14.
5. pratibhā apūrvavastunirmāṇakṣamā prajñā, tasyām viśeṣau rasāveśa-vaiśadya-  
saundarya-kāvyā-nirmāṇa-kṣamatvam | *Locana*, p.34.
6. śaktiḥ pratibhānam varṇanīya-vastu-viśaya-nūtanollekha-śālitvam. *Ibid.*, p.164.
7. samādhir āntaraḥ prayatno bāhyastvabhyāsaḥ | tāvubhāvapi śaktim udbhāsayataḥ  
| 'sā kevalam kāvye hetuḥ' iti yāyāvarīyaḥ | śaktikartṛke hi pratibhāvvyutpatti-  
karmanī | *Kāvyamīmāṃsā*, pp. 10-11.
8. śaktirnipuṇatā lokaśāstrakāvyādyavekṣaṇāt/  
kāvyajña-śikṣayābhyāsa iti hetustadudbhave // *Kāvyaprakāśa*, 1.3.
9. pratibhaiva śrutābhyāsaḥ sahitaḥ kavītaṁ prati /  
heturmr̥dambusambaddhā bījāmālā latāmiva // *Candrāloka*, p.6.
10. kāvyasya kāraṇam kavīgatā kevalā pratibhā | sā ca kāvyā-

ghaṭanānukūlaśabdārthopasthitiḥ /.*Rasaṅgādhara*, p.9.

11. *Ibid.*, p.10.

12. *Kāvyaṅgādhara*, p.9.

13. *Ibid.*, 1.2.

14. smṛtāpi taruṇātapaṃ karuṇayā harantī nṛṇām  
abhaṅguranutviṣāṃ valayitā śatairvidyutām /  
kalindagirinandinī taṭasuradrumālambinī  
madīyamaticumbinī bhavatu kāpi kādambinī // *Rasaṅgādhara*, 1.1.

15. *Kāvyaṅgādhara*, pp. 11-12.

16. samādhau yogalagnānām hṛdaye viṣayānvitā /  
jyotiṣmatī pravṛtīr yā tatsvasā pratibhā kaveḥ // *Kāvyaṅgādhara*, 1.4.

17. *Ibid.*, pp.13-14.

18. svayambhūva sahetuścetyasau loke dvidhā sthitā /  
ādimā”dikavau dṛṣṭā dvitīyānyatra dṛśyate // *Kāvyaṅgādhara*, 1.5.

19. *Naiṣadhiyacaritam*, last verses of canto 1 and 12.

20. dvitīyā yā bhavantyatra karaṇāni bahūnyapi /  
kāraṇaṃ tu bhavatyatra sattvodreko hi kevalaḥ // *Kāvyaṅgādhara*, 1.6.

21. *Ibid.*, 1.7-9

22. *Ibid.*, 1.10

23. yā śabdagrāmam arthasārtham alaṅkāraṇam uktimārgam anyad api  
tathāvidham adhi-hṛdayaṃ pratibhāsayati sā pratibhā iti / *Kāvyaṅgādhara*, ch.4.

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# DEFINITION IN INDIAN TRADITION: THE LOGICAL AND METAPHYSICAL FRAMEWORK OF LAKṢAṆA

SUJAY NASKAR

**Abstract:** The concept of definition, known technically as *lakṣaṇa* in Indian philosophical tradition operates as a specialized instrument designed to capture the essential characteristics (*svarūpa*) of a phenomenon. This pursuit of essence is stringently governed by the logical criteria established by the *Nyāya* School, mandating the definition's freedom from the three major logical faults (*Dūṣaṇatraya*). This analysis systematically examines how these logical parameters are adapted by various philosophical schools—from the empirical classification of *Vaiśeṣika* to the transcendental descriptions employed by *Advaita Vedānta* and the dynamic, process-based definitions of Buddhist philosophy. The paper concludes that *lakṣaṇa* serves a fundamental teleological function, guiding both formal logical understanding and ultimate spiritual realization.

**Keywords:** Lakṣaṇa, Nyāya, Dūṣaṇatraya, Avyāpti, Ativyāpti, Asambhava, Svarūpa Lakṣaṇa, Tatastha Lakṣaṇa, Advaita Vedānta, Pratītya-samutpāda.

## Introduction

In Indian philosophy, the concept of definition (*lakṣaṇā*) holds a deep and nuanced meaning. It is not just about explaining the meaning of a word but about capturing the essential nature or characteristics of a thing, often to guide understanding in a philosophical or metaphysical context. Indian philosophy has explored various ways to define objects, concepts, or realities based on their essential qualities.

### 1. The Foundational Logic of Definition (*Lakṣaṇa*) in the *Nyāya* Tradition

The logical system of *Nyāya* serves as the undisputed standard for defining concepts across most classical Indian philosophical discourse. While other schools may employ definitions for unique metaphysical goals, the formal criteria for a successful definition (*lakṣaṇa*) are almost universally derived from *Nyāya*'s rigorous logical framework.

#### 1.1 The Purpose of *Lakṣaṇa*: Differentiation (*Vyāvṛtti*)

The primary function of a *lakṣaṇā* is fundamentally discriminative. The core purpose is to distinguish the object or concept being defined (*lakṣya*) from all other phenomena (*alākṣya*). This function is known as *vyāvṛtti* (differentiation or exclusion).

Classical definitions from the *Nyāya* logicians consistently emphasize this exclusionary role. For instance, the definition provided in the *Vātsayānābhāṣya* states: *Tatroddiṣṭasyātattvavyavacchedako dharmmo lakṣaṇam*<sup>1</sup> (a specific characteristic which enables the things defined to be differentiated from other things). This emphasis on exclusivity confirms that

Indian logic views definition as a process of precise demarcation, relying upon an *asādhāraṇodharma*, or a specific, unique characteristic that belongs exclusively to the defined object.

## 1.2 The Three Logical Faults (*Dūṣaṇatraya*): The Standard of Precision

A definition is only successful if it is free from the three logical faults, collectively termed the *Dūṣaṇatraya*. This standard is formalized by the statement: *Avyāpti ativyāpti asaṃbhava evaddūṣaṇatrayarahito dharmo lakṣaṇam*<sup>2</sup> (a property which does not involve the faults narrow-application, over-application, and impossibility).

### 1.2.1 *Avyāpti (Under-application or Narrowness)*

*Avyāpti* is the fault where the proposed definition is too narrow, failing to encompass all instances of the object being defined. It violates the essential principle of inclusiveness. The technical definition states: *Lakṣyaikadeśavṛttitvamavyāptiḥ*<sup>3</sup>, meaning the characteristic exists only in a part of the definandum.

### 1.2.2 *Ativyāpti (Over-application or Broadness)*

*Ativyāpti* occurs when the definition is too broad, mistakenly applying to objects outside the category being defined. It represents a failure in exclusivity. The technical formulation is: *Lakṣyavṛttitve sati alakṣye'pi lakṣaṇasya sattvamativyāptiḥ*.<sup>4</sup>

### 1.2.3 *Asambhava (Impossibility or Contradiction)*

*Asambhava* is the most severe fault, where the defining characteristic is not found anywhere within the category being defined. It violates the principle of precision/existence. The definition states: *Asaṃbhavo nāma lakṣyeṣu kutrāpyasattvam*.<sup>5</sup>

The rigorous focus on eliminating the *Dūṣaṇatraya* underscores the epistemological principle that successful *lakṣaṇa* is a prerequisite for reliable knowledge (*pramāṇa*).

## 2. Typology of Definitions: *Svarūpa* and *Tatastha Lakṣaṇa*

To address phenomena that transcend empirical categorization, a nuanced typology of definition arose, distinguishing between definitions based on intrinsic versus incidental characteristics.

### 2.1 *Svarūpa Lakṣaṇa: Defining the Intrinsic Nature*

*Svarūpa Lakṣaṇa* refers to the essential definition, which captures the core, intrinsic, and permanent nature (*svarūpa*) of the concept. This definition is inseparable from the object itself (*Lakṣaṇamiti svarūpamityarthaḥ*)<sup>6</sup>.

The quintessential application occurs in *Advaita Vedānta* when defining Brahman by its essential attributes: sat-cit-ānanda<sup>7</sup> (existence, consciousness, and bliss). This intrinsic definition is the true, non-relational identity of the ultimate reality.

## 2.2 *Tatastha Lakṣaṇa*: Defining by Incidental Attributes

*Tatastha Lakṣaṇa* (incidental characteristic) is used when defining an object through relational, temporary, or non-essential attributes. The defining characteristic is its temporary nature relative to the object: *Yāvallakṣyakālanavasthāyitve sati yadvyāvartakam tat*<sup>8</sup>.

In *Advaita Vedānta*, Brahman is often defined incidentally as "the cause of the universe." This definition is a temporal designation, used to guide initial intellectual grasp of the transcendent entity while inherently avoiding the fault of *Asambhava*.

## 3. Comparative Philosophical Applications: Adapting Logical Rigor

The application of *lakṣaṇa* varies significantly, demonstrating how each tradition retains the *Nyāya* criteria for precision while adapting the definition's content to serve its unique metaphysical objectives.

### 3.1 *Nyāya-Vaiśeṣika*: Definition of Empirical Reality

The *Nyāya* and *Vaiśeṣika* schools focus on defining empirical reality through the categorization of *padārthas*. The *Vaiśeṣika* definition of Earth (*Prthivī*) relies on the unique characteristic of smell (*gandha*) to ensure perfect exclusivity and avoidance of *Ativyāpti*.

### 3.2 *Advaita Vedānta*: The Transcendent and the *Via Negativa*

*Advaita Vedānta* addresses the non-dual and attribute-less (*nirguṇa*) nature of Brahman by employing the *via negativa*, summarized by the phrase *neti neti* (not this, not that). This constant negation serves as an extreme application of the logical principle of *Vyāvṛtti* (Exclusivity), systematically eliminating every potential misapplication of the concept and avoiding the *Ativyāpti* fault on a cosmic scale.

### 3.3 Buddhist Philosophy: Definitions of Process and Impermanence

Buddhist philosophy denies the existence of fixed substance (*anātman*). Consequently, *lakṣaṇa* is adapted to define phenomena based on dependent origination (*pratītya-samutpāda*), where the unique characteristic (*asādhāraṇodharma*) of conditioned reality is its inherent and universal impermanence.

#### 4. The Teleology of *Lakṣaṇa*: Function, Usage, and Realization

The significance of *lakṣaṇa* is teleological (goal-directed), serving vital functions in practical application and spiritual realization.

##### 4.1 Guiding Usage (*Vyavahāra*)

A crucial, practical purpose of *lakṣaṇa* is to guide the correct application and usage (*vyavahāra*) of a concept, ensuring clarity in communication and intellectual discourse. This function is codified as: *Vyāvahāraḥ śabdaprayogaḥ*<sup>9</sup> (Usage is the application of the word).

##### 4.2 Soteriological *Lakṣaṇa*

The highest function of definition is soteriological—instrumental in achieving spiritual liberation (*mokṣa*). In *Advaita Vedānta*, the definition of Brahman as *sat-cit-ānanda*<sup>10</sup> guides the seeker toward realizing the identity of the self (*ātman*). The precision demanded by the *Dūṣaṇatraya* ensures that the definition is a reliable tool for achieving its designated goal, whether empirical or transcendental.

#### 5. Conclusion

The concept of *lakṣaṇa* stands as a sophisticated and central pillar of Indian philosophical thought. By establishing the universal logical criteria of the *Dūṣaṇatraya* and developing the functional typology of *Svarūpa* and *Tatastha Lakṣaṇa*, the Indian traditions ensured that definition was always characterized by rigor and goal-directed purpose. The diverse applications across schools confirm that the logical apparatus of *lakṣaṇa* is robust enough to serve radically divergent ontological needs. Ultimately, *lakṣaṇa* is a fundamental instrument designed to direct the mind toward correct understanding.

#### Notes and References

1. V. N. Jha, *Dictionary of Nyaya Terms*, p.339.
2. *Tarkasaṃgraha*, Ed. Ananda Jha, p.18.
3. *Tarkasaṃgraha*, Ed. K.S.Varadacharya, p.28.
4. *Ibid.*
5. *Ibid.*
6. V. N. Jha, *Dictionary of Nyaya Terms*, p.339.
7. *Vedāntaparibhāṣā*, Ed. Swami Madhavānanda, p.1.
8. *Nyāyakosa*, Ed. Bhimacarya Jhalakikar, p. 307.
9. V. N. Jha, *Dictionary of Nyaya Terms*, p.382.



10. *Vedāntaparibhāṣā*, Ed. Swami Madhavānanda, p.1.

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# SUPERIORITY OF VERBAL TESTIMONY IN COMPARISON TO PERCEPTION: VĀCASPATI MIŚRA'S INTERPRETATION VIS-À-VIS JĪVA GOSVĀMĪ'S INTERPRETATION

TIRTHADEB CHAKRABORTTY

**Abstract:** Indian Philosophy affirms various types of *pramāṇa* (means for acquiring valid knowledge), *pratyakṣa* (perception) and *śabda* (verbal testimony). These two originate valid knowledge. But there are many cases where *pratyakṣa* contradicts *śabda*. So, in such a situation, the question is which *pramāṇa* should be followed? Two eminent Vedāntins, namely Vācaspati Miśra and Jīva Gosvāmī, dealt with this problem. Vācaspati Miśra, with the help of arguments and scriptural references, proved that *śabda* is superior to *pratyakṣa*. Jīva Gosvāmī succeeded Vācaspati Miśra and remarked that *śabda* is superior to *pratyakṣa*.

**Keywords:** *Pramāṇa, Prapratyakṣa, śabda, Vedānta, Advaita Vedānta, Acintyabhedābheda-vāda, Vācaspati Miśra, Jīva Gosvāmī Paurvāparya, Sāṃvyaavahārika, Pratyakṣa.*

## Introduction

It is well accepted in Indian Philosophy that *pramā* or valid knowledge can be achieved through *pramāṇa*. The derivative meaning of the word *pramāṇa* is 'means for acquiring valid knowledge'. Indian Philosophy affirms that knowledge manifests in various forms, such as, *pratyakṣa* (perceptual knowledge), *anumiti* (inferred knowledge), *śabda* (verbal knowledge), etc. Consequently, distinct *pramāṇas* are postulated for each type of *pramā* or valid knowledge. A particular *pramāṇa* acts as an instrument to grasp a particular type of *pramā*. Indian Philosophy acknowledges several *pramāṇas* (means of knowledge), *pratyakṣa* (perception) and *śabda* (verbal testimony) are among them. Though regarding the number and nature of *pramāṇas*, Indian Theist Philosophers differed from each other, but most of them acknowledge that *pratyakṣa* (perception) and *śabda* (verbal testimony) are authoritative and reliable sources to attain valid knowledge. Like other *pramāṇas*, *pratyakṣa* (perception) and *śabda* (verbal testimony) also act as instruments to grasp valid knowledge. However, in such situations, where *pratyakṣa* directly contradicts *śabda*, there the question arises: which *pramāṇa* should be adored? Indian Philosophers especially Vedāntins elaborately dealt with this problem. This research paper deals with two prominent Vedāntins of different era, namely Vācaspati Miśra and Jīva Gosvāmī. Because, both Vācaspati Miśra and Jīva Gosvāmī, addressed about this epistemological dilemma. In this regard a few questions are obvious: Which *pramāṇa* is superior among *pratyakṣa* and *śabda*, and why so? What is the opinion of Vācaspati Miśra and Jīva Gosvāmī on this context? What are the arguments that Vācaspati Miśra and Jīva Gosvāmī offered to prove the

superiority of a specific *pramāṇa*? Are their arguments the same or not? Did Jīva Gosvāmī succeed Vācaspati Miśra or not? These questions can be identified as the Research Problem of this paper.

9<sup>th</sup> century's<sup>1</sup> scholar, Vācaspati Miśra is one of the exponents of *Advaita Vedānta*. He authored a large number of texts. These are- *Nyāyavārtikatātparyā*, *Tattvasamikṣā*, *Tattvavindu* *Tattvakaumudī*, *Tattvavaiśārādī*, *Bhāmāṭī*. 15<sup>th</sup> century's scholar Jīva Gosvāmī belongs to the *Gauḍīya Vaiṣṇava* tradition. He propagated the theory called *Acintyabhedābheda*. Jīva Gosvāmī is credited with the authorship of a corpus of philosophical texts, preeminently- *Ṣaṣṭandarbhā*, *Sarvasambādini*, *Bhaktirasāmṛtaśeṣa*, etc.

Vācaspati Miśra and Jīva Gosvāmī, two notable exponents of *Vedānta*, addressed the problem in which *pratyakṣa* directly contradicts *śabda*, raising the vital question that which *pramāṇa* is to be accorded the superiority?

At the very outset of this paper, the nature of *pratyakṣa* and *śabda* must be defined from the perspective of Vedāntins. Though Vācaspati Miśra did not define *pratyakṣa* (perception) and *śabda* (verbal testimony), but Dharmarājādhvarīndra, one of the exponents of *Advaita Vedānta*, elaborately discussed *pratyakṣa* and *śabda*. In this way Dharmarājādhvarīndra defined *pratyakṣa pramāṇa*- *tatra pratyakṣapramāyāḥ karaṇam pratyakṣa-pramāṇam* <sup>2</sup>. It means, "Of these, the means known as perception refers to the instrument of valid perceptual knowledge...."<sup>3</sup>. Again *Vedāntaparibhāṣā* says- *nanu caitanyamanādi, tat katham cakṣurādes tatkaraṇatvena pramāṇatvamiti* <sup>4</sup> It means, "Is not Consciousness without a beginning? So how can the eye etc., as the instruments of that, be the means of knowledge?"<sup>5</sup> In this quotation Dharmarājādhvarīndra raised a question that how can the sense organs appears as the instrument (*karaṇa*) to grasp perceptual knowledge. After raising this question Dharmarājādhvarīndra proved that sense organs are the instrument (*karaṇa*) to grasp perceptual knowledge. Since, Dharmarājādhvarīndra acknowledged sense organs as the instrument (*karaṇa*) of perceptual knowledge, therefore it is evident that He admitted sense organs as the *pratyakṣa pramāṇa*. In order to define *śabda*, Dharmarājādhvarīndra said- *yasya vākyasya tātparyaviṣayābhūtasamsargo mānāntareṇa na bādhyate tad vākyam pramāṇam* <sup>6</sup> It means, "That sentence is a means of valid knowledge in which the relation (among the meanings of words) that is the object of its intention is not contradicted by any other means of valid knowledge."<sup>7</sup> Dharmarājādhvarīndra further stated that there are two types of verbal testimony, namely *pauruṣeya* and *apauruṣeya*. *Mahābhārata*, *Purāṇa*, etc. have been designated as *pauruṣeya śabda pramāṇa*. On the other hand *Veda* has been accepted as the *apauruṣeya śabda pramāṇa*. So, from the

prospective of Advaitins, *Veda*, *Mahābhārata*, *Purāṇa*, etc. are *śabda pramāṇa*.

Though Jīva Gosvāmī did not directly define *pratyakṣa pramāṇa*, but defined *pratyakṣa pramā* (perceptual knowledge) - *manobuddhīndriya-pañcaka-janyatayā-sadvidham bhavet*<sup>8</sup> It means, six types of perceptual knowledge are there; perceptual knowledge generated from the inner sense organ, perceptual knowledge generated from five types of different external sense organs, like eye, ear, etc. It denotes that likewise Nyāya Philosophers Jīva Gosvāmī admitted sense organs as the *pratyakṣa pramāṇa*. Thus, Baladeva Vidyābhūṣaṇa, one of the successors of Jīva Gosvāmī and exponent of *Acintyabhedābheda-vāda*, defined *pratyakṣa pramāṇa- tatrārthasannikṛṣṭam cakṣurādīndriyaṃ pratyakṣam*<sup>9</sup>. It means, the sense organ, connected with an *artha* (subject), is *pratyakṣa pramāṇa*. Baladeva Vidyābhūṣaṇa's interpretation certifies that Jīva Gosvāmī too acknowledged sense organs as the *pratyakṣa pramāṇa*. Jīva Goswami classified perception into two categories, namely *saviklapaka* and *nirvikalpaka*. After that, Jīva Goswami again classified the perception into two categories: *avaiḍuṣya pratyakṣa* and *vaiḍuṣya pratyakṣa*. *avaiḍuṣya pratyakṣa* is erroneous. But *vaiḍuṣya pratyakṣa* is valid, because it is based on verbal testimony. Thus, Jīva Gosvāmī defined *Śabda pramāṇa*: *Śabda* is something that a person practices by their own knowledge. Not only that, *Śabda*, after being known, manifests different types of knowledge in the heart of someone. Moreover, *Śabda* generates that type of knowledge which is responsible for purifying different types of knowledge, like perceptual knowledge, etc. In addition to that, *Śabda* is eternal, and because of this *Śabda* is self-sufficient. *Śabda*, assimilation of *mahāvākyas* (great sentences of *Veda*), is the base of *aitihya*. In this regard *Sarvasambādīnī* says- *tasmā yo nija-nija-vidvattāyai sarvair evābhyaśyate, yasyādhigamena sarveṣāṃpi sarvaiva vidvattā bhavati, yatkṛtaiva paramavidvattayā pratyakṣādikāṃpi śuddham syāt, yaś cānādvitvāt svayamevva siddhaḥ, sa eva nikhilaitihyamūlarūpa mahāvākyasamudāyaḥ śabdo'tra grhyate*<sup>10</sup>. Jīva Gosvāmī's interpretation signifies that He acknowledged *Veda* as *Śabda pramāṇa*. In this context *Sarvasambādīnī* says- ... *sa ca sāstrameva, tac ca veda eva*...<sup>11</sup>. Moreover, Jīva Gosvāmī also acknowledged *Purāṇa*, *Ītihāsa* as *Śabda pramāṇa*. Jīva Gosvāmī's argument in this context is that- *Purāṇa* and *Ītihāsa* determine the meaning of *Veda*, therefore it is equivalent to *Veda*, because of this, *Purāṇa* and *Ītihāsa* have been designated as *Pañcama Veda* (Fifth *Veda*). Therefore, like *Veda*, *Purāṇa*, and *Ītihāsa* also generate *pramā* (valid knowledge). Thus, Jīva Gosvāmī in *Tattvasandarbhā* displayed his view- *vedārthanirṇāyakaś cetihāsa-purāṇātmaḥ śabda eva vicāraṇīyaḥ/ ...samprati tasmaiva pramotpādakatvaṃ sthitam / vedaśabdaḥ prayuktaḥ purāṇetihāsayoḥ*<sup>12</sup>

As it has already been said, there are many instances where *pratyakṣa* directly contradicts *śabda*. Vācaspati Miśra in *Bhāmātī*, gloss on *Śārīrakamīmāṃsābhāṣya* of Śaṅkara, displayed one of these instances. In this way Vācaspati Miśra exhibited the contradiction between *pratyakṣa* and *śabda*- *Śruti*, *Smṛti*, *Purāṇa* etc. are *śabda pramāṇa*. According to *Śruti*, *Smṛti*, *Purāṇa*, etc., *ātman* is existence, consciousness and bliss. *Śruti* also says that *Brahman* is free from all kind of limitations, sorrow, etc. In this regard *Bhāmātī* says- *samasthopādhy anavacchinnānantānandacaitanaikarasam udāsīnam ekam advīṭyam ātmatattvaṃ śrutismṛtīhaspurāṇeṣu giyate*<sup>13</sup> But, through perception, we realize that the *ātman* is limited and attached with sorrow pain, etc- *ahamanubhavas tu prādeśikamanekavidha-śokaduḥkhādi-prapañcopaplutam*...<sup>14</sup> Here, perceptual knowledge and verbal knowledge cannot be harmonized, because they are contradictory. Since the knowledge derived from perception contradicts the knowledge derived from verbal testimony, it is distinct that here, *pratyakṣa* and *śabda* are contradictory. So, which one should be followed? Perception is *jyeṣṭha pramāṇa*, because other *pramāṇas* emerge from it. So *śabda* is prior to all other *pramāṇas*. Due to this *śabda* is *jyeṣṭha* (prior) and superior to other *pramāṇas*. So, one can argue that since *pratyakṣa* is superior to *śabda*, *pratyakṣa* should be followed. But, according to Vācaspati Miśra, *śabda pramāṇa* is superior to *pratyakṣa pramāṇa*. To justify his interpretation, Vācaspati Miśra has given several arguments. Vācaspati Miśra argued that if the prior (*jyeṣṭha*) is *anapekṣita* (not depended by other *pramāṇas*), then it will be *bādhyā* (to be suspended), not *bādhaka* (suspending). - *jyeṣṭhatvaṃ ca anapekṣitvasya bādhyate hetuḥ, na bādhakatve, rajatajñānasya jyāyasaḥ śuktijñānena bādhadarśanāt*<sup>15</sup> It means, “The priority of what is not depended on is a ground for its being sublated, not for its sublating (another means of knowledge)....”<sup>16</sup> For example- the knowledge of *rajata* (silver) is prior to the knowledge of *śukti* (pearl shell). Still, the prior knowledge will not be able to suspend subsequent knowledge. Because other *pramāṇas* do not depend on the knowledge of *rajata*. Hence, the knowledge of *śukti*, which is subsequent, will obstruct the prior knowledge of *rajata*. Similarly, in the case of *ātman*, other *pramāṇas* do not depend on the prior knowledge of *ātman*, derived from perception; therefore, it will not be able to suspend subsequent knowledge of *ātman*, derived from verbal testimony. Instead, the subsequent knowledge of *ātman*, derived from verbal testimony, will suspend the validity of the prior knowledge of *ātman*, derived from perception. Vācaspati Miśra’s another argument is that- *tasya apauruṣeyatayā nirastasamastadoṣāśaṅkasya bodhakatayā svataḥsiddhapramāṇabhāvasya svakārye pramītāvanapekṣatvāt*<sup>17</sup> It means, since *śruti* is *apauruṣeya*, therefore it is self-evident. So, perception cannot be the *bādhaka* of *śruti pramāṇa*; in fact, *śruti pramāṇa* is the *bādhaka* of perception. Vācaspati Miśra further opined that, if

*paurvāparyabhāva* (the relation of prior and posterior) stays between two knowledges, then the prior knowledge is weaker than the posterior knowledge. To justify his interpretation, he quoted *Jaimini Sūtra- paurvāparyye purvadaurvalyaṃ prakritibat*<sup>18</sup> Since *paurvāparyabhāva* lies between *pratyakṣa* and *śruti*, therefore *pratyakṣa* is weaker than *śruti*. With the help of this example, Vācaspati Miśra proved that *śabda pramāṇa* is predominant than *pratyakṣa pramāṇa*.

Jīva Gosvāmī, in his *Sarvasambādinī*, also acknowledged the view that *śabda pramāṇa* is superior to *pratyakṣa pramāṇa- śabda eva mūlam pramaṇam/ anyeṣāṃ eva prāyīyapuruṣa-bhramādidoṣamayatatayānyathāpratītidarśanena pramāṇam vā tad ābhāsaṃ veti puruṣair nirṇetum aśakyatvāt* <sup>19</sup> It means, verbal testimony is the prime *pramāṇa*. Due to the errors of *pramātā* (authoritative person) other *pramāṇas* can be erroneous. Therefore it is hard to differentiate between *pramāṇa* and *pramāṇābhāsa* (mere appearance of *pramāṇa*). In this regard, Jīva Gosvāmī did not differ from Vācaspati Miśra's interpretation. In fact, he quoted Vācaspati Miśra's interpretation as a tool to establish his own view. Not only that, Jīva Gosvāmī also quoted Śaṅkara's statement to prove that *śabda pramāṇa* is superior to *pratyakṣa pramāṇa*. Śaṅkara proclaimed that the subject of *pramāṇas* like *pratyakṣa*, *anumāna* (inference), etc., is nescience. It means the knowledge originated from *pratyakṣa*, *anumāna* is based on nescience, and therefore is not transcendently valid. Since one can argue that in the case of an ignorant person, the subject of *pramāṇas* like *pratyakṣa*, *anumāna* (inference), etc., is nescience, but in the case of an erudite person, the subject of *pramāṇas* like *pratyakṣa*, *anumāna* (inference), etc., is not nescience. So, to prove that in the case of erudite person also the subject of *pramāṇas* like *pratyakṣa*, *anumāna* (inference), etc., is nescience, Śaṅkara further stated that Śaṅkara said- *paśvādibhiḥ cāviśeṣat* <sup>20</sup> It means, when a learned person is in an empirical state, his behavior is not different from the behavior of an animal. It signifies that learned persons' *pramāṇas* like *pratyakṣa*, *anumāna* (inference), etc., make nescience the subject. In order to elaborate this Śaṅkara stated that- *paśvādayaḥ śabdādibhiḥ śrotrādīnāṃ samvande sati śabdādivijñāne pratikūle jāte tato nivarttante, anukūle ca pravarttante- yathā daṇḍodyatakaram puruṣambhimukham upalabhya mām hantumayamicchatī palāyitumārabhyante, haritatrṇapūrṇapāṇim upalabhya taṃ praty abhimukhībhavanti, evaṃ puruṣā api vyutpannacittaḥ krūradrṣṭīnākrośataḥ khaḍgodyatakarāṇ valavata upalabhya tato nivarttante, tad viparītāṇ prati abhimukhībhavanti* <sup>21</sup>. It means, "Just as animals and others turn away from sound etc. when these appear to be unfavourable after their ears etc. come in contact with them, and they move towards these when they are favourable; and just as by noticing a man approaching them with a raised stick, they begin to run away thinking. "This one wants to hurt me", and they approach another

carrying green grass in his hands, similarly even the wise are repelled by the presence of strong, uproarious people with evil looks and upraised swords, and are attracted by men of opposite nature.”<sup>22</sup> Thus Śaṅkara proved that learned persons’ *pramāṇas* like *pratyakṣa*, *anumāna* (inference), etc., make nescience the subject and therefore they are not valid. Jīva Gosvāmī directly quoted Śaṅkara’s argument to prove that perception and perceptual knowledge are erroneous and therefore perception and perceptual knowledge are not superior to verbal testimony or verbal knowledge- *kiñca paśvādibhś cāviśeṣā na pratyakṣādikaṃ jñānaṃ paramārthapramāpakam* /<sup>23</sup> It means, learned persons’ perception and perceptual knowledge are not different from an animal’s perception and perceptual knowledge, therefore it will not be able to determine the transcendental things. After quoting Vācaspati Miśra’s and Śaṅkara’s argument, Jīva Gosvāmī applied his own argument to prove that verbal testimony is superior to perception. To prove that perception can be erroneous, Jīva Gosvāmī has given the example of a magician’s illusion. Due to the illusion of a magician, the beholder thinks that the severed head is Devadatta’s, whom He recognizes. It proves that perception can be erroneous. After perceiving the inaccuracy of perception, one cannot even believe in the accuracy of the valid perception. It proves that perception is not trustworthy. Thus with the help of predecessors’ argument and his own argument, Jīva Gosvāmī proved that verbal testimony is superior to perception.

But the point Jīva Gosvāmī differed from Vācaspati Miśra, is that, Vācaspati Miśra proclaimed that verbal knowledge does not contradict *sāṃvyavahārika pratyakṣa* (perception that occurs in the empirical state)- *na hy āgamajñānaṃ sāṃvyavahārika pratyakṣasya prāmāṇyam upahanti...*<sup>24</sup> Jīva Gosvāmī did not admit this view. Jīva Gosvāmī says *suryādimaṇḍalasya sukṣmāyāḥ pratyakṣikṛtir api anumānāśabdabhyām bādhitā bhavafīti dūrsthavastu na tādrśatayā drṣṭvāt śāstraprasiddhatvācca*/<sup>25</sup> It means, stars, planets, etc. are far from us, therefore, after being perceived, they appear as subtle. But, verbal testimony and inference prove that the perceptual knowledge is erroneous. Since the incorrectness of *sāṃvyavahārika pratyakṣa* can be traced by verbal testimony and other means. Therefore *sāṃvyavahārika pratyakṣa* is contradictory to verbal testimony. Thus, Jīva Gosvāmī refuted Vācaspati Miśra’s view and established his own view.

These remarks are drawn on the basis of analysis-

Vācaspati Miśra and Jīva Gosvāmī both acknowledged that verbal testimony is superior to perception.

- Acintyabhedābhedavādins consider Advaitins as their prime opponent. Therefore, time and again Acintyabhedābhedavādins refuted the view of Advaitins. But, while establishing the view that verbal testimony is

superior to perception, Jīva Gosvāmī succeeded Vācaspati Miśra. Jīva Gosvāmī used the arguments of Vācaspati Miśra to defend his interpretation. Not only that, Jīva Gosvāmī used Śaṅkara's argument to justify his interpretation.

- The reason for which Jīva Gosvāmī succeeded Vācaspati Miśra and Śaṅkara is that they all belong to the same philosophical school named *Vedānta*. In *Vedānta*, verbal testimony has a special importance.
- While establishing the view that verbal testimony is superior to perception, Jīva Gosvāmī succeeded Vācaspati Miśra, but not fully. Jīva Gosvāmī refuted Vācaspati Miśra's interpretation that verbal testimony is not contradictory to *sāṃvyaavahārika pratyakṣa*.

### Notes and References

1. S.N. Dasgupta, *A History of Indian Philosophy*, vol. 2, p.107
2. Swami Madhavananda, *Vedāntaparibhāṣā*, p. 8
3. Loc. cit.
4. Loc. cit.
5. *Ibid.*, p. 9
6. *Ibid.*, p. 86
7. Loc. cit.
8. Rasikmohan Vidyabhusana, *Sarvasambādīnī*, p. 6.
9. Nityasvarupa Brahmachari, and Krishna Chandra Goswami, *Tattvasandarbhaḥ*, p. 14
10. Rasikmohan Vidyabhusana, *op. cit.*, p. 9
11. Loc. cit.
12. Nityasvarupa Brahmachari, and Krishna Chandra Goswami, *op. cit.*, pp. 36, 40
13. Srimohan Bhattacharya, *Bhāmatī By Vācaspati Miśra*, part 1, p. 17
14. *Ibid.*, p.18
15. *Ibid.*, p.23
16. S. S. Suryanarayana Sastri, and C. Kunhan Raja, *The Bhāmatī Catuṣṣūtrī*, p. 96
17. Srimohan Bhattacharya, *op. cit.*, part 1, p.19
18. qtd. in Srimohan Bhattacharya, *op. cit.*, part 1, p.24.
19. Rasikmohan Vidyabhusana, *op. cit.*, p. 5
20. Durgācāraṇa-Sāṃkhya-Vedāntafīrtha, *Adhyāsabhāṣya*, Vol. I, p. 23
21. *Ibid.*, Vol. I, pp. 23-24
22. Swami Gambhirananda, *Brahma-Sūtra- Bhaṣya of Śrī Śaṅkarācārya*, pp. 4-5



23. Rasikmohan Vidyabhusana, *op. cit.*, p. 11
24. Srimohan Bhattacharya, *op. cit.*, part 1, pp. 20-21
25. Rasikmohan Vidyabhusana, *op. cit.*, p.11

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## निरुक्तमीमांसयर्मेये देवतास्वरूपपर्यालोचनम्

अचिन्त्य-कुमार-पालः

**सारसंक्षेपः** भारतीयसंस्कृतौ देवानामस्ति महान् प्रभावः। सनातनधर्मावलम्बिनो तु बहुदेवतावादं स्वीकुर्वन्ति। परन्तु प्राचीने वैदिके काले तथा बहुदेवतावादः प्रचलितो नासीत्। तथापि यज्ञप्रधाने वैदिके साहित्ये इन्द्रादयो बहुदेवता उल्लिखिताः। किञ्च, यागादिषु पार्थिवपदार्थानामपि देवतारूपेण स्तुतिरपि प्राप्यते। उपनिषत्साहित्ये तु त एव वेदोल्लिखिता इन्द्रादयो देवता एकस्मिन्नेव परमब्रह्मणि अन्तर्हिताः दृश्यन्ते। किञ्च, पुराणेतिहासादिष्वपि बहुदेवतावादः प्रतीकपूजा च समर्थिता। इदानीं प्रश्नोऽयमुदेति यद्वैदिकदेवतायाः तथा पौराणिकदेवतायाः स्वरूपं किम्? प्रबन्धेऽस्मिन् प्रश्नस्यास्योत्तरं नैरुक्तकारमीमांसकानां नयानुसारं निर्णेतुं प्रयासः कृतः। यास्काचार्यानुसारमाधिदैविकाध्यात्मिकदृष्ट्या तथा मीमांसकानामाधियाज्ञिकदृष्ट्या देवतानामेकत्वं बहुत्वं तथा तेषां विग्रहादिवत्त्वं प्रकटितम्।

**कुञ्जिकाशब्दः** देवता, आध्यात्मिकम्, आधिदैविकम्, आधियाज्ञिकम्, ईश्वरः, विग्रहवत्त्वम्।

### भूमिका

आचार्यः कात्यायनो यज्ञं व्याख्यास्याम इति यज्ञस्वरूपवचनोपक्रमादनन्तरमेव सूत्रितं द्रव्यं देवतात्याग इति वचनाज्ज्ञायते यद्देवतामुद्दिश्य कस्यापि द्रव्यपरित्याग एव यज्ञः। कर्काचार्यैरपि उक्तं- तस्य द्रव्यस्य देवतां प्रति या उत्सर्गक्रिया स याग इति। इदानीं का नाम देवता? इति जिज्ञासायामुच्यते कर्काचार्येण देवताशब्दः चोदनालक्षणः। इति। या मन्त्रेण उच्यते सा एव देवता इति तु तन्मतम्। यास्काचार्येण देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवति वा। इति। यास्काचार्यस्य नये तु यो देवः सा देवता इति। तन्नये तु देवशब्ददेवताशब्दौ समार्थकौ। अस्य देवताविषयकाणि बहूनि वाक्यानि तु वेदाङ्गादिशास्त्रेषु साङ्ख्यादिषड्दर्शनादिषु प्रतिपादयितुं महान् यत्नः कृतः दृश्यते वेदविद्भिः आचार्यैः। केषाञ्चिन्नये देवस्तु मनुष्यादिसदृशहस्तपादादिविशिष्टः कोऽपि। केषाञ्चिन्नये न तु तस्य कोऽपि स्वरूपः वर्तते मनुष्यादिरूपः, स तु नैसर्गिकशक्तेः कल्पनमात्रम्। केषाञ्चिन्नये सामान्यगोष्ठीनेतारः कालेन देवत्वमाप्नुवन्। एतत्सर्वं तु वेदे प्रायेण वर्णितं दृश्यते। किञ्च, यास्काचार्येणापि एतत्सर्वं विस्तारेण तदीये निरुक्ते निरूपितम्। परन्तु देवताविषये मीमांसकानामस्ति मतवैविध्यम्। यद्यपि षडास्तिकदर्शनेषु देवतामाश्रित्य सन्ति वैमत्यं परन्तु अत्र प्रस्तुतेऽस्मिन् प्रकृतप्रबन्धे मीमांसानिरुक्तयोः वैदिकदेवविषयकमतमेव पर्यालोच्य तयोः तुल्यविचार उपस्थापयितुं चेष्टितः।

### यास्काचार्यस्य नये देवतास्वरूपम्

यास्काचार्यस्तदीये निरुक्तग्रन्थस्य सप्तमेऽध्याये दैवतकाण्डनामके देवताविषयकमालोचनं विहितम्। दुर्गाचार्येण प्रकरणस्यास्य माहात्म्यमालोचितं-दैवतमन्त्रेण न शक्यो देवतापदार्थः सम्यगवबोद्धुं देवतापरिज्ञानानुबद्धस्त्वखिलः पुरुषार्थ इत्यतो दैवतं प्रकरणं व्याख्यास्याम इति वाक्यशेषः। यतो देवतापरिज्ञानमेव वेदस्य तात्पर्यानुसन्धानेऽत्यन्तमावश्यकम्। किञ्च, देवतापरिज्ञानं दैवतमन्त्रेण न शक्यं, तस्मादैवतकाण्डस्य माहात्म्यं वर्णितम्। यास्काचार्यस्य नये देवशब्दस्य व्युत्पत्तिर्हि- देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवति वा। इति। ऐश्वर्यादिप्रदानात्तेजोमयत्वात्स्वयं प्रकाशस्वरूपत्वाद् द्युनामके स्थाने वावस्थानादेव इत्युच्यते।

यद्यपि कस्यापि यज्ञस्य नामकरणं एकदेवतासम्बन्धि भवति तथापि तत्र तु स एवैको देव इति नावगन्तव्यम्। दैवतन्तु मन्त्रस्य एव भवति न तु एकस्य सम्पूर्णयागस्य। प्रधानादिभेदेन तेषामाहुतिकालहुतद्रव्ययोः भेदो यद्यपि वर्तते, तथापि कस्यापि एकस्य देवस्य याग इति न वक्तुं शक्यते

अवान्तरानुयाजसम्बन्धिदेवानामवस्थानात्। यथा सोमयागे विविधैर्मन्त्रैस्सोम एव आहूयते। परन्तु तत्र इन्द्राग्निविष्णुवरुणादीनुद्दिश्य स्तुतिस्तथा आहुतिः प्रदीयते। तथाह्युक्तं यास्केन- *यत्कामः ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तदैवतः स मन्त्रो भवति*<sup>१</sup> इति। एतेन स्पष्टीभवति यद्यागस्य निर्दिष्टा कापि देवता नास्ति, परन्तु प्रधानदेवता इति वक्तुं शक्यते। सामान्येन मन्त्रस्य एव देवता भवति। यतः *मन्त्राः मननात्*<sup>२</sup> इति निरुक्तवचनम्। तनादिगणीयादवबोधनार्थकादात्मनेपदिनो मन्धातोरुणादिष्ट्रन्त्यये मन्त्र इति रूपम्। येन देवतास्मर्यन्ते तथा कर्मादिषु देवतानां मननं भवति त एव मन्त्राः। तस्माद्देवा मन्त्रसम्बद्धाः। न केवलं देवा अपि च तत्सम्बन्धिकर्मजालस्यापि स्मरणं भवति। तथाहि दुर्गाचार्यवचन-*तेभ्यो ह्याध्यात्माधिदैवाधियज्ञादि मन्तारो मन्यन्ते तदेषां मन्त्रत्वम्*।

**पुनरयं मन्त्रस्तु त्रिविधः इति यास्काचार्यसमयः-** *तास्त्रिविधा ऋचः परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्याश्चा*<sup>३</sup> इति। परोक्षकृतः, प्रत्यक्षकृतस्तथा आध्यात्मिक्यश्चेति त्रिविधा मन्त्राः। यत्र क्रियायाः प्रथमपुरुषरूपस्य प्रयोगो भवति तत्परोक्षकृतः। यत्र क्रियाया मध्यमपुरुषरूपस्य प्रयोगो भवति तत्प्रत्यक्षकृतः। यत्र क्रियाया उत्तमपुरुषरूपस्य प्रयोगः तदाध्यात्मिक्यः। इत्येवं त्रिविधो मन्त्रस्य स्वरूपं यास्काचार्येण निर्धारितम्। इदानीमेतैर्मन्त्रैराहूयमानानां देवतानां स्वरूपं कीदृशमिति जिज्ञासायामुक्तं निरुक्तकारेण- *अथाकारचिन्तनं देवतानाम्*<sup>४</sup> तत्र तु तेन मतत्रयं देवानामाकारविषयकं प्रस्तुतम्। तद्धि- १. पुरुषविग्रहविशिष्टाः, २. अपुरुषविधाः, तथा ३. उभयविधाः इति। एते त्रिविधा देवस्वरूपा वेदे प्राप्यन्त एव। तत्र तावद्ये देवानां पुरुषाकारज्चिन्तयन्ति ते युक्तिपञ्चकमुपस्थापयन्ति- १. *चेतनावद्वद्धि स्तुतयो भवन्ति*। चेतनायुक्तजीवानामिव तेषां स्तुतयो दृश्यते। यथा - *इन्द्रस्य नु वीर्याणि प्रवोचम्*<sup>५</sup> इति। २. *तथाभिधानानि*। देवयोस्सम्भाषणादिकं मनुष्यादिवद्वद्वतीति तु संवादसूक्तादिषु स्पष्टम्। यथा- *यमयमीसंवादसूक्तम्*<sup>६</sup> ३. *अथापि पौरुषविधिकैरङ्गैः संस्तुयन्ते*। पुरुषवदेतेषां बाह्वक्षिपादाद्यङ्गानामप्युल्लेखः प्राप्यते। यथा - *ऋष्या त इन्द्र स्थविरस्य बाहू*<sup>७</sup> ४. *अथापि पौरुषेयविधिकैर्द्रव्यसंयोगैः*। मनुष्यवद्देवाश्चजायादिद्रव्यसंयोगवत्त्वाद्देवानां पुरुषाकृतित्वम्। यथा- *आद्वाभ्यां हरभ्यामिन्द्र याहि*<sup>८</sup> ५. *अथापि पौरुषविधिकैः कर्मभिः*। पुरुषविधपानभोजनादिकर्मयुक्तत्वाद्देवा अपि मनुष्यसदृशा इति देवतानां पुरुषाकारवादिनः पूर्वपक्षिणो मन्यन्ते। यथा- *अद्दीन्द्र पिव च प्रस्थितस्या*<sup>९</sup>०

इदानीमपुरुषाकारवादिनां मतं वर्णनावसरे यास्काचार्येण पूर्वपक्षं निराकृतम्। उत्तरपक्षिणां नये तु १. *अपि तु यद्दृश्यतेऽपुरुषविधं तत्*। अपुरुषाकारविशिष्टा अग्निवाय्वादिपदार्था देवतात्वेन स्तूयन्ते। यथा- *अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्*<sup>११</sup> २. *अचेतनान्यप्येवं स्तूयन्ते, यथाक्षप्रभृतीन्योषधिपर्यन्तानि*। न केवलं चेतनजीवानामिव तेषां स्तुतिरपि त्वचेतनपदार्थानामप्यक्षोषधिशस्यादीनां स्तुतिर्दृश्यते। तस्माच्चेतनावत्स्तुतिमत्त्वं देवानां पौरुष्यविध्येऽहेतुरित्युत्तरपक्षिसिद्धान्तः। किञ्च, न केवलमङ्गादिविशिष्टतया देवानां स्तुतौ तेषां पुरुषाकारत्वं - ३. *यथो एतत् - 'पौरुषविधिकैरङ्गैः संस्तुयन्त' इति अचेतनेष्वप्येतद्वति*। उदाहरणं यथा- *अभिक्रदन्ति हरितेभिरासभिः*<sup>१२</sup> इति ग्रावस्तुतिः। तस्य मुखस्याभावेऽपि हरिर्द्रुणविशिष्टमुखस्य स्तुतिर्दृश्यते। एतेनाचेतनानामप्यङ्गादिकल्पनदर्शनान्न देवानां पुरुषाकारत्वमिति। द्रव्यसंयोगैस्तुतिविशिष्टत्वाद्देवानां पुरुषाकारचिन्तनमित्यपि न युक्तं- ४. *यथो एतत् 'पौरुषविधिकैर्द्रव्यसंयोगैरिति एतदपि तादृशमेव*। उदाहरणं यथा- *सुखं रथं युयुजे सिन्धुरश्चिनम्*<sup>१३</sup> इति नदीस्तुतिः। रथाश्वाद्युपपत्तेरभावेऽपि तद्विशिष्टस्य सिन्धोस्तुतिविहितत्वात्तत्तु रूपकमात्रम्। तस्माद्द्रव्यसंयुक्ततया स्तुतिर्वेऽपि देवानां न पुरुषाकारचिन्तनं युक्तम्। पुनरेतन्मतद्वयमुक्त्वेदानीं तृतीयमुभयविधत्वं प्रतिपादयति- *अपि वा उभयविधाः स्युः*। इति। केषाञ्चिन्नये देवा उभयविधा उभयहेतुप्रामाण्यात्। वेदप्रामाण्याद्देवाः पुरुषाकारविशिष्टा यथा भवन्ति तथैव अपुरुषविधा अपि भवन्ति इति तृतीयपक्षिणां मतम्। चतुर्थपक्षमप्युक्तं यास्काचार्येण- *अपि वा पुरुषविधानामेव सतां कर्मात्मान एते स्युः*।

यथा यज्ञो यजमानस्या एष आख्यानसमयः। इति। एते अपुरुषविधाः क्षितिजलादय एव पुरुषाकारं प्राप्य स्तुयन्ते वर्ण्यन्ते। एतत्तु आख्यानादीनां सिद्धान्त इत्यर्थः। ये तावद्वेदे पुरुषविग्रहतया वर्ण्यन्ते ते एव पार्थिवकर्मसम्पादनार्थं भूमिजलाग्न्यादिरूपं विधृत्य प्रकाशन्ते। तस्मात्ते कर्मात्मनः। दुर्गाचार्येण तु भाष्ये स्पष्टीकृतम्- अग्निश्च ब्राह्मणरूपेण वासुदेवार्जुनावुभौ खाण्डवं ययाचे पुरुषरूपेणाग्निरूपेण च खाण्डवं ददाह। इति। महाभारते प्राप्यते यत् खाण्डवदाहार्थमग्निस्स्वयं ब्राह्मणरूपं धृत्वा कृष्णार्जुनाभ्यां ययाचे। एतेन एकस्य अग्नेः ब्राह्मणरूपं तथा खाण्डवदाहार्थं तस्य कर्मात्मा तेजोरूपमिति रूपद्वयं स्पष्टं दृश्यते। किञ्च, अचेतनादिषु चेतनदेवस्य विद्यमानत्वं तु ब्रह्मसूत्रेऽपि स्पष्टं- अभिमानिव्यपदेशस्तु विशेषानिगतिभ्याम्<sup>१४</sup> इति। तथाह्युक्तं यास्काचार्येण- तासां महाभाग्यादेकैकस्या अपि बहूनि नामधेयानि भवन्ति। अपि वा कर्मपृथक्त्वात्<sup>१५</sup> इति। ऐश्वर्यस्य वैविध्यात्तथा कर्मणां वैचित्र्यादेवाः हि पृथक् पृथक् नाम्ना रूपेण च स्तुयन्ते।

### मीमांसानये देवतास्वरूपम्

मीमांसकानां नये तु शब्दमयी एव देवता। मन्त्रगतशब्दस्वरूपमेव ते देवतारूपेण कल्पन्ते। शबरस्वामिना तु पक्षत्रयं तदीये भाष्ये उल्लिखितम्- १. अर्थो देवता, २. शब्दविशिष्टोऽर्थो देवता तथा ३. शब्दो देवता। एतेषु शब्दो देवता इति तु सिद्धान्तिनां नयः। स च शब्दो विध्युल्लिखित एव स्यान्न तु तत्पर्यायवाची, विधिवाक्यस्थदेवतावाचकशब्देनैव यागस्य सम्बन्धत्वात्। तस्माद्विधिवाक्यस्थशब्द एव देवतास्वरूपो नान्य इति भवति स्पष्टम्। तथाहि सूत्रितं - विधिशब्दस्य मन्त्रत्वे भावः स्यात्तेन चोदना<sup>१६</sup> तच्च, विधिवाक्यस्थशब्दस्य देवतात्वप्रतीतिः मीमांसकानां नये प्रकारत्रयेण भूयते- तद्धितेन, चतुर्थीविभक्त्या तथा मन्त्रवर्णेन। तथाह्युक्तं भट्टपादेन-

तद्धितेन चतुर्थ्या वा मन्त्रवर्णेन वा पुनः।

देवताया विधिस्तत्र दुर्वलं तु परं परम्॥ इति॥<sup>१७</sup>

एवम्प्रकारेण नागेशकौण्डिगाभाभट्टादयः पण्डितास्तदीयेषु ग्रन्थेषु देवताप्रत्ययार्था विवेचिताः। देवताप्रत्ययार्था बहवः पक्षा लभ्यन्ते, परन्तु तन्नास्माकं मुख्यमालोच्यम्।

देवमुद्दिश्य द्रव्यत्याग एव याग इति तु भूमिकायामेवोक्तम्। 'इन्द्राय इदं न मम' इत्यादिमानसव्यापार एव त्याग इत्यनेन प्रतीयते। स च उत्पत्तेरव्यवहितपरक्षण एव विनश्यते। कार्यनियतपूर्ववृत्तित्वं कारणत्वम्। अतः स्वर्गकामो यजेत इत्यादौ स्वर्गरूपफलप्राप्तेरव्यवहितपूर्वमेव यागरूपकारणस्य उपस्थितिरावश्यिकी। तथाहि-

अन्यथासिद्धिशून्यस्य नियता पूर्ववर्तिता।

कारणत्वं भवेत्तस्य त्रैविध्यं परिकीर्तितम्॥<sup>१८</sup>

अत्र तु यागेषु स्वर्गप्राप्तेरनियतपूर्वभावित्वं न वर्तते। तस्माज्जन्मान्तरभाविस्वर्गोत्पत्तिं प्रति नास्ति यागकर्मणः कारणत्वम्। अतो यागस्वर्गफलयोर्मध्ये मीमांसकैरपूर्वं कल्पितम्। अपूर्वलक्षणमुक्तं तन्त्रवार्तिककारेण तदीये ग्रन्थे-

कर्मभ्यः प्रागयोग्यस्य कर्मणः पुरुषस्य वा।

योग्यता शास्त्रजन्या या सा पराऽपूर्वमुच्यते॥ इति॥<sup>१९</sup>

अपूर्वस्य नैकेषु विभागेषु स्वर्गादिफलप्राप्तिं प्रति परमापूर्वमेव कारणमिति उच्यते मीमांसकैः। तथाहि शबरस्वामिनापि उक्तं- यागेन अपूर्वं कृत्वा स्वर्गं भावयेत्<sup>२०</sup> अचेतनस्य फलदातृत्वं तु अप्रसिद्धमिति हेतो

यागस्याचेतनत्वात्फलदाने समर्थत्वं भवति प्रकटितं तस्मात् फलदातृत्वं कस्यापि चेतनवस्तुन एव स्वीकरणीयमिति हेतो बादरायणेन सूत्रितं – *फलमत उपपत्तेः*<sup>११</sup> शङ्कराचार्येण सूत्रस्यास्य भाष्ये अपूर्वस्य कर्मफलोत्पादकत्वं निराकुर्वन्नाह- *कर्मकार्यादपूर्वात्फलमुत्पत्स्यत इति, तदपि नोपपद्यते, अपूर्वस्याचेतनस्य काष्ठलोष्ठसमस्य चेतनेनाप्रवर्तितस्य प्रवृत्त्यनुपपत्तेः तदस्तित्वे च प्रमाणाभावात्* इति। यद्यपि बादरायणेनेश्वरस्य फलप्रदातृत्वं स्वीकृतं श्रुतिप्रमाणात् । परन्तु जैमिनिनये तु तन्न स्वीकार्यम्। तन्नये धर्म एव फलस्य दाता। जैमिनिमतमपि तत्रैव सूत्रितं बादरायणेन- *धर्म जैमिनिरत एव* इति। कर्मानुष्ठानानां वैयर्थ्यपत्तिनिरासनाय मीमांसकैः धर्मस्यैव फलदातृत्वं स्वीकृतम्। तथाहि शङ्कराचार्येण स्पष्टीकृतं तदीये भाष्ये- *तत्र च विधिश्रुतेर्विषयभावोपगमाद् यागः स्वर्गस्योपादक इति गम्यते। अन्यथा ह्यनुष्ठानादौ याग आपद्यते तत्रास्योपदेशवैयर्थ्यं स्यात्। किञ्च, ईश्वरस्तु फलं ददातीत्यनुपपन्नम्, अविचित्रस्य कारणस्य विचित्रकार्यानुपपत्तेर्वैषम्यनैघृण्यप्रसङ्गाद् अनुष्ठानवैयर्थ्यपत्तेश्च। तस्माद्धर्मादेव फलम्*<sup>१२</sup>

कुमारिलभट्टपादेन तदीये मङ्गलाचरणे *विशुद्धज्ञानदेहाय*-इत्यादिना ईश्वरवन्दनया ईश्वरस्य अस्तित्वं गौणतया स्वीकृतम्। नन्दीश्वराचार्येणापि- *ईश्वरे अनुमानं निरस्तं न तु ईश्वरोऽपि* -इत्यादिना ईश्वरस्वीकृतः। परन्तु ईश्वरस्यास्तित्वे अनुमानादिप्रमाणानि न स्वीकृतानि। आपदेवेन तथा लौगाक्षिभास्करेण वेदमूलकत्वमीश्वरसमर्पणपक्षमवलम्ब्य ईश्वरस्य सर्वफलदातृत्वं स्वीकृतम्। यद्यपि मीमांसकाः शब्दार्थयोः सम्बन्धकर्तृरूपेणेश्वरं न स्वीकुर्वन्ति। तथापि ते वैदिकेश्वरस्यास्तित्वं स्वीकुर्वन्त्यागमप्रमाणसिद्धत्वात्। परन्तु अनुमानप्रमाणसिद्धस्येश्वरस्यास्तित्वं निराकुर्वन्ति मीमांसकाः। तथाहि भट्टाचार्येण इदानीमनुपलब्धयां *बृहतीटीकायामुक्तं-*

यदीयशक्त्यनाविष्टं जगत्स्पन्दितुमक्षमम्  
युक्तिभिस्तमपह्नोतुं कः शक्तः परमेश्वरम्॥<sup>१३</sup>

एतैरुदाहरणैस्स्पष्टीभवति यद्यपि शबरादिप्राचीना ईश्वरस्य फलदातृत्वे सन्दिहाना अनुष्ठानस्य वैयर्थ्यनिरासनार्थमीश्वरस्य यागफलप्रदातृत्वं नैव स्वीकृतवन्तः। तथापि अर्वाचीनैर्मिमांसकैरीश्वरस्य फलदातृत्वे कारणत्वं तु स्वीकृतमेव। स तु वेदमूलमिति तेषां नयः। मानमेयोदयकारेण नारायणपण्डितेनापि आह- *सिद्धस्तार्किकेश्वरनिरासः। वैदिकेश्वरः परमकारुणिकः पुनरस्माकमनुगुण एव*

**मीमांसानये देवतायाः विग्रहवत्त्वनिरासः**

शबरस्वामिना नवमाध्यायस्य प्रथमपादस्य चतुर्थाधिकरणे देवताधिकरणनामके देवतानां विग्रहवत्त्वस्य पूर्वपक्षमतोल्लेखपूर्वकं खण्डितम्।

पूर्वपक्षिणो वैदिकमन्त्रोल्लेखपूर्वकं देवतायाः विग्रहवत्त्वे युक्तिं वदन्ति- *इमे चिदिन्द्रोदसी अपारे तत्संगृह्णा मघवन् काशिरिते* (ऋ. ३. ३०. ५)। मन्त्रेऽस्मिन्निन्द्रस्य काशेः मुष्टेः स्तुतिर्विधीयते। अपि च, *जगृभ्मा ते दक्षिणमिन्द्र हस्तम्* इत्यत्रापि इन्द्रस्य दक्षिणहस्तस्य उल्लेखो दृश्यते, तत्तु पुरुषस्य भवति। तस्मादिन्द्रादिदेवतानां विग्रहवत्त्वं तु स्वीकार्यम् एव इति पूर्वपक्षं निराकुर्वन् शबराचार्येणोक्तं- *नियोगतो यस्यापि पौरुषविधिकैरङ्गैर्नास्ति संयोगः। पौरुषविधिकैरङ्गैस्तस्यापि स्तुतिर्भवति*। तेन तत्रोदाहरणमपि प्रकटीकृतम्। तत्र नदीसूक्तादुदाहृतं यद्यथा- *सुखं रथं युयुजे सिन्धुराश्विनम्* (ऋ. १०. ७५. ९) इति। किञ्च,

एते वदन्ति शतवत्सहस्रवदभिक्रन्दन्ति हरितेभिरासभिः।

विष्टवी प्रावाणः सुकतः सुकृत्यया होतुश्चित्पूर्वं हविरविद्यमाशत॥ (ऋ. १०. ९४. २)

इत्यादिषु स्थलेषु रथयुक्तसिन्धोः रथस्य तथा मुखविशिष्टप्रावाणः स्तुतिर्दृश्यते पुरुषविधैकतया। शबराचार्यस्य नये तु तस्मात्स्तुतिवचनादेवतायाः पुरुषविधत्वे अर्थापत्तिर्न भवति। किञ्च, *तु विग्रीव...*

इत्यादिस्थले ग्रीवाया उल्लेखादिन्द्रस्य पुरुषविधत्वमिति चेन्न, ग्रीवासत्त्वे प्रत्यक्षप्रमाणाभावात्। किञ्च, अपुरुषविधपदार्थादिष्वपि स्तुत्युपपत्तेस्तथैव। किञ्च, चक्षुमते शृण्वते ते ब्रवीमिति इति मन्त्रमिदं चक्षुष्मतां स्तुत्यर्थमुच्चारयति। अत्र चतुर्थीनिर्देशेन वचनसंबन्ध एव ज्ञाप्यते, न चक्षुसंबन्धः। स्मृतिप्रमाणात्तथान्यार्थदर्शनाद् देवताया विग्रहादिवत्त्वमस्ति। अपि तु दृढीभवति। उपचारादिना तुविग्रीवो वपोदरः सुबाहुरन्धसो मदो इन्द्रो वृत्राणि जिघ्नते। (ऋ. ८. १७. ८) इत्यनेन मन्त्रेण ज्ञायते यद्ग्रीवा, उदरं, बाहू इति पुरुषविग्रहदर्शनं भवति। तस्माद् विग्रहवती देवता। स्मृत्युपचारान्यर्थदर्शनप्रमाणाद् देवतायाः विग्रहवत्त्वं यद्यपि ज्ञायते, तथापि मीमांसकानां नये तन्न ग्राह्यम्।

अपि च, अद्धीन्द्र पिब च प्रस्थितस्य ((ऋ. १०. ११६. ७), विश्वा सनानि जठरेषु धत्त (ऋ. १०. १५. १०), एकया प्रतिधापिबतसाकं सरांसि त्रिशतम् (ऋ. ८. ७७. ४) इत्यादिमन्त्रेषु तथा स्मृत्युपचारादिना यदवगम्यते देवतानां भोजनसामर्थ्यम्। तदपि मीमांसका देवतानां विग्रहवत्त्वे प्रमाणतया न स्वीकुर्वन्ति। तेषां भोजनपानाद्यभावात्। तेषां नये यदि देवता भोजनादिकं गृह्णन्ति तर्हि तदुद्देश्येन प्रदत्तं हव्यादिपदार्थाः क्रमेण क्षीयेरन्। परन्तु तत्तु न दृश्यते। किञ्च, यद्येवमुच्यते यतो देवता मधुकरीवदन्नरसभोजिनी, यतः क्षणैः तद्धविः शुष्यतामाप्नोतीति। तदपि मीमांसकाः निराकुर्वन् वदन्ति यत्तत्तु वायुना एव दीर्घसमयेन क्षणैः शुष्यते नास्ति तत्र देवताया भोजने प्रमाणम्। तत्र हेतुर्हि भाष्यकारेणोक्तं - तन्ना स्मृतेर्मन्त्रार्थवादमूलत्वात्<sup>१४</sup> स्मृतेरुपचारादीनाञ्चार्थवादमूलत्वात्। अर्थवादस्य स्वार्थाभावान्न ग्राह्यमिति देवताया भोजनाभावः सिद्धम्। मन्त्रार्थवादमूलत्वात्स्मृत्यादिवाक्यानां देवताया विग्रहवत्त्वे प्रमाणत्वं न स्वीकार्यम्। अर्थवाददिकं तु तात्पर्यशून्यं स्तुत्यादिपरकं यथा सिन्धोः रथसंयोगादिवर्णनम्, तद्वदेव। तस्मात्तेषां स्वार्थे तात्पर्यशून्यत्वं प्रतिपादयन्नाह खण्डदेवाचार्यः- सकृदुच्चारितस्य शब्दस्यानेकर्थबोधकत्वाभावानुरोधेन चार्थवादानां शक्यार्थे प्रामाण्यानुपपत्तेर्न देवताविग्रहस्वीकारः।<sup>१५</sup>

शबरस्वामिना पुनस्तु पूर्वपक्षिनयमुदाहृतं यत्स्मृत्यादिना देवताया अर्थपतित्वमपि ज्ञायते। किञ्च, अर्थपत्याच्च देवता विग्रहवती इति सम्पूर्णफलस्य स्वामित्वात्सा विग्रहवती इत्येवं शङ्कायामुच्यते मीमांसकैः। मतमिदं निरुक्तेऽपि उक्तम्- ऋषिः यस्यां देवतायाम् आर्थपत्यम् इच्छन् स्तुतिं प्रयुङ्क्ते, स मन्त्रः तदेवतो भवति<sup>१६</sup> किञ्च, स्मृत्यादिषु देवग्रामो देवक्षेत्रमित्यादिकं तु दृश्यते। वेदेषु च इन्द्र दिवो इन्द्र ईशो पृथिव्या इन्द्रो अपामिन्द्र इत्पर्वतानाम्। इन्द्रो वृधामिन्द्र इन्मेधिराणामिन्द्रः क्षेमो योगो हव्य इन्द्रः (ऋ. १०. ८९. १०) इति। तथा ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः (ऋ. ७. ३२. २२) इत्यादिप्राप्तमन्त्रेषु इन्द्रस्य पार्थिवपदार्थानां तथा द्युलोकस्य स्वामित्वं वर्ण्यते। किञ्च, चिज्जगतः स एव स्वामीति तस्यार्थपत्यं दृश्यते वेदेषु।

अन्येषां पूर्वपक्षिणां युक्तिर्हि देवतानां प्रसन्नतामपि स्मृत्यादिप्रमाणतो ज्ञायते। स्मृत्यादिषु प्रसीदति देवता इत्यादिवचनं प्राप्यते। किञ्च, उपचारोऽपि दृश्यते- प्रसन्नोऽस्य पशुपतिः पुत्रोऽस्य जातः इत्यादिकं, वेदेषु अपि आहुतिभिरेव हुतादो देवान् प्रीणाति तेऽस्मै प्रीता इषमूर्जं नियच्छन्ति इति (मै. सं. १. ४. ६.) इत्यादिषु देवतानां हविर्भक्षणेन प्रीततां प्राप्य इष्टफलप्रदातृत्वं वर्णितम्।

किञ्च, शबरस्वामी देवताया आर्थपत्यमीशित्वञ्च निराकुर्वन्नाह- यदुक्तं स्मृत्युपचारान्यर्थदर्शनैरीशाना देवतेत्यवगम्यत इति। तन्ना स्मृतेर्मन्त्रार्थवादमूलत्वादित्युक्तम्। देवग्रामः देवक्षेत्रमित्यादि यदुक्तं तदपि उपचारमात्रमिति मीमांसकानां राद्धान्तः। यतो यो यदभिप्रेतं विनियोक्तुमर्हति तत्तस्य स्वम्। न च ग्रामं क्षेत्रं वा यथाभिप्रायं विनियुङ्क्ते देवता। तस्मान्न संप्रयच्छतीति मीमांसकानां कथनम्। देवतामुद्दिश्य त्यक्ताद् ग्रामाद् क्षेत्राद् वा देवपरिचारकाणां भूतिर्भवति। किञ्च, यदन्यार्थदर्शनवचनम् इन्द्रो दिव इन्द्र ईशो इत्यादिकं निराकुर्वन् युक्तिं प्रदर्शयन्ति - प्रत्यक्षाम् अनीशानां देवतामुपलभ्याध्यवस्यामो भाक्त एष शब्द इति।

देवताया अर्थपतित्वं तु वेदादिवचनेन प्रतीयते, नास्ति तस्य प्रत्यक्षसिद्धिः। वस्तुतस्तु तेषां नये देवतायै अर्पितं धनादिकं तु तत्परिचारकाः पूजका एव उपभुङ्क्ते इति तु प्रत्यक्षसिद्धं नास्ति तत्र संशयलेशः। किञ्च, देवता यत्करोति सम्पादयति वा तत्सर्वं तु तत्परिचारकानामभिप्रायानुसारम्। तेषामभिप्रायानुरूपमेव कार्यं सम्पादयति देवता तस्मान्न स ईशानो भवति। अर्थपतिः स एव यस्य स्वाभिप्रायाद् विनियोगो भवति। पराभिप्रायानुसारे विनियोगे देवतानां नास्ति आर्थपत्यमीशित्वं वा।

अपि च, देवतासम्प्रदानको ह्ययं यागः श्रूयते। सम्प्रदानकारकं तावत् – *कर्मणा यमभिप्रैति स सम्प्रदानम्। कर्मणो यो अभिप्रेततरं तदेव संप्रदानम्। तस्माद् देवता तु न गुणभूता। अपि तु देवतां प्रति गुणभूते द्रव्यकर्मणी। अपि च, यागो नाम देवतापूजा। पूजा च पूजनीयं प्रति गुणभूता लोके दृश्यते। तदेतदतिथिवद् द्रष्टव्यम्। किञ्चिदतिथेः परिचरणं सर्वं तदतिथिप्रयुक्तम्। एवमिह यागादिकमपि देवताप्रयुक्तमेव। पुनः दर्शपूर्णमासाभ्यां स्वर्गकामो यजेत* इत्यादिषु च धर्मस्य फलसम्बन्धत्वं देवतासम्बन्धत्वञ्च श्रूयते। तेन श्रुतिप्रयुक्तत्वात् तत्प्राबल्याद् देवताप्रयुक्त एव धर्म इति पूर्वपक्षनयः। मीमांसकानां नये तु मतमिदं न ग्राह्यम्। यद्यपि चतुर्थ्या तद्धितेन च देवताया अभिप्रेततमत्वमवगम्यते। तथापि फलसंयोगस्तु यागस्यैव वर्तते कारणश्रुत्या। फलस्य कारणता तु यागे एव वर्तते, न तु देवतायाम्। फलं तु पुरुषार्थः। तेषु एव पुरुषाणां प्रवृत्तिः, न तु देवतायाम्। पुनो फलवतो यजेः साधनत्वे सति देवताया अभिप्रेततामुत्पद्यते। तेन देवता न स्वर्गफलस्य प्रयोजिका अपि तु कर्म एव।

किञ्च, अन्तिमयुक्तिर्हि – *अतिथौ तत्प्रधानत्वम्* इति। आतिथ्ये हि तस्यैव प्राधान्यं तत्प्रीतिर्हि विधीयते। स्मृत्यादौ उक्तं किल- अतिथिर्येन सन्तुष्टः तथा कुर्यात् प्रयत्नतः इत्यादिकम्। किञ्च, अतिथिः परिचरितव्यः। यद्धि तस्मै न रोचते। तत्तु बलात् न करणीयम्। तद्वद् यज्ञादिषु तु देवतायाः प्रीतिर्विधानार्थं एव आहुतयः प्रदीयन्ते। तत्तु न युक्तम्। स्मृत्युपचारान्यार्थदर्शनप्रमाणैः यदुक्तं देवतायाः प्रीतिसम्पादनेन फलदातृत्वं, तदपि न युक्तम् – *अन्यस्य विधेराग्नात्। तृप्त एवैनमिन्द्र प्रजया पशुभिस्तर्पयन्ति* इत्यादिषु ऐन्द्रस्य हविषो विधानम्। तस्माद्देवता न प्रयोजिका। तस्माद्देवतायाः फलसम्बन्धत्वमपि नास्ति, येन तदर्थं इमं परिचर्येत्। *भाट्टदीपिकायामुक्तं- देवतायामपि मन्त्रार्थवादेतिहासादिवशात् सत्यप्यपूर्वं तज्जनितदेवताप्रसादादेव फलोत्पत्त्यवगतेः प्रसादस्य च मन्त्रजन्यप्रकाशव्यतिरेकोत्पत्तौ प्रमाणाभावात् तदर्थत्वम्।*

यज्ञादिषु देवतायाः प्रीतिप्रधानत्वं न भवति शास्त्रप्रमाणाभावात्। *यजेत स्वर्गकामः* इत्यादिषु तु यज्ञकर्मणः एव प्रयोजकत्वं देवताप्रसादस्तु तत्र द्वारम् इति सिद्धम्। अपि तु देवतात्वं त्यागकालीनोच्चारणकर्मीभूतशब्दप्रतिपाद्यम्। तेन शब्दमात्रस्यैव देवत्वम्। न तु विग्रहादिमत्त्वानाम्। उपासनादौ तु ध्यानमात्रं परमाहार्यमीश्वरस्य विग्रहादिमत्त्वमिति निष्कर्षः। एतदेव मतं समर्थयन् भट्टाचार्यः टुप्टीकायामपि आह- *लोकेऽर्थकृता विवक्षा भवति। वेदे तु शब्दकृता शब्देन च प्रत्यासनस्य यागस्य फलसाधनत्वात् प्राधान्यं, देवतायाश्च गुणत्वं विज्ञायते*<sup>१०</sup>

### उपसंहारः

निरुक्तकारकृतपुरुषापुरुषविधदेवताकारचिन्तनं तु आधिदैवतं तथा आधियाज्ञिकम्। निरुक्तकारेण तु आध्यात्मिकपक्षमवलम्ब्य किमपि नोक्तं, तन्नये आध्यात्मिकदेवता तु ब्रह्म एव सर्वजगत ईश्वरः शरीरावयवरहितः परमात्मा।

परन्तु जैमिनिना कृतं देवताविषयकमाकारचिन्तनादिकं तु केवलम् आधियाज्ञिकम्। यतो मीमांसकानां नये यज्ञे सर्वेषां मन्त्राणां प्रयोगस्य यथार्थता वर्तते एव। यज्ञकर्मणः सार्थकत्वसम्पादनमेव तेषां लक्ष्यभूतमिति तु



सर्वजनविदितम्। मीमांसाशास्त्रस्य क्षेत्रं तु यागकर्मणि एव सीमितम्। तस्माद् यज्ञभिन्नदेवताचिन्तने नास्ति तेषामाग्रहः। तथापि अर्वाचीनैः कैश्चन मीमांसकैः परमकारुणिकस्य भगवतः अस्तित्वं तु स्वीकृतमेव।

शबरस्वामिना यदुक्तं देवतायाः अविग्रहवत्त्वं तत्तु नितरां समीचीनं सत्यञ्च। विग्रहवत्यवचनादिकं मन्त्रार्थवादमूलकं मन्त्राणां सम्यक् अनुशीलनेन तु ज्ञायते यत् देवताः शरीररहिताः। मन्त्रेणैव केवलं तेषां बोधो भवति। युधिष्ठिरमीमांसकेन तु एतदेव मतं स्वीकृतम्। तन्नये दयानन्दसरस्वतिना यदुक्तं तत्तु सत्यं यतो मन्त्रस्य विनियोगकाले लिङ्गविशिष्टमन्त्रस्यैव बोधो भवति, न तु केवलं देवतावाचकपदस्य। वैदिकमन्त्राणां सामान्यालोचनमेव मूर्तिपूजायाः कारणं, तन्न तात्त्विकालोचनेन समर्थतामाप्नोति। तथाह्युक्तं दयानन्दाचार्येण- परमेश्वरस्तु खल्वष्टोपयोगित्वेनैवोपास्योऽस्ति। नातो वेदेषु ह्यपरा काच्चिदेवता पूज्योपास्यत्वेन विहितास्तीति निश्चीयताम्<sup>१८</sup> देवताशब्दोच्चारणेन तल्लिङ्गकमन्त्र एव गृह्यते। तन्नये मन्त्र एव देवताशब्दवाच्यो भवति। तथाहि उक्तं – यत्र यत्र देवतोच्यते तल्लिङ्गो मन्त्रो ग्राह्य इति। अपि चोक्तं- यदेवार्थप्रतीतिकारणं दैवतं प्राकाश्य येन भवति स मन्त्रो देवताशब्दवाच्यो भवति<sup>१९</sup> इति शम्।

#### उल्लेखपञ्जिः

१. निरुक्तम्- ७.१५।
२. तदेक ७.१।
३. तदेक- ७.१२।
४. तदेक ७.१।
५. तदेक ७.५।
६. ऋग्वेद- १.३२.१।
७. तदेक १०.१०।
८. तदेक- ६.४७.८।
९. तदेक २.१८.४।
१०. तदेक- १०.११६.७।
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१२. तदेक १०.९४.२।
१३. तदेक १०.७५.९।
१४. ब्रह्मसूत्रम् २.१.५।
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१६. मीमांसासूत्रम्- १०.४.२३।
१७. तन्त्रवार्तिकम्- २.२.९.२३।
१८. भाषापरिच्छेदः, कारिका- १६।
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२०. शाबरभाष्यम्- २.१.२।
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२३. बृहती टीका।

२४. शाबरभाष्यम्-९.१.४.९।

२५. भाट्टदीपिका-९.१.४.६-१०।

२६. निरुक्तम्-७.१.१।

२७. भाट्टदीपिका-१०.४.२३-२४।

२८. ऋग्वेदादिभाष्यभूमिका, वेदविषयविचारः, पृ-७४।

२९. तदेव, पृ-६२।

### परिशीलित-ग्रन्थपञ्जिः

कुमारिलभट्टः। तन्त्रवार्तिकम् सम्पा. गङ्गाधरशास्त्री। भागद्वयम्। वाराणसीः चौखम्बा संस्कृत बुक् डिपो। १९०३।

खण्डदेवः। भाट्टदीपिका। सम्पा. मण्डनमिश्रः। भागचतुष्टयम्। जनकपुरीः राष्ट्रियसंस्कृतसंस्थानम्। २०१०।

दयानन्दसरस्वती। ऋग्वेदादिभाष्यभूमिका। अजमेरः वैदिक पुस्तकालय। १९७०।

यास्काचार्यः। निरुक्तम् (निघण्टुसहितम्)। हिन्दीव्याख्याकारः सीताराम शास्त्री। भागः – २। दिल्लीः परिमल पब्लिकेशन्स। २०१७।

विश्वनाथन्यायपञ्चाननः। भाषापरिच्छेदः। सम्पा. पञ्चाननभट्टाचार्यः। कलकाताः महाबोधि बुक् एजेन्सि। २०२३।

शङ्कराचार्यः। ब्रह्मसूत्रशङ्करभाष्यम्। हिन्दीव्याख्याकारः स्वामी सत्यानन्दसरस्वती। दिल्ली : चौखम्बा संस्कृत प्रतिष्ठान। २०१३।

शबरस्वामी। जैमिनीयमीमांसाभाष्यम्। हिन्दी व्याख्याकारः युधिष्ठिरो मीमांसकः। सप्तमभागः। सोनीपत : युधिष्ठिरमीमांसकः। १९७७।

*The Nighaṇṭu and The Nirukta of Śāṅgī Yāskācārya.* Ed. Lakshman Sarup. Delhi: Motilal Banarsidass Publishers Private Limited. 2015.

## आश्वलायनगृह्यसूत्रे धर्मीयसामाजिकजीवनपर्यालोचनम्

अञ्जुश्री-मण्डलः

**सारसंक्षेपः** मनुष्याणां परमपुरुषार्थः हि मोक्षः। अज्ञाननिवृत्तिः स्वस्वरूपानन्दप्राप्तिश्च मोक्षः। नित्यादिकर्मणि विधिवत्कृते सति चित्तशुद्धिर्भवति। चित्तशुद्धिरेव मोक्षद्वारिका। नित्यादिकर्म कथं कर्तव्यं तत्सर्वं कल्पादिसाहित्ये विहितम् अस्ति। तन्मध्ये आश्वलायनगृह्यसूत्रम् अन्यतमं भजते। तदानीन्तनकाले समाजव्यवस्था कथमासीत्, धर्मः कथम् आचरितव्यः आसीत्, के के संस्काराः समाजे विद्यमानाः आसन्, कदा किं किं कार्यं करणीयमासीत् इत्यादयः विषयाः विस्तरेण आश्वलायनगृह्यसूत्रे आलोचिताः। इमं विषयमवलम्ब्य तदानीन्तनसमाजे धर्मीयसामाजिकजीवने प्रतिपादितविषयाणां तौलनात्मिकी आलोचना अस्मिन् शोधप्रबन्धे विस्तरेण प्रतिपाद्यते।

**कुञ्चिकाशब्दः** आश्वलायनगृह्यसूत्रम्, मोक्षः, चित्तशुद्धिः, नित्यकर्म, कल्पसाहित्यम्।

**उपोद्घातः**

अखिलेऽस्मिन् प्रपञ्चे आध्यात्मिकादितापत्रयचक्रव्यूहे अविरतं ज्वाजल्यमानाः जीवाः अखिलदुःखनिवृत्तिं स्वस्वरूपानन्दप्राप्तिं च कामयन्ते। इह जगति जीवात्मनः कामनायाः विषयः पुरुषार्थः नाम्ना गृह्यते। पुरुषार्थश्चतुर्विधः धर्मार्थकाममोक्षभेदेन। तत्र परमपुरुषार्थः हि मोक्षः, सर्वैराभिप्रेतः। अखिलाज्ञानिवृत्तित्वात् अखिलात्यन्तिकदुःखनिवृत्तित्वात् स्वस्वरूपानन्दप्राप्तित्वाच्च परमत्वम्। तदेव अखिलशास्त्रस्य प्रयोजनम्। यः कामयते स एव प्रयोजनकामोऽधिकारी। स अधिकारी जननमरणादिसंसारानलसंतप्तो प्रदीप्तशिरा जलराशिमिवोपहारपाणिः ब्राह्मणं ब्रह्मनिष्ठं गुरुं प्रति गच्छति एवञ्च तमनुसरति। गुरुः परमकृपया अध्यारोपापवादन्यायेन शास्त्रमुपदिशति। अनेन क्रमेण तस्य अज्ञाननिवृत्तिः स्वस्वरूपानन्दप्राप्तिश्च भवति। ननु तर्हि अधिकारिणः किं लक्षणम्-विधिवदधीतवेदवेदान्तत्वेन आपातताधिगताखिलवेदार्थः अस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्धवर्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनिखिलकल्मषतया नितान्तनिर्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता एव अधिकारी। अधिकारिलक्षणे काम्यनिषिद्धवर्जनपुरःसरं नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन इति उक्तं, काम्यनिषिद्धकर्मवर्जनम्, अपि च नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानं वेदोक्तविधिवत् एव कर्तव्यम्। कथं कर्तव्यं? केन प्रकारेण एव कर्तव्यम्? एतेषां नियमानां संकलनं कल्पशास्त्रे एव समुपलभ्यते। कल्पः वेदस्य हस्तस्वरूपः। "हस्तौ कल्पोऽथ पठ्यते।" न हि पाणिं विना कर्म साधयितुं प्रभवेदित्यर्थः। कल्पसाहित्यस्य चतस्रः शाखाः— श्रौतसूत्रं गृह्यसूत्रं धर्मसूत्रं शुल्कसूत्रं चेति। तेषु अन्यतमं भजते गृह्यसूत्रम्। श्रौतसूत्राणां मुख्यं लक्ष्यं निःश्रेयसमिति, अपरतः अभ्युदयस्यापि प्रमाणं तु गृह्यसूत्रे प्राप्यते एव। गृह्यसूत्रे गृहस्थानाम् अनुष्ठानानि, क्रियाकलापाः, विधिनिषेधः इत्यादयः विषयाः वर्णिताः। एतानि कार्याणि गृहसदस्यानां हिताय एव क्रियन्ते, तदर्थं गृह्यकर्माणि इत्युच्यन्ते। ऋग्वेदीयगृह्यसूत्रेषु प्राधान्यं भजते शौनकशिष्येण आश्वलायनेन प्रणीतम् आश्वलायनगृह्यसूत्रम्। अध्यायचतुष्टयसमन्वितमाश्वलायनगृह्यसूत्रमिति।

आश्वलायनगृह्यसूत्रम् आधारीकृत्य शोधनिबन्धं रचयामि। मदीयशोधपत्रस्य विषयो यथा— आश्वलायनगृह्यसूत्रे धर्मीयसामाजिकजीवनपर्यालोचनम्। अत्र आश्वलायनगृह्यसूत्रे प्रतिपादितधार्मिकजीवनस्य तथा सामाजिकजीवनस्य सामान्येन विशेषेण सूक्ष्मातिसूक्ष्मरूपेण च सर्वान् विषयान् आलोचयिष्यामि। अपि च अस्य प्रभावः अन्यत्र कुत्र समुपलभ्यते, किमपि परिवर्तितं वा तत्सर्वम् अस्मिन् गवेषणापत्रे व्यासेन आलोचयिष्यामि। आलोचयितव्याः विषयाः हि— यद्यपि इदं गृह्यसूत्रं तथापि अत्र धार्मिकजीवनं परिलक्ष्यते न वेति विचारः अत्र प्राप्यते। धार्मिकजीवनं सामाजिकजीवनं परस्परं

सापेक्षमत्र विशेषेण सामाजिकजीवनमपि आलोचयिष्यामि। तत्र संस्कारादयः, कुसंस्कारादयः, कर्तव्याकर्तव्यविषयाः, समाजचित्रं, वर्णव्यवस्था, विवाहप्रथा, विवाहप्रकाराः, श्राद्धादयः विषयाः विस्तरेण आलोचयिष्यन्ते।

### धर्मीयजीवनपर्यालोचनम्

मनुष्याणां जीवने धर्मस्य प्रभावाः भूरिशः परिलक्ष्यन्ते। धर्मो हि मनुष्यजीवनस्य मूलमेव। धर्मो मनुष्याणामितरेभ्यो पृथक्क्रियते। तथा हि *हितोपदेशे* उदीरितम्—

आहारनिद्राभयमैथुनञ्च सामान्यमेतत्पशुभिर्नराणाम्।

धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः॥<sup>१</sup>

आहारः, निद्रा, भयं, मैथुनम् इत्यादयः सर्वेषां प्राणिनां सामान्यधर्माः। परन्तु मनुष्याणाम् एकः अधिकः अस्ति, स एव धर्मः। धर्मेण हिनाः मनुष्याः पशुभिः समानाः। धर्म एव मनुष्यसमाजजीवनस्य मूलम्। धर्मस्य प्रभावः समाजजीवने एव प्रतिफलितो भवति। अपरतश्च समाजं व्यतिरिच्य धर्मः स्थातुं न शक्यते। अतः धर्मसमाजयोः परस्परसापेक्षत्वात्, द्वयोः मध्ये प्रथमं तावत् धर्मजीवनम् आलोचयिष्यते।

को नाम धर्मः? एतद्विषये नैकानि मतानि सन्ति। साधारणतया वेदविहितकर्मः धर्मः। न केवलं वेदे अपि सूत्रादिग्रन्थेऽपि प्रतिपादिततत्त्वानां विवरणं प्राप्यते। यथा क्रमेण आलोच्यते।

यागादिरेव धर्मः। समाजजीवने यागयज्ञानुष्ठानेन धर्मः भवति। परन्तु कस्मिन् मासे यागः कर्तव्यः। कः यागः कर्तव्यः गृहस्थानाम्। कथं वा अयं यागः कर्तव्यः इत्येतत् सर्वम् अस्मिन् *आश्वलायनगृह्यसूत्रे* पर्यालोचितम्। शिशोः जन्म, नामकरणं, प्रथमान्नग्रहणम्, प्रथमः शिक्षाजीवने प्रवेशः, शिक्षालाभस्य अनन्तरम् आचार्यगृहात् स्वगृहे पुनरागमनम्, तस्य विवाहः, पुत्रकामना, भार्यायाः सुखप्रसवः, नवान्नभक्षणं, तदन्ते च सर्वेषां जीवानां अन्तिमपरिणामः मृत्युः — एतासां परिस्थितीनां परितः क्रियमाणानां सर्वेषाम् अनुष्ठानानां चर्चा भवति आश्वलायनगृह्यसूत्रे।

गृहस्थानां निश्चयेन कर्तव्याः यागाः यथा- पञ्चमहायज्ञं, प्रत्येकम् अमावस्यायां पूर्णिमायां अनुष्ठेयः दर्शपूर्णमासयागः, वत्सरे सकृददेव करणीयः श्रवणायागः, इन्द्रयज्ञम्, आश्वयुजीयागः, आग्राहायणीयागः, अष्टकायागः, फाल्गुनीयागः इत्यादीनां यागानां विवरणं प्राप्यते। अयं यागः कथं कर्तव्यः इत्यादिनी विषयिणी आलोचना अपि समुपलभ्यते। यथा- द्वितीयेऽध्याये ‘श्रावण्यां पौर्णमास्यां श्रवणाकर्म’<sup>३</sup>, ‘आश्वयुज्याम् आश्वयुजीकर्म’<sup>४</sup>, ‘मार्गशीर्ष्यां प्रत्यवरोहणं चतुर्दश्याम् पौर्णमास्यां वा’<sup>५</sup>, ‘हेमन्तशिशिरयोश्चतुर्णाम् अपरपक्षाणाम् अष्टमीष्वष्टका’<sup>६</sup>, ‘अपरेद्युर्न्वष्टक्यम्’<sup>७</sup> इत्यादिसूत्रेषु कस्मिन् मासे किं किं करणीयमिति तदुल्लिखितम्। यथा श्रावणमासे सर्पेभ्यः निष्कृतीनां कृते श्रवणाकर्म कुर्वीत। श्रवणाकर्म कथं कर्तव्यं तदपि निगदितम्। यथा ‘अक्षतसक्तूणां नवं कलशं पूरयित्वा दर्वीञ्च वलिहरणीं नवे शिक्ये निदधाति।..... प्रसंख्याय हैके तावतो वलींस्तदहरेवोपहरन्ति।।’<sup>८</sup> इति। द्वितीये खण्डे उच्यन्ते आश्वयुजीकर्मणः नियमाः। तत्रोच्यते— ‘निवेशनम् अलंकृत्य स्नाताः शुचिवाससः पशुपतये स्थालीपाकं निरुप्य जुहुयुः पशुपतये शिवाय शंकराय पृषातकाय स्वाहेति।.....अनाहिताग्नेरपि शालाग्नौ।।’<sup>९</sup> इति। अष्टकायागः कथं कर्तव्यमिति प्रसङ्गे आश्वलायनेन गृह्यसूत्रस्य द्वितीयेऽध्याये चतुर्थे खण्डे निगदितम्— ‘पूर्वेद्युः पितृभ्यो दद्यात्।..... सौविष्टकृत्यष्टमी।’<sup>१०</sup> इति। अन्वष्टक्यानुष्ठानस्य नियमप्रसङ्गे पञ्चमखण्डे उच्यते यथा- ‘तस्यैव मांसस्य प्रकल्प्य दक्षिणाप्रवर्णेऽग्निम् उपसमाधाय परिश्रित्योत्तरतः परिश्रितस्य द्वारं कृत्वा समूलं वर्हिस्त्रिपरसलैरविधून्धनं परिस्तीर्य हवींष्यासादयेदोदनं कृसरं पायसं दधिमन्थान्

मधुमन्थांश्चा..... अपरासु स्त्रीभ्यः॥<sup>११</sup> इति। एवं क्रमेण सर्वेषां यागादीनां विवरणं प्रदत्तम् आश्वलायनगृह्यसूत्रे। अनेन मनुष्याणां धर्ममार्गे गमनमेव सुनिश्चितम्।

अपरमेकं धर्मीयकर्म सामाजिककर्म चासीत् ब्राह्मणभोजनम्। अन्वष्टक्ययागे नव ब्राह्मणान् भोजयेत्— ‘नवावरान् भोजयेत्’<sup>१२</sup> इति। अष्टकयागे केवलमुक्तमस्ति— ‘ब्राह्मणान् भोजयेत्’<sup>१३</sup> इत्युक्तम्। असामर्थ्ये सति अन्वष्टक्ये अयुग्मसंख्यकब्राह्मणान् भोजयेत्। ‘अयुजो वा’<sup>१४</sup>। अर्थात् सप्त, पञ्च, त्रयः, एकं वा ब्राह्मणान् अश्रीयात्। परन्तु ‘युग्मान् बृद्धिपूर्तेषु’<sup>१५</sup> इत्यादिसूत्रे बृद्धिकर्मे पूतकर्म युग्मसंख्यकान् ब्राह्मणान् भोजयेत्। अत्र बृद्धिकर्म नाम अन्याधेयः, पुंसवनं, सीमन्तोन्नयनं, चौलकर्म, उपनयनं, विवाहः इत्यादिः। पूतकर्म नाम कूप-पुष्करिणि-उद्यानप्रभृतीनां निर्माणम्। अस्मिन् कार्ये अष्टौ, षट्, चत्वारः वा ब्राह्मणान् भोजयेत्। अर्थात् आश्वलायनगृह्यसूत्रकालिनसमाजे यागाद्यनुष्ठाने ब्राह्मणादीनां भोजनव्यवस्थायाः विधिः प्राप्यते। अन्येषां वर्णादीनां भोजनव्यवस्था प्राप्यते न वेति उल्लेखः न प्राप्यते।

### सामाजिकजीवनपर्यालोचनम्

धार्मिकजीवनं समाजजीवनं प्रायशः परस्परं सापेक्षम्। धार्मिकजीवनस्य छाया समाजजीवने एव पतति। यथा, ये जनाः धार्मिकजीवनं यथा आचरन्ति तथैव समाजजीवने तस्य प्रभावः परिलक्ष्यते। धार्मिकजीवने ये यथा आचरन्ति तथा सामाजिकजीवनं सुखमयं भवति।

धार्मिकजीवने समाजजीवने अपरः एकः विधिः संस्कारः। यथा मलिनवस्तु प्रक्षाल्य शुद्धं, पवित्रं च क्रियते, यथा च सुवर्णम् अनौ निक्षिप्य शुद्धः क्रियते, तथैव संस्कारैः जन्मजन्मान्तरेभ्यः सञ्चिताः मलस्वरूपिणः निकृष्टकर्मसंस्काराः दूरीभवन्तीति। अत एव हिन्दुमान्यतायां बालकस्य गर्भप्राप्तेः पूर्वतः जन्मपर्यन्तं, ततः बार्द्धक्ये सति मृत्युपर्यन्तं संस्काराः आचर्यन्ते। याज्ञवल्क्यस्मृतौ उदीरितम्—

ब्रह्मक्षत्रियविट्शूद्रा वर्णास्त्वाद्यास्त्रयो द्विजाः।

निषेकाद्याः श्मशानान्तास्तेषां वै मन्त्रतः क्रियाः॥<sup>१६</sup>

संस्काराणां विषये विभिन्नेषु मुनिषु विप्रतिपत्तिर्दृश्यन्ते। वेदव्यासस्य मतानुसारं षोडश संस्काराः सन्ति। त्रयोदशसंस्काराः इति मनुना प्रतिपादितम्। आश्वलायनेन स्वकीयगृह्यसूत्रे अष्ट संस्काराः उल्लिखिताः। यथा नामकरणसंस्कारः, सीमन्तोन्नयनसंस्कारः, चूडाकरणसंस्कारः, उपनयनसंस्कारः, गर्भसञ्चयसंस्कारः, पुंसवनसंस्कारः, अनवलोभनसंस्कारः, गोदानसंस्कारश्चेति। गृहस्थानामेतस्मिन् विषये ज्ञानं नास्ति चेत् किं करणीयमिति उच्यते आश्वलायनेन— ‘यदि नाधीयात् तृतीये गर्भमासे तिष्येनोपोषितायाः सरूपवत्सायाः गोर्दधनि द्वौ द्वौ तु माधौ यवञ्च दधि प्रसूतेन प्राशयेत्। किं पिवसी किं पिवसीति पृष्ट्वा पुंसवनं पुंसवनम् इति त्रिः प्रतिजानीयात्। एवं त्रीन् प्रसृतान्। अथास्यै मण्डलागारच्छायायां दक्षिणस्यां नासिकायाम् अजीताम् ओषधीं नस्तः करोति॥’<sup>१७</sup> इति। कस्मिन् समये संस्कारः करणीयः तदैव प्रतिपाद्यते— ‘चतुर्थे गर्भमासे सीमन्तोन्नयनम्’<sup>१८</sup> इति। ‘आपूर्यमाणपक्षे यदा पुंसा नक्षत्रेण चन्द्रमा युक्तः स्यात्’<sup>१९</sup> शुक्लपक्षे यदा चन्द्रः पुंसा नक्षत्रेण युक्तः भवति तदैव सीमन्तोन्नयनम् अनुष्ठानं कारयेत्। अपरञ्च पुत्रजन्मानदनन्तरं नामकरणसंस्कारं कुर्यात् इति तथा हि- ‘नाम चास्मै दद्युः’<sup>२०</sup>। नामकरणविषये अक्षराणां संख्या अपि निर्दिष्टम्। ‘घोषवदाद्यन्तरन्तस्थमभिनिष्ठानान्तं द्व्यक्षरं चतुरक्षरं वा। द्व्यक्षरं प्रतिष्ठाकामश्चतुरक्षरं ब्रह्मवर्चसकामः॥’<sup>२१</sup> तेनोच्यते— पुत्राणां नामकरणादिकक्षेत्रे युग्मसंख्यकानि अक्षराणि कथानां क्षेत्रे च अयुग्मसंख्यकानि अक्षराणि भवेयुः। ‘युग्मानि त्वेव पुंसाम्। अयुजानि स्त्रीणाम्’<sup>२२</sup> परिचितनामातिरिक्तं नित्यव्यवहारार्थं अभिवादनसूचकातिरिक्तनामकरणस्यापि उल्लेखं कृतम्। ‘अभिवादनीयञ्च समीक्षेत तन्मातापितरौ विद्याताम् ओपनयनात्’<sup>२३</sup> इति। अन्नप्राशनकर्मानुष्ठानप्रसङ्गे

उच्यते— ‘षष्ठे मास्यन्नप्राशनम्’<sup>२४</sup> अन्नप्राशनस्य काले पुत्रः किं खादितव्यम् इत्यपि निगदितं प्रथमाध्याये षोडशे खण्डे। ‘आजमन्नाद्यकामः तैत्तिरं ब्रह्मवर्च सकामः। घृतौदनं तेजस्कामः। दधिमधुघृतमिश्रम् अन्नं प्राशयेत्। अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः। प्र प्रदातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पद इति, आवृतैव कुमार्यौ’<sup>२५</sup> इति। प्रथमाध्यायस्य सप्तदशे खण्डे चौलकर्मसम्बद्धाः प्रावधानाः सन्ति। चौलकर्म कस्मिन् समये कर्तव्यम् इत्यस्मिन् विषये उच्यते — ‘तृतीये वर्षे चौलं यथाकुलधर्मं वा’<sup>२६</sup> तेषां नये गोदानसंस्कारः नाम एकम् अन्यत् संस्कारस्य नाम। नूतनं न, किन्तु नामकरणं नूतनम्। वालस्य जन्मतः आरभ्य षोडशवर्षे एव गोदानकर्म सम्पन्नम् कर्तव्यमिति। ‘षोडशे वर्षे’<sup>२७</sup> उपनयनं गर्भधारणात् अष्टवर्षे दशवर्षे वा ब्राह्मणेन क्रियते। एकादशवर्षे क्षत्रियस्य तथा द्वादशवर्षे वैश्यस्य कर्तव्यं भवतीति। ‘अष्टमे वर्षे ब्राह्मणमुपनयेत्। गर्भाष्टमे वा। एकादशे क्षत्रियम्। द्वादशे वैश्यम्। आषोडशाद् ब्राह्मणस्यानतीतः कालः।’<sup>२८</sup> इति। उपनयनस्य उर्ध्वसीमाप्रसङ्गे आश्वलायनस्य शाङ्ख्यायनस्य च मतयोः अनुरूपता अवलोकयितुं शक्यते।

समाजे अन्यतमः एकः संस्कारः भवति विवाहसंस्कारः। *आश्वलायनगृह्यसूत्रे* विवाहविषयकं विवरणं विस्तरेण समुपलभ्यते। यथा विवाहात्पूर्वं किं करणीयमस्ति । अनन्तरं किं करणीयमस्ति तदपि प्रपञ्चितमत्र। विवाहः कतिविधः, विवाहस्य नियमविधिः अत्र विस्तरेण प्रपञ्चितम्। यथा- ‘कुलम् अग्रे परीक्षेत ये मातृतः पितृतश्चति यथोक्तं पुरस्तात्’<sup>२९</sup> इति। आदौ बधूवरयोः वंशं दृश्येत। अनन्तरं विवाहः। कीदृशाय पुरुषाय कन्या सम्पादनीया, तदेव निगदितम्। यथा- ‘बुद्धिमते कन्यां प्रयच्छेत्’<sup>३०</sup> इति। परवर्तिनि काले रचिते काव्ये अभिज्ञानशकुन्तले अपि अस्यानुरूपम् उक्तिः प्राप्यते। यथा ‘गुणवते कन्यका प्रतिपादनीया’<sup>३१</sup> इति। अनन्तरं कन्या कीदृशी भवति तदपि उच्यते- ‘बुद्धिरूपशीललक्षणसम्पन्नाम् आरोग्यम् उपयच्छेत्’<sup>३२</sup>, ‘दुर्विज्ञेयानि लक्षणानि’<sup>३३</sup> इति। बुद्धिमती, रूपवति, सदाचारसम्पन्ना, नीरोगा, कन्या भवति विवाहयोग्या। यद्यपि एतानि लक्षणानि दुर्विज्ञेयानि तथापि अवधानेन सिद्धान्तः नेतव्यः। एवं क्रमेण नैकानि तत्त्वानि प्रतिपादितानि आश्वलायनगृह्यसूत्रे। अनन्तरं विवाहः कतिविधः, तद्विषयेऽपि प्रथमाध्यायस्य षष्ठ्यखण्डे विस्तरेण प्रपञ्चितम्। आश्वलायनः तत्रचिते गृह्यसूत्रे अष्टविधविवाहस्य उल्लेखं करोति। ‘अलङ्कृत्य कन्याम् उदकपूर्वा दद्याद् एष ब्राह्मो विवाहः तस्यां जातो द्वादशावरान् द्वादशपरान् पुनात्युभयतः। ऋत्विजे वितते कर्मणि दद्यात् अलङ्कृत्य स दैवो दशावरान् दश परान् पुनात्युभयतः।... धनेनोपतोष्योपयच्छेत् स आसुरः। सुप्तानां प्रमत्तानां वाऽपहरेत् स पैशाचः। हत्वा भित्त्वा च शीर्षाणि रुदतीं रुदद्भ्यो हरेत् स राक्षसः।’<sup>३४</sup> इति।

विवाहानुष्ठानान्तरं पतिगृहे गमनप्रसङ्गे प्रथमाध्यायस्य अष्टमे खण्डे विस्तृतं वर्णनं भवति। उक्तं यत् गमनसमयविषये— ‘प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्णेति यानम् आरोहयेत्’<sup>३५</sup> इति। वधुः रोदिति चेत्तर्हि — ‘जीवं रुदन्ति’ (*ऋग्वेद*- १०.४०.१०)<sup>३६</sup> इति मन्त्रः पठेत्। ‘जीवं सदन्तीति रुदत्याम्’<sup>३७</sup> इति। गृह्याग्नेः परिचर्याविषये प्रथमाध्याये निगदितम् — ‘परिग्रहणादि गृह्यं परिचरेत्स्वयं पत्न्यपि वा पुत्रः कुमार्यन्तेवासी वा। नित्यानुगृहीतं स्यात्। यदि तु पशाम्येत्यत्पुन्युपवसेदित्येके’<sup>३८</sup> इति। अग्नेः परिचर्यासम्बद्धानाम् आहुतिद्रव्यसामग्रीणाम् विषये परिलक्ष्यते यत् आहुतिद्रव्यं मांसभिन्नम् अन्यत् किमपि स्यात् यथा तण्डुलः यवः तिलः इत्यादिः। ‘होमञ्च मांसवर्जम्। कामं तु ब्रीहिषवतिलैः॥’<sup>३९</sup> इति। दशमे खण्डे उच्यते यत् ‘अग्नये स्वाहा’ अनेन मन्त्रेण अग्निं प्रति आहुतिद्रव्यम् अर्पयिष्यति, ‘सोमाय स्वाहा’ अनेन मन्त्रेण च सोमं प्रति आहुतिद्रव्यम् अर्पयिष्यति इति। आश्वलायनस्य मतानुसारेण उत्तरदिशि अग्निं प्रति दक्षिणदिशि च सोमं प्रति आज्यं क्षिपेत्। ‘उत्तरम् आग्नेयम् दक्षिणं सौम्यम्’<sup>४०</sup> इति। पशुकल्पयागविषये प्रथमाध्यायस्य एकादशे खण्डे विस्तृतं विवरणं प्राप्यते। ‘अथ पशुकल्पः।.....आवृतैव हृदयशूलेन चरन्ति’<sup>४१</sup> इति। चैतयज्ञस्य सम्पर्कं द्वादशखण्डे विवरणं प्रदत्तम्। ‘चैतयज्ञे प्राक्

स्विष्टकृत्तुश्चैत्याय वलिं हरेत्।<sup>१२</sup> इति। गृहस्थानां पालनीयस्य पञ्चमहायज्ञस्य नियमाः अपि आश्वलायनगृह्यसूत्रे प्राप्यन्ते। आश्वलायनेन स्वरचिते गृह्यसूत्रे श्मशानस्य लक्षणप्रसङ्गे निगदितम्— ‘यत्र सर्वत आपः प्रस्यन्देरन्नेतद् आदहनस्य लक्षणं श्मशानस्या।’<sup>१३</sup> इति। अन्येष्टिक्रियाविषये चतुर्थाध्याये विस्तृतविवरणानि सन्ति। चतुर्थाध्यायस्य नवमे खण्डे गोपशुभिः वृषभैः वा क्रियमाणस्य ‘शूलगव’-यागस्य विषये प्रावधानाः सन्ति। ‘अथ शूलगवः। ...शन्तातीयं जपन्पशूनां मध्यम् इयान् मध्यम् इयात्।।’<sup>१४</sup> इति।

### उपसंहृतिः

गृह्यसूत्रेषु मुख्यतया गार्हस्थ्यानुष्ठानस्य गृह्यकर्मणः वा पालनस्य निर्देशः अस्ति। गृह्यसूत्राणां विषयवस्तुसमूहः गृहस्थानां कृते अत्यन्तः प्रासङ्गिकः भवति। जनसंख्यावृद्ध्या भौगोलिकवातावरणस्य परिवर्तनेन कालान्तरेण च आधुनिकसमाजे नूतनानि कार्याणि आरब्धानि सन्ति। परन्तु वैदिकरीतिनीतिनां प्रयोगः आधुनिके समये विभिन्नेषु अनुष्ठानेषु द्रष्टुं शक्यते, यद्यपि ते वर्तमानभारतीय समाजे प्रचलितेन अनुष्ठानेन सह सर्वथा सदृशाः न सन्ति। आधुनिकतायाः स्पर्शसत्त्वेऽपि वर्तमाने विवाह-अन्नप्राशन-उपनयनादिषु प्रत्येकेषु शुभानुष्ठानेषु वैदिकमन्त्राणां प्रयोगः भवति। आश्वलायनेन तद्विधौ गृह्यसूत्रे ये अष्टविधाः संस्काराः उल्लिखिताः ते प्रायः सर्वे आधुनिके भारते प्रचलिताः सन्ति। आश्वलायनगृह्यसूत्रे जन्मनः अनन्तरं पुत्राणां नामकरणं विधीयते। पुत्रस्य कन्यायाः वा नामकरणे कति अक्षराणि भविष्यन्ति इत्यपि दृश्यते आश्वलायनगृह्यसूत्रे। अद्यापि पुत्रस्य जन्मनः अनन्तरम् अक्षरनिर्देशानां अनुसरणं न कृत्वापि नामकरणस्य प्रथा प्रचलिता अस्ति। कस्यचित् परिचितनाम्नः अतिरिक्तानि यानि आह्वानसूचकानि नामानि वर्तमाने दृश्यन्ते तान्यपि गृह्यसूत्रप्रभावितानीति वक्तुं शक्यते। विवाहस्य प्रकारविषये रीतिनीतिविषये वा ये प्रावधानाः गृह्यसूत्रे सन्ति, अद्यापि विवाहक्षेत्रेषु तेषां प्रभावः दृश्यते। अधुनापि केषुचित् विवाहेषु वैदिकमन्त्राणां प्रयोगः भवति। श्राद्धादिकार्ये गृह्यसूत्रोल्लिखितविधानानां प्रयोगः पश्यामः। आश्वलायनगृह्यसूत्रेऽष्टफलप्राप्त्यर्थं विविधानां यज्ञानाम् उल्लेखः अस्ति। कुलशान्त्यर्थं तीर्थयात्रा यागयज्ञः अग्नी आहुति-प्रदानं अद्यतनसमाजेऽपि प्रायशः प्रचलितम्। सन्ध्योपासना, सूर्योपासना, प्रातः उपासना इत्यादयः दैनन्दिनप्रथाः अद्यत्वेऽपि समाजे प्रचलिताः सन्ति। समावर्तनानुष्ठानस्य उल्लेखः अपि आश्वलायनगृह्यसूत्रे प्राप्यते। अद्यत्वेऽपि महाविद्यालयेषु विश्वविद्यालयेषु च अध्ययनसमाप्तेः अन्ते समावर्तनानुष्ठानं दृश्यते।

अतएव वर्तमाने काले विवाहात् पुत्रजन्मतः च अन्येष्टिक्रियापर्यन्तं प्रायः सर्वेषु गृह्यानुष्ठानेषु अपरैः गृह्यसूत्रैः सह आश्वलायनगृह्यसूत्रस्यापि प्रभावः भवति इति वक्तुं शक्यते। गार्हस्थ्यजीवने गृह्यसूत्रम् अस्माकं मार्गं प्रदर्शयति। अतः गार्हस्थ्यजीवने तस्यावदानम् अनस्वीकार्यमिति शम्।

### संकेतपञ्जिः

पा.शि = पाणिनीयशिक्षा

हि.उ = हितोपदेशः

आ.गृ.सू = आश्वलायनगृह्यसूत्रम्

या.सं = याज्ञवल्क्यसंहिता

अ.शु = अभिज्ञानशकुन्तलम्

ऋ.वे = ऋग्वेदः

श्लो. = श्लोक

पृ. = पृष्ठा

**उल्लेखपञ्जि:**

१. पा.शि४१
२. हि.उ.पृ. ६
३. आ.गृ.सू.२.१.१
४. तदेव- २.२.१
५. तदेव- २.३.१-२
६. तदेव-२.४.१
७. तदेव- २.५.१
८. तदेव- २.१.२-१५
९. तदेव- २.२.२-५
१०. तदेव- २.४.३-१५
११. तदेव- २.५.२-८
१२. तदेव-२.५.११
१३. तदेव- २.४.१६
१४. तदेव- २.५.१२
१५. तदेव- २.५.१३
१६. या.संश्लो. १०
१७. आ.गृ.सू.१.१३.२-५
१८. तदेव- १.१४.१
१९. तदेव- १.१४.२
२०. तदेव- १.१५.४
२१. तदेव- १.१५.५-७
२२. तदेव- १.१५.८-९
२३. तदेव- १.१५.१०
२४. तदेव- १.१६.१
२५. तदेव- १.१६.२-६
२६. तदेव- १.१७.१
२७. तदेव- १.१८.२
२८. तदेव- १.१९.१-५
२९. तदेव- १.५.१
३०. तदेव- १.५.२
३१. अ.शु.पृ. २२
३२. आ.गृ.सू. १.५.३
३३. तदेव- १.५.४



३४. तदेव- १.६.१  
 ३५. तदेव- १.८.१  
 ३६. ऋ.वे- १०.४०.१०  
 ३७. आ.गृ.सू- १.८.४  
 ३८. तदेव- १.९.१-३  
 ३९. तदेव- १.९.६-७  
 ४०. तदेव- १.१०.१४  
 ४१. तदेव- १.११.१-१५  
 ४२. तदेव- १.१२.१  
 ४३. तदेव- ४.१.१४  
 ४४. तदेव- ४.९.१-४४

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## पाणिनीयव्याकरणस्थोत्सर्गापवादशास्त्रसमीक्षणम्

देवाशीष-जाना

**सारसंक्षेपः** पाणिनीयव्याकरणनये उत्सर्गापवादशास्त्रमिति प्रसिद्धमेव। तत्रादौ उत्सर्गापवादशास्त्रविषये सम्यक्धारणा आवश्यकीति संहिता-णत्व-षत्व-कारकविभक्तिसम्बन्धादिकमादाय उत्सर्गापवादशास्त्रविषये किञ्चिदालोच्यते। तत्रादौ प्राथम्येन उत्सर्गापवादस्वरूपं विचार्यते। तस्मिन् प्रसङ्गे महाभाष्य-बालमनोरमाटीका-शतसाहस्रीसंहितानां मतान्यालोच्यन्ते। ततश्च अपवादस्य द्विविधिभेदाः, तेषां स्वरूपलक्षणोदाहरणादिकं चात्र उल्लिख्यते।

**कुञ्चिकाशब्दः** उत्सर्गः, अपवादः, सामान्यः, विशेषः, बाधकः, तत्क्रौण्डिन्यन्यायः, संहिता, षत्वम्, णत्वम्, कारकम्।

### भूमिका

‘काणादं पाणिनीयञ्च सर्वशास्त्रोपकारकम्’ इति शास्त्रीयवचनात् सर्वशास्त्रोपकारकत्वेन प्रकृतिप्रत्ययानुशासनेन असाधुशब्देभ्यः साधुशब्दानां पृथक्करणेन षड्वेदाङ्गेषु प्रधानं व्याकरणशास्त्रमित्यभिमन्यमानम्। उपलब्धेष्वनेकव्याकरणग्रन्थेषु पाणिनिप्रणीतोऽष्टाध्यायीति व्याकरणग्रन्थः प्रामाणिकरूपेणोपलभ्यते। ग्रन्थेऽस्मिन् संज्ञा-परिभाषा-विधि-नियम-अतिदेश-अधिकाररूपषड्विधसूत्रेषु विधिसूत्राण्यधिकरूपेण सन्ति। अस्य विधिसूत्रस्योपकाराय संज्ञा-परिभाषा-नियम-अतिदेश-अधिकारसूत्राणामुपयोगिता वर्तते। एतेषु षड्विधसूत्रेषु प्रायः सामान्यविशेषभावः परिलक्ष्यते। तत्र च सामान्यविशेषभाव एव उत्सर्गापवादरूपेण व्याकरणशास्त्रे उपयुज्यते। अत्र पाणिनीयनयस्योल्लिखितं संहिता-णत्व-षत्व-कारकविभक्तिसम्बन्धादिकमादाय सर्वेषामुत्सर्गापवादत्वेन समीक्षा जायते। ततः प्राथम्येन एकः प्रश्नः समुदेति यत्, उत्सर्गः नाम किम्? तथा च अपवादस्य स्वरूपं किं वर्तते? अतः प्रारम्भे तयोरेव स्वरूपमालोच्यते।

विषयेऽस्मिन् भगवता भाष्यकारेण निगदितं यत्, ‘किञ्चित्सामान्यविशेषलक्षणं प्रवर्त्यम्, येनाल्पेन यत्नेन महतो महतः शब्दौघान् प्रतिपद्येरन्। किं पुनस्तत्? उत्सर्गापवादौ। कश्चिदुत्सर्गः कर्तव्यः, कश्चिदपवादः। कथञ्जातीयकः पुनरुत्सर्गः कर्तव्यः, कथञ्जातीयकोऽपवादः? सामान्येनोत्सर्गः कर्तव्यः। तद्यथा कर्मण्यण्। तस्य विशेषेणापवादः। तद्यथा आतोऽनुपसर्गे कः’<sup>१</sup> इति। व्याकरणशास्त्रे शब्दानामनुशासनेषु सर्वेषां पदानां स्वातन्त्र्यपाठेन तेषां शब्दानामनुशासनमत्यन्तं काठिन्यं भवति। अतः भगवता पाणिनिना उत्सर्गापवादशास्त्राभ्यां शब्दानामनुशासनं कृतम्। अनेन सामान्यस्य कस्यचन नियमस्योत्पत्तिपुरःसरम् अभिलक्षितस्य शब्दस्य ज्ञानं प्राप्यते, अपि च अवशिष्टानां शब्दानां ज्ञानं विशेषशास्त्रेणैव सम्पद्यते। सामान्येनात्र उत्सर्गः एव बोध्यः तथा च विशेषशब्देनापवादः एव ज्ञातव्यः। तद्यथा- विशेषशास्त्रम् ‘आतोऽनुपसर्गे कः’<sup>२</sup> इति। तदुद्देश्यम् आकारान्त-उपसर्गरहितधात्वव्यवहितपरत्वसमानाधिकरणकर्मोपपदत्वेन विशेषधर्मेणावच्छिन्नमकारान्त-उपसर्गरहितधात्वव्यवहितपरत्वविशिष्टं कर्मोपपदं, तद्वृत्तिसामान्यधर्मः सामान्यधातुमात्राव्यवहितपरत्वसमानाधिकरणं कर्मोपपदत्वम्, तदवच्छिन्नं सामान्यधातुमात्रतदाद्यव्यवहितपरत्वविशिष्टं कर्मोपपदं, तदुद्देश्यकं ‘कर्मण्यण्’<sup>३</sup> इति शास्त्रम्, तस्य विशेषशास्त्रेण ‘आतोऽनुपसर्गे कः’ इत्यनेन बाधः इति न्याय्यम्। उत्सर्गापवादविषये ‘डिच्च’ इति परिभाषासूत्रस्य व्याख्यानवासरे बालमनोरमाटीकाकरेणोक्तं- ‘विशेषशास्त्रं हि विशेषेषु झटिति प्रवर्तते। सामान्यशास्त्रं तु सामान्यमुखेन विशेषेषु प्रवर्तते इति तस्य तेषु मन्दप्रवृत्तिः। अतो विशेषशास्त्रं प्रबलम्’ इति। प्रायः शास्त्राणां व्यवस्थासामान्यविशेषात्मकोत्सर्गापवादभावमाश्रित्य प्रवृत्तिर्भवति। सर्वाण्युत्सर्गशास्त्राणि अपवादभूतानीति शतसाहस्रीसंहितायां विषयेऽस्मिन् उच्यते-

‘उत्सर्गेणापवादेन ऋषिभिः कपिलादिभिः।

अध्यात्मचिन्तामाश्रित्य शास्त्राण्युक्तानि भारता।’<sup>४</sup>

अपोद्यते बाध्यते अनेनेति अपवादः। एवञ्च अपवादविषये शास्त्रीयवचनमुच्यते- ‘निरवकाशो विधिरपवादः’ इति। यत्कर्तृकावश्यकप्राप्तौ सत्यां यो विधिरारभ्यते, स आरभ्यमाणविधिः उच्यते। तस्य यदा अवश्यतया प्राप्तिर्भवति, तदा अपवाद एव तस्य बाधको भवति। अयमेव अपवादः द्विधा वर्तते-

**१. असति सम्भवे सर्वथानिरवकाशत्वाद् बाधकः-** इत्यत्र गां ददातीत्यर्थे ‘कर्मण्यण्’ इति उत्सर्गसूत्रस्य प्राप्तौ ‘आतोऽनुपसर्गे कः’ इत्यनेनापवादभूतसूत्रेण आकारान्तेभ्यः अनुपसर्गेभ्यः कर्मण्युपपदे कप्रत्ययो भवेत्। अत्र उत्सर्गसूत्रेण प्राप्तस्याणप्रत्ययस्य अपवादसूत्रेण कप्रत्ययः जायते। अतः अनेनापवादसूत्रेण अण् इति प्रत्ययस्य निरवकाशत्वाद् बाधको भवति। यदि कर्मण्युपपदे धातोः अणप्रत्ययः एव भवेत्, तर्हि ‘आतोऽनुपसर्गे कः’ इति सूत्रं व्यर्थमेव उपपद्यते। अत्र अपवादशास्त्रस्य असति संभवे अपवादशास्त्रेणोत्सर्गशास्त्रस्य बाधक एव स्यात्। अतोऽपवादसूत्रेण कप्रत्यये एव प्राप्तौ गोदः इति रूपं सम्पद्यते।

**२. सति सम्भवे तक्रकौण्डिन्यन्यायप्रतिपाद्यबाधकः-** इत्यत्र अपवादशास्त्रस्योदाहरणं ‘मिदचोऽन्त्यात्परः’ इति सूत्रमस्ति। अत्र तक्रकौण्डिन्यन्यायेन यशांसि, पयांसि इत्यादि स्थलेषु ‘नपुंसकस्य झलचः’ इति सूत्रेण नपुंसकस्य झलन्तस्य च सर्वनामस्थाने परतः नुमागमः विधीयते। ततः पूर्वसूत्रेण प्राप्तस्य नुमागमस्य ‘अलोऽन्त्यस्य’ इति सामान्योत्सर्गपरिभाषाशास्त्रेण अन्त्यस्य अलः स्थाने नुमागमे प्राप्ते, पुनरपि ‘मिदचोऽन्त्यात्परः’ इति विशेषरूपापवादपरिभाषाशास्त्रसाहाय्येन उत्सर्गशास्त्रस्य ‘अलोऽन्त्यस्य’ इति बाधकः भवेत्। अतः विशेषरूपापवादपरिभाषाशास्त्रसाहाय्येन अचां सन्निविष्टानां यः अन्त्यः अच्, तस्मात् परः मित् इति जाते यशांसि, पयांसि चेति रूपद्वयं निष्पद्यते।

### संहिताधिकास्थोत्सर्गापवादशास्त्रसमीक्षणम्

महर्षिपाणिनिप्रणीताया अष्टाध्याय्या आदिममिदं सूत्रं ‘वृद्धिरादैच्’<sup>५</sup> इति। अत्र आ-ऐ-औ चेत्येतेषां वर्णानां वृद्धिसंज्ञा जायते। सूत्रे आदौ उल्लिखितः वृद्धिशब्दः मङ्गलार्थं प्रयुज्यते। यतो हि कस्यचित् शुभकार्यस्यारम्भात् पूर्वं मङ्गलाचरणमवश्यमेव कर्तव्यम्। विषयेऽस्मिन् महाभाष्यकारेण महर्षिणा पतञ्जलिना उक्तं ‘मङ्गलादीनि हि शास्त्राणि प्रथन्ते वीरपुरुषाणि च भवन्ति, आयुष्मत्पुरुषाणि चाध्येतारश्च सिद्धार्था यथा स्युः’<sup>६</sup> इति। तदनु अष्टाध्याय्याः द्वितीयं सूत्रमस्ति ‘अदेङ् गुणः’ इति। अ-ए-ओ चेत्येतेषां वर्णानां गुणसंज्ञा विधीयते। पाणिनीयव्याकरणस्याधारभूतेषु चतुर्दशमाहेश्वरसूत्रेष्वदौ गुणसंज्ञ-कवर्णानामुपस्थितत्वात् अत्र गुण-वृद्धयोः प्रारम्भे गुणशास्त्रमेव प्रतिपाद्यते, तदनन्तरं हि वृद्धिशास्त्रमालोच्यते। अतः आरम्भे गुणविधानोत्सर्गशास्त्रविवेचनाद् अनन्तरं वृद्धिविधानापवादशास्त्रस्य तथा च सर्वणदीर्घविधानापवादशास्त्रस्य विवेचनं क्रियते। व्याकरणशास्त्रस्य प्रायः सर्वे नियमाः किमपि अधिकारसूत्रमाधारीकृत्य एव विधीयन्ते। अत्रापि ‘संहितायाम्’ इति सूत्रमधिकृत्य आदौ उत्सर्गभूतगुणशास्त्रं विविच्यते। अष्टाध्याय्याः गुणविधायकं सूत्रम् ‘आदुणः’ इत्यस्यार्थः अवर्णादचि परे पूर्वपरयोरेको गुणादेशः विधीयते इति। अत्र अच्प्रत्याहारेण माहेश्वरसूत्रेषु अ-इ-उ-ऋ-लृ-ए-ओ-ऐ-औ चेत्यादीनाम् अकारादिवान्तसमुदायघटकानां वर्णानामेव अवबोधो जायते। किन्तु इदमेव उत्सर्गभूतगुणविधानशास्त्रं वर्तते। ततोऽपवादशास्त्रम् ‘अकः सवर्णे दीर्घः’ इति तदुद्देश्योऽवर्णान्तसवर्णव्यवहितपरत्वसमानाधिकरणाच्चेन

विशेषधर्मेणावच्छिन्नोऽवर्णान्तसवर्णव्यवहितपरत्वविशिष्ट अच्, तद्वृत्तिसामान्यधर्मः अवर्णान्ताव्यवहित-परत्वसमानाधिकरणमच्चवम्, तदवच्छिन्नोऽवर्णान्ततदाद्यव्यवहितपरत्वविशिष्ट अच्, पूर्वपरयोः वर्णयोः

तदुद्देश्यकम् 'आद्गुणः' इति शास्त्रम्, तस्य विशेषशास्त्रेण 'अकः सवर्णे दीर्घः' इत्यनेन बाधः जायते। इतोऽपि अवर्णात् अवशिष्टेषु वर्णेषु ए-ऐ-ओ-औ चेत्येतेषु परेषु उत्सर्गभूतगुणशास्त्रबाधेन, अत्र 'वृद्धिरेचि' इत्यपवादभूतवृद्धिविधायकशास्त्रेण वृद्धिसन्धिः जायते। अत्रापि इत्थमेव अवगन्तव्यं यथा अपवादशास्त्रं 'वृद्धिरेचि' इति तदुद्देश्योऽवर्णान्ताव्यवहितपरत्वसमानाधिकरणैच्चेन विशेषधर्मेणावच्छिन्नोऽवर्णान्ताव्यवहितपरत्वविशिष्ट एच्, तद्वृत्तिसामान्यधर्मोऽवर्णान्ताव्यवहितपरत्वसमानाधिकरणमच्चत्वम्, तदवच्छिन्नोऽवर्णान्ततदाद्यव्यवहितपरत्वविशिष्ट अच्, पूर्वपरयोः वर्णयोः तदुद्देश्यकम् 'आद्गुणः' इति शास्त्रम्, तस्य विशेषशास्त्रेण 'वृद्धिरेचि' इत्यनेन बाधः भवति। अतोऽत्र सम्यग्रूपेण वक्तुं शक्यते यत्, यदि अवर्णात् परं सवर्णीभूतोऽवर्णस्तिष्ठति, तर्हि पूर्वपरयोः वर्णयोः स्थाने प्राप्तमुत्सर्गभूतगुणशास्त्रं प्रबाध्य केवलम् अपवादभूतसवर्णदीर्घसन्धिरेव विधीयते। अपि च यदि अवर्णात् परम् एच्प्रत्याहारस्थवर्णाः स्युः, तर्हि पूर्वपरयोः वर्णयोः स्थाने सामान्योत्सर्गशास्त्रं प्रबाध्य अपवादभूतवृद्धिसन्धिरेव सञ्जायते। अतोऽवशिष्टेषु इ-उ-ऋ-लृ चेत्येतेषु वर्णेषु परेषु अवर्णात् परं पूर्वपरयोः वर्णयोः स्थाने उत्सर्गभूतगुणविधायकशास्त्रेण गुणसन्धिरेव जायते।

**उत्सर्गशास्त्रम्-** आद्गुणः। (अष्टा. ६.१.८६)

**गुणापवादशास्त्राणि-**

१. अकः सवर्णे दीर्घः। (अष्टा. ६.१.९९)
२. वृद्धिरेचि। (अष्टा. ६.१.८७)
३. एत्येधत्यूठसु। (अष्टा. ६.१.८८)
४. उपसर्गाद्वृत्ति धातौ। (अष्टा. ६.१.९०)
५. वा सुप्यापिशलेः। (अष्टा. ६.१.९१)
६. उस्वपदान्तात्। (अष्टा. ६.१.९५)

अपि च गुणविधेः उत्सर्गशास्त्रत्वविवेचनात् अनन्तरं सम्प्रति वृद्धिशास्त्रस्योत्सर्गविधानत्वमालोच्यते। यथा वृद्धिशास्त्रदृष्ट्या गुणशास्त्रस्योत्सर्गत्वं वर्णितमस्ति, तथैव पररूपविधायकशास्त्रदृष्ट्या वृद्धिविधायकशास्त्रस्योत्सर्गत्वं दृश्यते। प्र एजते, उप ओषति चेत्यवस्थायां 'वृद्धिरेचि' इति उत्सर्गसूत्रेण प्राप्तं वृद्धिसन्धिं प्रबाध्य अत्र 'एडि पररूपम्' इत्यपवादशास्त्रेण पररूपसन्धिः जायते। यदि सर्वत्र अवर्णात् एचि परे पूर्वपरयोः वर्णयोः स्थाने वृद्धिसन्धिरेव इष्टः, तर्हि पररूपसन्धेः का आवश्यकता वर्तते। तदा इदं पररूपशास्त्रं व्यर्थमेव उपपद्यते। अतः केषुचित् विशेषस्थलेषु उत्सर्गभूतवृद्धिसन्धिं प्रबाध्य अपवादभूतपररूपसन्धिः भवेत्। अतः उत्सर्गभूतवृद्धिशास्त्रस्यापवादभूतपररूपशास्त्राणि-

**उत्सर्गशास्त्रम्-** वृद्धिरेचि। (अष्टा. ६.१.८७)

**वृद्ध्यपवादशास्त्राणि-**

१. एडि पररूपम्। (अष्टा. ६.१.९३)
२. ओमाडोश्च। (अष्टा. ६.१.९४)
३. अतो गुणे। (अष्टा. ६.१.९६)
४. ओसि चा। (अष्टा. ७.३.१०४)
५. आडि चापः। (अष्टा. ७.३.१०५)

एवमेव उच्यते, उच्यते चेत्यत्र 'एडि पररूपम्' इति सूत्रस्य व्यापकत्वात् तं प्रबाध्य, व्याप्यरूपेण प्रवृत्तेन 'एत्येधत्यूठसु' इति सूत्रेण पररूपसन्धिं प्रबाध्य वृद्धिसन्धिरेव विधीयते। वस्तुतः 'एडि पररूपम्' इति सूत्रं

‘वृद्धिरेचि’ इति सूत्रेण विहितं वृद्धिसन्धिं प्रति अपवादशास्त्रम्। तथापि ‘एत्येधत्यूट्सु’ इति सूत्रेण विहितं वृद्धिसन्धिं प्रति उत्सर्गशास्त्रमेव भवति।

### षत्व-णत्वसम्बन्ध्युत्सर्गापवादशास्त्रसमीक्षणम्

अष्टाध्याय्या अष्टमाध्यायस्य तृतीयपादे षत्वसम्बद्धानि उत्सर्गापवादसूत्राणि भगवता पाणिनिना विलिखितानि। अत्र षत्वविधानाय ‘अपदान्तस्य मूर्धन्यः’<sup>१७</sup>, ‘इणकोः’<sup>१८</sup> चेति सूत्रद्वयस्य तृतीयपादपरिसमाप्तेरधिकारो वर्तते। सकारस्य षत्वविधानाय उदाहरणसहकारेणोत्सर्गापवादशास्त्राणि विविच्यन्ते। इणकवर्गाभ्यां परस्यादेशस्य यः सकारः, प्रत्ययस्य यः सकारः तयोः ‘आदेशप्रत्यययोः’<sup>१९</sup> इत्युत्सर्गशास्त्रेण मूर्धन्यादेशः भवेत्। ‘विवृताघोषस्य सस्य तादृश एव षः’<sup>२०</sup> इति कौमुदीकारवचनेन बाह्यप्रयत्नतुल्यात् आदेशरूपसकारस्य स्थाने तथा च प्रत्ययरूपसकारस्य स्थाने षकार एव भवति। रामेषु, अग्निषु, साधुषु, गीर्षु चेति। अत्र ‘आदेशप्रत्यययोः’ सूत्रस्यापवादभूतसूत्रमस्ति ‘सात्पदाद्योः’ इति। अर्थात् सातिप्रत्ययस्य पदादेः सकारस्य मूर्धन्यादेशः न भवति। यथा दधि सिञ्चति। अपि च उपसर्गनिमित्तषत्वविधायकान्युत्सर्गापवादशास्त्राणि-

### उत्सर्गशास्त्राणि-

१. ‘उपसर्गात् सुनोति-सुवति-स्यति-स्तौति-स्तोभति-स्था-सेनय-सेध-सिच-सञ्ज-स्वञ्जाम्’। (अष्टा. ८.३.६५) उदाहरणानि- अभिषुनोति, परिषुवति, अभिष्यति चेत्यादयः।
२. ‘परिनिविभ्यः सेव-सित-सय-सिवु-सह-सुट्-स्तु-स्वञ्जाम्’। (अष्टा. ८.३.७०) उदाहरणम्- परिषेवते।
३. ‘स्तन्भेः’। (अष्टा. ८.३.६७) उदाहरणम्- अभिष्टन्नाति।
४. ‘सदिरप्रतेः’। (अष्टा. ८.३.६६) उदाहरणम्- निषीदति।

### अपवादशास्त्राणि-

१. ‘सिचो यडि’। (अष्टा. ८.३.११२) उदाहरणम्- निसेसिच्यते।
२. ‘सेधतेर्गतौ’। (अष्टा. ८.३.११३) उदाहरणम्- विसेधति।
३. ‘सुनोतेः स्यसनोः’। (अष्टा. ८.३.११७) उदाहरणम्- विसोष्यति।
४. ‘सोढः’। (अष्टा. ८.३.११५) उदाहरणम्- परिसोढा।
५. ‘स्तम्भुसिवुसहां चडि’। (अष्टा. ८.३.११६) उदाहरणम्- अवातस्तम्भत्।
६. ‘सदेः परस्य लिटि’। (अष्टा. ८.३.११८) उदाहरणम्- निषसाद।

सूत्राण्येतानि षत्वविधिविषये उत्सर्गापवादरूपेण विविच्यन्ते।

षत्वविधिविवेचनादनन्तरं णत्वविधेः उत्सर्गापवादत्वं विवेचयिष्यते। महर्षिपाणिनिना अष्टाध्याय्या अष्टमाध्यायस्य चतुर्थपादे णत्वविषयकान्युत्सर्गापवादशास्त्राणि रचितानि। अत्र णत्वविधौ पाणिनिना उत्सर्गशास्त्रं विरचितं ‘रषाभ्यां नो णः समानपदे’ इति। सूत्रस्यास्य फलितार्थः रेफषकाराभ्यां परस्य समानपदस्थस्य नकारस्य णकारादेशः विधीयते। अपि च ‘ऋवर्णान्नस्य णत्वं वाच्यम्’ इति वार्त्तिकेन ऋवर्णात् परं नकारस्य णत्वं प्रवर्तते। अतः सामान्यतः रेफषकार-ऋकारेभ्यः उत्तरस्य समानपदे नकारस्य णत्वं भवेत्। यथा विस्तीर्णम्, पुष्पाति, मातृणाञ्चेति। अपि तु रेफषकार-ऋकारेभ्यः परस्य अट्प्रत्याहारस्थाकारादिटान्तसमुदायघटकानां वर्णानां, कवर्गीयस्थवर्णानाम्, आङ्, नुम् चेत्येतेषां व्यवधानेऽपि नकारस्य णत्वं विधीयते<sup>२१</sup>। अतः णत्वविधिविषये सामान्यशास्त्रद्वयं वर्तते-

१. 'रषाभ्यां नो णः समानपदे'। (अष्टा. ८.४.१)
२. 'अट्कुप्वाङ्नुम्व्यवायेऽपि'। (अष्टा. ८.४.२)

अयमेव णत्वविधिः प्रकृतिसम्बन्धिरूपेण प्रत्ययसम्बन्धिरूपेण च प्रतिभाति। प्रकृतिसम्बन्धिरूपेण णत्वविधौ चतुर्विंशतिः विशेषशास्त्राणि अष्टाध्याय्यां समुपलभ्यन्ते। तेषु कानिचन सूत्राणि-

१. 'पूर्वपदात्संज्ञायामगः'। (अष्टा. ८.४.३) उदाहरणम्- शूर्पणखा, नारायणश्चेति।
२. 'वनं पुरगा-मिश्रका-सिधका-सारिका-कोटराग्रेभ्यः'। (अष्टा. ८.४.४) उदाहरणम्- पुरगावणम्।
३. 'वाहनमाहितात्'। (अष्टा. ८.४.८) उदाहरणम्- क्षीरवाहणम्।

अस्मिन् प्रकृतिसम्बन्धिप्रत्ययविधौ 'पूर्वपदात् संज्ञायामगः' इति सूत्रम् अन्यशास्त्रापेक्षया उत्सर्गशास्त्ररूपेण प्रवर्तते। अतः सूत्रमिदं विहाय अवशिष्टानि सर्वाणि त्रयविंशतिःशास्त्राणि विशेषशास्त्ररूपेण परिगण्यन्ते।

प्रत्ययसम्बन्धिणत्वविधौ अपि सामान्यरूपेण 'रषाभ्यां नो णः समानपदे'<sup>१३</sup>, 'अट्कुप्वाङ्नुम्व्यवायेऽपि'<sup>१४</sup> चेति सूत्रद्वयं विधीयते। अस्मिन् प्रत्ययसम्बन्धिणत्वविधौ षड्विधानि विशेषशास्त्राणि दृश्यन्ते। तेषु सूत्रेषु प्रारम्भिकं विशेषसूत्रद्वयं णत्वविधानाय तिङन्तप्रत्ययप्रकरणे समुपलभ्यते, इतोऽन्यत्र चत्वारि सूत्राणि कृतप्रत्ययसम्बन्धिनकारस्य णत्वं क्रियते। अतः प्रत्ययसम्बन्धिणत्वविधौ विशेषशास्त्राणामुदाहरणसहकारेण उल्लिख्यन्ते-

१. 'हिनुमीना' (अष्टा. ८.४.१५) उदाहरणम्- प्रहिणोति।
२. 'आनि लोट्' (अष्टा. ८.४.१६) उदाहरणम्- प्रभवाणि।
३. 'कृत्यचः' (अष्टा. ८.४.२९) उदाहरणम्- प्रयाणीयम्।
४. 'णर्विभाषा' (अष्टा. ८.४.३०) उदाहरणम्- प्रयापणीयम्।
५. 'हलश्चेजुपधात्' (अष्टा. ८.४.३१) उदाहरणम्- प्रकोपणीयम्।
६. 'इजादेः सनुमः' (अष्टा. ८.४.३२) उदाहरणम्- प्रेङ्खणीयम्।

### कारकविभक्तिविधावुत्सर्गपवादशास्त्रसमीक्षणम्

'स्वौजसमौट्' इति पाणिनीयसूत्रेण विहितानामेकविंशतिप्रत्ययानाम् अथवा सप्तविधानां विभक्तिनां विशेषार्थव्यवस्थापनाय कारकप्रकरणं प्रारभ्यते। वस्तुतः कारकप्रकरणे यानि यानि सूत्राणि सन्ति, तैः सूत्रैः प्रथमा-द्वितीया-चेत्यादीनां विभक्तिनां विधानं न सम्पद्यते। अपि तु 'स्वौजसमौट्' इति सामान्यसूत्रेण विहितानां प्रत्ययानाम् अर्थः कथ्यते। 'क्रियाजनकत्वं कारकत्वम्' कारकम् इति महती संज्ञा जायते। तच्च कारकं षड्विधम्-

‘यः कर्ता कर्म करणं सम्प्रदानमशेषतः।

अपादानाधिकरणे तत्सम्बन्धो भवेदिह॥’<sup>१५</sup>

किन्तु प्रथमामारभ्य सप्तम्यन्तं यावत् सप्तविभक्तयः सन्ति। राज्ञः पुत्रो गच्छतीत्यत्र राज्ञः पुत्रेण सह जन्यजनकभावसम्बन्धः वर्तते, अर्थोऽयं न तु क्रियाजनकसम्बन्धेन प्रतिभाति। वस्तुतस्तु क्रियाजनकसम्बन्धाभावात् षष्ठीविभक्तेः कारकत्वं न जायते।

कारकविभक्तिप्रकरणस्य प्रथमा-द्वितीया-तृतीयाविभक्तिष्वेव उत्सर्गपवादशास्त्राणि विविच्यन्ते। तावत् प्रथमाविभक्तिविधायकं सूत्रद्वयं वर्तते-

१. 'प्रातिपदिकार्थ-लिङ्ग-परिमाण-वचनमात्रे प्रथमा'। (अष्टा. २.३.४६)

२. 'सम्बोधने च'। (अष्टा. २.३.४७)

इदमेव सूत्रद्वयं प्रथमाविभक्तिविधायकोत्सर्गशास्त्ररूपेण परिगण्यते। सामान्यतः सूत्रेणानेन प्रातिपदिकार्थमात्रे प्रथमाविभक्तिः जायते। यथा- उच्चैः, नीचैः, कृष्णः, श्रीः, ज्ञानञ्चेति। नियतोपस्थितिकत्व प्रातिपदिकार्थस्य लक्षणानुसारं ग्रामस्य दूरं, ग्रामस्य अन्तिकम् इत्यत्रापि पूर्वोल्लिखितेन उत्सर्गसूत्रेण प्रातिपदिकार्थमात्रे प्रथमाविभक्तिः प्राप्यते, किन्तु 'दूरान्तिकार्थेभ्यो द्वितीया च'<sup>१५</sup> इत्यपवादभूतशास्त्रेण दूरात् अन्तिकात् च शब्देभ्यः प्रातिपदिकार्थमात्रे द्वितीयाविभक्तिर्भवति। एवञ्च चकारात् पञ्चमीविभक्तिः तृतीयाविभक्तिरित्युभयमपि सञ्जायते। यथा- ग्रामस्य दूराद् दूरेण वा, ग्रामस्य अन्तिकाद् अन्तिकेन वा। इतोऽपि 'सप्तम्यधिकरणे च'<sup>१६</sup> इति सूत्रे उल्लिखिते चकाराद् दूरान्तिकार्थेभ्यः शब्देभ्यः प्रातिपदिकार्थमात्रे सप्तमीविभक्तिरपि जायते। यथा- ग्रामस्य दूरे अन्तिके वा इति।

कारकप्रकरणे बहूनि कर्मसंज्ञाविधायकशास्त्राणि सन्ति। तैः कर्मसंज्ञाविधायकसूत्रैः येषां कर्मसंज्ञा विधीयते, तेषां सामान्यतः 'कर्मणि द्वितीया'<sup>१७</sup> इति सूत्रेण द्वितीयाविभक्तिः जायते। इदमेव सूत्रमुत्सर्गशास्त्रम्। अतः कर्मसंज्ञायां द्वितीयाविभक्तिविधानमिति सामान्यनियमः। वस्तुतः कर्मसंज्ञायाम् अवश्यप्राप्तौ उत्सर्गशास्त्रेण द्वितीयाविभक्तिं निरवकाशत्वात् अपवाद्य विशेषशास्त्रेण तृतीया-चतुर्थी-षष्ठीविभक्तयोऽपि दृश्यन्ते। तावत् कर्मसंज्ञायां वैकल्पिकापवादभूतेन 'संज्ञोऽन्यतरस्यां कर्मणि'<sup>१८</sup> इति विशेषशास्त्रेण तृतीयाविभक्तिः जायते। पित्रा पितरं वा संजानीते इत्यत्र सम्पूर्वकस्य जानातेः 'पित्रा' इति कर्मणि तृतीया। फलान्याहर्तुं यातीत्यर्थे 'याति' इति पदम् अप्रयुज्यमानतुमु-प्रत्ययान्त-आहर्तुम् इति पदस्य सन्निकटत्वात् क्रियार्थोपपदं भवति। अतः 'फलम्' इति आहर्तुं क्रियायाः अनुक्तकर्म। ततः कर्मसंज्ञायाम् अवश्यप्राप्तौ द्वितीयाविभक्तिं प्रबाध्य 'क्रियार्थोपपदस्य च कर्मणि स्थानिनः'<sup>१९</sup> इति विशेषशास्त्रेण चतुर्थीविभक्तौ फलेभ्यो यातीति साधु। वैकल्पिकापवादभूतं कर्मसंज्ञायाः चतुर्थीविभक्तेः कृते विशेषशास्त्रद्वयमुपयुज्यते। तावत् तिरस्कारार्थं गम्यमाने प्राणिवर्जे दिवादिगणीय-मन्-धातोः अनभिहितकर्मणि 'मन्यकर्मण्यनादरे विभाषाप्राणिषु'<sup>२०</sup> इति सूत्रेण विकल्पेन चतुर्थीविभक्तिः प्राप्यते, यथा- न त्वां तृणाय मन्ये। अतः चतुर्थीविभक्त्यभावे यथावत् द्वितीयाविभक्तिः जायते, यथा- न त्वां तृणं मन्ये। अपि च 'गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि'<sup>२१</sup> इति वैकल्पिकापवादशास्त्रेण चतुर्थीविभक्तिः सञ्जायते। ग्रामं ग्रामाय वा गच्छतीति वैकल्पिकचतुर्थी। 'कर्तृकर्मणोः कृति'<sup>२२</sup> इति सूत्रं कृतप्रत्यययोगे कर्तरि कर्मणि च षष्ठीविभक्तिविधायकमपवादशास्त्रम्। एवमेव कर्मसंज्ञायां पञ्चमी-सप्तमीविभक्त्योः कृते वार्तिकद्वयमुपन्यस्यते- 'ल्यब्लोपे कर्मण्यधिकरणे च'<sup>२३</sup>, 'क्तस्येन्विषयस्य कर्मण्युपसंख्यानम्'<sup>२४</sup> चेति। वस्तुतः कारकविभक्तिप्रकरणे सूत्रवार्तिकद्वयं मिलित्वा कर्मसंज्ञायामुत्सर्गापवादरूपेण सर्वाः विभक्तयः भवन्ति।

### उपसंहारः

एवं समासेन विषयस्योपसंहाररूपेण वक्तुं शक्यते यत् सम्पूर्णपाणिनीयशास्त्रस्य संहिताधिकार-णत्वषत्वप्रकरण-धातुविहितकृतप्रत्यय-धातुविहिततिङ्प्रत्यय-प्रातिपदिकविहितप्रत्यय-सुबन्ताद्विहिततद्धितप्रत्यय-कारकविभक्तिप्रकरण-समासप्रकरणेषु एवमेव उत्सर्गापवादत्वं परिलक्ष्यते। अत्र संहिताधिकार-णत्वषत्वप्रकरण-कारकविभक्तिप्रकरणस्थोत्सर्गापवादशास्त्रानामुदाहरणसहकारेण दर्शितम्। तत्र यथा गुणवृद्धयोः स्थले आदौ गुणशास्त्रं, ततश्च वृद्धिशास्त्रमालोच्यते, तथैव अन्येषु केषुचित् स्थलेष्वपि एकैकं नियमं प्रबाध्य व्याकरणशास्त्रसम्बद्धाः अन्ये नियमाः प्रवर्तन्ते। एतादृशाः प्रसङ्गाः यथा संहितास्थलेषु बहुधा दृश्यन्ते, तथैव षत्वणत्वविषये कारकविभक्तिप्राप्तिस्थलेऽपि दृश्यन्ते। प्रस्तुते शोधपत्रे केवलं स्थलत्रयविषये विस्तरेणालोचितमस्ति। तेषां च उदाहरणादिप्रदर्शनपुरःसरं समुचितं प्रतिपादनमपि कृतमिति शम्।

**संकेतपञ्जिः**

व्या.महा. = व्याकरणमहाभाष्यम्

अष्टा. = अष्टाध्यायी

महा.शा. = महाभारतशान्तिपर्व

सि.कौ. = सिद्धान्तकौमुदी

प्र.ख. = प्रथमखण्डः

श्रीहरि. = श्रीहरिनामामृतव्याकरणम्

का.प्र. = कारकप्रकरणम्

पृ. = पृष्ठम्

वा. = वार्तिकम्

सम्पा. = सम्पादकः

**उल्लेखपञ्जिः**

१. व्या.महा.
२. अष्टा. (३.२.३)
३. तदेव (३.२.१)
४. महा.शा. (३३८/६)
५. अष्टा. (१.१.१)
६. व्या.महा.:
७. अष्टा. (८.३.५५)
८. तदेव (८.३.५७)
९. तदेव (८.३.५९)
१०. सि.कौ., प्र.ख., (पृ. २०६)
११. 'अट्कुप्वाङ्नुम्व्यवायेऽपि' (अष्टा. ८.४.२)
१२. अष्टा. (८.४.१)
१३. तदेव (८.४.२)
१४. श्रीहरि., (का.प्र.- १)
१५. अष्टा. (२.३.३५)
१६. तदेव (२.३.३६)
१७. तदेव (२.३.२)
१८. तदेव (२.३.२२)
१९. तदेव (२.३.१४)
२०. तदेव (२.३.१७)
२१. तदेव (२.३.१२)
२२. तदेव (२.३.६५)



२३. वा. (१४७४-१४७५)

२४. तदेव (१४८५)

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## दिनकरीदिशा गुणलक्षणपरिष्कारः लक्षणव्यावर्तकत्वपक्षे गुणत्वजातिमत्त्वस्य गुणलक्षणत्वे प्राचीननवीननैयायिकमतविमर्शः

जीवन-गडाइः

**सारसंक्षेपः** न हि नाममात्रेण वस्तुसिद्धिः, किन्तु लक्षणमानाभ्यां भवति मेयसिद्धिः। अतः कारिकावल्यामुद्दिष्टो गुणो लक्षणमानाभ्याम् उपादेयः। लक्षणदोषपरिहाराय च लक्षितस्य लक्षणमुपपद्यते न वेति परीक्षाऽपि विधेया। तथाहि भाष्यवचनम् – ‘त्रिविधा चास्य शास्त्रस्य प्रवृत्तिरुद्देशो लक्षणा परीक्षा चेति’।<sup>१</sup> एवमादौ ‘विषयैक्यात् शास्त्रैक्यमि’त्युक्तेः एकवाक्यताप्रतिपत्तये द्रव्यगुणग्रन्थयोः सङ्गतिं निरूप्य ग्रन्थोक्तसङ्गतिप्रतिपादकवाक्यस्य अखण्डशाब्दबोधो यथामति निर्णीतः। गुणसामान्यलक्षणत्वस्य दोषनिवारणाय द्रव्यकर्मभिन्नत्वमित्यस्य निकृष्टोऽर्थो निर्णीतोऽस्ति किञ्च सामान्यत्वमित्यत्र सामान्यनिष्ठाधेयतां समवायसम्बन्धावच्छिन्नत्वस्य निवेशने किं तात्पर्यमित्यपि विवेचितम्। ‘अथ द्रव्याश्रिता ज्ञेया...’ इत्यादिकारिकया प्राप्तस्य गुणलक्षणत्रयस्य परिष्कारोऽपि दिनकरीदिशा साधितः। लक्षणस्य व्यावर्तकत्वपक्षे, गुणत्वजातिमत्त्वस्य गुणलक्षणत्वे परार्थानुमानस्थले प्राचीननवीननैयायिकयोः वैमत्यं युक्त्या उपस्थापितम्। स्वार्थानुमानस्थलेऽपि गुणत्वजातिमत्त्वस्य गुणलक्षणत्वे उद्भावितानां दोषाणां समाधानं चास्मिन् लघुशोधप्रबन्धे प्रतिपादितम्।

**कुञ्जिकाशब्दः** गुणः, लक्षणम्, शाब्दबोधः, अनुमानम्, पक्षतावच्छेदकम्, व्याप्तिः

### सङ्गतिनिरूपणम्

‘शास्त्रे नासङ्गतं प्रयुञ्जीत’ इति निर्देशात् द्रव्यग्रन्थनिरूपणानन्तरं गुणग्रन्थनिरूपणे सङ्गतिः सम्प्रति निरूप्यते। वस्तुतस्तु निरूपितनिरूपणीयविषययोः परस्परं विद्यमानस्सम्बन्धो हि सङ्गतिपदवाच्यः। प्रयोजनञ्च सङ्गतेः एकवाक्यताप्रतिपत्तिरेव। यतः सङ्गतिराहित्ये भिन्नवाक्यत्वमेव प्रतीयते इति तत्त्वचिन्तकाः। एकवाक्यत्वं नाम एकप्रयोजनप्रयोजनकप्रतिपत्तिविषयार्थकत्वम्। अथवा साकाङ्क्षत्वे सति एकार्थप्रतिपत्तिपरत्वम् एकवाक्यत्वमित्युच्यते। एकवाक्यताप्रतिपत्तौ च सङ्गतिप्रदर्शनं लिङ्गविधया कारणं भवति। तत्र यद्यत्सङ्गतिमत्प्रतिपादकवाक्यं भवति तत्तत्प्रतिपादकग्रन्थेन एकवाक्यं भवतीति व्याप्तिः।

सम्प्रति सङ्गतिसामान्यलक्षणमुच्यते - अनन्तराभिधानप्रयोजकजिज्ञासाजनकज्ञानविषयत्वं सङ्गतिवृत्तिमिति। यन्निरूपणाव्यवहितोत्तर-निरूपणप्रयोजिका या जिज्ञासा तज्जनकज्ञानविषयो यो धर्मः, स तन्निरूपितसङ्गतिः। प्रकृते द्रव्यनिरूपणानन्तरं गुणनिरूपणे प्रयोजकीभूतजिज्ञासा को गुणः इत्याकारिका जिज्ञासा। जिज्ञासा तु ज्ञानविषयकेच्छा। एतादृशीमिच्छां प्रति इष्टसाधनताज्ञानस्य कारणता विद्यते। तथा च प्रकृते गुणज्ञानं मे भवतु इत्याकारिका प्रयोजकीभूतजिज्ञासा, तादृशजिज्ञासाजनकज्ञानं गुणज्ञानं मदृष्टसाधनमित्याकारकम्, तादृशज्ञानविषयो गुणः, तादृशज्ञानविषयत्वं च गुणे इति लक्षणसमन्वयः।

सप्रसङ्ग उपोद्धातो हेतुताऽवसरस्तथा।

निर्वाहकैक्यकार्यैक्ये षोढा सङ्गतिरिष्यते॥

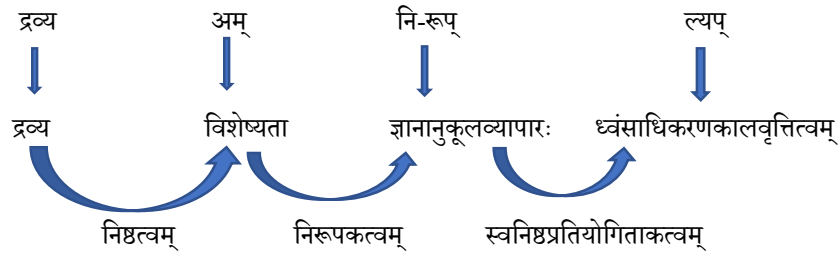
इति अनुमितिप्रकरणे गादाधरीवचनात् सङ्गतेः षड्विधत्वं विज्ञायते। प्रकृते द्रव्यग्रन्थगुणग्रन्थयोः का विशेषसङ्गतिः इति प्रश्ने अवसरसङ्गतिः इति वक्तव्यम्। अवसरस्तु न प्रतिबन्धकजिज्ञासापगमः, प्रतिबन्धकाभावस्य स्वरूपसत एव हेतुत्वेन साधारण्येन च असङ्गतिवत्त्वात्, सङ्गतेश्च ज्ञाताया अनन्तराभिधानहेतुत्वाद् असाधारणतद्भेदतुत्वाच्च। अत एव प्रतिबन्धकजिज्ञासापगमे सति आनन्तर्यमुपयोगित्वम् अवसरः इत्युच्यते। अथवा विषयसिद्ध्या प्रतिबन्धकीभूतशिष्यजिज्ञासानिवृत्तौ अनन्तरमवश्यवक्तव्यत्वम् अवसरः इत्युच्यते। न केवलं विरोधीजिज्ञासानिवृत्तिः अवसरः, अपि तु

तन्निवृत्तौ सत्यां वक्तव्यत्वमेव अवसरः। तथा च किमीदानीं वक्तव्यमिति जिज्ञासाजनकज्ञानविषयतामादाय लक्षणसमन्वयः कार्यः।

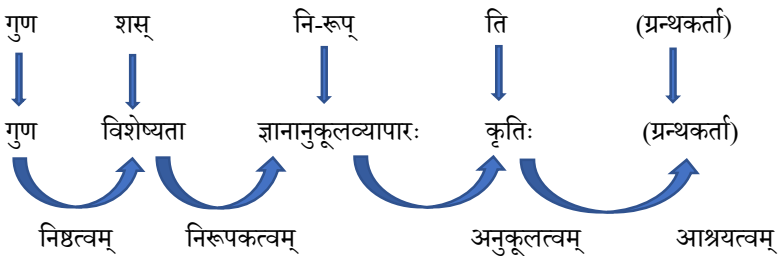
द्रव्यं गुणस्तथा कर्म सामान्यं सविशेषकम्।  
समवायस्तथाऽभावः पदार्थाः सप्तकीर्तिताः॥<sup>१</sup>

इत्येवमादौ सप्तानां पदार्थानां नामकीर्तनं कृतमाचार्येण। यथा उद्देशक्रमे सर्वत्र इच्छैव नियामिका तथैव व्याख्यानावसरेऽपि स्वेच्छया यं कमपि पदार्थं व्याख्यातुम् आरभेत अथवा शूचीकटाहन्यायेन स्वल्पव्याख्यानावृत्तिपदार्थस्य आदौ व्याख्यानं कर्तुम् उद्योतः स्यात् ग्रन्थकारः। किन्तु तत्र किं द्रव्यमित्याकारिका शिष्यजिज्ञासा उत्पन्ना। इयमेव शिष्यजिज्ञासा गुणनिरूपणं प्रति प्रतिबन्धिका जाता। अनन्तरं द्रव्यग्रन्थे निरूपिते किं द्रव्यमित्याकारिका प्रतिबन्धकीभूता शिष्याजिज्ञासा निवृत्ता भवति। एवं प्रतिबन्धीकभूतशिष्यजिज्ञासानिवृत्तौ सत्याम् अवश्यवक्तव्यं भवति गुणनिरूपणम्, तादृशावश्यवक्तव्यत्वं च गुणनिरूपणे इति लक्षणसमन्वयः।

ग्रन्थे सङ्गतिप्रतिपादकं वाक्यमेवं वर्तते- ‘द्रव्यं निरूप्य गुणान् निरूपयति’<sup>३</sup> इति। प्रकरणारम्भे विद्यमानस्य आदिमवाक्यस्य शाब्दबोधः विशेषतया विधीयते इति सम्प्रदायः। तथा च प्रकृते द्रव्यशब्दोत्तरद्वितीयार्थो भवति विशेष्यताख्यविषयता। यतो नियमः – ‘सविषयकधातुसमभिव्याहारे कर्मप्रत्ययार्थो विषयता’ इति। नीत्युपसर्गपूर्वकरूपधातोः अर्थः ज्ञानानुकूलव्यापारः, स चायं व्यापारः शब्दप्रयोगात्मकः। द्रव्यस्य विशेष्यतायां निष्ठत्वसम्बन्धेनान्वयः। विशेष्यतायाः निरूपकत्वसम्बन्धेन निपूर्वकरूपधात्वर्थैकदेशे ज्ञानेऽन्वयः। ल्यप्प्रत्ययस्यार्थो भवति उत्तरकालीनत्वम्। उत्तरकालीनत्वं नाम ध्वंसाधिकरणकालवृत्तित्वम्। अत्र एकदेशध्वसे व्यापारस्य स्वनिष्ठप्रतियोगिताकत्वसम्बन्धेनान्वयः। गुणान् निरूपयतीत्यत्र निपूर्वकरूपधातोः ज्ञानानुकूलव्यापारोऽर्थः। आख्यातस्य कृतिरर्थः। उत्तरकालीनत्वस्य आश्रयतासम्बन्धेन निपूर्वकरूपधात्वर्थैकदेशव्यापारे अन्वयः। व्यापारस्य अनुकूलत्वसम्बन्धेन आख्यातार्थकृतौ अन्वयः। कृतेः आश्रयतासम्बन्धेन ग्रन्थकारेऽन्वयः।



द्रव्यनिष्ठविशेष्यतानिरूपकज्ञानानुकूलव्यापारनिष्ठप्रतियोगितानिरूपकध्वंसाधिकरणकालवृत्तित्वम्।



गुणनिष्ठविशेष्यतानिरूपकज्ञानानुकूलव्यापारानुकूलकृत्याश्रयः ग्रन्थकर्ता।

द्रव्यविशेष्यकज्ञानानुकूलव्यापारध्वंसकालीनो भवति गुणविशेष्यकज्ञानानुकूलव्यापारः। अतः ल्यप्-प्रत्ययार्थस्य ध्वंसाधिकरणकालवृत्तित्वस्य 'गुणान् निरूपयति' इत्यत्र निपूर्वकरूपधात्वर्थस्य ज्ञानानुकूलव्यापारस्य एकदेशव्यापारे स्वरूपसम्बन्धेन आश्रयत्वसम्बन्धेन वा अन्वयो भवति। तथा च द्रव्यनिष्ठविशेष्यतानिरूपकज्ञानानुकूलव्यापारनिष्ठप्रतियोगितानिरूपकध्वंसाधिकरणकालवृत्तित्वाश्रयगुणनिष्ठविशेष्यतानिरूपकज्ञानानुकूलव्यापारानुकूलकृत्याश्रयः ग्रन्थकारः इत्यखण्डः शाब्दबोधः।

### गुणसामान्यलक्षणम्

कोऽयं गुणः इति चेदुच्यते 'द्रव्यकर्मभिन्नत्वे सति सामान्यवान् गुणः'।<sup>४</sup> गुणलक्षणन्तु द्रव्यकर्मभिन्नत्वे सति सामान्यवत्त्वमिति। सामान्यवत्त्वमात्रोक्तौ द्रव्यकर्मणोरतिव्याप्तिः, तयोरपि सामान्यवत्त्वस्य सत्त्वात्। तद्वारणाय द्रव्यकर्मभिन्नत्वपदोपादानम्। द्रव्यकर्मभिन्नत्वमात्रोक्तौ सामान्यादावतिव्याप्तिः। तद्वारणाय सामान्यवत्त्वमिति विशेष्यदलोपादानम्, सामान्यादौ सामान्यवत्त्वस्य असत्त्वात्।

द्रव्यकर्मभिन्नत्वम् नाम द्रव्यभिन्नत्वे सति कर्मभिन्नत्वम् इति रीत्या द्रव्यकर्मोभयभिन्नत्वम् अवगम्यते। एवम् उभयत्वावच्छिन्नप्रतियोगिताकभेदः द्रव्यकर्मोभयभेदः। स चायं भेदः द्रव्ये कर्मणि च वर्तते, तत्र सामान्यवत्त्वमपि तिष्ठति। अतः गुणलक्षणस्य द्रव्ये अतिव्याप्तिः स्यात्। तदा उच्यते द्रव्यकर्मोभयभेदः इत्यस्य द्रव्यत्वावच्छिन्नप्रतियोगिताको भेदः, कर्मत्वावच्छिन्नप्रतियोगिताकश्च भेद इत्यर्थः। एतादृशभेदद्वयाधिकरणत्वे सति यः सामान्यवान् सः गुणो भवति। द्रव्ये यद्यपि कर्मत्वावच्छिन्नप्रतियोगिताको भेदो वर्तते तथापि द्रव्यत्वावच्छिन्नप्रतियोगिताको भेदो नास्ति। एवमेव कर्मणि यद्यपि द्रव्यत्वावच्छिन्नप्रतियोगिताको भेदो विद्यते तथापि कर्मत्वावच्छिन्नप्रतियोगिताको भेदो नास्तीति भेदद्वयाधिकरणं गुण एव भवति।

सामान्यवत्त्वं नाम सामान्यनिष्ठाधेयतानिरूपिताधिकरणताश्रयत्वम्। अत्र आधेयतायां समवायसम्बन्धावच्छिन्नत्वं निवेशनीयम्। कुतः इत्युक्तौ 'जन्यानां कालोपाधित्वं कालोपाधीनां च कालत्वम्' इति विद्यते कश्चन नियमः। सामान्यविशेषसमवायानां किञ्च चतुर्विधेष्वभावेषु प्रागभावान्योन्याभावात्यन्ताभावानां च नित्यत्वात् तेषु कालिकसम्बन्धेन सामान्यवत्त्वस्य असम्भवात् कालिकसम्बन्धमादाय तत्रातिव्याप्तिः दर्शयितुं न शक्यते। किन्तु ध्वंसः यद्यपि न नश्यति तथापि उत्पद्यते इत्यतः ध्वंसः जन्यो भवति। जन्यत्वात् सः ध्वंसः कालोपाधिः, कालोपाधित्वाच्च तस्य कालरूपता अङ्गीक्रियते। 'जन्यानां जनकः कालो जगतामाश्रयो मतः'।<sup>५</sup> इति नियमात् ध्वंसः कालिकसम्बन्धेन यस्य कस्यापि पदार्थस्य अधिकरणं भवति इत्याशयः। एवं कालिकसम्बन्धेन सामान्यवत्त्वस्य ध्वंसे सत्त्वात्, ध्वंसस्य च द्रव्यकर्मभिन्नत्वात् गुणलक्षणं ध्वंसेऽतिव्याप्तं भवति। तद्वारणाय सामान्यनिष्ठाधेयतां समवायसम्बन्धावच्छिन्नत्वं निवेश्यते। समवायसम्बन्धेन सामान्यवत्त्वस्य ध्वंसे असत्त्वात् नातिव्याप्तिः।

### दिनकरीदिशा गुणलक्षणविचारः

'अथ द्रव्याश्रिता ज्ञेया निर्गुणा निष्क्रिया गुणाः'।<sup>६</sup> इति मूलात् द्रव्याश्रितत्वं निर्गुणत्वं निष्क्रियत्वं चेति सामान्यतया गुणस्य लक्षणत्रयं प्राप्यते। एतेषु कस्य लक्षणत्वं कस्य च स्वरूपकथनत्वमिति अग्रे विचार्यते।

### द्रव्याश्रितत्वमित्यस्य परिष्कारः

गुणाः सदैव द्रव्याश्रिताः भवन्तीत्यतः सर्वेष्वपि गुणेषु द्रव्याश्रितत्वं वर्तते। तथापि द्रव्याश्रितत्वं न गुणलक्षणम्, कर्मादीनामपि द्रव्याश्रितत्वात् द्रव्याश्रितत्वरूपगुणलक्षणं कर्मादावतिव्याप्तं भवति। अत्र आदिपदेन सामान्यादीनां परिग्रहो भवति। अतः द्रव्याश्रितत्वस्य परिष्कारो विधीयते। द्रव्याश्रितत्वमित्यस्य 'द्रव्यत्वव्यापकतावच्छेदकसत्ताभिन्नजातिमत्त्वम्'।<sup>७</sup> इत्यर्थो बोध्यः। अत्र जातिमत्त्वम् इत्यस्य विशेषणद्वयं

विद्यते- द्रव्यत्वव्यापकतावच्छेदकत्वं सत्ताभिन्नत्वं च। एवं द्रव्यत्वव्यापकतावच्छेदिका सत्ताभिन्ना च जातिः गुणत्वं, तद्वान् गुणः, तद्वत्त्वं च गुणे इति लक्षणसमन्वयः।

सत्ताभिन्नजातिमत्त्वम् इत्येतावन्मात्रोक्तौ, द्रव्ये सत्ताभिन्नद्रव्यत्वजातेः कर्मणि च सत्ताभिन्नकर्मत्वजातेः सत्त्वात् तत्रातिव्याप्तिः। तद्वाराणाय द्रव्यत्वव्यापकतावच्छेदकत्वमिति विशेषणं जातौ प्रयुज्यते। द्रव्यत्वं नवस्वपि द्रव्येषु तिष्ठति, तत्र सर्वत्र गुणोऽप्यस्तीत्यतः ‘यत्र यत्र द्रव्यत्वं तत्र तत्र गुणः’ इति द्रव्यत्वव्यापको भवति गुणः, द्रव्यत्वव्यापकता गुणनिष्ठा, द्रव्यत्वव्यापकतावच्छेदकं गुणत्वम्। एवं द्रव्यत्वव्यापकतावच्छेदकसत्ताभिन्नजातिः गुणत्वं, तद्वान् गुणः, तद्वत्त्वं च गुणे इति लक्षणसमन्वयः। द्रव्यत्वव्यापकतावच्छेदकमिति विशेषणशेन द्रव्यकर्मणोः अतिव्याप्तिः कथं वार्यते इति चेदुच्यते आकाशादौ विभुद्रव्येषु द्रव्यत्वस्य सत्त्वेऽपि तत्र कर्मणः असम्भवात् द्रव्यत्वाधिकरणाकाशादिवृत्त्यन्ताभावाप्रतियोगि कर्म न भवतीत्यतः द्रव्यत्वव्यापकं कर्म नास्ति। एवं कर्मत्वस्य द्रव्यत्वव्यापकतावच्छेदकत्वाभावात् कर्मत्वमादाय कर्मणि नातिव्याप्तिः। एवमेव आकाशे द्रव्यत्वस्य सत्त्वेऽपि तत्र कस्यचिदपि द्रव्यस्य असत्त्वात् द्रव्यत्वाधिकरणाकाशवृत्त्यन्ताभावाप्रतियोगि द्रव्यं नास्तीत्यतः द्रव्यत्वव्यापकं द्रव्यं न भवति। एवं द्रव्यत्वस्य द्रव्यत्वव्यापकतावच्छेदकत्वाभावात् द्रव्यत्वमादाय द्रव्ये नातिव्याप्तिः। सामान्यादौ तु जातिमत्त्वकथनेनैव नातिव्याप्तिः, सामान्यादौ जातेरभावात्। लक्षणघटकजातिपदस्य किं तात्पर्यम् अर्थात् जातिरिति अनुक्त्वा धर्मः इत्युच्यते चेत् कः क्लेशः इति जिज्ञासा। तदोच्यते – ‘स्वं स्वस्य व्यापकं भवती’ति नियमात् द्रव्यत्वव्यापकं द्रव्यत्वं भवति। तथा च द्रव्यत्वत्वं द्रव्यत्वव्यापकतावच्छेदकं भवति किञ्च सत्ताभिन्नधर्मोऽपि अस्ति। तद्वत्त्वं द्रव्यत्वे वर्तते। अतः जातिपदस्य स्थाने धर्मपदस्य निवेशे तु द्रव्यत्वे गुणलक्षणस्य सत्त्वात् तत्रातिव्याप्तिः। एवमेव यत्र यत्र द्रव्यत्वं तत्र तत्र सामान्यम् यथा पृथिवी इति द्रव्यत्वव्यापकं सामान्यमपि भवति। द्रव्यत्वव्यापकतावच्छेदकं सामान्यत्वम्। इदं सामान्यत्वं द्रव्यत्वव्यापकतावच्छेदम् अस्ति पुनः सत्ताभिन्नधर्मोऽपि अस्ति। एवं तद्वत्त्वं सामान्ये इति गुणलक्षणं सामान्ये अतिव्याप्तं भवति। तद्वाराणाय धर्मपदमनादाय जातिपदम् उपात्तम्। द्रव्यत्वत्वसामान्यत्वयोः नास्ति जातित्वं, अतः द्रव्यत्वत्वं सामान्यत्वं चादाय द्रव्यत्वे सामान्ये च नातिव्याप्तिः। लक्षणे सत्ताभिन्नपदाभावे सत्तायाम् अतिव्याप्तिः स्यात्। द्रव्यत्वाधिकरणेषु नवस्वपि द्रव्येषु सत्तावान् गुणः तिष्ठत्येव। अतः यत्र यत्र द्रव्यत्वं तत्र तत्र सत्तावान् इति द्रव्यत्वव्यापको भवति सत्तावान्। द्रव्यत्वव्यापकतावच्छेदकं सत्तावत्त्वम्। ‘मतुबन्ताद् विहितो भावप्रत्ययः प्रकृत्यर्थं गमयति’<sup>५</sup> इति नियमात् सत्तावत्त्वं सत्ता एव। एवं द्रव्यत्वव्यापकतावच्छेदकत्वस्य जातेश्च सत्तायां सत्त्वात् गुणलक्षणस्य तत्रातिव्याप्तिः। तद्वाराणाय लक्षणे सत्ताभिन्नत्वस्य पदोपादानम्।

### निर्गुणत्वमित्यस्य परिष्कारः

निर्गुणत्वस्य गुणलक्षणत्वे कर्मादावपि तस्य सत्त्वात् तत्रातिव्याप्तिः। तद्वाराणाय उक्तं – ‘सामान्यवत्त्वे सति कर्मान्यत्वे सति निर्गुणत्वं बोध्यम्’<sup>६</sup> इति गुणस्य निष्कृष्टलक्षणम्। सामान्यवत्त्वपदाभावे सामान्यादीनां कर्मभिन्नत्वात् निर्गुणत्वाच्च सामान्यादौ अतिव्याप्तिः। सामान्यवत्त्वपदोपादाने तु सामान्यादीनां सामान्यवत्त्वाभावे नातिव्याप्तिः। एवमेव कर्मणि अतिव्याप्तिवारणाय कर्मान्यत्वपदोपादानम्। निर्गुणत्वपदाभावे तु सामान्यवत्त्वस्य कर्मान्यत्वस्य च द्रव्ये सत्त्वात् तत्रातिव्याप्तिः। तद्वाराणाय निर्गुणत्वपदोपादनं, द्रव्ये निर्गुणत्वाभावान्नातिव्याप्तिः।

### निष्क्रियत्वमित्यस्य परिष्कारः

निष्क्रियत्वं नाम क्रियाभाववत्त्वमिति गुणेषु क्रियाभावात् निष्क्रियत्वं सकलगुणे वर्तते इति निष्क्रियत्वं गुणलक्षणम्। गगनादावपि निष्क्रियत्वस्य सत्त्वात् तत्रातिव्याप्तिः। तद्वाराणाय मुक्तावलीकारः आह –

‘निष्क्रिया इति स्वरूपकथनम्, न तु लक्षणम्, गगनादौ अतिव्याप्तेः’<sup>१०</sup> इति। एवं गुणानां वस्तुस्थितिरेव निष्क्रियत्वपदेनोच्यते न तु तल्लक्षणार्थम्। अतः निष्क्रियत्वस्य लक्षणाभावात् स्वरूपकथनमात्रत्वाच्च अतिव्याप्त्यादिदोषविचारोऽपि न भवेत्। किन्तु निष्क्रियत्वस्य गुणलक्षणत्वपक्षे गगनादौ अतिव्याप्तिदोषवारणाय दिनकर्यामुक्तम् - ‘सामान्यवत्त्वे सति कर्मान्यत्वे च सति कर्मवदवृत्तिपदार्थविभाजकोपाधिमत्त्वे अतिव्याप्तेः अभावात्’<sup>११</sup> इति। गगनत्वादीनां कर्मवदवृत्तित्वेऽपि तेषां पदार्थविभाजकत्वाभावात् गगनत्वमादाय गगनादौ अतिव्याप्तिः वक्तुं न शक्यते। पुनः द्रव्यत्वस्य पदार्थविभाजकत्वेऽपि तस्य कर्मवदवृत्तित्वाभावात् द्रव्यत्वमादाय द्रव्ये अतिव्याप्तिः दर्शयितुं न शक्यते। एवमत्र गुणलक्षणत्रयस्य परिष्कारः कृतः दिनकरीदिशा।

### परार्थानुमानस्थले गुणत्वजातिमत्त्वस्य गुणलक्षणत्वविचारः

उक्तलक्षणस्य भेदघटिततया गौरवाल्लघुलक्षणमुक्तमस्ति - ‘गुणत्वजातिमान्वा’<sup>१२</sup> इति। विद्यते सर्वेष्वपि गुणेषु गुणत्वजातिः। अतः गुणत्वजातिमान् गुणो भवति, तद्वत्त्वं च गुणे इति लक्षणसमन्वयः।

वस्तुतस्तु असाधारणधर्मो भवति लक्षणम्। फलञ्च तस्य इतरभेदः। व्यावर्तकस्य लक्षणत्वे, लक्षणेन लक्ष्यं पक्षीकृत्य लक्षणेतरभेदः साधनीयः। एवं लक्षणं लक्ष्योद्देश्यकलक्ष्येतरभेदविधेयकानुमितिजनकं भवति। प्रकृते असाधारणधर्मो भवति गुणस्य गुणत्वमिति। गुणत्वस्यास्य गुणलक्षणत्वे गुणः स्वेतरभिन्नः गुणत्वात् इत्यनुमानप्रयोगः कार्यः। अस्माच्चानुमानात् गुणः स्वेतरभिन्नः इत्यनुमितिरेव नोत्पद्यते, पक्षतावच्छेदकहेत्वोरैक्यात्। पक्षतावच्छेदकं गुणत्वं, हेतुरपि गुणत्वम् इत्येवं समायाति पक्षतावच्छेदकहेत्वोः ऐक्यप्रसङ्गः। अस्तु अनयोः ऐक्यप्रसङ्गः तत्र का हानिः इति चेदुच्यते परार्थानुमानस्थले परप्रतिपत्त्यर्थं प्रतिज्ञादिपञ्चावयववाक्यानां शाब्दबोधद्वारा यत् परार्थानुमितिप्रोजकत्वं तन्नोपपद्यते, ‘उद्देश्यतावच्छेदकविधेययोरैक्येन शाब्दबोधानुपपत्तिः’ इति नियमात्। यथा घटो घटः इत्यस्मिन् वाक्ये उद्देश्यतावच्छेदकं घटत्वं, विधेयमपि घटत्वम् इत्यतः उद्देश्यतावच्छेदकविधेययोरैक्येन भवति शाब्दबोधानुपपत्तिः। तथैव प्रकृते गुणः स्वेतरभिन्नः गुणत्वात् इत्यनुमानवाक्ये उपनयवाक्यं भवति गुणः गुणत्ववान् अर्थात् गुणो गुणः (पक्षः हेतुमान्) इति। उपनयवाक्येऽस्मिन् उद्देश्योऽस्ति गुणः, गुणत्वं भवति उद्देश्यतावच्छेदकम्। विधेयमपि गुणत्वम् इत्यतः उद्देश्यतावच्छेदकविधेययोः ऐक्यप्रसङ्गः। एवमुक्तमस्ति ‘उद्देश्यतावच्छेदकविधेययोरैक्येनोपनयवाक्याच्छाब्दबोधानुपपत्तेरेव दोषत्वात्’<sup>१३</sup> परार्थानुमितिरेव न स्यात्। अतः गुणत्वजातिमत्त्वं गुणलक्षणं न स्यादिति प्राचीनाः।

नवीनाः पक्षः हेतुमान् इत्याकारकम् उपनयवाक्यस्वरूपम् अनङ्गीकृत्य साध्यव्याप्यहेतुमान् पक्षः इत्याकारकम् उपनयवाक्यस्वरूपम् स्वीकुर्वन्ति। कोऽभिप्रायः तेषाम् इत्युक्तौ उपनयावाक्यात् प्राक् विद्यमाने उदाहरणवाक्ये दृष्टान्तोऽपि प्रदीयते। यथा पर्वतो वह्निमान् धूमात् इत्यत्र यो यो धुमवान् स स वह्निमान् यथा महानसम् इत्युदाहरणवाक्यप्रयोगानन्तरं ‘तथा चायम्’ इत्युपनयवाक्यात् बोधः जायते यत् यथा महानसं वह्निव्याप्यधुमवत् तथा पर्वतोऽप्ययं वह्निव्याप्यधुमवान् इति। अनेन साध्यव्याप्यहेतुमान् पक्षः इत्येवोपनयवाक्यस्वरूपमिति प्रज्ञायते। तथा च प्रकृते अनुमाने गुणेतरभेदव्याप्यगुणत्ववान् गुणः इति भवति उपनयवाक्यस्वरूपम्। अत्र उद्देश्यतावच्छेदकं गुणत्वं, विधेयं च गुणेतरभेदव्याप्यगुणत्वम् इत्येवं सम्प्रति उद्देश्यतावच्छेदकविधेययोरैक्यप्रसङ्गाभावात् शाब्दबोधानुपपत्तिरूपदोषोऽपि न स्यादिति चेत् प्राचीनाः अत्राक्षिपन्ति यद् उद्देश्यतावच्छेदकं गुणत्वं, किन्तु विधेये गुणेतरभेदयोगेनापि अन्ततोगत्वा गुणत्वमेव विधेयमस्ति। अतः उद्देश्यतावच्छेदकविधेययोरैक्यापरिहारात् शाब्दबोधानुपपत्तिरूपदोषस्तु पूर्ववत् विद्यते एवा तदा दोषवारणाय नवीनैरुच्यते उद्देश्यतावच्छेदकापेक्षया विधेयांशे किञ्चिदधिकावगाहनात् शाब्दबोधोपपत्तिः भवत्येव अनुभवसिद्धत्वात्। यथा घटो नीलघटः इत्यस्मिन् वाक्ये

उद्देश्यतावच्छेदकापेक्षया घटत्वापेक्षया विधेयांशे नीलघटत्वांशे किञ्चिदधिकावगाहनात् शाब्दबोधः उपपद्यते एव। तथैव प्रकृते गुणेतरभेदव्याप्यगुणत्ववान् गुणः इत्यत्रोपनयवाक्ये उद्देश्यतावच्छेदकविधेययोरैक्येऽपि उद्देश्यतावच्छेदकापेक्षया गुणत्वापेक्षया विधेयांशे गुणेतरभेदव्याप्यत्वस्य अधिकावगाहनात् शाब्दबोधो भवत्येव। तदुक्तम् - 'नवीनमते विधेयांशेऽधिकावगाहिनः शाब्दबोधस्योपगमेन पक्षतावच्छेदकहेत्वोरैक्येपि साध्यव्याप्यहेतुमान्यपक्ष इत्याकारकस्योपनयवाक्यजन्यशाब्दबोधस्य नानुपत्तिरिति'<sup>१५</sup>। तेन परार्थानुमितिरपि सम्भवतीत्यतः गुणत्वजातिमत्त्वं गुणलक्षणं भवितुमर्हतीति नवीनाः।

किन्तु प्राचीननये उपनयवाक्यस्वरूपन्तु हेतुमान् पक्षः इत्येव, न तु साध्यव्याप्यहेतुमान् पक्षः इति। कुतः इत्युक्तौ - उदाहरणवाक्यात् व्याप्तिभासम्भवे उपनयवाक्येनापि तत्प्रतिपादने पौनरुक्त्यं भवति। अतः पक्षे हेतुमत्तामात्रमेव उपनयेन बोधनीयम्। तदुक्तम् - 'प्राचीनैरुदाहरणवाक्यादेव व्याप्तिभादुपनयेनापि तत्प्रतिपादने पौनरुक्त्यमिति'<sup>१६</sup>। अतः प्राचीनमतानुसारेण पक्षतावच्छेदकहेत्वोरैक्यापरिहारात् उद्देश्यतावच्छेदकविधेययोरैक्येनोपनयवाक्याच्छाब्दबोधानुपपत्तेः परार्थानुमितेरसम्भवात् गुणत्वजातिमत्त्वस्य गुणलक्षणत्वं नाङ्गीक्रियते।

### स्वार्थानुमानस्थले गुणत्वजातिमत्त्वस्य गुणलक्षणत्वविचारः

अत्रापि लक्षणस्य व्यावर्तकत्वे लक्षणेन लक्ष्यं पक्ष्यीकृत्य लक्षणेतरभेदः साधनीयः। गुणत्वस्य गुणलक्षणत्वे गुणः स्वेतरभिन्नः गुणत्वात् इत्यनुमानप्रयोगः कर्तव्यः। ततो गुणः स्वेतरभिन्नः इत्यनुमितिः स्यात्। इमामनुमितिं प्रति व्याप्तिग्रहस्य कारणता विद्यते। व्याप्तिश्च हेतुः साध्यसमानाधिकरणः इत्याकारिका भवति। एवं व्याप्तिग्रहे साध्यसमानाधिकरण्यं हेतौ गृहीतं चेत् तुल्यवित्तिवेद्यतया हेतुसमानाधिकरण्यमपि साध्ये गृहीतं भवति। तुल्यवित्तिवेद्यता इत्यस्य एकज्ञानविषयता इत्यर्थः। प्रकृते अनुमाने व्याप्तिग्रहस्तु गुणत्वं गुणेतरभेदसमानाधिकरणः इत्याकारको भवति। एवञ्च व्याप्तिग्रहदशायां गुणेतरभेदसमानाधिकरण्यं गुणत्वे गृहीतं चेत् तुल्यवित्तिवेद्यतया गुणत्वसमानाधिकरण्यमपि गुणेतरभेदे गृहीतं भवति। अत्र गुणत्वरूपहेतुरेव पक्षतावच्छेदकीभूतो विद्यते। एवं व्याप्तिग्रहदशायां तुल्यवित्तिवेद्यतया यथा हेतुसमानाधिकरण्यं साध्ये भासते तथैव तस्यामेव व्याप्तिग्रहदशायां पक्षतावच्छेदकसमानाधिकरण्यमपि साध्ये भासते, पक्षतावच्छेदकहेत्वोरैक्यात्। वस्तुतस्तु अनुमितौ पक्षवृत्तित्वात्मकं पक्षतावच्छेदकसमानाधिकरण्यं साध्ये भासते। किन्तु तत्र अनुमितेः प्रागेव व्याप्तिग्रहदशायां पक्षतावच्छेदकसमानाधिकरण्यं साध्ये भासते। एवम् अनुमितिविषयस्य साध्ये पक्षतावच्छेदकसमानाधिकरण्यस्य अनेनैव व्याप्तिग्रहेण विषयीकृततया व्याप्तिग्रहसिद्धस्यैव विषयस्य अनुमित्या साधनात् सिद्धसाधनाख्यो दोषः प्रसजति। तथाह्युक्तम् - 'व्याप्तिग्रहदशायामेव पक्षतावच्छेदकीभूतहेतौ साध्यसमानाधिकरण्यस्य सिद्धत्वेन सिद्धसाधनमेव दोष इति'<sup>१७</sup>।

अस्य सिद्धसाधनाख्यस्य दोषस्य निराकरणाय समाधानद्वयं वक्तुं शक्यते। तद्यथा - साध्यसमानाधिकरण्यं हेतौ गृहीतं चेत् तुल्यवित्तिवेद्यतया हेतुसमानाधिकरण्यभानं साध्ये नियमेन न सम्भवति। अतः अनियतत्वाभिप्रायेण सिद्धसाधनप्रसक्तिः नास्तीति गुणत्वजातिमत्त्वं गुणलक्षणं भवितुमर्हतीति मतविशेषः। तदुक्तम् - 'यद्यपि लक्षणलक्ष्यतावच्छेदकयोरभेदः तथापि लक्षणेनेतरभेदे साध्ये हेतौ साध्यसमानाधिकरण्यनिश्चयेऽपि हेतुधर्मितावच्छेदकसाध्यनिश्चयस्य अनियतत्वाभिप्रायेणेदं लक्षणमिति संक्षेपः'<sup>१८</sup> इति।

अपरं समाधानं भवति - सिद्धसाधनं नाम साध्यसिद्धिः, इयञ्च साध्यसिद्धिः अनुमितिप्रतिबन्धिका भवति। एवं सिद्धेः प्रतिबन्धकत्वम्, अनुमितेश्च प्रतिबन्धकत्वम्। प्रतिबन्धकप्रतिबन्धकज्ञानयोः समानाकारत्वम्

अपेक्षितम्। भिन्नाकारयोः प्रतिबध्यप्रतिबन्धकभावो नास्ति। प्रकृते व्याप्तिग्रहस्याकारो भवति हेतुः साध्यसमानाधिकरणः इति। अयञ्च हेतुविशेष्यको व्याप्तिग्रहः। अनुमितेराकारो भवति पक्षः साध्यवान् इति। एवम् अनुमितिस्तु पक्षविशेष्यिका भवति। अतः अनुमितिर्व्याप्तिग्रहयोः भिन्नाकारत्वात् नायं प्रतिबध्यप्रतिबन्धकभावः। तदेवोक्तं रामरूपां – ‘हेतुः साध्यसमानाधिकरणः इति व्याप्तिग्रहस्य हेतुमान्साध्यवानित्यनुमितितो भिन्नाकारत्वात् समानाकारकसिद्धेरेवानुमितिप्रतिबन्धकत्वात्’<sup>१८</sup> इति। एवम् अनुमितिः भवत्येव। अतः गुणत्वजातिमत्त्वं गुणलक्षणं भवितुमर्हतीति।

### उपसंहारः

एवं लक्षणस्य व्यावर्तकत्वपक्षे परार्थानुमानस्थले गुणत्वजातिमत्त्वस्य गुणलक्षणत्वं प्राचीनैः नाङ्गीकृतं पक्षतावच्छेदकहेत्वोरैक्यापरिहारात्। नवीनानान्तु गुणत्वजातिमत्त्वस्य गुणलक्षणत्वम् अनुमतमेवास्ति उपनयवाक्यात् शाब्दबोधानुपपत्तिरूपदोषस्य निराकरणसम्भवात्। प्राचीनमते गुणत्वजातिमत्त्वं गुणस्य व्यवहारिकं लक्षणं न तु व्यावर्तकलक्षणम्। स्वार्थानुमानस्थले मतद्वयं प्राप्यते- व्याप्तिग्रहदशायां साध्यसमानाधिकरण्यं हेतौ गृहीतं चेत् तुल्यवित्तिवेद्यतया हेतुसामानाधिकरण्यमपि साध्ये गृहीतं भवतीति मतविशेषो वर्तते। मतमिदमङ्गीकुर्वतान्ये तु गुणत्वजातिमत्त्वस्य गुणलक्षणत्वं न सम्भवति सिद्धसाधनदोषाक्रान्तत्वात्। नियमस्यास्य अनियतत्वाभिप्रायेण च गुणत्वस्य गुणलक्षणत्वं सम्भवति। वस्तुतस्तु रामरूपाकारमते तु स्वार्थानुमानस्थले गुणत्वजातिमत्त्वस्य गुणलक्षणत्वं सम्भवत्येव तत्र विद्यमानस्य सिद्धसाधनदोषस्य निराकरणसम्भवतादिति अत्र प्राचीनवीननैयायिकमतविमर्शः यथामति प्रतिपादितम्।

### संकेतपञ्जिः

न्या. भा. = न्यायभाष्यम्

भा. प. = भाषापरिच्छेदः

न्या. सि. मु. = न्यायसिद्धान्तमुक्तावली

त. सं. = तर्कसंग्रहः

बा. व्यु. = बालव्युत्पत्तिः

दि. क. = दिनकरी

रा. रू. = रामरूपा

त. सं. नी. क. = तर्कसंग्रह-नीलकण्ठी

संशो. = संशोधकः

सम्पा. = सम्पादकः

व्याख्या. = व्याख्याकारः

### उल्लेखपञ्जिः

१. न्या. भा. पृ. २१

२. भा. प. कारिका- १

३. न्या. सि. मु. पृ. ३६४

४. त. सं. पृ. १४

५. बा. व्यु. पृ. ४५



६. भा. प. कारिका- ८६
७. न्या. सि. मु. पृ. ३६६
८. बा. व्यु. पृ. ४५
९. न्या. सि. मु. पृ. ३६६
१०. न्या. सि. मु. पृ. ३६६
११. दि. क. पृ. ४३६
१२. त. सं. पृ. १५
१३. रा. रु. पृ. २५
१४. रा. रु. पृ. २५
१५. रा. रु. पृ. २५
१६. रा. रु. पृ. २४
१७. त. सं. नी. क. पृ. १३
१८. रा. रु. पृ. २४

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## द्रव्यभेदे पशुयाग-विमर्शः

मौसमी-साँपुइः

**सारसंक्षेपः** श्रौतयज्ञेषु अन्यतमः यागः पशुयागः। अन्याधानम्, अग्निहोत्रम्, दर्शपूर्णमासौ, सोमः, चातुर्मास्यं प्रभृतयः नैके श्रौतयागाः तदनुष्ठानविधयश्च श्रौतसूत्रेषु समुपलभ्यन्ते। प्रकृति-विकृतिभेदेन सर्वेऽपि श्रौतयज्ञाः द्विधा विभज्यन्ते। कृत्स्नम् अङ्गोपदेशः यत्र क्रियते सः प्रकृतियाग उच्यते। विकृतौ तु यागसम्बन्धिनः विशेषानुष्ठानमात्रस्योपदेशः प्रत्यक्षश्रुत्या विधीयते। सर्वेषां पशुयागानां प्रकृतिभूतो यागः खलु अग्नीषोमीयः पशुयागः। संहिताब्राह्मणयोः पाठानुसारं यतः अग्नीषोमीये यागे पशुयागाङ्गभूतः क्रियाकलापो वैशद्येन प्रपञ्चितस्ततः अग्नीषोमीयः पशुयागः खलु सर्वेषां पशुयागानां प्रकृतियागः। जात्यादिभेदेन द्रव्यरूपेण पशव उल्लिखिताः। द्रव्यभेदेन पञ्चविधानां पशूनां यागविमर्श एवास्मिन् प्रबन्धे करिष्यते। प्रसङ्गात् प्रकृतिभूतस्य पशुयागस्यापि समासेन विमर्शो भवेत्। अत्रेदमुल्लेख्यं यत्, श्रौतसूत्रानुसारं पशुयागसम्बन्धाः कृत्स्नं क्रियाकलापाः निरूढपशुबन्धयागे उपलभ्यन्ते। तस्मात् ब्राह्मणगन्धे पशुयागोऽग्नीषोमीय इति नाम्ना, श्रौतसूत्रे च पशुयागो निरूढपशुबन्ध इति नाम्ना परिचीयते। उभयत्र समाप्तातयोः पशुयागयोः नाम्ना यथा पार्थक्यं दृश्यते तद्वदनुष्ठानप्रकारेष्वपि कतिपयानि पार्थक्यान्वलोक्तवन्ते।

**कुञ्चिकाशब्दः** आलभते, आलम्भते, अग्नीषोमीयः, निरूढपशुबन्धः, मेधः, पशुयागः।

### उपक्रमः

कल्प्यते समर्थ्यते यागप्रयोगोऽत्रेति व्युत्पत्तेः ज्ञायते यत्कल्पसूत्रं मन्त्रविनियोगेन क्रत्वनुष्ठानमुपदिश्योपकरोति। कल्पसूत्रेषु श्रौतसूत्रमन्यतमं स्थानं भजते। सर्वेषु वेदेषु विद्यमानां तां तां शाखावलम्ब्य बहुभिः महर्षिभिः श्रौतसूत्राणि रचितानि। ऋग्वेदेषु श्रौतसूत्रद्वयम् उपलभ्यते- आश्वलायनं शाङ्ख्यायनं चेति। कृष्णयजुर्वेदेषु आपस्तम्बम्, वैखानसम्, मानवम्, सत्याषाढं चेति चत्वारि श्रौतसूत्राणि उपलभ्यन्ते। शुक्लयजुर्वेदे कात्यायनीयमेकमेव श्रौतसूत्रम् उपलभ्यते। सामवेदे लाट्यायनश्रौतसूत्रं मशकश्रौतसूत्रञ्चेति श्रौतसूत्रद्वयं उपलभ्यते। अथर्ववेदे एकमेव श्रौतसूत्रम् उपलभ्यते, तत् खलु कौशिकश्रौतसूत्रम् इति। श्रौतसूत्रेषु प्रतिपादितेषु पञ्चविधकर्मसु पशुयागो हि अन्यतमो यागः।

यत्र यत्र पशुयागः आलोचितः तत्र तत्र आलभते आलम्भते-पदयोः विचारः क्रियते। लभ् धातोः बहवः अर्थाः प्राप्यन्ते, ते खलु स्पर्शः, नियोजनम्, हिंसनं चेति। लम्भ्-धातोः अपि अनेके अर्थाः विद्यन्ते। यथा- हिंसनम्, स्पर्शः, प्राप्तिः, धारणम् चेति। अत्र आलभते आलम्भते चेति पदयोः हिंसार्थः ग्रहणीयः। वैखानसश्रौतसूत्रे तु आलभधातुः केवलं वध्यार्थे एव प्रयुक्तः। यथा-‘दीक्षितस्याग्नीषोमीयः पशुरालभ्यः’<sup>१</sup> इति, ‘अथानेयः पशुरेकोऽग्नीष्टोम आलभ्यः’<sup>२</sup> इति, ‘द्वितीयः पशुरैन्द्रानसवनीय आलभ्यः’<sup>३</sup> इति च। आयुर्वेदेऽपि महर्षिणा चरकेन विरचितायां चरकसंहितायां आलम्भ इत्यस्य अर्थः हिंसा इत्यङ्गीकृतः। चरकसंहितायाम् उपस्थाप्यते- ‘आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुः, नालम्भाय प्रक्रियन्ते स्म’।<sup>४</sup> चिकित्सास्थाने अत्र द्वयोः पदयोः भिन्नार्थः प्राप्यते। उत्तरकालिकैः व्याख्याकारैः लेखकैश्च आलभ-आलम्भौ समार्थकौ इति मत्वा आलभते-आलम्भते-पदयोः हिंसार्थः स्वीकृतः। शुक्लयजुर्वेदे पुरुष-अश्व-गो-अवि-अजप्रभृतीनां पञ्च पशूनां हिंसा निषिद्धा कृता। ‘तदुक्तम्- इमं मा हिंसीद्विपादं पशुं सहस्राक्षो मेध्याय चीयमानः’।<sup>५</sup> तथापि आहिताग्निः सन् यजमानः प्रतिसंवत्सरे सकृदवश्यं पशुयागम् अनुतिष्ठेत् इति विधानं ब्राह्मण-श्रौतसूत्रादिग्रन्थेषु दृश्यते। न केवलं सकृत् अपि तु द्विः षड्वारं वा अनुतिष्ठेत्। तत्र सकृदनुष्ठीयते चेत् वर्षे एकवारम् अनुष्ठीयते, यदि वारद्वयं यागः अनुष्ठीयते, तर्हि उत्तरायणदक्षिणायनयोः आरम्भकाले अनुष्ठेयः। यदि षड्वारम् अनुष्ठीयते तर्हि षड्भूतौ अनुष्ठितव्यः। यावज्जीवं पशुयागस्य अनुष्ठानं करणीयम्, अन्यथा प्रत्यवायी स्यात्।<sup>६</sup>

अग्निहोत्रादन्तर्य सर्वे श्रौतयज्ञा आदौ ब्राह्मणभागे आलोचिताः। तत्र पाक-हवि-सोमयागानां सप्तविभागाः दृश्यन्ते। सर्वेषां हविर्यागानां प्रकृतियागः दर्शपूर्णमासयाग इति। अस्मिन् यागे कृत्स्नस्य उपदेशात् प्रकृतिरिति नाम। प्रकृतियागवत् विकृतियागकार्याणि भवन्ति। पशुयागः हविर्यज्ञस्यान्तर्गतः। पशुयागे पशोरङ्गैः होमः क्रियते, पशुम् आहुतिद्रव्यं कर्तुं करणीयकार्याणि दर्शयागे न उल्लिखितानि। कतिपयानि सामान्यकर्माणि दर्शपूर्णमासवत् अनुष्ठीयन्ते। पशुयागे पशुद्रव्यविषयवत् प्रयाजानुयाजादिविषयेऽपि बहुनि कार्याणि वर्तन्ते। तेषामनुष्ठानप्रकारव्याख्यानाय पृथग्रूपेण सर्वेषां पशुयागानाम् कृत्स्नप्रयोगविधिरूप एकः प्रकृतिपशुयागः अस्ति। तदनुसारेण सर्वे पशुयागा अनुष्ठीयन्ते। सवनत्रयात्मकः पञ्चदिवसात्मकः सोमयागः सोमरसेन सम्पन्नः जातः। चतुर्षु दिनेषु सोमयागाङ्गानाम् अनुष्ठानं भवति। चतुर्थे दिने कश्चन पशुभागः क्रियते। अयं यागः अग्नीषोमप्रणयनात् अग्नीषोमीयपशुयागः नाम्ना अभिधीयते। अस्य यागस्य देवता इन्द्राग्नी, सूर्यः, प्रजापतिर्वेति। अत्र द्रव्यं छागः, सोऽपि न साक्षात्। किन्तु वपाहृदयाद्यङ्गद्वारैवा अग्नीषोमीयपशुयागः सर्वेषां काम्यानां सवनीयस्य प्रकृतिभूतः। सवनीयपशुस्तु एकादशिनानां प्रकृतिभूतः। अग्नीषोमीयः ज्योतिष्टोमान्तर्गतो भवति। अतः अयं यागः सान्नाय्यविकृतिः, अपि च प्रयोविकृतिभूतः। ब्राह्मणग्रन्थे अग्नीषोमीययागः सर्वपशुयागानां प्रकृतियागरूपेण उच्यते, यतः तत्प्रकरण एव पशुयाग-सम्बन्धी समस्तः क्रियाकलापः पठ्यते। परन्तु श्रौतसूत्रे पशुयागानां प्रकृतिः निरूढपशुयागरूपेण कथ्यते, यतः तत्प्रकरण एव तु पशुयाग-सम्बन्धी समस्तः क्रियाकलापः उच्यते।

ब्राह्मणे श्रौतसूत्रे च द्रव्यविशेषे पञ्चपशूनां पशुयागः प्राप्यते। ते यथा अश्व- पुरुष- गौ- अवि-अजमेधाश्चेति। अत्र मेध इति पदस्य प्रत्येकं योगः अस्ति। मेधशब्दः मेधृधातोर्निष्पन्नः। तस्य द्वौ अर्थौ विद्येते, हिंसनं संगमनं च। तदुक्तं पाणिनीये धातुपाठे- ‘मिदृ मेदृ हिंसायाम्, मेधृ संगमे च’।<sup>१०</sup> मेधशब्दस्यार्थः अत्र संगमनमेव ग्रहणीयं न तु हिंसनम्।

### पुरुषमेधः यज्ञः

ब्राह्मणादिग्रन्थेषु पुरुषमेधयज्ञस्य साक्षात् कोऽपि उदाहरणं न उल्लिखितम्। पुरुषमेधोऽपि अश्वमेधवत् सोमयाग एव। सुत्यासु प्रथमे पञ्चमे चाहनि, अग्निष्टोमसंस्थे, द्वितीये चतुर्थे च उक्थ्यसंस्थे, तृतीयमतिरात्रसंस्थम्। सुत्यासु प्रतिदिनमैकादशिनाः पशवः। तैत्तिरीय-ब्राह्मणे आलभते क्रिया द्वाविंशत्यां कण्डिकायां निर्दिश्यते, तस्याः प्रतिवाक्यं सम्बन्धो भवति -ब्राह्मणे ब्राह्मणमालभते, क्षत्राय राजन्यमालभते इत्येवमादि। श्रौतसूत्रेषु चतुरशीत्युत्तरशतं पुरुषपशूनां यूपेषु बन्धनं निर्दिश्यते। सामान्यत एव वक्तुं शक्यते यत्, पुरुषमेधे प्रायेण द्विशतसंख्यकाः पुरुषपशवो यज्ञभूमिमानीयते। ततश्चोपाकरणानन्तरं ते पुनर्मुच्यन्ते। आहुतिरूपेण छाग एव केवलं विधीयते। अजानामेव यूपेषु बन्धनसंज्ञपनविशसनवपोद्धरणादयो व्यापारा अनुष्ठेयततोक्ताः।

चैत्रशुक्लदशम्यां तिथौ पुरुषमेधयज्ञस्य आरम्भो भवति। ब्राह्मणः नृपश्चास्मिन् कर्मणि अधिकारी। पुरुषमेधयज्ञे एकादशयूपाः, एकादशपशवः, एकादशपुरोडाशाः च एतेषां द्रव्याणाम् आवश्यकतास्ति। अस्मिन् यज्ञे मनुष्यरूपाः पुरुषा न बध्यन्ते। ये ये पुरुषपशवः येषु येषु कर्मसु लोके प्रसिद्धाः यजमानः तान् यज्ञस्थलम् आनयति। कर्मानुष्ठानात् परं पूर्ववत् ते उत्सृज्यन्ते। यजमानः एतेभ्यः विविधपुरुषेभ्यः विविधज्ञानं लभते। पुरुषमेधानन्तरं यजमानः अरण्यं गत्वा तपस्यति। यदि कोऽपि यजमानः अरण्यं गन्तुं न शक्नोति, तर्हि सः स्वग्रामे निवस्य तपश्चर्यां कुर्यात्। इत्यस्मिन् प्रसङ्गे शतपथब्राह्मणे निर्वचनमुपलभ्यते- ‘इमे वै लोकाः पूः; अयमेव पुरुषो योऽयं पवते। सोऽस्यां पुरि शेते तस्मात् पुरुषः। यदेयु लोकेष्वनं तदस्यानं मेधः। तद्यदस्यैतदन्तं मेधस्तस्मात् पुरुषमेधः। अथो यदस्मिन् मेध्यान् पुरुषानालभते तस्मादेव पुरुषमेधः’।<sup>११</sup> अर्थात् पृथिव्यादयो लोका एव पूः स पुरुषः अयं पवते। स अस्मिन् पुरि शेते तस्मात् पुरुषः। पुरुषमेधः यज्ञः

चत्वारिंशद्दिनैः सिद्ध्यति। अत्र पुरुषा न बध्यन्ते। अतः पुरुषमेधे पुरुषाणां पर्यग्निकरणाद् अनन्तरम् उत्सर्ग एव शास्त्रसम्मत इति फलति।

पुरुषमेधस्य प्रयोजनमपि *कात्यायनश्रौतसूत्रे* सूत्रितं- ‘पुरुषमेधस्त्रयोविंशतिदीक्षोऽतिष्ठकामस्य’।<sup>१९</sup> अतिष्ठां कामयते इति अतिष्ठकामः तेन अयं त्रयोविंशतिदीक्ष द्वादशोपसदः, पञ्चसुत्या सिद्ध्यते। यो यः पुरुषो यां यां देवताम् उद्दिश्य नियुक्तः प्रत्येकं देवतायै एकैकाम् आज्याहुतिं जुहुयात्।

### अश्वमेधः यज्ञः

अभिषिक्तः सार्वभौमो नृप अश्वमेधयज्ञस्य अधिकारी भवति। तस्य यागस्य प्रारम्भः फाल्गुनशुक्लाष्टम्यां नवम्यां वा तिथौ भवति। *कात्यायनश्रौतसूत्रे* उक्तम्- ‘अष्टम्यां नवम्यां वा फाल्गुनी- शुक्लस्य ऋषिः’<sup>२०</sup> यजमानः चतुर्भ्यः ऋत्विग्भ्यः (होता, अध्वर्युः, उद्गाता, ब्रह्मा) चतुःसहस्रं गाश्च चतुश्शतं सुवर्णपट्टिकाः ददाति। ऋग्वेदे यमत्वेन, तृत्वेन, सोमत्वेन अश्वस्योत्पत्तिवर्णनं क्रियते। अश्वमेधस्य अश्वस्य पूर्वभागः कृष्णवर्णः, पश्चाद्भागः श्वेतवर्णः, ललाटे श्वेतवर्णविशिष्टः शकटाकारः च भवति।<sup>२१</sup> अयं अश्वमेधीयः अश्व ईशानस्यां दिशि उत्सृजते। शताधिकाः रक्षकाः तेन सह गच्छन्ति। द्वादशारत्निपरिमाणरशनां त्रयोदशारत्नि-परिमाणरशनां वा अध्वर्युः निदधाति। अश्वस्य कृत्स्नं शरीरं रज्जुभिः परिवेष्टयति। इदम् कर्म सृष्टिजीयाश्वमेधेन सह उपमीयते। यथा सूर्यमण्डलं सर्वतः सूर्यरश्मिभिः आवृता भवति तद्वद् एतै रश्मिभिः सूर्यमण्डलम् आच्छादितं वर्तते। द्रव्यमयरूपः अश्वमेधः सृष्टियज्ञस्य अश्वमेधेन सह सम्बन्धोऽस्ति। अश्वमेधे यज्ञे आयोगवः एकं स्थानं हन्ति। आयोगवः कोऽपि संकरजातिविशिष्टः जनः, यस्य पिता शूद्रः माता च वैश्य-जातिविशेषा भवति।<sup>२२</sup> अश्वः संवत्सरं यावत् परिभ्रम्य राज्यं प्रत्यायाति। मार्गे अश्वः यस्मिन् यस्मिन् राज्ये गच्छति, ते सर्वे राजानो अश्वमेधयागे उपहारानादायोपतिष्ठन्ति। भ्रमणकाले यदि अश्वः असुस्थः जातः, तर्हि यजमानेन विविधानि प्रायश्चित्त-कर्माणि सम्पाद्यन्ते। यज्ञे आरण्यान् पशून् उत्सृज्य शिष्टा ग्राम्याः पशवः आलभ्यन्ते। यज्ञान्ते द्वादशदिवसपर्यन्तं यजमानेन अग्नये पुरोडाशः प्रदीयते।<sup>२३</sup>

### गोमेधः यज्ञः

कतिपयेषु ऋतुषु अङ्गरूपेण काम्यकर्मरूपेण वा गोपशोरालम्भनं दृश्यते। यथा - पुरुषमेधे अङ्गरूपोऽनुबन्ध्याया यागः। *महाभाष्ये* उद्धृतम्- ‘स्थूलपृष्ठीमनङ्वाहीमालभेत’ इति काम्यं कर्म। अनङ्वान् शकटवाहको बलीवर्दः। स्त्रीलिङ्गेन अनङ्वाहीशब्देन सा गौरुच्यते। याज्ञिकग्रन्थेषु गोमेधयज्ञस्य साक्षात् निर्देशः न विद्यते। गवामयनमित्याख्यः कश्चन श्रौतयाग अस्ति, परन्तु तत्र गोपशोः आलम्भनस्य विधानं नास्ति। तत्र गौः आदित्यः भवति। तदुक्तम् *ऐतरेयब्राह्मणे*- ‘गावो वा आदित्याः। आदित्यानामेव तदयनेन यन्ति’<sup>२४</sup> इति।

गोरालम्भनम् अनुष्ठानमेव गोमेधः यज्ञः। गोरालम्भनकर्म कतिपयेषु यज्ञेषु अङ्गरूपेण परिदृश्यते। तत् खलु-चयनयागः, पञ्चशारदीययागः, गोयागः, सौत्रामणीयागः प्रभृतयः। पुरुषमेधयज्ञे अङ्गरूपेण अनुबन्ध्यायागः अनुष्ठीयते। अनुबन्ध्या शब्दस्यार्थः यज्ञस्य अनु पश्चात् वा बध्यते इति अनुबन्ध्या। अस्मिन् यज्ञे गौः अफला अपुष्पा वाक् भवति। तदुक्तम् *ऋग्वेदे*- ‘अधेन्वा चरति माययैष वाचं शुश्रुवाँ अफलामपुष्पाम्’<sup>२५</sup> श्रौतयज्ञेषु यत्र यत्र गवालम्भनं विहितं तत्र तत्र प्रायेण गोः स्थाने पयसा घृतेन वा तत्कर्मसमापनम् कृतम्। *पराशरस्मृतिशास्त्रे*पि एकः श्लोकः वर्तते-

अश्वालम्भं गवालम्भं संन्यासं पलपैतृकम्।

देवराच्च सुतोत्पत्तिं कलौ पञ्च विवर्जयेत्॥ इति।

### अविमेधः यज्ञः

अविमेधयज्ञस्य अवेरालम्भनं केषुचित् क्रतुषु अङ्गरूपेण परिदृश्यते। अवि शब्दस्यार्थः अत्र मेषः। वरुणप्रघास-यज्ञे पिष्टमय्योः मेषमेष्ट्योः होमः भवति। वरुणप्रघासः चातुर्मास्यान्तर्गतं द्वितीयपर्व भवति। अयं यागः आषाढ्यां कर्तव्यः। अत्र दक्षिणा उत्तरा च वेदिद्वयम् इति। तत्र अध्वर्युः यवपिषाणेन मेषमेष्ट्योः आकृती कूर्यात्<sup>१६</sup> कात्यायनश्रौतसूत्रेऽपि उल्लिखितम् - मारुत-वरुणयोः पयस्याहुतिकाले पयसा सह मेषमेष्ट्योः कृत्वा हुयेतो<sup>१७</sup> यजमानपत्नी दक्षिणाग्नौ मेषीम् उत्तरस्यां मेषञ्च जुहुयात्। षोडशी-अतिरात्रसंस्थयोः अपि अविमेधः क्रियते।

### अजमेधः यज्ञः

अजशब्दस्य द्वावर्थौ यथा- प्रथमः, अजति सातल्येन गच्छतीति अजः। द्वितीयः खलु -न जायते इति अजः। श्रौतयज्ञेषु अजः छागनामकः पशुविशेषः, यद्यपि कर्मकाण्डे स्वतन्त्रः अजमेधः यज्ञः नास्ति, तथापि पशुयागेषु प्रायेण अजः द्रव्यरूपेण व्यवहियते। सर्वेषु पशुयागेषु प्रकृतियागः खलु निरूढपशुबन्ध इति। अत्र पशुः छागः। सोऽपि न तु साक्षात्। अजमेधयज्ञः वपाहृदयाद्यङ्गद्वारैः एव सम्पन्नः भवति<sup>१८</sup> निरूढपशुबन्धः प्रतिसंवत्सरं करणीयः। देवता चात्र इन्द्राग्नी, सूर्यः, प्रजापतिर्वा भवति। सोमयागस्य प्रथमा संस्था अग्निष्टोम इति। अज अस्य यागस्य द्रव्यरूपेण परिगणितः। गवामयनस्य अजद्रव्यत्वात् ऐतरेय-ब्राह्मणे उक्तम्- सौर्यं पशुमन्यडश्चेत् सवनियस्योपालम्भमालभेरन्सूर्यदेवत्यं ह्येतदहः, इति<sup>१९</sup>।

### मांसभक्षणादि वैदिक-कर्माणि-

मांसभक्षणादि कर्माणि वेदे निषिद्धकर्मरूपेण परिदृश्यन्ते। तदुक्तम् अथर्ववेदे (8/6/23)- ‘य आमं मांसमदन्ति पौरुषेयं च ये क्रविः/ गर्भान् खादन्ति केशवास्तानितो नाशयामसि’। अत्र विहगानां अण्डभक्षणं, मांसभक्षणं च निषिद्धम् अस्ति। यद्यपि यजुर्वेदे यागकाले केषाञ्चित् विहगानां आलम्भनं भवति, केषाञ्चिन्न भवति।

वैदिककाले यद्यपि पशुयागस्य प्रचलनमासीत् तथापि केषाञ्चिन्नये तत्साम्प्रतमसाम्प्रतमिति मन्यते। पशुमांसभक्षणे प्रवृत्ता अपि ते यागकाले, देवोपासनायां वा पशुहत्यां न वाञ्छन्ति। परन्तु केषाञ्चिन्नये- यज्ञे वधोऽवधः इति वाक्यमपि प्रमाणम्। तस्मात् तेषां नये पशुवधस्य प्रचलनमासीत्। ऋक्संहितायाम् अपि उक्तम्- ‘न वा उ एतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः’ इति।

पुरुषमेधे पुरुषो न हन्यते। पुरुषहत्या अतीव निकृष्टं कर्म। आलम्भनपशूनां स्वरूपद्वयं वर्तते। एकः पशुः यजमानस्य चिह्नमात्रं भवति। अपरञ्च एषः पशुः यजमानस्य आत्माहुतिः भवति। अतः यदि यजमानः मांसमश्नाति तर्हि सः स्वमांसम् अश्नाति इति मन्यन्ते।

मनुष्यः मांसं न अश्नीयात्। यदि कश्चन मनुष्यः मांसं भक्षति तर्हि सः यज्ञदीक्षायाः अधिकारी न भवेत्। ततः कात्यायन-श्रौतसूत्रे (7/113/118) उक्तम्- ‘क्षीरव्रतौ भवतः। सपत्नीको यजमानः व्रते दुग्धं पिबेत्, यवागू राजन्यस्यामिक्षा वैश्यस्य’ इति।

### उपसंहारः

शतपथब्राह्मणे पुरुषाश्वादि-पञ्चपञ्चालम्भनविधिः उपलभ्यते। तत्र एका आख्यायिका अस्ति, - एकदा पिता प्रजापतिः अग्निं सर्वत्र मार्गयति स्म। प्रजापतेः निलीयते अग्निः, अतः सः अग्निः पुरुषमश्वं गामविमजम् च एतान् पञ्चपशून् अप्रविशत्। प्रजापतिः पञ्चपशुषु अग्निं दृष्टवान्। प्रजापतिः विचिन्त्य तान् पशून् वधमकरोत्। पुरुषं विश्वकर्मणे, वरुणाय अश्वम्, इन्द्राय वृषभं, त्वष्ट्रे अविं, अग्नये च अजम् आलम्भम्<sup>२०</sup>। अत्रातः द्रव्यरूपेण पञ्चपशवः परिगणिताः।

पुरुषादिपञ्चमेधान् विना सर्वमेधः नाम्ना एकः यागः अस्ति। अश्वमेधस्य द्वितीयदिवसवत् पुरुषमेधस्य च तृतीयदिवसवत् सर्वमेधयागोऽपि अनुष्ठीयते, तस्मात् पृथक् रूपेण न उल्लिखितम्। पुरुषमेधे पुरुषान् पर्याग्निकरणस्य अन्ते सर्वानुत्सृज्य अजादिभिः पशुभिः सर्वमेध-यागोऽनुष्ठेयः। ब्रीह्यादीन्यन्नान्, ओषधीः वृक्षांश्च आनीय तान् खण्डयित्वा आहवनीये जुहोति।

ब्राह्मणेषु श्रौतसूत्रेषु च पशुबधस्य विधानेऽपि विकल्पेन तत्र अहिंसायाः कथा उल्लिखिता। पुरुषमेधे मनुष्यस्य मारणविषयका कथा सर्वथा भ्रममूलका। कारणम् उपकरणान्तं ता उत्सृज्यन्ते। मनुष्याणां संज्ञपनादिकं कर्म कुत्रापि न विहितम्। परन्तु शतपथब्राह्मणे उक्तम्- यत्र यत्र मांसेन आहुतिः विहितः तत्र तत्र मांसस्य अर्थः परमान्नं भवति। 'एतद् ह वै परमान्नाद्यं यन्मांसं, सः परमस्यैवान्नाद्यस्यात्ता भवति। अस्मिन् विषये मीमांसकानाम् विविधानि मतानि सन्ति। अत्रापि उक्तम्- 'पुरुष मा संतिष्ठिपो यदि संस्थापयिष्यसि पुरुष पुरुषमत्स्यतीति'। तथा चोक्तं पराशरस्मृतौ -

‘अश्वालम्भं गवालम्भं संन्यासं पलपैत्रकम्।

देवराच्च सुतोत्पत्तिं कलौ पञ्च विवर्जयेत्'॥ इति।

एतद्वचनानुसारेण कलियुगे गोमेधाश्वमेधयोः, गवाश्वयोरालम्भनं प्रतिषिद्धम्। अश्वमेधस्य कलियुगे प्रतिषेधे सत्यपि पुष्यमित्रादिभिरनेकै राजभिरश्वमेधस्यानुष्ठानं कृतमितीतिहासप्रसिद्धम्। पशुरक्षणविषयेऽपि अथर्ववेदे मन्त्रः विहितः। यथा- ‘ये रात्रिमनुतिष्ठन्ति, ये य भूतेषु जाग्रति। पशून् ये सर्वान् रक्षन्ति, ते न आत्मसु जाग्रति, ते नः पशुषु जाग्रति’<sup>१९</sup>

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२. तत्रैव (15/1/1)
३. तत्रैव (17/1/4)
४. चरकसंहिता (16/4)
५. यजुर्वेदः (13/47)
६. यज्ञतत्त्वप्रकाशः, पृष्ठा-38
७. पणिनीय-धातुपाठः (1/606/611)
८. शतपथब्राह्मणम् (13/6/2/1)
९. कात्यायन-श्रौतसूत्रम् (21/1/1)
१०. तत्रैव (20/1/2-3)
११. शतपथब्राह्मणम् (13/4/2/4)
१२. (A person born of a śūdra-man and a Vaiśya-woman. Kātyāyana-śrautasūtra, ed. By G. U. Thite. Page-716)
१३. ‘द्वादशाहमाग्नेयः पुरोडाशः’ कात्यायनश्रौतसूत्रम् (20/8/26)
१४. ऐतरेयब्राह्मणम् (4/17)
१५. ऋग्वेदः (10/71/15)
१६. शतपथब्राह्मणम् (5/5/2/15-16)
१७. कात्यायनश्रौतसूत्रम् (5/5/16)

१८. श्रौत-यज्ञ-मीमांसा page 84।

१९. ऐतरेयब्राह्मणम् (18/5/19)

२०. शतपथब्राह्मणम् (6/2/1)

२१. अथर्ववेदः (19/48/5)

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## निःश्रेयसप्राप्तौ जातेरुपयोगित्वम्

पङ्कज-दासः

**सारसंक्षेपः** नैयायिकसम्मतानां षोडशपदार्थानां तत्त्वज्ञानान्निःश्रेयसप्राप्तिर्भवति। तत्त्वज्ञानान्मिथ्याज्ञाननाशः, मिथ्याज्ञाननाशाद्दोषनाशः, दोषनाशात्प्रवृत्तिनाशः, प्रवृत्तिनाशाज्जन्मनाशः, जन्मनाशाद्दुःखनाशः। चरमदुःखध्वंस एव मोक्षः। मोक्षः, अपवर्गः, निःश्रेयसम् इति नामान्तरम्। तर्हि मोक्षं प्रति षोडशपदार्थानां तत्त्वज्ञानं कारणं भवति। नैयायिकसम्मतेषु षोडशपदार्थेषु जातिः पञ्चदशसंख्यकाः। निःश्रेयसप्राप्तौ जातेरुपयोगित्वं किम् अस्ति तदत्र विचार्यते। अत्र जातेः किं लक्षणम्। को वा तस्याः भेदः, किं वा तेषां लक्षणम्, निःश्रेयसप्राप्तौ जातेः किम् उपयोगित्वमस्ति- एते विषयाः विस्तरेण अस्मिन् गवेषणापत्रे विचार्यते।

**कुञ्जिकाशब्दः** मोक्षः, मिथ्याज्ञानम्, जातिः, दुःखम्, प्रवृत्तिः।

**उपोद्घातः**

पञ्चतत्त्वाञ्चिते अस्मिन् अखिले वैरिञ्चप्रपञ्चे अनादिकालात् बन्धनमुपेत्य प्रारब्धपरिणतिं भुञ्जानानां प्राणीनाम् आधिदैविकाधिभौतिकाध्यात्मिकादितापत्रयचिन्ताचक्रव्यूहोत्पाटनपटीयः विद्वांसः यतयो महर्षयो निःश्रेयससाधनैकमतयो मोक्षोपायतया ज्ञानमेवामनन्ति। केषां ज्ञानात् इति न्यायशास्त्रोक्तषोडशपदार्थानां तत्त्वज्ञानात् एव मुक्तिः। षोडशपदार्थानां तत्त्वज्ञानात् आत्मविषयकमिथ्याज्ञाननाशः, मिथ्याज्ञाननाशात् दोषनाशः, दोषनाशात् प्रवृत्तिनाशः, प्रवृत्तिनाशात् जन्मनाशः, जन्मनाशात् दुःखनाशः। दुःखानाम् अत्यन्तिकनिवृत्तिरिति मोक्षः, अपवर्गः, निःश्रेयसमिति नामान्तरम्। निश्चितं श्रेयः निःश्रेयसम्। दुःखस्यात्यन्तिकी निवृत्तिः। तथाहि निगदितम्- ‘तदत्यन्तविमोक्षोऽपवर्गः’<sup>१</sup> इति। अत्र तत्पदेन दुःखस्य परामर्शो भवति। दुःखं नाम दुःखानुषक्तमिति। अत एव दुःखस्यात्यन्तविमोक्षः अपवर्ग इति नैयायिकाः। दुःखस्य आत्यन्तिकी निवृत्तिः नाम सुखस्य प्राप्तिः इति तु न, यतो सुखं हि एकविंशतिदुःखेषु आन्यतमम्। निःश्रेयसम् आत्यन्तिकी दुःखनिवृत्तिः। तेन आत्यन्तिकत्वस्य लक्षणमुदीरितम्- ‘दुःखनिवृत्तेश्चात्यन्तिकत्वं समानाधिकरणदुःखप्रागभावसमानकालीनत्वम्’<sup>२</sup> इति। अतः दुःखनिवृत्तिरूपनिःश्रेयसमानाधिकरणो भवति दुःखप्रागभावः। अत्र दुःखप्रागभावशब्दार्थो भवति दुःखतत्प्रागभावः। अत्र तत्पदेन सन्निहितदुःखपदस्य परामर्शो भवति। अतः दुःखनिवृत्तेः अधिकरणं यदात्मा तद्वृत्तिः यत् दुःखं दुःखाभावश्च तेषां असमानकालीनत्वम् एव आत्यन्तिकत्वम्। अत एव समानाधिकरणदुःखसमानकालीनत्वे सति समानाधिकरणदुःखप्रागभावासमानकालीनत्वम् आत्यन्तिकत्वमिति। ये तु प्रागभावं न स्वीकुर्वन्ति तन्नये आत्यन्तिकत्वं नाम ‘युगपदुत्पन्नसमानाधिकरणसर्वात्मविशेषगुणध्वंसमानकालीनत्वम्’ इति। पुनश्च शङ्करमिश्रेण मुक्तेः निःश्रेयसस्य प्रागभावात्मकं लक्षणं निगदितम्- ‘अशेषविशेषगुणध्वंसावधिकदुःखप्रागभावो मुक्तिः’<sup>३</sup> इति। सांसारिकदशायां यो यो दुःखप्रागभावो वर्तते तत्काले अशेषविशेषगुणध्वंसः न तिष्ठति, अपि तु कतिपयविशेषगुणध्वंसः एव वर्तते। यस्तु दुःखप्रागभावः अशेषविशेषगुणध्वंसकालीनः स एव मुक्तिरिति। न्यायशास्त्रे प्रतिपादितषोडशपदार्थेषु अन्यतमं भजते जातिपदार्थः। षोडशपदार्थानां तत्त्वज्ञाने मुक्तिर्भवति इति प्रोच्यमाने सति जातिनामकस्य पञ्चदशपदार्थस्य मोक्षकारणत्वं प्रतिपाद्यते। जातिनामकपदार्थस्य कथं निःश्रेयसं प्रति कारणं, जातेः स्वरूपं किम् अस्मिन् शोधप्रबन्धे विस्तरेण पर्यालोच्यते।



## जातेः लक्षणं भेदश्च

न्यायसूत्रस्य प्रथमसूत्रे षोडशपदार्थानामुद्देशः विहितः। पञ्चदशपदार्थरूपेण जातेरुल्लेखः विहितः। प्रथमाध्यायस्य द्वितीयाह्निके जातिलक्षणमुदीरितम्- 'साधर्म्यवैधर्म्याभ्यां प्रत्यवस्थानं जातिः'<sup>४</sup> इति। तात्पर्यटीकायां वाचस्पतिमिश्रेण- 'प्रतीपमवस्थानं प्रत्यवस्थानम्' इति। वादिनः प्रतिकुल्येन प्रतिवादिनः अवस्थानम् प्रत्यवस्थानम्। वादिनं पराजयितुं प्रतिवादिनः प्रतिकूलावस्थानं, वादिपक्षे दोषोत्थापनं जातिरित्युच्ये। प्रत्यवस्थानं जातिरित्यैवोक्तौ छले अतिव्याप्तिः, अतः साधर्म्यवैधर्म्याभ्यामिति। अतः साधर्म्यवैधर्म्याभ्यां प्रतिवादिनः प्रतिकूलावस्थानं सा जातिरित्युच्यते। अत्र व्याप्तिनिरपेक्षयैव साधर्म्यवैधर्म्या साधर्म्यवैधर्म्याभ्याम् इति समुदायः किं जातिघटकः, उत एकैकं पदं जातिघटकम्? यदि प्रथमपक्षः आश्रीयते, साधर्म्यवैधर्म्याभ्याम् एताभ्यां उभाभ्यां प्रतिवादिनः प्रत्यवस्थानं जातिरित्युच्यते। तर्हि साधर्म्यमात्रेण प्रतिवादिनः प्रत्यवस्थानम्, अपि च वैधर्म्यमात्रेण प्रतिवादिनः प्रत्यवस्थानम् अर्थात् प्रत्येकं प्रत्यवस्थाने लक्षणम् अव्याप्तं स्यात्। यदि द्वितीयपक्षः आश्रीयते- साधर्म्येण प्रतिवादिनः प्रत्यवस्थानं जातिः इत्युच्यते। इति लक्षणे उक्ते सति वैधर्म्येण प्रतिवादिनः प्रत्यवस्थाने लक्षणम् अव्याप्तं स्यात्। तुल्यक्रमेण यदि वैधर्म्येण प्रतिवादिनः प्रत्यवस्थानं जातिरित्युच्यते। तर्हि साधर्म्येण प्रतिवादिनः प्रत्यवस्थाने लक्षणम् अव्याप्तं स्यात्। यदि साधर्म्यवैधर्म्याभ्याम् प्रतिवादिनः प्रत्यवस्थानं जातिरित्युच्यते चेत् एतद्विन्नजातिपदार्थं लक्षणम् अव्याप्तं स्यात्। समाधानं प्रदीयते- व्याप्तिनिरपेक्षतया दूषणाभिधानम् इत्येव वाच्यम्। तेन न क्षतिः। तथा हि न्यायसूत्रवृत्तिकारेण निगदितम्- 'यद्यप्युभाभ्यां प्रत्यवस्थानस्य प्रत्येकप्रत्यवस्थानेऽव्याप्तिः, एकप्रत्यवस्थानस्य लक्षणत्वेऽपरप्रत्यवस्थानेऽव्याप्तिः न वान्यतरप्रत्यवस्थानं नियतं सर्वत्र जातावाभावत्, तथाऽपि व्याप्तिनिरपेक्षतया दूषणाभिधानमित्येव वाच्यम्'<sup>५</sup> इति। व्याप्तिनिरपेक्षत्वात् असदुत्तरं जातिरित्येव कथ्यते। तथाहि तर्कभाषकारेण केशवमिश्रेण निगदितम्- 'असदुत्तरं जातिः'<sup>६</sup> इति। वस्तुतस्तु प्रतिवादिनः व्याप्तिनिरपेक्षम् असदुत्तरं जातिः वादिपक्षे दूषिका न भवति, परन्तु दूषणम् इवि आभासते, तस्मा जातिः दूषणाभासः इत्यपि अभिधानम्। वादिनः निजपक्षप्रतिस्थापनमुद्दिश्य प्रयुक्तवाक्यस्य खण्डने असमर्थस्य प्रतिवादिनः पराजयात् रक्षार्थं जातिः व्यवहियन्ते। धर्मकीर्तिनापि न्यायविन्दौ निगदितं- दूषणाभासास्तु जातयः इति। हरिभद्रसूरिणापि उदीरितम्- 'जातयो दूषणाभासा पक्षादिदूष्यते न यैः' इति। तेन सन्दर्भेण जात्युत्तरदूषणे असमर्थः स्वव्याघातकः। वादी स्वसिद्धान्तोपस्थापनाय अनुमानं प्रतिवादिनमुद्दिश्य उपस्थापयति। प्रतिवादी वाद्यनुमाने दोषमुद्भावनाय जात्युत्तरं प्रदीयते। तत् जात्युत्तरं वादिवाक्यानां प्रतिषेधे असमर्थम्। विपरीतक्रमे वादी अपि प्रतिवादिवाक्ये जात्युत्तरेण दोषमुद्भावयितुं शक्नोति। अतः प्रतिवादिनः जात्युत्तरं परोक्षेण स्वव्याघातकमेव भवति। यथा वादिना उच्यते- शब्दः अनित्यः प्रयत्नानन्तरीयकत्वात्। प्रतिवादिना दोषमुद्भावनाय जात्युत्तरं क्रियते। शब्दे अनित्यसाधनाय यस्य हेतोः प्रयोगः भवति, स हेतुः साध्याव्यभिचारी प्रयत्नानन्तरं शब्दाभिव्यक्तित्वात्, नोत्पत्तित्वात्। अतः प्रयत्नानन्तरीयकत्वं अनित्यत्वव्यभिचारि। अनेन क्रमे वादिनः हेतौ अनैकान्तित्वं प्रदर्शितम्। वादिना उच्यते- प्रयत्नानन्तरं शब्दानाम् अभिव्यक्तिर्भवति, उत्पत्तिर् भवति। अस्मिन् पक्षे वादिनः विशेषयुक्तिर्नास्ति। अतः वादिपक्षे प्रयत्नानन्तरीयकत्वम् अनित्यत्वव्याप्यम् अस्मिन् विषये काऽपि युक्तिर्नास्ति। प्रतिवादिपक्षेऽपि नित्यत्वव्याप्यमिति विशेषयुक्तिः काऽपि नास्ति। अतएव जात्युत्तरं स्वव्याघातकम्। तस्मात् न्यायवार्तिकतात्पर्यटीकायामुच्यते- 'यदि चानैकान्तिकत्वादसाधकं वादिनो वचनप्रतिषेधे अपि समानो दोषः। अथवा, शब्दस्येति। नित्यपक्षः अभिव्यक्तिर्नोत्पादः। एवमनित्यपक्षे उत्पादेनाभिव्यक्तिरित्ययं विशेषो न सिध्यत्ययं प्रतिषेधे अपि समानो दोष इत्यर्थः'<sup>७</sup> इति।

न्यायसूत्रकारेण जातिश्चतुर्विंशतिः इति स्वीकृतम्। यथा न्यायसूत्रम्- 'साधर्म्यवैधर्म्योत्कर्षाकर्षवर्णार्णविकल्पसाध्याप्राप्त्यप्राप्तिप्रसङ्गप्रतिदृष्टान्तानुत्पत्तिसंशयप्रकरणहेत्व

थापत्त्यविशेषोपपत्त्युपलब्ध्यनुपलब्ध्यनित्यानित्यकार्यसमाः<sup>१८</sup> इति। ते चतुर्विंशति जातयः हि- साधर्म्यसमा, वैधर्म्यसमा, उत्कर्षसमा, अपकर्षसमा, वर्ण्यसमा, अवर्ण्यसमा, विकल्पसमा, साध्यसमा, प्राप्तिरसमा, अप्राप्तिरसमा, प्रसङ्गसमा, प्रतिदृष्टान्तसमा, अनुत्पत्तिरसमा, संशयसमा, प्रकरणसमा, अहेतुसमा, अर्थप्रतिपत्तिरसमा, अविशेषसमा, उत्पत्तिरसमा, उपलब्धिर्समा, अनुपलब्धिर्समा, अनित्यसमा, नित्यसमा इत्याद्यः। नैयायिकाणां मते ताः विहाय नैकाः जातयः सन्ति। संख्यापरिगणनं तु दिङ्मात्रकथनम्। तथाहि वार्तिककारेण उच्यते- ‘नावधारणात् -नेदमवधार्यते चतुर्विंशतिजातयः’<sup>१९</sup> इति। बौद्धदर्शने जैनदर्शने च एताः विहाय नैकाः जातयः सन्ति इति।

**साधर्म्यसमा-** जातिषु प्रथमा साधर्म्यसमा। न्यायसूत्रकारेण पञ्चमाध्यायस्य प्रथमाह्निकस्य द्वितीयसूत्रे साधर्म्यसमाजातिलक्षणं निगदितम्- ‘साधर्म्यवैधर्म्याभ्यामुपसंहारे तद्धर्मविर्ययोपपत्तेः साधर्म्यवैधर्म्यसमौ’<sup>२०</sup> इति। अस्मिन् सूत्रे साधर्म्यसमावैधर्म्यसमाजात्योः लक्षणं विहितम्। प्रसङ्गक्रमात् साधर्म्यसमाजातिलक्षणं व्याख्यातम्। साधर्म्यं नाम समानधर्मः। उपसंहारः नाम संस्थापनम्, तद्धर्मो नाम वादिप्रयुक्तसाध्यधर्मिनः धर्मः इति। विपर्ययः नाम अभावः, उपपत्तिः उपादानम्। वादिना साधर्म्यहेतुना धर्मिणि साध्यधर्मस्य स्थापिते सति, अन्यसाध्यधर्म्यहेतुना वादिनः पक्षे प्रत्यवस्थानम् (साध्यधर्मस्याभावप्रतिपादनम्) साधर्म्यसमा इत्युच्यते। अर्थात् वादगृहीतधर्मिणि साध्यधर्मस्य अभावप्रतिपादनम् साधर्म्यसमाजातिः इत्युच्यते। यथा- वादिना प्रतिपाद्यते- आत्मा सक्रियः क्रियाहेतुगुणवत्त्वात् लोष्टवत् इति। क्रियाजनकसंयोगयुगलत्वात् लोष्टं यथा सक्रियं, तथा क्रियाहेतुत्वात् तद्युक्तत्वात् आत्मा अपि सक्रियः। अत एव वादिना लोष्टसाध्यवशात् आत्मनि धर्मिणि सक्रियत्वं स्थापितम्। यदि प्रतिवादिना कथयेत्- आत्मा निष्क्रियः विभुत्वात् आकाशवत् इति। लोष्टसाध्ययुक्तत्वात् आत्मा सक्रियः इति स्थिते आकाशसाध्यवशात् आत्मा कथं न निष्क्रियः- अत्र काऽपि विनिगमना नास्ति। अनेन क्रमेण अन्यसाध्यधर्म्येण प्रतिवादिनः प्रत्यवस्थानं, साधर्म्यसमा जातिरित्युच्यते।

**वैधर्म्यसमा-** न्यायसूत्रकारेण पञ्चमाध्यायस्य प्रथमाह्निकस्य द्वितीयसूत्रे साधर्म्यसमाजातिलक्षणं निगदितम्- ‘साधर्म्यवैधर्म्याभ्यामुपसंहारे तद्धर्मविर्ययोपपत्तेः साधर्म्यवैधर्म्यसमौ’<sup>२१</sup> इति। अस्मिन् सूत्रे साधर्म्यसमावैधर्म्यसमाजात्योः लक्षणं विहितम्। प्रसङ्गक्रमेण वैधर्म्यसमाजातिः उच्यते। वादिना वैधर्म्यहेतुना धर्मिणि साध्यधर्मस्य स्थापिते सति, अन्यसाध्यधर्म्यहेतुना वादिनः पक्षे प्रत्यवस्थानम् (साध्यधर्मस्याभावप्रतिपादनम्) वैधर्म्यसमा इत्युच्यते। अर्थात् वादगृहीतधर्मिणि साध्यधर्मस्य अभावप्रतिपादनम् वैधर्म्यसमाजातिः इत्युच्यते। तथाहि भाष्यकारेण निगदितम्- ‘विशेषहेत्वभावाद् वैधर्म्यसमा’<sup>२२</sup> इति।

अनन्तरं सूत्रकारेण षट् जातीनां व्याख्या प्रदत्ता –  
‘साध्यदृष्टान्तयोर्धर्मविकल्पादुभयसाध्यत्वाच्चोत्कर्षापकर्षवर्ण्यविर्यविकल्पसाध्यसमाः’<sup>२३</sup> इति।

**उत्कर्षसमा-** धर्मिणि अविद्यमानधर्मस्य आरोपः उत्कर्षसमा जातिः। तथाहि - ‘अविद्यमानधर्माध्यारोप उत्कर्षः’<sup>२४</sup> इति। यथा- घटः अनित्यः कृतकत्वात् इत्यत्र घटो नित्यः श्रवणत्वात् शब्दत्ववत्।

**अपकर्षसमा-** धर्मिणि वर्तमानधर्मस्यापलापः अपकर्षसमा जातिः। तथाहि- ‘विद्यमानधर्मापचयोऽपकर्षः’ इति।

**वर्ण्यसमा-** वर्ण्यं नाम ख्यापनीयम्। वादिना दृष्टान्तादिहेत्वादिना कस्मिंश्चित् पक्षे साध्यधर्मस्य संस्थापने, प्रतिवादिना यदि तस्मिन् पक्षे सन्दिग्धसाधकत्वस्य तथा वर्ण्यत्वस्य आपत्तिः प्रकाशयते, सा वर्ण्यसमा जातिः।

**अवर्ण्यसमा-** वर्ण्यभिन्नम् अवर्ण्यम्। वादिना गृहीते पक्षे यदि अवर्ण्यत्वस्य आरोपः क्रियते प्रतिवादिना, सा अवर्ण्यसमा इत्युच्यते।

**विकल्पसमा-** विकल्पपदेन विरुद्ध, व्यभिचार इत्यर्थः प्राप्यते। वादिप्रतिपादिते कस्मिंश्चित् हेतौ अन्यधर्मस्य व्यभिचारं प्रदर्शयति, अपि च प्रतिवादिकथितहेतौ यदि अन्यधर्मस्य व्यभिचारं प्रदर्शयति, सा विकल्पसमा। तथाहि भाष्यकारेण- 'साधनधर्मयुक्ते दृष्टान्ते धर्मान्तरविकल्पात् साध्यधर्मविकल्पं प्रसञ्जयतो विकल्पसमः' इति।

**साध्यसमा-** साध्यः नाम हेत्वाद्यवयवसामर्थ्ययुक्तधर्मः। तथाहि भाष्यकारेण- 'हेत्वाद्यवयवसामर्थ्ययोगी धर्मः साध्यः' इति। अवयवाः नाम प्रतिज्ञाहेतूदाहरणोपनयनिगमानि पञ्चावयवाः। साध्यविषये वादिप्रतिवादिनोः विप्रतिपत्तिः साध्यमसा जातिः।

**प्राप्तिरसमा-** सूत्रकारेण सूत्रितम्- 'प्राप्य साध्यमप्राप्यं वा हेतोः प्राप्या अविशिष्टत्वादप्राप्या असाधकत्वाच्च प्राप्यप्राप्तिरसमौ'<sup>१५</sup> इति। अत्र साधकत्वमिति पदम् अध्याहार्यम्। वृत्तिकारेणापि निगदितम्- हेतोरिति साधकत्वमिति शेषः। साध्यं नाम साध्यधर्मः। प्राप्तिर्नाम सम्बन्धः। अप्राप्तिर्नाम असम्बन्धः। अस्य सूत्रस्य विभागः क्रियते- क) प्राप्य साध्यमप्राप्यं वा हेतोः साधकत्वमिति ख) प्राप्यविशिष्टत्वादप्राप्यासाधकत्वाच्च प्राप्यप्राप्तिरसमौ इति द्वितीयांशः। प्रथमांशस्यार्थः हि- साध्यधर्मसाधनस्य निमित्तं यो हेतुः प्रयुङ्क्ते, स हेतुः साध्यधर्मसम्बन्धयुक्तः, उत असम्बन्धयुक्तः वा भवेत् इति।

**अप्राप्तिरसमा-** पूर्वोक्तसूत्रेणैव अस्यापि लक्षणमभिहितम्। प्राप्तेरभावः अप्राप्तिः। अत्र हेतुसाध्ययोः असम्बन्धः एव ग्रहणीयः।

**प्रसङ्गसमा-** प्रसङ्गसमाजातेः लक्षणं विहितं- 'दृष्टान्तस्य कारणानपदेशात् प्रत्यवस्थानाच्च प्रतिदृष्टान्तेन प्रसङ्गप्रतिदृष्टान्तसमौ'<sup>१६</sup> इति। द्वन्द्वान्ते श्रूयमाणं पदं प्रत्येकमभिसम्बध्यते इति नियमवशात् समशब्दस्य प्रसङ्गेन सह प्रतिदृष्टान्तेन सह योगः भवति। अत्र दृष्टान्तस्य कारणानपदेशात् प्रत्यवस्थानात् इति तु प्रसङ्गसमाजातेः लक्षणम्। अत्र कारणं नाम प्रमाणम्। अनपदेशः नाम अकथनम्। अतः अर्थो भवति- वादिप्रयुक्तदृष्टान्ते प्रमाणाकथनवशात् प्रत्यवस्थानम्, सा प्रसङ्गसमा इति।

**प्रतिदृष्टान्तसमा-** पूर्वसूत्रस्थस्य प्रत्यवस्थानाच्च प्रतिदृष्टान्ते इति सूत्रेण प्रतिदृष्टान्तस्य लक्षणं विहितम्। प्रतिदृष्टान्तशब्दस्यार्थः प्रतिकूलदृष्टान्तः। साध्यधर्मस्याभावः वादिप्रतिवादिसम्मतः। प्रतिवादी यदि साध्यधर्माभावपदार्थं दृष्टान्तेन उपस्थापयति। एवञ्च वादिनः वाक्ये दोषं प्रदर्शयति। प्रतिवादिनः पक्षे सा प्रतिदृष्टान्तसमा जातिः इति।

**अनुत्पत्तिरसमा-** अनुत्पत्तिरसमाजातेर्लक्षणमुदीरितम्- 'प्रागुत्पत्तेः कारणाभावादानुत्पत्तिरसमः'<sup>१७</sup> इति। उत्पत्तेः पूर्वावस्थायां कारणस्याभाववशात् यत् प्रत्यवस्थानम्, सा अनुत्पत्तिरसमा जातिरित्युच्यते।

**संशयसमा-** अत्र संशयप्रदर्शनपूर्वकं प्रत्यवस्थानं संशयसमाजातिरित्युच्यते। सूत्रकारेण संशयसमाजातेर्लक्षणं लक्षितम्- 'सामान्यदृष्टान्तयोरैन्द्रियकत्वे समाने नित्यानित्यसाधर्म्यात् (संशयेन प्रत्यवस्थानम्) संशयसमा'<sup>१८</sup> इति। अर्थात् सामान्यदृष्टान्तयोरैन्द्रिकत्वसमानधर्म्यात् नित्यानित्यविषयस्य साधर्म्यवशात् संशयसमर्थपूर्वकं प्रतिवादिनः प्रत्यवस्थानं संशयसमाजातिरित्युच्यते।

**प्रकरणसमा-** न्यायसूत्रकारेण सूत्रितम्- ‘उभयसाधर्म्यात् प्रक्रियासिद्धेः प्रकरणसमः’<sup>११</sup> इति। उभयशब्दात् वैधर्म्यमपि ग्राह्यम्। प्रक्रियाशब्देन स्वस्वपक्षप्रतिपादनं प्रक्रिया इत्युच्यते। वादिप्रतिवादिनः स्वस्वहेतुद्वारा स्वपक्षस्थापनपूर्वकपरपक्षो दोषोद्भावनं प्रकरणसमाजातिः इति।

**अहेतुसमा-** न्यायसूत्रकारेण अहेतुसमाजातिलक्षणमुदीरितम्- ‘त्रैकाल्यासिद्धेर्हेतोरहेतुसमः’<sup>१२</sup> इति। वादिप्रयुक्तहेतोः त्रैकाल्यासिद्धत्वात् अहेतुसमा इत्युच्यते।

**अर्थप्रतिपत्तिसमा-**मीमांसादर्शने अर्थापत्तिः इति पृथक्प्रमाणम्। न्यायदर्शने तु अनुमानेनैव अन्तर्भवति। वाक्यं प्रयुङ्क्ते। वाक्यात् अनुक्तज्ञानस्य अर्थस्य उपलब्धिः, सा अर्थापत्तिसमा जातिः इति।

**अविशेषसमा-** न्यायसूत्रकारेण अविशेषसमाजातेर्लक्षणं निगदितम्- ‘एकधर्मोपपत्तेः अविशेषे सर्वाविशेषप्रसङ्गात् सद्भावोपपत्तेरविशेषसमः’<sup>१३</sup> इति। वादिप्रयुक्तानुमाने पक्षदृष्टान्तपदार्थयोः समानधर्मोपपत्तिवशात् उभयपदार्थस्याविशेषे प्रतिवादिनः सर्वविषयसद्भावोपपत्तिवशात् अखिलविषयस्य अविशेषस्य प्रत्यवस्थानम् अविशेषसमा जातिः इति।

**उत्पत्तिसमा-** उत्पत्तिसमायाः लक्षणमुदीरितं न्यायसूत्रकारेण- ‘उभयकारणोपपत्तेः उत्पत्तिसमः’<sup>१४</sup> इति। अस्यार्थो हि- वादिनः स्वपक्षस्थापने, प्रतिवादिनः हेतुद्वारा स्वपक्षस्थापनं, परपक्षस्य प्रत्यवस्थानम्, उत्पत्तिसमा जातिरित्यभिधानम् इति।

**उपलब्धिसमा-** उपलब्धिसमाजातेः लक्षणमुदीरितम्- ‘निर्दिष्टकारणाभावेऽप्युपलम्भादुपलब्धिसमः’<sup>१५</sup> इति। कस्मिंश्चित् पदार्थे वादिप्रयुक्तनिर्दिष्टकारणाभावात्, वादिनः साध्यधर्मस्य उपलब्धिर्भवति तत्र प्रतिवादिनः प्रत्यवस्थानम्, सा उपलब्धिसमा जातिः इति।

**अनुपलब्धिसमा-** वादिना यदि अनुपलब्धिपदार्थस्य सत्ता स्वीक्रियते, अपि च यदि प्रतिवादिना तस्यापि अनुपलब्धिः स्वीक्रियते, अपि च तस्य सत्ता अङ्गीक्रियते, सा अनुपलब्धिसमा जातिः। तथाहि न्यायसूत्रकारेण- ‘तदुपलब्धेरनुपलम्भादभावसिद्धौ तद्विपरीतोपपत्तेरनुपलब्धिसमः’<sup>१६</sup> इति।

**अनित्यसमा-** साध्यधर्मिदृष्टान्तपदार्थोः साध्यधर्मप्रयुक्ततुल्यधर्माणाम् उपपत्तिवशात् अखिलपदार्थस्य आपत्तिपूर्वकप्रत्यवस्थानं अनित्यसमा जातिः। तथाहि न्यायसूत्रकारेण लक्षितम्- ‘साध्यधर्मोपपत्तेः सर्वानित्यत्वप्रसङ्गादनित्यत्वसमः’ इति।

**नित्यसमा-** अनित्यपदार्थस्य नित्यत्वधर्माणां सत्प्रयुक्तत्वात् प्रतिवादिनः यत् प्रत्यवस्थानं, सा नित्यसमा जातिः इति। तथाहि न्यायसूत्रकारेण- ‘नित्यमनित्यभावादनित्ये नित्यत्वोपपत्तेरनित्यसमः’<sup>१७</sup> इति।

### निःश्रेयसप्राप्तौ जातेरुपयोगित्वम्

नैयायिकनये पदार्थानां तत्त्वज्ञानात् मिथ्याज्ञाननाशो भवति, मिथ्याज्ञाननाशात् दोषनाशः, दोषनाशात् प्रवृत्तिनाशः, प्रवृत्तिनाशात् जन्मनाशः, जन्मनाशात् दुःखनाशो जायते अनन्तरम् अपवर्गः लभते। पदार्थानां तत्त्वज्ञानं भवति श्रवणमननिदिध्यासनेना तत्र श्रवणं हि वेदान्तानाम् अद्वितीयवस्तूनि ब्रह्मणि तात्पर्यावधारणानुकूला मानसिकी क्रिया षड्विधलिङ्गैरेव। तथाहि उच्यते वेदान्तपरिभाषायाम्- ‘श्रवणं नाम वेदान्तानामद्वितीये ब्रह्मणि तात्पर्यावधारणानुकूला मानसी क्रिया’<sup>१८</sup> इति। वेदान्तसारेऽपि- ‘श्रवणं नाम षड्विधलिङ्गैः अशेषवेदान्तानाम् अद्वितीयवस्तूनि तात्पर्यावधारणम्’<sup>१९</sup> इति। श्रवणादनन्तरम् उत्तराङ्गत्वेन मननम् आवश्यकम्। मननं हि विरोधीसंशीतिनां तत्प्रतिपादकयुक्तिना नितरां निराकरणम्। अर्थात् प्रमाणान्तरेण मूलप्रतिपादिततत्त्वानां निश्चितीकरणम्। तथा उच्यते वेदान्तपरिभाषायाम्- ‘मननं नाम शब्दाऽवधारितेऽर्थे मानान्तरविरोधिः शङ्कायां तन्निराकरणानुकूलतर्कमकज्ञानजनकमानसव्यापारः’<sup>२०</sup>

इति। वेदान्तसारे उदीरितम्- ‘मननं तु श्रुतस्य अद्वितीयवस्तुनः वेदान्तानुगुणयुक्तिभिः अनवरतम् अनुचिन्तनम्’<sup>३९</sup> इति। मननादन्तरं निदिध्यासनम्। दुर्वासनादिविषयेषु आकृष्यमाणस्य चित्तस्य आत्मविषयीकरणम्। यथा उच्यते- ‘निदिध्यासनं नाम अनादिदुर्वासनाया विषयेषु आकृष्यमाणस्य चित्तस्य विषयेभ्योऽपकृष्य आत्मविषयकस्थैर्यानुकूलो मानसव्यापारः’<sup>३०</sup> इति। मननस्थले तु जातेरुपयोगित्वं वर्तते एव। असदुत्तरं जातिः। तत्त्वज्ञाने यथा सतः सत्त्वेन ज्ञानं, तथा असतः असत्त्वेन ज्ञानम् आवश्यकम्। तस्मादेव मिथ्याज्ञाननाशो भवति। प्रतिवादिनः असदुत्तरे न ज्ञाते सति तत्त्वनिर्णयः न भवति अतः तत्त्वनिर्णये यथा छलस्योपयोगः वर्तते तथा जातेरपि उपयोगित् वर्तते एव। प्रतिवादिनः वाक्येऽपि जातिप्रदर्शनाय एव तस्य ज्ञानमावश्यकम्। तथाहि उच्यते- ‘उपलक्षितानां स्ववाक्ये परिवर्जनं छलजातिनिग्रहस्थानानां परवाक्ये पर्यनुयोगः। जातेश्च परेण प्रयुज्यमानायाः सुलभः समाधिः, स्वयञ्च सुकरः प्रयोगः’<sup>३१</sup> इति। वार्तिककारेण अस्य आशयस्य विषयः स्पष्टीकृतम्- ‘न व्याघातः, प्रश्नापकरणार्थत्वात्, स्वयं च सुकरः प्रयोग इति किमुक्तं भवति?’ परेण जातौ प्रयुक्तायां प्रश्निकान् ब्रवीति जातिरनेन प्रयुक्तेति। ते एनं पर्यनुयुञ्जीरन्? कथं जातिः कतमा जातिः? अतो जात्यभिज्ञः शक्नोति वक्यव्यमेव जातिरियं जातिरिति। एवं च सुकरः प्रयोगः<sup>३२</sup> इति।

अनेन स्पष्टं प्रतीयते यत् जातिपदार्थः आत्मतत्त्वसाक्षाकारे साक्षात्कारणं न भवति, परन्तु परम्परायां मोक्षलाभस्य सहायकः भवति। जातिज्ञानेन कुतार्किकानां देहात्मवादिनां मनः-आत्मवादिनां इन्द्रियात्मवादिनां पुत्रात्मवादिनम् आत्मविषयककूटसिद्धान्ते वादिनां मतिर्न स्यात्, अयं आत्मा न इति यथार्थज्ञानमपि भवति। जात्या परपक्षोलम्भो भवति। अयमात्मा देहादिभिन्नः इति आत्मतत्त्वस्य यथार्थज्ञानमपि भवति। आत्मतत्त्वस्य यथार्थज्ञानात् मिथ्याज्ञाननाशः भवति, मिथ्याज्ञाननाशात् दोषनाशः, दोषनाशात् प्रवृत्तिनाशः, प्रवृत्तिनाशात् जन्मनाशः, जन्मनाशात् दुःखनाशः। दुःखस्य आत्यन्तिकनिवृत्तिरेव मोक्षः। अतः परम्परया जात्या एव निःश्रेयसप्राप्तिर्भवति इति।

### उपसंहृतिः

तापत्रयेण पराहतानां सर्वेषाम् आपामरप्राणीनां परमप्रयोजनं दुःखनिवृत्तिः। दुःखनिवृत्तये ते शास्त्रमनुधावन्ति। शास्त्रम् उपदिशति। पदार्थतत्त्वज्ञानात् मुक्तिः। परन्तु केषां पदार्थानां तत्त्वज्ञानात् मुक्तिः, उच्यते प्रमाणादिपदार्थानाम्। तन्मध्ये जातिः अन्यतमा। अतः पदार्थज्ञानेऽपि मुक्तिर्भवति। अतः मुक्तौ जातेरुपयोगित्वं वर्तते एव। तात्पर्यविनिश्चये मननं मूललम्। मननं प्रतिवादिनः मतमुपलम्भपुरःसरं जात्यादिना स्वमतप्रतिष्ठापनम्। अतः परम्पराक्रमेण निःश्रेयसे जातेरुपयोगित्वं वर्ततेरामिति शम्।

### संकेतपञ्जिः

न्या.सू. = न्यायसूत्रम्

वै.सू.उ = वैशेषिकसूत्रोपस्कारः

न्या.सू.वृ. = न्यायसूत्रवृत्तिः

त.भा = तर्कभाषा

न्या.वा.ता.टी = न्यायवार्तिकतात्पर्यटीका

न्या.वा. = न्यायवार्तिकम्

न्या.सू.भा = न्यायसूत्रभाष्यम्

वे.प = वेदान्तपरिभाषा

वे.सा = वेदान्तसारः

पृ. = पृष्ठा

सम्पा. = सम्पादकः

**उल्लेखपञ्जिः**

१. न्या.सू.१.१.२२
२. वै.सू.उ, पृ.३७
३. तत्रैव
४. न्या.सू.१.२.१८
५. ना.सू.वृ, पृ.३४८
६. त.भा
७. न्या.सू.५.१.३९
८. तदेव ५.१.१
९. न्या.वा.५.१.६
१०. न्या.सू.५.१.२
११. तत्रैव
१२. न्या.सू.भा.५.१.२
१३. न्या.सू.५.१.४
१४. न्या.वा.५.१.४
१५. न्या.सू.५.१.७
१६. तदेव ५.१.९
१७. तदेव ५.१.१२
१८. तदेव ५.१.१४
१९. तदेव ५.१.१६
२०. तदेव ५.१.१८
२१. तदेव ५.१.२३
२२. तदेव ५.१.२५
२३. तदेव ५.१.२७
२४. तदेव ५.१.२९
२५. तदेव ५.१.३५
२६. वे.प, पृ.३३१
२७. वे.सा, पृ.१६३
२८. तदेव, पृ.१३३
२९. तदेव, पृ.१६८

३०. तदेव, पृ. १३३

३१. न्या.भा

३२. न्या.वा

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गौतमः। *न्यायदर्शनम् (द्वितीयखण्डः)*। सम्पा. फणिभूषणतर्कवागीशः। कलिकाता: पश्चिमवङ्ग राज्य पुस्तक पर्षत्, २०२३।

धर्मराजाध्वरीन्द्रः। *वेदान्तपरिभाषा*। सम्पा. श्रीशरच्चन्द्रघोषालः। कलिकाता: संस्कृतपुस्तकभाण्डारः, २००४।

धर्मराजाध्वरीन्द्रः। *वेदान्तपरिभाषा*। सम्पा. पञ्चाननशास्त्री। कलिकाता: संस्कृतपुस्तकभाण्डार, १३७७बङ्गाब्दः।

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## कवयित्रीरूपेण ब्रह्मचारिणी वेलादेवी: उपनिषदोक्तोपाख्यानानाम् आधुनिकरूपायणसमुद्भूतं नाटकद्वयम्

उदय-कर्मकारः

**सारसंक्षेपः** भारतीयसाहित्ये स्त्रीणां योगदानं प्राचीनकालात् एव स्फुटमुपलभ्यते। वैदिकसूक्तेषु घोषा, लोपामुद्रा, विश्ववारा इत्यादयः ऋषिकाः ब्रह्मवादिन्यश्च वर्णिताः। उपनिषत्सु गार्गी, मैत्रेयी इत्येतयोः ब्रह्मज्ञानकुतूहलपूर्णसंवादः अपूर्व स्त्रीबौद्धिकसमत्वस्य प्रमाणमस्ति। लौकिकसंस्कृतसाहित्ये स्त्रीकवयित्र्यः विज्जका, शीलाभट्टारिका, सुभद्रा, विकटनितम्बा इत्यादिभिः नारीणामपि साहित्यप्रतिभा परिलक्षिताभूत्। एवं परम्परायामनुसरन्ती आधुनिककाले पश्चिमवङ्गप्रदेशे ब्रह्मचारिणी वेला देवी नारीचेतनायाः विशिष्टप्रवर्तिकाभूत्। सा १९१९ तमे वर्षे लब्धजन्माना, कलिकाताविश्वविद्यालये स्नातकोत्तरपदवीं प्राप्य, संस्कृतवाङ्मये गाम्भीर्यपूर्णं साधनारूपं योगदानं कृतवती। तस्या प्रमुखं योगदानं नचिकेतश्चरितम्, महीयसी गार्गी, विराङ्गुहम् इत्येतेषु त्रिषु नाटकेषु स्फुटतेतमाम्। नचिकेतश्चरिते कठोपनिषदः प्रसिद्धं यम-नचिकेतसंवादं सा नाट्यरूपेण प्रस्तुतवती। बालकस्य जिज्ञासा, पितृभक्तिः, आत्मज्ञानप्राप्तेः प्रयत्नः इत्यादिविषयाः सरलतया नाट्यधर्मिणा प्रेक्षकान् प्रति भावनात्मकं सन्देशं वितन्वन्ति। महीयसी गार्गी इत्यस्मिन् नाटके बृहदारण्यकोपनिषदि वर्णितः गार्गीयाज्ञवल्क्ययोः संवादः अभिनवरूपेण नाट्यीकृतः। अत्र न केवलं स्त्रीविदुषीणां गौरवम् उद्घोषितम्, अपि तु समकालीननारीजागरणाय अपि प्रेरणा दत्ता। विराट्पूर्वाश्रितं नाटकं विराङ्गुहम् नाम, पाण्डवानामज्ञातवासवृत्तान्तं, कीचकवधं, द्रौपद्याः साहसम् इत्यादिकं नाट्यरूपेण प्रत्यपादयत्। एतत् नाटकत्रयं भाषासौष्ठवं भावसारल्यं दार्शनिकगौरवं च संमिश्र्य वेलादेव्याः मौलिकप्रतिभां द्योतयति। अनेन स्पष्टं भवति यत् आधुनिकभारते संस्कृतनाट्यरचनायां वेलादेव्याः स्थानं विशेषमहत्त्वेन स्मरणीयम्। एतत्प्रस्तूयमाने शोधप्रबन्धे वेलादेव्या नचिकेतश्चरितं महीयसी गार्गी चेति नाटकद्वये उपनिषद्भूतम् आख्यानद्वयमाश्रित्य नाट्यधर्मितया दार्शनिकचिन्तनेन च कविप्रतिभायाः मौलिकत्वसमुद्भूतं व्याख्यानं कथंकारमुपन्यस्तं तदेवान्वेष्टुमुद्दिश्यते।

**कुञ्चिकाशब्दः** उपनिषद्, वेलादेवी, नचिकेताः, आधुनिकसंस्कृतसाहित्यम्, गार्गी, ब्रह्मतत्त्वम्, मौलिकत्वम्।

'दृश्' धातोः करणे 'ल्युट्' प्रत्यये सति दर्शनशब्दोऽयं निष्पद्यते। अस्यार्थोऽस्ति येन माध्यमेन दृश्यते, अर्थात् जीवनविषयकं ज्ञानं प्राप्यते। दृश्यतेऽनेन इति दर्शनम्। येन माध्यमेन द्रष्टुं शक्यते अवलोकनं कर्तुं शक्यते तत् एतत् संपर्यालोच्य एवं वक्तुं शक्यते यत् - जैनदर्शने जीवाजीवाख्यां संक्षेपतः तत्तद्वयम् उक्तम्। तयोः एव अन्यः प्रपञ्चः पञ्च तत्तानि जीव-आकाश-धर्म-अधर्म- पुद्गलाख्यानि। तथैव जीव - अजीव - आस्रव-संवर - निर्जर-वन्धमोक्षाणि सप्त तत्त्वानि उक्तानि। अत्रैव जैनदर्शने मूलतत्तज्ञातस्य सार्थकता इति।

विश्वस्य सर्वभाषागतसाहित्ये संस्कृतसाहित्यस्य समृद्धतमं स्वरूपमस्ति। संस्कृत-साहित्यस्य प्राचीनतायाः साक्ष्यं वेदानां रूपेषु समुलभ्यते, यत् ईसा पूर्व पञ्चसहस्राधिकवर्षेभ्यः प्राचीनमस्ति यानि च विश्वमानवस्य प्रथमकाव्यत्वेन विचक्ष्यते। चतुर्वेदानां परवर्तिसमये संस्कृतसाहित्यस्य लौकिकः युगः प्रारभ्यते। भास-कालिदास-अश्वघोष-भारवि-माघ-भवभूति-श्रीहर्षप्रभृतिमहाकवयः विभिन्नासु धारासु रचनां कृत्वा संस्कृतसाहित्यं देदीप्यमानं चक्रुः। विद्यमानेऽपि समाजस्य पुरुषप्रधानत्वे आदिकालादेव नार्यो विविधेक्षेत्रेषु स्वकीयरूपं व्यरचन्, अप्रतिमप्रतिभा अपि प्रादर्शयन्। राजशेखरः स्वकीयकाव्यमीमांसाग्रन्थे अब्रवीत्-

पुरुषवद् योषितोऽपि कवीभवेयुः। संस्कारो हि आत्मनि समवैति। न स्त्रैण पौरुषं वा विभागमपेक्षते। श्रूयन्ते दृश्यन्ते च राजपुत्र्यो महामात्यदुहितरो गणिकाः कौतुकिभार्याश्च शास्त्रप्रहतबुद्धयः कवयश्च।<sup>१</sup>

संस्कृतसाहित्यक्षेत्रे स्त्रीकवयित्रीणां दीर्घपरम्परा प्राचीनकालादेव अस्ति। वैदिककाले अनेकाः विदूष्यः स्त्रियः मन्त्रद्रष्टारः आसन्- गार्गी, मैत्रेयी, लोपामुद्रा, घोषा, अपाला, विश्ववारा, सूर्या, आम्भृणीवाक् इत्यादयः। लौकिकसंस्कृतसाहित्येषु विज्जका, सुभद्रा, फल्गुहस्तिनी, इन्दुलेखा, शीलाभट्टारिका, मारुता, विकटनितम्बा इत्यादीनां कवयित्रीणां रचनाः मम्मट-राजशेखरादीनां ग्रन्थेषु प्रसिद्धाः।



मम्मटाचार्यविरचितस्य काव्यप्रकाशग्रन्थस्य प्रथमोल्लासे शीलाभट्टारिकारचितः श्लोकः प्रासङ्गिकतया उदाहृतो दृश्यते।<sup>२</sup> स्वाधीनोत्तरकाले वङ्गदेशे प्रमुखा संस्कृतकवयित्री वेलादेवी १९१९ तमे वर्षे नदीयायां जाताऽभूत्। सा कलिकाताविश्वविद्यालयात् स्नातकोत्तरं कृत्वा आद्यापीठे शिक्षासेवायामासीत्। अनन्तरं संस्कृतमहाविद्यालये अध्यक्षत्वं वहन्ती सुवर्णपदकानि प्राप्तवती। “मातृपूजा” पत्रिकां सम्पाद्य सा नाटकत्रयं रचयामास -

**नचिकेतश्चरितम् (१९७६)-** “नाटकं ख्यातवृत्तं स्यात्”<sup>३</sup> इति लक्षणमनुसृत्य कठोपनिषदो विषयमाश्रित्य च अष्टभिः दृश्यैः नचिकेतश्चरितम् इति नाटकं वेलादेव्या रचितम्। यज्ञे जराजीर्णां गां ददतः पितरमुद्दालकं प्रति नचिकेताः पृष्ठवान् - “कथमेतादृशाः गावः दत्ताः?” इति। पितुः कोपात् “मृत्यवे त्वा ददामि” इति उक्तवान्। सत्यपालनार्थं नचिकेताः यमसदनं गत्वा तस्मात् आत्मज्ञानं प्राप।

**महीयसी गार्गी (१९७६)-** एतन्नाटकम् बृहदारण्यकोपनिषदाधारितं पञ्चदृश्यात्मकं रचितम्। नायिका ब्रह्मवादिनी गार्गी, याज्ञवल्क्येन सह परमतत्त्वविषये विवादं करोति। उपनिषद्भ्य एव पात्राणि गृहीतानि। भरतवाक्ये गार्ग्याः कीर्तिं भारतवर्षे नित्यं प्रसिद्धा भविष्यतीति प्रतिपाद्यते।

**विराड्गृहम् (१९७६)-** एतन्नाटकम् महाभारतविषयकं षड्दृश्यात्मकं विराट्काण्डाधारितम्। पाण्डवानाम् अज्ञातवासः, कीचकवधः, द्रौपद्याः सुदेष्णासखीत्वप्रकाशश्च विवृताः। उत्तराभिन्नयोः परिणयेन समापनम्।

**कठोपनिषत्प्रोक्तं यमनचिकेतोपाख्यानम्-**

कठोपनिषदियम-नचिकेतसोः संवादरूपेण ब्रह्मविद्या प्रतिपाद्यते। नचिकेताः पितुः उद्दालकस्य यज्ञे दत्तव्याः वृद्धा गावो दृष्ट्वा पितरं पप्रच्छ; कोपेन पिता “मृत्यवे त्वा ददामि”<sup>४</sup> इति उक्तवान्। सत्यपालनाय सः यमस्य गृहम् आगतः। यमेन तस्मै त्रीन् वरान् दत्ताः - पितुः शान्तिः, अग्निविद्या, तृतीयतस्तु आत्मतत्त्वज्ञानम्। अस्मिन् परलोकविषये ये संशयाः मानवचित्ते विद्यमानाः, तेषु को नाम आत्मा?

न जायते म्रियते वा बिपश्चिन्नायं कुतश्चिन् बभूव कश्चित्।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे।।<sup>५</sup>

नचिकेतसो वरं प्राप्तुं योग्यता पात्रता वाऽऽस्ति न वेति परीक्षायै यमः प्रथमम् आत्मतत्त्वस्य दुर्जेयत्वं तस्मै निरूपणाय प्रायतत। नचिकेता तेन संतुष्टः न जात इति दृष्ट्वा, यमः पुनः पुनः परीक्षाभित्तं विविधैः भौतिकैः भोगैश्च प्रलोभयितुं प्रवृत्तवान्। किन्तु अन्ततो गत्वा नचिकेतसः दृढनिश्चयम् दृष्ट्वा, यमस्तमात्मतत्त्वमुपदिदेश।

**यमनचिकेतोपाख्यानस्य नाटकीयरूपायणम्**

वेलादेव्या नचिकेतश्चरितमिति नाटकं कठोपनिषदोक्तं यम-नचिकेतोवृत्तान्तमवलम्ब्य रचितं यत्र नाटकप्रारम्भौ सूत्रधारवचनात् अवगम्येत यत् आद्यापीठपरिचालित-बालिकाश्रमसंस्कृतमहाविद्यालयस्य पुरस्कारवितरणमुपलक्ष्य नाटकस्यास्य प्रथमोऽभिनयः अनुष्ठीयते। साहित्यशास्त्रकारैः नाट्यारम्भे नान्दीपाठो निर्दिश्यते। साहित्यदर्पणकारमते-

तथाप्यवश्यकर्तव्या नान्दी विघ्नोपशान्तये।<sup>६</sup>

अत्र वेलादेवी पूर्वपरम्परामनुसृत्य स्वरचितेन नान्दीश्लोकेन मङ्गलकार्योपस्थापनपुरःसरं श्रीरामकृष्णपरमहंसदेवस्य तथा आद्यापीठप्रतिष्ठातुः श्रीमदन्नदठाकुरस्य च स्तुतिं नमस्कारञ्च विनतोति-

नमः श्रीरामकृष्णाय शरणागतरक्षिणे।  
दधद् यो विश्वकल्याणं स्वप्नभाभिः समुज्ज्वलः॥

रामकृष्णकृपाधन्य आद्यामातुः पदाश्रितः।  
नित्यमवतु नः सर्वान् ठाकुरः श्रीमदनन्दा॥<sup>७</sup>

वेलादेव्याः नाटके प्रथमदृश्यमारभ्य औपनिषदिकं दार्शनिकवातावरणं निर्मीयते। नचिकेतसः सहचरबालकैः क्रीडास्थले स्वर्गकाम-यज्ञफल-आत्मज्ञानादिषु चर्चाः प्रवर्तन्ते। विश्वजिद्यज्ञश्रवणात् प्रेरिताः ते वैदान्तिकतत्त्वानां विचारणां कुर्वन्ति। “अग्निमीले”, “अग्निहोत्रं जुहुयात्” इत्यादिमन्त्राणां संगतिपुरःसरं वेलादेवी नचिकेतचरितं सुगमोपनिषद्भूमिकया नाटकरूपेण प्रतिष्ठापयति। द्वितीयदृश्ये ऋषेः उद्दालकस्य यज्ञशालायां शीर्णानां गवां दानप्रसङ्गे उत्पलो नाम बालकः नचिकेतसो मनसि प्रश्नमुत्थाप्य कठोपनिषदोक्त-यमनचिकेता-वृत्तान्तानुसारेण नाटकस्यास्य प्रतिपाद्यविषये बीजरोपणं कारितवान्। कठोपनिषदिशीर्णगवां यानि विशेषणानि दरीदृश्यन्ते, वेलादेवी इत्यस्मिन् नाटके यथावत् उपन्यस्तवती-

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः।  
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत्॥<sup>८</sup>

गोदानस्य परमपुण्यजनकत्वे सत्यपि, गोशालायां सुस्थगवां विद्यमानत्वेऽपि तादृश्यः शीर्णाः गावः कथं दानरूपेण गृह्यन्ते। नचिकेतसः अल्पवयस्कत्वेऽपि तस्य मनसि आत्मोपलब्धिस्तथा औचित्यबोधोऽत्र प्रतिभासते। अस्मिन् नाटके पित्रादेशपालनार्थं यथा नचिकेता यमसदनं गन्तुमुद्यतोऽभूत्, तदा पितृहृदयस्य अनुशोचनपूर्वकं मनःस्थितिः प्रियपुत्रं यमगृहगमनात् वारयतीति वेलादेव्या प्रदर्शितम्, यद्धि तस्याः मौलिकतां द्योतयति-

वत्स ! वत्स ! क्रोधवशेन यत् कथितं, तदेव सत्यतया गृह्यते ? मम हृदयभाव न जानासि?<sup>९</sup>

तृतीयदृश्ये नचिकेतसो यमसदने प्रवेशमुहूर्ते द्वारपालद्वयचरित्रं वेलादेव्या उपन्यस्तम्, यद्धि उपनिषदि अलभमानमस्मिन् नाटके प्राप्तस्वरूपतया नाट्यदृश्यस्य प्राञ्जलत्वं सहजबोध्यत्वं दर्शकजनमनसां रोचकताञ्च वर्धयति। अत्र स्वाभाविकसंलापपुरःसरं हास्यरसपरिवेशनञ्च अवलोक्यते।

नचिकेताः। भद् ! किमिदं धर्मराज-भवनम्?  
२य द्वारी। (विद्रूपभङ्गया) नहि, नहि, पितृभवनम्।<sup>१०</sup>

कठोपनिषदोक्ते यमनचिकेतोपाख्याने उपलभ्येत यत् यमसदने रात्रित्रयं प्रतीक्ष्यते स, नाटकेऽपि तस्यैव प्रतिच्छाया परिलक्ष्यते। नाटकस्य चतुर्थे दृश्ये इन्द्रादिदेवानाम् आलपनावसरे बालस्यापि नचिकेतसः साहस-सङ्कल्प-दार्ढ्यानां परिचयो लभ्यते-

बालोऽयम् इति सत्यं, किन्तु तस्य कार्यकलापः न बालकानुरूपः।<sup>११</sup>

पञ्चमदृश्ये यमद्वारे ध्यानमग्नः नचिकेता उपनिषद्वाक्यमुच्चारयन् उपाविशत् -

असतो मा सद्गमय! तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतं गमय।<sup>१२</sup>

परमेश्वरमुद्दिश्य दिनत्रयप्रतीक्षणं ध्यानकर्मणा अध्यात्मचेतनां परिचाययति। सूर्यचन्द्रवायुवरुणानां देवानां स्वस्वशक्तिप्रकाशैः नचिकेतसो ध्यानमवरोद्धुं नाशक्यता। सूर्यदेवः प्रखरकिरणजालव्याप्त्या, चन्द्रदेवः सपरिकरवसन्तसनाथीकृत-प्रफुल्लप्रकाशनेन, वायुदेवः अहोरात्रमुत्तरोत्तरप्रवलप्रवहनेन, वरुणदेवश्च घनकृष्णमेघाकीर्णं नभसि मुहुर्मुहुः सनिर्घोषवज्रपातप्रयोगेण अपि तस्य ध्यानभङ्गकरणे असमर्थाः जाताः।

नचिकेता नचिकेतसो तितिक्षा सहिष्णुता चित्तैकाग्रता चात्र प्रकटिता। सप्तमदृश्ये यमनचिकेतसोः साक्षात्कारे ब्राह्मणकुमारं दृष्ट्वा धर्मराजः ससम्भ्रमं तं सम्मान्य क्षमां याचते; अनेन ब्रह्मज्ञानप्राप्तेः भूमिः नाट्यरूपेण स्थापिताऽभवत्। नचिकेतसः नवयुवकत्वेऽपि परमश्रद्धा, लोभहीनता, भौतिकप्रलोभनपरित्यागश्च नाटकस्य प्रमुखोपदेशरूपेण प्रकाशिताः। यदा यमः नचिकेतसं प्रति तृतीयवरेण विनिमयार्थं नानाभोग्यवस्तूनां प्रलोभनं दर्शयति, तदा नचिकेताः तानि निःस्पृहतया परित्यजन् परविद्यामेव श्रेयसीं विद्यामिति स्वीकरोति-

हे गुरो! मम पुत्रैषणां वित्तैषणां लोकैषणाञ्च निवारयतु। एषणाया मां मा प्रलोभयतु। हे देव ! भवन्तं पृच्छामि यन्न नित्यं, तस्य भोगेन किं प्रयोजनं मे।<sup>१३</sup>

अत्र नचिकेतसः गुणत्रयम् निर्लोभिता, पितृभक्तिः, पराविद्यासाधना स्पष्टतया प्रकाशते। नाटकस्य कथाविन्यासे पितृशासनपालनमेव मुख्यशिक्षेति सूचितम्। नाटके ऋषिवचनं “उत्तिष्ठत जाग्रत” इति उद्धृतम्, येन आत्मज्ञानमार्गे प्रवृत्तिः प्रेर्यते। आत्मज्ञमहापुरुषरूपेभ्यः उपदेशं प्राप्य ज्ञानं गृह्यतामिति उपदेशः प्रतिपादितः-

नचिकेतः। न लभ्यते सः अज्ञानतमसा। त्यज अविद्याम् अस्मितां, जीवनस्य आशाकाङ्क्षां, दुःखशोकं, मानापमानौ भस्मीभवताम्। तीव्रसंवेगेन चित्तम् उन्मुखीभवतु। स तु प्रचण्डाग्निः, जीवनाग्नियज्ञे आत्मदानेन तम् आह्वय।<sup>१४</sup>

आत्मज्ञानमार्गे हि क्षुरधाराप्रतुल्यो दुर्गमो कथ्यते, यतः आत्मा निर्गुणः नित्यः अनादिः अनन्तः च। तस्य तत्त्वज्ञानात् एव जन्ममरणबन्धनविमुक्तिः साध्यते इति मेधाविनः वदन्ति। एतेषु उपनिषद्वाक्येषु प्रेरितः स्वामी विवेकानन्दः मानवसमाजस्य कृते उच्चैः घोषयन् अवोचत् -

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत इति।<sup>१५</sup>

### बृहदारण्यकोपनिषदोक्तः गार्गीयाज्ञवल्क्यसंवादः

बृहदारण्यकोपनिषदि जनकसभायां गार्गी-याज्ञवल्क्ययोः ब्रह्मविचारः प्रसिद्धः। तत्र गार्गी नाम ऋषिका प्रश्रद्धयं पृष्ठवती। याज्ञवल्क्यस्य सम्मतिं लब्ध्वा गार्गी अवोचद्यत् किम् अस्ति स्वर्गस्य उपरि वर्तमानं पृथिव्याः अधः वर्तमानं, स्वर्गपृथिव्योः मध्ये विद्यमानं? किं प्रथमम् आसीत्, अधुना वर्तते, भविष्ये अपि भविष्यति, एवं ते केन ओताः प्रोताः च सन्ति इति।<sup>१६</sup> याज्ञवल्क्यः अवोचत्-स्वर्गपृथिव्यादिसर्वम् आकाशे ओतं प्रोतं च; आकाशः सूक्ष्मतमं तत्त्वम्। तदा गार्गी प्रथमप्रश्नस्य सुष्ठु उत्तरं सम्प्राप्य नमस्करणपूर्वकं द्वितीयप्रश्नं व्याजहार यत् सः आकाशः केन ओतः प्रोतः चास्ति इति। याज्ञवल्क्यः गार्गीं ब्रह्मस्वरूपम् अत्यन्तं निर्गुणं निराकारं च निरूपयति। एतत् ब्रह्म अदृष्टद्रष्टा, अश्रुतश्रोता, अचिन्त्यमन्ता अज्ञातज्ञाता— एकमेव सर्वस्य आधारभूतम्। अन्ते याज्ञवल्क्यः उवाच - अनेनैव अक्षरेण आकाशः ओतः प्रोतश्च इति।<sup>१७</sup> याज्ञवल्क्यस्य उत्तरं श्रुत्वा गार्गी राजसभायां समुपगतब्राह्मणान् प्रति याज्ञवल्क्यं नमस्करणाय अनुसूद्धवती ब्रह्मवादिनं याज्ञवल्क्यं कोऽपि जेतुं न शक्नोतीति।<sup>१८</sup> आत्मतत्त्वस्य तर्कविचारे याज्ञवल्क्यः एव ब्राह्मिष्ठत्वेन अङ्गीकृत इति उपनिषदः आख्यानस्य प्रतिपाद्यमासीत्।

### गार्गीयाज्ञवल्क्यसंवादस्य नाटकीयरूपायणम्-

अभिनीयविषयेभ्यः बहिः पूर्वरङ्गः नान्दी प्रस्तावना भरतवाक्यनिर्देशश्च संस्कृतनाट्यग्रन्थस्य रूपेण दृश्यन्ते। तत्र शुभाशंसामूलकभरतवाक्यं नाटकस्य अन्ते कविना लिख्यते। नाट्यशास्त्रकारैः नाट्यारम्भे नान्दीपाठस्तथा सूत्रधारेण सहिततया प्रस्तावना निर्दिश्यते।<sup>१९</sup> वेलादेव्या महीयसी गार्गीति नाटकस्य

प्रारम्भेऽपि नाट्यलक्षणमनुसृत्य सूत्रधारप्रवेशो लभ्यते। बृहदारण्यकोपनिषदोक्तविषयमाश्रित्य दार्शनिकतत्त्वलोचनमेवास्य नाटकस्य उद्देश्यभूतत्वात् नान्दीरूपेण वैदिकमन्त्र एव कवयित्र्या निर्वाचितो दृश्यते।

ओं सह नाववतु, सह नौ भुनक्तु, सह वीर्यं करवावहै।  
तेजस्वि नावधीतमस्तु, मा विद्विषावहै ॥<sup>१०</sup>

प्राचीनभारते समाजे भारतीयरमणीणां कीदृशं महत् मर्यादाभिषिक्तं स्थानमवर्तत, तदैव वर्तमाने नारीसमाजे प्रासङ्गिकतया आलोचनीयमिति कृत्वा नाटकस्यास्य रचनाप्रयासो विधत्तः। सरलसरसपद्धत्या नाट्यसंलापसनाथेन दार्शनिकतत्त्वानामुपन्यास एव एतादृशस्य क्षुद्रनाटकस्य उद्देश्यभूतम्। प्रथमे दृश्ये गार्गीमैत्रेयोः सख्योः पारस्परिकवार्तालापने सखीसुलभसरलसरसविषयमतिरिच्य पारमार्थिकविषयमाश्रित्य भाषितवत्यौ। गर्गमुनेराश्रमे वेदपाठरतां गार्गीमभिदृश्य मैत्रेयी यदाऽपृच्छत् सा कमुपलक्ष्य रमणीयं गीतमिदं प्रस्तुतवती, तदा प्रत्युत्तरे गार्गीवचनम् औपनिषदिकं तत्त्वमेव विद्योतयति-

स तु नित्यो नित्यानां चेतनश्चेतनानाम्। तस्मादुते वृथैव जीवनम्॥  
तमेव भान्तमनुभाति सर्वम्। तस्य भासा सर्वमिदं विभाति॥<sup>११</sup>

सखीयुगलस्य भाषणावसरे सृष्टितत्त्वमुन्मोचितम्। सर्वशक्तिमान् ईश्वरः आत्मशक्तिप्रसारेण जगद्रचनमकार्षीत्। "नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुधा श्रुतेन" इति श्रुतिवचनं स्मारयन्ती गार्गी मैत्रेयीम् आत्मज्ञानविषयस्य प्रयोजनीयत्वमुद्धोषितवती। ज्ञानमार्गस्य जटिलतर्कजालाकीर्यमाणतया क्लिष्टत्वात्, शास्त्रजिज्ञासुः विभ्रान्तो भवतीत्यतः मैत्रेयी ज्ञानमार्गतः भक्तिमार्गस्य सुगमसुलभत्वं प्राचक्षत, परन्तु ब्रह्मवादिन्यै गार्ग्यै ज्ञानपथः एव रोचतेतमाम्-

ज्ञानिगणस्य चित्ते तु ब्रह्म ज्योतिर्मयं भवेत्।  
तदेव भक्तनेत्रे तु मूर्तमिष्टं मनोहरम्॥<sup>१२</sup>

द्वितीयदृश्ये ऋषेर्गर्गस्य आश्रमिकपाठचर्याचित्रणावसरे अन्तेवासिनः कस्यचन प्रश्ने निष्कामकर्मविषये गर्गवचनं लभ्यते -

उपकारव्रतं धृत्वा कर्मयोगं सदा चर।  
निष्कामकर्मतः सर्वं क्षीयते कर्मबन्धनम्॥<sup>१३</sup>

शास्त्राणामविद्याजनकत्वे शास्त्रपाठस्य नैष्फल्यमापद्यते चेत्तर्हि कथं जनाः शास्त्रज्ञानलाभाय प्रयतन्ते इति गार्ग्या पृष्ठे महर्षिः गर्गः शास्त्रस्य यथार्थतां प्रत्यपादयत्। अत्र गर्गवचनात् ब्रह्मवादिनीरूपेण गार्ग्याः प्रतिष्ठा नाट्यकारया अभिप्रीयते। राजर्षिरूपेण ब्रह्मनिष्ठः जनकः ब्रह्मविदां परीक्षार्थं विचारसभामाहूय बहुदक्षिण इत्यभिधेयं यज्ञमायोजितवान्, तत्र ज्ञानिसमागमपुरःसरं विचारसभां निशम्य मैत्रेयी निर्णयामास यन्नूनमेव आत्मतत्त्वविषयि आलोचनमेव भविता, जनकस्य शास्त्रज्ञत्वाद् ब्रह्मनिष्ठत्वाच्चा। यदा राजर्षिः जनकः उदघोषयत् यत्, सभामध्ये कोऽपि ब्रह्मज्ञोऽस्ति चेत्, तस्य ब्रह्मज्ञानं पुरस्कृत्य दशसहस्रसंख्यका धेनवः दास्यन्ते इत्याकर्ण्य महर्षिः याज्ञवल्क्यः स्वयमेव ब्रह्मिष्ठं मन्यमानः साभिप्रायं गोग्रहणं कामनां व्यक्तवान्। तदा गार्गी तं तर्कयुद्धे आहूतवती-

यदि मम तर्के पराजयो घटेत्, तर्हि ब्रह्मिष्ठतया त्वमेव गोधनग्रहणे समर्थो भविष्यसि॥<sup>१४</sup>

अत्र गार्गीयाज्ञवल्क्ययोः प्रश्नोत्तरात्मके तर्के बृहदारण्यकोपनिषदो छाया स्पष्टतया प्रतिभासते। अभिनवत्वमत्रैवमेव उपनिषदः मन्त्रात्मकवर्णनं महीयसी गार्गीत्यत्र नाट्यात्मकतया नवरूपेण वर्णितमस्ति।

नाटकस्यास्य नाम महीयसी गार्गी इति ब्रह्मचारिण्या वेलादेव्या यद्रचितम्, तेन नामकरणेन गार्ग्याः ब्रह्मवादितामतिरिच्य महनीयता उदारता व्यक्तित्वमयिता च तस्या माहात्म्यमुद्भावयन्ति। अस्मिन् नाटके विचारसभायामेव विचारसदनं गृहीत्वा विनम्रतया पूजनीयं याज्ञवल्क्यं द्वौ प्रश्नौ जिज्ञासितवती गार्गी। गार्ग्या स्वयमेव तर्कसङ्गरे आह्वानकारणात् महर्षिः याज्ञवल्क्यः तस्याः जिगीषाविरहतया प्रकृतजिज्ञासामवधार्य उत्तरदानाय प्रायतत-

गार्गी! यदि सत्यमेव तव जिज्ञासा वर्तते, तर्हि अहमुपदिशामि; अन्यथा नेयं तर्ककथा।<sup>२५</sup>

कथम् आकाश ओतश्च प्रोतश्च वर्तते इति गार्गीप्रश्ने याज्ञवल्क्यस्य व्याख्यानम् उपनिषन्मूलत्वेऽपि नाटकीयचरित्ररूपेण संलापरूपतामप्राप्नोत्-

एतद्वै तदक्षरं गागि! ब्राह्मणा अभिवदन्ति - अस्थूलम्, अनणु, अह्रस्वम्, अदीर्घम्, अलोहितम्, अस्नेहम्, अच्छायम्, अवाह्यम्, न तदश्नाति किञ्चन, न तदश्नाति किञ्चन।<sup>२६</sup>

याज्ञवल्क्यस्य व्याख्यानरूपमुत्तरमाकर्ण्य महीयसी ब्रह्मवादिनी गार्गी तत्त्वविचारे पराजयं स्वीकुर्वाणा महर्षेः याज्ञवल्क्यस्य ब्रह्मष्ठित्वेन पूजनीयत्वमङ्गीकृतवती-

अयं याज्ञवल्क्यः न केवलं ब्रह्मिष्ठः, परन्तु ब्रह्मविदां बरिष्ठः।<sup>२७</sup>

नाटकस्यान्तिमे विचारसमाप्तौ जनकेनोद्घोषितं यत् पराभूतायामपि गार्गी विचारयुद्धेन ब्रह्मविद्रूपेण याज्ञवल्क्यमुपास्थापयत्। तस्यां सभायां याज्ञवल्क्यस्य सिद्धान्तखण्डने समर्थः कोऽपि जनो नावर्तत इति निश्चितमभूत्। अस्मिन्नवसरे नाट्यकर्त्र्या गार्गीमहिमा उद्भाव्यते-

यावत्कालं भारतवर्षं वर्तते, तावत्कालं गार्गीमहिमा सर्वत्र कीर्तितः भविष्यति।<sup>२८</sup>

तस्याः सभायाः जयमाल्यम् महीयस्यै गार्ग्यै एव राज्ञा जनकेन सम्प्रदीयेत। अन्ततो गत्वा भरतवाक्ये महीयसी गार्गी ब्रह्मवादिनीरूपेण जयध्वनिं प्राप्तवतीत्यनेन वेलादेव्याः लघुनाटकेऽस्मिन् इदानीन्तने भारतीयसमाजे नारीजागरणमेव अभिप्रीयते। नाटकस्यान्तिमे भरतवाक्ये तस्यैव उद्घोषणं दरीदृश्यते-

जयन्ति नार्यः किल भारतीयाः, गार्गी प्रधाना प्रतिभाति यासाम्।<sup>२९</sup>

इत्थमवलोकितम्, उनविंशतितमशतस्य उत्तरार्धे विंशतितमशतस्य प्रथमावसरे च बङ्गसाहित्ये पश्चिमदेशीयशिक्षाचिन्तनयोः सह भारतीयपरम्परायाः प्राचीनशास्त्राणां च पुनर्मूल्याङ्कनं सञ्जातम्। अस्मिन् सांस्कृतिकबौद्धिकपरिसरे कवयित्री ब्रह्मचारिणी वेलादेवी नाट्यसाहित्येन समाजं संस्कृतिं दर्शनं च प्रतिपादयामास इति अस्माभिरवगतम्। नचिकेतःसंवादे बालमुलभा सरलता दार्शनिकपिपासा च राजाजन्ते। यमस्य चरित्रे बहुविधैः वैशिष्टैः सह गुरुसदृशी दृढता शास्त्रीयज्ञानं मानवीयममत्वं चान्वेति। आत्मनः अमरत्वम्, इन्द्रियसुखस्य सीमितत्वं, ब्रह्मजिज्ञासा च नाटके प्रमुखतत्त्वभूतानि। अत्र नचिकेता न केवलं उपनिषन्नायकः, अपि तु आधुनिककिशोरस्य प्रतीकभूतः। गद्यात्मकाः नाट्यसंवादाः दर्शनप्रधानाः सन्तोऽपि सुबोधाः। वेलादेवी दार्शनिकजटिलतां नाट्यात्मकतया वर्णयितुं समर्थाऽभूत्। बृहदारण्यकोपनिषदोक्तं याज्ञवल्क्यगार्गीपाख्यानमपि नाट्यरूपेण प्रस्तुवन्ती सा गार्गीचरित्रं महीयसीरूपेण प्रस्तुतवती। नाटके गार्गी न केवलं ज्ञानपिपास्वी नारी, अपि तु नारीशक्तेस्तथा बौद्धिकसमतायाश्च प्रतीकभूता। तस्या चरित्रेण कवयित्री वेलादेवी नारीशिक्षायाः नारीस्वातन्त्र्यस्य च महत्त्वं प्रतिपादयामासा। नारी न केवलं गृहसन्नद्धा, अपि तु बौद्धिकक्षेत्रे अपि पुरुषाणां समाना इति नाटकेऽस्मिन् प्रपञ्चीकृतम्। उपनिषदोक्तानां गुरुगम्भीरदार्शनिकतत्त्वानां नाट्यधर्मितया व्याख्यानदानप्रसङ्गे वेलादेव्या कौशलं प्रशंसनीयमेव वर्तते। यद्यपि नाटकद्वयं प्राचीनोपनिषदोपाख्यानधारितम्, तथापि वेलादेवी

आधुनिकचेतनया तं पुनर्निर्मितवती, यत्र उपनिषत्प्रोक्तमन्त्रैः सह कवयित्र्याः मौलिकत्वमपि विद्योततेतमाम्। अतो वेलादेव्या नाटकद्वयं न केवलमाधुनिकसाहित्यनिबद्धम्, अपि तु सामाजिकसांस्कृतिकेतिहासेऽपि प्रमुखप्रतिनिधित्वेन अङ्गीकृतमिति शम्।

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## अनुमाने व्यञ्जनान्तर्भावस्य परामर्शः

प्रलय-नन्दी

**सारसंक्षेपः** अलङ्कारशास्त्रविशा काव्यस्य आत्मभूतो हि रसः। रसमभ्यस्यन्तो हि प्रतिभाजुषः कवयो महाकविपदवीमधिगच्छन्ति। तादृशरसस्याभिव्यक्तये आलङ्कारिकैर्व्यञ्जनावृत्तिः स्वीकृता। इमां च व्यञ्जनां बहवो विद्वांसो नान्वमन्यन्त, अर्थापत्यादौ अस्याः अन्तर्भावं च सिद्धान्तितवन्तः। तेषु प्रधानतो व्यक्तिविवेककारस्य महिमभट्टस्य मते अनुमाने एव व्यञ्जनान्तर्भावः, अनुमानेनैव व्यङ्ग्यार्थप्रतीतिसम्भवे पृथग्व्यञ्जनायाः कल्पने प्रयोजनाभावात्। तदेतन्मतमाश्रित्य अस्य युक्तत्वायुक्तत्वयोः विषये प्रस्तुतप्रबन्धे विमर्शः उपस्थापितः।

**कुञ्चिकाशब्दः** अनुमानम्, रसः, व्याप्तिः, अभिव्यक्तिः, व्यञ्जना।

### भूमिका

वाग्व्यवहारपथिषु निखिलेषु शब्दः खलु प्रधानसाधनम्। प्रयुक्तः शब्दः स्वशक्त्या लौकिकव्यवहारान् निर्वाहयति। शब्दनिष्ठा अर्थप्रत्यायिका शक्तिवृत्तिर्वा प्रधानतस्त्रिविधा भवति - अभिधा, लक्षणा व्यञ्जना चेति। तत्र सङ्केतापेक्षया अर्थावगमनशक्तिरभिधा, मुख्यार्थबाधादि-सहकार्यपेक्षया अर्थप्रतिभासनशक्तिर्लक्षणा वाच्यलक्ष्यव्यतिरिक्तार्थप्रतिपादनपरा व्यञ्जनेति सामान्यतः परिचयः। उपस्थितानामर्थानामन्वयसाधनेन वाक्यार्थप्रतीतौ तात्पर्यवृत्तिः प्रवर्तते इति भाट्टमीमांसकाः प्राचीननैयायिकाश्च प्रतिपादयन्ति, परन्तु तात्पर्यवृत्तिर्न शब्दशक्तिरपि तु वाक्यशक्तिरिति नेयमभिधादिवृत्तितुल्या। अथ शब्दवृत्तिषु अभिधेयाभिधायिका अभिधा सर्वसम्प्रदायसम्मतता परन्तु लक्षणाव्यञ्जनयोर्विषये शास्त्रेषु विवादबाहुल्यं परिलक्ष्यते। तत्र महिमभट्टादिप्रतिपादितः अनुमाने व्यञ्जनान्तर्भावः प्रस्तुतप्रबन्धस्य आलोच्यविषयः।

### विषयप्रवेशः

शब्दबुद्धिकर्मणां विरम्य व्यापाराभावः इति नियमात् प्रयोगपथि वाच्यार्थोपस्थापनपूर्वकमभिधायां लक्ष्योपस्थापनपूर्वकं लक्षणायां चोपक्षिणायां वाच्यलक्ष्यभिन्नस्य विलक्षणस्य व्यङ्ग्यार्थस्य प्रतीतये प्रवर्तमाना शब्दवृत्तिर्व्यञ्जना। शैत्यपावनत्वादिधर्माधिक्यबोधनार्थं वक्त्रा गङ्गायां घोषः इति प्रयुज्यमाने गङ्गाप्रवाहरूपार्थम् उपस्थाप्याभिधा विरता, गङ्गातटरूपलक्ष्यार्थं चोपस्थाप्य लक्षणोपक्षिणा, पदार्थान्वयेन शाब्दबोधं प्रत्याप्य तात्पर्यवृत्तिरपि निवृत्ता। सम्प्रति तटनिष्ठपावनत्वादिधर्मप्रतीतये अभिधा-तात्पर्य-लक्षणाभ्यो व्यतिरिक्तं वृत्त्यन्तरमावश्यकम्, सा चात्र व्यञ्जना। परन्तु व्यञ्जनायाः विषये प्रायशो विद्वांसो विप्रतिपन्नाः प्रतिपद्यन्ते। यथा भाट्टमीमांसकास्तात्पर्यवृत्त्यैव वस्त्वलङ्काररसरूपार्थप्रतिपत्तिं व्याख्यान्ति, धनिकोऽपि मतिमिमां समर्थयति।<sup>१</sup> भट्टलोल्लटोऽभिधावृत्त्यैव व्यङ्ग्यार्थप्रतीतिं प्रतिपादयन् व्यञ्जनां निराकरोति<sup>२</sup>, नैयायिकः श्रीशङ्कुः अनुमानेनैव रसप्रतीतिप्रक्रियां व्याख्यापयन् व्यञ्जनायाः अनावश्यकतां सूचयति<sup>३</sup>, महिमभट्टोऽपि मतमिदम् अनुसरति<sup>४</sup> वेदान्ते च अखण्डवाक्यार्थस्य सिद्धान्तितत्वाद् व्यञ्जनाङ्गीकारो न दृश्यते। इत्थं विद्वत्सु व्यञ्जना-विरोधः स्पष्टमवभासते। आलङ्कारिकैरत्र समाधानानि प्रदर्शयद्भिः, वृत्तेरहेयतां च व्याख्यापयद्भिर्व्यञ्जनोत्कर्षः सुष्ठु विवृतः। प्रस्तुते प्रबन्धे नैयायिकैः प्रतिपादितोऽनुमाने व्यञ्जनान्तर्भावो विमृश्यते, तदनु तस्य युक्तत्वायुक्तत्वे युक्तिपुरःसरमुपस्थाप्येते।



### व्यञ्जनावृत्तिः

सगुण-रुचिर-रस-सन्निवेशैः कमनीयं काव्यशरीरं समास्वादयन्तो हि सहृदयाः स्निग्ध-रस-सीकर-सिक्त-हृदयाः सन्तः अनिर्वचनीयानन्दसिन्धौ निमामज्ज्यन्ते। एवंविधे काव्यशरीरे आत्मभूतः किल रसः। तदेतद्रसतत्त्वं न कदापि वाच्यलक्ष्यस्तरे प्रतीयते। अतो रसप्रतिपत्त्यर्थं वाच्यलक्ष्यार्थातिरिक्तार्थबोधोपायभूता व्यञ्जनावृत्तिः स्वीक्रियते, व्यञ्जनाबोध्यव्यङ्ग्यार्थस्तरे च रसरूपार्थः प्रतिपद्यते। अतः परम्परया व्यञ्जनैव प्रतिभाजुषां कवीनां महाकवित्वावाप्तौ प्राधान्येन निमित्तं भवति। तदुक्तमानन्दवर्धनाचार्येण -

प्रतीयमानं पुनरन्यदेव वस्त्वस्ति वाणीषु महाकवीनाम्।

यत्तत्प्रसिद्धावयवातिरिक्तं विभाति लावण्यमिवाङ्गनासु।<sup>६</sup> इति।

एवं लोचनकारोऽपि - “तच्छक्तित्रयो-पजनिता र्थावगम-मूलजात-तत्प्रतिभासपवित्रित-प्रतिपत्तृप्रतिभा-सहायार्थ-द्योतनशक्ति-ध्वननव्यापारः”<sup>७</sup> इति। अतः कविप्रतिभाप्रसूतस्य सहृदयमात्रसंवेद्यस्य व्यङ्ग्यार्थस्य सत्त्वात्तत्प्रतीतये अभिधालक्षणाव्यतिरिक्तो व्यञ्जनाख्यो व्यापारः स्वीकृतः आलङ्कारिकैः। परन्तु अनुमाने एवास्याः व्यञ्जनायाः अन्तर्भावः इति महिमभट्टादीनाम् अनुभूतिः। सम्प्रति तैः समर्थितोऽनुमितिवादः दर्पणादिग्रन्थदिशा उपस्थाप्यते।

### अनुमितिवादः

अनुमाने ध्वनेरन्तर्भावः एव व्यक्तिविवेककारस्य महिमभट्टस्य प्रधानमुद्देश्यम्।<sup>८</sup> तन्मतेऽभिधा एकैव वृत्तिः, अभिधया बोधितेन वाच्यार्थेन लक्ष्यव्यङ्ग्ययोरुभयोरनुमानं भवति। अस्मिन् मते पदार्थौ द्वौ - वाच्योऽनुमेयश्च। अनुमेयः अनुमानज्ञेयः, अनुमानञ्च व्याप्तिविशिष्ट-पक्षधर्मताज्ञानजन्यं ज्ञानम्।<sup>९</sup> अत्र व्याप्तिः साहचर्यनियमः, धूमादिहेतोः पर्वतादिवृत्तित्वज्ञानञ्च पक्षधर्मताज्ञानम्। एवञ्च प्रकृते अनुमेयार्थः त्रिविधः - वस्त्वलङ्काररसभेदात्। तत्र वस्त्वलङ्कारात्मकयोरर्थयोः क्वचिद्व्याच्यत्वमपि सम्भवति, परन्तु रसः सर्वदानुमेयः एवेति सिद्धान्तः। “विभावानुभावव्यभिचारिसंयोगाद्रसनिष्पत्तिः”<sup>१०</sup> इत्यस्य विभावादिलिङ्गज्ञानद्वारा मानसपरामर्शेन रसानुमितिरीति महिमभट्टानां तात्पर्यम्। तत्र प्रथमतो विभावादिलिङ्गज्ञानं जायते, ततो व्याप्त्यादिज्ञानं तदनु मानसपरामर्शेन रामत्वेन प्रतीयमानं नटं पक्षीकृत्य रसस्यानुमितिर्जायते, अयमेव सूत्रस्थनिष्पत्तिशब्दस्याशयः। अत्रानुमानप्रक्रियायाञ्च विभावादयो रत्यादीन् रसादिरूपतया ज्ञापयन्ति। विभावादिभिरनुमीयमानाः रत्यादयः आस्वादपदवीं गताः सन्तो रसतामापद्यन्ते इति महिमसम्मतो रससूत्राशयः।

वस्तुतस्तु रसप्रतीतिविषये महिमभट्टेन नैयायिकानां मतं समर्थितम्। जयन्तभट्टप्रमुखैः नैयायिकैः व्यञ्जनायाः खण्डनं कृतम्, तेषां मते व्यञ्जना न कापि पृथग् वृत्तिः अपि तु शब्दस्य स्वाभाविकी शक्तिः।<sup>११</sup> एवञ्च अनुमानेनैव व्यङ्ग्यार्थस्य उपस्थितिः सम्भवतीति नैयायिकानाम् आशयः। एतद्विषये अभिनवभारत्यामेव प्रमाणम् उपलभ्यते। तथाहि, भरतमुनिप्रणीतस्य रससूत्रस्य व्याख्यानावसरे अभिनवगुप्तपादेन श्रीशङ्कुस्य मतम् उल्लिखितम्। श्रीशङ्कुकेन अनुमानद्वारैव रसस्य अभिव्यक्तिः व्याख्याता। अभिनवगुप्तपादादिभिः आलङ्कारिकैस्तु व्यञ्जनयैव रसस्य अभिव्यक्तिः प्रतिपादिता। परन्तु व्यञ्जनायाः कार्यम् अनुमानेनैव सिध्यति, अतः मास्तु व्यञ्जनेति पृथग्वृत्तिरीति श्रीशङ्कुस्य आशयः। तन्मते सम्यक्-मिथ्या-संशय-सादृश्यात्मक-प्रतीतिभ्यो विलक्षणया प्रतीत्या चित्रगततुर्गादिवत् विभावादयः काव्यार्थाः गृह्यन्ते। तदवस्थायां रङ्गमञ्चे रामादीनाम् अनुकर्तृषु नटेषु रत्यादीनाम् अभिनयात् रत्यादयः कृत्रिमाः एव भावाः अनुमीयन्ते। एवं नैयायिकस्य श्रीशङ्कुस्य अनुमानवादम् आधृत्यैव

महिमभट्टेन व्यञ्जनावृत्तेः खण्डनं कृतम्। अत्र रसः अनुमीयते इति सिद्धान्तः, अतोऽयं रसानुमितिवादः इत्यपि उच्यते।

एवम् अनुमानेनैव रसप्रतीतिः सम्भवति, तत्र व्यञ्जनायाः न किमपि प्रयोजनमिति आशयो लब्धः। तत्र विभावादिलिङ्गज्ञानमारभ्य रसादिप्रतीतिं यावत् कार्यकारणभावसत्त्वेन पौर्वापर्यमस्त्येव किन्तु रत्याद्यनुमितेः विभावादिज्ञानानन्तर्यस्य आशुभावितयायम् अनुमितिक्रमो लक्षयितुं न शक्यते। व्यञ्जनास्थलेषु वाच्यात् सर्वथा असम्बद्धः एव व्यङ्ग्यार्थो न प्रतीयते, तथा सति वाक्यविशेषे व्यङ्ग्यविशेषस्य व्यवस्था न स्यात्। एवञ्चात्र वक्त्रादिवैशिष्ट्यसहकारेण यस्यार्थस्य व्यञ्जकत्वं प्रतिपाद्यते, अर्थान्तरप्रतीतौ सर्वत्र तस्य अनुमापकत्वेनैव निर्वाहसम्भवेऽलं व्यञ्जनयेति तदाशयः। यथा - *रामायण*दिषु अभिनीयमानेषु प्रथमतो विभावादिलिङ्गज्ञानम्, ततो व्याप्यादिज्ञानम्, ततश्च मानसपरामर्शेन रामत्वेन प्रतीयमानं नटं पक्षीकृत्य सामाजिकानां रसानुमितिर्जायते।

तत्र अनुमानप्रकारः इत्थं - रामः सीताविषयकरतिमान् सीताविषयक-स्मित-कटाक्षविक्षेपा-लिङ्गनादिमत्त्वात्, चैत्रवत् इति। एवम् प्रकारेण नटेषु अनुमितः रत्यादिस्थायिभावः पौनःपुन्येन अनुसन्धीयमानत्वात् आस्वाद्यः सन् रसताम् आप्नोति, सहृदयेषु च चमत्कारम् आतनोति। इत्थं रङ्गमञ्चे अभिनयत्सु नटेषु अनुमितः रत्यादिः स्थायिभावः एव रसः इति स्थितिः। अत्र विभावादिरूपस्य काव्यस्य रसस्य च मध्ये अनुमाप्या-नुमापक-भावरूपः सम्बन्धो भवति। तत्र रामपात्रधारिणि नटे शृङ्गारादिरसोऽनुमीयते, रामादिनटः पक्षः, शृङ्गारादिः साध्यः, तत्तदभिनयादिर्हेतुः। अत्र वाच्यस्तरे विभावादिरप्रतीतिः रसादिप्रतीतेः साधनं भवति। ते च रामादिविभावाः रत्यादिविभावान् अनुमानेन ज्ञापयन्तो रसादीन् निष्पादयन्ति।

### अत्र दोषाः

(१) रामत्वादिना प्रतीयमानं नटं पक्षीकृत्य महिमभट्टादिभिः रसोऽनुमीयते। यद्यत्र रामादिगत रत्यादिज्ञानं रसत्वेनाभिमतं तर्हि हेत्वाभासाभावेन<sup>११</sup> व्याप्तिज्ञानसम्भवात् न कोऽपि विरोधः। रत्यादिज्ञानम् अनुमानलभ्यं सामान्यज्ञानं, व्यञ्जनं तु समूहालम्बनात्मको ज्ञानविशेषः, स एव रसः। तेन रत्यादिविषयकं रसभिन्नं सामान्यज्ञानं यद्यनुमानेन साध्यते तर्हि न कोऽपि विरोधावसरः। अथ यदि समूहालम्बनात्मकं रसात्मकज्ञानमेव अनुमानसाध्यत्वेनोपपाद्यते तर्हि विरुध्यते, हेतोर्व्यभिचारादिदोषदुष्टत्वेन तत्र व्याप्तेरेव असम्भवात्। तथाहि 'यत्र यत्र विभावादिरत्ययस्तत्र तत्र स्वप्रकाशानन्दोत्पत्तिरिति' व्याप्तौ श्रोत्रियजरन्मीमांसकादीनां विभावादिसत्त्वेऽपि तादृशानन्दोत्पत्त्यदर्शनादयं हेतुर्व्यभिचारी। अपरञ्च, पर्वतादौ वहन्याद्यनुमाने हेतुतावच्छेदक-साध्यतावच्छेदकरूपयोः सम्बन्धयोः सर्वत्र साम्यं लभ्यते। सम्प्रति काव्यं रसवद् विभावादिमत्त्वाद् इत्यनुमितौ विभावादेः समवायेन सभ्यादिवृत्तित्वम्, एवंविधेन समवायसम्बन्धेन रसस्य काव्यवृत्तित्वाभावेन साध्याप्रसिद्धेः व्याप्यत्वासिद्धिदोषः। अन्यच्च, रसस्य साध्यतावच्छेदक-समवायसम्बन्धेन सभ्यवृत्तित्वे सति काव्यरूपपक्षेऽवृत्तित्वाद् हेतोः बाधदोषदुष्टत्वमपि।<sup>१२</sup>

(२) अनुमानेन रसप्रतीतिसमर्थने प्रस्तुतं सर्वमपि प्रपञ्चं न हि व्यञ्जनाविदमतेऽपि विरुद्धम्, परन्त्वनुमानेन साध्यमानायाः रसादिप्रतीतेः आस्वाद्यत्वाभावान्न तस्याः रसपदवाच्यता। रसो हि स्वप्रकाशमात्रविश्रान्तः सान्द्रानन्दनिर्भरः।<sup>१३</sup> न हि तादृशी रसाभिव्यक्तिः अनुमानवादिभिरनुमानेन साधयितुं शक्यते इति सिषाधयिषिताद् अर्थान्तरस्य साधनात्पुनरपि हेतोराभासत्वम्।

(३) न्यायमञ्जरीकरणे जयन्तभट्टेन भ्रम धार्मिकेत्यादौ प्रतीमानस्य भ्रमणाभावरूपस्य वस्तुनः प्रतिपादनाय व्यञ्जनायाः प्रयोजनं निराकृतम्।<sup>१४</sup> व्यक्तिविवेककरणे महिमभट्टेनापि तत्समर्थ्यते, किञ्च अनुमानेनैव प्रतीयमानार्थस्य उपस्थितिः निरूप्यते। तथाहि श्लोकः -

भ्रम धार्मिक विश्वस्तः स श्चाद्य मारितस्तेन।  
गोदानदीकच्छकुञ्जवासिना दृप्तसिंहेन।<sup>१५</sup> इति।

अस्मिन् श्लोके, यद्ब्रूयाद् गृहान्तरे सञ्चरसि स शुनकोऽद्य दृप्तेन सिंहेन मारितः इत्यर्थः, शुनकादपि भीरुस्त्वं तस्मिन् शुनके मृते गोदावरीकूलकुञ्जे पुष्पाणि चेतुं प्रतिदिनं तत्र गच्छसि किन्तु त्वं जानासि वा, न तत्र गन्तव्यमिति प्रत्याययति। परन्त्वनुमानपक्षे गृहे श्वनिवृत्त्या विहितं भ्रमणं गोदावरीतीरे सिंहोपलब्धेरभ्रमणमनुमापयति इति यद्व्याख्यातं तदसत्, हेतोरनेकान्तिकत्वात्। भीरुरपि कदाचिदुरोः प्रभोर्वाज्ञया प्रियानुरागेण वा गोदावरीतीरं भ्रमेदिति हेतुसत्त्वेऽपि साध्याभावात् साधारणानैकान्तिकदोषापत्तिः।<sup>१६</sup> किञ्चात्र वक्त्री काचित् पुंश्चली वर्तते, तस्याः कुलटायाः वचनं प्रामाणिकं न वेति सन्दिग्धो यदा धार्मिकस्तदा असिद्धिदोषोऽपि। अत्र पक्षे व्याप्यत्वाभिमतस्य हेतोः अभावात् स्वरूपासिद्धिदोषो बोध्यः।

(४) अत्र एवंविधोऽर्थ एवविधार्थबोधक एवविधार्थत्वात् इत्येवमपि व्याप्तिः प्रतिपादिता। तथा च भ्रम धार्मिक... इत्यादौ भ्रमणविधानरूपार्थो गोदावरीतीरे भ्रमणाभावरूपार्थबोधजनकः गोदावरीतीरे सिंहागमनेन गृहसमीपे एव भ्रमणविधानरूपार्थत्वात् इत्येवं निर्वाहसम्भवः। अत्र हेतोः पक्षमात्रवृत्तित्वेन अन्वयोदाहरणासम्भवादन्वयव्याप्तिग्रहो न भवितुमर्हतीति व्यतिरेकव्याप्तिरेव सम्भवति। परन्त्वेवं सत्यपि प्रकृतव्याप्तौ दोषापत्तिः, हेतोर्निश्चितस्थितेरभावात्। एवंविधार्थत्वादित्यत्र यथा अभिलषितार्थस्य ग्रहणं भवति तथैवानभिलषितार्थस्यापि ग्रहणापत्त्या अर्थान्तरसाधकत्वाद्धेतोः विरोधदोषः आपद्यते।<sup>१७</sup>

(५) एवमन्यत्रापि श्लोकेषु यथा - “दृष्टिं हे प्रतिवेशिनि...।।”<sup>१८</sup> इत्यादौ नलग्रन्थीनां तनूल्लेखनम्, एकाकितया च स्रोतोगमनमित्यादिवाच्यार्थेन परकामुकोपभोगरूपार्थस्य अनुमानमिति निश्चयो न सम्भवति, स्वकान्तस्नेहेनापि स्रोतोगमनादेः सम्भवेन हेतोः साधारणानैकान्तिकत्वात्। एवमेव “निःशेषच्युतचन्दनम्...”<sup>१९</sup> इत्यादौ दूत्याः कामुकोपभोगोऽनुमानसाध्यत्वेन प्रतिपाद्यते। अथात्र तत्कालसन्निहितैरन्यैर्यदि तदनुमीयेत, तत्र न दोषः, तत्कालसन्निहितैः श्लोकोक्तशब्दानामनपेक्षतयैव प्रत्यक्षतो वैलक्षण्यग्रहणेन व्याप्तिनिश्चयस्य सम्भवात्। अथ यदि काव्यार्थभावनया सहृदयैः तदर्थानुमानमुच्यते तदा दोषः आपद्यते। अत्र सहृदयैः श्लोकोक्तशब्दमात्रसहायेन व्याप्तिनिश्चयः कर्तव्यः, तदा सर्वत्रैवाभिप्रायः समानः स्यादिति निश्चयाभावेन व्याप्तिग्रहणासम्भवे हेतोः अनुपसंहारित्वापत्तिरिति भावः।<sup>२०</sup> अत्र स्तनाकर्षणखक्षतादिविशेषणसहकृतः एव हेतुरिति न वाच्यम्, सहृदयानां तद्धेतुविशिष्टव्याप्तेरेवासम्भवात्। तत्कालसन्निहितानां प्रत्यक्षतो ग्रहणात् स्तनाकर्षणादिवैलक्षण्यानां ग्रहणं सम्भवति, परन्तु परोक्षतो व्याप्तिं गृह्यमाणानां सहृदयानां तन्न सम्भवतीति आशयः।

अपि च, कविप्रतिभामात्रजन्मनां काव्यानां श्रुत्यादिवचनानामिव प्रामाण्यग्रहो न निश्चितः। कविना स्वप्रतिभया काव्यं निर्मितम्, अथात्र कल्पितार्थानामेव समावेशः, लोकतस्तेषां सत्त्वं स्यादेवेति निश्चयाभावात्। एतादृशान् वर्णितान् अर्थान् हेतूकृत्यानुमाने चेष्ट्यमाने हेतुविषये यथा सन्देहो जायते तथैव साध्यविषयेऽपि सन्देहोदयः स्वाभाविकः। अत्र वक्तव्या चन्दनच्यवनदादेरकथनेऽपि कविना सम्भाव्यैव तदुक्तिः क्रियते। तत्र कव्यनूतितचन्दनच्यवनादिना सामाजिकैः सम्भोगोऽनुमातव्यः, तच्चन्दनादिकं वक्तव्युक्तमनुक्तं वेति सामाजिकानामेव सन्देहे सन्दिग्धासिद्धत्वम्, पक्षे हेतुविषयकसन्देहोदयेन च स्वरूपासिद्धिरपि।<sup>२१</sup>

**विमर्शः**

(१) व्यञ्जनाभावपक्षे “जलकेलितरले”<sup>२२</sup> त्यादिश्लोके यः आत्मदर्शनादर्शनाभ्यां चक्रवाकविघटनसङ्घटनकारी स चन्द्रः इत्येवं व्याप्त्या मुखे चन्द्रत्वं प्रतिपादितम्। अनुमानेन जायमानं ज्ञानं निश्चयात्मकं भवति, अतः एव पर्वतादावनुमानेन वह्निनिश्चयो जायते। एवमत्रापि मुखे चन्द्रत्वनिश्चयः स्यात्। अथ मुखं चन्द्रः इति यदि निश्चयात्मकं ज्ञानं तर्हि मुखनिष्ठस्य पूर्वतनमुखत्वधर्मस्य कापि गतिः कल्पनीया। व्यञ्जनापक्षे तु मुखं चन्द्रः इत्यनेन चन्द्रसादृश्यवन्मुखमिति मुखे चन्द्रसादृश्यमात्रम् अभिव्यज्यते।

(२) अनुमितौ प्रत्यक्षस्य नूनं प्रयोजकत्वं तु भवत्येव, सर्वापि अनुमानसामग्री यदि प्रत्यक्षासिद्धा तर्हि तत्रानुमितौ जायमानायामपि यन्निश्चयात्मकं ज्ञानं जायते, तत्र संशयस्तु भवत्येव। तदेवं व्यङ्ग्यार्थानुमानेऽपि संशयोदये न तत्स्वारस्यमनुभूयते।

(३) भ्रम धार्मिकेत्यादौ पुंश्चल्या उक्तिः कञ्चिद्धर्मपरायणं धार्मिकमुद्दिश्येति धार्मिकपदोपादानाज्जायते। सा च कुलटा स्वसङ्केतगृहस्य पार्श्वे धार्मिको न गच्छेदिति स्वपोषितकुक्कुरं नियुक्तवती। यदा कुक्कुरेणापि धार्मिको न निवृत्तस्तदा सा गोदावरीतीरे सिंहस्थितिं ज्ञापयति। एतावता धार्मिको भीरुस्ततो गोदावरीतीरे तस्य गमनाभावः इत्यनुमातुं न शक्यते, धार्मिके भीरुत्वस्य अनिश्चयात्। धर्मं चरतीति कारणात्स धार्मिकः, ततो धर्माचरणकाले कदाचित्तेन स्पर्शशङ्कासङ्कुचितेन कुक्कुरनिवारणं सम्भवति। अपि च, धार्मिकमात्रं भीरुरित्यपि नास्ति कश्चिदव्यभिचारितो नियमः। अतः शुनो निवृत्त्या धार्मिके भीरुत्वसिद्धिस्ततो गोदावरीतीरे सिंहसत्त्वात्तत्र गमनाभावोऽनुमीयत इत्युक्तम्। व्यञ्जनापक्षे तु धार्मिके भीरुत्वं विनापि प्रकरणवक्तृवैशिष्ट्यादिना भ्रमणाभावरूपोऽर्थः अभिव्यज्यते इत्यदोषः।

(४) भ्रम धार्मिक... इत्यादौ व्याप्त्याकारः यत्र यत्र दृप्तसिंहवत्त्वं तत्र तत्र भ्रमणविध्यभावः इति। परन्त्वेतादृशव्याप्तिज्ञानं स्वीकृत्य सर्वत्र व्यङ्ग्यार्थानुमानं निर्वाहयितुं न शक्यते। अथ पूर्वोक्तव्याप्तिज्ञानस्य भीरुधार्मिकादिस्थले यद्यपि निर्दुष्टत्वं तथापि यत्र श्रोता कश्चन प्रतापशीलो नृपो व्याधो वा तस्मिन् स्थले हेतोर्व्यभिचारितत्वाद् व्याप्तिज्ञानस्य सुतरामयुक्तत्वं प्रतीयते। अतो व्यञ्जकस्य अनुमापकत्वमयुक्तम्। अथ व्यङ्ग्यानुमाने भ्रमरूपैवानुमितिः, तावतापि व्यञ्जनायाः अतिरिक्तत्वं निरस्यते एवेति चेन्नैवमुचितम्, यत्र व्यङ्ग्यार्थस्य बाधितत्वं तत्र भ्रमरूपानुमितिः परन्तु यत्र व्यङ्ग्यार्थस्य बाधितत्वाभावस्तत्रापि व्यङ्ग्यार्थप्रतीतेर्भ्रमरूपत्वापत्तिरिति दोषापत्तेः। अतो व्यङ्ग्यार्थप्रतीतये भ्रमात्मिका अनुमितिर्न स्वीकार्या, नापि प्रमाभूतानुमितिः, हेतुत्वेनाभिमतस्य व्यञ्जकस्य दुष्टत्वात्। आलङ्कारिकाणां मते तु व्यङ्ग्यार्थस्य बाधेऽबाधे वा चमत्कारस्याक्षततया तस्यैव चोद्देश्यतया न कापि क्षतिः।

(५) अथ व्यङ्ग्यार्थोऽनुमेयः एव, विषयबाधेन अनुमितेर्भ्रमत्वं विषयबाधेन च प्रमात्वमिति प्रतिपादनसम्भवे किञ्च व्यञ्जनासहकारित्वेनाभिमतानां बोद्धव्यवैशिष्ट्यादीनां हेतुतावच्छेदककोटौ निवेशेन हेतोरपि निर्दुष्टत्वे यद्यप्यत्र कथञ्चिन्निर्वाहः सम्भवति, तथापि अनुभवविरोधः। अस्माच्छब्दादमुमर्थं प्रत्येमीति विश्वजनीनप्रतीतिः, तदनुरोधेन च व्यङ्ग्यार्थज्ञानस्य शाब्दत्वानुभवः जायते। अथानुमानेन व्यङ्ग्यार्थप्रतीत्या अनुभवसिद्धस्य शाब्दत्वस्य विरोधः भवति। अतोऽत्र शब्दव्यापारतया अनुभूयमाना व्यञ्जना निवारयितुं न शक्यते।

(६) रसो यदि नटेऽनुमानेन साध्यते तर्हि कथं सहृदयानामानन्दः। यदि स्वस्मिन् साध्यते तस्यास्वादः एव न सम्भवेत्। यथार्थानुभवे च न कश्चन कारणविशेषोऽपेक्ष्यते, तत्रादौ प्रमाणैः प्रतिबन्धकवारणं क्रियते तदनु अनुभवः स्वयमेवोपपद्यते इत्यस्ति विशेषः। रसाभिव्यक्तौ अलौकिकानन्दास्वादोऽनुभवसिद्धः, न हि

पर्वतादौ वह्न्याद्यनुमितौ न कश्चनास्वादोऽनुभूयते। अनुमानेन जायमानं सीताविषयकरतिमान् राम इत्यादि ज्ञानं बौद्धिकमेव, तन्न आस्वाद्यम्, नातो रसः। रसस्तु स्वयंसिद्धः पदार्थः, अतः स स्वप्रकाशः इत्युच्यते। किञ्चानुमानेन वृत्तान्तमात्रम् (Information) उपस्थाप्यते, आस्वादस्तूपभोगः (Enjoyment), स च कदाप्यनुमानेन न सम्भवति। यथा शर्करा मधुरा इत्युच्यमाने तावता मधुरास्वादो न जायते यावच्छर्करा तेनास्वाद्यते, तथा काव्येष्वपि विभावादिवर्णनशतेनापि सहृदयस्य रसास्वादस्तावत्पर्यन्तं न सम्भवति यावता तेन स्वयम् आनन्दः आस्वाद्यते। अपि च, यत्किञ्चिद्द्वारकं सुखं न यथार्थसुखम्, आत्मनि वर्तमानं सुखमेवैकं स्वयंसिद्धं यथार्थसुखम्। एवंविधसुखस्यास्वादे व्यञ्जनायाः सहकारित्वं सम्भवति नानुमानस्या। एवम्प्रकारेणापि व्यञ्जनाया अनिवार्यत्वमवधेयम्।

(७) “ममापि जन्म तत्रैव भूयाद्यत्र गतो भवान्”<sup>२३</sup> इत्यत्र मरणाद्युपस्थापकपदाभावात् कथं मरणस्य मानसो बोधः सम्भावयितुं शक्यते, व्यञ्जनाङ्गीकारे तु कारणत्वोपपत्तेः मरणपदप्रयोगमन्तरेणैव तादृशबोधसम्भवः इत्यस्ति विशेषः। यदि चात्र मरणाद्यर्थप्रतीतिः अनुमितेरेव, तर्हि किमत्र तादृशज्ञानोत्पत्तौ व्याप्तिज्ञानमित्यादिप्रश्ने कथञ्चित्प्रतिपादितेऽपि तत्रावश्यं स्वारस्याभावः।

(८) यस्य वस्तुनो वास्तविकी स्थितिर्वर्तते तादृशवस्तुवेव अनुमानेन साधयितुं शक्यते, कल्पितवस्तुसाधने अनुमानस्य सामर्थ्याभावः। व्यञ्जनया तु कविकल्पिताः अर्थाः एव प्रकाश्यन्ते इत्यस्ति विशेषः।

### निष्कर्षः

अलङ्कारशास्त्रे हृदयभूतस्थलं हि रसः। रसं विना कविकर्म कदापि लोकोत्तरानन्ददायकं न सम्भवति। तादृशरसस्याभिव्यक्तौ च व्यञ्जना अपरिहार्या, व्यञ्जनावृत्तिं विना रसाभिव्यक्तिर्हि गगनकमलिनीकल्पा। अतो व्यञ्जना प्रायेण सर्वैरपि आलङ्कारिकैः समाद्रियते। मतभेदाद्धि सम्प्रदायाः प्रजायन्ते, अतोऽलङ्कारसम्प्रदायाद् अन्यत्र स्वभावतो भिन्नमतानि प्रतिपाद्यन्ते। प्रकृते व्यञ्जनायाः अनुमानेऽन्तर्भावः उपस्थापितः, एवमन्यत्र अर्थापत्तौ, स्मृतौ, तात्पर्यवृत्तावपि अन्तर्भावो दृश्यते। परन्तु अलौकिकस्यापूर्वस्य च व्यङ्ग्यार्थस्याभिव्यक्तौ व्यञ्जनां विनान्या कापि वृत्तिर्न समर्था इत्येव वास्तविकी स्थितिः, अतोऽनुमाने यथा व्यञ्जनान्तर्भावोऽसम्भवस्तथा अर्थापत्त्यादावन्तर्भावेऽपि समानदशा। अत्र च महिमभट्टादिमतमाश्रित्य अनुमाने व्यञ्जनायाः अन्तर्भावविषये यथामति विचारः उपस्थापितः, तत्र युक्तत्वायुक्तत्वे विद्वांसः एव प्रमाणमितिमात्रं विनिवेद्य अत्रैव विरम्यते इति शम्।

### संकेतपञ्जिः

का.प्र. = काव्यप्रकाशः।

त.चि. = तत्त्वचिन्तामणिः।

द.रू. = दशरूपकम्।

ना.शा. = नाट्यशास्त्रम्।

न्या.म. = न्यायमञ्जरी।

न्या.सि.मु. = न्यायसिद्धान्तमुक्तावली।

सा.द. = साहित्यदर्पणः।

वै.सि.ल.म. = वैयाकरणसिद्धान्तलघुमञ्जूषा।

व्य.वि. = व्यक्तिविवेकः।

**उल्लेखपञ्जिः**

१. “अतो न रसादीनां काव्येन सह व्यङ्ग्यव्यञ्जकभावः। किं तर्हि। भाव्यभावकसम्बन्धः। काव्यं हि भावकं, भाव्यास्तु रसादयः। ते हि स्वतो भवन्त एव भावकेषु विशिष्टविभावादिमता काव्येन भाव्यन्ते।” - डॉ. केशवराव मुसलगाँवकर (सम्पा.), द.रू., पृ. ४१०।
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व्यक्तिविवेकं कुरुते प्रणम्य महिमा परां वाचम्॥  
यार्थान्तराभिव्यक्तौ वः सामग्रीष्टा निबन्धनम्  
सैवानुमितिपक्षे गो नमकत्वेन सम्मता॥ - डॉ. रेवाप्रसादद्विवेदी (सम्पा.), व्य.वि.-१.१, ३.३०।
८. “तत्र व्याप्तिविशिष्टपक्षधर्मताज्ञानजन्यं ज्ञानमनुमितिः। तत्करणमनुमानम्।” - पा.ति.गु. यतिराजसम्पत्कुमाराचार्यः (सम्पा.), त.चि., पृ. २।
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वेद्यान्तरस्पर्शशून्यो ब्रह्मास्वादसहोदरः॥  
लोकोत्तरचमत्कारप्राणः कैश्चित् प्रमातृभिः।  
स्वाकारवदभिन्तत्वेनायमास्वाद्यते रसः॥ - कृष्णमोहनशास्त्री (सम्पा.), सा.द.-३.२-३।
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भम धम्मिअ वीसत्थो मा स्म पान्थ गृहं विशा।  
मानान्तरपरिच्छेद्यवस्तुरूपोपदेशिनाम्।  
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प्रायेणास्य शिशोः पिता न विरसाः कौपीरसः पास्यति।  
एकाकिन्यपि यामि सत्वरमितः स्रोतस्तमालाकुलं  
नीरन्ध्रास्तनुमालिखन्तु जरठच्छेदानलग्रन्थयः॥ - कृष्णमोहनशास्त्री (सम्पा.), सा.द., पृ. २५०।
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नेत्रे दूरमनञ्जने पुलकिता तन्वाी तवेयं तनुः।  
मिथ्यावादिनि दूति बान्धवजनस्याज्ञातपीडागमे  
वार्षी स्नातुमितो गतासि न पुनस्तस्याधमस्यान्तिकम्॥ - तत्रैव, पृ. ६२।
२०. “अनुपसंहारी चात्यन्ताभावाप्रतियोगिसाध्यकादिः” - श्रीनारायणचरणशास्त्री, श्रीश्वेतवैकुण्ठशास्त्री (सम्पा.), न्या.सि.मु., पृ. २६४।
२१. “स्वरूपासिद्धिस्तु पक्षे व्याप्यत्वाभिमतस्याभावः।” - श्रीनारायणचरणशास्त्री, श्रीश्वेतवैकुण्ठशास्त्री (सम्पा.), न्या.सि.मु., पृ. २७०।
२२. जलकेलितरलकरतलमुक्तपुनःपिहितराधिकावदनः।  
जगदवतु कोकयूनोर्विघटनसङ्घटनकौतुकी कृष्णः॥ - कृष्णमोहनशास्त्री (सम्पा.), सा.द., पृ. ३०९।
२३. गच्छ गच्छसि चेत्कान्त पन्थानः सन्तु ते शिवाः।  
ममापि जन्म तत्रैव भूयाद्यत्र गतो भवान्॥ - तत्रैव, पृ. ७९१।

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- गङ्गेशोपाध्यायः। तत्त्वचिन्तामणिः (अनुमानखण्डः)। सम्पा. पा.ति.गु. यतिराजसम्पत्कुमाराचार्यः। वेङ्गलूरुः तत्त्वसंशोधनसंस्त, कर्नाटक-संस्कृत-विश्वविद्यालयमान्य-शोधसंस्था; प्रसाराङ्गम्, कर्नाटक-संस्कृत-विश्वविद्यालयः, २०२२।
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- भरतमुनिः। नाट्यशास्त्रम् (अभिनवभारतव्याख्यया मनोरमाहिन्दीव्याख्यया च विभूषितम्, द्वितीयो भागः)। सम्पा. डॉ. पारसनाथद्विवेदी। वाराणसी: सम्पूर्णानन्दसंस्कृतविश्वविद्यालयः, १९९६ (प्रथमसंस्करणम्)।
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- विश्वनाथन्यायपञ्चाननभट्टाचार्यः। *कारिकावली* (दिनकरी-रामरूढीभ्यां सहिता)। सम्पा. आत्मारामशर्मा। वाराणसीः चौखम्बा कृष्णदास अकादमी, २०२१ (पुनर्मुद्रणम्)।
- विश्वनाथन्यायपञ्चाननभट्टाचार्यः। *न्यायसिद्धान्तमुक्तावली* (किरणावलीसहिता)। सम्पा. श्रीनारायणचरणशास्त्री, श्रीश्वेतवैकुण्ठशास्त्री। वाराणसीः चौखम्बा संस्कृत संस्थान, २०२१ (पुनर्मुद्रणम्)।
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## सांख्यविशिष्टाद्वैताभिमतयोः सृष्टिप्रक्रिययोः साम्यवैषम्ये

प्रभात-कुमार-मण्डलः

**सारसंक्षेपः** कथमयं दृश्यमानप्रपञ्च उदपद्यत इत्ययं प्रश्नः सर्वैरेव दार्शनिकैः निजनिजदर्शनसिद्धान्तानुगुणं प्रत्युक्तः। न केवलं दर्शनेषु अपि तु वेदेऽपि नासदीयपुरुषसूक्तादिषु एष विचारः परिलक्ष्यते। यद्यपि प्रत्येकं दर्शनेषु भिन्ना भिन्ना एव सृष्टिप्रक्रिया, भिन्नो भिन्नश्च सृष्टिक्रमः निरूपितः तथापि पदार्थनामसादृश्यात् क्रमसारूप्याच्च कापिलरामानुजीयदर्शनयोः अभिमता सृष्टिप्रक्रिया समाना इति प्रतीयते। परन्तु सूक्ष्मेक्षिकया पर्यालोचयामश्चेत् न केवलं क्रमिकः अपि तु तात्त्विकोऽपि भेदः परिलक्षितुं शक्य इत्ययं विषयः अस्मिन् शोधप्रबन्धे निरूपितः।

तत्रादौ अस्मिन् प्रबन्धे सांख्यदर्शने अभिमता सृष्टिप्रक्रिया विस्तरेण निरूपिता। ततः संक्षेपेण विशिष्टाद्वैताभिमतं सृष्टिप्रक्रियां प्रतिपाद्य कापिलसृष्टिप्रक्रियया साम्यं प्रदर्शितम्। अन्ते च कापिलरामानुजीयसृष्टिप्रक्रिययोः क्रमिकः तात्त्विकश्च भेदः प्रदर्शितः।

**कुञ्चिकाशब्दः** प्रकृतिः, तन्मात्रम्, सृष्टिप्रक्रिया, स्थूलभूतानि, सूक्ष्मभूतानि, सांख्यं, विशिष्टाद्वैतम्।

### ०. भूमिका

कार्यं सर्वदा कारणपूर्वं भवतीति सर्वे मन्यन्ते दार्शनिकाः। यत्र तु कार्यं प्रत्यक्षं कारणं च परोक्षं तत्र कार्येण कारणम् अनुमीयते। यथा चाक्षुषेभ्यः कार्येभ्यः स्थूलमहाभूतेभ्यः बाह्येन्द्रियग्राह्यगुणकेभ्यः तत्कारणतया सूक्ष्मभूतानि तन्मात्राणि अनुमीयन्ते।<sup>१</sup> तथैव अस्य प्रत्यक्षगोचरस्य जगतः अनुपलभ्यमानं कारणम् कार्येण अनुमीयते आगतो वा अवधार्यते। प्रत्येकमपि दर्शनिकः अस्मिन् विषये निजनिजसिद्धान्तानुगुणं भिन्नं भिन्नं मार्गं प्रादर्शयत्। तत्र भागवतादिषु प्रथितयशसां भगवतां कपिलमहर्षीणां कः पन्थाः इति सम्प्रति निरूप्यते—

### १. सांख्यसृष्टिप्रक्रिया

तत्र सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्माहान् महतोऽहङ्कारोऽहङ्कारात् पञ्चतन्मात्राण्युभयमिन्द्रियम् तन्मात्रेभ्यः स्थूलभूतानि पुरुषः इति पञ्चविंशतिर्गणः<sup>२</sup> इति सूत्रेण पञ्चविंशतिः तत्त्वानि सन्तीति निर्दिशता भगवता सूत्रकृता सांख्याभिमता सृष्टिप्रक्रियापि समुपदर्शिता। सांख्यनये कार्यकारणपरम्परा यत्र विश्राम्यति तत् नित्यं तत्त्वं प्रकृतिरिति अभिधीयते। तथाह्युक्तं विज्ञानभिक्षुपादैः पारम्पर्येऽप्येकत्र परिनिष्ठेति संज्ञामात्रम्<sup>३</sup> इति सूत्रभाष्ये— अतो यत्र पर्यवसानं सैव नित्या प्रकृतिः। प्रकृतिरिह मूलकारणस्य संज्ञा<sup>४</sup> इति। सा च प्रकृतिः अमूला। अन्यथा तस्या अपि समूलत्वे अनवस्थाप्रसङ्गः।<sup>५</sup> सत्त्वरजस्तमोद्रव्याणां साम्यावस्थायाः<sup>६</sup> अजामेकां लोहितशुक्लकृष्णाम्<sup>७</sup>, मायां तु प्रकृतिं विद्यात्<sup>८</sup> चेत्यादिश्रुतिसिद्धायाः तस्याः प्रकृतेः मूलकारणात् महान् बुद्धितत्त्वम्<sup>९</sup> उत्पद्यते। महानपि सत्त्वादिगुणत्रयभेदेन त्रिविधः। महतः अहम् अत्र समर्थः, एते विषयाः मदर्थः चेत्याद्यभिमानजनकः अहंकारः उत्पद्यते। अयमहङ्कारोऽपि सत्त्वादिगुणत्रयभेदेन त्रिविधः। तस्माच्चाहङ्कारात् द्विविधः सर्गः प्रवर्तते। तथाहि राजसाहंकारसहकृतसात्त्विकाहंकारात् बाह्यानि आभ्यन्तराणि च एकादशेन्द्रियाणि उत्पद्यन्ते। किञ्च राजसाहंकारसहकृततामसाहंकारात् पञ्चतन्मात्राणाम् उत्पत्तिः। उक्तञ्च भाष्यकारैः— अहङ्कारस्य कार्यद्वयं तन्मात्राणि उभयम् इन्द्रियं चेति<sup>१०</sup>। सांख्याचार्येण ईश्वरकृष्णेनाप्युक्तं सुवर्णसप्तशत्याम्—

अभिमानोऽहङ्कारस्तस्मात् द्विविधः प्रवर्तते सर्गः।

एकादशकश्च गणस्तन्मात्रपञ्चकश्चैव।<sup>११</sup>

सात्त्विक एकादशकः प्रवर्तते वैकृतादहङ्कारात्।

भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम्॥<sup>१३</sup>

तदनन्तरं तत्तन्मात्रात् आकाशादीनि महाभूतानि उत्पद्यन्ते। यथोक्तं सांख्यकारिकायां-  
तन्मात्राण्यविशेषास्तेभ्यो भूतानि पञ्च पञ्चभ्यः<sup>१३</sup> इति तत्रायं विशेषः शब्दतन्मात्रात् शब्दगुणम्  
आकाशतन्मात्रम्, शब्दतन्मात्रसहितात् स्पर्शतन्मात्रात् शब्दस्पर्शगुणः वायुः, शब्दस्पर्शतन्मात्रसहितात्  
रूपतन्मात्रात् शब्दस्पर्शरूपगुणं तेजः, शब्दस्पर्शरूपतन्मात्रसहितात् रसतन्मात्रात् शब्दस्पर्शरूपरसगुणाः  
आपः, शब्दस्पर्शरूपरसतन्मात्रसहितात् गन्धतन्मात्रात् शब्दस्पर्शरूपरसगन्धगुणा पृथिवी च उत्पद्यन्ते।  
सर्वोऽपि अयं सृष्टिक्रमः भगवता ईश्वरकृष्णेन सांख्यकारिकायां निरूपितः-

प्रकृतेर्महांस्ततोऽहङ्कारस्तस्मात् गणश्च षोडशकः।

तस्मादपि षोडशकात्पञ्चभ्यः पञ्च भूतानि॥<sup>१४</sup>

## २. विशिष्टाद्वैतसृष्टिप्रक्रिया

अत्र विशिष्टाद्वैताभिमतं सृष्टिप्रक्रियाम् पर्यालोचयामश्चेत् सांख्याभिमतसृष्टिप्रक्रियया सामाना इव प्रतीयते।  
तथाहि रामानुजीयाः अपि त्रिगुणात्मिकायाः<sup>१५</sup> अव्यक्तावस्थापन्नायाः प्रकृतेः महतः उत्पत्तिः इति  
अङ्गीकुर्वन्ते<sup>१६</sup>। तच्च बुद्धिरूपं महत्तत्त्वं सत्त्वादिगुणभेदेन त्रिविधम्। महतः देहाद्यभिमानादिजनकः  
अहङ्कारः उत्पद्यते<sup>१७</sup>। सत्त्वादिगुणभेदेन त्रिविधस्य तस्याहङ्कारस्यापि इन्द्रियजातं तन्मात्राणि चेति  
द्विविधं कार्यमभ्युपगम्यते। तथाहि राजसाहङ्कारसहकृतात् सात्त्विकाहङ्कारात् इन्द्रियाणाम् एकादशस्य  
उत्पत्तिः<sup>१८</sup>। राजसाहङ्कारसहकृततामसाहङ्काराच्च शब्दादीनि पञ्चतन्मात्राणि  
आकाशवाय्वादिसूक्ष्ममहाभूतानि च उत्पद्यन्ते<sup>१९</sup> किञ्च आकाशादिसूक्ष्मभूतेभ्यः स्थूलमहाभूतानि च  
उत्पद्यन्ते<sup>२०</sup> एवं सामान्यतया परिलक्ष्यमाणे विशिष्टाद्वैताभिमतसृष्टिप्रक्रियायाः सांख्यसृष्टिप्रक्रियया साकं  
साम्यं परिदृश्यते। परन्तु सूक्ष्मेक्षिकया पश्यामश्चेत् अस्ति मिथो महान् भेदः क्रमिकः तात्त्विकश्च सम्प्रति  
क्रमिकः भेदः निरूप्यते -

### २.१. तन्मात्रोत्पत्तिक्रमवैषम्यम्

राजसाहङ्कारसहकृतात् भूतादेः तामसाहङ्कारात् सर्वेषां तन्मात्राणां किं क्रमेण उत अक्रमेण उत्पत्तिः इति  
विशये सांख्याः राजसाहङ्कारसहकृततामसाहङ्कारात् शब्दादितन्मात्राणां पञ्चानां युगपत् एव उत्पत्तिः भवति  
इति मन्यन्ते। अहङ्कारात् तन्मात्राणामुत्पत्तौ कश्चित् अपि क्रमः तत्र तत्र सृष्टिप्रकरणे सूत्रेषु सूत्रभाष्ये  
कारिकायां तत्त्वकौमुदी-माठरवृत्ति-युक्तिदीपिकादिषु कारिकाव्याख्यानेषु च आचार्यैः न निरूपितः।  
विशिष्टाद्वैतिनस्तु तन्मात्राणाम् उत्पत्तौ क्रमं निरूपयन्ति। तथाहि राजसाहङ्कारसहकृततामसाहङ्कारात्  
शब्दतन्मात्रं ततः आकाशाख्यसूक्ष्मभूतम् उत्पद्यते<sup>२१</sup> आकाशात् स्पर्शतन्मात्रं, ततः वायुसंज्ञकसूक्ष्मभूतम्<sup>२२</sup>,  
वायोः रूपतन्मात्रं तस्मात् तेजः<sup>२३</sup>, तेजसः रसतन्मात्रं ततः आपः<sup>२४</sup>, अदभ्यः गन्धतन्मात्रं तस्मात् पृथिवी<sup>२५</sup>  
च उत्पद्यन्ते इति तन्मात्राणाम् उत्पत्तौ क्रमः विद्यते।

### २.२. स्थूलभूतोत्पत्तिक्रमवैषम्यम्

किञ्च स्थूलभूतानाम् उत्पत्तिक्रमोऽपि भिद्यते। महर्षिः कपिलः साक्षात् एव सूक्ष्मभूतेभ्यः  
शब्दादितन्मात्रेभ्यः आकाशादीनि स्थूलभूतानि उत्पद्यन्ते इति अङ्गीकरोतीति तन्मात्रेभ्यः पञ्च भूतानि  
इति सूत्रांशादवगम्यते। आचार्यैः विज्ञानभिक्षुभिः अपि प्रोक्तम्- तन्मात्राणां कार्याणि पञ्च स्थूलभूतानि<sup>२६</sup>  
इति। किञ्च अन्यत्रापि तत्त्वकौमुदीव्याख्याने प्रोक्तं- शब्दतन्मात्रात् शब्दगुणात् सूक्ष्मात् आकाशात्  
शब्दगुणकं स्थूलम् आकाशं जायते<sup>२७</sup> इति। परन्तु विशिष्टाद्वैतिनः अनन्तरमेव सूक्ष्मभूतानामुत्पत्तेः

स्थूलभूतोत्पत्तिं न निरूपयन्ति। मध्ये काचित् पञ्चीकरणप्रक्रिया समाश्रीयते। तेन कः लाभः इति चेत् पञ्चीकरणप्रक्रियासमाश्रयणे सर्वेषु भूतेषु शब्दादयः पञ्च गुणाः उपलभ्येरन्। सांख्यप्रक्रियासमाश्रये तु तथात्वं न सिद्ध्येत्, अपि तु केवलं पृथिव्यामेव पञ्च गुणाः सिद्ध्येरन्। तथाह्युक्तं *यतीन्द्रमतदीपिकायां*—*भूतेषु सर्वत्र पञ्चीकरणप्रक्रियया शब्दादीनां गुणानामुपालम्भः*<sup>२८</sup> इति। परमेश्वरः एव साक्षात् भूतेषु अनुप्रविश्य पञ्चीकरणं सम्पादयतीति *संज्ञामूर्तिवृत्तिस्तु त्रिवृत्कुर्वत उपदेशात्*<sup>२९</sup> इति सूत्रात् अतः परस्य एव ब्रह्मणः *कर्म इदं नामरूपव्याकरणम्*<sup>३०</sup> इति भाष्याच्च अवगम्यते। तस्मात् स्थूलभूतोत्पत्तिक्रमोऽपि भिद्यते। एवं क्रमिकं वैषम्यं निरूप्य सम्प्रति तात्त्विकः भेदः निरूप्यते—

### २.३. तन्मात्रम्

तन्मात्रशब्देन सांख्याचार्यैः सूक्ष्मभूतानि एव व्यपदिश्यन्ते। तथाह्युक्तम् आचार्यैः— *तन्मात्राणि शब्दादिगुणकानि आकाशादीनि सूक्ष्मद्रव्याणि पञ्च*<sup>३१</sup> इति। विशिष्टाद्वैते तु तन्मात्रशब्देन भूतानामव्यवहितसूक्ष्मावस्थाविशिष्टं *द्रव्यं तन्मात्रम्*<sup>३२</sup> इति आकाशादिमहाभूतानाम् अव्यवहितसूक्ष्मावस्थं द्रव्यम् उच्यते। तेभ्यश्च तन्मात्रेभ्यः सूक्ष्मभूतानि उत्पद्यन्ते। ननु विषमः तर्हि उपन्यासः कृतः विद्यते तन्मात्रोत्पत्तिवैषम्यमिति तत्त्वान्तरव्यपदेशात् तत्र तत्र शास्त्रे इति चेन्न उभयत्र तन्मात्रशब्देन भूतसूक्ष्माणां ग्रहणेऽपि स्फुटः एव क्रमिकसादृश्याभावः।

### २.४. सृष्टिहेतुः

तत्र उभावपि वादिनौ भिन्नं भिन्नमेव सृष्टिहेतुं निरूपयतः। सांख्यास्तावत् *पङ्कवन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः*<sup>३३</sup> इति प्रकृतिपुरुषयोगमेव सर्गहेतुत्वेन व्यपदिशन्ति। यद्यपि प्रकृतिः स्वयमभोक्त्री अचेतनत्वेन तस्याः भोगापवर्गासम्भवात् तथापि प्रयोजनहीना सा परार्थमन्यस्य पुरुषस्य भोगापवर्गार्थं सृष्टिं सम्पादयति।<sup>३४</sup> किञ्च पाके निष्पन्ने यथा पाचकस्य व्यापारो निवर्तते एवं परमवैरागेण पुरुषार्थसमाप्ते प्रधानस्यापि निवर्तते सृष्टिः। तथा हि श्रुतिः— *तस्याभिध्यानाद्योजनात् तत्त्वभावात् भूयश्चान्ते विश्वमायानिवृत्तिः*<sup>३५</sup> इति। ननु नित्यस्य पुरुषस्य एव उपादानकारणता स्यादिति चेन्न तस्य जगत् प्रति कारणत्वे योग्यताभावात्। गुणवत्त्वं सङ्गित्वं चोपादानयोग्यता। ते च पुरुषे न स्तः।<sup>३६</sup> *तस्मादेतस्मादात्मनः आकाशः सम्भूतः*<sup>३७</sup> *बह्वीः प्रजाः पुरुषात् सम्प्रसूताः*<sup>३८</sup> इत्याद्यात्मकारणताश्रुतयस्तु शक्तिशक्तिमदभेदेनोपासनार्था एव। उपचितमेव श्रूयमाणं पुरुषकर्तृत्वम्। तद्यथा स्वशक्तिषु योधेषु वर्तमानौ जयपराजयौ राजन्युपचर्येते एवमत्रापि प्रकृतौ वर्तमानं स्रष्टृत्वादिकं शक्तिमत्सु पुरुषेषु उपचर्येते शक्तिशक्तिमदभेदात्। तदुक्तं भाष्ये— *पुरुषस्य स्रष्टृत्वाध्यास एव श्रुतिषु सिध्यति उपासनायामेव श्रुतेस्तात्पर्यात्*<sup>३९</sup> इति। अत्र विशिष्टाद्वैतवादिनस्तु *तस्या भगवत्सङ्कल्पाधीनगुणवैषम्यात् कार्यान्मुखावस्था अव्यक्तशब्देनोच्यते*<sup>४०</sup> इति पुरुषोत्तमस्य श्रीविष्णोः *एकोऽहं बहु स्याम्* इत्यात्मकः संकल्प एव प्रकृतेः गुणवैषम्ये हेतुः, ततश्च प्रकृतिः अव्यक्तावस्थामापद्य महदादि सृजतीति वदन्ति। तथाहि तेषां नये परमेश्वरः एव जगतः अभिन्ननिमित्तोपादानकारणम्। सूक्ष्मचिदचिद्विशिष्टरूपेण सः उपादानकारणं, सृष्टिविषयकसंकल्पविशिष्टरूपेण निमित्तकारणं च।<sup>४१</sup> परमेश्वरस्य शरीरभूता अचिज्जडा प्रकृतिः सत्त्वरजस्तमोगुणानाम् आश्रयः। सा नित्या किञ्च अक्षराविद्यामायाशब्दवाच्या। श्रीभगवतः *एकोऽहं बहु स्याम्*<sup>४२</sup> इति संकल्पवशात् तत्र गुणवैषम्यं जायते। तस्मात् सा कार्यान्मुखिनी भवति। ततश्च सा महदादीन् पदार्थात् सृजति। एवमुभयोरपि दर्शनयोः सृष्टिहेतुः भिन्नः।

### २.५. प्रकृतिस्वरूपम्

सांख्याः प्रकृतिः त्रिगुणात्मिका नित्या विभ्वी चेति अङ्गीकुर्वन्ति। परन्तु यद्यपि विशिष्टाद्वैतिभिः अभिमतायाः प्रकृतेः त्रिगुणात्मकत्वं नित्यत्वं च संगच्छते तथापि विभुत्वमुपपादयितुं न शक्यते। तस्याः पुरुषोत्तमांशत्वात् तैः चिदचिद्विशिष्टमेव अद्वैतं तत्त्वम् अङ्गीक्रियते<sup>४३</sup>।

### २.६. महदाद्युत्पत्तौ अभिमानिदेवताव्यपदेशः

प्रकृतिः स्वयं स्वतन्त्रा एव अनपेक्ष्य चेतनान्तरम् महदादीन् पदार्थान् सृजति। किञ्च महदादयोऽपि पदार्थाः स्वतन्त्राः सन्तः एव अहंकारादीन् पदार्थान् सृजन्तीति कापिलानां मतिः। विशिष्टाद्वैतदर्शने तु सर्वत्र अव्यक्तमहदादीनामुत्पत्तौ परमेश्वरस्यापि हेतुत्वमङ्गीक्रियते। तथाह्युक्तं भगवता भाष्यकृता रामानुजाचार्येण तदभिधायानादेव तु तल्लिङ्गात्सः<sup>४४</sup> इति सूत्रभाष्ये महदादिकायाणामपि तत्तदनन्तरवस्तुशरीरकः स एव पुरुषोत्तमः कारणम्<sup>४५</sup> इति।

### ३. उपसंहारः

एवं यद्यपि पदार्थानामसादृश्यात् क्रमसादृश्यात् च कापिलरामानुजीयसृष्टिप्रक्रिययोः सर्वथा साम्यं परिलक्ष्यते परन्तु सूक्ष्मेक्षिकया पर्यालोचयामश्चेत् सूक्ष्मं क्रमिकं तात्त्विकं च वैषम्यं विद्यते। तत्त्वतस्तु प्रकृतेः महान्, महतः अहङ्कारः, वैकृतादहङ्कारात् एकादशेन्द्रियाणि च उत्पद्यन्ते इत्यस्मिन्मन्त्रे एव मिथः सादृश्यं परिलक्षितं शक्यते। तत्रापि प्रकृतिशब्देन उभाभ्यां दार्शनिकाभ्यां भिन्नं भिन्नमेव तत्त्वं निर्दिश्यते। अन्यत्र तु तन्मात्रस्थूलभूतोत्पत्तिक्रमे श्रूयमाणं क्रमसाम्यमविचारितरमणीयम्। विचाचिते तु तन्मात्रोत्पत्तिक्रमे महान् भेदः एव क्रमिकः परिलक्ष्यते। अत्रापि स्मरणीयम् तन्मात्रशब्देन सांख्ये सूक्ष्मभूतानि व्यपदिश्यन्ते, विशिष्टाद्वैते तु सूक्ष्मभूतोत्पत्तेः अव्यवहितपूर्वसूक्ष्मावस्थाविशिष्टं द्रव्यं निर्दिश्यते। स्थूलभूतानामुत्पत्तौ तु विशिष्टाद्वैतिनः परमेश्वकर्तृकां पञ्चीकरणप्रक्रियामङ्गीकुर्वन्ति। सांख्यास्तु साक्षादेव सूक्ष्मभूतेभ्यः स्थूलभूतानामुत्पत्तिं मन्यन्ते। किञ्च रामानुजीयाः महदाद्युत्पत्तौ चेतनस्य पुरुषोत्तमस्य हेतुत्वमङ्गीकुर्वन्ते सांख्यास्तु सर्वत्र स्वतन्त्रात् एव प्रकृत्यादेः महदादि उत्पद्यते इति ब्रूते। एवं सांख्यविशिष्टाद्वैताभिमतयोः सृष्टिप्रक्रिययोः साम्यवैषम्ये संक्षेपेण अस्मिन् प्रबन्धे उपन्यस्ते इति शम्।

#### संकेतपञ्जिः

श्री.भा. = श्रीभाष्यम्

सां.का. = सांख्यकारिका

सां.सू. = सांख्यसूत्रम्

सां.भा. = सांख्यप्रवचनभाष्यम्

सम्पा. = सम्पादकः

पृ. = पृष्ठा

श्वे.उप. = श्वेताश्वरतोपनिषत्

य.दी. = यतीन्द्रमतदीपिका

सा.बो. = सारबोधिनी

ब्र.सू. = ब्रह्मसूत्रम्

तै.उप. = तैत्तिरियोपनिषत्

मु.उप. = मुण्डकोपनिषत्

छा.उप. = छान्दोग्योपनिषत्

**उल्लेखपञ्जिः**

१. सां.सू. १।६२, स्थूलात् पञ्चतान्मात्रस्या।
२. तदेव १।६१
३. तदेव १।६८
४. सां.भा. पृ. १५३
५. सां.सू. १।६७, मूले मूलाभावादमूलं मूलम्।
६. सां.भा. पृ. १५३, तेषां सत्त्वादिद्रव्याणां या साम्यावस्था...प्रकृतिरित्यर्थः।
७. श्वे.उप. ४।५
८. तदेव ४।१०
९. सां.भा. पृ. १५३, महादाख्यबुद्धेः अनुमानेन बोधः।
१०. तदेव १२६
११. सां.का. २४
१२. तदेव २५
१३. सां.सू. १।३८
१४. सां.का. २२
१५. य.दी. पृ. ७२, सत्त्वरजस्तमोरूपगुणत्रयाश्रयरूपा प्रकृतिः।
१६. तदेव, तस्मान्महानुत्पद्यते।
१७. तदेव, महतोऽहङ्कार उत्पद्यते।
१८. तदेव, तैजससंज्ञकराजसाहङ्कारसहकृतात्सात्त्विकाहङ्कारादेकदशेन्द्रियाणि जायन्ते।
१९. तदेव पृ. ७६, राजसाहङ्कारसहकृताद्भूतादिसंज्ञकतामसाहङ्काराच्छब्दादिपञ्चतन्मात्राणि आकाशादिपञ्चभूतानि चोत्पद्यन्ते।
२०. तदेव, तदेव भूतोपादानम्।
२१. तदेव पृ. ७७, तामसाहङ्काराकाशयोर्मध्यमावस्थाविशिष्टं द्रव्यं शब्दतन्मात्रम्...तस्मादाकाशो जायते।
२२. तदेव पृ. ८०, आकाशात्स्पर्शतन्मात्रम्। आकाशवाय्वोर्मध्यमावस्थाविशिष्टं द्रव्यं स्पर्शतन्मात्रम्। तस्माद्वायुः।
२३. तदेव पृ. ८२, वायुतेजसोर्मध्यमावस्थाविशिष्टं द्रव्यं रूपतन्मात्रम्। तस्मात्तेजः।
२४. तदेव पृ. ८६, तेजस्सलिलयोर्मध्यमावस्थाविशिष्टं द्रव्यं रसतन्मात्रम्। तस्मादापः।
२५. तदेव, अप्पृथिव्योर्मध्यावस्थाविशिष्टं द्रव्यं गन्धतन्मात्रम्। तस्मात् पृथिवी।
२६. सां.भा. पृ. १२६
२७. सा.बो. पृ. ३३२
२८. य.दी. पृ. ८८
२९. ब्र.सू. ३।४।१७
३०. श्री.भा. पृ. ५५९
३१. सा.बो. पृ. ३३१
३२. य.दी. पृ. ७६

३३. सां.का. २१  
 ३४. सां.सू. ३।५८, प्रधानसृष्टिः परार्थं स्वतोप्यभोक्तृत्वादुष्ट्रकुङ्कुमवहनवत्।  
 ३५. श्वे.उप. १।१०  
 ३६. सां.सू. ६।३३, नित्यत्वेपि नात्मनो योगत्वाभावात्।  
 ३७. तै.उप. २।१।११  
 ३८. मु.उप. २।१।५  
 ३९. सां.भा. पृ. ३४०  
 ४०. य.दी. पृ. ७२  
 ४१. य.दी. पृ. ८०, अयमीश्वरः सूक्ष्मचिदचिद्विशिष्टवेषेण जगदुपादानं भवति, संकल्पविशिष्टवेषेण निमित्तकारणं भवति।  
 ४२. छा.उप. ६।२।३  
 ४३. य.दी. पृ. २, श्रीमन्नारायण एव चिदचिद्विशिष्टाद्वैततत्त्वम्।  
 ४४. ब्र.सू. २।३।१४  
 ४५. श्री.भा. पृ. ५१८

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 श्रीनिवासदासः। *यतीन्द्रमतदीपिका*। सम्पा. शिवप्रसादद्विवेदी। वाराणसी, चौखम्बा सुरभारती प्रकाशन, २००९।

## भ्रूणहत्या: धर्मशास्त्रदृष्ट्या भारतीयन्यायसंहितादृष्ट्या च एका समीक्षा

रिया-वेपारि:

**सारसंक्षेपः** प्राचीनकालादारभ्य अद्य यावत् क्रमवर्धमानजनसंख्यया सह मनुष्याणाम् अपराधजनिता मानसिकतापि क्रमेण वर्धते। एकस्मिन् समाजे स्थितानां मानवानाम् उत्तमगुणसुसम्पन्ना भावना समग्रसमाजस्य कल्याणं साधयति। समाजे वसवासयोग्यानां मनुष्याणाम् अपराधमनस्कप्रवणता न केवलमेकस्य मानवस्य, अपि तु समग्रसमाजस्यैव क्षयं साधयति। उत्तमगुणयुक्तः सुशीलः मानवः तस्य समीपवर्तिमनुषेभ्यः सदर्थकवार्तां प्रयच्छति। अपराधप्रवणमानवाः तु तेषां निकटवर्तिमनुष्यान् प्रति नञर्थकवातावरणं सृजन्ति।

वर्तमानप्रबन्धे आलोच्यविषयस्तावत् ‘भ्रूणहत्या’। अत्र भ्रूणहननविषये विविधधर्मशास्त्रकाराणां मतानां संक्षेपेण आलोचनं कृतम् एवञ्च आधुनिकभारतीयन्यायसंहितायां किं किं विधानम् अस्ति तदपि आलोचितम्। कश्चित् जनः स्वेच्छया मातृगर्भस्थभ्रूणं हन्ति पीडयति च चेत् तत् महापराधरूपेण परिगण्यते। समाजे बहुधा दृश्यते यत् गर्भास्थिशिशुः पृथिव्याः आलोकस्य दर्शनात् पूर्वमेव दुराचारपूर्णानां मनुष्याणां छलेन कपटेन च मृत्युम् अवाप्नोति। केषाञ्चित् देशानां विचारव्यवस्था भ्रूणावस्थायां मृतशिशूनां प्राणं रक्षितुं न समर्था, परन्तु कठोरदण्डविधानेन मनुष्यकृताम् एतादृशीं दुःखजनकघटनां दूरीकर्तुमर्हति। भ्रूणहत्या प्राचीनकालादेव जघन्यापराधरूपेण स्वीकृता। प्राचीनकालस्य समाजसंस्कारकाः तथा प्रमुखाः धर्मशास्त्रकाराः भ्रूणहत्यायाः निन्दां कठोरसमालोचनां च कृतवन्तः। आधुनिकसमये सभ्यतायाः विकासेन सह मनुष्याणां नृशंसता यथा वर्धते भ्रूणहत्यापि झटित्वेव वर्धते। सम्प्रति भारतीयविचारव्यवस्था भ्रूणहत्यां दूरीकर्तुं विविधं प्रयासं करोति।

**कुञ्चिकाशब्दः** नीतिः, नैतिकता, भ्रूणहत्या, अपराधः, भारतीयदण्डसंहिता, धर्मशास्त्रम्।

### १. उपोद्घातः

मानवजीवनं सदा गतिशीलं परिवर्तनशीलं च। सभ्यतायाः आविर्भावात् अनन्तरम् अद्यपर्यन्तं दीर्घकालः व्यतीतः अभवत्। सभ्यतया तथा युगपरिवर्तनेन सह मनुष्याणां नैतिकमूल्यस्यापि परिवर्तनं जातम्। प्राचीनकालादेव मनुष्याः अपराधप्रवणाः। सामाजिकावश्यकतानुसारेण परिवर्तनशीलनैतिकमूल्येन तथा गतिशीलकालचक्रेण सह अपराधस्य वैविध्यं परिवर्तनं च दृश्यते।<sup>१</sup>

वैदिककालादारभ्य वेदविरुद्धकार्यावलिः अपराधरूपेण परिगणिता आसीत्। वेदाः सदैव सत्यस्य वाणीं प्रचारयितुं प्रसारयितुं च प्रयासं कृतवन्तः। शास्त्रे प्रसिद्धोऽस्ति “यतो धर्मस्ततो जयः”<sup>२</sup> अर्थात् धर्मसंस्थापनं हि शास्त्रस्य परमं लक्ष्यम्। गर्भस्थभ्रूणस्य हत्या न करणीया। पुत्रकन्यानिर्विशेषेण सर्वेषां शिशूनां रक्षणस्य आवश्यकता वर्तते। ऋग्वेदस्य अष्टममण्डले तदेव उद्धोषितम् –

पुत्रिणा ता कुंमारिणा विश्वमायुर्व्यश्रुतः।

उभा हिरण्यपेशसा ॥<sup>३</sup> इति।

तद्वत् ऋग्वेदस्य दशममण्डलेऽपि उक्तम् –

मम पुत्राः शत्रुहणोऽथो मे दुहिता विराट्।<sup>४</sup> इति।

अर्थात् पुत्रसन्तानं शत्रुघातकं भूयात् कन्यासन्तानं च सौभाग्यप्रदायकं भूयात्। किञ्च पुनः बृहदारण्यकोपनिषदुक्तम् –

अथ य इच्छेद् दुहिता मे पण्डिता जायेत सर्वमायुरियादिति।<sup>५</sup> इति।

बृहदारण्यकोपनिषदः कथनानुसारेण वयमवगन्तुं शक्नुमः यत् तस्मिन् कालेऽपि समाजे कन्याभ्रूणहत्यायाः प्रचलनमासीत् । तदर्थम् उपनिषदपि उक्तम् मम विदुषी कन्या जन्मलाभं कुर्यात्, आयुष्मती च भूयात् । कालचक्रस्य गतिपथे ततः वैदिकसमयमतिक्रम्य धर्मशास्त्रस्य समयः आयातः, यत्र शास्त्रेषु धर्मस्य विविधाः संज्ञाः दीयन्ते “चोदनालक्षणोऽर्थो धर्मः”<sup>६</sup>, “यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः”<sup>७</sup> एवञ्च सर्वोपरि “अहिंसा परमोधर्मः”<sup>८</sup> इत्यादीनि विविधानि वाक्यानि एलयित्वा धर्मशास्त्रकाराः स्वस्वशास्त्रेषु समाजस्य विविधानां समस्यानां समाधानं कर्तुं प्रयत्नं कृतवन्तः। उत्तमसमाजस्य प्रस्तुतये ते धर्ममार्गम् अवृण्वन् ।

## २. विषयपर्यालोचनम् –

### २.१ भ्रूणहत्या -

भ्रूणविषये अभिधानग्रन्थेषु निर्वचनादिकं विद्यते। भ्रूण्यते आशस्यते इति भ्रूणः। भ्रूण-धातोः घञि भ्रूणशब्दः निष्पद्यते । तत्र भ्रूणविषये अमरकोषे उक्तम् -

सूतिमासो वैजननो गर्भो भ्रूण इति समौ ।<sup>९</sup> इति ।

अत्र भ्रूणशब्दः ‘कुक्षिस्थगर्भः’ इत्यस्मिन् विषये प्रयुक्तः। अमरकोषस्य व्याख्यानानुसारेण भ्रूणशब्दः शिशोः अर्थेऽपि प्रयुज्यते -

भ्रूणोऽगर्भके स्तैणगर्भे बाणो बलिसूते शरे ।

कणोऽतिसूक्ष्मे धान्यांशे संघाते प्रमथे गणः॥<sup>१०</sup> इति ।

मातृगर्भे स्थितस्य शिशोः हत्या हि भ्रूणहत्या । भ्रूणहत्यायाः प्रतिशब्दरूपेण ‘गर्भहत्या’, ‘गर्भपातकः’ इत्यादीनां विविधशब्दानां प्रयोगः उपलभ्यते । ऋग्वेदस्य दशममण्डले ऋषिणा उच्यते -

चत्तो इतश्चत्तामुतः सर्वा भ्रूणान्यारूषी ।<sup>११</sup> इति ।

भ्रूणहत्या तु अपराधरूपेणैव स्वीक्रियते। भ्रूणहत्यारूपे अपराधे सम्मिलितान् व्याक्तिवर्गान् प्रति सदा गुरुदण्डस्य प्रयोगः करणीयः। विविधाः धर्मशास्त्रकाराः स्वस्वग्रन्थेषु भ्रूणहत्याविषये तेषां मतामतं उक्तवन्तः, अधुना तदेव क्रमानुसारेण आलोच्यतेऽधः।

### २.२ भ्रूणहत्याविषये महर्षिमनोः मतम् –

धर्मशास्त्रकारः आचार्यमनुः तस्य मनुस्मृतिग्रन्थस्य विविधे अध्याये भ्रूणहत्याविषये आलोचितवान्। भ्रूणहत्या सामाजिकापराधः। या स्त्री गर्भस्थभ्रूणस्य हत्यां करोति सा अपराधिनी। भगवतः मनोः विधानानुसारेण, या नारी गर्भपातं करोति तस्याः मृत्योः अनन्तरं दाहकार्यम् उदकदानादिकं च न कुर्यात् -

गर्भभर्तृद्रुहां चैव सुरापीनां च योषिताम् ।<sup>१२</sup> इति ।

चतुर्थाध्याये ऋषिः मनुः पुनः अवदत् -

भ्रूणघ्नाऽवेक्षितं चैव संस्पृष्टं चाऽप्युदक्यया ।<sup>१३</sup> इति ।

अर्थात् भ्रूणहत्याकारी मनुष्यः यानि अन्नानि पश्यति, कोऽपि स्नातकः गृहस्थब्राह्मणः तानि अन्नानि न भक्षयेत् । भगवता मनुना एतदपि उक्तम् -

अन्नाऽदे भ्रूणहा मार्षि पत्यौ भार्याऽपचारिणी ।<sup>१४</sup> इति ।



भ्रूणहत्याकारिणः मानवस्य अन्नं ये खादन्ति, तेषु पापस्य संक्रमणम् अचिरादेव भवति । प्रसङ्गेऽस्मिन् कुल्लूकभट्टेन मन्वर्थमुक्तावलीटीकायाम् उक्तम् - भ्रूणहाऽन्नभोक्तुः पापं भवतीत्येतदत्र विवक्षि, न तु ब्रह्मघ्नः पापं नश्यति इति ।<sup>१५</sup>

मनुस्मृतेः एकादशतमेऽध्याये भगवान् मनुः पुनः वदति भ्रूणहत्या ब्रह्महत्या इव महापापोपेता । मातृगर्भे स्थितानां भ्रूणानां लिङ्गं न ज्ञात्वापि कश्चित् जनः गर्भहत्यां करोति चेत् तेन ब्रह्महत्यायाः प्रायश्चित्तः इव पापक्षलनं करणीयम् -

हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत् ।<sup>१६</sup> इति ।

### २.३ भ्रूणहत्याविषये महर्षियाज्ञबल्क्यस्य मतम् -

महर्षिः याज्ञबल्क्यः भ्रूणहत्याविषये याज्ञबल्क्यस्मृतेः ‘व्यवहाराध्याये’ उक्तवान् यत् भ्रूणहत्या अतीव निन्दनीया । याज्ञबल्क्याचार्यस्य मतानुसारेण भ्रूणहत्यायाः दण्डरूपेण उत्तमसाहसदण्डस्य प्रयोगः करणीयः -

शस्त्रावपाते गर्भस्य पातने चोत्तमो दमः ।<sup>१७</sup> इति ।

कारिकायाः ‘शस्त्रावपाते’-शब्दस्य व्याख्यावसरे मीताक्षराकारः व्याख्यायते -

शस्त्रस्यावपातने दासीब्राह्मणगर्भव्यतिरेकेण ।<sup>१८</sup> इति ।

महर्षिः याज्ञबल्क्यः एतदपि वदति, काचित् महिला स्वस्याः गर्भपातं करोति चेत् तस्याः कण्ठे शीलाखण्डं बध्वा जले निक्षेपः करणीयः -

विप्रदुष्टां स्त्रियं चैव पुरुषघ्नीमगर्भिणीम् ।

सेतुभेदकरीं च चाप्सु शिलां बध्वा प्रवेशयेत् ॥<sup>१९</sup> इति ।

### २.४ भ्रूणहत्याविषये महर्षिपराशरस्य मतम् -

धर्मशास्त्रकारः महर्षिः पराशरः तस्य ‘पराशरस्मृतिः’-ग्रन्थे भ्रूणहत्यां निकृष्टतमापराधरूपेण स्वीकृतवान् । तस्य मतानुसारेण -

यत्पापं ब्रह्महत्यायां द्विगुणं गर्भपातनम् ।

प्रायश्चित्तं न तस्याः स्यात्तस्यास्त्यागो विधीयते ॥<sup>२०</sup> इति ।

अर्थात् तस्य मतानुसारेण, गर्भहत्याजनितं पापं ब्रह्महत्यायाः द्विगुणं पापान्वितम् । ऋषिः पराशरः एतदपि वदति, गर्भहत्याजनितस्य पापस्य कश्चित् प्रायश्चित्तोऽपि नास्ति । या नारी गर्भपातं करोति तया सह सख्यता न करणीया । समाजात् वहिष्करणं तस्याः कृते समुचितः दण्डः -

गर्भपातं च या कुर्यान्न तां सम्भाषयेत् क्वचित् ।<sup>२१</sup> इति ।

### २.५ भ्रूणहत्याविषये महर्षिगौतमस्य मतम् -

प्रथितयशाः धर्मसूत्रकारः महर्षिः गौतमः तस्य गौतमसूत्रस्य एकविंशतितमेऽध्याये पातकानां वर्णनावसरेऽवदत् - ब्रह्मऽसुरापगुरुतल्पगमातृपितृयोनिःसम्बन्धागस्तेन नास्तिकनिन्दितकर्माभ्यासिपतितात्या-ग्यपतितत्यागिनः पतिताः इति ।<sup>२२</sup> एवञ्च - भ्रूणहनिहीनवर्णसेवायां च स्त्री पतति<sup>२३</sup> इति ।

तत्रैव मस्करिभाष्येऽपि उक्तम् - चकारो ब्रह्महत्यादिभिः समुच्चयार्थः । केचित् गर्भपातनमाहुः इति ।<sup>२४</sup> किञ्च पुनः - तत्र पतितप्रतिलोमयोः संसर्गे पुरुषवत् प्रायश्चित्तं द्रष्टव्यम् इति ।<sup>२५</sup>

अर्थात्, प्रतिलोमयोः संसर्गे पुरुषस्य इव भ्रूणहत्यारूपनिकृष्टकार्यकारीणां नारीणां प्रायश्चित्तं करणीयम् इति।

## २.६ भ्रूणहत्याविषये महर्षिवशिष्टस्य मतम्—

भ्रूणहत्याविषये ऋषिणा वशिष्ठेन तदीये स्मृतिग्रन्थे उच्यते -

भ्रूणहनं वक्ष्यामो ब्राह्मणं हत्या भ्रूणहा भवत्यविज्ञातं च गर्भम् ।<sup>२६</sup> इति ।

मातृगर्भस्य सन्तानं स्त्री पुरुषः वा कश्चित् न जानाति। एतादृशः गर्भः अविज्ञातगर्भः इति । अविज्ञातगर्भवधे पुरुषवधस्यैव पापमवाप्यते। गर्भपातनस्य प्रायश्चित्ताय ‘लोमानि मृत्युर्जुहोमि...’ इत्यादिभिः अष्टविधैः मन्त्रैः आहुतिः प्रदेया -

अविज्ञाता हि गर्भाः पुमांसो भवन्ति तस्मात्पुंस्कृत्य जुहुयात् ।<sup>२७</sup> इति ।

एवञ्च -

लोमानि मृत्योर्जुहोमि लोमभिर्मृत्युं वासय इति प्रथमाम् ।

त्वचं मृत्योर्जुहोमि त्वचा मृत्युं वासय इति द्वितीयाम् ।

लोहितं मृत्योर्जुहोमि लोहितेन मृत्युं वासय इति तृतीयाम् ।

मांसं मृत्योर्जुहोमि मांसेन मृत्युं वासय इति चतुर्थीम् ।

स्नावानि मृत्योर्जुहोमि स्नावभिर्मृत्युं वासय इति पञ्चमीम् ।

मेदी मृत्योर्जुहोमि मेदसा मृत्युं वासय इति षष्ठीम् ।

अस्थीनि मृत्योर्जुहोमि अस्थिभिर्मृत्युं वासय इति सप्तमीम् ।

मज्जानं मृत्योर्जुहोमि मज्जभिर्मृत्युं वासय इत्यष्टमीम् ॥<sup>२८</sup> इति ।

## २.७ भ्रूणहत्याविषये आचार्यशाङ्खस्य मतम्—

गर्भभ्रूणस्य हत्याकारिणां प्रायश्चित्तप्रसङ्गे शाङ्खसंहितायामुच्यते -

सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोडश ।

अपि भ्रूणहनं मासात् पुनन्त्यहरहः कृताः ।<sup>२९</sup> इति ।

अर्थात् भ्रूणहत्याकारी मासं व्याप्य प्रणवोच्चारणं तथा प्रतिदिनं षोडशवारं गायत्रीमन्त्रोच्चारणेन सह प्राणायामं करोति चेत् तस्य पापस्य क्षयं भवितुम् अर्हति।

## २.८ भ्रूणहत्याविषये महामतिकौटिल्यस्य मतम्—

महामतेः कौटिल्यस्य ‘अर्थशास्त्रम्’ इति ग्रन्थः यद्यपि नाम्ना अर्थशास्त्रम्, परन्तु तत् विषयदृष्ट्या धर्मशास्त्रस्य पर्यायभुक्तम्। महर्षिः कौटिल्यः तस्य अर्थशास्त्रग्रन्थस्य कण्टकशोधनप्रकरणस्य चतुर्थाधिकरणस्य एकादशतमेऽध्याये दण्डविषये पर्यालोचितवान् । सः तत्र आलोचनाक्रमेण गर्भपातः इत्येतस्य अपराधस्य कृते दण्डप्रदानस्य विधानम् एवंप्रकारेण यच्छति - प्रहारेण गर्भं पातयतः उत्तमो दण्डः। भैषज्येन मध्यमः । परिक्लेशेन पूर्वः साहसदण्डः इति ।<sup>३०</sup> महर्षेः कौटिल्यस्य मतानुसारेण, कश्चित् जनः कस्याश्चित् नार्याः प्रहारेण गर्भपातं कारयति चेत् तस्मै जनाय उत्तमसाहसदण्डः विधेयः । कश्चित् जनः भैषज्येन गर्भवतीरमण्याः गर्भपातं कारयति चेत् तस्मै मध्यमसाहसदण्डः प्रदेयः। अनन्तरं क्लेशदायककर्मणा कश्चित् गर्भपातं कारयति चेत् सः पूर्वसाहसदण्डं प्राप्स्यति।<sup>३१</sup>

## २.९ वर्तमानसमये भ्रूणहत्या –

मानवेषु मनुष्यत्वम् अस्ति तदर्थं सर्वेषु जीवेषु मानवाः श्रेष्ठाः। वैदिककालम्, रामायणकालम्, महाभारतकालं तथा पुराणकालञ्च अतिक्रम्य अधुना आधुनिकयुगः समागतः। कालस्य परिवर्तनेन सह वेगेन नगरायणं जातम्। नगरायणस्य फलस्वरूपं क्रमेण मनुष्याणां मानवतायाः हानिः दृश्यते। मनुष्यत्वहानेः एकप्रकारकं फलं तावत् भ्रूणहत्यारूपं पापमिति। नारीपुरुषयोः निषेकक्रियया नारीगर्भे भ्रूणोत्पत्तिर्भवति। सः भ्रूणः शनैः शनैः मातृगर्भे वर्धते। विशेषसमये आगते मातृगर्भात् भ्रूणः शिशुरूपेण पृथिव्याम् आगच्छति। सभ्यतायाः विकासस्य अस्मिन् समये भ्रूणहत्या क्रमेणैव वर्धते। वर्तमानसमाजव्यवस्थां प्रति वयं दृष्टिपातं कुर्मश्चेत् पश्यामः अस्मिन् समये कन्याभ्रूणहत्या अधिकाधिका सम्पाद्यते। कन्याभ्रूणहत्यायाः विविधानि कारणानि सन्ति, तेषु प्रधानं कारणत्रयमत्र प्रतिपाद्यते। यथा -

१. कन्याभ्रूणहत्यायाः प्रथमं कारणं तावत् दारिद्र्यता। कन्यासन्तानस्य जन्मनः परम् अधिकांशः परिवारवर्गः चिन्तयति यत् केन प्रकारेण कन्यायाः उद्वाहः भवितुम् अर्हति। कन्यासन्तानस्य शिक्षायै परिरक्षणाय च परिवारवर्गस्य विविधः व्ययः वर्तते इत्यादीन् विविधविषयान् विचिन्त्य दरिद्रजनाः कन्याभ्रूणस्य हत्यां कुर्वन्ति।
२. कन्याभ्रूणस्य हत्याविषये पणप्रथायाः योगदानम् अनस्वीकार्यम्। कन्यायाः विवाहसमये पतिगृहात् प्रार्थितधनसम्पदः आकाङ्क्षापूर्णे सर्वे न समर्थाः। तदर्थं बहवः दरिद्रजनाः कन्यासन्तानस्य आकाङ्क्षां न कुर्वन्ति। कन्यासन्तानस्य जन्मनः अनन्तरं तां घ्नन्ति।
३. यस्मिन् गृहे कन्यासन्तानस्य आधिक्यमस्ति तत्र परिवारवर्गाः कन्यासन्तानस्य जन्म न स्वीकुर्वन्ति। ते मन्यन्ते यत् कन्यासन्तानस्य विवाहात् अनन्तरं सा अन्यगृहं गमिष्यति, फलतः पितृगृहे वंशवृद्धिः स्थगिता भविष्यति। अस्मै कारणाय कन्याभ्रूणहत्या प्रायशः दरीदृश्यते।

## २.१० आधुनिकसमये भ्रूणहत्यायाः दण्डः –

स्वाधीनतायाः प्राक् भारतवर्षे विचारव्यवस्थां सम्यग्रूपेण परिचालयितुं षष्ट्यधिकाष्टादशतमे (१८६०) ईशवीयाब्दे भारतीयदण्डसंहितायाः (INDIAN PENAL CODE) आविर्भावः अभवत्। भारतीयदण्डसंहितायां भ्रूणहत्या अपराधरूपेण परिगणिता आसीत्। तस्य दण्डस्वरूपं भारतीयदण्डसंहितायाः (IPC) ३१२, ३१३, ३१४ धाराः विहिताः। परन्तु समयस्य परिवर्तनेन सह विचारव्यवस्थायाः विविधांशस्य परिवर्तनं साधितम्। त्रयविंशत्याधिकद्विसहस्रतमे (२०२३) ईशवीयाब्दे भारतीयदण्डसंहितायाः किञ्चित् परिवर्तनं परिशीलनं च कृत्वा भारतीयन्यायसंहितायाः (THE BHARATIYA NYAYA SANHITA) प्रादुर्भावोऽभवत्। भारतीयन्यायसंहितायाः ८८, ८९, ९० धाराः भ्रूणहत्यारूपम् अपराधविषयम् पर्यालोचन्ति, ताः यथाक्रमम् -

१. या नारी स्वस्याः प्राणरक्षणस्य कारणं विना स्वेच्छया गर्भपातं करोति, तां प्रति अपि दण्डस्य प्राविधानम् अस्ति। अत्र तासामपि परिगणना भविष्यति याः स्वयमेव गर्भपातं करिष्यन्ति।<sup>३२</sup>
२. महिलायाः अनुमतिं विना कश्चित् पुरुषः अथवा काचित् नारी गर्भपातं कारयति चेत् तस्य तस्याः वा अर्थदण्डेन सह दशवर्षं यावत् कारावासः भवितुम् अर्हति।<sup>३३</sup>
३. कस्याश्चित् रमण्याः अनुमतिं विना तस्याः भ्रूणहत्याकाले मृत्युः भवति चेत् अपराधस्य दण्डस्वरूपेण सप्तवर्षीयः कारावासः तथा अर्थदण्डः अपि भविष्यति।<sup>३४</sup>

### ३. धर्मशास्त्रकारमतानां समीक्षणम् -

सम्प्रति न्यायव्यवस्थायाः लक्ष्यं तावत् अपराधिने दण्डं प्रदाय सुसंहतसमाजस्य सृष्टिः । धर्मशास्त्रकाराः अपि तेषां स्वीयग्रन्थेषु अपराधं तथा अपराधिनं प्रति कठोरव्यवस्थां गृहीतवन्तः। धर्मशास्त्रकाराः नाम विधिरक्षकाः, अपराधस्य प्रशमनं हि तेषां मूलं लक्ष्यम् । मनुयाज्ञबल्क्यादिषु धर्मशास्त्रकारेषु भ्रूणहत्यायाः दण्डविधानप्रसङ्गे मतानैक्यं परिदृश्यते, तेषां ग्रन्थेषु भिन्नानि मतानि निगदितानि। भ्रूणहत्यायाः दण्डविधानप्रसङ्गे भगवता मनुनोक्तं यत्, गर्भहत्याकारिण्याः नार्याः मृत्युसमये तस्यै जलं न दद्यात् तथा मृत्योः अनन्तरं दाहकार्यमपि न कुर्यात् । प्रसङ्गेऽस्मिन् महर्षिणा याज्ञबल्क्येनोक्तम् यत्, काचित् नारी भ्रूणहनं करोति चेत् तस्याः कण्ठे शीलाखण्डं बद्ध्वा तां जले निक्षिपेत् अर्थात् महर्षिः याज्ञबल्क्योऽपि विदधत् यत्, पृथिव्याम् आगमनाय तथा पृथिव्यालोकस्य दर्शनाय या माता सन्तानायावसरं न प्रयच्छति, तस्याः जीवितुं प्रयोजनं नास्तीत्येवमभिप्रायः ।

प्रसङ्गेऽस्मिन् महर्षिपराशरस्य दण्डविधानं भिन्नम् अस्ति । तस्य मतेन भ्रूणहत्या तु ब्रह्महत्यापेक्षया द्विगुणपापयुक्ता । अर्थात् अत्र एवं बोद्धव्यं यत् ब्रह्महत्यायां तु यस्य ब्राह्मणस्य हननं भवति, तस्य जन्म भवति ततः केनचित् सः निहतः भवति। परन्तु भ्रूणहत्यायां भ्रूणस्थसन्तानः पृथिव्यां जन्मग्रहणस्य अवकाशमपि न प्राप्नोति, जन्मनः पूर्वमेव गर्भस्थशिशोः मृत्युः भवति। महर्षिपराशरस्य मतेन गर्भपातकारीणां जनानां समाजात् वहिष्करणम् अत्यावश्यकमिति। महर्षिगौतमस्य मतेन भ्रूणहत्या तु ब्रह्महत्यारूपपापस्य समतुल्या। तस्य मतानुसारेण यथा समाजस्य निम्नवर्णस्य कन्यया सह पुरुषस्य संसर्गः तु अन्यायः तथा भ्रूणहत्यापि न्यायविरुद्धा । भ्रूणहत्याकारिण्या स्त्रिया अवश्यमेव प्रायश्चित्तं करणीयमिति।

भ्रूणहत्यायाः दण्डविधानविषये महर्षिणा वशिष्ठेनापि स्वमतं प्रतिपादितम् । यद्यपि अत्र सः दण्डं न विधाय प्रायश्चित्तकर्मणः एव विधानं दत्तवान् । वयं जानीमः यदा गर्भस्थसन्तानस्य लिङ्गं न ज्ञायते तदा सः तु अविज्ञातगर्भः इत्युच्यते। यदि कश्चित् जनः एवंविधमविज्ञातगर्भस्थभ्रूणस्य हननं करोति तर्हि सः जनः अवश्यमेव ‘अविज्ञाता हि गर्भाः...’ इत्यादिपूर्वोक्तैः अष्टविधमन्त्रैः प्रायश्चित्तकार्यं कर्तव्यमिति। आचार्यशङ्खोऽपि गर्भस्थभ्रूणस्य वधविषये प्रायश्चित्तस्य विधानं दत्तवान् । तस्य अभिप्रायस्तावत् यः भ्रूणस्य वधं करोति, सः अवश्यं तपः कुर्यात् । सः जनः अवश्यमेव एकं मासं यावत् प्रणवमन्त्रोच्चारणपूर्वकं प्रत्यहं षोडशवारं गायत्रीमन्त्रस्य पाठं कुर्यात् ।

महामतिकौटिल्यस्य मतेन यदि कस्यचित् जनस्य प्रहारेण कस्याश्चित् स्त्रियाः गर्भपातः भवति, तर्हि तस्मै जनाय उत्तमसाहसदण्डं प्रदद्यात् । एवञ्च यदि कश्चित् जनः औषधप्रदानेन स्त्रियाः गर्भस्य वधं करोति तर्हि तस्मै मध्यमसाहसदण्डं दद्यात् । पुनः यदि कश्चित् जनः गर्भिणीस्त्रिया अतीव कठिनं दुःखदं च कार्यं कारयति एवञ्च यस्य फलस्वरूपं गर्भस्थसन्तानस्य मृत्युर्भवति, तर्हि तस्मै अपराधिने पूर्वसाहसदण्डं प्रदद्यादिति ।

### ४. उपसंहारः

मातृगर्भे सन्तानस्य आगमनात् अनन्तरं मातुः मनसि एका विशेषप्रकारस्य अनुभूतिः आयाति। सन्तानस्य स्पन्दनं मात्रा सदैवानुभूयते। मात्रा सह अपत्यस्य सुदृढः सम्बद्धः मातृगर्भदेव जायते । मातुः सन्तानस्य मध्ये पृथकीकरणं वेदनाप्रदायकम् । प्राचीनकालादारभ्य आधुनिकसमाजे विविधाय कारणाय भ्रूणहत्या चलति। मानवताहानेः सर्वोत्कृष्टम् उदाहरणं भ्रूणहत्या । गृहस्थस्य जीवने सन्तानस्य कीदृशी आवश्यकता वर्तते तत् सर्वे जानन्ति । कस्याश्चित् विवाहितायाः नार्याः सन्तानं न भवति चेत् तस्याः सामाजिकी स्थितिः

कीदृशी वर्तते सर्वाः नार्यः अनुभवन्ति । सन्तानसुखं मनुष्याणां कृते परमं सुखम् । तदर्थं सदैव गर्भस्य रक्षणम् अवश्यमेव करणीयमिति।

भारतीयज्ञानपरम्परा वैदिककाले प्रारब्धा, यत्र वेदाः धर्मस्य वाणीं प्रचारयन्ति अहिंसायाश्च वाणीं प्रयच्छन्ति। तत्र साधारणमनुष्याणां कृते तत् अवश्यमेव पालनीयम्। भ्रूणहत्या न केवलं गर्भस्थितस्य शिशोः हत्या अपि तु सा मानवतायाः हत्या। प्रमुखाः धर्मशास्त्रकाराः तथा आधुनिककालस्य भारतीयन्यायसंहिता सर्वेषां प्रति इमां वार्तां दातुम् इच्छन्ति यत् अपराधी सदा दण्डनीयः। सन्तानं पुत्रः पुत्री वा सर्वेषां परिरक्षणं प्रतिपालनं च करणीयमिति शम्।

#### संकेतपञ्जिः

अ. को. = अमरकोषः

अ.शा = अर्थशास्त्रम्

ऋ. = ऋग्वेदः

गौ. ध. = गौतमधर्मसूत्रम्

प. स्मृ. = पराशरस्मृतिः

पू. मी. सू. = पूर्वमीमांसासूत्रम्

बृ. उ. = बृहदारण्यकोपनिषद्

भा. न्या. सं. = भारतीयन्यायसंहिता

म. भा. = महाभारतम्

म. स्मृ. = मनुस्मृतिः

या. स्मृ. = याज्ञवल्क्यस्मृतिः

व. स्मृ. = वशिष्ठस्मृतिः

वै. सू. = वैशेषिकसूत्रम्

श. स्मृ. = शङ्खस्मृतिः

सं. = संस्कृत नाटकों में न्याय एवं दण्डव्यवस्था

#### उल्लेखपञ्जिः

१. सं. पृष्ठम् २

२. म. भा. ५. ३९. ७

३. ऋ. ८/३१/८

४. तदेव, १०/१५९/३

५. बृ. उ. ६/४/१७

६. पू. मी. सू. १/१/२

७. वै. सू. १/१/२

८. म. भा. १३/११६/२५

९. अ. को. २/६/३९

१०. तदेव, ३/३/५२

११. ऋ. १०/१५५/२

१२. म. स्मृ. ५/९०

१३. तदेव, ४/२०८
१४. तदेव, ८/३१७
१५. तदेव, ८/३१७ (मन्वर्थमुक्तावली)
१६. तदेव, ११/८७
१७. या. स्मृ. २/२७७
१८. तदेव, २/२७७ (मीताक्षराटीका)
१९. तदेव, २/२७८
२०. प. स्मृ. ४/२०
२१. तदेव, ४/१९
२२. गौ. ध. २१/१
२३. तदेव, २१/९
२४. तदेव (मस्करिभाष्यम्)
२५. तदेव (मस्करिभाष्यम्)
२६. व. स्मृ. २०/२३
२७. तदेव, २०/२४
२८. तदेव, २०/२६
२९. श. स्मृ. ११/७
३०. अ. शा. (कण्टकशोधनप्रकरणम्, चतुर्थधिकरणम्, एकादशतमोऽध्यायः)
३१. उत्तमसाहसदण्डः = सहस्रपणपरिमाणार्थदण्डः, मध्यमसाहसदण्डः = पञ्चशतपणपरिमाणार्थदण्डः, पूर्वसाहसदण्डः = सार्धद्विशतपणपरिमाणार्थदण्डः।
३२. भा. न्या. सं. ८८
३३. तदेव, ८९
३४. तदेव, ९०

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## गजसूत्र-विमर्शः

सौरभ-पोरेल्

**सारसंक्षेपः** “सुमिडन्तम् पदम्” (अष्टा. १.४.१४) इति सूत्रबलात् सुबन्तस्य तिङन्तस्य च पदसंज्ञा भवति। “धातोः” (अष्टा. ३.१.९९) इत्यधिकारे पठितेन “तिस्रस्त्रिंशसिन्धस्थमिब्वस्मस्तातांज्ञथासाथान्ध्वमिड्वहिमहिङ्” (अष्टा. ३.४.७८) इति सूत्रेण धातुभ्यः सामान्यतः तिबाद्यष्टादशप्रत्ययाः विहिताः। “लः परस्मैपदम्” (अष्टा. १/४/९९) इति सूत्रेण समेषां लादेशानां तिङां परस्मैपदसंज्ञा सामान्येन विहिता “तडानावात्मनेपदं” (अष्टा. १/४/१००) इति सूत्रेण च तडाम् आत्मनेपदसंज्ञा विशेषेण विहिता। एवं तिङन्तं द्विविधम्, आत्मनेपदप्रत्ययान्तं परस्मैपदप्रत्ययान्तं चेति। तत्र कस्माद्धातोः आत्मनेपदं, कस्माच्च परस्मैपदं भवतीति प्रथमाध्यायस्य तृतीयपादस्थैः धातोरनन्तरम् आत्मनेपदपरस्मैपदविधायकैः सूत्रैः व्यवस्थापितम्। धातोरान्तरपदविधायकसूत्रेषु अन्यतमं सूत्रं भवति “णेरणौ यत्कर्म णौ चेत्स कर्ताऽनाध्याने” (अष्टा. १/३/६७) इति। सूत्रमिदं गजसूत्रनाम्ना प्रसिद्धम्। उदाहरणानुसारेण इदं गजसूत्रसंज्ञाम् आधत्ते। सूत्रस्यास्य दीर्घव्याख्यात्मकत्वादपि गजसूत्रसंज्ञेयं यथार्थेति वक्तुं शक्यमिति मे मतिः। दुर्गमत्वात् सूत्रमिदम् विस्तरशः अल्पचर्चितमेव अस्ति। अतः दुर्गमस्यास्य सूत्रस्य चर्चा यथामति अनेन लघुशोधप्रबन्धेन सिद्धान्तकौमुद्यनुसारेण विश्लेषणसमीक्षणतात्मकपद्धत्या क्रियते। क्वचिच्चावश्यकस्थले भाष्यकाशिकयोः मतानि उद्धृत्य यथामति आलोचितानि। अस्य लघुशोधप्रबन्धस्य अध्ययनेन जटिलायमानस्य णेरणौ इति सूत्रस्य सामान्यार्थः उदाहरणानि च गीर्वाणीसमुपासकानां कृते सरलरूपेण प्रतिभायुरिति मत्वा लघुशोधप्रबन्धोऽयं भगवतः श्रीरामकृष्णस्य चरणकमलयोः समर्प्यते।

**कुञ्चिकाशब्दः** गजसूत्रम्, आत्मनेपदम्, कर्म, कर्ता, णौ, अणौ, आध्यानम्, अनाध्यानम्।

### भूमिका

धातोः विहिताः अष्टादश तिबादिप्रत्ययाः द्वेधा विभक्ताः, परस्मैपदप्रत्ययाः आत्मनेपदप्रत्ययाश्च। “अनुदात्तङित आत्मनेपदम्” (अष्टा. १.३.१२) इत्यनेन अनुदात्तेद्भ्यः ङित्द्भ्यश्च, “स्वरितजितः कर्त्रभिप्राये क्रियाफले” (अष्टा. १.३.७२) इत्यनेन कर्तृगामिनि क्रियाफले स्वरितेद्भ्यः ङित्द्भ्यश्च धातुभ्यः “तडानावात्मनेपदं” इति सूत्रेण आत्मनेपदसंज्ञकाः प्रत्ययाः विधीयन्ते। “शेषात्कर्तरि परस्मैपदम्” (अष्टा. १.३.७८) इत्यनेन च अनुदात्तेत्त्व-ङित्त्व-स्वरितेत्त्व-ङित्त्वाद्या-त्मनेपदनिमित्तहीनाद्धातोः “लः परस्मैपदम्” इति सूत्रेण परस्मैपदसंज्ञकाः प्रत्ययाः विधीयन्ते। एतानि सूत्राणि व्यतिरिच्यापि विशेषस्थलेषु धातुभ्यः आत्मनेपदिनः प्रत्ययाः भवन्ति। तेषां च विशेषस्थलानां निर्देशार्थम् अनेकानि सूत्राणि भगवता सूत्रकृता प्रणिन्ये। तेष्वेव अन्यतमं “णेरणौ यत्कर्म णौ चेत्स कर्ताऽनाध्याने” इति। इदम् अष्टाध्याय्यां प्रथमाध्याये तृतीयपादे सप्तषष्ठितमं सूत्रम्। प्रक्रियाक्रमे आत्मनेपदप्रक्रियाप्रकरणे विलसिततमामिदं सूत्रम्। षड्विधेषु सूत्रेषु विधिसूत्रम् इदम्। ण्यन्ताद् धातोः आत्मनेपदविधानम् अनेन सूत्रेण क्रियते।

### सूत्रगतपदानाम् अर्थः

सूत्रे नव पदानि वर्तन्ते। णेः इति पञ्चम्यन्तम्, अणौ इति समस्तं प्रथमान्तं, यत् इति प्रथमान्तं, कर्म इति प्रथमान्तम्, णौ इति सप्तम्यन्तं, चेत् इत्यव्ययम्, स इति प्रथमान्तम्, कर्ता इति प्रथमान्तम्, अनाध्याने इति समस्तं सप्तम्यन्तं च पदम्। “अनुदात्तङित आत्मनेपदम्” इत्यतः आत्मनेपदम् इति प्रथमान्तपदम् अनुवर्तते। एवं च अनुवर्तनात् अनन्तरं पूर्णं सूत्रं भवति – णेः आत्मनेपदम् अणौ यत् कर्म णौ चेत् सः कर्ता अनाध्याने इति। अत्र णेः इत्युद्देश्यपदम्, आत्मनेपदमिति विधेयपदम्। अणौ यत् कर्म णौ चेत् सः कर्ता, अनाध्याने चेति निमित्तपदद्वयम्।



न णिः अणिः इति नञ्त्तत्पुरुषसमासः, तस्मिन् अणौ। न आध्यानम् अनाध्यानम् इति नञ्त्तत्पुरुषसमासः, तस्मिन् अनाध्याने। आध्यानस्य उत्कण्ठापूर्वकं स्मरणम्<sup>१</sup> इत्यर्थः। उत्कण्ठा व्यग्रता उत्सुकता वा। औत्सुक्येन व्यग्रतया वा स्मरणमिति स्पष्टार्थः।

णौ, अणौ, अनाध्याने चेत्येतेषु वैषयिकी सप्तमी वर्तते। अनाध्याने इत्यत्र नञ् पर्युदासोऽस्ति। अतः नञ् आध्यानभिन्नस्य आध्यानसदृशस्य अर्थस्य ग्रहणं भवति। प्रसज्यत्वे तु नञः अन्वितत्वेन असामर्थ्यात् आध्यानशब्देन समासासंभवात्पर्युदास एवायम् इति बालमनोरमायाम् स्पष्टम्। अनाध्यानविषये इति तदर्थः।

### परिभाषापरिष्कृतः सूत्रार्थः

“प्रत्ययग्रहणे यस्मात्स विहितस्तदादेस्तदन्तस्य च ग्रहणम्” इति परिभाषया सूत्रे णि-इत्यनेन णिच्प्रत्ययस्य ग्रहणात् प्रकृतिप्रत्यययसमुदायात्मकण्यन्तानां ग्रहणम्<sup>२</sup> णेः इति पदे पञ्चमी वर्तते। तेन “तस्मादित्युत्तरस्य” (अष्टा. १.१.६७) इति परिभाषासूत्रेण निर्दिष्टाद् उत्तरस्य इति पदद्वयं सूत्रे उपतिष्ठते।

सूत्रेऽस्मिन् चत्वारि अवान्तरवाक्यानि भवन्ति<sup>३</sup> णेः आत्मनेपदं स्यात् इति प्रथमं वाक्यम्। तस्य च परिभाषाकृतः अर्थः अस्ति ण्यन्तात् अव्यवहितपरम् आत्मनेपदं भवतीति। अणौ यत्कर्म णौ चेत् इति द्वितीयं वाक्यम्। “कर्तारि कर्मव्यतिहारे” (अष्टा. १.३.१४) इति सूत्रवत् कर्मशब्दोऽत्र क्रियापरः।<sup>४</sup> यत्तदोः नित्यसम्बन्धात् वाक्ये यतः सत्त्वात् तदिति स्वतः लभ्यते। कर्मशब्दस्य क्रियार्थत्वात् सर्वनामविशेषणस्य यत् इत्यस्य स्त्रीलिङ्गतया विपरिणामेन या, एवं तत् इत्यस्यापि विपरिणामेन सा इति लभ्यते। तेन द्वितीयं वाक्यं भवति अणौ या क्रिया सा ण्यन्ते चेत् इति। एवं सति पचति पाचयति इत्यादौ सर्वतः अपि अणौ क्रियायाः ण्यन्ते अवश्यं सत्त्वात् वाक्यम् इदम् अनर्थकं स्यात्। अतोऽत्र एवकारेण अणौ या क्रिया सैव क्रिया ण्यन्ते चेदित्यर्थः उच्यते। उक्तं च सिद्धान्तकौमुदीवृत्तौ “अणौ या क्रिया सैव चेण्यन्तेन उच्येत” इति। परिभाषासहकृतोऽर्थश्च अण्यन्तविषये या क्रिया सैव क्रिया ण्यन्तविषयेऽपि तिष्ठेच्चेदिति। ततस्तृतीयं वाक्यं भवति स कर्ता इति। अत्र पूर्ववाक्यात् अणौ यत्कर्म णौ चेत् इत्यंशस्यानुवर्तनं भवति। तेन तृतीयवाक्यस्य योजना भवति – अणौ यत्कर्म स चेत् णौ कर्ता स्यात् इति। कर्ता इति कर्तृकारकवाचकपदसाहचर्यात् तृतीये वाक्येऽस्मिन् कर्मपदेनापि कर्मकारकस्यैव बोधः। अत्र तच्छब्दस्य विधेयसमर्पककर्तृशब्दानुसारेण “शैत्यं हि यत्सा प्रकृतिर्जलस्य” इति वाक्यवत्पुल्लिङ्गता ज्ञेया। तेनास्य वाक्यस्य परिभाषासहकृतः अर्थः भवति अण्यन्तविषये यत् कर्मकारकं तदेव यदि ण्यन्तविषये कर्तृकारकं भवेदिति। चतुर्थं वाक्यं भवति अनाध्याने इति। अनाध्याने गम्यमाने ण्यन्तात् आत्मनेपदं न भवति इत्यस्य वाक्यस्य तात्पर्यार्थः। “न त्वाध्याने” इति मूले यदुक्तं तत् फलितार्थकथनभूतम्। वस्तुतस्तु आध्यानभिन्ने अर्थे ण्यन्ताद् अव्यवहितपरम् आत्मनेपदं भवतीति प्रथमवाक्ये एव अनाध्याने इत्यस्य अन्वयात् त्रीणि एव वाक्यानि इति युक्ततरम्। भाष्येऽपि त्रीण्येव वाक्यानि परिलक्ष्यन्ते।

एवञ्चास्य सूत्रस्य निष्कृष्टार्थो भवति – अण्यन्तविषये या क्रिया सैव क्रिया ण्यन्तविषये, अण्यन्तविषये यत्कर्मकारकं तदेव ण्यन्तविषये कर्तृकारकं भवेच्चेत् आध्यानभिन्नविषये ण्यन्तात् अव्यवहितपरम् आत्मनेपदं भवति इति। अत एवोक्तं सिद्धान्तकौमुद्यां वृत्तौ – ण्यन्तादात्मनेपदं स्यादणौ या क्रिया सैव चेण्यन्तेनोच्येत, अणौ यत्कर्मकारकं स चेण्यौ कर्ता स्यान् त्वाध्याने इति।

### उदाहरणम्

दर्शयते भवः स्वयमेव इति अस्य सूत्रस्य उदाहरणम्। अत्र भक्ताः भवं पश्यन्ति इति अण्यन्तास्थायां वाक्यं, ततः दृश-धातोः हेतुमणिचि अण्यन्तावस्थायाः चाक्षुषज्ञानविषयीभवनरूपस्य अर्थस्य ण्यन्तावस्थायामपि

सत्त्वात्, अण्यन्तावस्थायाः कर्मणः भवस्य ण्यन्तावस्थायां कर्तृरूपेण विद्यमानात्, अनाध्यानार्थस्य अवगमात् च प्रकृतसूत्रेण णिजन्तात् दृश्-धातोः आत्मनेपदे दर्शयते भवः स्वयमेव इति उदाहरणं संगच्छते।

सूत्रस्यास्योदाहरणविषये पूर्वपक्षिणः शङ्कन्ते यत् दर्शयते भवः स्वयमेव इति णिजन्तावस्थायां “णिचश्च” (अष्टा. १.३.७४) इति सूत्रेणैव णिजन्तात् दृश्-धातोः आत्मनेपदे प्राप्ते किमनेन सूत्रेण विशिष्टं क्रियते इति चेदुच्यते यत् णिचश्चेति सूत्रेण कर्तृगामिनि क्रियाफले एव णिजन्तात् धातोः आत्मनेपदस्य विधानात् अनेन सूत्रेण अकर्तृगामिनि क्रियाफलेऽपि णिजन्तात् धातोः आत्मनेपदं विधीयते इति।

तत्र पुनरुच्यते यत् क्रियायाः फलस्य कर्तृगामित्वे दर्शयते भवः स्वयमेव इत्यादिस्थले उपपदेन क्रियाफलस्य कर्तृगामित्वद्योतनात् “विभाषोपपदेन प्रतीयमाने”<sup>९६</sup> (अष्टा. १.३.७७) इति परसूत्रेण विकल्पेन आत्मनेपदस्य प्राप्तिः स्यात्। अपि च लुनाति केदारं देवदत्त इत्यत्र चित्तवत्कर्तृकत्वात्, लूयते केदार इति कर्मकर्तरि कर्मणः केदारस्य कर्तृत्वेन विवक्षिततया अकर्मकत्वाच्च ‘लावयते केदार’ इति ण्यन्तात् “णेरणौ” इत्यनेन प्राप्तमात्मनेपदं बाधित्वा “अणावकर्मकाच्चित्तवत्कर्तृकात्”<sup>९७</sup> (अष्टा. १.३.८८) इति सूत्रेण नित्यस्य परस्मैपदस्य च प्राप्तिः स्यात् इति। अत्र समाधानत्वेनोच्यते यत् पूर्वविप्रतिषेधनियमेन णेरणौ इति प्रकृतसूत्रं उक्तयोः सूत्रयोः बाधकं स्यात्। तेन विकल्पेन प्राप्तम् आत्मनेपदम्, नित्यप्राप्तं परस्मैपदं च बाधित्वा दर्शयते, लावयते इत्यनयोः नित्यम् आत्मनेपदमेव स्यात्। यद्यपि तुल्यबलविरोधे सति “विप्रतिषेधे परं कार्यम्” (अष्टा. १.४.२) इत्यनेन परस्य कार्यस्य विधानम् अस्ति, तथापि क्वचित् तुल्यबलविरोधे सति पूर्वसूत्रस्यापि प्रयोगः इष्यते। अस्य विप्रतिषेधस्य विधानार्थम् वार्तिककाराः अपि “गुणवृद्धयौत्वतृज्वद्भावेभ्यो नुम् पूर्वविप्रतिषेधेन”<sup>९८</sup> “नुमचिरतृज्वद्भावेभ्यो नुट्”<sup>९९</sup> इति द्वे वार्तिके पेटुः। भाष्यकारास्तु ते वार्तिके प्रत्याख्यान् “स तर्हि पूर्वविप्रतिषेधो वक्तव्यः। न वक्तव्यः। इष्टवाची परशब्दः - विप्रतिषेधे परं यदिष्टं तद्भवतीति”<sup>१००</sup> इत्युक्त्वा विप्रतिषेधेति सूत्रस्थस्य परशब्दस्य इष्टार्थं स्वीकृत्य विप्रतिषेधे जाते, अन्तिमरूपार्थं यत्सूत्रम् इष्टं तस्य प्रयोगः भवति इत्याशयं प्रकटितवान्। अत्र “एङः पदान्तादति” (अष्टा. ६.१.१०९) इत्यनेन धकारोत्तरस्य एकारस्य अपरमित्यस्य अकारस्य च स्थाने पररूपैकारे “विप्रतिषेधे परं कार्यम्” इति सूत्रस्य विप्रतिषेधे अपरं कार्यम् इति पाठस्वीकारेऽपि परात् अपरस्य पूर्वस्य विप्रतिषेधत्वं साधयितुं शक्यते।

अत्र पुनः शङ्कन्ते यत् दर्शयते भवः इत्यस्य दर्शनविषयो भवति इत्यर्थवत्त्वात् वस्तुतः दर्शनकर्मभूतस्यैव भवस्य कर्तृत्वविक्षायां तस्य “कर्मवत्कर्मणा तुल्यक्रियः”<sup>१०१</sup> (अष्टा. ३.१.८७) इत्यनेन कर्मवद्भावात् “भावकर्मणोः”<sup>१०२</sup> (अष्टा. १.३.१३) इत्यनेन कर्मणि आत्मनेपदं सिद्ध्यति किं तर्हि पुनः अनेन सूत्रेण इति चेदुच्यते कर्तृस्थभावकाः कर्तृस्थक्रियाः च एवास्य सूत्रस्य उदाहरणानि। कर्मवत्कर्मणेति सूत्रस्य तु कर्मस्थभावकाः कर्मस्थक्रियाः च उदाहरणानि<sup>१०३</sup> अतः नास्ति प्रकृतसूत्रं कर्मवत्कर्मणेति सूत्रस्य विरोधस्थलम्।

इदानीं किन्नाम कर्तृस्थभावः, कर्तृस्थक्रिया इति चेदुच्यते कर्तृस्थः भावः येषां ते कर्तृस्थभावकाः धातवः। कर्तृस्था क्रिया येषां ते कर्तृस्थक्रियाः धातवः। क्रियागतविशेषः कर्तरि एव लक्ष्यते इति यावत्। भावक्रियाशब्दयोः अत्र भिन्नार्थता। अपरिस्पन्दनसाधनसाध्यः धात्वर्थः भावः<sup>१०४</sup> इति लक्षणानुसारं या क्रिया चेष्टया साध्या नास्ति सः भावः, यथा दर्शनश्रवणादिः। सपरिस्पन्दनसाधनसाध्यः धात्वर्थः क्रिया, यस्यां च क्रियायाः चेष्टयाः स्पष्टप्रतीतिः सा क्रिया इत्युच्यते, यथा पाकादिः। यत्र भावः क्रिया च कर्तृस्थः भवति तत्रैव प्रकृतसूत्रस्य प्रवृत्तिः।

अस्य सूत्रस्य उदाहरणसिद्ध्यर्थं धातोः ण्यन्ताण्यन्तावस्थयोः तुल्यार्थता, अण्यन्तस्य कर्मणः ण्यन्तावस्थायां कर्तृत्वञ्च आनेयमस्ति। तदर्थं पक्षद्वयं शास्त्रे आश्रीयते। तत्र प्रथमः निवृत्तप्रेषणपक्षः वर्तते। अत्र धात्वर्थे प्रेरणांशत्यागपुरःसरम् अर्थतुल्यता सम्पाद्यते। तस्मिन् पक्षे उदाहरणानि प्रदर्शयन्ते-

### कर्तृस्थभावस्य उदाहरणम्

कर्तृस्थभावस्योदाहरणस्य चतस्रः कक्ष्याः भवन्ति। पश्यन्ति भवं भक्ताः इति प्रथमं वाक्यम्। चाक्षुषज्ञानविषयं कुर्वन्ति इत्यर्थः। अस्य पश्यन्ति इत्यस्य चाक्षुषज्ञानविषयत्वापादानानुकूलव्यापारः इत्यर्थः। यद्यपि दर्शने चक्षुषः उन्मीलनादिरूपं स्पन्दनं तिष्ठति तथापि चक्षुर्भिन्नहस्तपादादिचेष्टाः तु तत्र न सन्ति। अतः अयं व्यापारः भावः इत्युच्यते। चाक्षुषज्ञानविषयत्वापादानानुकूलव्यापारस्य आश्रयत्वात् भक्ताः कर्तारः, चाक्षुषविषयरूपफलस्य आश्रयत्वात् भवम् इति कर्म।

पश्यति भवः इति द्वितीया कक्ष्या। यदा चाक्षुषज्ञानविषयत्वापत्तिः एव दृश्-धातोः अर्थत्वेन विवक्षितः, न तु तदनुकूलव्यापारः कृञ्धातुगम्यः प्रेषणांशः वा तदा पश्यति भवः इति वाक्यं संपद्यते। चाक्षुषज्ञानविषयः संपद्यते इत्यर्थः। लक्षणया चाक्षुषज्ञानविषयः भवति इत्यर्थः। अत्र सौकर्यातिशयस्य विवक्षया प्रेरणांशस्य त्यागः कृतः। चाक्षुषज्ञानविषयत्वापत्तेरेव दृश्-धातोरर्थत्वात्तदाश्रयं पूर्ववाक्यस्य कर्मभूतं भवम् अत्र कर्तृत्वेन विवक्षितम्, दृश्-धातोश्च चाक्षुषज्ञानविषयत्वापादानरूपः अर्थ एवास्ति।

तृतीयकक्ष्यायां द्वितीयकक्ष्यायाः स्थितावेव चाक्षुषज्ञानविषयत्वार्थकात् दृश्-धातोः हेतुमति णिचि<sup>१५</sup> प्रक्रियाकार्ये च दर्शयन्ति भवं भक्ताः इति वाक्यं सिद्ध्यति। भक्तजनाः भवं चाक्षुषज्ञानस्य विषयीकुर्वन्ति इत्यर्थः। पूर्वकक्ष्यायां चाक्षुषज्ञानविषयत्वरूपस्य व्यापारस्य आश्रयत्वात् भवः कर्ता आसीत्, प्रकृतकक्ष्यायां चाक्षुषविषयत्वापादानरूपक्रिया तु भक्तेषु एव अस्ति। तात्पर्यं तु अत्र हेतुमणिचः कारणात् चाक्षुषविषयत्वापादानरूपस्य अर्थस्य सत्त्वात् भक्ताः इति पदमेवात्र कर्तृपदम्।

चतुर्थकक्ष्यायां पुनः णिजन्तत्वादपि णिजर्थस्याविवक्षया दर्शयते भवः इति वाक्यं संघटते। अत्र चाक्षुषज्ञानविषयत्वरूपव्यापारस्य भवे सत्त्वात् भव एव कर्ता। एतत्कक्ष्यायां तु प्रकृतसूत्रस्य अपेक्षितानि सर्वाणि अपि निमित्तानि सन्ति। अत्र ण्यन्तावस्थायाः दर्शयते इति क्रियायाः द्वितीयकक्ष्यायां पश्यन्ति भवः इति वाक्यस्थया पश्यन्ति इति अण्यन्तावस्थायाः क्रियया साकं साम्यम् अस्ति, तथा च अण्यन्तावस्थायाः कर्मकारकस्य भवस्य कर्तृत्वेन विवक्षाप्यस्ति, अपि च आध्यानार्थः अपि न गम्यते। अतः प्रकृतसूत्रेणैवात्र आत्मनेपदं भवति।

उपर्युक्तकक्ष्याचतुष्टयेषु प्रथमतृतीययोः द्वितीयचतुर्थयोः च धातोः तुल्यार्थता अस्ति। उक्तासु चतसृषु प्रथमद्वितीययोः कक्ष्ययोः ण्यन्ताभावात् न प्रकृतसूत्रेण आत्मनेपदम्। तृतीयकक्ष्यायां तु यद्यपि अण्यन्तावस्थायाः क्रिया एव ण्यन्तावस्थायाम् अपि अस्ति तथापि अण्यन्तावस्थायाः कर्मणः ण्यन्तावस्थायां कर्तृत्वेन विवक्षा नास्ति अतः न प्रकृतसूत्रेण आत्मनेपदम्। चतुर्थकक्ष्यायां तु सर्वस्यापि निमित्तस्य सत्त्वात्प्रकृतसूत्रेण आत्मनेपदं भवत्येव।

### कर्तृस्थक्रियायाः उदाहरणम्

कर्तृस्थक्रियायाः उदाहरणस्यापि चतस्रः कक्ष्याः भवन्ति। आरोहन्ति हस्तिनं हस्तिपकाः इति प्रथमकक्ष्या। हस्तिनं पान्तीति हस्तिपाः, ते एव हस्तिपकाः। स्वार्थे कः प्रत्ययः। उपरिभागाक्रमणानुकूलांकुशपातादिः आपूर्वकरू-धातोः व्यापारः। उन्नतस्य हस्तिनो न्यग्भावनमेव उपरिभागाक्रमणानुकूलव्यापारेण विवक्षितः। तच्च अधःकरणम्। अत एवोक्तं सिद्धान्तकौमुद्यां—न्यग्भावयन्तीति। उपरिभागाक्रमणानुकूलन्यग्भवनं फलम्। तदाश्रयत्वाद्भस्ती कर्म। तादृशव्यापाराश्रयत्वाद्भस्तिपकाः कर्तारः।

ततः द्वितीयकक्ष्या भवति आरोहति हस्ती इति। प्रेरणांशपरित्यागे सति उपरिभागाक्रमणानुकूलन्यग्भवनार्थकात् लटि आरोहति इति रूपं भवति। हस्ती स्वयमेव न्यग्भवति इत्यर्थः। अत्र सौकर्यातिशयस्य विवक्षया प्रेरणांशस्य त्यागः कृतः। पूर्वकक्ष्यायाः कर्मभूतं हस्तिनम् इति पदम् अत्र कर्तृत्वेन विवक्षितम्, आपूर्वक-रुह-धातोश्च उपरिभागाक्रमणानुकूलांकुशपातादिव्यापाररूपः अर्थ एवास्ति।

तृतीयकक्ष्यायां द्वितीयकक्ष्यायाः स्थितावेव उपरिभागाक्रमणानुकूलन्यग्भवनार्थकात् दृश्-धातोः हेतुमति णिचि<sup>१६</sup> प्रक्रियाकार्ये च आरोहयन्ति हस्तिनं हस्तिपकाः इति वाक्यं सिद्ध्यति। हस्तिपकाः हस्तिनं न्यग्भवनस्य विषयीकुर्वन्ति इत्यर्थः। पूर्वस्यां कक्ष्यायाम् उपरिभागाक्रमणानुकूलस्य व्यापारस्य आश्रयत्वात् हस्ती कर्ता आसीत्, प्रकृतकक्ष्यायां तु उपरिभागाक्रमणानुकूलांकुशपातादिव्यापारः तु हस्तिपकेषु एव अस्ति। तात्पर्यं तु अत्र हेतुमणिचः कारणात् उपरिभागाक्रमणानुकूलांकुशपातादिव्यापारः रूपस्य अर्थस्य सत्त्वात् हस्तिपकाः इति पदमेवात्र कर्तृपदम्।

चतुर्थकक्ष्यायां पुनः णिजन्तत्वादपि णिजर्थस्याविवक्षया आरोहयते हस्ती इति वाक्यं संघटते। अत्र उपरिभागाक्रमणानुकूलांकुशपातादिव्यापारस्य हस्तिनि एव सत्त्वात् हस्ती एव कर्ता। अस्यां कक्ष्यायां तु प्रकृतसूत्रस्य अपेक्षितानि सर्वाणि अपि निमित्तानि सन्ति। अत्र ण्यन्तावस्थायाः आरोहयते इति क्रियायाः द्वितीयकक्ष्यायाः आरोहति हस्ती इति कक्ष्यास्थया आरोहति इति अण्यन्तावस्थायाः क्रियया साकं साम्यम् अस्ति, तथा च अण्यन्तावस्थायाः कर्मकारकस्य हस्तिनः कर्तृत्वेन विवक्षाप्यस्ति, अपि च आध्यानार्थः अपि न गम्यते। अतः प्रकृतसूत्रेणैवात्र आत्मनेपदं भवति।

अत्रापि उपर्युक्तकक्ष्याचतुष्टयेषु प्रथमतृतीययोः द्वितीयचतुर्थयोः च तुल्यार्थता अस्ति। उक्तेषु चतुर्षु प्रथमद्वितीययोः कक्ष्ययोः सूत्रार्थस्याघटत्वात् न प्रकृतसूत्रेण आत्मनेपदम्। तृतीयकक्ष्यायां तु यद्यपि अण्यन्तावस्थायाः क्रिया एव ण्यन्तावस्थायाम् अपि अस्ति तथापि अण्यन्तावस्थायाः कर्मणः ण्यन्तावस्थायां कर्तृत्वेन विवक्षा नास्ति अतः न प्रकृतसूत्रेण आत्मनेपदम्। चतुर्थकक्ष्यायां तु सर्वस्यापि निमित्तस्य सत्त्वात्प्रकृतसूत्रेण आत्मनेपदं भवत्येव।

इदानीं द्वितीयः प्रकारः वर्तते अध्यारोपितप्रेषणपक्षः। तद्विशा अपि उदाहरणानां सिद्धिः *सिद्धान्तकौमुदी*कृता भट्टोजिदीक्षितेन प्रदर्शिता।<sup>१७</sup> अस्मिन् पक्षेऽपि प्रथमकक्ष्यायां पश्यन्ति भवं भक्ताः, आरोहन्ति हस्तिनं हस्तिपकाः इति द्वे वाक्ये। द्वितीयकक्ष्यायाम् उक्तवाक्ययोः भवं हस्तिनं चेति कर्मणोः हेतुत्वस्य आरोपेण हेतुमति णिचि दर्शयति भवः, आरोहयति हस्ती चेति द्वे वाक्ये जायेते। पूर्वकक्ष्ययोः विद्यमानयोः कर्मणोः अत्र स्थले प्रयोजककर्तृरूपेण विवक्षा। अतः वाक्ययोः अर्थः क्रमशः इत्थं भवतः – भवः भक्तान् दर्शयति, हस्ती हस्तिपकान् आरोहयति चेति। ततः तृतीयकक्ष्यायाम् उपर्युक्तयोः वाक्ययोः णिचः तथा तस्य प्रकृतिभिः गृहीतस्य प्रेषणांशस्य च त्यागे सति प्रकृतसूत्रेण आत्मनेपदेन क्रमशः दर्शयते, आरोहयते चेति रूपे भवतः। तेन पक्षभेदे सत्यपि न अर्थयोः भेदता। अस्मिन् पक्षे तु द्वितीयकक्ष्यागतवाक्ययोः अण्यन्तावस्थायाः क्रियया साकं ण्यन्तावस्थायाः क्रियायाः साम्याभावात् णिजर्थस्य आधिक्येन भासाच्च प्रकृतसूत्रेण आत्मनेपदस्य आशंका नैव करणीया।

### प्रत्युदाहरणम्

सूत्रगतपदानां पदकृत्यं दर्शयन् प्रत्युदाहरणानि अत्र काशिकाकारदिशा प्रदिपाद्यन्ते। तत्रादौ प्रथमं णेः इति पञ्चम्यन्तपदस्य अनुपादाने अण्यन्तात् सामान्यवाक्यादपि प्रकृतसूत्रेण आत्मनेपदापत्तिः। तेन आरोहन्ति हस्तिनं हस्तिपकाः इत्यत्र अण्यन्तावस्थायां सत्यामपि आपूर्वकात् रुह-धातोः आत्मनेपदं प्राप्येता।

अतस्तद्वारणाय णेः इति पदं, तेन यदा धातोरुत्तरं णिचः प्रयोगः तदैवास्य सूत्रस्य प्रवृत्तिः नान्यत्र। आरोहन्ति हस्तिनं हस्तिपकाः इत्यत्र आपूर्वकात् रुह्-धातोः उत्तरं णिचः प्रयोगाभावात् न आत्मनेपदापत्तिः।

अणौ इति पदं न दीयते चेत् सूत्रस्य स्वरूपं भवेत् णेः यत्कर्म णौ चेत्स कर्ताऽनाध्याने इति। तदा गणयति गोगणं गोपालकः, गणयति गोगणः स्वयमेव इत्यत्र चुरादिगणीयगण-धातोः णिजन्तत्वात् गोगणस्य ण्यन्तावस्थायाः एव कर्मत्वात् अण्यन्तावस्थायाः कर्मणोऽभावादपि प्रकृतसूत्रेण प्रोक्तोदाहरणयोः णिजन्तात् गणय इत्यस्मात् आत्मनेपदप्रत्ययप्राप्तिः स्यात्। अतस्तद्वारणाय अणौ इति पदम्। अणौ इति पदस्य उपादाने तु गोगणं इति कर्मणः ण्यन्तावस्थायाः एव कर्मत्वात् अण्यन्तावस्थायाः कर्मणः अभावात् णिजन्तात् गण-धातोः आत्मनेपदं न स्यात्।

कर्म इति पदं सूत्रे न दीयते चेत् सूत्रस्वरूपं स्यात् णेरणौ यत् (कारकं) णौ चेत्स कर्ताऽनाध्याने इति। तदा अण्यन्तावस्थायाः यत्किञ्चित् कारकं ण्यन्तावस्थायां भवेच्चेत् णिजन्तात् धातोः आत्मनेपदं स्यात्। यथा लुनाति दात्रेण, लावयति दात्रं स्वयमेव इत्यत्र अण्यन्तावस्थायाः करणस्य ण्यन्तावस्थायां कर्तृत्वात् णिजन्तात् लुधातोः आत्मनेपदं प्राप्येता। अतस्तद्वारणाय कर्म इति पदमुपात्तम्। तेन अण्यन्तावस्थायाः यत्कर्म तदेव ण्यन्तावस्थायां कर्ता भवति चेद् ण्यन्तात् आत्मनेपदं भवेत् नान्यत्र। लावयति दात्रं स्वयमेव इत्यत्र तु अण्यन्तावस्थायाः करणस्य दात्रस्य ण्यन्तावस्थायां कर्तृत्वात् न णिजन्तात् लुधातोः आत्मनेपदम्।

सूत्रे यदि णौ चेत् इति पदं न दीयेत तर्हि सूत्रस्वरूपं स्यात् णेरणौ यत्कर्म स कर्ताऽनाध्याने इति। णौ चेत् इत्यस्य सूत्रे ग्रहणम् एकक्रियायाः ग्रहणार्थम् अस्ति। प्रयोज्यप्रयोजकयोः कथञ्चिदपि कस्याञ्चिदवस्थायां परिवर्तनं यथा न स्यात् तथा इति यावत्। आरोहन्ति हस्तिनं हस्तिपकाः, आरोहयमाणः हस्ती भीतान् सेचयति मूत्रेण इति वाक्ययोः तु समानक्रिया नास्ति प्रथमवाक्ये आरोहणक्रिया द्वितीये च सेचनक्रिया वर्तते। अतः क्रियाभेदकारणात् आरोहयमाणः हस्ती भीतान् सेचयति मूत्रेण इत्यत्र णिजन्तात् सिच्-धातोः आत्मनेपदं न भवति। सूत्रे यदि णौ चेत् इति पदं न दीयेत तर्हि समानक्रियाभावादपि द्वितीयवाक्ये णिजन्तात् सिच्-धातोः आत्मनेपदं प्राप्येता। अतस्तद्वारणाय णौ चेदिति पदमुपात्तम्।

यत् सः इति पदं यदि सूत्रे न दीयेत तर्हि सूत्रस्वरूपं स्यात् णेरणौ कर्म णौ चेत् कर्ताऽनाध्याने इति। अण्यन्तावस्थायां यत्कर्म ण्यन्तावस्थायामपि तदेव कर्म कर्तृरूपेण यथा स्यात्, अन्यतरत् कर्म कर्तृरूपेण यथा न स्यात् इति ज्ञापनार्थं सूत्रे यत् सः इत्यंशस्य ग्रहणम्। वाक्ये द्वितीयं कर्म न तिष्ठेत् इति यावत्। यथा आरोहन्ति हस्तिनं हस्तिपकाः, आरोहयमाणः हस्ती स्थलम् आरोहयति मनुष्यान् इति वाक्ययोः प्रथमवाक्ये हस्तिनमिति एकमेव कर्म वर्तते, द्वितीये तु स्थलम्, मनुष्यान् चेति भिन्नकर्मद्वयं वर्तते। अतः ण्यन्तावस्थायां भिन्नकर्मद्वयस्य सत्त्वात् णिजन्तात् आपूर्वकात् रुह्-धातोः आत्मनेपदं न भवति। चेत् सः इति पदं न दीयेत चेत् द्वितीयवाक्ये भिन्नकर्मद्वयस्य सत्त्वादपि णिजन्तात् आपूर्वकात् रुह्-धातोः आत्मनेपदं भवेत् तेन अनिष्टं रूपमुत्पद्येता। अतस्तद्वारणाय “चेत् सः” इत्यंशः उपात्तः।

सूत्रे कर्ता इति पदं न दीयेत चेत्सूत्रस्वरूपं स्यात् णेरणौ यत्कर्म णौ चेत्सः आनाध्याने इति। सूत्रे कर्ता इति पदं केवलं कर्तारि एव आत्मनेपदं यथा स्यात् तदर्थं प्रदत्तम्। कर्ता इति पदस्यानुपादाने तु भावकर्मणोः अपि आत्मनेपदं भवेत्। यथा आरोहन्ति हस्तिनं हस्तिपकाः, तान् आरोहयति महामात्रः अत्र प्रथमवाक्ये यत् कर्मभूतं हस्तिनमिति पदं तदेव द्वितीयवाक्ये कर्ता नास्ति, अपि तु महामात्रः कर्ता अस्ति यः कर्म नैवासीत्। अतः आरोहन्ति हस्तिनं हस्तिपकाः, तान् आरोहयति महामात्रः इत्यत्र आपूर्वकात् रुह्-धातोः आत्मनेपदं न भवति।

अनाध्याने इति पदस्यानुपादाने सूत्रस्वरूपं स्यात् णेरणौ यत्कर्म णौ चेत्स कर्ता इति। तथा सति स्मरति वनगुल्मं कोकिलः इति आध्यानवाक्येऽपि ण्यन्तावस्थायां णिजन्तात् आत्मनेपदं प्राप्येता स्मारयति वनगुल्मः इत्यस्य उत्कण्ठापूर्वकस्मृतौ विषयो भवति इत्यर्थः। अनाध्याने इति पदस्य सूत्रे उपादानात् स्मारयति वनगुल्मः इत्यत्र आध्यानार्थकस्य अवगमात् न प्रकृतसूत्रेण णिजन्तात् स्मृधातोः आत्मनेपदम्।

### उपसंहारः

एवमस्य सूत्रस्याध्ययनेन ये विषयाः साररूपेण ध्यातव्याः भवन्ति ते उपसंहृतित्वेन संक्षेपेण बिन्दुशः उच्यन्ते—

१. सूत्रेऽस्मिन् त्रयः अंशाः – णेः अनाध्याने आत्मनेपदम्, अणौ यत्कर्म णौ चेत्, (अणौ यत् कर्म) सः कर्ता चेति। द्वितीयांशे कर्म इत्यस्य क्रिया इत्यर्थः। तृतीयांशे कर्म इत्यस्य कर्मकारकम् इत्यर्थः, अपि च द्वितीयांशात् अणौ यत् कर्म इत्यंशस्य अनुवर्तनं भवति।

२. सूत्रस्य अर्थतया त्रीणि अवान्तरवाक्यानि अपि भवन्ति – अनाध्यानस्य अनौत्सुक्येन स्मरणमित्यर्थस्य वा विषये ण्यन्ताद् आत्मनेपदमिति प्रथमं, अण्यन्तावस्थायां या क्रिया सैव ण्यन्तावस्थायाम् अपि गम्येत इति द्वितीयं, अण्यन्तावस्थायां यत्कर्म तदेव ण्यन्तावस्थायां कर्ता स्यादिति तृतीयम्।

३. प्रथमवाक्ये अनाध्यानस्य विषये ण्यन्तादिति उद्देश्यपदं, आत्मनेपदम् इति विधेयपदम्। द्वितीयं तृतीयं च वाक्यं प्रथमवाक्यं प्रति निमित्तभूतम्।

४. दर्शयते भवः इति उदाहरणम्। अस्य अण्यन्तावस्थायाः वाक्यं भक्ताः भवं पश्यन्तीति। अत्र अण्यन्तावस्थायां भवमिति यत् कर्मकारकम् अस्ति तदेव ण्यन्तावस्थायां कर्ता, अपि च अण्यन्तावस्थायाः या दर्शनक्रिया सैव ण्यन्तावस्थायामपि अस्ति। अपि च अनाध्यानविषयः अपि अस्ति। तस्मात् ण्यन्तावस्थायां धातोः आत्मनेपदे दर्शयते भवः इत्युदाहरणं संगच्छते।

५. यदा आत्मनेपदं भवति तदा कर्मण एव कर्तृत्वात् प्रेरणांशस्य त्यागः भवति। प्रेरणांशस्य त्यागेन ण्यन्तावस्थायाः कर्ता स्वयमेव क्रियां निष्पादयति इत्यर्थः प्रकृतसूत्राणाम् उदाहरणेभ्यः गम्यते।

६. भावः, क्रिया च यदा कर्तृस्थः भवति तदा एव अनेन सूत्रेण ण्यन्ताद्धातोः आत्मनेपदं भवति। यदा तु भावः, क्रिया च कर्मस्थः भवति तदा एतत्सूत्रेण न ण्यन्तादात्मनेपदं विधीयते, अपि तु अन्येन सूत्रेण आत्मनेपदं विधीयते इति पूर्वं व्याख्याने एव स्पष्टीकृतम्। एवं संक्षेपेण यथामति सूत्रस्यास्य व्याख्यानं प्रस्तुतमिति शिवम्।

### संकेतपञ्जः

अष्टा. = अष्टाध्यायी

तत्त्व. = तत्त्वबोधिनी

पृ. = पृष्ठम्

बाल. = बालमनोरमा

व्याख्या. = व्याख्याकारः

संशो. = संशोधकः

सम्पा. = सम्पादकः/सम्पादिका

सि.कौ = सिद्धान्तकौमुदी

परि. = परिभाषेन्दुशेखरः

**उल्लेखपञ्जिः**

१. आध्यानमुक्तप्राप्तपूर्वकं स्मरणम् - डॉ शिवप्रसादशर्मा (सम्पा.), सि.कौ., पृ.-६१६।
२. प्रत्ययग्रहणे यस्मात्स विहितस्तदादेस्तदन्तस्य ग्रहणम् इत्यस्याः परिभाषेन्दुशेखरः द्रष्टव्यः। - आचार्यः विश्वनाथः (व्याख्या.), परि., पृ. ९६।
३. इह चत्वार्यवान्तरवाक्यानि - डॉ शिवप्रसादशर्मा (सम्पा.), सि.कौ., पृ.-६१५।
४. एवं च कर्मशब्दः क्रियापरः, व्यतिहारशब्दो विनिमयपर इत्युक्तं भवति - डॉ शिवप्रसादशर्मा (सम्पा.), सि.कौ., पृ.-५८५।
५. रघुवंशम्, ५-५४। - काशीनाथ पाण्डुरङ्ग परब (सम्पा.) पृ.-११०।
६. स्वरितञित इत्यादिपञ्चसूत्रा यदात्मनेपदं विहितं तत्समीपोच्चारितेन पदेन क्रियाफलस्य कर्तृगामित्वे द्योतिते वा स्यात्। स्वं यज्ञं यजति यजते वा। स्वं कटं करोति कुरुते वा। स्वं पुत्रमपवदति अपवदते वा। स्वं यज्ञं कारयति कारयते वा। स्वं व्रीहिं संयच्छति संयच्छते वा। स्वां गां जानाति जानीते वा। - विभाषोपपदेन प्रतीयमाने (अष्टा. १.३.७७)। - गोविन्दाचार्यः (सम्पा.), सि.कौ., पृ.-३७१।
७. ण्यान्तात्परस्मैपदं स्यात् । शोते कृष्णस्तं गोपी शाययति। - अणावकर्मकाच्चित्तवत्कर्तृकात् इति सूत्रस्य सिद्धान्तकौमुद्याम्, अण्यन्ते यो धातुरकर्मकः, चित्तवत्कर्तृकश्च तस्माण्यन्तात् परस्मैपदं स्यादिति तदर्थः। - डॉ शिवप्रसादशर्मा (सम्पा.), सि.कौ., पृ.-५९३।
८. स्वरितेनाधिकारः (अष्टा. १.३.११) इति सूत्रस्य भाष्ये।
९. स्त्रियां च (अष्टा. ७.१.९६) इति सूत्रस्य भाष्ये।
१०. उगवादिभ्यो यत् (अष्टा. ५.१.२) इति सूत्रस्य भाष्ये स्पष्टम्।
११. कर्मस्थया क्रियया तुल्यक्रियः कर्ता कर्मवत्स्यात्। कार्यातिदेशोऽयम्। तेन यगात्मनेपदचिण्विण्वदितः स्युः। कर्तुरभिहितत्वात्प्रथमा। पच्यते ओदनः। भिद्यते काष्ठम्। - कर्मवत्कर्मणा तुल्यक्रियः इत्यस्य सिद्धान्तकौमुद्याम्। - गोविन्दाचार्यः (सम्पा.), सि.कौ., पृ.-३७७।
१२. लः कर्मणि च भावे चाकर्मकेभ्यः इति भावकर्मणोर्विहितस्य लस्य तिबादयः सामान्येन वक्ष्यन्ते, तत्रेदमुच्यते, भावे कर्मणि चात्मनेपदं भवति। भावे—ग्लायते भवता। सुप्यते भवता। आस्यते भवता। कर्मणि—क्रियते कटः। हियते भारः। कर्मकर्तारि—लूयते केदारः स्वयमेवेति परस्मैपदं न भवति। - भावकर्मणोः इति सूत्रस्य काशिकायाम्। - जयशङ्करलालत्रिपाठी, सुधाकरमालवीयः (सम्पा.), काशिका, पृ. २३।
१३. कर्मवत्कर्मणेत्यस्य सूत्रस्य भाष्ये स्पष्टम्।
१४. णेरणौ यत्कर्म णौ चेत्स कर्ताऽनाध्याने - इति सूत्रस्य बालमनोरमायाम्। - डॉ शिवप्रसादशर्मा (सम्पा.), सि.कौ., पृ.-६१९।
१५. हेतुमति च (अष्टा. ३.१.२६)
१६. तदेव।
१७. यद्वा पश्यन्त्यारोहन्तीति प्रथमकक्ष्या प्राग्वत्। ततः कर्मण एव हेतुत्वारोपाणिञ्च दर्शयति भवः। आरोहयति हस्ती। पश्यत आरोहतश्च प्रेरयतीत्यर्थः। ततो णिञ्भ्यां तत्प्रकृतिभ्यां च उपात्तयोर्द्वयोरपि प्रेषणयोस्त्यागे दर्शयते आरोहयते इति उदाहरणम्। अर्थः प्राग्वत्। - णेरणौ यत्कर्म णौ चेत्स कर्ताऽनाध्याने (अष्टा. १.३.६७)। - गोविन्दाचार्यः (सम्पा.), सि.कौ., पृ.-३७०।

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# विवेकानन्दस्वामिपादानुमतस्य प्रायोगिकवेदान्तस्य सर्वलोकोपकारकत्वम्

शुभदीप-दासः

**सारसंक्षेपः** ऊनविंशतके युगावताराणां श्रीरामकृष्णपरमहंसानां शिष्योत्तमाः विवेकानन्दस्वामिपादाः स्वानुभवजज्ञानेन स्ववाग्व्यापारकौशलेन चास्तमितस्य प्राच्यसूर्यस्य पुनरुदयमकारयन् पाश्चात्यनभिसि। शैशवादेव भारतीयशास्त्रपरम्परायां प्रीतिवन्तः सर्वोपनिषत्सारावगन्तारस्ते भारतस्यान्तर्बहिश्च विविधमञ्चेषु पाश्चात्यदर्शनेष्वनुपलभ्यमानां वेदान्तवाणीमेव सनिनादमुदघोषयन्। सामान्यतया लोके उपनिषद्गतश्रुतीनां यस्तावत्प्रतिपाद्यो विषयः स आध्यात्मिकस्तस्य च व्यावहारिकजीवनेन सहास्ति विरोध इत्येव सर्वे मन्यन्ते। परन्तु अयं काल्पनिको भेदो दूरीकर्तव्यः इति धिया “वेदान्ततत्त्वं शास्त्रगतं, न तल्लोकजीवने उपयोक्तुं शक्यते” इति मन्वानानां पुरस्तात् वेदान्तस्य प्रायोगिकत्वप्रतिपादनेन यदभिनवं चिन्तनद्वारं स्वामिपादैरुद्घाटितं तस्य सामान्यलोकजीवने कथमुपयोग इत्ययमेव निबन्धस्यास्य विषयः। तत्र प्रप्रथमं मूलभूता श्रुतिः स्मृतिः अन्यद्वा शास्त्रवाक्यं समुल्लिख्य तदर्थो निरूप्यते। ततः प्रकृतस्य श्रुत्यर्थस्य स्मृत्यर्थस्य शास्त्रवाक्यार्थस्य वा स्वामिपादैः प्रदर्शितं प्रायोगिकत्वं विचार्य साम्प्रतिककाले तस्य लोकोपकारकत्वमुपपाद्यते। एवं लोकजीवने वर्तमानाः विविधसमस्याः कथं स्वामिचरणानुमतप्रायोगिकवेदान्तानुसरणेन समाहिता भवितुं शक्या इत्येव निबन्धेऽस्मिन् विस्तरेण प्रतिपादयिषितमिति शिवम्।

**कुञ्जिकाशब्दः** प्रायोगिकवेदान्तः, विवेकानन्दस्वामिपादः, उपनिषद्, स्मृतिः, अद्वैतशास्त्रम्, ज्ञानम्, कर्म।

## भूमिका

ऊनविंशतके युगावताराणां श्रीरामकृष्णपरमहंसानां शिष्योत्तमाः विवेकानन्दस्वामिपादाः स्वानुभवजज्ञानेन स्ववाग्व्यापारकौशलेन च अस्तमितस्य प्राच्यसूर्यस्य पुनरुदयम् अकारयन् पाश्चात्यनभिसि। शैशवादेव भारतीयशास्त्रपरम्परायां प्रीतिवन्तः सर्वोपनिषत्सारावगन्तारः ते भारतस्य अन्तर्बहिश्च विविधमञ्चेषु पाश्चात्यदर्शनेषु अनुपलभ्यमानां वेदान्तवाणीं सनिनादम् उदघोषयन्। अरण्यस्य वेदान्तः प्रतिगृहम् आनेय इति मनसि निधाय शास्त्रोक्तवेदान्तस्य प्रचाराय प्रसाराय च तद्व्यावहारिकत्वविषयकाणि सुदीर्घभाषणानि पत्राणि काव्यानि च तेषां प्रकृतविषये अनुपमनिष्ठाम् आन्तरिकप्रयासं च सूचयन्ति। तेष्वपि प्रवासवेलायां षण्णवत्युत्तराष्टादशशततमेशवीयाब्दे सेप्टेम्बरमासस्य दशमद्वादशसप्तदशाष्टादशदिनाङ्केषु लण्डननगरे अवस्थानकाले यानि चत्वारि भाषणानि तैः प्रदत्तानि तानि विवेकानन्दस्वामिपादानां ‘प्रायोगिकवेदान्तः’ (Practical Vedanta) इति सुप्रसिद्धिं गतानि।

सामान्यतया लोके उपनिषद्गतश्रुतीनां यः तावत् प्रतिपाद्यः विषयः स आध्यात्मिकः तस्य च व्यावहारिकजीवनेन सह अस्ति विरोध इत्येव सर्वे मन्यन्ते। परन्तु अयं काल्पनिको भेदो दूरीकर्तव्यः इति धिया “वेदान्ततत्त्वं शास्त्रगतं, न तल्लोकजीवने उपयोक्तुं शक्यते” इति मन्वानानां पुरस्तात् वेदान्तस्य प्रायोगिकत्वप्रतिपादनेन यत् अभिनवं चिन्तनद्वारं स्वामिपादैः उद्घाटितं तस्य सामान्यलोकजीवने कथम् उपयोग इत्ययमेव अस्य निबन्धस्य प्रतिपाद्यो विषयः।

## निबन्धशैली मूलविषयश्च

प्रकृतनिबन्धे काचन विशिष्टा शैली प्रकल्प्य समाश्रिता। सनातनधर्मप्रचारकाणां सन्न्यासिनां स्वामिचरणानां न किमपि वचनं मतं वा शास्त्रम् अतिक्राम्यति इति अस्माकं सुदृढो विश्वासः। तस्मात् प्रप्रथमं स्वामिचरणमूलभूतं श्रुतिवाक्यं स्मृतिवाक्यम् अन्यद्वा शास्त्रवाक्यं समुल्लिख्य तदर्थो निरूप्यते। ततः समुद्भूतस्य श्रुत्यर्थस्य स्मृत्यर्थस्य शास्त्रवाक्यार्थस्य वा तैः प्रदर्शितं प्रायोगिकत्वं विचार्यते। तदनु साम्प्रतिककाले तस्य लोकव्यवहारे कथम् उपयोगः कथं वा तद्वचनसमाश्रयणेन जनानां समस्याः समाहिता

भवितुं शक्नुवन्ति, ते स्वलक्ष्यं च प्राप्तुं समर्था भविष्यन्ति इतीमे विषया विस्तरेण उपपादिताः। इदानीं क्रमेण ते विषया निरूप्यन्ते -

## १. चित्तस्थैर्यम्

कुरुक्षेत्रसमराङ्गणे स्वजनदर्शनेन शोकाकुलम् अर्जुनं प्रबोधयितुं पार्थसारथेः भगवतः श्रीकृष्णस्य वचनामृतमेव श्रीमद्भगवद्गीता इति नाम्ना सनातनधर्मस्य मध्यमणिरिव राजते। तत्र सांख्ययोगाख्ये द्वितीयाध्याये उक्तं-

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥<sup>१</sup>

प्रस्तुते श्लोकेऽस्मिन् आध्यात्मिकाधिदैविकाधिभौतिकानां सुखदुःखानां प्राप्तौ यस्य चित्तं न क्षुभ्यति न वा नन्दति तस्य मुनिपदवाच्यताम् उक्त्वा स्थिरचित्तस्य प्रशंसा विहिता भगवता। इदमेव श्लोकतात्पर्यं कर्मयोगनिरूपणावसरे प्रायोगिकरूपेण प्रतिपादितं स्वामिचरणैः। तन्मते - प्रबलकर्मशीलता शान्तभावः च अपेक्षन्तौ। इदमेव कर्मरहस्यम्। एतदवस्थालाभ एव वेदान्तस्य लक्ष्यभूतः। अकर्म नाम निश्चेष्टता इत्येव प्रायेण गृह्यते अस्माभिः। किन्तु अयम् अस्माकम् आदर्शः भवितुं नार्हति। यतो हि तत् स्वीक्रियते चेत् सर्वाण्यपि जडवस्तूनि परमज्ञानयुक्तानि स्युः। मृत्तिकाखण्डः वृक्षः इत्यादय एव जगति महातपस्विनः स्युः। वेदान्तादर्शभूतं यथार्थं कर्म अनन्तस्थैर्यसम्बद्धं, यच्च शान्तैः क्षमाशीलैः स्थिरचित्तैः साधयितुं शक्यते। यदि अस्माकं कर्मणि आकर्षणं स्वल्पं भवति, यदि वा वयं शान्ता भवामः तर्हि कार्यसम्पादनं सुष्ठु कर्तुं शक्यते। यदि अस्माकम् आवेगः असंयतो भवति यदि वयं क्रुद्धाः प्रफुल्लिता वा भवामः तदा ऊर्जस्य हृदयावेगरूपेण परिणामात् कार्यसिद्धौ उर्जाभावात् बाधाः दृश्यन्ते। यतो हि यदा चित्तं शान्तं स्थिरं च भवति तदा अस्माकं सर्वापि उर्जा सत्कार्ये नियोजिता भवति। यदि जगति विद्यमानानां कर्मकुशलानां जनानां जीवनवृत्तान्तः पठ्यते तर्हि इदं द्रष्टुं शक्यते यत् ते बहुशान्तस्वभावा आसन्, न किञ्चित् तेषां चित्तस्य समतां नाशयितुं शक्तम्। तस्मात् यः सहसैव क्रुद्धो भवति स कार्यं कर्तुम् असमर्थो भवति। यश्च क्रुद्धो नैव भवति स सर्वाधिकं कार्यं कर्तुं समर्थो भवति। तस्मात् अस्माभिः शान्तैः स्थिरचित्तैः जनैः भाव्यम् इति स्वामिपादा अमन्यन्त। अत्र स्वामिवचनप्रमाणतया अपरा अपि स्मृतय उदाहर्तुं शक्यन्ते यथा -

यस्मान्नोद्विजते लोको लोकानोद्विजते च यः।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥<sup>२</sup>

साम्प्रतिककाले छात्राः शैक्षणिकसंवत्सरारम्भे यावता उत्साहेन प्रात्यहिकपञ्जिकां निर्मान्ति परिपालनकाले तु तादृगुत्साहस्य न्यूनता परिलक्ष्यते। इत्थम् अनुचितकाले उर्जं नाशयतां तेषां स्वलक्ष्यलाभो निर्विघ्नतया न भवति। जनाः यावता उत्साहेन उद्योगम् आरभन्ते तावान् उत्साहः परं न तिष्ठति। अत्र यदि तैः सर्वैः स्वहृदयावेगसंयमेन स्थिरचित्तैः भूत्वा समुचितकाले समुचितोत्साहः प्रदर्श्यते तर्हि अवश्यम् अनायासेन स्वाभीष्टं प्राप्तुं शक्नुवन्ति ते।

## २. निःस्वार्थपरता

श्रीमद्भगवद्गीताभाष्ये भगवत्पादैः शङ्कराचार्यैः कर्मयोगपदनिर्वचनं कृतम्- कर्मैव योगः कर्मयोगः। अत्र कर्तृत्वबुद्धिफलाभिसन्धिरहिततया क्रियमाणं कर्मैव कर्मपदेन विवक्षितम्। यदा कश्चित् निरभिसन्धिः सन् कर्माणि आचरति तदा शुद्धचित्तस्य तस्य शुद्धं ज्ञानम् उत्पद्यते। ततः ज्ञाननिष्ठायोग्यतायां समुत्पन्नायां सर्वकर्मसन्न्यासेन या ज्ञाननिष्ठा जायते सैव साक्षान्मुक्तिहेतुः। भणितं हि भगवता -

तस्मादसक्तः सततं कार्यं कर्म समाचरा

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः॥<sup>३</sup>

संसारे फलादिनिखिलसङ्गवर्जनेन सर्वमपि कार्यं समाचरणीयम्। यतो हि ईश्वरार्थं क्रियमाणं कर्म चित्तशुद्धिद्वारेण मोक्षं प्रापयतीति प्रकृतश्लोकार्थः। एवमेव कर्माचरणविषये फलाभिसन्धिराहित्यमेव प्रशस्यमिति भगवता भगवत्पादैश्च बहुशः सूचितम्। स्वामिनोऽपि गीतार्थोऽयम् अस्माकं लक्ष्यभूत इति प्रतिपादयन्ति। तेषां मते- अस्माकं लक्ष्यं मुक्तिः, अस्माकं लक्ष्यं स्वार्थहीनता। कर्मयोगानुसारं कर्मणैव वयं तत् लक्ष्यं प्राप्तुं शक्नुमः। तस्मादेव अस्माभिः कर्मरहस्यं ज्ञातव्यम्। यदि कर्मयोगी जिज्ञासते यत् मुक्तये मुमुक्षुत्वाद् अतिरिक्तं किम् अपेक्षते इति तदा फलाभिसन्ध्यतिक्रमणमेव उत्तरं स्यात्। कर्मण्येव तव अधिकारः, न तु कर्मफले। उक्तं च गीतायाम् -

कर्मण्येवाधिकारस्ते मा फलेषु कदाचना

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥<sup>४</sup>

तस्माद्यदि फलाभिसन्ध्या कर्म क्रियते तदा फलं यावत् महत् वा भवतु बन्धनं भवत्येव। अतः कर्ताऽहं फलं प्राप्स्यामि इति स्वर्गाभिसन्ध्या क्रियमाणं यागादिकमपि बन्धनकारणम्। इदं सङ्कीर्णम् अहन्त्वं ये विस्मृतवन्तः ते एव मनुष्याणां यथार्थहितकारिणः। भावद्वयं वर्तते- स्वार्थपरत्वं निःस्वार्थपरत्वं च। अस्मिन् सङ्कीर्णे भोगे आसक्तिः, एकस्या एव अवस्थाया पुनः पुनः आवर्तनं स्वार्थपरता। नहि सा सत्यानुरागात् समुत्पद्यते। अन्यविषयिणी करुणापि अस्य न हेतुः। अस्य हेतुस्तु प्रबलस्वार्थपरत्वम्। अन्यस्य विषये अचिन्तयित्वा स्वयमेव सर्वमपि भोगं करिष्यामि- इत्यस्मादेव चिन्तनात् अस्य समुत्पत्तिः। जगति ये प्राचीनाः महापुरुषाः साधुचरिताः जना आसन् ते क्षुद्रपशूनामुपकाराय स्वजीवनोत्सर्गम् अकुर्वन्। एवं शास्त्रेषु यत् कर्तृत्वबुद्धिफलाभिसन्धिराहित्यम् उक्तं तत् सामान्यव्यवहारे निःस्वार्थपरतायां पर्यवस्यति इत्येवं शास्त्रसिद्धान्तस्य प्रायोगिकत्वं साधितम्। इदानीं नैके जनाः स्वार्थमात्रपराः स्वाभीष्टसिद्धये यथेच्छं परहानिं कुर्वन्ति। यथा राजनैतिकनेतारः निर्वाचनपद्धतौ विजयलाभात् परं यैः ते स्वप्रतिनिधित्वेन चिताः तानेव विस्मृत्य स्वार्थोन्नतये तत्परा भवन्ति। तेन सामान्यजनानां समुन्नतिः कदापि न भवतीति समाजे याः समस्या आसन् ताः पुनरावर्तन्ते। अत्र यदि ते स्वामिप्रोक्तां शास्त्रार्थभूतां निःस्वार्थपरताम् अनुशीलयन्ति तर्हि सर्वदा परोपकारपरैः तैः समाजस्य सार्विकसमुन्नतिः अवश्यं विधातुं शक्यते।

### ३. आत्मविश्वासः -

अखिलागमप्रतिपाद्यम् अद्वैतशास्त्रसम्मतं जगत्सृष्टिस्थितिलयकारणं ब्रह्म सच्चिदानन्दस्वरूपमिति स्वीक्रियते “सत्यं ज्ञानमनन्तं ब्रह्म”<sup>५</sup> “विज्ञानमानन्दं ब्रह्म”<sup>६</sup> “आनन्दो ब्रह्मेति व्यजानात्”<sup>७</sup> इत्यादिश्रुतिभ्यः। इदं च ब्रह्म प्रत्यगात्माभिन्नमिति सर्वेषां वेदान्तानां प्रतिपिपादयिषितम्। “प्रज्ञानं ब्रह्म”<sup>८</sup> “तत्त्वमसि”<sup>९</sup> “अहं ब्रह्मास्मि”<sup>१०</sup> “अयमात्मा ब्रह्म” इत्यादीनां महावाक्यानां जीवब्रह्मैक्यमेव तात्पर्यार्थः। एतेन सर्वेऽपि जीवात्मानः सत्यस्वरूपाः चित्स्वरूपाः आनन्दस्वरूपाश्च तथा जगत्कारणभूतेन सर्वशक्तेन सर्वज्ञेन ब्रह्मणा सह तेषाम् अभेदात् तेऽपि सर्वशक्ताः सर्वज्ञाश्च इति वक्तुं शक्यते। परन्तु सम्प्रति वयं तादृशस्वरूपत्वं न अनुभवामः तस्य अभेदस्य अनुभवविषयत्वाभावात्। यदा कश्चित् शास्त्रोक्तमार्गेण साधनानि अनुतिष्ठन् श्रवणमनननिदिध्यासनदिना जीवब्रह्मैक्यं साक्षात्करोति तदा स्वस्वरूपज्ञाता स ब्रह्मस्वरूप एव भवति “ब्रह्म वेद ब्रह्मैव भवति”<sup>११</sup> इत्यादिश्रुतेः। अयमेव अद्वैतवेदान्तसिद्धान्तितः मोक्षाख्यः परमपुरुषार्थः।

वेदान्तसारभूतस्य अस्य तत्त्वस्य यथायथं प्रायोगिकता प्रतिपादिता स्वामिपादैः। तेषां नये- न केवलं “तत्त्वमसि” इत्यादिश्रुत्या, अपि तु, मानवात्मा शुद्धस्वभावः सर्वज्ञः इति विचारेणापि लभ्यते। ब्रह्माण्डस्य

सर्वोऽपि शक्तिपुञ्जः पूर्वत एव अस्मासु वर्तमानः। वयमेव हस्ताभ्यां चक्षूषी पिधाय अन्धकारः अन्धकारः इति चित्कुर्वन्तः स्मः। हस्तापसारणे कृते सर्वत्रैव प्रकाश आसीत्, न क्वचिदन्धकार आसीदिति वयं जानीमः। वयं बलहीनाः अपवित्राः पापिनः हतभाग्याः इति वयम् आजीवनं चिन्तयामः। किन्तु अयमस्माकं भ्रमः। यतो हि नित्यशुद्धबुद्धमुक्तस्वभावं ब्रह्म अस्माकमेव यथार्थं स्वरूपमिति वेदान्ताः प्रतिपादयन्ति। तस्माद्वयमपि ब्रह्मवत् शुद्धाः सर्वशक्ताः नित्याश्च। यदा वेदान्तोक्ते प्रकृते वचने वयं विश्वासयुक्ता भवामः तदा पूर्वमात्मनो दौर्बल्यादिचिन्तनेन आत्मग्लानिम् अनुभवन्तो वयं सम्प्रति सर्वशक्तत्वादिति चिन्तनेन आत्मनि विश्वासं कर्तुं शक्नुमः। अयम् आत्मविश्वासः सर्वेषु जनेषु स्वाभ्युन्नतये अपेक्षितः। इत्थम् उपनिषदुक्तं जीवब्रह्मैक्यम् अस्माकम् आत्मविश्वासजनकम् इति प्रतिपादितं स्वामिपादैः।

इदानीन्तने काले अस्य आत्मविश्वासस्य अभावः सर्वत्र परिलक्ष्यते। आत्मविश्वासाभावात् बालकाः संशयापन्नचेतसः स्वाभीष्टक्षेत्रे अग्रेसरुं न क्षमन्ते, युवकाः उत्कोचदानेन मिथ्यास्तुत्यादिना वा वृत्तिप्राप्तये चेष्टन्ते, नार्यः पुरुषाधीनाः सन्तः स्वतन्त्रेऽपि भारते पारतन्त्र्यम् अनुभवन्ति। प्रतिवर्षं पृथिव्याम् अष्टलक्षसंख्यकाः जनाः आत्महननं कुर्वन्ति येषु च युवानः अधिकाः। भारतवर्षे इयं संख्या सार्धैकलक्षाधिका प्रतिवर्षं वर्धमाना च। अस्य आत्महननस्य प्रधानकारणम् आत्मविश्वासाभाव एव। आत्मनि प्रत्ययाभावादेव विपरीतपरिस्थितिषु युद्धं कर्तुम् असमर्थाः ते जीवनसमराङ्गणे पराजिता भवन्ति। परिवारजनैः सुहृद्भिः कार्यक्षेत्रस्थैर्वा कृतां मानहानिम् असहमानाः ते जीवनादेव विरतिं स्वीकुर्वन्ति। एवम् आत्मविश्वासाभावरूपव्याधिपीडितैः परिपूरितोऽयं समाजोऽपि जराग्रस्तवृद्धवत् प्रतिभाति। आत्मविश्वास एव अस्य घोरव्याधेः अन्यतमम् औषधम्। स च उपनिषत्स्थानां महावाक्यानाम् अध्ययनेन लब्धुं शक्यते इति महावाक्यादीनां पाठः सर्वेषां कर्तव्यः। यतो हि न केवलं शास्त्रव्युत्पत्तये तत् अपेक्षते, अपि तु, लोकजीवनेऽपि अस्य महदुपयोगो वर्तते। तस्मात् यदि सर्वे उपनिषत्सारभूतम् आत्मतत्त्वं विज्ञाय तत्र विश्वासवन्तो भवन्ति तर्हि विषण्णता (Depression) इति साम्प्रतं बहुलतया श्रूयमाणोऽयं शब्दः विलुप्तिं गमिष्यति निखिलसमाजस्य कल्याणं च भविष्यतीति निश्चप्रचम्।

#### ४. सर्वभूतेषु आत्मदर्शनम् -

सम्पूर्णोऽयं प्रपञ्चः अस्य ब्रह्मणो विवर्तभूत इति वेदान्तः प्रतिपादयति। सत्स्वरूपं ब्रह्म सर्वत्र अनुस्यूततया वर्तत इत्यत एव सर्वत्र जगति सत्ता अनुभूयते। यथा अहं ब्रह्मस्वरूप इति ज्ञानम् आवश्यकं तथैव सर्वाण्यपि भूतानि ब्रह्मस्वरूपाणि इत्यपि। तस्मात् अस्माकं यत् स्वरूपं ब्रह्माख्यं तत् अन्येषामपि भूतानाम् इति स्वरूपसाम्यात् सर्वत्र आत्मदर्शनं विधेयम्। इदं सर्वभूतेषु आत्मदर्शनं श्रुतिस्मृतिषु भूयशः प्रशंसितम्। तथाह्युक्तं-

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते॥<sup>१२</sup>

यः समस्तभूतानि आत्माभिन्नतया पश्यति सर्वेषु च भूतेषु आत्मानमेव पश्यति स घृणां न करोति। यतो हि यदा कश्चिद् आत्मनो भिन्नम् अन्यं पश्यति तदा तस्य घृणा समुत्पद्यते। सर्वत्रैव आत्मानं पश्यतस्तु विजुगुप्सोत्पत्तिर्न शक्या इति श्रुत्यर्थः। इदं सर्वभूतेषु आत्मदर्शनं मुमुक्षोः कर्तव्यम् इति श्रुतिनिर्देशेन तस्य माहात्म्यम् अवगन्तुं शक्यते। स्वामिचरणानामपि इदम् अभीष्टम् आसीद् इत्यत्र “शिवज्ञानेन जीवसेवा” इति तदीयमतादर्श एव प्रमाणम्। तेषां नये- आत्मप्रीतिर्नाम सर्वभूतेषु प्रीतिः- निखिलजीवेषु प्रीतिः, सकलवस्तुषु प्रीतिः। एतद्विश्वासबलेनैव जगतः समुन्नतिर्भविष्यति। प्रीतिः मिलनहेतुः एकत्वसम्पादिका च। प्रीतिवशादेव माता पुत्रेण सह एकत्वं प्राप्नोति, प्रेमिकश्च प्रेमिकया सह एकत्वं प्राप्नोति, ब्रह्माण्डं सर्वप्राणिभिः सह एकत्वं प्राप्नोति। इत्थं यत् कर्म एकत्वसम्पादकं तदेव अस्माभिः कर्तव्यम्, यच्च

बहुत्वसम्पादकं तद् हेयम्। वयम् ईश्वरस्य आराधनायै विविधमन्दिराणि तीर्थस्थानानि च गच्छामः। वस्तुतस्तु ईश्वरः अस्माकं पुरस्तादेव विविधरूपेण विराजमानः इति अजानन्तो वयं मूढाः सर्वत्र ईश्वरान्वेषणे रताः। तस्माद् अस्माभिः सर्वैः निर्विशेषेण जीवसमूहे प्रेम कर्तव्यम्। यतो हि यो जीवेषु अहेतुकप्रीतिमान् स ईश्वरसेवायामेव निमग्नो वर्तते। एतदर्थबोधकं स्वामिचरणानामेकं पद्यं बङ्गभाषायाम् अस्ति -

बहुरूपे सम्मुखे तोमार् छाडि कोथा खुँजिछो ईश्वर।  
जीवे प्रेम् करे येइ जन् सेइजन् सेविछे ईश्वर॥

एवं स्वामिचरणैः उपनिषद्बोधितस्य सर्वभूतेषु आत्मदर्शनस्य सर्वजीवप्रेम्णि तात्पर्यं प्रतिपाद्य जीवसेवया सह ईश्वरसेवायाः यत्साम्यं निरूपितं तद्वैशिष्ट्यम् आवहति। साम्प्रतम् अधिकाः जनाः परश्रीकातराः स्वोन्नतिं कर्तुम् अनर्हाः परावनतये सततं प्रयतमाना दृश्यन्ते। छात्राः प्रतिस्पर्धामात्रपरायणाः परीक्षायाम् अन्येभ्यः अधिकाङ्कप्राप्तये कर्तव्यस्य अधिकपाठस्य स्थाने अन्ये कथं समीचीनाङ्कान् न प्राप्नुयुः इति चिन्तयन्ति। अमुकस्य पुत्रः उच्चपदवीं प्राप्तवान् इति श्रुत्वा यत्र प्रशंसा करणीया तत्र जनाः असदुपायेन प्राप्ता स्यादिति परस्परं चर्चासत्रम् आरभन्ते। प्रत्यहं संवादपत्राणि भ्रातृषु कोलाहलः, राजनैतिकदलेषु संघर्षः, देशेषु युद्धम्, आत्मीयैरेव आत्मीयानां निहननम् इत्यादिभिः हिंसाजनितवृत्तान्तैरेव परिपूरितानि भवन्ति। जनेषु औपनिषदज्ञानाभाव एवात्र हेतुः। यदा सर्वे जनाः सर्वभूतेषु आत्मदृष्टिवन्तः सर्वजीवेषु प्रेमभावापन्ना भविष्यन्ति तदा सर्वत्रैव आत्मानं पश्यन्तः आत्मभिन्नं किमपि अपश्यन्तः कं वा हिंस्युः कं वा हन्युः। इत्थं प्रायोगिकवेदान्तोपयोगेन लोकोपकारः कर्तुं शक्यः।

#### ५. सत्यवादित्वम् -

शास्त्रेषु सत्यवादित्वस्य प्रशंसा सर्वत्र विहिता। *तैत्तिरीयोपनिषदि* शिष्यानुशासने “सत्यं वद”<sup>१३</sup> “सत्यान् प्रमदितव्यम्”<sup>१४</sup> इत्यादिभिः तस्य अवश्यकर्तव्यता प्रोक्ता। जगति ये महान्तो जना आसन् ते सर्वेऽपि सत्यवादिन आसन् इति तु दरीदृश्यते। इदं च वेदान्तोक्तं सत्यनिष्ठत्वं स्वामिपादैः स्वभाषणमालायां भूयशः प्रतिपादितम्। लण्डननगरे प्रायोगिकवेदान्तविषयिणि द्वितीये भाषणे प्रारम्भ एव विषयोऽयं तैः प्रकाशम् आनीतः। विद्यायाः स्तुत्यर्थं बहुत्र उपनिषत्सु आख्यायिकामाध्यमेन विद्यावर्णनं विहितम्। तत्र सामवेदीयायां *छान्दोग्योपनिषदि* चतुर्थाध्यायस्य चतुर्थखण्डे सारगर्भः कश्चित् वृत्तान्तः समुपवर्णितः- कश्चिद्बालः वेदशिक्षार्थं जिगमिषति, तदर्थं स मातरं पितृगोत्रयोः नाम पृच्छति। किन्तु तस्य माता अपरिणीता आसीत्। भारतवर्षे अपरिणीतायाः सन्तानस्य न कस्मिंश्चित् कर्मणि अधिकारः, किमुत वेदपाठे। तस्मात् माता अवादीत् - यौवनकाले अहं नेकेषां परिचर्याम् अकरवम्। अतः किं तव गोत्रं को वा पिता इति नैव ज्ञायते मया। केवलमिदं जानामि यन्नाम्ना त्वं जाबाल इति। ततः स बालकः ऋषीन् उपागतः तैः गोत्रादिविषये पृष्ठः सन् मात्रा यदुक्तं तत्सर्वं तेभ्यः अकथयत्। तच्छ्रुत्वा ऋषिः तमवदत्- वत्स, त्वया सत्यमुक्तम्। इदं च सत्यकथनं ब्राह्मणत्वस्यैव लक्षणम्। अतः तुभ्यम् अहं वेदशिक्षां प्रदास्यामि इति। एवं प्रकृतवृत्तान्तोद्धरणेन स्वामिपादैः सत्यस्य माहात्म्यं प्रतिष्ठापितम्। इदं च सत्यं सर्वलोकोपकारकं भवितुमर्हति।

जनाः सम्प्रति प्रतिक्षणं मिथ्या भाषन्ते। यत्र अपेक्षितं तत्रापि मिथ्या भाषन्ते, यत्र अनपेक्षितं तत्रापि मिथ्या भाषन्ते। मिथ्याभाषणम् इदानीं स्वभावत्वेन परिणतं बहूनाम्। केनचित् कदाचित् एको मिथ्याचारः कृतश्चेत् तदाच्छादनाय मिथ्याचारान्तरं, तदर्थं च मिथ्याचारान्तरम् इति अनन्ता मिथ्याचारपरम्परा आरभ्यते। सत्यं तु एकरूपमिति तदाचरतां न किञ्चित् आच्छादनीयम् अवशिष्यते। सन्तानाः पितरौ मिथ्या भाषन्ते, पितरौ च सन्तानान्, छात्राः शिक्षकं, शिक्षकः च छात्रान्। इत्थं परस्परं प्रति विश्वासाभावात् सर्वत्र उच्छृङ्खलता

श्रद्धाभावश्च परिलक्ष्येतो। तस्मात् सुन्दरसमाजनिर्माणाय सर्वैः सत्यनिष्ठैः भूत्वा मिथ्याचरणं सर्वथा हेयम्। तदैव वेदान्तस्य सर्वलोकोपकारकत्वम् अनुभवविषयो भविष्यति।

#### ६. गुरुश्रद्धा शिक्षाग्रहणोपायश्च -

अस्मिन्नेव समुद्धृते प्रकृतवृत्तान्ते अन्येऽपि परिलक्षणीयाः केचन विषयाः सन्ति। सत्यकामापरनामधेयो जाबालः वेदशिक्षार्थं गुरुसमीपं गतः। परन्तु गुरुणा गवां शतानि दत्त्वा तेषां पोषणभारः तस्मै प्रदत्तः। उक्तं च तेन— “सोम्यानुसंजतेति ता अभिप्रस्थापयन्नुवाच नामसहस्रेणावर्तेयेति”<sup>१५</sup> इति। अर्थात् यावत्पर्यन्तम् इमा गावः सहस्रसंख्यका न भवन्ति तावत् अरण्ये एव वासः कर्तव्यः। प्रयोजनान्तरमुद्दिश्य आगतस्य तस्य कृते गुरुणा तदसम्बद्धमेव कार्यान्तरं प्रदत्तम्। परन्तु तथापि तेन न कापि आपत्तिः प्रदर्शिता। अयमेव गुरुवाक्येषु विश्वासः श्रद्धा इति शास्त्रे अभिहितः बहुधा वन्दितश्च। तथाह्याम्नातम् उपनिषदि -

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥<sup>१६</sup>

“आचार्यदेवो भव”<sup>१७</sup> इति तैत्तिरीयश्रुतावपि गुरोः कृते देवतास्थानं प्रदत्तम्। ब्रह्मविद्याविषये तु पुनः गुरोः त्याग एव कर्तुम् अशक्यः। यतो हि गुरुपसदनं विना औपनिषदे ब्रह्मविद्यामार्गे प्रवृत्तिरेव न सम्भवति। इदं वेदान्तोक्तं गुरुमाहात्म्यम् आत्मसात्कृत्य स्वामिपादाः स्वजीवनेऽपि तस्य परिपालनम् अकुर्वन्। बहुशास्त्रपण्डिता युक्तिप्रियाः अपि प्रगाढश्रद्धावन्तः ते स्वगुरोः श्रीरामकृष्णस्य सर्वापि वाणीं वेदवाणीम् अमन्वन्त। एवं स्वामिपादाः शास्त्रोक्तस्य वेदान्तस्य प्रायोगिकत्वं स्वजीवने एव साधितवन्तः। साम्प्रतं युवकैरपि तदनुवर्तनीयम्। यतो हि तेषु अधिकाः मातुः पितुः गुरुजनानाम् आचार्याणां वा वाक्यानि न पालयन्ति। आत्मानं पण्डितं मन्यमानाः ते तद्धितकारिण एव मूर्खान् मन्यन्ते, विषयं च गच्छन्ति। तस्मात् “हितं मनोहारि च दुर्लभं वचः”<sup>१८</sup> इति वाक्यं मनसिकृत्य आपाततः गुरुजनानां वचनानि रुचिकराणि न प्रतीयन्ते चेदपि तान्येव अनुसर्तव्यानि तेषां हितकरत्वात्। कठोपनिषदपि आम्नातम् -

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः।

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते॥<sup>१९</sup>

सांसारिकविषया द्विविधा भवन्ति - केचन श्रेयस्कराः, केचन प्रेयस्कराः। तत्र यत् श्रेयस्करं तत् आपाततः कष्टप्रदं प्रतीयते चेदपि परिणामे सुखप्रदं भवति। यच्च प्रेयस्करं तत् आपाततः सुखप्रदं प्रतीयते चेदपि अन्ते दुःखप्रदं भवति। तस्मात् प्रेयस्करे विषये एव अस्माकं प्रीतिर्भवति तस्य आपातरमणीयत्वात्। किन्तु गुरुजनाः अस्माकं श्रेयः एव कांक्षन्ते इति चिन्तयद्भिः तान् प्रति श्रद्धाधनैः अस्माभिः तेषां वचनं सततं परिपालनीयम्।

शिक्षालाभः कथं कर्तव्यः इत्ययं विषयोऽपि अस्याम् आख्यायिकायाम् उपवर्णितः। गुरोः आज्ञानुसारेण यदा सत्यकामः गोपरिपालनरतः आसीत् तदा क्रमेण वृषाग्निहंसादिभ्यः विविधोपदेशाः प्राप्ताः तेना ततः यदा स गुरुम् उपनीतः तदा गुरुः तमाह— वत्स, तव मुखं ब्रह्मविदिव प्रकाशते। कस्मादियं विद्या प्राप्ता त्वया इति। तदा आश्चर्यचकितः सत्यकामः अवदत्- न कस्माच्चित् अहं ब्रह्मविद्यां ज्ञातवान्। तस्मात् ब्रह्मज्ञो भवान् सम्प्रति मह्यं तद्विषये उपदेशं करोतु इति। तदा गुरुणा उक्तं यत् एतावता वृषादिभिः यदुक्तं तत्सर्वमपि ब्रह्मविषयकम् इति। तस्मात् विद्या न केवलं ग्रन्थे निहिता भवति, न वा सा केवलं विद्यालयमहाविद्यालयविश्वविद्यालयेषु अधिगन्तुं शक्यते। अस्माकं परितः वर्तमानानि सर्वाणि वस्तूनि प्रतिक्षणम् अस्मान् किञ्चित् किञ्चित् शिक्षयन्ति। यथा सूर्यः प्रत्यहम् उदेति अस्तमेति च। नहि कदाचित् स विरामं स्वीकरोति। अस्माभिरपि अविरतं निष्ठासहकारेण स्वकर्तव्यानि परिपालनीयानि। भयात्

कापुरुषवत् ततः पलायनं नैव शोभते। वृक्षः जातिधर्मवर्णनिर्विशेषेण सर्वेभ्यः पत्रपुष्पफलसुगन्धच्छायादिकं प्रददाति। प्रत्युपकाराशयैव प्रायेण सर्वे उपकाराः क्रियन्ते लोके। किन्तु अस्माभिः वृक्षवत् निःस्वार्थतया परोपकारः कर्तव्यः। एवं सर्वदा सर्वथा सर्वस्मात् विद्यालाभः शक्य इति धिया कालयापनं कर्तव्यम्, न तु ग्रन्थकीटवत् ग्रन्थेष्वेव जीवनम् अतिवाह्यम्।

### ७. संसारस्य अनित्यत्वम् -

साधनचतुष्टयसम्पन्नः प्रमाता वेदान्ताधिकारी भवति। साधनेषु नित्यानित्यवस्तुविवेकः प्राथम्यम् आवहति। ब्रह्मैव एकं नित्यं वस्तु, तस्मात् भिन्नम् अखिलं जगत् अनित्यम् इति भेदज्ञानमेव नित्यानित्यवस्तुविवेक इत्युच्यते। “सत्यं ज्ञानमनन्तं ब्रह्म” इत्यादिश्रुतिषु ब्रह्मणः सत्यत्वं प्रतिपादितम्। सत्यत्वं नाम त्रिकालाबाध्यत्वम्। यस्य च त्रिकालेषु बाधो न सम्भवति तत् नित्यमिति ब्रह्मणः नित्यत्वम्। “अतोऽन्यदार्तम्”<sup>१०</sup> इत्यादिश्रुतिषु ब्रह्मभिन्नस्य आर्तत्वकथनेन प्रपञ्चस्य अनित्यत्वम् उक्तम्। श्रीमच्छङ्कराचार्यैः विवेकचूडामणौ स्पष्टमेव प्रोक्तम् -

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः।

अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः॥

यदा संसारस्य अनित्यत्वम् अवगम्यते तदा सांसारिकविषयेष्वपि वैराग्यं समुत्पद्यते। यतो हि अनित्यविषयेषु आसक्तिः अल्पैव भवति। यस्य वस्तुनो नाशो भविष्यतीति ज्ञायते तस्मिन् विषये प्रीतिं मूढा एव कुर्युः। अस्य वेदान्तोक्तस्य जगदनित्यत्वस्य प्रायोगिकत्वं प्रतिपादितवन्तः स्वामिपादाः। तेषां मते- ये क्षुद्रसीम्नि आबद्धाः सन्ति तेषाम् आदर्शोऽपि सीमितः। तस्मात् ते तेनैव सन्तुष्टाः भवन्ति। किन्तु ये सत्यं साक्षात्कर्तुम् इच्छन्ति यैर्वा स्वर्गादिसुखभोगः कृतः ते तस्य अनित्यत्वं जानन्तः पुनः तत्राबद्धा भवितुं नेच्छन्ति। ते सीमानम् अतिक्रम्य गन्तुम् इच्छन्ति, जागतिकानि वस्तूनि तान् सन्तोषयितुं न शक्नुवन्ति। प्रपञ्चः प्रापञ्चिकभोगाश्च पूतिजलाशयवत् प्रतीयन्ते तेषां कृते। तस्मात् येषां यथा दृष्टिः ते तथैव तिष्ठेयुः, न केनचित् बाधः समुत्पादनीयः। एवं स्वामिपादैः जगन्नित्यत्वदर्शिनां निन्दा, जगदनित्यत्वदर्शिनां च प्रशंसा भूयशो विहिता।

अस्य च पूर्वोक्तस्य विषयस्य लोकजीवने महदुपयोगो विद्यते। सामान्यतया सर्वेऽपि जनाः जागतिकविषयाणां नित्यत्वं चिन्तयन्तः तस्मिन् विषये विवदमाना दृश्यन्ते। यथा भूमिविषये स्वभ्रातृषु कलहः। नहि कश्चित् भूम्या सह जन्मग्रहणम् अकरोत्, न वा भूम्या सह मरिष्यति। परन्तु अनित्याम् इमां भूमिम् आश्रित्य सर्वत्र हिंसात्मककार्याणि दृश्यन्ते। यदि जनानां जगदनित्यत्वविषये किञ्चिदपि ज्ञानं स्यात् तर्हि एतादृशानि निन्दितकार्याणि न क्वचित् दृश्येरन्। तस्मात् ईदृशी औपनिषददृष्टिः सर्वेषां भवति चेद् बहुविधसमस्यानां समाधानं भवितुं शक्यम्।

### उपसंहारः

अखिलागमसारभूता रहस्यविद्या इयम् उपनिषद्। तत्र च निहितानि विविधानि आध्यात्मिकतत्त्वानि। किन्तु न केवलम् आध्यात्मिकतत्त्वनिरूपणेन उपनिषदः शान्ता भवन्ति। लौकिकजीवनेऽपि तेषां प्रभूतं माहात्म्यं विद्यते। इदं च उपनिषन्माहात्म्यम् ऊनविंशशतके विवेकानन्दस्वामिपादैः अनूभूय सर्वेषां प्राच्यपाश्चात्यानां पुरस्तात् स्वभाषणमाध्यमेन प्रकाशितम्। इदमेव “विवेकानन्दस्वामिपादानां प्रायोगिकवेदान्तः” इति प्रथितं जातम्। इदानीं तस्य प्रायोगिकवेदान्तस्य अस्माकं प्रात्यहिकजीवने कथम् उपयोगः इत्यपि अस्माभिः ज्ञेयम्। यतो हि “प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते” इति तज्ज्ञानं विना प्रायोगिकवेदान्तविषये आग्रह एव न स्यात्। यथा अनुबन्धज्ञानं विना ग्रन्थाध्ययने प्रवृत्तिरेव न जायते विद्यार्थिनाम्। अयमेव प्रयासः प्रस्तुतेऽस्मिन्

शोधनिबन्धे विहितः। तत्र श्रुतेः स्मृतेः अन्येषां च शास्त्रवाक्यानां कीदृशः अर्थः स्वामिपादैः गृहीतः, तदर्थश्रितस्य प्रत्येकं स्वामिपाद्युक्तस्य कथनस्य किं तात्पर्यं, के साम्प्रतिकाः समस्याः समाजे विद्यमानाः, कथं तत्तात्पर्यावगमेन इमाः समस्या समाहिता भवितुं शक्या इति इमे विषयाः सविस्तरम् उपपादयितुं यथामति प्रयासो विहितः। निबन्धस्य अस्य पाठकानां यदि अस्मिन् प्रतिपिपादयिषिते विषये विद्यमानाः संशयाः दूरीभवन्ति, स्पष्टता च आगच्छति तर्हि सामान्यः प्रयासोऽयं सर्वथा सफलः स्यादिति शिवम्।

#### संकेतपञ्जिः

ई.उ. = ईशावास्योपनिषद्

ऐ.उ. = ऐतरेयोपनिषद्

क.उ. = कठोपनिषद्

किरा. = किरातार्जुनीयम्

छा.उ. = छान्दोग्योपनिषद्

तै.उ. = तैत्तिरीयोपनिषद्

बृ.उ. = बृहदारण्यकोपनिषद्

भ.गी. = भगवद्गीता

मु.उ. = मुण्डकोपनिषद्

श्वे.उ. = श्वेताश्वतरोपनिषद्

#### उल्लेखपञ्जिः

१. भ.गी. - २/५६
२. तदेव - १२/१५
३. तदेव - ३/१९
४. तदेव ३/१९
५. तै.उ. २/१/१
६. बृ.उ. ३/९/२८
७. तै.उ. - ३/६/१
८. ऐ.उ. - ३/३
९. छा.उ. - ६/८/१
१०. बृ.उ. - १/४/१०
११. मु.उ. ३/२/९
१२. ई.उ. ६
१३. तै.उ. १/११/१
१४. तदेव १/११/१
१५. छा.उ. ४/४/५
१६. श्वे.उ. ६/२३
१७. तै.उ. १/११/२



१८. किरा. - १.४

१९. क.उ. १/२/१

२०. ब्र.उ. ३/४/२

**परिशीलित-ग्रन्थपञ्जिः**

भारविः। किरातार्जुनीयम् (घण्टापथव्याख्योपेतम्)। वाराणसी: चौखम्बा सुरभारती प्रकाशन, २०१७।

शाङ्कराचार्यः। विवेकचूडामणिः (हिन्दुनुवादसहितः)। गोरखपुरः गीताप्रेस, २०१७ (षट्चत्वारिंशसंस्करणम्)।

\_\_\_\_\_। ईशादि नौ उपनिषद् (शाङ्करभाष्यार्थ)। गोरखपुरः गीताप्रेस, २०२३ (विंशसंस्करणम्)।

\_\_\_\_\_। बृहदारण्यकोपनिषद् (शाङ्करभाष्यार्थ)। गोरखपुरः गीताप्रेस, २०२३ (चतुर्विंशसंस्करणम्)।

\_\_\_\_\_। छान्दोग्योपनिषद् (शाङ्करभाष्यार्थ)। गोरखपुरः गीताप्रेस, २०२३ (अष्टाविंशसंस्करणम्)।

\_\_\_\_\_। श्रीमद्भगवद्गीताभाष्यम् (प्रथमखण्डः)। सम्पा. श्रीमणिद्राविडः। वाराणसी: दक्षिणामूर्तिमठप्रकाशनम्, २०१६ (प्रथमसंस्करणम्)।

\_\_\_\_\_। \_\_\_\_\_ (द्वितीयखण्डः)। सम्पा. श्रीमणिद्राविडः। वाराणसी: दक्षिणामूर्तिमठप्रकाशनम्, २०१६ (प्रथमसंस्करणम्)।

सदानन्दयतिः। वेदान्तसारः (सुबोधिनी विद्वन्मनोरञ्जनी चेति टीकाद्वयोपेतः)। सम्पा. कर्णेल जे. ए. जेकब। वाराणसी: चौखम्बा कृष्णदास अकादमी, २०१३ (द्वितीयसंस्करणम्)।

स्वामी विवेकानन्देर् वाणी ओ रचना (द्वितीयखण्डः)। कोलकाता: उद्बोधन कार्यालय, २०२२ (चतुर्थसंस्करणम्)।

## हरिदाससिद्धान्तवागीशकृतस्य काव्यकौमुदीग्रन्थस्य रसदोषसमीक्षणम्

सुमन्त-पात्रः

**सारसंक्षेपः** अस्मिन् शोधपत्रे वङ्गीयालङ्कारिकेण हरिदाससिद्धान्तवागीशेन विरचितस्य काव्यकौमुदीग्रन्थस्य काव्यदोषतत्त्वम् आलोचितम्। एवमत्र हरिदाससिद्धान्तवागीशस्य, तदीयग्रन्थानाञ्च सामान्यपरिचयः, काव्यकौमुदीग्रन्थस्य विशेषपरिचयः, काव्यदोषः, दोषभेदः, साहित्यदर्पणकारमतखण्डनम् इत्यादयो विषया आलोचिताः। तत्रापि विशेषतो रसदोषाः समीक्षिताः। रसदोषाणां प्रतिप्रसवः काव्यकौमुदीग्रन्थे नालोचितः। अस्माभिस्तदत्र पूर्वाचार्याणां मतानुसारं प्रदर्शितम्। क्वचिद्विषयस्याधिकस्पष्टतायै उदाहरणान्तरमपि अन्यकाव्यग्रन्थेभ्यः प्रदत्तम्। क्वचित्प्रयोजनानुसारं मञ्जूषादिमाध्यमेन विषयाणामुपस्थापनं कृतम्। यथास्थानं स्वमतमपि प्रदत्तम् इति शोधस्यास्य विशेषता।

**कुञ्चिकाशब्दः** हरिदाससिद्धान्तवागीशः, काव्यकौमुदी, काव्यप्रकाशः, काव्यदोषः, दोषभेदः, रसदोषः, रसदोषाणां प्रतिप्रसवः।

आधुनिककाव्यशास्त्रनभसि ये खलु आलङ्कारिकतारकाः स्वज्योतिषा भासन्ते, तेषु कौमुदीकर इव कौमुदीकरो महान् आलङ्कारिको हरिदाससिद्धान्तवागीशमहोदयो बाभास्यते। तेन बहवो ग्रन्था विरचिता यथा महाभारतनैषधीयचरिताभिज्ञानशकुन्तलादीनां टीकाः,

रुक्मिणीहरणादीनि महाकाव्यानि, मेवारप्रतापदीनि नाटकानि च। न केवलं काव्यमेव तेन निरमायि, अपि तु काव्यशास्त्रमपि एकं रचितमासीत्। सन्ति केचन रमणीयकाव्यविलेखने सिद्धहस्ता महाकवयः, चापरे केचन काव्यशास्त्रविनिर्माणे पारङ्गमा विद्वांसः। सरस्वत्या द्वयो वर्त्मनोः लब्धकीर्तयस्तु विपश्चितः सुदुर्लभा एव। प्रतिभोद्भवे काव्यकर्मणि वा प्रज्ञासम्भवे काव्यशास्त्रकर्मणि हरिदाससिद्धान्तवागीशमहाभागेन तुल्यं मनीषी तु गजमुक्ता इव सुविरला। एवञ्च तेन विरचिता काव्यकौमुदी अलङ्कारशास्त्रेषु विशिष्टस्थानं बिभर्ति। तस्यां काव्यकौमुद्यां प्राचीनालङ्कारिकाणां महान् प्रभावो दृश्यते। तथापि काव्यकौमुदीयं न स्वतन्त्रेति वक्तुमलम्। आचार्यो हरिदाससिद्धान्तवागीशमहोदयो यथास्थानं पूर्वाचार्याणां मतानि यथा समर्थयति तथैव प्रयोजनानुसारं खण्डयत्यपि। अस्मिन् शोधपत्रे काव्यकौमुदीग्रन्थानुसारं काव्यस्य दोषतत्त्वम्, तत्रापि विशेषतो रसदोषविषये समीक्षणं भविष्यतीति। परन्तु तत्पूर्वं कोऽयं महान् आलङ्कारिकः? काव्यकौमुदीग्रन्थे के विषया आलोचिताः? काव्यदोषतत्त्वं किम्? इत्यादिविषये मनाग् ज्ञातव्यम्। अधः ससमासं हरिदासमहोदयस्य परिचयादिकं प्रस्तूयते।

### हरिदाससिद्धान्तवागीशमहोदयः

काव्यकोविदोऽयम् इदानीन्तनवङ्गदेशान्तर्गतस्य फरिदपुरमण्डलस्य कोटालिपल्ल्या ऊनशियाग्रामे षट्सप्तत्युत्तराष्टादशशततमे (१८७६) ईशवीयाब्दे जनिं लेभे। अस्य पिता गङ्गाधरविद्यालङ्कारो, माता च विधुमुखीदेवी आस्ताम्। अयं धीमान् मधुसूदनसरस्वत्या मध्यमभ्रातुः यादवानन्दन्यायाचार्यस्य कुलेऽजायत। अस्य हरिदासमहोदयस्य स्मृत्यादिविविधशास्त्रेषु प्ररूढाधिकारितायां सत्यामपि काव्यस्य विनिर्माणे व्याख्याने तथा समीक्षणे तस्य कृतित्वं सर्वजनविदितमस्ति। पञ्चदशवर्षीय एवासौ कंसबधनाटकं प्रणीतवान्। बहुभिरूपाधिभिरयं संख्यावान् कृती विभूषित आसीत्। यथा तेषूपाधिषु केचन यथा – विद्यावागीशः, महामहोपाध्यायः, पद्मभूषणम्, भारताचार्य इत्यादय उपाधयस्तु सुप्रसिद्धा एवासन्।

### काव्यकौमुदी

हरिदाससिद्धान्तवागीशस्य प्रज्ञोद्भवस्य शास्त्रकर्मणो निदर्शनं तावदियं काव्यकौमुदी। काव्यानां कौमुदी इव ग्रन्थोऽयं काव्यशास्त्रनभसि राराज्यते। ग्रन्थेऽस्मिन् पञ्चदश कलाः सन्ति। यद्यपि ग्रन्थोऽयम्

अध्यायसंख्यया अतीव महान् इति प्रतिभाति, तथापि ग्रन्थोऽयं कलेवरेण अतीव लघुरेवास्ति। अतो ग्रन्थोऽयं कार्येण लघुरपि कृत्स्नकाव्यतत्त्वेन गुरुरेवास्ति। अस्य ग्रन्थस्य विभागः कलापदेन क्रियते। चन्द्रः खलु चतुर्दशीकला अतिक्रम्य पूर्णतामेति। अर्थात् पूर्णिमामुपैति। तथैवायं ग्रन्थोऽपि पञ्चदशकलाविशिष्टोऽस्ति। एवं विभागे महान् कलेवरोऽन्यत्रालङ्कारग्रन्थेषु प्रायो नैवावलोक्यते।

### काव्यदोषः

काव्यं दूष्यते अपकृष्यतेऽनेनेति दोषः। दिवादिगणीयाद् दुष्-धातोरुत्तरं करणे घञ्-प्रत्यये कृते दोषशब्दोऽयं निष्पद्यते। आचार्यमम्मटेन काव्यप्रकाशग्रन्थे दोषलक्षणमुक्तम्- ‘मुख्यार्थहतिर्दोषो रसश्च मुख्यः’<sup>१</sup> इति। अर्थात् काव्येषु मुख्यार्थस्य रसस्य हतिः नाम अपकर्षो यस्माद्भवति स दोषपदवाच्य इति। एवं कविराजविश्वनाथेन साहित्यदर्पणग्रन्थे दोषलक्षणमुदितम्- ‘रसापकर्षका दोषाः’ इति। अर्थात् काव्येषु रसस्य अपकर्षका धर्मा एव दोषा भवन्तीति। एवम् अर्वाचीनालङ्कारिकेण काव्यकौमुदीग्रन्थकारेण हरिदाससिद्धान्तवागीशेन दोषसामान्यलक्षणविषये सप्तमीकलायां कथितम्- ‘अपकर्षकाः काव्यस्य दोषा उत्कर्षकाश्च गुणरीत्यलङ्काराः’<sup>२</sup> इति। अर्थात् शरीरस्य काणत्वादयो धर्मा यथा अपकर्षकास्तथैव शब्दार्थमयस्य काव्यशरीरस्य श्रुतिकटुत्वादयोऽपकर्षकधर्मा एव दोषा इति। एवम् उत्कर्षकत्वसम्पादकधर्मास्तावद् गुण-रीति-अलङ्काराः। ननु काव्यस्योत्कर्षकधर्मास्तु गुणादयः, अतस्तेषां वर्णनमेवादौ करणीयम् इति चेदाह ‘अपदोषतैव विगुणस्य गुणः’ इति न्यायेन काव्यानां गुणाभावेऽपि सत्सु दोषाभावेषु काव्योत्कर्षता जायत एव। अतो गुण-रीति-अलङ्काराणां पूर्वं दोषाणां वर्णनमुचितमेव।

### दोषभेदो विश्वनाथमतखण्डनञ्च

इदानीं दोषभेदा आलोच्यन्ते। काव्यप्रकाशे साहित्यदर्पणे च काव्यदोषाः पञ्चविधा इति स्वीकृतम्। किन्तु वागीशमहाभागः काव्यकौमुद्यां दोषभेदविषये कञ्चिद् भिन्नपन्थानम् आश्रयति। तेनोक्तं च- ते च दोषाः शब्दार्थरसवृत्तयस्त्रिविधाः इति। एवं काव्यापकर्षका दोषाः केचित् शब्देषु, केचिद् अर्थेषु, अपरे केचित् रसेषु च सम्भवन्तीति आश्रयभेदात् काव्यदोषा अपि त्रिविधा इति वागीशमतम्। साहित्यदर्पणे दोषभेदविषये उक्तम्-

रसापकर्षका दोषास्ते पुनः पञ्चधा मताः।

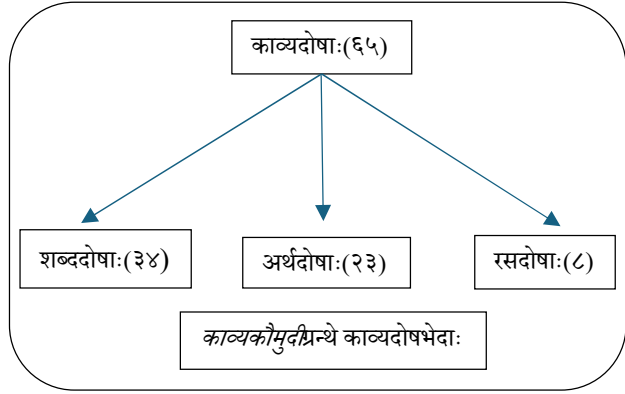
पदे तदंशे वाक्येऽर्थे सम्भवन्ति रसेऽपि यत्॥<sup>३</sup> इति।

आचार्यविश्वनाथेन आचार्यमम्मटेन च एकस्यैव शब्ददोषस्य पद-पदांश-वाक्यगतत्वेन त्रैविध्यम् अङ्गीकृतम्। तथा च अर्थ-रसभेदेन द्वैविध्यम् इति आहत्य पञ्चधा दोषा इति प्रतिपादितम्। ननु साहित्यदर्पणादिषु अलङ्कारशास्त्रेषु काव्यदोषाणां पञ्चविधत्वमङ्गीकृतम्, प्रकृते ग्रन्थे त्रिविधमिति कथम्? अत्रोच्यते – एकेन शब्दगतेनैव दोषेण तेषां त्रयाणामेव ग्रहीतुं शक्यत्वात् तत्स्वभावसिद्धं भेदबाहुल्यप्रदर्शनम् अनर्थकमेव प्रतिभाति’ इति। एवम् एकस्यैव शब्दगतदोषस्य यदि त्रैविध्यमङ्गीक्रियते तर्हि अर्थानामपि वाच्य-लक्ष्य-व्यङ्ग्यादिभेदेन त्रैविध्यम्, तथा च रसानामपि शृङ्गारादिभेदेन वागीशमते दशविधत्वम् अङ्गीकरणीयम्। एवं तदा शब्ददोषाः त्रिविधाः, अर्थदोषा अपि त्रिविधाः, तथा च रसदोषाः दशविधाः, एवम् आहत्य षोडशप्रकारका दोषाः स्युरिति वागीशमहाभागस्य आशय इति सुधीभिश्चिन्तनीयम्। अतो दोषाः त्रिविधा एव, नतु पञ्चविधा इति वागीशसिद्धान्तः। सत्यं खलु दोषाणां भेदविषये वागीशमहाभागस्य मतमेवाधिकतया ग्राह्यम्। काव्यप्रकाशादिषु च अनर्थकं भेदबाहुल्यं प्रदर्शितम्।

### त्रिविधा एव काव्यदोषाः

एवं वागीशमते पञ्चषष्टिः काव्यदोषाः सन्ति। ते च त्रिविधा विभक्तुं शक्यन्ते यथा- शब्ददोषाः, अर्थदोषाः, रसदोषाश्चेति। तत्रादौ चतुस्त्रिंशत् शब्ददोषाः, त्रयोविंशतिः अर्थदोषाः, अष्टौ च रसदोषाः काव्यकौमुदीग्रन्थे वर्णिताः। वागीशमहाभागेन दोषाणां नामकरणे पूर्वाचार्याणां नामानि एव गृहीतानि सन्ति। एवं तत्रापि

शब्दस्यैवादौ बुद्धिविषयत्वात् शब्दगतदोषाणां वर्णनमादौ कर्तव्यमिति शब्ददोषाः पूर्वम् आलोचिताः। तेषां नामान्यधो दीयन्ते यथा दुःश्रवत्वम्, अश्लीलत्वम्, अनुचितार्थता, अप्रयुक्तता, ग्राम्यता, अप्रतीतता, सन्दिग्धता, नेयार्थता, निहतार्थता, अवाचकता, क्लिष्टता, विरुद्धमतिकारिता,



विधेयाविमर्शः, निरर्थकता, असमर्थता, च्युतसंस्कारता, प्रतिकूलवर्णता, अधिकपदता, न्यूनपदता, कथितपदता, हतवृत्तता, पतत्प्रकर्षता, विसन्धिता, सन्धिकष्टत्वम्, अर्धान्तैरपदता, समाप्तपुनरात्तता, अभवन्मतसम्बन्धता, अक्रमता, परार्थता, भग्नप्रक्रमता, प्रसिद्धिपरित्यागः, अस्थानपदता, सङ्कीर्णता, गर्भितार्थता चेति। एवं शब्ददोषा आलोच्य ततश्चार्थदोषा आलोचिताः, तद्यथाक्रमं नामानि उपस्थाप्यन्ते यथा- अपुष्टता, दुष्क्रमता, ग्राम्यता, व्याहृतता, अश्लीलता, कष्टार्थता, अनवीकृतता, निर्हेतुता, प्रकाशितविरुद्धता, सन्दिग्धता, पुनरुक्तता, ख्यातविरुद्धता, विद्याविरुद्धता, साकांक्षा, सहचरभिनता, अस्थानयुक्तता, विशेषः, अविशेषः, नियमः, अनियमः, विध्ययुक्तता, अनुवादयुक्तता, समाप्तपुनरात्तता चेति एवं वागीशमहाभागेन सप्रतिप्रसवं शब्दार्थदोषान् वर्णयित्वा ततश्च रसदोषा आलोचिताः। त एव अष्टौ रसदोषाः शोधपत्रस्यास्य विषयः, तेऽधः सोदाहरणं विस्तरेण उपस्थाप्यन्ते। वागीशमहाभागेन सर्वत्र रसदोषविषये प्रतिप्रसवादिकं नोक्तम्, अत्र पूर्वाचार्याणां मते यथास्थानं प्रतिप्रसवादिकमपि विचारयिष्यते।

### रसदोषः

रस्यते आस्वाद्यतेऽनेनेति रसः। ध्वन्यालोके आनन्दवर्धनेन ध्वनिः वस्तु-अलङ्कार-रसभेदेन त्रिविध इति अङ्गीकृतम्। किञ्च त्रिविधेषु ध्वनिष्वपि रसध्वनिरेव काव्यस्य प्राणा इत्यपि प्रतिपादितम्। भट्टमम्मटोऽपि आनन्दवर्धनमतानुयायी। तन्मते काव्ये रसदोषा एव साक्षाद्दोषा भवन्ति। शब्ददोषा अर्थदोषाश्च परम्परया काव्ये अपकर्षतां सृजन्ति। अतः कविना रसदोषस्तु परिहर्तव्य एव। एवं साहित्यदर्पणे वाक्यं रसात्मकं काव्यम् इति विश्वनाथसम्मतं काव्यलक्षणम्। तन्मते काव्ये रस एव प्रधानतत्त्वम्, काव्यस्य प्राणास्तु रस एव। एवं रसस्य सम्यक्तया प्रतिपादनं कथं करणीयमित्यत्रास्ति आलङ्कारिकाणां मतपार्थक्यम्। कदाचित् रसप्रतिपादने महाकवीनामपि अशक्तिकृतदोषवशात् सरसेऽपि काव्ये वैरस्यमुत्पद्येत। तदा रसदोषो जात इति उच्यते। एवं रसदोषः कथं भवतीति पूर्वाचार्यैः बहुधा आलोचितम्। हरिदाससिद्धान्तवागीशमहोदयेनापि तदीये काव्यकौमुदीग्रन्थे दशमीकलायां तस्मिन् विषये समासेन सोदाहरणमालोचितम्, तदेवाधः उपस्थाप्यते। यथास्थानं भट्टमम्मटस्य च विश्वनाथस्यापि मतं प्रदास्यते इति। कस्मिन् स्थाने च रसदोषो न भवति तदपि प्रतिप्रसवनाम्ना आलोचितम्।

## १. स्वशब्दोक्तिदोषः

काव्येषु अनुभूयमाना रसादयो व्यङ्ग्या भवन्ति चेद् उत्तमकाव्यं भवति। किन्तु त एव रसादयो वाच्या भवन्ति चेत् काव्यम् अनुत्कृष्टं भवति। तदा काव्यं दुष्टं जातम् इति कथ्यते। अनुभूयमानानां रस-स्थायिभाव-सञ्चारिभावानां स्वशब्दैरुक्तिः स्वशब्दोक्तिः<sup>४</sup> इति। काव्येषु रसानां शृङ्गारादीनाम्, स्थायिभावानां रत्यादीनाम्, सञ्चारीभावानां जडतादीनां स्वशब्दैः उक्तिः कथनं रसदोषाय कल्पते। काव्येषु एवास्य दोषस्य प्रसङ्गः, नतु केवलं गणनादावपि। अतोऽमरकोशवचनादौ शृङ्गारवीरकरुणाद्भुतहास्यभयानयकाः इत्यादौ न दोषः, तेषां तदानीं शृङ्गारादिरूपेणानुभवात्। स्वशब्दैः रसशब्द-रागादिशब्द-मदादिशब्दैः उक्तिः स्वशब्दोक्तिर्नाम रसदोष इति।

### रसस्य स्वशब्दोक्तौ उदाहरणम्

‘सुन्दरीं तरुणीं वीक्ष्य रसमनोऽभवं तदा’<sup>५</sup> इति। अस्मिन् पद्यांशे रसशब्दस्य साक्षात्प्रयोगो विद्यते। अतोऽयं स्वशब्दोक्तिर्नाम रसदोषः। एवमन्यत्रापि बोध्यम्।

### रसविशेषस्य स्वशब्दोक्तौ उदाहरणम्

‘नमनां स्त्रियं जले पश्यन् शृङ्गारेणाकुलोऽभवत्’<sup>६</sup> इति। भरतमुनिना नाट्यशास्त्रे अष्टौ रसा वर्णिताः। ते च शृङ्गार-हास्य-करुण-रौद्र-वीर-भयानक-बीभत्स-अद्भुता इति। परं परम्परया शान्तरसोऽपि गृहीतः। ततो विश्वनाथेन साहित्यदर्पणे स्नेहस्थायिभावस्य वात्सल्यरसस्य ग्रहणं कृतम्। एवं वागीशमहोदयेनापि वात्सल्यरसोऽङ्गीकृतः। एवमाहत्य दश रसा भवन्ति। ते च रसाः काव्येषु व्यङ्ग्या भवन्ति चेदुत्तमम्। क्वचित्ते वाच्या भवन्ति वा साक्षात् शब्देनोक्ता भवन्ति। तत्र रसदोषसस्यास्य प्रसङ्गः। अत्र रसविशेषस्य शृङ्गारस्य स्वशब्दोक्तौ स्वशब्दोक्तिर्नाम रसदोषो भवति। एवमन्यत्रापि शृङ्गार-हास्य-करुण-रौद्र-वीर-भयानक-बीभत्स-अद्भुत-शान्त-वात्सल्यानां दशानां रसविशेषाणां साक्षात्कथने दोषस्यास्य प्रसङ्ग इति सुधीभिश्चिन्तनीयम्।

### स्थायिभावस्य स्वशब्दोक्तौ उदाहरणम्

‘काश्यां विश्वेश्वरं दृष्ट्वा तदासीन्मे शमो महान्’<sup>७</sup> इति। चित्तवृत्तिविशेषवासनारूपाः खलु स्थायिभावाः। तल्लक्षणमुक्तम्-

विरुद्धा अविरुद्धा वा यं तिरोधातुमक्षमा।

आनन्दाङ्कुरकन्दोऽसौ भावः स्थायीति संज्ञितः॥<sup>८</sup> इति।

अर्वाचीनसंस्कृतसाहित्यपरम्परायां दश रसाः, तेषां च दश स्थायिभावाः स्वीकृताः। ते स्थायिभावा यथा रति-हास-शोक-क्रोध-उत्साह-भय-जुगुप्सा-विस्मय-शम-स्नेहा इति। एतेषां काव्येषु साक्षात्कथने रसदोषो भवति। अत्रोक्ते पद्यांशे शान्तरसस्य स्थायिभावस्य शमस्य स्वशब्दोक्तौ रसदोषः। एवं रत्यादीनां साक्षात्कथने दोषो भवतीति विद्वद्भिर्विज्ञेयम्।

### सञ्चारिभावस्य स्वशब्दोक्तौ उदाहरणम्

लौकिकजगतः कारणानि, कार्याणि, सहकारीणि कारणानि च काव्यजगति निबध्यन्ते चेत् तानि क्रमशो विभावाः, अनुभावाः, व्यभिचारिभावाश्च कथ्यन्ते। अतिसूक्ष्मरूपेण वासनारूपतया अवस्थितान् रत्यादीन् स्थायिनो विभावयन्ति आस्वादयोग्यतां नयन्तीति विभावः। स विभावस्तु द्विविधो यथा आलम्बनविभावः, उद्दीपनविभावश्चेति। तत्र यानि अवलम्ब्य रत्यादय आविर्भवन्ति तानि ललनादिरूपाणि

आलम्बनविभावपदाभिधेयानि जनककारणानि उच्यन्ते। एवं प्रादुर्भूतेषु च तेषु रत्यादिषु, यानि तेषां पुष्टिरूपोद्दीपनकारीणि चन्द्रमोदयादीनि उद्दीपनविभावपदाभिधेयानि परिपोषककारणानि कथ्यन्ते। रत्यादीन् स्थायिनो भावान् अनुभावयन्ति अनुभवविषयीकुर्वन्तीति अनुभावाः। अनुभावास्तु कार्याणि रत्यादिजन्यानि कायिक-वाचिक-मानसिकभेदेन नानाविधानि कटाक्ष-भुजक्षेप-काकूक्तिप्रभृतीनि गद्यन्ते। तथा च व्यभिचारिभावास्तु विशेषेणाभितो रत्यादीन् स्थायिनो भावान् कार्ये चारयन्ति सञ्चारयन्ति भूयोऽभिव्यञ्जयन्तीति व्यभिचारिभावाः। सञ्चारिभावस्तु व्यभिचारिभावस्य नामान्तरमस्ति। ते व्यभिचारिभावाः सहकारीणि कारणानीति कथ्यन्ते। तत्र सहकारीणि नाम रत्यादेः उल्लिखितकार्यस्य जनने आशु बोधे वा सहायकभूतानि निर्वेदादीनि। व्यभिचारिभावस्य संख्यास्ति त्रयोस्त्रिंशद् इति। ते यथा- निर्वेदः, ग्लानिः, शङ्का, असूया, मदः, श्रमः, आलस्यम्, दैन्यम्, चिन्ता, मोहः, स्मृतिः, धृतिः, व्रीडा, चपलता, हर्षः, आवेगः, जडता, गर्वः, विषादः, औत्सुक्यम्, निद्रा, अपस्मारः, सुप्तम्, प्रबोधः, अमर्षः, अवहित्थम्, उग्रता, मतिः, व्याधिः, उन्मादः, मरणम्, त्रासः, वितर्कश्चेति। एतेषां व्यभिचारिभावानां नामतो ग्रहणं रसदोषाय कल्पते।

### उदाहरणम्

‘महती जडता जाता तस्यास्तत्परिचुम्बने’<sup>९</sup> इति। अत्र सञ्चारिभावस्य जडताशब्दस्य स्वशब्दोक्तौ रसदोषः। एवमन्यत्रापि निर्वेदादीनां साक्षात्कथने रसदोषो भवतीति ज्ञेयम्। वागीशमहोदयेन स्वशब्दोक्तिनामके दोषे मम्मटोक्तस्य व्यभिचारिशब्दवाच्यस्य, रसशब्दवाच्यस्य, स्थायिभावशब्दवाच्यस्य च दोषत्रयस्यान्तर्भावः साधितः। एवमग्रेऽपि कृतः। तेन मम्मटमते काव्येषु रसदोषसंख्या त्रयोदश, वागीशमते तु अष्टावेव।

### प्रतिप्रसवः

वागीशमहाभागः स्वशब्दोक्तिदोषस्य प्रतिप्रसवविषये काव्यकौमुदीग्रन्थे किमपि तथ्यं न प्रददौ। किन्तु तत्तु वक्तव्यमेवासीत्। यतोहि आलङ्कारिकसम्प्रदाये काव्येषु व्यभिचारिभावानां सर्वदा स्वशब्दोक्तिमात्रमेव दोषो इत्यप्रसिद्धम्। क्वचित्तु व्यभिचारिभावानां स्वशब्दोक्तिरदोषत्वमपि भजते। तदुक्तं यथा भट्टमम्मटेन काव्यप्रकाशे यथा-‘न दोषः स्वपदेनोक्तावपि सञ्चारिणः क्वचित्’<sup>१०</sup> इति। अर्थाद् येषां व्यभिचारिणां न असाधारणानुभावादिसंभवः, त एव स्वशब्देन उपदेयाः, न तु अन्येऽपि। तथा च रसानां स्थायिभावानाञ्च स्वशब्दोक्तौ दोषस्तु भवत्येवेति दिक्।

### उदाहरणम्

औत्सुक्येन कृतत्वं सहभुवा व्यावर्तमाना हिया

तैस्तेर्बन्धुवधूजनस्य वचनैर्नीताऽऽभिमुख्यं पुनः।

दृष्ट्वाऽग्रे वरमात्तसाध्वसरसा गौरी नवे संगमे

सरोहत्पुलका हरेण हसता श्लिष्टा शिवायास्तु वः॥<sup>११</sup> इति

रत्नावलीमाटिकाया मङ्गलपद्यमिदम्। अस्मिन् पद्ये औत्सुक्य-ह्री-साध्वस-हासा इति चत्वारो व्यभिचारिभावा उक्ताः। अत्र औत्सुक्यस्य त्वरारूपानुभावमुखेन प्रतिपादने सङ्गमे न झटिति प्रतीतिः, त्वराया भयादिना अपि सम्भवात्। ह्रियः अनुभावस्य च व्यावर्तमानस्य कोपादिना सम्भवात्। साध्वस-हासयोस्तु विभावादिरिपोषस्य प्रकृतरसप्रतिकूलप्रायत्वाद् इत्येषां स्वशब्दाभिधानमेव न्याय्यम् इति न दोषः।

## २. प्रतिकूलाश्रयः

विरोधिरसस्य प्रतिकूलानुभाववर्णने प्रतिकूलाश्रयदोषो भवति। इदानीं प्रश्नो भवति यत् को रसः कस्य रसस्य विरोधीति? तत्र मानदण्डः कः स्यादिति? तत्रोच्यते वागीशमहोदयेन काव्यकौमुदीग्रन्थे सप्तमीकलायां यथा ‘आलम्बनैक्ये परस्परव्याघाते रसानां विरोधः’<sup>१३</sup> इति। अर्थाद् एकस्मिन् आलम्बनविभावे नायक-प्रतिनायकादौ मिथो विरुद्धानाम् अनुभावानां वर्णने रसविरोधो जायते। यथा शृङ्गारस्य विरुद्धरसास्तावद् वीर-शान्तादयः। एवंविधेषु विरुद्धरसेषु विरुद्धानुभावानाम् एकस्मिन् आलम्बनविभावे प्रयोगः क्रियते चेत् प्रतिकूलाश्रयदोषो भवति। तल्लक्षणमाह यथा ‘विरोधिपोषकादानं प्रतिकूलाश्रयः’<sup>१३</sup> इति।

## उदाहरणम्

शत्रून् आक्रमितुं यास्यन् प्रियमाश्लिष्य सोऽभ्ययात्<sup>१४</sup> इति। अत्र वीरविरोधिनः शृङ्गारस्य अङ्गम् अनुभावः प्रियाश्लेषः, तस्य च वीररसे ग्रहणात् प्रतिकूलाश्रयो नाम रसदोषः। अत्र शत्रौ आक्रमणे अनुभावः शौर्यवीर्यादयः, अतो वीररसः। तथा प्रियजनस्य नायिकाया आश्लेष आलिङ्गनम् अनुभावः शृङ्गाररसस्य। तौ रसौ च परस्परविरोधिनौ, तयोश्च अनुभावग्रहणाद् विरोधिरसस्य पुष्टिदानात् प्रतिकूलाश्रयदोषः। एवमन्यत्रापि ज्ञेयम्।

## ३. भावदुर्गमता

काव्ये विभावस्य च अनुभावस्य बोधो झटिति न भवति चेद् भावदुर्गमतादोषो भवति। ‘कष्टेन विभावानुभावबोधो भावदुर्गमता’<sup>१५</sup> इति।

## कष्टेन विभावस्य भावदुर्गमताया उदाहरणम्

असौ धृतधनुर्बाणः स्यन्दनान्तरमाश्रितः।

सन्नद्धकवचः शूरः सगर्वस्तत्र तस्थिवान्॥<sup>१६</sup> इति।

अत्र शत्रुरूप आलम्बनविभावः, तदभिधावनरूप उद्दीपनविभावः। तयोश्च शब्दानुपात्तत्वात् कष्टबोध्यत्वम् इति भावदुर्गमता नाम रसदोषः।

## तथा अनुभावस्य दुर्गमताया उदाहरणम्

दूरात् कोलाहलं शृण्वन् शत्रूणामभिधावताम्।

साटोपं मार्गमुत्पश्यन् स तस्थौ वीरकेशरी॥<sup>१७</sup> इति

अत्र शस्त्रधारणादिः अनुभावः। स च शब्देन अनभिधानात् कष्टबोध्यम् इति भावदुर्गमता इति।

## ४. अकाण्डप्रथनम्

अनुचितसमये अनुचितरसस्य प्रकाशेऽपि रसदोषो भवति। अकाण्डे अनवसरे विरोधिरसस्य प्रथनं विस्तारो वर्णनं दोषाय कल्पते। तदुक्तं यथा- ‘अनवसरे विरोधिरसप्रकाशोऽकाण्डप्रथनम्’<sup>१८</sup> इति।

## उदाहरणम्

वेणीसंहारनाटकस्य द्वितीयेऽङ्के अनेकवीरसंक्षयकाले दुर्योधनस्य भानुमत्या सह शृङ्गारवर्णनमस्ति। परन्तु प्रवर्तमाने भीष्मादिबहुवीरमरणे प्रक्रान्ते तदानीं करुणवीरादिरस एव आस्वाद्यते, न तु शृङ्गाररस इति दोषः। अत्र वीरनाशकाले शृङ्गारवर्णनमनुचितम्। अतो रसदोषः। एवमन्यत्रापि बोध्यम्। एवं कस्य रसस्य वर्णनं कस्मिन् रसे न करणीयं तदपि अस्माभिः पूर्वम् आलोचितम्।

**प्रतिप्रसवः**

विरुद्धरसयो वर्णनं सर्वदैव दोषाय भवतीति न। क्वचित्तु गुणायापि कल्पते। तद्विषये *काव्यकौमुदी* ग्रन्थे किमपि तथ्यं न प्राप्यते। परन्तु *काव्यप्रकाश* ग्रन्थे आचार्यमम्मटभट्टेन विरुद्धरसयो वर्णनमपि क्वचिद् गुणावहो भवतीति प्रतिपादितम्। तद्यथोक्तम्-

स्मर्यमाणो विरुद्धोऽपि साम्येनाऽथ विवक्षितः।

अङ्गिन्यङ्गत्वमाप्तौ यौ तौ न दुष्टौ परस्परम्॥<sup>१९</sup> इति

अर्थात् स्थलत्रये विरुद्धरसयोर्वर्णनमपि न दोषावहः। तद्यथा-

- i. विरुद्धोऽपि कश्चिद् रसः प्रधानरसेन सह स्मर्यमाणश्चेन्न दुष्टः
- ii. विरुद्धोऽपि कश्चिद् रसः साम्येन विवक्षितश्चेन्न दुष्टः
- iii. विरुद्धावपि यौ रसौ अङ्गिनि प्रधाने अङ्गत्वम् उपकारकत्वं प्राप्तौ चेत्तापि मिथो न दुष्टौ इति एवमन्यत्रापि बोध्यम्।

**५. रसच्छेदः**

सहसा काव्ये वर्तमानस्य रसस्य परित्यागो रसच्छेदनाम्ना प्रसिद्धः। तदुक्तं यथा ‘अकस्माद्वर्तमानरसनिवर्तनं रसच्छेदः’<sup>२०</sup> इति।

**उदाहरणम्**

*महावीरचरिते* श्रीराम-परशुरामयोः तीव्रवीरोक्तिबहुले काले- देव्यः कङ्कणमोक्षणाय मिलिता राजन्! वरः प्रेष्यताम्’ इति कञ्चुकिन उक्तिमात्रमेव ‘गम्यतां क्रियतां समुदाचारः’ इति परशुरामेणोक्ते रामस्य प्रस्थानम् इति। अत्र कङ्कणमोचनं विवाहदशमदिनोत्सवभेद इति। अकाण्डे हि तथा उक्तिः व्याजेन निर्गमनं प्रतिपादयन्ती श्रीरामस्य अवीरत्वे पर्यवस्यतीति नायके श्रीरामे वीररसो न आस्वाद्येत इति दोषः।

**६. रसदीप्तिः**

काव्येषु एक एव रसो यदि बाहुल्येन प्रकाशितो भवति, तदा रसदीप्तिनामा रसदोषो भवति। अत्र दीप्तिर्नाम पुनःपुनः दीपितस्य स्वसामग्रीलब्धपरिपोषस्य अन्तरा विच्छिद्य विच्छिद्य ग्रहणम्, वेद्यान्तरसम्बन्धेन धाराया विच्छेदाद् इति भावः। ननु काव्ये द्विविधो रसो भवति, यथा अङ्गिरसः, अङ्गरसश्चेति। किम् अङ्गिरसस्यापि भूयो दीप्तिर्दोषाय भवति? तद्विषये *काव्यकौमुदी* ग्रन्थे किमपि तथ्यं नास्ति। परन्तु *काव्यप्रकाशस्य बालबोधिनीटीकायां* तदुक्तं यथा- ‘पुनः पुनर्दीप्तिस्तु अङ्गरसादीनामेव, न तु अङ्गिनः’ इति। एवं पुनःपुनर्दीप्तिर्हि प्रबन्धे महाकाव्यादावेव सम्भवतीति। अत्रैकस्यैवाङ्गरसस्य पुनःपुनरास्वादः सहृदयानां वैरस्यायेति दूषकताबीजम्। तदुक्तं प्रदीपोद्योतयोः यथा- ‘उपभुक्तो हि पुनरुपभुज्यमानः उपभुक्तकुसुमपरिमल इव सहृदयानामास्वादापकर्षकः’<sup>२१</sup> इति। *काव्यकौमुदी* ग्रन्थे रसदीप्तेर्लक्षणं यथा- ‘एकस्यैव रसस्यातिबाहुल्येन प्रकाशो रसदीप्तिः’<sup>२२</sup> इति। एकस्यैव अङ्गरसस्य अतिबाहुल्येन पुनःपुनः प्रकाशो दीप्तिः रसदोषावहो भवतीति भावः।

**उदाहरणम्**

*नैषधचरिते* तृतीयसप्तमसर्गयोः दमयन्तीवर्णने दमयन्त्या भूयो रूपवर्णने रसदीप्तिनामा रसदोषो जातः। तथा च *कुमारसम्भवस्य* चतुर्थसर्गे रतिविलापेऽपि पुनःपुनः अङ्गरसस्य करुणस्य प्रकाशो दोषाय भवति।



### ७. अनौचित्यम्

काव्येषु सर्वदा प्रधानस्य अङ्गिरसस्य वर्णनं बाहुल्येन कर्तव्यम्, अप्रधानस्य अङ्गरसस्य च सहायकरूपेण वर्णनं करणीयम्। किन्तु यदि अङ्गिरसस्य अप्राधान्येन, अङ्गरसस्य च प्राधान्येन वर्णनं भवति तर्हि दोषस्यास्य प्रसङ्गः। काव्यकौमुदीग्रन्थे तदुक्तं यथा- ‘कर्तव्यहानमनौचित्यम्’<sup>२३</sup> इति।

#### उदाहरणम्

नैषधचरिते सप्तदशसर्गे शृङ्गारवर्जनम्, मृच्छकटिके च बाहुल्येन वसन्तसेनाया भवनवर्णनम्। तथा च हयग्रीवबधनाटके प्रतिनायकस्य हयग्रीवस्य अतिविस्तरेण वर्णनं हयग्रीवस्यैव नायकत्वं प्रत्याययति। तथा च तद्वत् एव रसः प्राधान्येनास्वाद्येत, नतु नायकगतः प्रधानो रस इति दोषः।

#### प्रतिप्रसवः

अप्रधानस्य प्रतिनायकादेः वर्णनं सर्वदैव दोषाय न भवति। तद्वर्णनं यदि नायकस्योत्कर्षे पर्यवस्यति तर्हि न दोषः। तथा च दण्डिना काव्यादर्शस्य प्रथमपरिच्छेदे कथितम्- ‘वंशवीर्यश्रुतादीनि वर्णयित्वा रिपोरपि’<sup>२४</sup> इति। अर्थात् क्वचित् प्रतिनायकवर्णनं नायकस्यैव उत्कर्षे पर्यवस्यति। तथाऽपि अतिशयितं वर्णनं प्रधानतिरोधायकतया दोषपदवीमवतरतीति सुधीभिराकलनीयम्।

#### ८. प्रकृतिविपर्ययः

प्रकृतीनां विपर्यय इति प्रकृतिविपर्ययः। प्रकृतयो नाम नायकादयः, विपर्ययो नाम अन्यथावर्णनम् अनुचितवर्णनं वा। काव्येषु नायकादीनां स्वभावविरुद्धवर्णनमेव प्रकृतिविपर्ययदोषनाम्ना प्रसिद्धम्। यत्प्रकृतौ यद्वर्णनम् अनुचितं तत्प्रकृतौ तद्वर्णनं प्रकृतिविपर्ययदोष इत्युच्यते। तदुक्तं यथा- ‘स्वभावव्यतिक्रमः प्रकृतिविपर्ययः’<sup>२५</sup> इति। प्रकृतयो दिव्याः, अदिव्याः, दिव्यादिव्याश्चेति। ते प्रत्येकं धीरोदात्त-धीरोद्धत-धीरललित-धीरप्रशान्तभेदेन चतुर्धा। धीरोदात्तादयो यथाक्रमं वीर-रौद्र-शृङ्गार-शान्तरसप्रधाना भवन्ति। एवं नायका द्वादशधा। ते प्रत्येकमपि उत्तम-अधम-मध्यमभेदेन त्रिधा। तेन नायकानाम् आहत्य षट्त्रिंशद्भेदाः सन्ति। प्रत्येकं नायकभेदे तेषां सामान्यविशेषवैशिष्ट्यम् आलङ्कारिसम्प्रदाये सुप्रसिद्धमस्ति। अलङ्कारशास्त्रेषु तेषां नायकादीनां यद्वैशिष्ट्यमालोचितं तदेव काव्येषु वर्णनीयम्, नोचेत्प्रकृतिविपर्ययदोषो भवति। कानिचन स्थलान्यध उच्यन्ते

- स्वर्गाङ्गनासु मानुषीवेषादिवर्णनम् अनुचितम्।
- रसातलादौ वसन्ते च मेघादिवर्णनम् अनुचितम्।
- जरायां सम्भोगवर्णनम् अनुचितम्।
- कुलस्त्रीणां साभिप्रायवचनादिवर्णनम् अनुचितम् इत्यादीनि च।

एवं कुत्र कस्य वर्णनमुचितमनुचितं वा तद्विषये काव्यकौमुदीग्रन्थे दोषप्रकरणे किमपि तथ्यं न प्रदत्तमस्ति। अतो भट्टमम्मट एवास्माकं शरणम्। तेनोक्तम्- ‘तत्र रतिहासशोकाद्भुतानि अदिव्योत्तमप्रकृतिवद् दिव्येष्वपि। किन्तु रतिः सम्भोगशृङ्गाररूपा उत्तमदेवताविषया न वर्णनीया। तद्वर्णनं हि पित्रोः सम्भोगवर्णनमिवात्यन्तमनुचितम्’<sup>२६</sup> इति। एवं स्वर्गपातालगगनसमुद्रोल्लङ्घनाद्युत्साहश्च दिव्यनायकेष्वे वर्णनीयः। अदिव्येषु तु यावदवदानं प्रसिद्धमुचितं वा तावदेव उपनिबन्धव्यम् इति। तदधिकवर्णनं तु दोषाय भवति, यतोहि तदा ‘नायकादिवद्वर्तितव्यं न प्रतिनायकवद्’ इत्यालङ्कारिकोपदेशे न पर्यवस्येत्। तथा देशकालवयोजात्यादीनां वेषव्यवहारदिकम् उचितम् एव निबन्धनीयम् एव।

**प्रतिप्रसवः**

ननु अभिज्ञानशकुन्तलमाटकादिषु दुष्यन्तादयो नायकास्तु अदिव्या एव। तैः दुष्यन्तादिनायकैः इन्द्रादिदेवतानां रथाधिरोहणम्, युधिष्ठिरादीनां सशरीरे स्वर्गगमनम् इत्यादिकम् अनुचितमिति चेन्ना दुष्यन्तादिनृपानां तदलौकिकवर्णनस्य महाभारतादौ सुप्रसिद्धत्वात्। एवमन्यत्रापि बोध्यम्।

**उदाहरणम्**

रामायणे धीरोदात्तस्य रामस्य धीरोद्धतवद् एव छद्मना बालिबधः, तथा च महाभारते युधिष्ठिरस्य ‘अश्वत्थामा हतः’ इति प्रतारणावाक्येन द्रोणबधः इति।

**उपसंहारः**

काव्यकौमुदीग्रन्थस्य केवलं रसदोषाणामेव समीक्षणमत्र कृतं वर्तते। वागीशमहाभागेन यद्यपि सरलतया विषयाणामुपस्थापनं विहितं तथापि एतावच्चिन्तनीयं यद्रसदोषाणां लक्षणं सर्वदैव लक्ष्यं प्रति न गच्छति। क्वचिच्च लक्षणानाम् अतिव्याप्तिरपि दृश्यते। तत्तु प्रतिप्रसवस्थले अस्माभिः यत्नेन संयोजितम्। तथा च दोषाणां लक्षणं संगच्छते चेदेव न दोषस्य विषयो भवति। एवम् अलङ्कारविषये अपि समानम्। अर्थात् क्व अलङ्कारस्य विषयः? क्व च दोषस्य तत्र प्रमाणं केवलं रस एव, नान्यः। एतस्मिन् विषये विद्यतेऽस्माकं किञ्चित् भिन्नचिन्तनम्। तथाहि अभिमतमस्माकं यथा-

लक्षणे सङ्गते मात्रे न दोषो नाप्यलङ्कृतिः।

काव्येऽलङ्कृतिदोषौ च रसस्य बन्धुघातकौ॥ इति।

उदाहरणमेकं दीयते यथा-

अकुण्ठोत्कण्ठया पूर्णमाकण्ठं कलकण्ठि! माम्।

कम्बुकण्ठ्याः क्षणं कण्ठे कुरु कण्ठार्तिमुद्धरा॥<sup>२७</sup> इति।

नन्वत्राप्राप्तो ‘वर्णसाम्याद्’<sup>२८</sup> अनुप्रासोऽस्तीति प्रतीयते खलु। तथा क्-ण्-ठ्-आदिव्यञ्जनवर्णानां साम्याल्लक्षणसङ्गतिरिति। किन्तु न, अत्र शृङ्गाररसोऽस्ति। शृङ्गारे च माधुर्यगुण उत्कर्षको भवति। तथा माधुर्ये गुणे टवर्गः प्रतिकूलः शृङ्गारपरिपन्थ्योजोगुणव्यञ्जकत्वादिति भावः। अर्थाद् लक्षणसङ्गतावपि अत्रानुप्रासालङ्कार एव नास्ति। वस्तुतः प्रतिकूलवर्णतानामको वाक्यदोषोऽस्ति। एवमन्यत्रापि बोध्यम्। एवं दोषस्यापि लक्षणं सङ्गच्छति चेदपि न दोषः। तत्र रसस्य उत्कर्षः अस्ति नवेति विचार्यम्। अथवा विवक्षितविषयस्य प्रतिपादनं सम्यग् भवति नवेति वा विचारणीयम्। तदुदाहरणमेकं दीयते शाकुन्तलस्य यथा-

शान्तमिदमाश्रमपदं स्फुरति च बाहुः कुतः फलमिहास्या

अथवा भवितव्यानां द्वाराणि भवन्ति सर्वत्रा॥<sup>२९</sup> इति।

ननु नारीणां वामभागः, पुंसाञ्च दक्षिणभागः श्रेष्ठो भवति<sup>३०</sup> इति निमित्तनिदाने स्पष्टम्। प्रकृते पद्ये दुष्यन्तस्य बाहुः स्फुरति इत्येवं कथितम्। उत्तमस्त्रीलाभो भवतीति दुष्यन्तः चिन्तयति। किन्तु कतमो बाहुः स्फुरतीत्येतन्नोक्तम्। एवं दक्षिणबाहुः इति विशेषे वक्तव्ये बाहुः इति सामान्यकथनाद् विशेषपरिवृत्ततादोष इति अर्थकौमुदीटीकायां हरिदाससिद्धान्तवागीशमहोदयेन प्रतिपादितम्। परन्तु मतमिदं तु चिन्त्यम्। यतोहि उक्तस्य पद्यस्य पूर्वमेव मञ्चनिर्देशात्मकं वचनम्- ‘प्रविश्य, निमित्तं सूचयन्’ इति कथितं महाकविना। अर्थाद् राजा अभिनयमाध्यमेन दर्शयति यत् तस्य दक्षिणबाहुरेव स्फुरति, नतु वामबाहुरिति। एवं

विशेषनियामकप्रकरणसत्त्वे नायं दोषाय इति सुधीभिश्चिन्तनीयम्। अत्र रसदोषस्योदाहरणं तु यथास्थाने एव प्रदत्तमिति। अतोऽत्र अर्थदोषस्य उदाहरणमपि प्रदर्शितम्। अर्थात् लक्षणं सङ्गच्छति चेदेव न दोषस्य विषयः। किन्तु अयं विषयस्तु काव्यकौमुदीग्रन्थे स्पष्टतया क्वापि नोक्तम्।

हरिदाससिद्धान्तवागीशमहाभागेन काव्यकौमुदीग्रन्थस्य दशमीकलाया अन्तिमभागे अलङ्कारदोषाणामपि समीक्षणं कृतमस्ति। वस्तुतो वागीशमहोदयस्य मते पृथग् अलङ्कारदोषवर्णने नास्ति सारः, यतोहि प्रागुक्तेषु शब्दार्थरसदोषेषु अलङ्कारदोषा उक्ता एव। एवं तदन्ते तेन कविसमयख्यातानि अपि विस्तरेणालोचितानि। एवमत्र वागीशमते काव्येषु रसदोषाः समासेनात्रालोचिताः। काव्यप्रकाश-साहित्यदर्पणलङ्कारशास्त्रेषु ये विषया कथिताः, ते सर्वेऽपि विषया लघुकलेवरे काव्यकौमुदीग्रन्थेऽतीव सरलया भाषया सुन्दरशैल्या च नवीनोदाहरणमाध्यमेन चालोचिताः। तेन सामान्यस्यापि विद्यार्थिनः काव्यशास्त्रप्रवेशे काठिन्यं न भवतीति ग्रन्थस्यास्य विशेषः। इदानीं ग्रन्थेऽस्मिन् गवेषणादिकार्याणि अपि बहूनि भवन्तीति प्रमोदस्य विषयः। अस्मिन् शोधपत्रेऽस्माभिः केवलं दशमीकलाया दोषतत्त्वमेव आलोच्यते। तत्रापि विशेषतया रसदोषतत्त्वम्। वागीशमहोदयेन प्रतिपादितानामष्टानां रसदोषाणां समीक्षणमत्र विहितम्। तथा च दोषः कुत्र भवतीति यद्यपि महोदयेनोक्तं परन्तु क्व दोषो न भवति, अर्थाद्दोषाणां प्रतिप्रसवः क्वास्तीति तथा नोक्तं काव्यकौमुदीग्रन्थे। तदस्माभिः यथास्थानं समासेन विस्तरेण च संयोजितम् इति। विषयस्य अधिकस्पष्टतायै क्वचिद् उदाहरणान्तरमपि अन्यकाव्येभ्यः प्रदत्तम्। क्वचिच्च मञ्जूषायां विषय उपस्थापितः। यथास्थानं स्वमतमपि प्रदत्तमस्ति इति शोधकार्यस्यास्य विशेषता इति शिवम्।

#### सङ्केतपञ्जिः

अ.श. = अभिज्ञानशकुन्तलम्

का.प्र. = काव्यप्रकाशः

का.कौ. = काव्यकौमुदी

सा.द. = साहित्यदर्पणः

का.द. = काव्यादर्शः

#### उल्लेखपञ्जिः

१. का.प्र.- पृ. २६३

२. का.कौ.- पृ. ७०

३. सा.द. पृ. ४७०

४. का.कौ.- पृ. ८७

५. तत्रैव पृ. ८८

६. तदेव

७. तदेव

८. का.प्र.- पृ. ११२

९. का.कौ. पृ. ८८

१०. का.प्र. पृ. ४४६

११. तदेव

१२. का.कौ. पृ. ५९

१३. तत्रैव ५९
१४. तदेव
१५. तदेव
१६. तदेव
१७. तदेव
१८. तदेव
१९. का.प्र.पृ.४५३
२०. प्रागेव पृ.८९
२१. तदेव
२२. का.कौ.पृ.८९
२३. तदेव
२४. का.द.-पृ.६७
२५. प्रागेव
२६. का.प्र.-पृ.४४
२७. का.प्र.-पृ.३२७
२८. का.प्र.-पृ.४९४
२९. अ.श.-पृ.३५३

३०. वामभागस्तु नारीणां श्रेष्ठः पुंसां तु दक्षिणः।  
दाने देवादिपूजायां स्पन्दे शृङ्गारणेऽपि च। इति

### परिशीलित-ग्रन्थपञ्जिः

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वैशाखः १३८४ वङ्गाब्दे।

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२०१२।

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आगस्ट २०२१।

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## ধর্মশাস্ত্রীয় বিচারবিধির প্রেক্ষিতে সাঁওতাল জনজাতির বিচার ব্যবস্থা

লক্ষ্মীকান্ত মূর্মু

**সংক্ষিপ্তসার:** সঠিক পথে সমাজ পরিচালনায় বৈদিক যুগ থেকেই বিচার ব্যবস্থা এক অপরিহার্য বিষয়। এই বিচার ব্যবস্থা মনু, যাঁজবল্ল্য, নারদ, বৃহস্পতি, কাত্যায়ন প্রভৃতি স্মৃতিকারের গ্রন্থে লক্ষ্যনীয়, এগুলির আবার নিম্নস্তর থেকে উচ্চস্তর বিচার ব্যবস্থা রয়েছে। বিচার ব্যবস্থা পরিচালনার মূলে ছিলেন রাজা এবং তাকে সহায়তার জন্য থাকতেন সভ্যগণ। সাঁওতাল সমাজেও সমাজ পরিচালনার জন্য নিজস্ব সামাজিক ব্যবস্থা রয়েছে। বিচার ব্যবস্থা তথা গ্রাম পরিচালনার মূলে রয়েছেন মৌঝি এবং তাকে সহায়তার জন্য রয়েছেন জগ মৌঝি, পারানিক, গড়েৎ এবং নায়কে। বর্তমান গবেষণাপত্রে স্মৃতিশাস্ত্রে উল্লিখিত বিচার ব্যবস্থার সঙ্গে সাঁওতাল জনজাতির বিচার ব্যবস্থার কিছু সাদৃশ্য ও বৈসাদৃশ্য তুলে ধরার প্রয়াস করা হয়েছে।

**সূচক শব্দ:** বিচার, প্রাড়িবাক, যাঁজবল্ল্য, সাঁওতাল, মৌঝি, মড়ে হড়।

মানবসমাজের বিকাশে বিচার ব্যবস্থা খুবই গুরুত্বপূর্ণ ভূমিকা পালন করে যা অতীত থেকে বর্তমান সমাজকে সঠিক পথে পরিচালিত করে আসছে। ভারতীয় সমাজ ব্যবস্থায় ধর্মশাস্ত্রীয় বিচার-নীতি বৈদিক ও উত্তর বৈদিক যুগ থেকেই মূল ভিত্তি হিসেবে প্রতিষ্ঠিত ছিল। তৎকালীন সমাজ ব্যবস্থায় বিচার ব্যবস্থা সম্পর্কে যে মূল্যবান তথ্য পাওয়া যায় তার প্রতিফলন মনু, যাঁজবল্ল্য, নারদ, বৃহস্পতি, কাত্যায়ন প্রমুখ স্মার্ত-পণ্ডিতের রচিত বেদানুসারী স্মৃতিগ্রন্থে পাওয়া যায়। ফলে এই সকল শাস্ত্রগ্রন্থ থেকে তদানীন্তন সমাজ-জীবনের নানা দিক বিশেষত অপরাধ ও দণ্ড, ন্যায়-অন্যায় শাস্তিমূলক ব্যবস্থার নির্দিষ্ট নিদর্শন পাওয়া যায়। এই সমস্ত গ্রন্থগুলিতে কেবলমাত্র তৎকালীন বিচার তথা শাসন ব্যবস্থার চিত্র পাওয়া যায় শুধু তাই নয়; তার পাশাপাশি প্রাচীন ভাতরবর্ষের আর্থসামাজিক ও রাজনৈতিক চিত্রও পরিলক্ষিত হয়।

যে কোন জনজাতির নিজস্ব সমাজ সংগঠনের রীতি-নীতি ও বিচার ব্যবস্থা থাকে, সাঁওতাল জনজাতিও তার ব্যতিক্রম নয়। এখানে শাস্ত্রীয় বিধানানুসারে রাজার পরিবর্তে গ্রাম প্রধান (মৌঝি) থাকেন যার দ্বারা ঐ গ্রামের রীতি-নীতি, বিচার ব্যবস্থা সমস্ত কিছুই পরিচালিত হয় এবং তাকে সাহায্য করার জন্য আরও চারজন ব্যক্তিবর্গ (জগমৌঝি, পারানিক, নায়কে, গোড়েৎ) থাকেন। এদের সকলকে একত্রে ‘মড়ে হড়’ বলা হয়। যদিও এই পাঁচ জনের কর্ম বা সামাজিক ভূমিকা ভিন্ন।

কোন একটি বিষয় কখন বিচার্য বিষয়রূপে পরিগণিত হতে পারে সেই বিষয়ে স্মৃতিশাস্ত্রে সুনির্দিষ্ট বিধান দৃষ্ট হয়। প্রসঙ্গত উল্লেখ্য ধর্মশাস্ত্র বা লোকাচার নির্দেশিত পথ হতে বিচ্যুত হয়ে বিপথগামী কোন একজন বা একাধিক ব্যক্তি যদি অপরের (শারীরিক বা মানসিক) পীড়া উদ্বেক করে এবং আত্মকাত ব্যক্তি যদি বিচারপ্রার্থী হয়ে রাজা বা প্রাড়িবাকের কাছে উক্ত পীড়া বিষয়ে আবেদন জানায় তাহলে সেই আবেদ্যমান বিষয়টি গ্রহণযোগ্যতার নিরিখে ব্যবহারের বিষয় বা মামলার বিষয় বলে গণ্য হতে পারে।<sup>১</sup> যখন মানুষের মধ্যে মনুষ্যধর্ম নষ্ট হয়ে যায়, ধর্ম তথা সত্যের মার্গ থেকে, নীতি-নৈতিকতা থেকে মানুষের পদস্খলন ঘটে, যখন পারস্পরিক মীমাংসা সুদূর পরাহত বলে প্রতিভাত হয় তখন ব্যবহার নির্ণয়ের আবশ্যকতা দেখা দেয়। তৎকালীন সময়ে ঐ ব্যবহারে বাদী এবং প্রতিবাদীর মধ্যে কে দোষী তা নির্ণয়ের জন্য বিচারসভা ছিল, যার কেন্দ্রবিন্দুতে বিরাজমান থাকতেন রাজা এবং বিচারকার্য সুচারুরূপে সম্পাদনের জন্য সহায়ক হিসেবে থাকতেন নানাবিধ গুণসম্পন্ন একাধিক বিচারকরূপী

সভাগণ। প্রাচীন ভারতে যে সমস্ত বিষয় নিয়ে মানুষ নিজেদের মধ্যে বিবাদে লিপ্ত হত সেই বিবাদের বিষয়গুলিকে মনু এবং নারদ আঠারো প্রকার, বৃহস্পতি উনিশ প্রকার এবং যাঙ্গবক্ষ্য কুড়ি প্রকার বলে উল্লেখ করেছেন। এই বিবাদ বিষয়গুলি হল ঋণাদান, নিষ্ক্ষেপ, সীমাবিবাদ, স্তেয় ইত্যাদি। শাস্ত্রে রাজাকে ক্রোধ-লোভ বর্জন করে ধর্মশাস্ত্রানুসারে নানা শাস্ত্রজ্ঞ ব্রাহ্মণগণের সহিত ব্যবহার দর্শন করার কথা বলা হয়েছে।<sup>১</sup> তবে রাজা যদি কার্যান্তরে ব্যাপ্ত থাকার কারণে ব্যবহার দর্শন করতে অপারগ হন, তাহলে তিনি শ্রুতাদ্যয়নসম্পন্নাদি গুণবিশিষ্ট সভাগণের সঙ্গে একজন সর্বধর্মজ্ঞ (সকল ধর্মশাস্ত্র এবং সাময়িক আচার বিষয়ে অভিজ্ঞ এমন) ব্রাহ্মণকে বিচার কার্য পরিচালনার জন্য নিযুক্ত করবেন<sup>২</sup>, নারদের মতে যার পারিভাষিক নাম প্রাড়িবাক। এই ধরনের পরিচালক সাধারণত ব্রাহ্মণই হবেন বলে বিশেষভাবে উল্লেখ করেছেন আচার্য যাঙ্গবক্ষ্য। বিজ্ঞানেশ্বরের *মিতাক্ষরা* টীকাতে উল্লিখিত কাত্যায়নের বচন থেকে জানা যায় উক্ত গুণসম্পন্ন ব্রাহ্মণ যদি কোন কারণবশত পাওয়া না যায়, সেক্ষেত্রে তদভাবে ক্ষত্রিয় বা বৈশ্যকে নিযুক্ত করা যেতে পারে, তবে শূদ্রকে কখনই সভাসদ রূপে নিয়োগ করা উচিত নয়।<sup>৩</sup> স্মৃতিশাস্ত্রে রাজাকে বিদ্বান্ ব্রাহ্মণগণ ছাড়াও বেদ, ব্যাকরণ, মীমাংসা, ধর্মশাস্ত্রবিৎ, সত্যবাদী এবং শত্রু ও মিত্রে সম মনোভাবাপন্ন কয়েকজন ব্রাহ্মণকে সভ্য হিসেবে নিয়োগ করার বিধান দেওয়া হয়েছে।<sup>৪</sup> বিজ্ঞানেশ্বরচার্য কাত্যায়নের মত উদ্ধৃত করে বলেছেন, কয়েকজন বর্ণিককেও লোকরঞ্জনের জন্য বিচারসভায় রাখা উচিত।<sup>৫</sup> *যাঙ্গবক্ষ্যসংহিতায়* রাজা ব্যবহারদর্শনে সহায়তার জন্য যে সভাসদদের নিযুক্ত করবেন সেই নিযুক্ত ব্যক্তিদের চারটি ভাগে ভাগ করা হয়েছে, যথা- নৃপাধিকৃত, পূগ, শ্রেণিসমূহ ও কুল। ভিন্নজাতীয় ও ভিন্নবৃত্তির একস্থানবাসী মনুষ্যসমূহ দ্বারা গঠিত সংস্থান হল পূগ; জাতিতে ভিন্ন কিন্তু বৃত্তি বা জীবিকার দিক থেকে সমান [যেমন- হেডাবুক (অন্য দেশে গিয়ে অশ্ব বিক্রোতা), তামুলিক (পান ব্যবসার সাথে যুক্ত), কুবিন্দ (তন্তুবায়), চর্মকার (চর্ম ব্যবসায়ী)] এমন মানুষেরা শ্রেণিসমূহের অন্তর্ভুক্ত; আর জ্ঞাতি-সম্বন্ধী ও বন্ধুগণের সমূহকে নিয়ে গঠিত ছিল কুল। উল্লেখ্য বিচারের নির্ণায়করূপে এই চারটি বিভাগ যে ক্রমে উল্লিখিত হয়েছে তার মধ্যে পূর্বের পূর্বেরটি অধিকতর গুরুতর। অর্থাৎ কুলের থেকে শ্রেণী, শ্রেণীর থেকে পূগ এবং পূগের থেকে রাজা তথা রাজনিযুক্ত ব্যবহারদর্শনের অধিকারপ্রাপ্ত ব্যক্তির রায় বলবান হবে। অর্থাৎ ব্যবহারদর্শনে পরাজিত ব্যক্তি কুল নির্ণীত বিষয়ে অসন্তুষ্ট হলে শ্রেণী, শ্রেণীর নির্ণীত বিষয়ে অসন্তুষ্ট হলে পূগ, পূগের দ্বারা নির্ণীত বিচারে অসন্তুষ্ট হলে নৃপাধিকৃত ব্যক্তিগণ পুনর্বিচার করতে পারেন। টীকাকার আচার্য বিজ্ঞানেশ্বর নারদের উদ্ধৃতি উল্লেখ করে বলেছেন- সভাসদগণের দ্বারা নির্ণীত বিচারে পরাজিত হয়ে রাজার কাছে পুনর্বিচারের জন্য আবেদন করা যেতে পারে। যদি পুনর্বিচারেও ঐ ব্যক্তি পরাজিত হন তাহলে রাজা তাকে দণ্ড দেবেন আর যদি তিনি জয়ী হন তাহলে নৃপাধিকৃত সভাগণকে দণ্ড দেবেন।<sup>৬</sup> *নারদস্মৃতিতে* ‘পূগ’-এর পরিবর্তে ‘গণ’ পদটির উল্লেখ আছে।<sup>৭</sup>

সাঁওতালদেরও সামাজিক পরিচালনা তথা ন্যায়বিচারের পদ্ধতি খুবই সং এবং ন্যায়পরায়ণ। এই সামাজিক ন্যায়বিচারের প্রথা প্রাচীনকাল থেকেই চলে আসছে। এই ধরনের সামাজিক কাঠামো খুবই কম সমাজে দেখা যায়। যাতে কেউ বিচার ছাড়াই শাস্তি না পায়, সেই জন্য একটি বিশেষ পদ্ধতিতে বিচারব্যবস্থা গড়ে তোলা হয়েছে। কীভাবে এই সমাজের মানুষ ধাপে ধাপে বিচারব্যবস্থার মাধ্যমে ন্যায়বিচার পায়, তা তাদের পূর্বপুরুষেরা গঠন করে গেছেন। এই জনজাতির মানুষেরা সামাজিক পরিচালনার জন্য প্রত্যেকটি গ্রামে ‘মড়ে হড়’কে নির্বাচন করেন যারা সুষ্ঠু ভাবে গ্রাম পরিচালনা করেন। এই ‘মড়ে হড়’ ভিন্ন জন ভিন্ন প্রকার কর্তব্য পালন করেন যেমন- মৌঝি হলেন গ্রামের প্রধান, তিনিই গ্রামের বিচার কার্য সম্পাদন করেন।

তিনি শুধুমাত্র বিচার কার্যই নয়, গ্রামের সমস্ত প্রকার দায়-দায়িত্ব তার উপরেই বর্তায়। জন্ম থেকে মৃত্যু পর্যন্ত এমনকি বিবাহানুষ্ঠান ও পূজা-পার্বণ মৌঝির নির্দেশ ছাড়া কোন কিছুই সম্পন্ন হয় না। পারাণিক হলেন মৌঝির সহকারী অর্থাৎ মৌঝির অবর্তমানে (মৌঝি যদি মারা যান বা পদত্যাগ করেন) পারাণিকই সমস্ত দায়-দায়িত্ব পালন করেন। জগ-মৌঝির কাজ হল গ্রামের অবিবাহিত ছেলে মেয়েদের খেয়াল রাখা এবং গ্রামের ছেলেমেয়েদের নৈতিক চরিত্র নজরে রাখা। গ্রামে অবৈধ প্রণয় ঘটিত কোন নিন্দনীয় বিষয় যাতে না ঘটে সে বিষয়ে সজাগ থাকা এবং বিবাহে গুরুত্বপূর্ণ ভূমিকা পালন করা। জগ-মৌঝি যদি দায়িত্ব পালনে অসমর্থ হন তাহলে তার জরিমানা পর্যন্ত হতে পারে। গড়েও হলেন বার্তা বাহক, গ্রামের মধ্যে যা কিছু অনুষ্ঠান অনুষ্ঠিত হবে সেই বার্তা সকলের বাড়িতে প্রেরণ করাই হল তার কাজ, তা সেটা গ্রামের কোন পুজানুষ্ঠানই হোক বা সংস্কারানুষ্ঠান। নায়কে হলেন গ্রামের পুরোহিত; গ্রামের বিভিন্ন সময়ে যে পুজানুষ্ঠানগুলি হয়ে থাকে তা সুষ্ঠুভাবে সম্পন্ন করার গুরুদায়িত্ব তার স্বন্ধে নিয়োজিত।<sup>১</sup> সাঁওতাল সমাজে গ্রাম পরিচালনার জন্য যেমন ‘মড়ে হড়’ রয়েছে তেমনই তাদের বিচার কার্য পরিচালনার জন্যও মৌঝি, পিড় পারগানা, মুলুক পারগানা এবং দিহরি রয়েছে। এই বিচারকগণ বিভিন্ন স্তরের বিচার কার্য পরিচালনা করেন। সেগুলি নিম্নে আলোচনা করা হল-

**১. অড়াঃ বিচারঃ-** বাড়ির মধ্যে কোন বিবাদের সৃষ্টি হলে বাড়ির কর্তা বা বয়স্কের দ্বারা পারস্পরিক আলোচনার মাধ্যমে সমাধান করা হয়ে থাকে। বাড়ির বুড়ো-বুড়ির মধ্যে বিবাদ, বয়স্কদের নিয়ে বিবাদ কিংবা দুই ভাইয়ের মধ্যে কোন বিবাদ যাই হোক না কেন নিজেদের মধ্যে আলোচনার মাধ্যমে সমাধান করা হয়। সাঁওতালদের একটা প্রবাদ আছে “অড়াঃ ভিতরি রেনাঃ কৌইজী দ রিকয়মে আপান-আপিনতে সালাগটা রেনাঃ; অনা তায়ম বাহরে তেম উডুকা” অর্থাৎ নিজের পরিবারের বা বাড়ির সমস্যা বাড়িতে সমাধান করতে হবে, না পারলে গ্রামের পাঁচজন অর্থাৎ ‘মড়ে হড়’র সাহায্য নেবেন।

**২. আতা বিচারঃ-** বাড়ির বিবাদ বিষয় বাড়ির মধ্যে সমাধান না হলে বা দুই ব্যক্তির মধ্যে বিবাদ সৃষ্টি হলে সমাধানের জন্য গ্রামের মৌঝির কাছে তারা দারস্থ হয়। মৌঝি একটি নির্দিষ্ট দিন ধার্য করে অভিযুক্তের বাড়িতে ‘মড়ে হড়’ অর্থাৎ পাঁচ মুখিয়াকে সঙ্গে নিয়ে এবং গ্রামের বিচার-ব্যবস্থা স্বন্ধে ধারণা রয়েছে এমন ব্যক্তিদের মতামত নিয়ে মৌঝি বিচার কার্য সম্পন্ন করেন।

**৩. পুড়শি বিচারঃ-** কোন সমস্যার সমাধান যদি গ্রামের মৌঝি করতে না পারেন বা বিচার ফলাফল যদি কারো পছন্দ না হয় তাহলে সেই বিচার পাশাপাশি গ্রামের মৌঝি মিলে বিচার কার্য সম্পন্ন করেন যা ‘পুড়শি বিচার’ নামে পরিচিত। এই বিচার ব্যবস্থাকে ‘পিড় বিচার’ও বলা হয়ে থাকে। এই বিচার কার্য পরিচালনার জন্য নির্দিষ্ট একটি এলাকা বা অঞ্চল ভিত্তিক ঐ সমস্ত মাঝীর মধ্য থেকে একজন পারগানাকে গঠন করা হয়। যিনি ‘পিড় পারগানা’ নামে পরিচিত। অনেকে পারগানা গঠনের জন্য পাশাপাশি দশটি অথবা পনেরটি গ্রামের মৌঝি মিলে একজন পারগানা গঠনের কথা বলেছেন।<sup>২</sup>

**৪. মুলুক বিচারঃ-** পুড়শি বিচার-এর মাধ্যমে পাশাপাশি গ্রামের মৌঝি এবং পারগানা মিলে সমস্যার সমাধানে অসমর্থ হলে সেই বিচার ‘মুলুক পারগানা’র কাছে পৌঁছায়। মুলুক পারগানা ঐ মুলুকে উপস্থিত সমস্ত মৌঝিদের এবং পিড় পারগানাদের ডেকে বিচার কার্য সম্পন্ন করেন।



**৫. ল মহলঃ**- অতীত কাল থেকেই সাঁওতালরা প্রচলিত প্রথা অনুযায়ী বসন্তকালে একটি নির্দিষ্ট দিনে একত্রিত হয়ে বার্ষিক শিকারে অংশগ্রহণ করেন। এখানে কেবল শিকার-ই করা হয় না সামাজিক ও ধর্মীয় সমস্যা নিয়ে আলোচনা হয়। যদি কোন ব্যক্তি পূর্ব বিচার্য ফলাফলে অর্থাৎ নিম্নস্তরীয় বিচারে অসন্তুষ্ট হয় তাহলে ন্যায়বিচারের জন্য ‘ল মহল’-এ দারস্থ হয়। এটিই হল সাঁওতালদের সর্বোচ্চ বিচারালয়। একে ‘ল-বির বাইসি’ বা বাংলাতে শিকার বৈঠকও বলা হয়। এখানে বিভিন্ন গুরুতর সামাজিক সমস্যা যেমন- কাউকে গ্রাম থেকে বা সমাজ থেকে বহিষ্কার বা কাউকে এক ঘরে করে দেওয়া এধরণের সামাজিক সমস্যার বিচার কার্য সম্পন্ন করা হয়।<sup>১১</sup> এই বিচার কার্য সম্পন্ন করেন ‘দিহরি’, যিনি ঐ শিকার সুষ্ঠুভাবে যাতে পরিসমাপ্ত হয় তার জন্য শিকারের পূর্বে বনদেবতার উদ্দেশ্যে পূজা নিবেদন করেন। এই সম্পূর্ণ কার্যটি সম্পন্ন হয় ‘গিপিতিজ টাঁডি’ নামক স্থানে। এই ‘গিপিতিজ টাঁডি’-কে অনেকে অযোধ্যা পাহাড়ের কোনও এক স্থানকে নির্দেশ করেছেন, কেউবা শিকার সমাপ্ত হয়ে যেখানে সবাই এসে জমায়েত হয় সেই স্থানকে নির্দেশ করেছেন।

উভয়ের পর্যালোচনা করলে দেখা যায় শাস্ত্রে যেমন বিচারের সর্বনিম্ন স্তর হল কুল এবং সর্বোচ্চ স্তর হল রাজার দ্বারা নিরীত বিচার (তদভাবে নৃপাধিকৃত), তেমনি সাঁওতাল জনজাতির মধ্যেও সর্বনিম্ন স্তর হল আড়াঃ বিচার এবং সর্বোচ্চ বিচারালয় বা বিচার সভা হল ল-মহল। তবে উভয়ের মধ্যে বিচার ব্যবস্থায় খানিকটা পার্থক্য পরিলক্ষিত হয়। শাস্ত্রে নিম্নস্তরীয় বিচার দর্শনে কেউ অসন্তুষ্ট হলে সে ব্যক্তি উচ্চস্তরীয় বিচারালয়ে ন্যায়বিচারের জন্য আবেদন করতে পারেন, কিন্তু সাঁওতাল জনজাতির ক্ষেত্রে বিচারক বা বিচারকারীই যদি বিবাদের নিষ্পত্তি করতে না পারেন তাহলে সেই বিচারক উর্ধ্বতন বিচারালয়ের সাহায্য নেন। শাস্ত্রে যে বিবাদপদগুলি রয়েছে (যেমন- ঋণাদান, নিক্ষেপ, অস্বামিবিক্রয়, সীমাবিবাদ, বাকপারুষ্য, দণ্ডপারুষ্য, স্তেয় ইত্যাদি) সেই বিষয়ে রাজা প্রত্যেকদিন প্রত্যেকটি বিবাদবিষয়গুলির পৃথক পৃথক ভাবে দেশদৃষ্ট ও শাস্ত্রদৃষ্ট হেতুগুলির সাহায্যে অর্থাৎ সাক্ষ্যপ্রমাণাদির অনুসরণ করে বিবাদের নিষ্পত্তি করবেন।<sup>১২</sup> সাঁওতাল সমাজের বিবাদের বিষয়গুলিকে কয়েকটি ভাগে ভাগ করা যায়- ১) ব্যক্তি বিশেষের প্রতি অপরাধ- শারীরিক আক্রমণ, বচসা, মানহানি ইত্যাদি। ২) পরিবারের প্রতি অপরাধ- অবৈধ যৌনসংসর্গ, জবরদস্তি বিয়ে করা। ৩) সামাজিক অপরাধ- হত্যা, ধর্ষণ, অপরের শস্য চুরি, অপরের পশু চুরি বা অন্য দ্রব্য চুরি। ৪) সম্পদের প্রতি অপরাধ মূলক আচরণ- অন্যের জমিতে অনধিকার প্রবেশ, অপরের শস্য নাশ, অপরের পশু নাশ, সামাজিক সম্পদ নাশ ইত্যাদি। স্মৃতিশাস্ত্রে যেমন ভূমি সংক্রান্ত বিবাদের বিষয়ের উল্লেখ পাওয়া যায়, তেমনি সাঁওতাল জনজাতির মধ্যেও তা লক্ষণীয়। স্মৃতিশাস্ত্রানুসারে দুটি জমির মধ্যবর্তী সীমারেখা নষ্ট করা, অপরের সীমা অতিক্রম করে জমি দখল করা অথবা ভয় প্রদর্শনের মাধ্যমে অন্যের ক্ষেত্র হরণ করার মতো কাজ ভিন্ন ভিন্ন অপরাধ হিসেবে গণ্য হত এবং প্রতিটির জন্য অধম, মধ্যম ও উত্তম সাহস নামে পৃথক দণ্ড নির্দিষ্ট ছিল। ক্ষেত্র বলতে কেবল আবাদি জমিই নয়, বরং গৃহ, উদ্যান প্রভৃতিও অন্তর্ভুক্ত ছিল। অন্যদিকে, যদি কেউ ভুলবশত নিজের জমি মনে করে অন্যের জমি ব্যবহার করত, তবে তার জন্য অপেক্ষাকৃত ন্যূন শাস্তি—দুই শত পণ জরিমানার বিধান ছিল। শাস্ত্রানুসারে জনগণের রাস্তা, মন্দির, পথ, কূপ ইত্যাদি অবরুদ্ধ করাকে গুরুতর অপরাধ বলে গণ্য করা হত এবং রাজা তদপরাধ হেতু দণ্ড প্রদান করতেন।<sup>১৩</sup> শুধু তাই নয়, হত্যা-বন্ধন প্রভৃতির ভয় দেখিয়ে যদি কেউ অন্যের বাড়ি, পুকুর, বাগান প্রভৃতি হরণ করে, তবে ঐ ব্যক্তিকে পাঁচ শত পণ জরিমানা দিতে হত, আর অজ্ঞানবশত ঐ সব দ্রব্য হরণ করলে দুই শত পণ দণ্ড ধার্য হত।<sup>১৪</sup> সাঁওতাল সমাজে

কেউ যদি অন্যের জমিতে অবৈধ প্রবেশ করে শস্য নষ্ট করে অথবা পুকুরের মতো সামাজিক অর্থদণ্ড দিতে হয়। বিশেষ ভাবে বলা যায় বিবাহ বিচ্ছেদের ক্ষেত্রে সাঁওতাল সমাজে উভয় পক্ষের মুখিয়া বা ‘মড়ে হড়’ মিলে বিচারের মাধ্যমে সমাধান করার চেষ্টা করেন। যদি তারা সমাধান করতে না পারেন তাহলে সেই বিচার উর্ধ্বতন বিচারালয়ে বিচার্য বিষয় হয়ে ওঠে। বিচারে পরাজিত ব্যক্তিকে ঐ বিচারে নির্ধারিত দণ্ড দিতে হবে। সাঁওতাল জনজাতির নিজস্ব বিচারব্যবস্থা জনপ্রিয় হওয়ার কারণ হলো— অল্প সময়ে সিদ্ধান্তে পৌঁছানো যায়, রাষ্ট্রীয় আদালতের তুলনায় দণ্ডের পরিমাণ কম এবং নিজস্ব প্রথা ও সংস্কৃতির মর্যাদা রক্ষা করা যায়।

সময় পরিবর্তনের সাথে সাথে বিচার ব্যবস্থারও পরিবর্তন ঘটেছে। আধুনিক বিচার ব্যবস্থাও তার অপরিবর্তীত নয়। সাঁওতালদের এই বিচার ব্যবস্থা কেবল নিজেদের মধ্যেই সীমাবদ্ধ। তবে বর্তমানে শিক্ষার প্রসারের কারণে বহির্জগতের সঙ্গে ভাববিনিময় বা যোগাযোগের ফলে এই জনজাতির মানুষদের মধ্যে দেশের মূল বিচারধারার সঙ্গে যুক্ত হওয়ার প্রবণতা অনেকাংশে বৃদ্ধি পেয়েছে।

### উল্লেখপঞ্জি

১. স্মৃতিচারব্যপেতেন মার্গেণাধর্ষিতঃ পঠৈঃ।  
আবেদযতি চেদ্রাজ্ঞে ব্যবহারপদং হি তত্।। *যাড্ভবক্যসংহিতা*, ২. ৫
২. ব্যবহারানুপঃ পশ্যেদ্বিদ্ধির্ভ্রাক্ষণৈঃ সহ।  
ধর্মশাস্ত্রানুসারেণ ক্রোধলোভবিবর্জিতঃ।। *তদেব*, ২.১
৩. অপশ্যতা কার্যবশাদ্ব্যবহারানুপেণ তু।  
সভ্যঃ সহ নিযোজ্যো ব্রাহ্মণঃ সর্বধর্মবিত্।। *তদেব*, ২.৩।
৪. এবংভূতব্রাহ্মণাসম্ভবে ক্ষত্রিয়ং বৈশ্যং বা নিযুক্তীত, ন শূদ্রম্। যথাহ কাত্যায়নঃ – “ব্রাহ্মণো যত্র ন স্যাত্ ক্ষত্রিয়ং তত্র যোজ্যেত্। বৈশ্যং বা ধর্মশাস্ত্রজং শূদ্রং যত্নেন বর্জয়েত্”।। *যাড্ভবক্যসংহিতা*, *মিতাক্ষরা টীকা*, ২.৩
৫. *যাড্ভবক্যসংহিতা*, ২.২
৬. ‘রিপৌ মিত্রে চ’ ইতি চকারাল্লোকরঞ্জনার্থং কতিপয়ৈবগিণ্ডিরপ্যধিষ্ঠিতং সদঃ কর্তব্যম্। যথাহ কাত্যায়নঃ – “কুলশীলবয়োবৃদ্ধবিত্তবদ্ভিমৎসরৈঃ। বগিণ্ডিঃ স্যাত্ কতিপয়েঃ কুলভূতৈরিষ্ঠিতম্” ইতি। *যাড্ভবক্যসংহিতা*, *মিতাক্ষরা টীকা*, ২.২
৭. *তদেব*, ২.৩০
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## ন্যায়মতে স্মৃতি কি প্রমা হতে পারে?— একটি দার্শনিক অনুসন্ধান

মৌসুমী খাতুন

**সংক্ষিপ্তসার:** ভারতীয় দর্শনের জ্ঞানতাত্ত্বিক আলোচনার মধ্যে স্মৃতি সম্পর্কিত আলোচনা পাওয়া যায়। স্মৃতির প্রমাত্ত্ব সম্পর্কে নৈয়ায়িকগণ একমত নন, বিভিন্ন দার্শনিকদের মধ্যে নানা মতভেদ রয়েছে। মহর্ষি গৌতম স্মৃতিকে অপ্রমা বলেছেন। গঙ্গেশোপাধ্যায় বলেন, স্মৃতি যথার্থ হতে পারে না; কারণ, স্মৃতি পূর্বকালীন বিষয়কে স্বসমকালীনরূপে গ্রহণ করে বলেই যথার্থ হতে পারে না। আর, যে সকল নৈয়ায়িক যথার্থ হিসাবে মানেন তাঁরা অনুভব ও স্মৃতিকে সমান বিষয়ক বলে মনে করেন। উদয়নাচার্য বলেছেন, যা যথার্থ অনুভব তাই প্রমা কিন্তু, স্মৃতি যথার্থ হলেও তা অনুভব নয়; তাই স্মৃতি অপ্রমা। ভাসবজ্ঞ স্মৃতির যথার্থতা স্বীকার করেছেন; উপমান প্রমাণকে স্মৃতির অন্তর্ভুক্ত করেছেন। তিনি বলেন, স্মৃতিজ্ঞান নির্বিকল্পকজ্ঞান থেকেও হতে পারে যদি সহকারী কারণের সামর্থ্য থাকে। যাঁরা স্মৃতির যথার্থতা মানেন তাঁরা বলেন, স্মৃতি যথার্থ ও অযথার্থ উভয় হলেও স্বপ্নাবস্থায় আমাদের সকল জ্ঞানই অযথার্থ এবং স্মরণাত্মক। স্মৃতিকে পঞ্চমপ্রমাণ স্বীকারের আপত্তি থেকে দূরে থাকার জন্য নৈয়ায়িকগণ স্মৃতিকে অনুভব বলে স্বীকার করছেন না। এখন প্রশ্ন হল, স্মৃতিজ্ঞানকে কি প্রমা বলা যায়? সেই বিষয় সম্পর্কে আলোচনা করায় আমার উদ্দেশ্য।

**সূচক শব্দ:** প্রমা, তদ্ব্যবহৃতপ্রকারক, স্মৃতিজ্ঞান, সংস্কার, ভাবনা, বেগ, স্থিতিস্থাপক, প্রত্যভিজ্ঞা, প্রবৃত্তিসামর্থ্য, অর্থাব্যভিচারিত্ব, সমর্থপ্রবৃত্তিজনকত্ব, অর্থাব্যভিচারিত্ব, সফলপ্রবৃত্তিজনকত্ব, সংবাদি প্রবৃত্তিজনকত্ব, নির্বিকল্পকজ্ঞান, ব্যাপ্তিস্মরণ।

নৈয়ায়িকগণ জ্ঞান বলতে বুঝিয়েছেন যা সর্বপ্রকার ব্যবহারের কারণ তাই জ্ঞান এবং বুদ্ধি। অর্থাৎ—

সর্বব্যবহারহেতুঃ গুণঃ বুদ্ধিঃ জ্ঞানম্।<sup>১</sup>

মহর্ষি গৌতম বলেছেন—

বুদ্ধিঃ উপলব্ধঃ জ্ঞানম্ ইতি অনর্থান্তরম্।<sup>২</sup>

ন্যায়মতে, জ্ঞান হল আত্মা নামক পদার্থের গুণ। অনুভব থেকে সংস্কার উৎপন্ন হয়, কিন্তু, অনুভব হলেই যে অবশ্যই সংস্কার উৎপন্ন হবে তা বলা যায় না। যেমন, নির্বিকল্পক জ্ঞান অনুভব জন্য হলেও তা আত্মাতে সংস্কার উৎপন্ন করতে পারে না। ন্যায়মতে, সংস্কার উৎপন্ন হওয়ার পর সহকারী কারণ এবং সংস্কারের উদ্বোধক উপস্থিত থাকলে স্মৃতিজ্ঞান উৎপন্ন করে। অর্থাৎ সংস্কারের উদ্বোধক ছাড়া স্মৃতিজ্ঞান উৎপন্ন হতে পারে না। সংস্কার ভাবনা নামক সংস্কার থেকেই উৎপন্ন হয়। স্মৃতির প্রমাত্ত্ব বিষয়ে প্রায় সকল দার্শনিকগণ বলে থাকেন যে স্মৃতি জ্ঞান হলেও স্মৃতি প্রমা নয়। নৈয়ায়িকগণ এইরূপ মতের পশ্চাতে তাঁরা কি যুক্তি প্রদর্শন করেছেন তা জানার পূর্বে স্মৃতির স্বরূপ বিষয়ে একটু জেনে নেওয়া দরকার। ন্যায় মতে স্মৃতির লক্ষণ হল—

সংস্কারমাত্রজন্যং জ্ঞানং স্মৃতি।<sup>৩</sup>

অর্থাৎ সংস্কার থেকে উৎপন্ন যে জ্ঞান তাকে স্মৃতি বলে। সংস্কার তিন রকমের হতে পারে, যথা, ভাবনা, বেগ ও স্থিতিস্থাপক। এদের মধ্যে বেগ ও স্থিতিস্থাপক নামক সংস্কার আত্মাতে থাকে না, শুধুমাত্র ভাবনা নামক সংস্কার থেকেই আত্মাতে স্মৃতিজ্ঞান উৎপন্ন হয়। কিন্তু,

অনুভবজন্য সংস্কার সর্বদা স্মরণের উৎপাদক হয় না। যখন ওই সংস্কারের উদ্বোধকসমূহের উপস্থিতি হয় তখনই সংস্কার উদ্বুদ্ধ হয় এবং সংস্কার থেকে স্মৃতি উৎপন্ন হয়।

লক্ষণে ব্যবহৃত ‘মাত্র’ শব্দটির দ্বারা প্রত্যভিজ্ঞা নামক প্রত্যক্ষ অতিব্যাপ্তি বারিত হয়েছে। প্রত্যভিজ্ঞায় ইন্দ্রিয়ার্থ সন্নিবর্তন যেমন কারণ হয়, তেমনি, সংস্কারও একটি কারণ। ‘সংস্কারজন্য’ শব্দটি না থাকলে ‘জ্ঞানং স্মৃতি’ হয়ে যাবে। ফলে, প্রত্যক্ষাদি যে কোন জ্ঞানে লক্ষণটি চলে যাবে। ‘জ্ঞান’ শব্দটির দ্বারা সংস্কার ধ্বংসে অতিব্যাপ্তি বারিত হয়েছে। সংস্কার ধ্বংসের প্রতি সংস্কার নিয়ত পূর্ববর্তী হওয়ায় সংস্কারকে কারণ বলা যায় না। তা সংস্কার জন্য হলেও জ্ঞান নয়। ‘আত্মমনঃসংযোগ’ জ্ঞান মাত্রের প্রতি কারণ হওয়ার ফলে লক্ষণে আত্মমনঃসংযোগের উল্লেখ করা হয়নি। সুতরাং, ‘আত্মমনঃসংযোগ’ এবং ‘সংস্কার’ থেকে আত্মাতে যে জ্ঞান উৎপন্ন হয় তাকে স্মৃতি বলে।

স্মৃতি ন্যায়মতে যথার্থ ও অযথার্থ দুই রকমের হতে পারে। কিন্তু, সকল নৈয়ায়িক স্মৃতির যথার্থতা স্বীকার করেন নি। যথার্থ আনুভব জন্য উৎপন্ন স্মৃতি যথার্থ এবং অযথার্থ আনুভব জন্য উৎপন্ন স্মৃতি হল অযথার্থ।

### বিভিন্ন মতবাদ

প্রায় সকল নৈয়ায়িক স্মৃতির যথার্থতা স্বীকার করলেও স্মৃতিকে প্রমা হিসাবে মানেন না। স্মৃতি বিষয়ে বিভিন্ন দার্শনিক নানা মত দিয়েছেন। সেগুলি নিয়ে আমরা এখন আলোচনা করব।  
নিম্নরূপ:

গঙ্গেশোপাধ্যায়ের মতে স্মৃতিমাত্রই অযথার্থ। তিনি *তত্ত্বচিন্তামণি* প্রত্যক্ষখণ্ডে বলেছেন, স্মৃতি পূর্বানুভবকালীন পদার্থকে স্বসমকালীনরূপে গ্রহণ করে। স্মৃতিমাত্রই অযথার্থজ্ঞান হওয়ায় স্মৃতি অপ্রমা। তিনি যথার্থ অনুভবকেই প্রমা বলেন নি। তাঁর মতে, প্রমার লক্ষণে অনুভব শব্দটির নিবেশের কোন প্রয়োজনীয়তা নেই। কেননা, স্মৃতিমাত্রই অপ্রমা। যে সমস্ত নৈয়ায়িক স্মৃতির যথার্থতা স্বীকার করেছেন তাদের মধ্যে অধিকাংশ দার্শনিক যথার্থানুভব ‘প্রমা’ এই লক্ষণ গ্রহণ করে স্মৃতির অপ্রমাত্ব প্রতিষ্ঠা করেছেন।

উদয়নাচার্যও স্মৃতিজ্ঞানের প্রমাত্ব আত্মীকার করেছেন। তিনি *ন্যায়কুসুমাজলি* চতুর্থ স্তবকের পঞ্চম কারিকায় বলেছেন যে, যথার্থানুভবত্বই প্রমাত্ব এবং স্মৃতিতে অনুভবত্ব না থাকায় স্মৃতি প্রমা নয়। তিনি যুক্তি প্রতিষ্ঠা করে বলেছেন যে, স্মৃতি যথার্থ অর্থাৎ ‘তদ্ব্যবহৃতপ্রকারক’ হওয়ার সত্ত্বেও স্মৃতি যেহেতু পূর্বানুভূত বিষয়কেই বিষয় করে তাই বিষয় গ্রহণে স্মৃতির স্বাতন্ত্র্যতা নেই। পূর্বানুভব যথার্থ হলে স্মৃতি যথার্থ হয়ে থাকে। স্মৃতির নিরপেক্ষ যথার্থতা না থাকায় স্মরতিতে প্রমাত্ব ব্যবহার হয় না।

প্রাচীন নৈয়ায়িক উদ্যোতকর উপলব্ধির হেতুকে প্রমা বলেছেন। স্মৃতি উপলব্ধির হেতু নয়, তাই তা অপ্রমা। কিন্তু, তাৎপর্যটিকাকার বাচস্পতিমিশ্র উপলব্ধি শব্দের অর্থ করেছেন স্মৃতিভিন্ন যথার্থজ্ঞান। কেননা, এরূপ না বললে স্মৃতিকরণের পৃথক প্রামাণ্য মানতে হবে। তাঁর মতে, স্মৃতিজ্ঞান যথার্থ হতে পারলেও প্রমাজ্ঞান নয়।

জয়ন্তভট্ট *ন্যায়মঞ্জুরী* গ্রন্থের প্রথম খণ্ডে বলেছেন স্মৃতি গৃহিতগ্রাহী বলে অপ্রমাণ নয়, কিন্তু স্মৃতি অর্থজন্য নয় বলে অপ্রমা। তাঁর মতে, স্মৃতিকালে স্মৃতি বিষয়ীভূত বস্তু থাকে না অর্থাৎ

‘অর্থ’ থাকে না। কিন্তু, নব্যগণ আপত্তি করেন প্রত্যক্ষই একমাত্র বিষয়জন্য, তাই স্মৃতি যদি অর্থজন্য না হওয়ার জন্য অপ্রমা হয় তাহলে অনুমান প্রমাণও অপ্রমা হবে।

এর উত্তরে জয়ন্তভট্ট বলেন, আনুমান অর্থজন্য জ্ঞান। অতীত এবং ভবিষ্যৎ বিষয়ক আনুমান দেখেই এইরূপ মনে হয়ে থাকে যে অনুমান অর্থজন্য নয়। তাঁর মতে ধর্মী পক্ষকে বাদ দিয়ে অনুমান হয় না যেহেতু পক্ষটি বর্তমান থাকে তাই তা অর্থজন্য। কিন্তু, তিনি শব্দপ্রমাণের অর্থজন্যতা কিভাবে দেখাবেন? তাই, জয়ন্তভট্টের মতে, স্মৃতি অর্থজন্য নয় এমত গ্রহণযোগ্য বলা যাচ্ছে না।

নব্য নৈয়ায়িক বিশ্বনাথের মতে, অবাধিক বিষয় নিয়ে যে স্মরণ হয় তা প্রমা। অর্থাৎ অনুভবের জ্ঞানটি যেমন স্মৃতির জ্ঞানটিও যদি সেইরূপ হয় তাহলে স্মৃতি প্রমা হবে। তিনি নৈয়ায়িকদের চিরাচরিত মতের বিরোধী মত প্রকাশ করার ফলে একটা সমস্যার সম্মুখীন হয়েছেন, সেই সমস্যাটি হল স্মৃতিকে প্রমা বললে স্মৃতির করণকে প্রমাণ বলতে হবে। ফলে, পঞ্চপ্রমাণ স্বীকার করতে হবে। বিশ্বনাথ মুক্তাবলীতে বলেছেন যে, স্মৃতি প্রমা হলেও তার কারণ পৃথক প্রমাণ হবে না। কেননা, ‘প্রমার করণ প্রমাণ’। এটা প্রমাণের লক্ষণ নয়, বরং “যা প্রমাত্ত্বক অনুভবের করণ তা প্রমা”<sup>৪</sup> এটা প্রমাণের লক্ষণ। স্মৃতি প্রমা হলেও স্মৃতির করণ প্রমাণ নয়। তাঁর মতে, স্মৃতিকে প্রমা বলতে কোন সমস্যা নেই। পরবর্তী নব্যনৈয়ায়িকগণও স্মৃতিকে প্রমা বলেছেন। তাঁরা ‘প্রমা’ শব্দের অর্থ করেছেন যথার্থ জ্ঞান।

মহর্ষি গৌতম ন্যায়সূত্রের প্রথম সূত্রেই ষোল প্রকার পদার্থকে নিঃশ্রেয়স লাভের প্রধান কারণ বলেছেন। কিন্তু, সংশয়বাদীরা আপত্তি করে বলেন যে, প্রমাণের প্রামাণ্যই নিশ্চয়ই নয়; তাই, প্রমাণের দ্বারা অন্য পদার্থের তত্ত্বজ্ঞান কিভাবে সিদ্ধ হবে। মহর্ষির গৌতমের মতে, যথার্থ অনুভূতির সাধনই প্রমাণ। কিন্তু, কোন বিষয়ে অনুভূতি জন্মালে সেই জ্ঞান যে যথার্থ তা নিশ্চয় করার উপায় নেই। তাই, সংশয়বাদীদের মতে প্রমাণের প্রামাণ্য নিশ্চয় করা সম্ভব নয়। এই সমস্যার সমাধান প্রসঙ্গে ন্যায়সূত্রের ভাষ্যকার ব্যাংসায়ন একটি অনুমানের উপস্থাপনা করেছেন যেখানে দেখানো হয়েছে যে, প্রমাণ দ্বারা যে পদার্থ যেরূপ ও যে প্রকারে প্রতিপন্ন হয় সেই পদার্থ সেইরূপ ও সেই প্রকারের হয়ে থাকে। অনুমানটি হল—

“প্রমাণতোহর্থপ্রতিপত্তৌ প্রবৃত্তিসার্থ্যাদর্থবৎ প্রমাণং”।<sup>৫</sup>

পক্ষ ‘প্রমাণ’, সাধ্য ‘অর্থাব্যভিচারিত্ব’, হেতু ‘সমর্থপ্রবৃত্তিজনকত্ব’। এই অনুমানের দ্বারা প্রমাণের প্রামাণ্য প্রতিষ্ঠা করার চেষ্টা করা হয়েছে। কিন্তু, একথা বললে স্মৃতির ক্ষেত্রে চলে যায়। স্মৃতিতেও অর্থাব্যভিচারিত্ব অর্থাৎ সফলপ্রবৃত্তিজনকত্ব আছে।

গঙ্গেশোপাধ্যায় স্মৃতিজ্ঞানমাত্রই অযথার্থ বলে স্মৃতির অপ্রমাত্ত্ব প্রতিষ্ঠা করেছেন। তাঁর মতে, স্মৃতি পূর্বকালীন পদার্থকে স্বসমকালীনরূপে গ্রহণ করে; তাই, স্মৃতি অযথার্থ। কিন্তু, চিন্তা করলে আমরা বুঝতে পারব যে, যখন আমাদের ঘটের স্মরণ হচ্ছে তখন যে জ্ঞান হচ্ছে তা হল ‘সেই ঘট’। স্মৃতিকে অযথার্থ বললে অনুমান, শব্দ, উপমান প্রমাণকে প্রমাণ বলে দাবী করা সম্ভব হয়ে পড়বে।

### স্মৃতির সমর্থনে বিভিন্ন যুক্তি

এখন কতকগুলি যুক্তির দ্বারা একটি সিদ্ধান্তে উপনীত হতে পারব যে, স্মৃতিজ্ঞানকে কি নৈয়ায়িকগণের অপ্রমা বলা যুক্তিযুক্ত হয়েছে? না স্মৃতিকে প্রমা বলে স্বীকার করা উচিত?

ন্যায়মতে, প্রমাজ্ঞান চার প্রকার— প্রত্যক্ষ, অনুমিতি, উপমিতি, শাব্দবোধ। এখন আমরা যদি এই সকল প্রমা জ্ঞানের উৎপত্তির প্রণালীর দিকে লক্ষ্য করি তাহলে দেখব এই সকল প্রমাজ্ঞানের উৎপত্তির জন্য স্মৃতিজ্ঞান খুবই গুরুত্বপূর্ণ। প্রমাজ্ঞানের উৎপত্তি বিষয়ে আলোচনা করা হলে সেখানে দেখা যায় যে, স্মৃতিজ্ঞানের প্রয়োজনীয়তা আবশ্যিক। ন্যায়মতে, অনুমানের জন্য পরামর্শ জ্ঞানই অনুমিতির করণ; তারপূর্বে আমাদের ব্যাপ্তিস্মরণ হয়ে থাকে। এখন যদি স্মৃতিকে অপ্রমা বলা হয় তাহলে ব্যাপ্তিস্মরণকেও অপ্রমা বলতে হবে। স্মৃতিজ্ঞান ছাড়া প্রমাণগুলি উৎপন্ন হতে পারে না।

উপমিতির ক্ষেত্রেও স্মৃতির ভূমিকা অপরিসীম। উপমিতির ক্ষেত্রে অতিদেশবাক্যের যে স্মরণ সেটাও সম্ভব হতে পারে না। উপমিতির ক্ষেত্রে অতিদেশবাক্যের যে স্মরণ সেটাও সম্ভব হতে পারে না, কারণ, স্মৃতিজ্ঞান অপ্রমা। অরণ্যবাসী অতিদেশবাক্যের কথা স্মরণ করেই ‘গো সদৃশঃ গবয়ঃ’ এইরূপ জ্ঞান লাভ করে। তাই, স্মৃতিকে অপ্রমা বলা যাবে না।

আবার, প্রত্যভিজ্ঞা জ্ঞানকে নৈয়ায়িকগণ প্রমা বলেই স্বীকার করেন। কিন্তু, তা প্রত্যক্ষানুভবের অন্তর্গত। যখন বলা হয় ‘এই সেই দেবদত্ত’ এই জ্ঞানে আংশিক স্মৃতিজ্ঞান এবং আংশিক অনুভব বিষয় হয়েছে। তাই, স্মৃতি জ্ঞানকে অপ্রমা বলা হলে প্রত্যভিজ্ঞাকেও অপ্রমা বলতে হবে। এই প্রত্যভিজ্ঞা জ্ঞানকে যদি সঠিকভাবে ব্যাখ্যা করা হয় তাহলে দেখা যাবে এই জ্ঞানে আংশিক স্মৃতির বিষয় আছে এবং আংশিক অনুভবের বিষয় আছে।

তাছাড়া, ন্যায়মতে জ্ঞানের প্রমাত্বের নির্ণয় হয় “সমর্থপ্রবৃত্তিজনকত্বাঃ”<sup>৬</sup> হেতুর দ্বারা। যে জ্ঞান সফল প্রবৃত্তির জনক হয় সেই জ্ঞান প্রমা এবং যে জ্ঞান সফল প্রবৃত্তির জনক হয় না তা অপ্রমা। স্মৃতিও সফল প্রবৃত্তির জনক হয়, যেমন ধরা যাক, আমি সকালে টেবিলেএ উপর একটি বই দেখলাম এবং পরবর্তীকালে সন্ধ্যাবেলায় আমার সেই বইটাই প্রয়োজন হল এবং আমার তখন স্মরণ হল যে সকালে আমি টেবিলের উপর বইটা দেখেছি। সুতরাং, এখানে সফলপ্রবৃত্তির জনক হচ্ছে স্মৃতি। তাই, স্মৃতিকে প্রমাও বলতে হবে।

অনেকের মতে, স্মৃতি “তদ্বতি তৎপ্রকারকঃ জ্ঞান”<sup>৭</sup> নয় বলে তাকে অপ্রমা বলেই গণ্য করেছেন। একথা সত্য যে স্মৃতিতে অনুভবের দেশ, কাল ও ইদম্ব বিষয় হয় না। কিন্তু, এইরূপ হওয়ার কারণ হল সংস্কার। সরাসরি অনুভবটি জ্ঞানের বিষয় হয় না, তা সংস্কারের মধ্য দিয়ে হয়ে থাকে। আর, যেহেতু স্মৃতি পূর্বে জ্ঞাত বিষয়ের জ্ঞান দেয় তাই জ্ঞানের মধ্যে ‘সেই’ অংশটুকু অতিরিক্ত যুক্ত হয় এবং ‘সেই ঘট’, ‘সেই পট’ এই আকারের জ্ঞান হয়।

নৈয়ায়িকগণের স্মৃতির প্রমাত্ব অস্বীকারের প্রধান কারণ হল পঞ্চম প্রমাণ স্বীকারের আপত্তি। অর্থাৎ যদি স্মৃতিকে প্রমা বলে মেনে নেওয়া হয় তবে প্রত্যক্ষ, অনুমান, উপমান, শব্দ অতিরিক্ত একটি পঞ্চম প্রমাণ স্বীকার করতে হবে। আর সেই কথা চিন্তা করেই হয়তো অধিকাংশ নৈয়ায়িকগণ স্মৃতিজ্ঞানকে যথার্থ বলেও তাঁর প্রমাত্বকে অস্বীকার করেছেন। তবে, আমার মনে হয় স্মৃতিকে প্রমাজ্ঞান বলা হলেও পঞ্চমপ্রমাণ স্বীকারের আপত্তি থেকে নিজেদের মতকে সরিয়ে রাখা সম্ভব। অনুভব জন্য সংস্কার হয়ে থাকে এবং সেই সংস্কার থেকে পরবর্তীকালে স্মৃতি হয়। এখন সংস্কার যে অনুভব জন্য সেই অনুভবের প্রকৃতির উপর নির্ভর করে স্মৃতির প্রকৃতি ব্যাখ্যা করা হলে আর পঞ্চমপ্রমাণ স্বীকার করার প্রয়োজনীয়তা থাকে না। অর্থাৎ প্রত্যক্ষানুভব জন্য উৎপন্ন সংস্কার জন্য যে স্মৃতি তাকে প্রত্যক্ষজন্য স্মৃতি অনুমিতির থেকে উৎপন্ন সংস্কার জন্য স্মৃতি হল অনুমিতির জন্য স্মৃতি। এভাবে ব্যাখ্যা করলে স্মৃতির প্রমাত্ব

স্বীকার করেও পঞ্চম প্রমাণের আপত্তি এড়িয়ে যেতে পারে বলেই মনে হয়। অধিকাংশ নৈয়ায়িকের স্মৃতির প্রমাত্ত্ব অস্বীকারের একমাত্র কারণ হল পঞ্চমপ্রমাণ স্বীকার করতে হবে সেজন্য। স্মৃতিকে প্রমাণ বলার স্বপক্ষে যুক্তি খুবই কম। স্মৃতির প্রমাত্ত্ব অন্যান্য নৈয়ায়িকগণ অস্বীকার করলেও বিশ্বনাথ স্মৃতিকে প্রমাণ হিসাবে মেনেছেন।

ভাসবর্জ্য তাঁর *ন্যায়সার* গ্রন্থে স্মৃতির যথার্থতা স্বীকার করেছেন। জ্ঞান সংশয়াত্মক না নিশ্চয়াত্মক সে প্রসঙ্গে তিনি বলেছেন, স্মৃতি অনুভবের থেকে পৃথক তা বলা যায় না, অনুভব যে আকারে হয় স্মৃতি সেই আকারে হবে। তিনি বলেন, সংশয়াত্মক ও নিশ্চয়াত্মক উভয় প্রকার হতে পারে। তাঁর বক্তব্য থেকে এটা নিশ্চিত যে তিনি স্মৃতিকে যথার্থ বলেছেন। আমরা যখন স্বপ্ন দেখি তখন স্বপ্নে যে বিষয় থাকে সেখানে পূর্বের অনুভব এবং স্মৃতি বিষয়ও থাকে। ভাসবর্জ্য স্বপ্নকে প্রমাণ হিসাবে দাবী করেছেন তাহলে স্মৃতিও প্রমাণ।

আমাদের ব্যবহারিক জীবনের দিকে তাকালে দেখা যায় যে, স্মৃতি ছাড়া আমাদের জীবন অসম্ভব। আমরা আমাদের স্মৃতির উপর বিশ্বাস রেখেই জীবনে এগিয়ে চলেছি। তাই, স্মৃতির প্রমাত্ত্বের অস্বীকার করলে ব্যবহারিক জীবন বিপন্ন হয়ে পড়বে। সারা পৃথিবীতে কোনো সাক্ষীর স্মৃতির ভিত্তিতেই বহু অপরাধী শাস্তি পেয়ে এসেছে। তাই, স্মৃতির উপর উপর ভিত্তি করে যদি জীবনের এত বড় সিদ্ধান্ত নেওয়া যায় তাহলে স্মৃতিকে প্রমাণ বলতে হবে। দর্শনশাস্ত্রে জগতের ব্যাখ্যা যেমন করা হয় তেমনি ব্যক্তির জীবনযাপন ও ব্যবহারিক জীবনের দিকে তাকায় তাহলে আমরা দেখব বেশিরভাগ কাজই কোন না কোনভাবে স্মরণের উপর নির্ভর করেই করছি। বিভিন্ন ক্ষেত্রে স্মৃতির উপর নির্ভর করেই আমরা বহু কঠিন সিদ্ধান্ত গ্রহণ করে থাকি। শুধু তাই নয়, আদালতে কোন সমস্যার বিচারকালে সাক্ষীর স্মৃতির উপর ভিত্তি করেই বহু সমস্যার সমাধান দেওয়া হয়ে থাকে। তাই, স্মৃতিকে অযথার্থ বলা যুক্তিবিরোধী হবে এবং অপ্রমাণ বলা যাবে না।

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## শুরুযজুর্বেদের রুদ্রাধ্যায়ে বর্ণিত প্রাচীন ভারতের জীবন ও জীবিকা

ওয়েলিশা রায়

**সংক্ষিপ্তসার:** বৈদিক সাহিত্যের মাধ্যমে প্রাচীন ভারতের সমাজ ও জীবনযাত্রার সুস্পষ্ট পরিচয় পাওয়া যায়। যজুর্বেদও তার ব্যতিক্রম নয়। শুরুযজুর্বেদের রুদ্রাধ্যায়ে উপলব্ধ বিভিন্ন মন্ত্রের মাধ্যমে আমরা তৎকালীন মানব ইতিহাস সম্পর্কে জানতে পারি। সেই যুগে কৃষিকাজ ছাড়াও মানুষের জীবিকা ছিল নানা বৈচিত্র্যে সমন্বিত। তখন সমাজ ছিল গ্রামপ্রধান ও গোষ্ঠীকেন্দ্রিক। সমাজে ব্রাহ্মণ ও পুরোহিতদের প্রভাব-প্রতিপত্তি থাকলেও নারীদের প্রাধান্য ছিল তুলনামূলক কম। যুদ্ধ ছিল তখন সাধারণ ঘটনা। এছাড়া সেই সময়ে সমাজে বিভিন্ন অপকর্মমূলক কাজ বৃদ্ধি পায়, যা সামাজিক অবক্ষয়কে স্পষ্ট করে। অবসর সময়ে বিনোদনের ব্যবস্থাও সেখানে পরিলক্ষিত হয়। সঙ্গীতই ছিল তার মধ্যে প্রধান। তবে কিছু মন্ত্রে ভক্তি ও অহিংসার বার্তাও রয়েছে। এইরূপ নানা বৈচিত্র্যে পরিপূর্ণ মানুষের জীবন ও জীবিকার পরিচয় শুরুযজুর্বেদের রুদ্রাধ্যায়ে দৃষ্ট হয়।

**সূচক শব্দ:** জীবিকা, সমাজ, যুদ্ধ, বিনোদন।

ভারতবর্ষের সভ্যতা ও সংস্কৃতির প্রাচীনতম বিবরণ হল বেদ। বেদের যে মন্ত্রগুলিতে অর্থানুসারে ছন্দঃ ও পাদব্যবস্থা আছে, সেই মন্ত্রসমূহকে ‘ঋক্’ বলা হয়। আর ঋক্ মন্ত্রগুলির মধ্যে গীতিকর মন্ত্রগুলিকে ‘সাম’ বলা হয়। এই ঋক্ ও সাম লক্ষণযুক্ত মন্ত্র ব্যতীত অবশিষ্ট বৈদিকমন্ত্র ‘যজুঃ’ নামে পরিচিত।<sup>১</sup> প্রাচীন ভারতীয় ঐতিহ্য অনুসারে বেদ অপৌরুষেয় ও ঈশ্বরের নিঃশ্বাসরূপে প্রকাশিত।<sup>২</sup> তবে আধুনিক ঐতিহাসিক দৃষ্টিসম্পন্ন পণ্ডিতগণ বেদের আনুমানিক কাল নির্ণয়ে প্রয়াসী হয়েছেন। বেদের আনুমানিক কাল দুই ভাগে নির্ণয় করা হয়, যথা- প্রাচীন বৈদিক যুগ (Early Vedic Age) এবং অর্বাচীন বৈদিক যুগ (Late Vedic Age)। প্রাচীন বৈদিক যুগের প্রাচীনতম রচনা হল ঋগ্বেদ সংহিতা এবং সংকলনের সময় আনুমানিক ১২০০-১০০০ খ্রীষ্ট পূর্বাব্দ। এই সময় প্রধানত কৃষিকাজ ও পশুপালনের মাধ্যমে জীবিকা নির্বাহ করা হত। পশুপালনের ক্ষেত্রে অশ্ব, গো, অজ, মেঘ প্রভৃতি ছিল প্রধান। অন্যদিকে অর্বাচীন বৈদিক যুগের প্রাচীনতম রচনা হল সামবেদ, যজুর্বেদ ও অথর্ববেদ সংহিতা এবং সংকলনের সময় আনুমানিক ১০০০-৮০০ খ্রীষ্ট পূর্বাব্দ।<sup>৩</sup> সময়ের অগ্রগতির সঙ্গে তৎকালীন মানুষের জীবন ও জীবিকার পরিবর্তন ঘটে। সেই সময় মানুষের জীবিকা শুধুমাত্র কৃষিকাজ ও পশুপালনের মধ্যে সীমাবদ্ধ ছিল না, বরং তখন সমাজে বহু বৈচিত্র্যপূর্ণ পেশার অস্তিত্ব পরিলক্ষিত হয়। যজুর্বেদে বিভিন্ন পেশার সঙ্গে যুক্ত মানুষের পরিচয়ও পাওয়া যায়, যেমন- বৈদ্য, নাপিত, স্বর্ণকার, অভিনেতা, গোয়েন্দা প্রমুখ। বিবিধ গ্রন্থে যজুর্বেদ সংহিতার বহু শাখার<sup>৪</sup> উল্লেখ থাকলেও বর্তমানে কেবলমাত্র দুটি শাখা পাওয়া যায়, যথা- কৃষ্ণযজুর্বেদ ও শুরুযজুর্বেদ। এই শুরুযজুর্বেদের ষোড়শ অধ্যায় রুদ্রাধ্যায় নামে পরিচিত। এই অধ্যায়টি যজুর্বেদের যজ্ঞীয় আবহাওয়ায় স্বতন্ত্র বাণী বহন করে। এখানে ছেষটিটি মন্ত্র রয়েছে। সমগ্র অধ্যায়ে রুদ্রদেবতার স্তুতি করে তাঁর কৃপা প্রার্থনা করা হয়েছে। নিরুক্তকার যাস্কাচার্য রুদ্রশব্দের নির্বচন প্রসঙ্গে বলেছেন, যিনি রোদন করেন বা করান তিনি হলেন রুদ্র- “রুদ্রো রৌতীতি সতঃ, রোরুয়মাণো দ্রবতীতি বা রোদয়তের্বা।”<sup>৫</sup> বৈদিক পরিমণ্ডলে রুদ্র যজ্ঞীয় দেবতারূপে বিশেষ প্রসিদ্ধ নন, কয়েকটি ক্ষেত্রে তাঁর উদ্দেশ্যে হোম ব্যতীত আর কোনো যোগে প্রধানভাবে তাঁর অস্তিত্ব নেই। যজুর্বেদের মধ্যে উপযুক্ত উপাদানের অভাব থাকার ফলে এর থেকে সমসাময়িক ইতিহাস সম্পর্কে কোনও স্পষ্ট ধারণা করা অত্যন্ত কঠিন, তবে এক্ষেত্রে রুদ্রাধ্যায়ের বিশেষ গুরুত্ব রয়েছে। এখানে বিশ্বব্রহ্মাণ্ডের সকল পদার্থ, সকল জীবের

মধ্যে রুদ্রের মহিমা অনুভব করা হয়েছে, যার মাধ্যমে তৎকালীন মানুষের জীবিকা, সামাজিক অবস্থা প্রভৃতি সম্পর্কে আমরা ধারণা লাভ করি।

### রুদ্রাধ্যায়ে বর্ণিত মানুষের জীবিকা

প্রাচীন ভারতের সমাজ ও জীবনযাত্রার নিদর্শন বৈদিক সাহিত্যের মধ্যে নিহিত রয়েছে। এই প্রসঙ্গে যজুর্বেদেও তার ব্যতিক্রমী চিত্র দৃষ্ট হয় না। শুক্রযজুর্বেদের রুদ্রাধ্যায়ে উপলব্ধ বিভিন্ন মন্ত্রের মাধ্যমে আমরা তৎকালীন মানব ইতিহাস সম্পর্কে জানতে পারি। সেই যুগে মানুষের জীবিকা ছিল নানা বৈচিত্র্যে সমন্বিত। তবে কৃষিকাজই ছিল সেইগুলির মধ্যে প্রধান।<sup>১৭</sup> উর্বর ও উষর জমিতে ধান প্রভৃতি কৃষিজ দ্রব্য তখন উৎপাদিত হত— “নম উর্বর্যায় চ”।<sup>১৮</sup> এবং “নমঃ শ্লোকায় চাবসান্যায় চ নম উর্বর্যায় চ খল্যায় চ।।”<sup>১৯</sup> তখন লোহার লাঙল প্রচলিত ছিল না, লম্বা বাঁটযুক্ত কোদাল বা কাঠের তৈরি আদিম পর্যায়ের লাঙল দিয়েই কৃষিকাজ করা হত। তাই কৃষকের কঠোর পরিশ্রমের তুলনায় স্বল্প পরিমাণ ফসলই উৎপন্ন হত।

শুধুমাত্র কৃষিকাজের মাধ্যমে মানুষ জীবিকা নির্বাহ করতেন এমন নয়, বরং তৎকালীন সময়ে বাণিজ্যেরও প্রচলন ছিল— “নমো মস্ত্রিণে বাণিজ্যায়।”<sup>২০</sup> সিদ্ধুসভ্যতা ধ্বংস হওয়ার সময়ে সাময়িকভাবে ব্যবসা-বাণিজ্য ব্যবস্থা বিপর্যস্ত হলেও যজুর্বেদের সময় তা পুনরায় আরম্ভ হয়। নক্ষত্র, রাশি ইত্যাদি সম্পর্কে নবজাত কৌতূহল সম্ভবত নৌবাণিজ্যের সঙ্গে সম্পর্কিত ছিল, কারণ বিভিন্ন নক্ষত্রের সঙ্গে পরিচিত হওয়া তৎকালীন নাবিকদের জন্য আবশ্যিক ছিল।<sup>২১</sup> এছাড়া সেই সময়ে শিল্পী, সূত্রধার এবং ব্যাধ প্রভৃতি বিভিন্ন পেশায় নিযুক্ত মানুষও ছিলেন। সেযুগে একদিকে কুম্ভকারেরা যেমন মাটির বিভিন্ন আসবাবপত্র নির্মাণ করতেন, তেমনি অন্যদিকে লৌহজাত সামগ্রী তৈরী করতেন কর্মকারেরা –

নমস্তক্ষভ্যো রথকারেভ্যশ্চ বো ন।

নমঃ কুলালেভ্যঃ কর্মারেভ্যশ্চ বো নমো।

নমো নিষাদেভ্যঃ পুঞ্জিষ্ঠেভ্যশ্চ বো নমো।

নমঃ শ্বনিভ্যো মৃগযুভ্যশ্চ বো নমঃ।।<sup>২২</sup>

শুক্রযজুর্বেদের উত্তরার্ধের ত্রিংশ অধ্যায়ে পুরুষমেধ যজ্ঞের রূপক বা কাল্পনিক আহুতি প্রসঙ্গে বিভিন্ন প্রকারের ভিন্ন ভিন্ন জীবিকার উল্লেখ আছে, যেগুলির মধ্যে সাতটি বৃত্তি শুধুমাত্র স্ত্রীজাতির জন্য নির্দিষ্ট ছিল। তবে মন্ত্রগুলিতে সরাসরি জীবিকার নাম উল্লেখ করা নেই, কিন্তু সেই পেশায় নিযুক্ত মানুষের পরিচয় রয়েছে। তাই আমরা ধারণা লাভ করতে পারি যে, তখন সমাজে সেই বৃত্তিগুলি বিদ্যমান ছিল। বন্ধনীর মধ্যে মূল সংস্কৃত শব্দসহ এইগুলি উল্লিখিত হল— শিকারী (মৃগয়), জেলে (ধীবর), স্বর্ণকার (হিরণ্যকার), রথ নির্মাতা (রথকার), নাপিত (বপ), মণিকার (মণিকার), কাঠমিস্ত্রী (তক্ষা), তীর নির্মাতা (ইষুকার), ধনুঃনির্মাতা (ধনুষ্কার), ধনুকের গুণ বা জ্যা নির্মাতা (জ্যাকর), পাখিধরা ব্যাধ (পুঞ্জিষ্ঠ), বৈদ্য (ভিষজ), অভিনেতা (শৈলুষ), জ্যোতিষি (নক্ষত্রদর্শ), রথের সারথি (ক্ষত্তা), সহকারী রথচালক (অনুক্ষত্তা), কাঠ সংগ্রাহক (দার্বাহার), প্রতিমা নির্মাতা (পেশিতা), গোয়েন্দা (পিশুন), কর আদায়কারী (ভাগহর), দ্বারপালক (দ্বারপাল), শুষ্ক মৎস বিক্রেতা (পৌষ্কল), বনরক্ষক (বনপ), অজিন বা চর্মবস্ত্রনির্মাতা (অজিনসন্ধ)। এছাড়া পশুপালকও ছিল, যেমন— মেঘপালক (অবিপাল), কুকুরপালক (শ্বনি), অশ্বপালক (অশ্বপ), হস্তীপালক (হস্তিপ), ছাগপালক (অজপাল), গোপালক (গোপাল)।<sup>২৩</sup> অন্যদিকে বিভিন্ন পেশায় নিযুক্ত স্ত্রীলোকের পরিচয় পাওয়া যায়,

যেমন- কাজল ও অন্যান্য প্রসাধন দ্রব্য প্রস্তুতকারিণী (অঞ্জনকরী), কাঁটার বিবিধ দ্রব্য নির্মাত্রী (কণ্টকীকরী), ঝুড়ি প্রস্তুতকারিণী (বিদলকরী), বস্ত্ররঞ্জককারিণী (রজয়িত্রী), বস্ত্রের অলঙ্করণ বা কাপড়ের উপর ফুলতোলা প্রভৃতি সূচিশিল্প যাঁরা করতেন (পেশস্করী), তরোয়ালের খাপ নির্মাত্রী (কোষকরী)।<sup>১৩</sup> তাই দেখা যাচ্ছে, তৎকালীন মানুষের জীবিকা কেবলমাত্র কৃষিকাজ, পশুপালন বা ব্যবসা-বাণিজ্যের মধ্যে সীমাবদ্ধ ছিল না, বরং তা নানা বৈচিত্র্যে পরিপূর্ণ ছিল।

### রুদ্রাধ্যায়ে বর্ণিত সামাজ্যের পরিচয়

যজুর্বেদের সময় সমাজ ছিল গ্রামপ্রধান, আর গ্রাম ছিল গোষ্ঠীকেন্দ্রিক। তখন যৌথ পরিবারে থাকা সবচেয়ে বয়স্ক পুরুষ ছিলেন পরিবারের প্রধান এবং অধিকাংশ ক্ষেত্রে তিনি হতেন বহুপত্নীক।<sup>১৪</sup> সভা, সমিতি প্রভৃতি স্থানে যেখানে গোষ্ঠীর ভবিষ্যৎ নিয়ে সিদ্ধান্ত নেওয়া হত সেখানে নারীর প্রবেশ নিষিদ্ধ ছিল। সেই সময়ে যজ্ঞের বিস্তার, দীর্ঘস্থায়িতা, প্রকারভেদ, নতুন যজ্ঞের উদ্ভাবন প্রভৃতির ফলে সমাজে ব্রাহ্মণ ও পুরোহিতদের প্রাধান্য বৃদ্ধি পায়, তাদের প্রতিপত্তিও প্রবল হয়ে যায়। সমাজে তখন সভাপতি ব্যতীত গণপতি, ব্রাতপতি প্রভৃতি বিভিন্ন পদ ছিল- “নমো গণেভ্যো গণপতিভ্যশ্চ বো নমো। নমো ব্রাতেভ্যো ব্রাতপতিভ্যশ্চ বো নমো।”<sup>১৫</sup> এবং “নমঃ সভাভ্যঃ সভাপতিভ্যশ্চ বো নমো।”<sup>১৬</sup> তাছাড়া যুদ্ধক্ষেত্রে ছিল শত্রুদের বিদীর্ণকারী বীর সেনা, সেনাপতি এবং তাদের প্রয়োজনীয় অস্ত্রশস্ত্র।<sup>১৭</sup> আবার পদাতিক, রথী, অরথী, রথাধিষ্ঠাতার পরিচয়ও আমরা পাই- “নমঃ সেনাভ্যঃ সেনানিভ্যশ্চ বো ন। নমো রথিভ্যো অরথেভ্যশ্চ বোনমো। নমঃ ক্ষত্ৰুভ্যঃ সংগ্রহীত্ভ্যশ্চ বো নমো। নমো মহন্ত্যো অর্ভকেভ্যশ্চ বো নমঃ।”<sup>১৮</sup> অথবা “পত্তিনাং পতয়ে নমঃ।”<sup>১৯</sup>

ঋগ্বেদের মন্ত্রগুলিতে যেমন দেবতার প্রশংসা রয়েছে, তেমনি রয়েছে নিরাপত্তা, পরমায়ু, সম্পত্তির জন্য প্রার্থনা। তবে বহু মন্ত্রে খাদ্য নিয়ে প্রার্থনাও আমরা দেখতে পাই- “উষো বাজং হি বংস্ব”।<sup>২০</sup> “ইন্দ্রাগ্নী ইষং তা আবৃণে”<sup>২১</sup> প্রভৃতি। এই মন্ত্রগুলি তৎকালীন খাদ্যাভাবকেই ইঙ্গিত করে।<sup>২২</sup> যজুর্বেদের সময়ও তার ব্যতিক্রমী চিত্র আমরা দেখতে পাই না। প্রয়োজন অনুসারে নির্দিষ্ট পরিমাণ আহার সকলের জুটত না। ফলে মানুষের জীবনে ছিল অনিশ্চয়তা।<sup>২৩</sup> সমাজে তখন ধনী-দরিদ্রের যথেষ্ট পার্থক্য ছিল।<sup>২৪</sup> এইরূপ পরিস্থিতির ফলে সমাজে বিভিন্ন অপকর্মমূলক কাজ বৃদ্ধি পায়, যা সেই সময়ের সামাজিক অবক্ষয়কে চিহ্নিত করে। তখন সমাজে চোরদের উপদ্রব বিশেষভাবে দৃষ্ট হয়। চোরদের আবার নানা প্রকার ভেদও ছিল, যেগুলোর মধ্যে স্তেন, গুপ্তচোর প্রভৃতি ছিল অন্যতম। প্রায়শঃ গৃহ থেকে দ্রব্য চুরি হত- “স্তেনানাং পতয়ে নমো। নমো নিচেরবে পরিচরায়ারণ্যানাং পতয়ে নমঃ।”<sup>২৫</sup> কিছু মানুষ পর্বত প্রভৃতি দুর্গম স্থানে বিচরণ করতেন। তারা পাগড়ী ও জটাভূট ধারণ করে গ্রামের পথে বস্ত্র চুরি করতেন- “নম উষগীষিণে গিরিচরায় কুলুধগনাং পতয়ে নমো”<sup>২৬</sup> এই চোরকার্য গৃহের মধ্যেই সীমাবদ্ধ ছিল না। ক্ষেত্র থেকে ধান অপহরণের কথাও সেখানে উল্লেখিত হয়েছে। এছাড়া সমাজে এমন কিছু মানুষ ছিলেন যারা হলেন বঞ্চনাকারী প্রতারক -

নমো বঞ্চতে পরিবঞ্চতে স্তায়ূনাং পতয়ে নমো।

নমো নিষঙ্গিণ ইষুধিমতে তক্ষরাণাং পতয়ে নমো।

নমঃ স্কায়িভ্যো জিঘাংসভ্যো মুষতাং পতয়ে নমো।<sup>২৭</sup>

আমরা জানি- “যত্র নার্যস্ত পূজ্যন্তে রমন্তে তত্র দেবতাঃ”<sup>২৮</sup> অর্থাৎ যেখানে নারীগণ সম্মানিত হন, সেখানে দেবগণ প্রীত হন। কিন্তু রুদ্রাধ্যায়ে তার বিপরীত চিত্র পরিস্ফুটিত হয়েছে।

সেখানে লোকেদের মেয়ে চুরি করার বিষয়ে আলোকপাত করা হয়েছে- “নমো নমোহসিমদ্যোনজং চরদ্যো বিকৃন্তানাং পতয়ে নমঃ।।”<sup>২৬</sup> সেযুগে যজ্ঞের বাহুল্য দেখা যেত। সায়াণাচার্য তৈত্তিরীয়সংহিতায় ভাষ্যভূমিকায় বলেছেন, বৈদিক যজ্ঞানুষ্ঠানে যজুর্বেদ ভিত্তিস্বরূপ হলে ঋগ্বেদ-সামবেদ হল তার অলংকরণমাত্র- “ভিত্তিস্থানীয়ো যজুর্বেদশিত্ত্বশ্রুতীয়াবিতরৌ।।”<sup>২৭</sup> যজ্ঞের মূল উদ্দেশ্য ছিল- ঐহিক সুখ, সুস্বাস্থ্য, আয়ু, বিজয়, ফসল, শত্রুনাশ ইত্যাদি। তবে যজ্ঞকালে যজমানপত্নী স্বামীর পাশে কেবলমাত্র বসতে পারতেন, কিন্তু কোনও মন্ত্র উচ্চারণ করতে পারতেন না। সন্তানসম্ভাবনার পরে প্রথমে তাঁকে কেন্দ্র করে পুংসবন যাগ করা হত। সেখানে ভাবী সন্তানের মঙ্গল কামনা করা হত এবং সন্তানটি যেন পুরুষ সন্তান হয় সেরূপ প্রার্থনা থাকত।<sup>২৮</sup> তবে সেই সন্তানসম্ভবা নারীর কল্যাণ কামনায় কোনো মন্ত্র নেই।<sup>২৯</sup> এছাড়া জনসমাবেশে নারীদের যোগদানের কোনো অধিকার ছিল না, সম্পত্তির অধিকার থেকেও তাঁরা ছিলেন বঞ্চিত। পুরুষের বহুবিবাহকে সমর্থন করা হলেও নারীর বহু বিবাহের উপর কঠোর বাধা-নিষেধ ছিল।<sup>৩০</sup>

ভয়ংকর শব্দসম্বিত যুদ্ধ ছিল তখন সাধারণ ঘটনা- “নম উচ্চৈর্হোয়ায়াক্রন্দয়তে পতিনাং পতয়ে নমঃ।।”<sup>৩১</sup> সেযুগে শত্রুদের হাত থেকে নিজেদের রক্ষার জন্য সেনারা শিরশ্রাণ, কবচ, বর্ম প্রভৃতি ব্যবহার করতেন- “নমো বিল্মিনে চ কবচিনে চ। নমো বর্মিণে চ বরুথিনে। নমঃ শ্রুতায় চ শ্রুতসেনায় চ।।”<sup>৩২</sup> তাছাড়া বারংবার তীক্ষ্ণ বাণ, তুণীর, ধনু প্রভৃতি অস্ত্রশস্ত্রের উল্লেখ করা হয়েছে- “নম ইষুমদ্যো ধন্যয়িভ্যশ্চ বো নমো। নম আতস্থানেভ্যঃ প্রতিদধানেভ্যশ্চ বো নমো। নম আয়চ্ছদ্যোহস্যদ্যশ্চ বো নমঃ।।”<sup>৩৩</sup> অথবা, “নমো নিষঙ্গিণে চেষুধিমতে চ নমস্তীক্ষ্ণেষবে চ”।<sup>৩৪</sup>

অবসর সময়ে বিনোদনের ব্যবস্থাও ছিল সেই সময়ে। সেক্ষেত্রে সঙ্গীত ছিল প্রধান। দুন্দুভি ও বিভিন্ন বাদ্য সাধন দণ্ডাদি তখনকার মানুষের সঙ্গীতের প্রতি অনুরাগকে প্রদর্শিত করে- “নমো দুন্দুভ্যয় চাহনন্যায় চ।।”<sup>৩৫</sup> এছাড়া গুরুযজুর্বেদের উত্তরার্ধের ত্রিংশ অধ্যায়ে বীণা, বংশী প্রভৃতি বাদ্যযন্ত্রবাদকের উল্লেখ পাওয়া যায়।

অহিংসা হল পরম ধর্ম ও পরম সত্য। মহাভারতের অনুশাসনপর্বে পিতামহ ভীষ্ম যুধিষ্ঠিরকে বলেছিলেন- “অহিংসা পরমো ধর্মস্তথাহিংসা পরং তপঃ। অহিংসা পরমং সত্যং ততো ধর্মঃ প্রবর্ততে।।”<sup>৩৬</sup> তবে মহাভারতের বহু পূর্বেই গুরুযজুর্বেদের রুদ্রাধ্যায়ে পুরুষ ও জগতের প্রতি হিংসা না করার বার্তা প্রেরণ করা হয়েছে- “যামিষুং গিরিশন্ত হস্তে বিভর্যন্তবে। শিবাং গিরিত্র তাং কুরু মা হিংসীঃ পুরুষং জগৎ।।”<sup>৩৭</sup> তাছাড়া ভক্তির মাধ্যমে যে ক্রোধ দূর করা সম্ভব সেটিও এখানে প্রদর্শিত হয়েছে- “অসৌ যস্তাম্রো অরুণ উত বক্রঃ সুমঙ্গলঃ। যে চৈনং রুদ্রা অভিতো দিম্বু শ্রিতাঃ সহস্রশোহবৈষাং হেড হেমহে।।”<sup>৩৮</sup> অহিংসা ও ভক্তির কথা বলা হলেও শত্রুর প্রতি কীরূপ আচরণ করা উচিত সেই প্রসঙ্গে কঠোর হস্তেই শত্রুদমনের কথা উল্লিখিত হয়েছে - “নমো বিসৃজদ্যো বিধ্যদ্যশ্চ বো নমো।।”<sup>৩৯</sup> রুদ্রাধ্যায়ে তৎকালীন সমাজের এইরূপ বৈচিত্র্যপূর্ণ চিত্রই আমরা দেখতে পাই।

## উপসংহার

বস্তুগত সংস্কৃতির দৃষ্টিকোণ থেকে যজুর্বেদে প্রতিফলিত সমাজচিত্র ঋগ্বেদের সমাজচিত্র থেকে খুব বেশি ভিন্ন নয়। যজুর্বেদের সময় মানুষ কেবলমাত্র কৃষিকার্য, পশুপালন ও ব্যবসা-বাণিজ্যের মাধ্যমে জীবিকা নির্বাহ করতেন না, বরং তখন সমাজে নানা বৈচিত্র্যপূর্ণ বৃত্তির

সময় ঘটছিল। তবে তৎকালীন সমাজ পুরুষশ্রেণীর নিয়ন্ত্রণে চলে গিয়েছিল। এই সময় থেকেই নারী অর্থনৈতিক দিক থেকে পুরুষের উপর নির্ভরশীল হতে শুরু করে। ফলে সমাজে ক্রমশ তার মর্যাদা হ্রাস পায়। স্ত্রীকে যদিও অর্ধাঙ্গিনী বলা হয়েছে, তবুও বারে বারে প্রমাণ পাওয়া যায় যে, পুরুষের তুলনায় নারী সমাজে হীনরূপেই বিবেচিত। যজুর্বেদের সময় যজ্ঞের প্রাধান্য বৃদ্ধি পাওয়ায় সমাজে ঋত্বিকদের প্রাধান্য বৃদ্ধি পেতে থাকে। তাই দেবতাদের প্রতি সহজ ভক্তির পরিবর্তে যজ্ঞানুষ্ঠানের প্রতি মানুষ অধিক মনোযোগী হন। পূর্ণাঙ্গ ও ক্রটিহীন যজ্ঞের মাধ্যমেই সকল অভীষ্ট লাভ করা সম্ভব— এই বিশ্বাস মানুষের মনে দৃঢ় হয়। ফলস্বরূপ যজ্ঞের জটিল ব্যবস্থা প্রণালীর প্রাধান্য বিস্তৃত হয়।

### শব্দসংক্ষেপ

ঋ.ভা.ভূ. = ঋগ্বেদভাষ্যভূমিকা

ঋ.স. = ঋগ্বেদ সংহিতা

তৈ.ভা.ভূ. = তৈত্তিরীয়ভাষ্যভূমিকা

নিরু. = নিরুক্ত

পূ.মী.দ. = পূর্ব-মীমাংসাদর্শন

বা.পু. = বায়ুপুরাণ

বৃ.উ. = বৃহদারণ্যক উপনিষদ

মনু. = মনুসংহিতা

মহা. = মহাভারত

শু.য. = শুক্লযজুর্বেদ

### উদ্ধৃতিপঞ্জি

১. “তেষামৃক যত্রার্থবশেন পাদব্যবস্থা, গীতিষু সামাখ্যা, শেষে যজুঃ শব্দঃ।” জৈমিনি। পূ. মী. দ., ২/১/৩২-৩৪
২. “অস্য মহতো ভূতস্য নিঃশ্বসিতমেতদ্ যদ্বৈদো যজুর্বেদঃ সামবেদোহথর্বাঙ্গিরসঃ।” বৃ. উ. ২/৪/১০
৩. দ্রষ্টব্য পরেশচন্দ্র মজুমদার। সংস্কৃত ও প্রাকৃত ভাষার ক্রমবিকাশ। পৃ. ৬২-৬৩.
৪. “যজুর্বেদতরোঃ শাখা সন্তুবিংশন্ মহামতিঃ। বৈশম্পায়ণনামাসৌ ব্যাসশিষ্যশ্চকার বৈ।।” বা. পু., ৩/৫
৫. নিরু. ১০/৫/৮
৬. “In the Vedic period we find that, most of the people lived in villages with the occupation of cultivation and pasturage.” Priti Mitra. *Life and Society in the Vedic Age*. p. 74.
৭. শু.য. ১৬/৪৫
৮. তদেব ১৬/৩৩
৯. তদেব ১৬/১৯

১০. সুকুমারী ভট্টাচার্য। *ইতিহাসের আলোকে বৈদিক সাহিত্য*। পৃ. ১২৮-১২৯.
১১. শু.য. ১৬/২৭
১২. শু.য. ৩০/৮-১২
১৩. “There is evidence to show that women followed a number of professions like those of the dyers, embroiderers and basket makers, which also would indicate the absence of the purdah.” Haridas Bhattacharyya. *The Cultural Heritage of India*. p. 223.
১৪. “The Vedic family was patriarchal. The father was the head of the family and probably controlled in some measure at least both son and daughter as regards marriage. The son after marriage must have lived in the house and under the control of his father.” Purushottam Lal Bhargava. *India in the Vedic Age*. p. 157.
১৫. শু.য. ১৬/২৫
১৬. তদেব ১৬/২৪
১৭. “It is war that makes the chiefs, the king and the state... it stimulated invention, made weapons that became useful tools and arts of war.” Will Durant. *The Story of Civilization*. pp. 22-23.
১৮. শু.য. ১৬/২৬
১৯. তদেব ১৬/১৯
২০. ঋ.স. ১/৩৬/১৩
২১. তদেব ৩/১২/৫
২২. সুকুমারী ভট্টাচার্য। *প্রবন্ধসংগ্রহ (খণ্ড - দ্বিতীয়)*। পৃ. ২০.
২৩. তদেব। *ইতিহাসের আলোকে বৈদিক সাহিত্য*। পৃ. ১০৩-১০৪.
২৪. “The society was not free from distinction between the rich and the poor.” Priti Mitra. *Life and Society in the Vedic Age*. p. 46.
২৫. শু.য. ১৬/২০
২৬. তদেব ১৬/২২
২৭. তদেব ১৬/২১
২৮. মনু. ৩/৫৬
২৯. শু.য. ১৬/২১
৩০. সায়ণাচার্য। *তৈ.ভা.ভূ.*
৩১. “In the Vedic period birth of a daughter though was not desired, if born would have been treated with consideration.” Priti Mitra. *Life and Society in the Vedic Age*. p. 36.
৩২. সুকুমারী ভট্টাচার্য। *প্রবন্ধসংগ্রহ (খণ্ড - প্রথম)*। পৃ. ২৮-২৯.

৩৩. তত্রৈব। ইতিহাসের আলোকে বৈদিক সাহিত্য। পৃ. ১১৪-১১৫.

৩৪. ঞ.য. ১৬/১৯

৩৫. তদেব ১৬/৩৫

৩৬. তদেব ১৬/২২

৩৭. তদেব ১৬/৩৬

৩৮. তদেব ১৬/৩৫

৩৯. মহা. ১৩/১১৬/২৫

৪০. ঞ.য. ১৬/৩

৪১. তদেব ১৬/৬

৪২. তদেব ১৬/২৩

### নির্বাচিত গ্রন্থপঞ্জি

অনির্বাণ। বৈদিক সাহিত্য (প্রথম খণ্ড)। কলকাতা: সংস্কৃত বুক ডিপো, ২০০৬।

উপনিষদ্। গোরক্ষপুর: গীতা প্রেস, ২০১৭।

ঋগ্বেদ-সংহিতা (প্রথম অষ্টক)। সম্পা. রামগোবিন্দ ত্রিবেদী। বারাণসী: চৌখাম্বা বিদ্যাভবন, ২০০৭।

দয়ানন্দ সরস্বতী। যজুর্বেদ ভাষ্য। সম্পা. সতীশ চন্দ্র। কলকাতা: আর্ষ সাহিত্য প্রচার ট্রাস্ট, ২০২১।

ভট্টাচার্য, বিষ্ণুপদ। বৈদিক দেবতা। কলিকাতা: বিশ্ববিদ্যাসংগ্রহ, ১৩৫৭ (বঙ্গাব্দ)।

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## আধুনিক দৃষ্টিভঙ্গিতে পঞ্চমহাযজ্ঞ: একটি সমীক্ষাত্মক অধ্যয়ন

ওয়েন্দ্রিলা রায়

**সংক্ষিপ্তসার:** প্রাচীনকালে ভারতীয় সমাজ ও সংস্কৃতির অঙ্গস্বরূপ ছিল বৈদিক যাগ-যজ্ঞ। বেদনির্দেশিত বিধিসমূহের ভিত্তিতে এই যজ্ঞগুলিকে শ্রৌত এবং গৃহ্য- এই দুটি ভাগে ভাগ করা যায়। এর মধ্যে গৃহ্যযজ্ঞগুলি মূলত গৃহীর ঐহিক উন্নতির উদ্দেশ্যে সাধিত, যার মধ্যে অন্যতম হল পঞ্চমহাযজ্ঞ। বৈদিক যুগে পালনীয় হলেও পঞ্চমহাযজ্ঞের গুরুত্ব সুদূর অতীত থেকে আধুনিককাল পর্যন্ত সমানভাবে প্রাসঙ্গিক। নিত্য পালনীয় কর্তব্যসমূহরূপে বিধিত এই পঞ্চমহাযজ্ঞের তাত্ত্বিক পর্যবেক্ষণ করলে দেখা যায় যে, এই পাঁচটি কর্ম কেবল ব্যক্তিগত বিকাশ বা উন্নতি সাধনের জন্য বিহিত কর্ম নয়, উপরন্তু ক্ষুদ্রাতিক্ষুদ্র প্রাণী থেকে বৃহদাতিবৃহৎ জীবকুলের প্রতি মানুষের যে দায়বদ্ধতা তার দলিলস্বরূপ। এই দায়বদ্ধতা যেমন প্রাচীনযুগে বিদ্যমান ছিল, তেমনি বর্তমানকালীন পরিস্থিতিতে এর গুরুত্ব আরো প্রকট।

**সূচক শব্দ:** বেদ, যজ্ঞ, পঞ্চমহাযজ্ঞ, প্রাসঙ্গিকতা

বেদ এবং তৎসহায়ক বেদাঙ্গগ্রন্থগুলির মধ্যেই বৈদিক যুগের ধর্ম-দর্শন-সাহিত্য ও সংস্কৃতি বিধৃত। সভ্যতার উষালগ্ন থেকেই মানুষ যেমন চেয়েছে পার্থিব সুখ ও সমৃদ্ধি, তেমনি লোকান্তরেও চেয়েছে আনন্দ ও শান্তি। দর্শনশাস্ত্রের ভাষায়, একদিকে সে যেমন চেয়েছে অভ্যুদয়, তেমনি অপরদিকে সে কামনা করেছে নিঃশ্রেয়স। অভ্যুদয় ও নিঃশ্রেয়স লাভের যে প্রয়াস ও সাধনা বৈদিকযুগে প্রচলিত ছিল তারই বিবরণ পাওয়া যায় বেদে এবং কল্পসাহিত্য নামে বিভিন্ন আচারঅনুষ্ঠান বিধায়ক বেদাঙ্গগ্রন্থে। এই কল্পসাহিত্য মূলত চারটি, যথা— শ্রৌতসূত্র, গৃহ্যসূত্র, ধর্মসূত্র ও শুল্কসূত্র। তার মধ্যে শ্রৌতসূত্রের মূল লক্ষ্য নিঃশ্রেয়স। অপরদিকে অভ্যুদয় সম্পর্কিত মূল্যবান তথ্যের দলিল হল বিভিন্ন গৃহ্যসূত্র। আর এই শ্রৌতসূত্র এবং গৃহ্যসূত্রের বিধান দ্বারা অভ্যুদয় ও নিঃশ্রেয়স প্রাপ্তির উপায় হল যজ্ঞ। বৈদিক যুগে জীবনযাত্রার অন্যতম প্রধান অঙ্গ হল যজ্ঞ। যজ্ঞ ধাতুর সাথে ‘যজ-যাচ-যত-বিচ্ছ-প্রচ্ছ-রক্ষা-নঙ্’ (৩/৩/৯০) এই পাণিনিয়সূত্রের দ্বারা ‘নঙ্’ প্রত্যয় যোগে ‘যজ্ঞ’ শব্দটি নিষ্পন্ন হয়। পাণিনীয় ধাতুপাঠে যজ্ ধাতু থেকে নিষ্পন্ন ‘যজ্ঞ’ শব্দের অর্থ নিরূপণ প্রসঙ্গে বলা হয়েছে—

যজদেবপূজাসঙ্গতিকরণদানেষু।

‘ধাতবঃ অনেকার্থাঃ’ এই বৈয়াকরণসিদ্ধান্তের প্রয়োগের দ্বারা কিছু আচার্যগণ ‘যজদেবপূজা সঙ্গতিকরণদানেষু’ এই পাণিনীয় সূত্রের দ্বারা দেবপূজা, দেবতুল্য ঋষিগণের সঙ্গতিকরণ এবং দানকর্মপালনকে যজ্ঞরূপে স্বীকার করেছেন। কাত্যায়নের মতে, দেবতার উদ্দেশ্যে কোনো বস্তুকে উৎসর্গ করা হল যজ্ঞ।<sup>১</sup> তৈত্তিরীয়ব্রাহ্মণে (৩/২/১/৪) যজ্ঞকে শ্রেষ্ঠতম কর্ম বলা হয়েছে। অপরদিকে শতপথব্রাহ্মণেও বলা হয়েছে –

যজ্ঞো বৈ শ্রেষ্ঠতমং কর্মণা<sup>২</sup>

প্রকৃতপক্ষে বৈদিক যজ্ঞ দুই প্রকার। যথা — শ্রৌত ও গৃহ্য। গৃহ্য ও শ্রৌতযজ্ঞের মাধ্যমে গৃহীর অভ্যুদয় ও নিঃশ্রেয়স প্রাপ্তির প্রাত্যহিক সাধনার দ্বারা গৃহস্থ লোকে ও লোকান্তরে সুপ্রতিষ্ঠিত হন। সুতরাং কেবলমাত্র নিজের আত্মদায়িক বা পারমার্থিক উন্নতির মধ্যে সীমিত না থেকে অপরের কল্যাণ ও উন্নতি সাধনের জন্য কৃত যজ্ঞকর্মই সাধারণভাবে গৃহ্যকর্ম। এই গৃহ্যকর্মের অন্তর্গত হল ব্রহ্মযজ্ঞ, দেবযজ্ঞ, পিতৃযজ্ঞ, মনুষ্যযজ্ঞ এবং ভূতযজ্ঞ- যা একত্রে পঞ্চমহাযজ্ঞ

নামে পরিচিত। বেদের বিভিন্ন সংহিতা, ব্রাহ্মণ<sup>৩</sup>, আরণ্যক<sup>৪</sup> এবং সূত্রগ্রন্থসমূহে<sup>৫</sup> এই পঞ্চমহাযজ্ঞের উল্লেখ রয়েছে। এছাড়াও বেদ পরবর্তীকালীন সাহিত্যগ্রন্থ তথা পুরাণ, মহাভারত এবং স্মৃতিশাস্ত্রগুলিতেও এই পঞ্চমহাযজ্ঞের উল্লেখ বিদ্যমান। বৃহত্তর দৃষ্টিভঙ্গিতে সার্বিক কল্যাণের উদ্দেশ্যে কৃত এই পঞ্চমহাযজ্ঞের প্রাসঙ্গিকতা অত্যন্ত তাৎপর্যপূর্ণ। ধর্মসূত্রকার গৌতম উল্লিখিত চল্লিশটি সংস্কারের মধ্যে তিনি পঞ্চমহাযজ্ঞের উল্লেখ করেছেন।<sup>৬</sup> এই পঞ্চমহাযজ্ঞ বৈশ্বদেব নামক গৃহ্যকর্মের অন্তর্গত একটি যজ্ঞ। বিশেষভাবে লক্ষণীয় যে, এখানে ‘যজ্ঞ’ শব্দটির ব্যবহার করা হলেও এই পঞ্চমহাযজ্ঞ শ্রৌতযজ্ঞ নয়, রূপক অর্থে প্রযুক্ত-

‘the word yajña being used in figurative sense.’<sup>৭</sup>

ভারতীয় ও বৈদিক জীবনাদর্শে সমস্ত বিশ্বপ্রকৃতির সঙ্গে একাত্ম হবার যে আবেদন লক্ষ্যণীয়, তা-ই যেন পঞ্চমহাযজ্ঞের মধ্য দিয়ে প্রতিফলিত হয়। এই পঞ্চমহাযজ্ঞের তাৎপর্য্যকে সম্যকরূপে অনুধাবনের উদ্দেশ্যে পঞ্চমহাযজ্ঞের আলোচনাকে দুটি পরিচ্ছেদে বন্টন করা যেতে পারে। যথা-

ক. বৈদিক ভাবনার আলোকে পঞ্চমহাযজ্ঞ।

খ. আধুনিক দৃষ্টিকোণে পঞ্চমহাযজ্ঞ।

#### ক. বৈদিক ভাবনার আলোকে পঞ্চমহাযজ্ঞ

বৈদিক যুগে প্রথমে যে মন্ত্রপাঠ ও অনুষ্ঠান ছিল স্বতঃস্ফূর্ত ও আন্তরিক, ভাবের ও ভাষার সৌন্দর্য্য ও গাঙ্গীর্যের কারণে এবং ঋষিহৃদয়ের আপন অনুভূতি ও মধুর ব্যক্তিত্বের জন্য সকলের নিকটে বিশেষ আকর্ষণীয় ও অনুসরণীয়, পরবর্তীকালীন সমাজজীবনে অনুসরণ ও অনুকরণের ফলে বিস্তার লাভ করে নানা সামাজিক প্রথা পরিণত হয়। আজ অবশ্য নানা দিক থেকে সমাজের বিস্তার পরিবর্তন ঘটায় অনুষ্ঠানের প্রাচীন পদ্ধতি ও ঋষিকবি দৃষ্ট মন্ত্রের প্রতি সেই মুগ্ধভাব, সেই আন্তরিক গভীর আকর্ষণ অনুভব হয় না। কিন্তু প্রবল গতি ও অভাবনীয় নানা যান্ত্রিক প্রগতি সত্ত্বেও বিবাহ, অন্নপ্রাশন প্রভৃতি পারিবারিক অনুষ্ঠান এখনও ব্যক্তিজীবন ও সমাজজীবন থেকে বিচ্ছিন্ন হতে পারেনি। সেগুলি ছাড়াও গৃহীর পক্ষে অনুষ্ঠেয় কিছু যাগযজ্ঞের বিবরণও গৃহ্যসূত্রে পাওয়া যায়। এগুলির মধ্যে আছে দেবযজ্ঞ, ভূতযজ্ঞ, পিতৃযজ্ঞ, ব্রহ্মযজ্ঞ ও মনুষ্যযজ্ঞ- যা একত্রে বলা হয় ‘পঞ্চ-মহাযজ্ঞ’। অথর্ববেদ-সংহিতায় বিবাহ ও অশ্ত্যেষ্টি ছাড়াও চতুর্থীকর্ম, পুংসবন, জাতকর্ম, উপনয়ন, গোদান, অষ্টকা, গৃহনির্মাণ এবং পঞ্চমহাযজ্ঞ (৬/৭১/২) সম্পর্কিত সূক্ত বা মন্ত্রের সন্ধান পাওয়া যায়। তৈত্তিরীয় আরণ্যকের দ্বিতীয় প্রপাঠকেও পাওয়া যায় পঞ্চমহাযজ্ঞের বিধান (২/১০)। পরবর্তীকালীন পুরাণ<sup>৮</sup> এবং স্মৃতিশাস্ত্রগুলিতেও<sup>৯</sup> এই ভাবনার বিকাশ লক্ষ্য করা যায়।

#### ব্রহ্মযজ্ঞ

শাস্ত্রানুসারে ‘ব্রহ্ম’ শব্দের অর্থ হল পরম জ্ঞান। ঋষিগণ তাদের মননের দ্বারা বেদের মন্ত্রসমূহের দর্শন করেছিলেন। ঋষিদৃষ্ট এই বেদ ও তাদের অঙ্গসমূহের অধ্যয়নই ব্রহ্মযজ্ঞ বা স্বাধ্যায়।<sup>১০</sup> স্বাধ্যায়পাঠ মানে যে কেবল বেদেরই পাঠ তা নয়, ঋক্, সাম, যজুঃ, অথর্ব, ব্রাহ্মণ, কল্পসূত্র, গাথা, নারায়ণী, ইতিহাস এবং পুরাণের পাঠও স্বাধ্যায়। স্বাধ্যায়ে গ্রন্থের যতটা পাঠ করা সম্ভব ততটুকু পাঠ করে সমাপ্তির সময়ে ‘নমো ব্রহ্মণে’<sup>১১</sup> মন্ত্রটি পাঠ করতে হয়। পরে

প্রজাপতি, ব্রহ্মা, বেদসমূহ, ঋষিবৃন্দ প্রভৃতির উদ্দেশ্যে জল দিয়ে তর্পণ করতে হয়। তারপর শতর্চিন, মাধ্যম প্রভৃতি ঋষিদের তর্পণ বা তৃপ্তিবিধান করা হয়।<sup>১২</sup> এরপর প্রাচীনাবীত ধারণা করে সুমন্ত, জৈমিনি, বৈশম্পায়ন, পৈল প্রভৃতির উদ্দেশ্যে তর্পণ করেন।<sup>১৩</sup> প্রয়াত পিতৃগণের উদ্দেশ্যে তর্পণ করে গৃহে ফিরে এসে ভিক্ষাদান বা অতিথিভোজনের ব্যবস্থা করতে হয়। এটিই ব্রহ্মযজ্ঞের দক্ষিণা।<sup>১৪</sup> সুতরাং অধ্যয়ন তথা শব্দের প্রয়োগের মাধ্যমে কোন প্রকার আড়ম্বর ছাড়া উপাস্য দেবতার উদ্দেশ্যে আরাধনার দৃষ্টিভঙ্গি হল ব্রহ্মযজ্ঞ। শতপথব্রাহ্মণের একাদশকাণ্ডের পঞ্চম অধ্যায়ের ষষ্ঠব্রাহ্মণে ‘পঞ্চমহাযজ্ঞ’<sup>১৫</sup> আলোচনাকালে ব্রহ্মযজ্ঞের বিস্তারিত বর্ণনা করা হয়েছে। ব্রহ্মযজ্ঞের ক্ষেত্রে প্রতিটি বেদপাঠের পৃথক পৃথক ফল এখানে উল্লেখ করা হয়েছে। ঋক সমূহের অধ্যয়নকে এখানে বলা হয়েছে দেবতাদের উদ্দেশ্যে পয় বা দুগ্ধের আছতিস্বরূপ।<sup>১৬</sup> সুতরাং প্রত্যেকদিন স্ব-শাখাগত বেদের অধ্যয়ন-ই হল ব্রহ্মযজ্ঞ -

স্বশাখাধ্যয়নং ব্রহ্মযজ্ঞ ইত্যর্থঃ।<sup>১৭</sup>

রূপকাশ্যী এই ব্রহ্মযজ্ঞের জুহু অর্থাৎ আছতিদানের চমস হল বাক। মন হল উপভূৎ, চক্ষু হল ধ্রুবপাত্র, মেধা হল শ্রক্ অর্থাৎ হাতাবিশেষ, সত্য হল তার অবভূতন্মান এবং স্বর্গলোক হল উদয়ন(ইষ্টি)।<sup>১৮</sup> যজ্ঞীয় দ্রব্যের সঙ্গে যে সমস্ত বিষয়ের তুলনা এখানে করা হয়েছে তাতে আরণ্যকের ছায়া স্পষ্ট। ব্রহ্মপ্রাপ্তি এবং ব্রহ্মজ্ঞানই যজ্ঞের লক্ষ্য, তাই ব্রহ্মজ্ঞানকে যজ্ঞ বলা হয়েছে। বাক-শুদ্ধি ও চিত্তশুদ্ধির মাধ্যমেই ব্রহ্মলাভ হয়, তাই বাক ও মনকে যজ্ঞ বলা হয়েছে।<sup>১৯</sup> লক্ষণীয় যে, অনুশাসনসমূহ, পরস্পর কথোপকথন ইতিহাস, পুরাণ, গাথা-নারাশংসীসমূহের অধ্যয়নকেও ব্রহ্মযজ্ঞ বলা হয়েছে। এই সকল শাস্ত্রের নিত্য অধ্যয়ন দেবতাদের উদ্দেশ্যে মধু আছতিপ্রদানের সাথে তুলনীয়। সুতরাং পুরাণ, মহাভারত বা গীতার অধ্যয়নও ব্রহ্মযজ্ঞ।<sup>২০</sup> মনু অনুসারে, ব্রহ্মযজ্ঞ বা ঋষিযজ্ঞে ঋষিঋণ পরিশোধ হয় এবং বেদের অধ্যয়ন অর্থাৎ স্বাধ্যায় এবং অধ্যাপনাই ‘ঋষিযজ্ঞ’। প্রাচীন ঋষিরা যে অসীম জ্ঞানের ভাণ্ডার বেদাদিগ্রন্থের মধ্যে সঞ্চিত রেখেছেন, ঋষিযজ্ঞরূপ ক্রিয়ার মাধ্যমে সেই জ্ঞানের দীপ্তির প্রসার করা গৃহস্থের কর্তব্য। তাই গৃহস্থকে নিত্য স্বাধ্যায়ে যুক্ত হতে নির্দেশ দেওয়া হয়েছে।<sup>২১</sup>

### দেবযজ্ঞ

দেবতার উদ্দেশ্যে প্রতিদিন যত্নপূর্বক হবির্দানকে ‘দেবযজ্ঞ’ বলে। দেবতার কাছে মানুষ ইষ্টলাভের জন্য যে প্রার্থনা নিবেদন করে, তার মধ্যে হয়ত মানুষের অন্তরের কিছু দুর্বলতা প্রকাশ পেতে পারে, কিন্তু সেই সঙ্গে একথাও মানতে হয় যে, উৎকট পৌরুষের ওদ্ধত্য ও আত্মকালন সেখানে প্রকাশ পায় না।<sup>২২</sup> ইষ্টলাভের আশায় প্রার্থনা অথবা অভীষ্টপূরণের পরে কোনো অদৃশ্য শক্তির কাছে অভাবিত ইষ্টপ্রাপ্তির জন্য কৃতজ্ঞতা নিবেদন লজ্জাকর ও মানবতাবিরোধী কোনো কাজ অবশ্যই নয়, আপন অন্তরেরই গভীর অনুভূতির তা এক স্বতঃস্ফূর্ত প্রকাশ। পঞ্চমহাযজ্ঞের অন্তর্গত এই দেবযজ্ঞের প্রসঙ্গে তৈত্তিরীয় আরণ্যক,<sup>২৩</sup> আশ্বলায়ন গৃহসূত্র<sup>২৪</sup> এবং মনুসংহিতায় আলোচনা করা হয়েছে। এই যজ্ঞে প্রধানতঃ বৈশ্বদেবগণের উদ্দেশ্যে হোম করা হয়।<sup>২৫</sup> যারা সন্ধ্যায় ও সকালে এই বৈশ্বদেবযাগ উত্তমরূপে করেন, তাঁরা সম্পদ, আয়ু ও সন্তান দ্বারা সমৃদ্ধ হয়ে ওঠেন।<sup>২৬</sup> ব্রহ্মের সাথে একাত্ম হওয়াই হল জগতের সকল জীবের একমাত্র লক্ষ্য। জীবাত্মা পরমাত্মার মধ্যে অভেদের দ্বারা জন্ম-মরণ চক্র থেকে মুক্তিলাভ সম্ভব। এই লক্ষ্যে পৌঁছানোর উদ্দেশ্যে নির্গুণ নিরাকার ব্রহ্মের স্বরূপকে সগুণ সাকার দেবতার মধ্যে কল্পনা করে তার উপাসনা করাই হল দেবযজ্ঞ। সুতরাং পূর্ণ

চিত্তশুদ্ধির দ্বারা যে দেবতার উদ্দেশ্যে হোমযজ্ঞ সম্পাদন করা হয়, তা হল দেবযজ্ঞ। শতপথব্রাহ্মণের বিধান অনুসারে নিত্য 'স্বাহা' মন্ত্র উচ্চারণ-পূর্বক অগ্নিতে কাষ্ঠ প্রদান করে দেবযজ্ঞ সমাপন করা কর্তব্য।<sup>২৭</sup>

### পিতৃযজ্ঞ

নিত্য পূর্বপুরুষদের সেবা এবং পরলোকের পূর্বপুরুষদের পিণ্ডপ্রদানাদি দ্বারা যে যজ্ঞ করা হয় তাকে পিতৃযজ্ঞ বলে। শতপথ ব্রাহ্মণে বলা হয়েছে, প্রত্যহ 'স্বধা' মন্ত্র উচ্চারণ করে উদকপাত্র থেকে জল প্রদান করে পিতৃযজ্ঞ সমাপন করার বিধান দেওয়া হয়েছে। তৈত্তিরীয় আরণ্যকেও এই বিষয়ে সাদৃশ্য লক্ষ্য করা যায়।<sup>২৮</sup> অর্থাৎ পিতৃপুরুষের প্রীতির উদ্দেশ্যে প্রতিদিন অন্ন, দুগ্ধ বা ফলমূল দ্বারা যথাসম্ভব শ্রদ্ধা করা হল পিতৃযজ্ঞ।<sup>২৯</sup> এই যজ্ঞে দ্বিজ, অন্যান্য জিনিসের অভাবে সর্বাঙ্গশ্রদ্ধা সম্ভব না হলে যদি কোনো ব্যক্তি শুধুমাত্র জল দিয়েই পিতৃপুরুষের তর্পণ করেন, তাহলেও পিতৃযজ্ঞের সমস্ত ফল লাভ করেন।<sup>৩০</sup> তাই পিতৃপুরুষদের প্রতি দেবতাবুদ্ধি করেই শ্রদ্ধাপূর্বক শ্রদ্ধানুষ্ঠান কর্তব্য।<sup>৩১</sup> এই পূর্বপুরুষদের সম্ভ্রষ্ট বিধানের উদ্দেশ্যে তথা পূর্বপুরুষদের ঋণ পরিশোধ করতে 'পিতৃযজ্ঞ' করা একান্ত প্রয়োজন। মনুসংহিতায় বলা হয়েছে, দেবতা, অতিথি, অবশ্যভরণীয় বৃদ্ধ পিতা-মাতা প্রমুখ ব্যক্তিবর্গ, পিতৃলোক এবং স্বয়ং- এই পাঁচজনের পোষণার্থ যে ব্যক্তি অন্নাদি দান করে না, সে শ্বাসপ্রশ্বাস গ্রহণ করলেও বাস্তববিকপক্ষে জীবিত নয়।<sup>৩২</sup> বৈদিক যুগ থেকেই ভারতীয় সংস্কৃতিতে পিতামাতাকে দেবতার আসনে রেখে পূজা করার মধ্য দিয়ে গুরুজনেদের প্রতি শ্রদ্ধাঞ্জাপনের রীতি প্রচলিত ছিল।<sup>৩৩</sup> তাই এই পিতৃযজ্ঞের তাৎপর্য হল পিতৃপুরুষের প্রতি সম্যক রূপে শ্রদ্ধাঞ্জাপন এবং তাদের তৃপ্তি সাধন করা।<sup>৩৪</sup> পিতৃযজ্ঞের দ্বারা পূর্বপুরুষদের চিন্তাধারাকে মননের মাধ্যমে তাদের ঐতিহ্য এবং সংগুণাবলী আত্মস্থ করার প্রেরণা পাওয়া যায়। পদ্মপুরাণে পিতাকে স্বর্গ বলা হয়েছে। সুতরাং সেবার দ্বারা পিতার প্রসন্নতা লাভ যেন স্বর্গলাভ। পিতা-মাতা জীবিত থাকলে তাদেরকে দেবজ্ঞানে সেবা করাই হল পিতৃযজ্ঞ।

### ন্যযজ্ঞ

'নৃ' শব্দের অর্থ হল বা মানুষ। অর্থাৎ মনুষ্য সম্বন্ধিত যজ্ঞ হল ন্যযজ্ঞ বা মনুষ্যযজ্ঞ। শতপথব্রাহ্মণে বলা হয়েছে, মনুষ্যদের উদ্দেশ্যে উদকপাত্র থেকে জল প্রদান হল মনুষ্যযজ্ঞ।<sup>৩৫</sup> পরবর্তী মনুসংহিতায় যুগে মনুষ্যযজ্ঞে অতিথিসেবার বিধান দেওয়া হয়েছে। সুতরাং ন্যযজ্ঞ হল লোকসেবা বা অতিথিসেবা।<sup>৩৬</sup> প্রাচীনভারতে অতিথিসংস্কার গৃহস্থের একটি অবশ্য করণীয় কর্ম ছিল। পঞ্চযজ্ঞের অন্তর্ভুক্ত ছিল এই অতিথিসংস্কার। যে গৃহস্থের গৃহে ব্রহ্মনিষ্ঠ অতিথি অভূক্তাবস্থায় অবস্থান করেন, সেই অল্পবুদ্ধিসম্পন্ন গৃহকর্তার আশা আকাঙ্ক্ষা, সংসঙ্গের ফল, প্রিয়বাক্য প্রয়োগের ফল, যজ্ঞের ফল এবং পূর্তারামাদি ক্রিয়াজনিত ফল এবং পুত্র ও পশুরূপ ধনাদি-একমাত্র অতিথির অনাহারে অবস্থান এই সমস্তকেই বিনষ্ট করে ফেলে।<sup>৩৭</sup> এরূপ দোষ অজ্ঞাতসারে যম কর্তৃক নচিকেতার প্রতি হওয়ায় তিন রাত্রি অনশনপূর্বক অবস্থানের জন্য প্রতি রাত্রির বিনিময়ে যমরাজ একটি করে বর প্রদান করেন।<sup>৩৮</sup> এর দ্বারা সহজেই পঞ্চমহাযজ্ঞরূপ ন্যযজ্ঞের তাৎপর্য উপলব্ধি করা যায়। ঋগ্বেদে অগ্নিকে অতিথির সাথে তুলনা করা হয়েছে।<sup>৩৯</sup> পঞ্চমহাযজ্ঞের অনুষ্ঠান ও গৃহীর কর্তব্য সম্পর্কে মনু যে সব নির্দেশ দিয়েছেন তা থেকে দেখা যায়, এই বিশ্বচরাচরকে পালনের জন্য গৃহস্থকেও অনেক গুরু দায়িত্ব পালন করতে হত। পঞ্চমহাযজ্ঞ ও সমাজকল্যাণমূলক অন্যান্য যে সব

কাজ গৃহস্থের পক্ষে অবশ্য করণীয় বলে মনু নির্দেশ দিয়েছেন, যাজ্ঞবল্ক্যের বিধানও প্রায় একই রকম।<sup>৪০</sup>

### ভূতযজ্ঞ

মনুষ্যেতর প্রাণীদের সেবাকে ‘ভূতযজ্ঞ’ বলে। এই ভূতযজ্ঞপ্রসঙ্গে *শতপথ ব্রাহ্মণের* ভাষ্যভূমিকায় সায়ণ বলেছেন-

ভূতানাং তৃপ্তিকরো যজ্ঞঃ ভূতযজ্ঞঃ।<sup>৪১</sup>

অর্থাৎ মনুষ্যেতর প্রাণীসকলের কল্যাণসাধনে কৃত যজ্ঞ তথা কর্মই হল ভূতযজ্ঞ। তাই ভূতযজ্ঞের উদ্দেশ্যে প্রত্যহ অর্ঘ্য আহুতি দিতে নির্দেশ দেওয়া হয়েছে। তার দ্বারাই ভূতযজ্ঞ সমাপন হবে। ভগবানের সৃষ্ট সৃষ্টির কোন অংশকে কখনোই অবহেলা করা যায় না, তাই ‘ভূতযজ্ঞ’ও পরম ধর্ম। প্রত্যেক জীবই তার সুখের জন্য প্রতিদিন অনেক ভূতকে (জীব) কষ্ট দেয়, কারণ এটি না ঘটলে শারীরিক যাত্রা এক মুহূর্তের জন্যও চলতে পারে না। প্রতিটি মানুষের নিঃশ্বাস, শ্বাস-প্রশ্বাস, খাদ্য, নড়াচড়া, যোগাযোগ প্রভৃতি কর্মের সঙ্গে অগণিত জীবের প্রতি সহিংসতা রয়েছে। এমনকি আমিষভোজী খাবার খাওয়ার সময়ও অগণিত মানুষ প্রাণ হারায়। অতএব, জীবহত্যাজনিত পাপ থেকে মুক্তি পেতে ‘ভূতযজ্ঞ’ করা প্রয়োজন। যে গৃহস্থ বলিপ্রদান দ্বারা প্রাণীদের উপকার করেন, তিনি দেহান্তে তেজঃপূর্ণ শরীর ধারণ করে ব্রহ্মলোকে গমন করেন।

### খ. আধুনিক দৃষ্টিকোণে পঞ্চমহাযজ্ঞ

মহামিলনের তীর্থক্ষেত্র হল ভারতবর্ষ। বিবিধ সময়ের ব্যবধানে নানা জাতি, দেশ এবং বর্ণের মানুষের আগমন এখানে ঘটলেও তা ভারতীয় সভ্যতা ও সংস্কৃতির মূল ধারায় আঘাত করতে পারেনি। সর্বভূতে অন্নদান, যে-কোনও অতিথির সৎকার, পিতৃগণের প্রতি শ্রদ্ধাজ্ঞাপন, দেবতাদের উদ্দেশ্যে আহুতি এবং ব্রহ্মবিদ্যার ধারাকে প্রবহন্ত রাখা-এই হল পঞ্চমহাযজ্ঞের তাৎপর্য। লক্ষ্যণীয়, *শতপথব্রাহ্মণে* চেতনার ক্রমিক উৎকর্ষের হিসাবে যেভাবে এই যজ্ঞগুলিকে সাজানো হয়েছে, অনুষ্ঠানের সময় এই ক্রম ঠিক বজায় রাখা হয় না। ইহলোকে তরু-লতা কীট-পতঙ্গ মানুষ সবাই আমার আপন, আবার লোকান্তরে পিতৃগণ এবং দেবগণের প্রতি আত্মসমর্পণ- এই ভাবনাতেই পঞ্চমহাযজ্ঞ প্রতিষ্ঠিত। এই বৈদিক ভাবধারা আজও শ্রদ্ধা, তাগ, দয়া, পরোপকার, সহমর্মিতা প্রভৃতি নৈতিক মূল্যবোধের মধ্য দিয়ে আজও বিদ্যমান, যাকে পঞ্চমহাযজ্ঞের আধুনিকীকরণ বলেও অভিহিত হয় না। প্রাচীনযুগে যেমন শ্রদ্ধাপূর্বক উপাস্য দেবতার বন্দনার দ্বারা দেবযজ্ঞ সম্পন্ন হতে লক্ষ্য করা যায়, তেমনি ঈশ্বরের প্রতি কোনো বস্তু প্রাপ্তির উদ্দেশ্যে বর্তমান যুগেও উপাসনা এবং প্রার্থনা করা হয়। পিতৃযজ্ঞ হল বিগত পিতৃপুরুষগণের তর্পণ করা। সুতরাং যে সকল কর্মাদি দ্বারা পিতা-মাতাদি এবং গুরুস্থানীয়রা তৃপ্ত অর্থাৎ প্রসন্ন হন, তা-ই হল পিতৃযজ্ঞ। জীবিত অবস্থায় তাদের সেবা এবং মৃত্যুর পর তাদের মনন এবং চিন্তনকে জীবিত রাখার মধ্য দিয়ে এই পিতৃযজ্ঞ সাধিত হয়। নৃ অর্থাৎ নর-ই হল সাক্ষাৎ নারায়ণ। তাই নরের সেবা ব্যতীত নারায়ণের কৃপা হয় না। সুতরাং শাস্ত্রানুসারে জীবনের মূল লক্ষ্য-ই হল পরজীবে সেবা। আর অপরের প্রতি হিংসার ভাব না রেখে জীবনধর্ম পালন করাই হল ন্যূজ্ঞ। *ঈশোপনিষদে* একরূপ নির্লিপ্ত জীবনযাপনের কথাই বলা হয়েছে।<sup>৪২</sup> আধুনিককালে স্বামী বিবেকানন্দের “জীবে প্রেম করে যেই জন, সেই

জন সেবিছে ঈশ্বর।” - এই চিন্তন যে পঞ্চমহাযজ্ঞেরই ভাবনা তাতে কোনো সন্দেহ নেই। একজন পুরুষের জন্ম থেকে মৃত্যু পর্যন্ত সমগ্র জীবনকে যজ্ঞরূপে কল্পনা করলে সমগ্র জীবনটাই তার পঞ্চ মহাযজ্ঞের আদর্শস্বরূপ। জন্মের মধ্য দিয়েই ভবিষ্যতে পিতৃপ্রদানাদি দ্বারা সে পিতাকে পুং নামক নরক উদ্ধার করে। এইভাবে সে পিতৃযজ্ঞ সম্পন্ন করে। জন্মের পর উপযুক্ত সংস্কারে সংস্কৃত হয়ে ব্রহ্মচর্যাশ্রমে থেকে অধ্যয়নের দ্বারা তার ব্রহ্মযজ্ঞ সাধিত হয়। আধুনিককালেও এই অধ্যয়নের ছায়া আজও লক্ষ্য করা যায়। এক্ষেত্রে নিত্য পালনীয় কর্তব্যরূপে পালন না করা হলেও বিভিন্ন পূজা-পার্বণে বেদপাঠ দ্বারা ব্রহ্মযজ্ঞ সম্পাদিত হয়। দেবতাদের উদ্দেশ্যে আহুতিপ্রদানরূপ দেবযজ্ঞ বর্তমানে উপাস্য দেবতার নিত্য বন্দনাদির দ্বারা সাধিত হয়। ন্যযজ্ঞ বা অতিথি সেবার যে ধারণা বৈদিক যুগে বিদ্যমান ছিল আজও বিভিন্ন আর্তসেবাসংস্থার দ্বারা আবার কোনো ক্ষেত্রে ব্যক্তির নিজ উদ্যোগে সম্পন্ন হয়। আধুনিকীকরণের ছোঁয়ায় বিভিন্ন প্রযুক্তির আশ্রয় নিয়ে থাকলেও এক অর্থে তা বৈদিক ভাবনায় স্থিত ন্যযজ্ঞেরই উন্নত সংস্করণ। এবং সাধ্য থাকলে কিছু খাদ্য রেখে দিলে তা বহু পাখির জীবন রক্ষা করতে পারে। যথেষ্ট পরিমাণে গাছ কেটে নেওয়ার কারণে যে বিপুল বনস্থলীর ক্ষতি হয়, তা সমস্ত বাস্তবত্বের ভারসাম্য বিঘ্নিত করে। এক্ষেত্রে বৃক্ষরোপণও একদিক থেকে মানবের প্রাণীদের রক্ষার জন্য ভূতযজ্ঞ। এইরূপে প্রত্যহ পালনীয় এই পঞ্চমহাযজ্ঞ মূলত প্রতীকীরূপে জীবাত্মা থেকে পরমাত্মায় একাত্ম হওয়ার সর্বোত্তম এবং সর্বসরল মাধ্যম যার দ্বারা গৃহীর হৃদয়ে উদাত্তকণ্ঠে উচ্চারিত হয়-

বসুধৈব কুটুম্বকম্।<sup>৪০</sup>

আর সর্বভূতে আত্মদর্শনের পথ-ই চিন্তে উন্মোচন করে ব্রহ্মের সাথে একাত্ম হওয়ার বোধ আর এই বোধ থেকেই সে অনুভব করে-

জীব ব্রহ্মৈব নাপর।

### উল্লেখপঞ্জি

১. দ্রব্যং দেবতা ত্যাগঃ। কাভ্যায়ন শ্রৌতসূত্র, ১/১/১
২. শতপথব্রাহ্মণ, ১/৮/১/৫
৩. ভূতযজ্ঞো মনুষ্যযজ্ঞঃ পিতৃযজ্ঞো দেবযজ্ঞো ব্রহ্মযজ্ঞ ইতি। শতপথব্রাহ্মণ, ১১/৫/৬/১
৪. পঞ্চ বা এতে মহাযজ্ঞঃ সতি প্রতায়ন্তে সর্বাং সন্তিষ্ঠন্তে দেবযজ্ঞঃ পিতৃযজ্ঞো মনুষ্যযজ্ঞো ভূতযজ্ঞো ব্রহ্মযজ্ঞ ইতি। তৈত্তিরীয় আরণ্যক, ২/১০
৫. অখাতঃ পঞ্চমহাযজ্ঞো দেবযজ্ঞো ভূতযজ্ঞঃ পিতৃযজ্ঞো ব্রহ্মযজ্ঞো মনুষ্যযজ্ঞ ইতি। আশ্বলায়ন গৃহ্যসূত্র, ৩/১/১
৬. গর্ভাধানপুংসবনসীমন্তোন্নয়নজাতকর্মণামকরণান্নপ্রাশনচৌলোপনয়নং চত্বারি বেদব্রতানি স্নানং সহধর্মচারিণীসংযোগঃ পঞ্চগাং যজ্ঞনামনুষ্ঠানং দেবপিতৃমনুষ্যভূতব্রহ্মাণামেতেষাঞ্চকপার্বণশ্রাদ্ধশ্রাবণ্যগ্রহায়ণী চৈত্রাশ্বযুজীতি সপ্ত পাকযজ্ঞসংজ্ঞাঃ অগ্ন্যাধেযমগ্নিহোত্রদর্শপূর্ণমাসচাতুর্মাস্যাবগ্ৰণণংনিরুঢ়পশুবন্ধসৌত্রামণীতি সপ্ত হবির্যজ্ঞসংস্থাঃ অগ্নিষ্টোমোত্যগ্নিষ্টোম উক্থঃ ষোড়শি বাজপেযোহুত্তর্যাম ইতি সপ্ত সোমসংস্থা, ইত্যেতে চত্বারিংশংসংস্কারাঃ।” গৌতম ধর্মসূত্র ৮/১৪-২৪
৭. দ্র. চক্রবর্তী, সমীরণ। *New Selections from the Brahmanas*, পৃ-৩৫৪-৫৫

৮. অধ্যাপনং ব্রক্ষযজ্ঞঃ পিতৃযজ্ঞস্ত তর্পণম্। হোমো দৈবো বলিভৌতো ন্যজ্ঞোহতিথিপূজনম্॥  
কালিকাপুরাণ, ৩২/১৬
৯. বলিকর্মস্বধাহোমস্বাধ্যায়াতিথিসংক্রিয়াঃ। ভূর্তাপত্রমরব্রক্ষ মনুষ্যাণাং মহামখাঃ॥ যাঞ্জবক্ষ্যস্মৃতি,  
আচারাদ্যায়, ১০২
১০. স্বাধ্যাযো বৈ ব্রক্ষযজ্ঞঃ। শতপথব্রাহ্মণ, ১১/৫/৬/৩
১১. স যাবন্ মন্যেত তাবদ্ অধীতৈতয়া পরিদধাতি- নমো ব্রক্ষণে নমো অস্ত্রপ্লয়ে নমঃ পৃথিব্যৈ নম  
ওষধীভাঃ নমো বাচে নমো বাচস্পতয়ে নমো বিষংবে মহতে কেরামীতি॥ আশ্বলায়ন গৃহসূত্র, ৩/৩/৪
১২. ১২. অথ ঋষয়ঃ শতর্চিনো মাধ্যমা গৃৎসমদো বিশ্বামিত্রো বামদেবোহত্রিঃ ভরদ্বাজো বসিষ্ঠঃ প্রগাথাঃ  
পাবমান্যঃ ক্ষুদ্রসূক্তা মহাসূক্তা ইতি॥ আশ্বলায়ন গৃহসূত্র, ৩/৪/২
১৩. সুমন্তুজৈমিনিবৈশাম্পায়নপৈলসূত্রভাষ্যভারতমহাভারতধর্মার্চাচার্য  
জানন্তিবাহবিগার্গ্যগৌতমশাকল্যাব্রব্যমাণ্ডব্যমাণ্ড্যকৈয়া গার্গী বাচক্লবী বড়বা প্রাতিথ্যেয়ী সুলভা  
মৈত্রেয়ী কহোলাং কৌষীতকং মহাকৌষীতকং পৈঙ্গ্যং মহাপৈঙ্গ্যং সুযজ্ঞং সাংখ্যায়নম্ ঐতরেয়ং  
মহৈতরেয়ং শাকলং বাক্ললং সুজাতবক্রম্ ওদবাহিং মহৌদবাহিং সৌজমিং শৌনকম্ আশ্বলায়নং  
যে চান্যে আচার্যাস্ তে সর্বে তৃপ্যন্তিতি॥ আশ্বলায়ন গৃহসূত্র, ৩/৪/৪
১৪. প্রতিপুরুষং পিতৃংস্ তপয়িত্বা গৃহান্ এত যদ্ দদাতি সা দক্ষিণা॥ আশ্বলায়ন গৃহসূত্র, ৩/৪/৫
১৫. পশ্বেব মহাযজ্ঞাঃ। শতপথব্রাহ্মণ, ১১/৫/৬/১
১৬. পযআহুতযো হ বা এতা দেবানাম্ যদৃচঃ। স য এবং বিদ্বান্চোহরহঃ স্বাধ্যায়মধীতেঃ পয  
আহুতিভিরেব তদেবাংস্তর্পয়তি। শতপথব্রাহ্মণ, ১১/৫/৫/৪
১৭. সায়নভাষ্য, শতপথব্রাহ্মণ, ১১/৫/৬/৩
১৮. তস্য বাহএতস্য ব্রক্ষযজ্ঞস্য বাগেব জুহুঃ। মন উপভূত্। চক্ষুর্ভূবা। মেধা স্রবঃ। সত্যমবভূথঃ।  
স্বর্গো লোক উদয়নম্। শতপথব্রাহ্মণ, ১১/৫/৬/৩
১৯. ক. বাগ্নে যজ্ঞঃ। শতপথব্রাহ্মণ, ১/১/২/২  
খ. মনো বৈ দেববাহনম্। শতপথব্রাহ্মণ, ১/৪/৩/৬
২০. মধ্বাহুতযো হ বা এতা দেবানাং যদনুশাসনানি বিদ্যা বাকোবাক্যমিতিহাসপুরাণং গাথা নারাশংস্যঃ।  
স য এবং বিদ্বাননুশাসনানি বিদ্যা বাকোবাক্যমিতিহাসপুরাণং গাথা নারাশংসীরিতি অহরহঃ  
স্বাধ্যায়মধীতে। মধ্বাহুতিভিরেব তদেবাংস্তর্পয়তি। ত এনং তৃপ্তান্তর্পয়ন্তি যোগক্ষেমেণ প্রাণেন  
রেতসা সর্বাশ্বনা সর্বাভিঃ পুণ্যাভিঃ সংপন্ডিঃ। ঘৃতকুল্যা মধুকুল্যাঃ পিতৃন্ স্বধা অভিবহন্তি॥  
শতপথব্রাহ্মণ, ১১/৫/৬/৮
২১. স্বাধ্যায়ে নিত্যযুক্তঃ স্যাদৈবে চৈবেহ কর্মণি।  
দৈবকর্মণি যুক্তো হি বিভর্তীদং চরাচরম্॥ মনুসংহিতা, ৩/৭
২২. প্রাতঃপ্রাতর্গৃহপতিনো অগ্নিঃ সায়ংসায়ং সৌমনসস্য দাতা।  
বসোর্বসোর্বসুদান এধীক্ষানাস্ত্বা শতংহিমা স্বধেম॥ অথর্ববেদ, ১৯/৫৫/৪
২৩. যদানৌ জুহোত্যপি সমিধং তদৈবযজ্ঞঃ সংতিষ্ঠতে। তৈত্তিরীয় আরণ্যক, ২/১০
২৪. তদ্ যদ্ অগ্নৌ জুহোতি স দেবযজ্ঞো যদ্ বলিং কুরোতি স ভূতযজ্ঞো যত্ পিতৃভ্যো দদাতি স  
পিতৃযজ্ঞো যত্ স্বাধ্যায়ম্ অধীয়তে স ব্রক্ষযজ্ঞো যন্ মনুষ্যোভ্যো দদাতি স মনুষ্যযজ্ঞ ইতি॥  
আশ্বলায়ন গৃহসূত্র, ৩/১/৩



२५. वैश्वदेवे त्रयो यज्ञ उक्तास्तत्र यद्वै जूहोति दशाह्वतीः स देवयज्ञः। *आश्वलायन गृह्यसूत्र*, गार्ग्यनारायणीवृत्ति, ३/१/२
२६. वैश्वदेवमिमं ये तु सायं प्रातः प्रकुर्वते। ते अथैरायुषा कीर्त्या प्रजाभिश्च समुद्गुरिति।। *शाङ्खायन गृह्यसूत्र*, २/१९/४
२७. “अहरहर्भूतेभ्यो बलिं हरं। तथैतं भूतयज्ञं समामोति। अहरहर्दद्यादोदपात्रात्। तथैतं मनुष्ययज्ञं समामोति। अहरहः स्वा कुर्यादोदपात्रात्। तथैवं पितृयज्ञं समामोति। अहरहः स्वा कुर्यादा काष्ठात्। तथैवं देवयज्ञं समामोति। *शतपथब्राह्मण*, ११/५/७/३
२८. यत् पितृभ्यः स्वा करोताप्यपत्तिपितृयज्ञः संतिष्ठते। *तैत्तिरीय आरण्यक*, २/१०
२९. कुर्यादहरहः श्राद्धं अन्नाद्योनोदकेन वा। पयोमूलफलैर्वापि पितृभ्यः प्रीतिं आवाहन्।। *मनुसंहिता*, ३/८२
३०. यदेव तर्पयत्यग्निं पितृन्नात्वा द्विजोत्तमः। तेनैव कृत्स्नं आमोति पितृयज्ञक्रियाफलम्।। *मनुसंहिता*, ३/२८३
३१. वसुधदन्ति तु पितृनुद्रांश्चैव पितामहान्। प्रपितामहांस्तथादित्यांश्चतिरेषा सनातनी।। *मनुसंहिता*, ३/२८४
३२. देवतातिथिभूत्यानां पितृणामात्रनश्च यः। न निर्वपति पङ्गनामुच्छसन् स जीवति।। *मनुसंहिता*, ३/९२
३३. मातृ देवो भव। पितृ देवो भव। *तैत्तिरीय उपनिषद्* १/१०/२
३४. ...पितृयज्ञस्तु तर्पणम्। *मनुसंहिता*, ३/९०
३५. अहरहर्दद्यादोदपात्रात्। तथैतं मनुष्ययज्ञं समामोति। *शतपथब्राह्मण*, ११/५/७/३
३६. ...नृयज्ञेतिथिपूजनम्।। *मनुसंहिता*, ३/९०<sup>१</sup>
३७. आशाप्रतीक्षे सप्ततं सुनृतां चेष्टापूर्ते पुत्रपशूँश्च सर्वान्। एतद्वृत्ते पुरुषस्याग्नमेधसो यस्यानग्ने वसति ब्राह्मणो गृहे।। *कठ उपनिषद्*, १/१/८
३८. तिस्रो रात्र्यर्धवांस्यर्धमेहनश्च ब्रह्मन्तिथिर्नमस्यः। नमस्तेऽस्तु ब्रह्मन् सति मेहस्तु तस्मात् प्रति त्रीन् वरान् वृणीष्व।। *कठ उपनिषद्*, १/१/९
३९. अथा हि विष्कीडोऽसि प्रियो नो अतिथिः। रणः पुरीव जूर्यः सूनूर्न त्रययायः॥ *ऋग्वेद*, ७/२/९
४०. याज्ञवल्क्य संहिता, १/१०१-११०
४१. सायनभाष्य, *शतपथब्राह्मण*, ११/५/७/२
४२. तेन तत्तेन भुङ्क्षीथा मा गृधः कस्यचिद् धनम्।। *ऋग्वेद*, मन्त्र- १
४३. *हितोपदेश*, ४/१३

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## সাহিত্যদর্পণে অলংকারপ্রকরণে উপলব্ধ শাস্ত্রীয় ন্যায়ের মহত্ব বিচার

প্রিয়াঙ্কা সরদার

**সংক্ষিপ্তসার:** ভারতীয় অলংকারশাস্ত্রের ইতিহাসে আচার্য বিশ্বনাথের *সাহিত্যদর্পণ* এক বহুচর্চিত এবং বহুপ্রশংসিত গ্রন্থ। গ্রন্থে কাব্যের স্বরূপ ও ভেদ, নাট্যতত্ত্ব, রস, গুণ, অলংকার প্রভৃতি আলোচিত হয়েছে। গ্রন্থটিতে দশটি পরিচ্ছেদ রয়েছে। কাব্যতত্ত্ব ও নাট্যতত্ত্বের সমস্ত বিষয় আলোচনার পর তিনি অন্তিম পরিচ্ছেদে অলংকারের আলোচনা করেছেন। অলংকারকে বিশ্বনাথ রসাদির উপকারক হিসাবে যেমন দেখেছেন তেমনি শব্দার্থের অস্থির ধর্ম বলেও অভিহিত করেছেন। অধিকাংশ আলংকারিক অলংকারকে কাব্যের ক্ষেত্রে সহায়ক বস্তু বলে স্বীকার করেছেন, মুখ্য বস্তু বলেন নি। কিন্তু তার অর্থ এই নয় যে, সকলেই অলংকারকে গৌণ বলেছেন। কাব্যের ক্ষেত্রে অলংকার বিচার প্রসঙ্গে ভামহ বলেছেন বণিতার মুখ যেমন মনোহর হলেও অলংকারের শোভা ছাড়া দীপ্তি পায় না। ঠিক তেমনি রূপকাদি অলংকার ছাড়া কাব্যের সৌন্দর্যও প্রকাশ পায় না। বর্তমান শোধপ্রবন্ধটিতে আমরা আচার্য বিশ্বনাথপ্রণীত *সাহিত্যদর্পণ* গ্রন্থে কোন অলংকারগুলিতে শাস্ত্রীয় ন্যায়ের মহত্ব রয়েছে, তারই আলোচনাতে প্রয়াসী হয়েছি। প্রসঙ্গক্রমে খলেকপোতন্যায়, তিলতগুলন্যায়, নীরক্ষীরন্যায়, জতুকাষ্ঠন্যায়, একবৃন্তগতফলদ্বয়ন্যায়, দগুপূপিকান্যায়, কাকতালীয়ন্যায়, সন্দংশন্যায় প্রভৃতি শাস্ত্রীয় ন্যায় এসেছে। সংকর, সংসৃষ্টি, শ্লেষ, সমাসোক্তি, সমুচ্চয় প্রভৃতি অলংকারে শাস্ত্রীয় ন্যায়ের কতখানি প্রভাব লক্ষ্য করা যায় তারই যৎকিঞ্চিৎ আলোচনা পরিবেশনের একটি প্রচেষ্টা রইল বর্তমান প্রবন্ধে।

**সূচক শব্দ:** খলেকপোতন্যায়, তিলতগুলন্যায়, নীরক্ষীরন্যায়, সংসৃষ্টি অলংকার, সমুচ্চয় অলংকার।

শাস্ ধাতু উত্তর ‘সর্বধাতুভ্যঃ ঙ্গন’ উণাদিসূত্র হতে ঙ্গন প্রত্যয় দ্বারা শাস্ত্র শব্দটি নিষ্পন্ন হয়। শাস্ ধাতুর অর্থ হল শাসন করা। এখানে ঙ্গন প্রত্যয় কর্তা অর্থে ব্যবহৃত হয়েছে। অর্থাৎ যে শাসন করে। শিষ্যেতে অনেন ইতি শাস্ত্র। আমাদের নিকট শাস্ত্রই হল অলৌকিক তত্ত্বজ্ঞানরূপ কার্যের দিব্যচক্ষু। শাস্ত্র সমূহ হল- দর্শনশাস্ত্র, অলংকারশাস্ত্র, ব্যাকরণশাস্ত্র, অভিধানশাস্ত্র, আয়ুর্বেদ বা চিকিৎসাশাস্ত্র, কামশাস্ত্র, রাজনীতিশাস্ত্র, সংগীতশাস্ত্র, জ্যোতির্বিজ্ঞানশাস্ত্র, ধনুর্বেদশাস্ত্র প্রভৃতি। শাস্ত্রসমূহের তত্ত্ব বিচার বিশ্লেষণের সময় বক্তব্য বিষয়কে সাদৃশ্যের দ্বারা সুস্পষ্ট করতে আমরা বিভিন্ন শাস্ত্রীয় ন্যায়ের সম্মুখীন হই। তেমনি আমরা অলংকারশাস্ত্রের অন্যতম *সাহিত্যদর্পণ* গ্রন্থের দশম পরিচ্ছেদে অলংকারপ্রকরণে শাস্ত্রীয় ন্যায়ের সম্মুখীন হয়েছি। এই শোধপ্রবন্ধে সংকর, সংসৃষ্টি, শ্লেষ, সমাসোক্তি, সমুচ্চয় প্রভৃতি অলংকারগুলিতে শাস্ত্রীয় ন্যায়ের কতখানি গুরুত্ব রয়েছে তা নিম্নে আলোচনা করা হল।

### খলেকপোতন্যায়

বিশ্বনাথের *সাহিত্যদর্পণ* গ্রন্থের দশম পরিচ্ছেদে সমুচ্চয় অলংকারপ্রসঙ্গে ‘খলেকপোতন্যায়’ এই শাস্ত্রীয় ন্যায়ের প্রয়োগ দেখা যায়। এখন প্রশ্ন হল ‘খলেকপোতন্যায়’ এই শাস্ত্রীয় ন্যায়টি কি? এখানে খল শব্দের অর্থ হল ফাঁস বা জাল। আর কপোত শব্দের অর্থ হল পায়রা। শিকারীর দ্বারা কৃত খলে অর্থাৎ জালে যখন কপোতের দল বৃদ্ধ, যুবক, শিশু প্রভৃতি যখন একসঙ্গে আটকে পড়ে, সেটি হল খলেকপোতকন্যায়, সেই ন্যায়কে খলেকপোতন্যায় বলে।

*সাহিত্যদর্পণে* সমুচ্চয় অলংকারের আলোচনাপ্রসঙ্গে এই ন্যায়টি ব্যবহার লক্ষ্য করা যায়। বিশ্বনাথের মতে সমুচ্চয় অলংকারের লক্ষণ হল-

সমুচ্চয়োহয়মেকস্মিন্ সতি কার্যস্য সাধকে।

খলেকপোতিকান্যায়াং তৎকরঃ স্যাৎ পরোহপি চেৎ।।

গুণৌ ক্রিয়ে বা যুগপৎ স্যাতাং যদ্বা গুণক্রিয়ে।<sup>১</sup>

অর্থাৎ কার্যের প্রতি একটি কারণ উপস্থিত থাকলেও ‘খলেকপোতিক’ন্যায়ে সেই কার্যের সিদ্ধিতে যদি আরও অনেক কারণ বর্তমান হয়, তাহলে সেটি সমুচ্চয় অলংকার হয়। বিশ্বনাথ এই অলংকারের উদাহরণ নীতিশতক গ্রন্থ থেকে উদ্ধৃত করেছেন। উদাহরণটি হল-

শশী দিবসধূসরো গলিতযৌবনা কামিনী

সরো বিগতবারিজং মুখমনস্করং স্বাকৃতেঃ।

প্রভূর্ধনপরায়ণঃ সততদুর্গতঃ সজ্জনো

নৃপাঙ্গনগতঃ খলো মনসি সপ্ত শ্যাল্যানি মে।।<sup>২</sup>

শ্লোকটির অর্থ হল, আমার মনে বাণবিদ্ধ হওয়ার মতো সাতটি শেল যে বিঁধে আছে। সেগুলি হল দিনের বেলায় ধূসর বা অনুজ্জ্বল চন্দ্র, গলিত যৌবনা রমণী, পদ্মহীন সরোবর, সুদর্শন ব্যক্তির বিদ্যাহীন মুখ, অর্থলোলুপ রাজা, সর্বদা দরিদ্র সাধুব্যক্তি ও রাজসভায় অধিষ্ঠিত খল ব্যক্তি। এখানে শিশিতে যে ধূসরত্বাদি প্রভৃতি নিকৃষ্ট গুণের সম্বন্ধ অত্যন্ত অনুচিত সম্বন্ধকল্পনারূপ বৈচিত্র্য চমৎকারিতার সৃষ্টি করেছে। শ্লোকটিতে সর্বক্ষেত্রে বিশেষ্যের শোভনত্ব প্রকাশিত হয়েছে। অথচ ‘নৃপাঙ্গনগতখলঃ’ এই অংশে সেই ক্রম ভঙ্গ হয়েছে এবং ক্রমভঙ্গজনিত দোষ ঘটেছে। খলেকপোতের মতো এখানেও সমস্ত কারণের একই সঙ্গে মিলিতভাবে অবতারণা ঘটেছে। তাই এখানে সমুচ্চয় অলংকার হয়েছে। এই সমুচ্চয় অলংকারে খলেকপোতন্যায়ের প্রভাব দেখা গিয়েছে।

### তিলতণ্ডুলন্যায়

সংসৃষ্টি অলংকারপ্রসঙ্গে তিলতণ্ডুলন্যায় এই শাস্ত্রীয় ন্যায়ের ব্যবহার দেখা যায়। তিলতণ্ডুলন্যায় এখানে তণ্ডুল শব্দের অর্থ হলো চাল। তিল এবং চাল মিশ্রিত হয়ে গেলে যথাযথভাবে পুনরায় তিল এবং তণ্ডুলকে পৃথক করা যায়, এই পৃথকীকরণকে তিলতণ্ডুলন্যায় বলে।

সাহিত্যদর্পণকার সংসৃষ্টি অলংকারে লক্ষণ প্রসঙ্গে বলেছেন- ‘মিথোহনপেক্ষয়েতেষাং স্থিতিঃ সংসৃষ্টিরূচ্যতে।’<sup>৩</sup> অর্থ হল- স্বাধীনভাবে এক পদ্য বা এক বাক্যে পরস্পর অপেক্ষা না করে অলংকারের অবস্থানকে বলে সংসৃষ্টি। অর্থাৎ দুই বা ততোধিক অলংকার পরস্পর নিরপেক্ষভাবে এক বাক্যে বা এক পদ্যে অবস্থান করলে, সেক্ষেত্রে সংসৃষ্টি অলংকার হয়। সংসৃষ্টি অলংকার তিন ভাবে হয়- অনেক শব্দালঙ্কারের মিশ্রণে, অনেক অর্থালঙ্কারের মিশ্রণে এবং শব্দগত ও অর্থগত অলংকারের মিশ্রণে। বহু অলংকারের মিশ্রণ থাকলেও তারা পরস্পর নিরপেক্ষভাবে থাকে। সংসৃষ্টি অলংকারের উদাহরণ রয়েছে-

শ্রিয়ঃ পতিঃ শ্রীমতি শাসিতুং জগজ্জগন্নিবাসো বসুদেবসদ্বানি।

বসন্ দদর্শাবতরন্তুমম্বরাদ্বিরণ্যগর্ভাঙ্গভুবং মুনিং হরিঃ।।<sup>৪</sup>

শ্লোকটির অর্থ হল- রমাপতি জগতের আশ্রয় কৃষ্ণ জগতকে শাসন করার জন্য শোভাসম্পদযুক্ত বসুদেবের গৃহে অবস্থান করছিলেন, দেখলেন ব্রহ্মাপুত্র নারদ মুনি আকাশ থেকে অবতরণ করছেন। এখানে বসুদেবের গৃহ হল ক্ষুদ্র অর্থাৎ স্বল্পপরিসর। এই গৃহ হল আধার। আর সমগ্র জগতের আধারভূত অধিকতর মহীয়ান হরি হলেন আধেয়। বসুদেবগৃহ

আশ্রয় হল ক্ষুদ্র। শ্রীহরি আশ্রিত, তিনি বৃহৎ। সুতরাং আধার ও আধেয়ের পরস্পর অযোগ্যতাবশত অধিক নামক অর্থালংকার হয়েছে। যিনি সমগ্র জগতের নিবাস বা আধার সেই তিনি জগতের একটি নির্দিষ্ট সীমিত স্থানে বসবাস করছেন এই অর্থে এখানে বিরোধাভাস অলংকার হয়েছে। ব্যঞ্জন বা ব্যঞ্জনগুচ্ছ একাধিকবার আবৃত্তি হলে বৃত্তানুপ্রাস অলংকার হয়। এখানে ত-কার ও স-কারের একাধিক বার আবৃত্তির জন্য বৃত্তানুপ্রাস নামক শব্দালংকার হয়েছে। দুটি বা তার বেশি ব্যঞ্জনবর্ণ সাদৃশ্য অবলম্বনপূর্বক একবার মাত্র আবৃত্তি হলে ছেকানুপ্রাস অলংকার হয়। ‘জগজ্জগৎ’ এই অংশে দুটি ব্যঞ্জনধ্বনির একবার মাত্র উচ্চারণে ছেকানুপ্রাস নামক শব্দালংকার হয়েছে।

এই শ্লোকে অধিক ও বিরোধ নামক দুই অর্থালঙ্কার এবং ছেকানুপ্রাস ও বৃত্তানুপ্রাস নামক দুই শব্দালঙ্কার পরস্পর নিরপেক্ষভাবে অর্থাৎ একে অপরের মধ্যে আশ্রিত না হয়ে যেমন তিল এবং চালকে মিশ্রিত অবস্থা থেকে পৃথক্ করা যায় তেমনভাবে আছে বলে সংসৃষ্টি অলংকার হয়েছে। দুই বা ততোধিক অলংকার পরস্পর অনপেক্ষভাবে তিলতণ্ডুলন্যায় থাকলে সংসৃষ্টি অলংকার হয়।

### নীরক্ষীরন্যায়

নীর অর্থাৎ জল, ক্ষীর অর্থাৎ দুধ। নীরক্ষীরন্যায় অর্থাৎ দুধ এবং জলের মিশ্রণে দুধ থেকে জলকে পৃথক্ করা যায় না। এদের এই সংমিশ্রণকে নীরক্ষীরন্যায় বলে। নীরক্ষীরন্যায় এর প্রয়োগ আমরা সঙ্কর নামক অলংকারে দেখতে পাই। বিশ্বনাথ সঙ্কর অলংকারের লক্ষণপ্রসঙ্গে বলেছেন-

অঙ্গাগ্নিহুতলক্ষ্মীনাং তদ্বদেকাশ্রয়স্থিতৌ।

সন্দিগ্ধহুত চ ভবতি সঙ্করস্ত্রিবিধঃ পুনঃ।।<sup>৫</sup>

অলংকারসমূহের মধ্যে কেউ অঙ্গ অর্থাৎ উপকারী এবং কেউ অঙ্গী অর্থাৎ উপকার্য্য হলে, একপাদ বা একপদরূপ একই আশ্রয়ে অবস্থান করলে এবং তাদের পরস্পরের সন্দেহ হলে তিন প্রকার সংকর অলংকার হয়। সংকর অলঙ্কারে একাধিক অলংকার অঙ্গাঙ্গীভাবে থাকে, একই শ্লোকে বা চরণে একাধিক অলংকার থাকে এবং অনেক অলংকার লক্ষণের সঙ্গতি হওয়ায়, কোন্ অলংকার হয়েছে, সেই সন্দেহ উপস্থিত হতে হবে। সংকর অলংকারের উদাহরণ প্রসঙ্গে সাহিত্যদর্পণে রয়েছে-

আকৃষ্টিবেগবিগলডুজগেন্দ্রভোগ- নির্মোকপউপরিবেষ্টনয়াস্মুরাশেঃ।

মহুব্যাথ্যাপশমার্থমিবাশু যস্য মন্দাকিনী চিরমবেষ্টত পাদমূলে।।<sup>৬</sup>

অর্থাৎ মন্দাকিনী গঙ্গা দেবাসুরের সমুদ্রমন্ত্ৰণ সময়ে সর্পরাজ অনন্তনাগের পরিত্যক্ত জীর্ণ খোলসটিকে যেন পট্টিকার মতো সমুদ্রের পদতলে বেষ্টন করে দিয়েছে। সমুদ্ররূপ পতির ব্যাথা প্রশমনের জন্য যেন যে পতিরূপী সমুদ্রের পাদমূলে দীর্ঘকাল বেষ্টন করে পড়ে আছে। যেভাবে পতিব্রতা নারী বেদনা হত পতির পায়ে পট্টিকাবন্ধন করে তার পাদতলে বসে অনেককাল সেটি বেষ্টন করে থাকে, ঠিক তেমন। এখানে নির্মকবস্ত্রের প্রতিষেধ করে মন্দাকিনীর আরোপ হয়েছে তাই এখানে অপহুতি অলংকার হয়েছে। বস্তুত যা মন্দাকিনীর একদেশরূপ পাদমূলবেষ্টন, তাই নায়ক-নায়িকাপক্ষে চরণমূল বেষ্টন এখানে শ্লেষ অলংকার হয়েছে। কারণ ‘পাদ’ শব্দের অর্থ প্রকৃতপক্ষে এখানে ‘একদেশ’ এবং নায়িকাপক্ষে ‘চরণ’।

এই শ্লেষ, ভেদসত্ত্বেও পাদমূলবেষ্টনই চরণমূলবেষ্টন, এইপ্রকার অভেদাধ্যবসায়রূপ অতিশয়োক্তির উপকারক হয়েছে। এই অতিশয়োক্তি আবার ‘যেন মন্তুনজন্য ব্যথা বিনাশ করবার নিমিত্ত’ এইপ্রকার হেতুৎপ্রেক্ষার উপকারক হয়েছে। এই উৎপ্রেক্ষা অলঙ্কার আবার সমুদ্র ও মন্দাকিনীর নায়ক-নায়িকাভাব প্রকাশ করেছে বলে সমাসোক্তির নির্বাহক হয়েছে।

নিরক্ষীরন্যায় অনুসারে এখানে যেমন দুধজলের সংমিশ্রণ থেকে দুধ ও জলকে পৃথক করা যায় না। ঠিক তেমন সংকর অলংকারে বহু শব্দালঙ্কার ও অর্থালঙ্কার একটি বাক্যে বা চরণে থাকায় অলংকারগুলিকে পৃথক করা যায় না, অলংকারগুলি পরস্পর অঙ্গাঙ্গিভাবে থাকে।

### জতুকাষ্ঠন্যায়

আলংকারিক বিশ্বনাথ শ্লেষ অলংকারের বিভাগ প্রসঙ্গে জতুকাষ্ঠন্যায়ের উল্লেখ করেছেন। বিশ্বনাথ পূর্বে শ্লেষের ৮ প্রকার বিভাগের উল্লেখ করলেও পরে তিনি শ্লেষের আরও তিন প্রকার বিভাগ করেছেন। সেই তিন প্রকার বিভাগ সম্পর্কে সাহিত্যদর্পণে বলা হয়েছে- ‘পুনর্দ্বিধা সভঙ্গোহথাভঙ্গস্তদুভয়াত্মকঃ।’<sup>৭</sup>

এখন প্রশ্ন হল জতুকাষ্ঠন্যায় কি? জতু শব্দের অর্থ হল লাক্ষা বা গালা। আর কাষ্ঠ শব্দের অর্থ হলো কাঠ। গালা ও কাঠ দুটো ভিন্ন প্রকারের বস্তু হলেও এই দুটির সংযোগে একটি বস্তু নির্মিত হয়, একে বলা হয় জতুকাষ্ঠন্যায়। সাহিত্যদর্পণ গ্রন্থে বলা হয়েছে- ‘সভঙ্গশ্লেষ এব শব্দশ্লেষবিষয়ঃ। যত্রোদাত্তাদিস্বর-ভেদাঙ্গিন প্রযতোচ্চাচার্য্যতেন ভিন্নয়োঃ শব্দয়োর্জতুকাষ্ঠন্যায়েন শ্লেষঃ।’<sup>৮</sup>

যে শ্লেষ অলংকার শব্দকে না ভেঙে হয়, সেটি হল অভঙ্গ শ্লেষ। এই অলংকারে একটি শব্দের অনেক অর্থ হতে পারে। একবার মাত্র উচ্চারিত শব্দের বিভিন্ন অর্থ বশতঃ এই অলংকার হয়। অভঙ্গ শ্লেষ অলংকারের মধ্যে প্রকৃতিশ্লেষ, বর্ণশ্লেষ, প্রত্যয়শ্লেষ, লিঙ্গশ্লেষ, বচনশ্লেষ এগুলি অন্তর্ভুক্ত হয়। আর বিভক্তিশ্লেষ, পদশ্লেষ, ভাষাশ্লেষ এগুলি সভঙ্গশ্লেষের অন্তর্ভুক্ত। আর যে অলংকারে উভয় প্রকার শ্লেষ থাকে, তাকে উভয়াত্মক শ্লেষ বলে। সাহিত্যদর্পণ গ্রন্থে তিন প্রকার শ্লেষ এর একটি উদাহরণ হলো-

যেন ধ্বস্তমনোভবেন বলিজিৎকায়ঃ পুরা স্ত্রীকৃতো

যশ্চোদ্বত্তুজঙ্গহারবলয়ো গঙ্গাঞ্চ যোহধারয়ত।

যস্যাহঃ শশিমচ্ছিরোরহ ইতি স্তুত্যাঞ্চ নামামরাঃ

পায়াত্ স স্বয়মন্ধকক্ষয়করত্বাং সর্বদো মাধবঃ।।<sup>৯</sup>

অর্থাৎ শ্লোকটি বিষুঃপক্ষে এবং শিবপক্ষে দুভাবে ব্যাখ্যা হবে। বিষুঃপক্ষে অর্থ- যে মাধব জন্মরহিত, যিনি শকট রূপধারী অসুরকে ধ্বংস করেছেন, যিনি ছলনার দ্বারা বলিকে জয় করেছেন, দেবাসুরকে অমৃত বণ্টনের সময় যিনি মোহিনীরূপ ধারণ করেছেন, যিনি উদ্ধতস্বভাব সর্পরূপধারী অঘাসুরকে হত্যা করেছেন, যিনি সমস্ত শত্রুর শক্তিকে অতিক্রম করে গেছেন, কৃষ্ণ ও কূর্মরূপে যিনি গোবর্দ্ধন পর্বত ও পৃথিবীকে ধারণ করেছেন, চক্রের দ্বারা যিনি রাহুর শিরশ্ছেদ করেছেন, দেবতারা সকলে যাঁর স্তব করেন, নিজের কূটব্যবহারের দ্বারা যিনি অন্ধক প্রভৃতি যদুবংশীয়কে ক্ষয় করেছেন, সর্বপ্রকার অভীষ্টদানকারী লক্ষ্মীপতি সেই নারায়ণ তোমাদের পালন করুন। শিবপক্ষে অর্থ- যিনি কামকে ধ্বংস করেছেন, যিনি ত্রিপুরদাহের সময় বলিকে জয়কারী নারায়ণের শরীরকে শরের লক্ষ্য করেছিলেন, যিনি কানে

এবং গলায় সর্পের দুল ও হার পরেন, যিনি মাথায় গঙ্গাকে ধারণ করেন, মাথায় চন্দ্রকলাশোভিত এবং পাপ হরণকারী যে দেবতাকে সর্বদেব পূজা করে, অন্ধকাসুর বিনাশকারী সেই দেবতা তোমাদের পালন করুন।

এখানে সভঙ্গশ্লেষের ক্ষেত্রে এই ন্যায়টি ব্যবহৃত হয়েছে। ‘ধ্বস্তমনোভব’ শব্দটি বিষুপক্ষে শকটরূপধারী অসুরকে বিনাশ করেছে এই অর্থে এবং শিবপক্ষে কামদেবকে বিনাশ করেছে এই অর্থে প্রযুক্ত হয়েছে। এই ক্ষেত্রে শব্দটিকে ভেঙে দুই জায়গায় দুইভাবে ব্যবহৃত হয়েছে বলে, সভঙ্গশ্লেষ হয়েছে। যেভাবে লাক্ষা ও কাঠ দুটি ভিন্ন বস্তু হলেও তাদের সংযোগে একটি বস্তু নির্মিত হয়, ঠিক তেমনই কণ্ঠস্বরের উদাত্ত, অনুদাত্ত ও স্বরিতভেদে উচ্চারণের পার্থক্যবশত যে পার্থক্য হওয়া দরকার ছিল, তা না করে দুটো স্বরের সন্ধি করে একটি ভিন্ন জাতীয় শব্দ উৎপন্ন হয়েছে। এভাবে সভঙ্গশ্লেষ শ্লেষের ক্ষেত্রে জতুকাষ্ঠন্যায়ের মহত্ব লক্ষ্য করা যায়।

### একবৃত্তগতফলদ্বয়ন্যায়

অভঙ্গশ্লেষ আলোচনা প্রসঙ্গে একবৃত্তগতফলদ্বয়ন্যায়ের উল্লেখ রয়েছে। একবৃত্তগতফলদ্বয়ন্যায় হল- একটি বোঁটায় যেভাবে দুটি ফল থাকে। অর্থাৎ একটি কারণ এর দ্বারা যখন দুটো কার্যসিদ্ধি হয়, সেটিকে একবৃত্তগতফলদ্বয়ন্যায় বলে। এ প্রসঙ্গে *সাহিত্যদর্পণ* গ্রন্থে বলা হয়েছে- ‘অভঙ্গশ্চ অর্থশ্লেষ এব। যত্র স্বরাভেদাদভিন্নপ্রযত্নোচ্চার্য্যতয়া শব্দাভেদাদর্থয়োরে-কবৃত্তগতফলদ্বয়ন্যায়েন শ্লেষঃ।’<sup>১০</sup>

অভঙ্গশ্লেষ হল অর্থশ্লেষ। পূর্বোক্ত উদাহরণে একবৃত্তগতফলদ্বয়ন্যায়ও দর্শিত হয়। সেখানে ‘অন্ধকক্ষয়’ এই শব্দটি বিষুপক্ষে ও শিবপক্ষে উভয় স্থলে একই অর্থে ব্যবহৃত হয়েছে। ‘অন্ধকক্ষয়’ শব্দটি বিষুপক্ষে যেমন অন্ধক নামক অসুরকে ক্ষয়কারী অর্থে ব্যবহৃত হয়েছে, ঠিক তেমনই শিবপক্ষে একই অর্থে ব্যবহৃত হয়েছে। উদাত্তাদি কণ্ঠস্বরের ঐক্যবশতঃ শব্দের উচ্চারণ একই প্রযত্নসাপেক্ষ হওয়ায় উভয়পক্ষের শব্দ অভিন্ন থাকে, আর অর্থ ভিন্ন হয়। ঠিক যেমন এক বোঁটায় যেভাবে দুটো ফল থাকে, ঠিক তেমন একবৃত্তগতফলদ্বয়ন্যায়ের একটি মাত্র অভিন্ন শব্দকে কেন্দ্র করে দুটি অর্থ থাকে। এই প্রকারে অভঙ্গশ্লেষে একবৃত্তগতফলদ্বয়ন্যায়ের প্রভাব দেখা যায়।

### দণ্ডাপূপিকান্যায়

অর্থাপত্তি নামক অলংকারের আলোচনা প্রসঙ্গে দণ্ডাপূপিকান্যায়ের উল্লেখ লক্ষ্য করা যায়। দণ্ড শব্দের অর্থ হলো লাঠি। অপূপিকা শব্দের অর্থ হলো পিঠা। অর্থাৎ দণ্ডের উপর রাখা পিঠা। রাতে খাওয়ার পর অবশিষ্ট পিঠাগুলিকে কোন ব্যক্তির গিন্নী লাঠির উপর বা দণ্ডের উপর তুলে রেখেছিলেন। সকালবেলা সেই ব্যক্তি তাঁর গিন্নীকে জিজ্ঞাসা করলেন পিঠে কোথায়? তার উত্তরে গিন্নী বললেন- দণ্ডটি ইঁদুরে খেয়ে গিয়েছে। এইরূপ উত্তর থেকে ওই ব্যক্তি বুঝলেন যে, কঠিন দণ্ডটি যখন ইঁদুরে খেয়ে ফেলেছে তাহলে দণ্ডে তুলে রাখা পিঠেগুলো অবশ্যই ইঁদুরে খেয়ে ফেলেছে। কারণ দণ্ড ভক্ষণের থেকে পিষ্টক ভক্ষণ সহজ। এখানে একটি বিষয়ের অর্থ থেকে অন্য একটি বিষয়ের অর্থ সহজে জ্ঞান হয়, এটিই হলো দণ্ডাপূপিকান্যায়।

বিশ্বনাথ                      অর্থাপত্তি                      অলংকারের                      লক্ষণ                      প্রসঙ্গে                      বলেছেন-  
‘দণ্ডাপূপিকয়াহন্যার্থাগমোহর্থাপত্তিরিষ্যতে।’<sup>১১</sup> অর্থাৎ কোন অর্থ থেকে দণ্ডাপূপিকান্যায় অনুসারে



অন্য অর্থের জ্ঞান হলে অর্থাপত্তি অলংকার হয়। দণ্ডপূপিকান্যায় প্রসঙ্গে কুসুমপ্রতিমাটীকতে উক্ত হয়েছে- ‘দণ্ডপূপিকয়া দণ্ডপূপিকাখ্যান্যায়েন, অন্যস্য অর্থস্য আগমঃ প্রতীতিরর্থাপত্তিনাম অলঙ্কার ইম্যতে।’<sup>১২</sup> বিশ্বনাথ অর্থাপত্তি অলংকারের দুই প্রকার ভেদ স্বীকার করেছেন। প্রকৃত অর্থ থেকে অপ্রকৃত অর্থের উপস্থিতি ও অপ্রকৃত অর্থ থেকে প্রকৃত অর্থের উপস্থিতি। এখানে অপ্রকৃত অর্থ থেকে প্রকৃত অর্থের উপস্থিতি প্রসঙ্গে বিশ্বনাথ উদাহরণ দিয়েছেন-

বিললাপ স বাস্পগদগদং সহজমপ্যপহায় ধীরতাম।

অভিতপ্তময়োহপি মাদ্ববং ভজতে কৈব কথা শরীরিষু।<sup>১৩</sup>

এখানে শরীরধারী মানুষের কোমলতা প্রাপ্তি হল বর্ণনীয়, এটি হল প্রকৃত। আর লোহার কোমলতাপ্রাপ্তি হল বর্ণনীয় বিষয় নয়, তাই এটি হলো অপ্রকৃত। তথাপি অপ্রকৃত বিষয় তপ্তলৌহের মৃদুতা প্রাপ্তিরূপ অর্থ থেকে শরীরধারী মানুষের মৃদুতা প্রাপ্তিরূপ প্রকৃত অর্থের উপস্থিতি হয়েছে এই শ্লোকটিতে। তাই এখানে অর্থাপত্তি অলঙ্কার হয়েছে। এখানে তপ্তলৌহের মৃদুতা প্রাপ্তিরূপ অর্থের সামর্থ্য থেকে শরীরধারী মানুষের মৃদুতা প্রাপ্তিরূপ অর্থের বোধ হওয়ায়, দণ্ডপূপিকান্যায় অর্থাপত্তি অলংকার হয়েছে।

### কাকতালীয়ন্যায়

সমুচ্চয় অলংকারের আলোচনা প্রসঙ্গে কাকতালীয়ন্যায়ের উল্লেখ করা হয়েছে। কাকতালীয়ন্যায়ের অর্থ হল- একটি কাক একটি তালগাছের উপর দিয়ে উড়ে চলে গেল এবং সঙ্গে সঙ্গে তালগাছ থেকে তালটি মাটিতে পড়ল। এক্ষেত্রে সাধারণ মানুষ বলবে কাকের ওড়াটা হল তাল পড়ার কারণ। কিন্তু প্রকৃতপক্ষে কাকের ওড়ার সঙ্গে তালের পড়ার কোন কার্যকারণ সম্বন্ধ নেই। কার্যকারণের সম্পর্কহীন অথচ দৈবযোগে কার্যকারণের মতো প্রতিভাত হওয়ার ঘটনাকে কাকতালীয়ন্যায় বলে।

সাহিত্যদর্পণ গ্রন্থের হরিদাস সিদ্ধান্তবাগীশকৃত কুসুমপ্রতিমা টীকায় বলা হয়েছে- ‘কাক উড্ডীনঃ তালফলমপি পতিতম্, তত্র লোকৈরাখ্যায়তে কাকেন তালফলং পাতিতমিতি। এষ ন্যায়ঃ, কাকতালীয়ঃ। তথা চ কারণানামদৈবদ্ যোগপদ্যে তু সমাধিরিত্যনয়োর্ভেদ ইতি সরলার্থঃ। অতএব সমাধিলক্ষণে দৈবাদিতি বক্ষ্যতে।’<sup>১৪</sup>

সমাধি অলংকারের সঙ্গে সমুচ্চয় অলংকারের পার্থক্য বিষয়ে বিশ্বনাথ এই ন্যায়ের প্রয়োগ দেখিয়েছেন। সমাধি অলংকারের ক্ষেত্রে একটি কারণ অন্য একটি কার্য সাধনের পক্ষে যথেষ্ট হলেও, অন্য আরো অনেক কারণ ঈশ্বরের ইচ্ছাবশতঃ কাকতালীয়ভাবে উপস্থিত থাকে। এই সমস্ত কাকতালীয়কারণের সঙ্গে কার্যের কোন সম্পর্ক থাকে না। তথাপি এই কারণগুলি দৈবযোগবশতঃ উপস্থিত থাকে। কিন্তু সমুচ্চয় অলংকারের ক্ষেত্রে বহু কারণ উপস্থিত থেকেও কারণসমূহের দ্বারা কার্য সম্পাদন করে। অথচ সমাধিতে একটি কারণ কার্যসম্পাদন করে আর অনেক কারণ কাকতালীয়ভাবে উপস্থিত থাকে মাত্র। এপ্রসঙ্গে রসগঙ্গাধর গ্রন্থে বলা হয়েছে- ‘সমাদৌ হি একেন (কারণেন) কার্যো নিষ্পাদ্যমানেহপি অন্যেন আকস্মিকম্ অপততা কারণেন সৌকর্যাদিরূপোহতিশয়ঃ যত্র সম্পাদ্যতে স বিষয়ঃ। অস্মিত্ত্ব সমুচ্চয়প্রভেদে যত্র এককার্যং সম্পাদয়িতুম যুগপৎ অনেকে খলে কপোতা ইব অহমহমিকয়া সংপতন্তি কার্যস্য চ ন কোহপ্যতিশয়ঃ সঃ।’<sup>১৫</sup>

### সন্দর্শন্যায়

সাহিত্যদর্পণ গ্রন্থে দশম পরিচ্ছেদে সমাসোক্তির আলোচনা করা হয়েছে। সাধারণত আমরা জানি উপমাগর্ভস্থলে সাদৃশ্য প্রতীতি হয়, তাই উপমাগর্ভস্থলে ব্যবহার সমারোপমূলক সমাসোক্তির প্রবেশ কীভাবে সম্ভবপর হবে? এই বিষয়কে কেন্দ্র করে বিশ্বনাথ দুটি পক্ষের অবতারণা করেছেন। সেখানে একটি পক্ষ হল সমাসোক্তিবাদী আর অপরপক্ষটি হল উপমাবাদী। সমাসোক্তিবাদীদের মতে ‘নেত্রৈরিবোৎপলৈঃ’ ইত্যাদি উদাহরণে ব্যবহারসমারোপমূলক সমাসোক্তি অলংকার হয়েছে। কিন্তু উপমাবাদীরা বলেন এখানে সমাসোক্তি স্বীকার করা যাবে না, একদেশবিবর্তিনী উপমা অলংকারই স্বীকার করতে হবে। সম্পূর্ণ শ্লোকটি হল-

নেত্রৈরিবোৎপলৈঃ পদ্মৈর্মুখৈরিব সরঃ শ্রিয়ঃ।

পদে পদে বিভাস্তি স্ম চক্রবাকৈঃ স্তনৈরিব।।<sup>১৬</sup>

এখানে ‘ইব’ শব্দের দ্বারা সাম্যটি বোঝান হয়েছে। তাই এখানে উপমাটি অত্যন্ত স্পষ্ট হয়েছে। নেত্রের মত উৎপলের দ্বারা, পদ্মের মত মুখের দ্বারা, চক্রবাকদ্বয়ের মত স্তনযুগলের দ্বারা ইত্যাদি অংশে শাক্তী উপমা হয়েছে। আর সরোবরের সৌন্দর্যের সঙ্গে নায়িকার সৌন্দর্যের সাদৃশ্যটি অর্থপর্যালোচনার দ্বারা বোধগম্য হওয়ায় আর্থী উপমা হয়েছে। অতএব এখানে একদেশবিবর্তিনী উপমা অলংকার হয়েছে। বিশ্বনাথের মতে একদেশবিবর্তিনী উপমা অলংকারের লক্ষণ হল-

একদেশবিবর্তিন্যুপমা বাচ্যত্বগম্যতে ভবেতাং যত্র সামস্য।<sup>১৭</sup>

কিন্তু সমাসোক্তিবাদীরা ‘নেত্রৈরিবোৎপলৈঃ’ ইত্যাদি উদাহরণে সমাসোক্তি অলংকার হয়েছে বলে আশঙ্কা করেছেন। তাঁদের মতে সরোবরের সৌন্দর্যের উপর নায়িকার ব্যবহার আরোপ করা হয়েছে। সেই কারণেই উৎপলের মত নেত্র, পদ্মের মত মুখ, চক্রবাকযুগলের মত স্তনদ্বয় ইত্যাদিতে উপমান ও উপমেয়ের বৈপরীত্য স্বীকার করেও তাকে নায়িকার সঙ্গে সঙ্গতি করে নিয়ে সমাসোক্তি অলংকার স্বীকার করা যায়। কিন্তু বিশ্বনাথ স্পষ্ট উল্লেখ করেছেন যে এখানে সমাসোক্তি অলংকারের লক্ষণসঙ্গতি সম্ভব নয়। উপমা অলংকারে সাম্যটি বাচ্য হয়। অর্থাৎ ইব প্রভৃতি শব্দের দ্বারা বাচ্য হয়। তাই উপমায় ব্যবহার সমারোপ হয় না। কিন্তু ব্যবহার সমারোপের উপর নির্ভরশীল সমাসোক্তি অলংকার। ‘নেত্রৈরিবোৎপলৈঃ’ ইত্যাদি উদাহরণে নেত্রের সঙ্গে উৎপলের সাদৃশ্য দেখান হয়েছে এবং তা ‘ইব’ শব্দের দ্বারা বাচ্য হয়েছে। মুখের সঙ্গে পদ্মের ও চক্রবাকের সঙ্গে স্তনের সাদৃশ্যের ক্ষেত্রে একই ঘটনা ঘটেছে। এই সব সাদৃশ্য থেকেই সরোবরের সৌন্দর্য্যে নায়িকার অঙ্গনার সাদৃশ্য প্রতীত হয়েছে। এক্ষেত্রে ব্যবহার প্রতীতি হয় নি। তাই এখানে সমাসোক্তি অলংকার হতে পারে না।

আরো স্পষ্টভাবে উক্ত আশঙ্কা থেকে নিরসন করার জন্য হরিদাসসিদ্ধান্ত বাগীশ্ তাঁর কুসুমপ্রতিমা টীকাতে সন্দর্শন্যায়ের উল্লেখ করেছেন। সেখানে উক্ত হয়েছে- ‘তথা চ ‘নেত্রৈরিবোৎপলৈঃ পদ্মৈঃ’ ইত্যাদৌ পূর্বাপরয়োরিবশব্দৈঃ সাদৃশ্যস্যেব বোধিততয়া সন্দর্শপাতন্যায়েন সাহচর্য্যেণ চ মধ্যপাতিসরঃশ্রীষু অধ্যাহ্তব্যানায়িকাসাদৃশ্যপ্রতীতেব স্বাভাবিকত্বম্, ন তু গাত্রবলেন ভবদ্যুচ্যমানায়া নায়িকাব্যবহারপ্রতীতেঃ। সাদৃশ্যব্যবহারয়োচ্চাত্যন্তমেব বৈলক্ষ্যণ্যম্।’<sup>১৮</sup> সন্দর্শনের শব্দের অর্থ হল সাঁড়াশি। যখন দুটি

স্বজাতীয় বিষয়ের মধ্যে অন্য একটি ভিন্ন বিষয় প্রবেশ করে সম্বন্ধযুক্ত হয় তখন সেখানে সন্দেহশূন্য হয়। উক্ত উদাহরণে দুটি ‘ইব’ শব্দের মধ্যে উপমান থাকায় সাদৃশ্যবিশিষ্ট অম্বয়ই হবে।

### উপসংহার

আমরা অত্যন্ত সংক্ষিপ্ত পরিধির মধ্যে ‘সাহিত্যদর্পণের অলংকারপ্রকরণে উপলব্ধ শাস্ত্রীয় ন্যায়ের মহত্ত্ব বিচার’ বিষয় নিয়ে আলোচনা করেছি। সাহিত্যদর্পণের অলংকারপ্রকরণে বিশ্বনাথ কেবল অলংকারের সংখ্যা বা প্রকারভেদ নির্ধারণ করেননি, তিনি অলংকারগুলির বিশ্লেষণ করতে বিভিন্ন শাস্ত্রীয় ন্যায়ের ব্যবহার করেছেন। ফলে সাহিত্যদর্পণ কেবল অলংকারশাস্ত্র গ্রন্থ নয়, এটি ভারতীয় ন্যায়দর্শনের প্রয়োগ ও শিল্পতত্ত্বের এক মিলনক্ষেত্র। শিল্পশাস্ত্রের মর্ম যথার্থভাবে অনুধাবন করতে গেলে দর্শনশাস্ত্র যে কতখানি প্রয়োজনীয়, তার দিগদর্শন এই প্রবন্ধে করা হয়েছে।

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রাহুল কুণ্ডু

**সংক্ষিপ্তসার:** ভারতীয় দর্শনশাস্ত্রজ্ঞলির মধ্যে ন্যায়দর্শন অন্যতম। মহর্ষি অক্ষপাদকৃত *ন্যায়দর্শনে* প্রত্যক্ষ, অনুমান, উপমান ও শব্দভেদে চতুর্বিধ প্রমাণ স্বীকার করা হয়েছে। এই চতুর্বিধ প্রমাণের মধ্যে অনুমান প্রমাণের বিরুদ্ধে আশঙ্কিত আপত্তিসমূহের অনুধাবন ও উত্তরপ্রদানের চেষ্টা করা হয়েছে আলোচ্য গবেষণাসন্দর্ভে। মহর্ষি গৌতম পূর্ববৎ, শেষবৎ ও সামান্যতো দৃষ্ট ভেদে অনুমানের ত্রিবিধ বিভাগের উল্লেখ করেছেন। পূর্বপক্ষিগণ এই ত্রিবিধ অনুমানের বিরুদ্ধে ব্যভিচার দোষ প্রদর্শনের দ্বারা অনুমানের প্রামাণ্য বিষয়ে সংশয় প্রকাশপূর্বক অনুমানকে অপ্রমাণ বলেছেন। কিন্তু ন্যায়সূত্রকার মহর্ষি গৌতম দেখিয়েছেন যে, অনুমানের অপ্রামাণ্য প্রতিষ্ঠায় পূর্বপক্ষী কর্তৃক উত্থাপিত হেতুসমূহ ব্যভিচার দোষযুক্ত। সেই ব্যভিচার দোষযুক্ত হেতুর দ্বারা অনুমানের অপ্রামাণ্য প্রতিষ্ঠিত হয় না। এভাবে পূর্বপক্ষির মত উত্থাপন ও খণ্ডনের মধ্য দিয়ে আলোচ্য গবেষণাসন্দর্ভটিকে একটি রূপপ্রদানের চেষ্টা করা হয়েছে।

**সূচক শব্দ:** *ন্যায়দর্শন*, *ন্যায়ভাষ্য*, *ন্যায়বার্তিক*, অনুমানপ্রমাণ, পূর্ববৎ, শেষবৎ, সামান্যতো দৃষ্ট।

ভারতীয় দর্শনে প্রমাণবাদী ঐতিহ্য সম্পর্কে আমরা যতটা অবগত বা প্রমাণবাদী ঐতিহ্যের চর্চা যেভাবে হয়, অপ্রমাণবাদী ঐতিহ্যের চর্চা সেভাবে হয় না। কিন্তু আমাদের মনে রাখতে হবে যে, ভারতীয় দর্শনে অপ্রমাণবাদীদেরও একটি ঐতিহ্য বিদ্যমান। ভারতীয় দর্শনের সকল সম্প্রদায়ের মধ্যেই প্রমাণের সংখ্যা, স্বরূপ ও লক্ষণবিষয়ে মতপার্থক্য থাকলেও প্রায় সব দর্শনেই প্রমাণ ও প্রমেয় বিষয়ে আস্থাশীল। মহর্ষি অক্ষপাদকৃত *ন্যায়দর্শনে*ও প্রত্যক্ষ, অনুমান, উপমান ও শব্দভেদে প্রমাণচতুষ্টয়ের কথা স্বীকার করা হয়েছে। উক্ত প্রমাণচতুষ্টয়ের মধ্যে প্রত্যক্ষ প্রমাণের জ্যেষ্ঠত্ব সর্বজনগ্রাহ্য হলেও অনুমান প্রমাণের বলবত্তাও গ্রহণীয়। কারণ যেখানে প্রত্যক্ষের দ্বারা কোন বিষয়ের যথার্থ জ্ঞান লাভ সম্ভব হয় না, সেখানে অনুমানের দ্বারা তা সম্ভব হয়। যদিও অনুমান প্রমাণ প্রত্যক্ষ নির্ভর। তথাপি পর্বতে বহির উপস্থিতি সম্পর্কে যথার্থ জ্ঞানলাভের জন্য ধূমের দ্বারা বহির অনুমান করা হয়। এছাড়াও পরার্থানুমানের ক্ষেত্রে প্রযুক্ত প্রতিজ্ঞাদি পঞ্চগবয়ব বাক্যকে পরম ন্যায় বলা হয়। তাই বলা যায় প্রত্যক্ষের থেকে অনুমান প্রমাণের প্রাধান্যতাও কিছু অংশে কম নয়। এই অনুমান প্রমাণের বিরুদ্ধে আপত্তি উত্থাপন করেছেন পূর্বপক্ষিগণ। তাঁদের মতে মহর্ষি গৌতমকৃত অনুমান প্রমাণের বিভাগসমূহ ব্যভিচার দোষযুক্ত হওয়ায় অনুমান প্রমাণের প্রামাণ্যতা স্বীকার করা যায় না। পূর্বপক্ষির মতে, অনুমান প্রমাণ যেহেতু সম্ভব নয়, তাই তার দ্বারা প্রমেয়সিদ্ধি এবং তত্ত্বজ্ঞান বা নিঃশ্রেয়সাধিগম কোনটিই সম্ভব হবে না।

আলোচ্য শোধপ্রবন্ধে মূলতঃ অনুমানপ্রমাণের বিরুদ্ধে উত্থাপিত আপত্তিসমূহের উপস্থাপন এবং অনুধাবনের পর চিরাচরিত নৈয়ায়িক দৃষ্টিভঙ্গি থেকে সেই আপত্তি সমূহের উত্তরপ্রদানের চেষ্টা করা হয়েছে।

প্রমাণ শব্দটি প্র পূর্বক মা ধাতুর উত্তর করণবাচ্যে ল্যুট প্রত্যয় নিষ্পন্ন। অর্থাৎ প্রমা জ্ঞানের করণকেই প্রমাণ বলা হয়। এখানে প্র পূর্বক মা ধাতুর অর্থ প্রকৃষ্ট বা যথার্থ জ্ঞান। এই প্রকৃষ্ট বা যথার্থ জ্ঞান স্মৃতি ও অনুভব ভেদে দ্বিবিধ। যদিও নৈয়ায়িকগণ প্র পূর্বক মা ধাতুর অর্থ যে প্রমা বা যথার্থজ্ঞান তার দ্বারা স্মৃতিকে গ্রহণ করেননি, শুধুমাত্র যথার্থ অনুভবকেই গ্রহণ করেছেন। এই প্রসঙ্গে তাৎপর্যটাকাকার বাচস্পতি মিশ্র বলেছেন- ‘প্রমীয়তেহেনেনেত্যস্য

বাক্যস্যার্থে প্রমাণপদপ্রয়োগঃ, প্রমা চ স্মৃতিরন্যা অর্থাব্যভিচারী স্বতন্ত্রঃ পরিচ্ছেদঃ<sup>১</sup>। স্মৃত্যত্মক জ্ঞান নিশ্চয়াত্মক হলেও তা স্বতন্ত্র নয়, কারণ তা পূর্বানুভব সাপেক্ষ। তাই যথার্থ অনুভবকেই প্রমা এবং প্রমার করণকে প্রমাণ বলা হয়েছে। ভাষ্যকারের মতে ‘উপলক্ষিসাধনানি প্রমাণানি’<sup>২</sup> অর্থাৎ উপলক্ষির সাধন বা করণ হল প্রমাণ। প্রমাণের স্বরূপ ব্যাখ্যা করতে গিয়ে বার্তিককার উদ্যোতকরও বলেছেন- ‘উপলক্ষিহেতুঃ প্রমাণং, উপলক্ষিহেতুত্বং প্রমাণত্বম্’<sup>৩</sup>। এখানে ‘হেতু’ শব্দের দ্বারা করণরূপ হেতুকেই বোঝানো হয়েছে। তাই বলা যায় যথার্থ অনুভূতিরূপ উপলক্ষির করণত্বই প্রমাণের সামান্য লক্ষণ। এই প্রমাণ অর্থের অব্যভিচারী হওয়ায় প্রমাতা, প্রমেয়, প্রমিতিও অর্থের অব্যভিচারী হয়। কেননা প্রমাণ ব্যতিরেকে পদার্থের যথার্থজ্ঞান হয় না। তাই ভাষ্যকার বলেছেন- ‘অর্থবতি চ প্রমাণে প্রমাতা-প্রমেয়ং-প্রমিতিরিত্যর্থবন্তি ভবন্তি’<sup>৪</sup>। সুতরাং বলা যায় যথার্থ অনুভবের করণই প্রমাণ পদবাচ্য। ন্যায়সূত্রকার মহর্ষি গৌতমের মতে যথার্থ অনুভব চতুর্বিধ- প্রত্যক্ষ, অনুমিতি, উপমিতি, শব্দ এবং তাদের করণও চতুর্বিধ- প্রত্যক্ষ, অনুমান, উপমান ও শব্দ। এ প্রসঙ্গে ন্যায়সূত্রে উল্লিখিত হয়েছে- ‘প্রত্যক্ষানুমানোপমানশব্দাঃ প্রমাণানি’<sup>৫</sup>। সূত্রোক্ত ‘প্রমাণানি’ পদের দ্বারা সূত্রকার প্রমাণের সামান্যলক্ষণ সূচিত করেছেন। তাই তাৎপর্যটীকাকার বলেছেন, উক্ত ন্যায়সূত্রে প্রমাণের বিভাগ উল্লিখিত হলেও ‘প্রমাণানি’ পদের দ্বারা প্রমাণের সামান্যলক্ষণ সূচিত হয়েছে।<sup>৬</sup>

প্রত্যক্ষ, অনুমান, উপমান ও শব্দ ভেদে চতুর্বিধ প্রমাণের আলোচনা ন্যায়শাস্ত্রে উল্লিখিত হয়েছে। প্রত্যক্ষ প্রমাণ নিরূপণের অনন্তর অনুমান প্রমাণ নিরূপণ করেছেন ন্যায়সূত্রকার মহর্ষি গৌতম। কারণ অনুমান প্রমাণ প্রত্যক্ষ নির্ভর। প্রত্যক্ষ ও অনুমানের মধ্যে উপজীব্য-উপজীবকভাব সঙ্গতি বিদ্যমান। এই প্রসঙ্গে বৃত্তিকার বিশ্বনাথ বলেছেন- ‘আনন্তর্য্যাবচাকোহথশব্দো হেতুহেতুমডাবসঙ্গতিসূচনায়’<sup>৭</sup>। অর্থাৎ মহর্ষি গৌতমোক্ত অনুমান প্রমাণে উল্লিখিত ‘অথ’ শব্দের দ্বারা ‘হেতুহেতুমডাবসঙ্গতি’ সূচিত হয়েছে। শাস্ত্রে উল্লিখিত ছয়টি সঙ্গতির মধ্যে একটি হল হেতুতা নামক সঙ্গতি। সেই হেতুতা নামক সঙ্গতিকেই এখানে ‘হেতুহেতুমডাবসঙ্গতি’ বলা হয়েছে। ‘হেতু’ শব্দের অর্থ হল কারণ এবং ‘হেতুমৎ’ শব্দের অর্থ হল কার্য। এখানে প্রত্যক্ষ হল কারণ এবং অনুমান হল তার কার্য। তাই উভয়ের মধ্যে হেতুতা নামক সঙ্গতি বিদ্যমান।

### অনুমানপ্রমাণ

অনুমানপ্রমাণ নিরূপণ প্রসঙ্গে ন্যায়সূত্রে উল্লিখিত হয়েছে- ‘অথ তৎপূর্বকং ত্রিবিধমনুমানং পূর্ববচ্ছেদবৎ সামান্যতো দৃষ্টঞ্চ’<sup>৮</sup>। পূর্ববৎ, শেষবৎ ও সামান্যতো দৃষ্ট ভেদে অনুমানপ্রমাণ ত্রিবিধ। সূত্রোক্ত ‘তৎপূর্বকম্’ পদের দ্বারা অনুমানপ্রমাণের লক্ষণ নিরূপিত হয়েছে। এই প্রসঙ্গে ভাষ্যকার বলেছেন- ‘তৎপূর্বকমিত্যেন লিঙ্গলিঙ্গিনোঃ সম্বন্ধদর্শনং লিঙ্গদর্শনঞ্চভিসম্বধ্যতে’<sup>৯</sup>। অর্থাৎ ‘তৎপূর্বকম্’ পদের দ্বারা লিঙ্গ ও লিঙ্গির সম্বন্ধের প্রত্যক্ষ এবং লিঙ্গ বা হেতুর প্রত্যক্ষই মহর্ষির বিবক্ষিত। এছাড়াও অনুমানের লক্ষণ নিরূপণ প্রসঙ্গে ভাষ্যকার বলেছেন- ‘মিতেন লিঙ্গেন লিঙ্গিনোহর্থস্য পশ্চান্মানমনুমানম্’<sup>১০</sup>। অর্থাৎ লিঙ্গ(হেতু) নিশ্চয়ের পর যার দ্বারা লিঙ্গির (সোধ্যের) অনুমিতরূপ মান বা জ্ঞান জন্মায় তাকে অনুমান বলা হয়। বার্তিককার উদ্যোতকর অনুমানের লক্ষণে বলেছেন, যার দ্বারা অনুমিতি জন্মায় তাকেই অনুমান বলা হয়।<sup>১১</sup> ন্যায়সূত্রকার মহর্ষি গৌতম ‘তৎপূর্বকম্’ পদের দ্বারা প্রত্যক্ষপূর্বক জ্ঞানকে অনুমানপ্রমাণ বলে বুঝিয়েছেন। বৃত্তিকার বিশ্বনাথ বলেছেন- ‘তে দ্বৈ প্রত্যক্ষে পূর্বে যস্য প্রত্যক্ষস্য তদিদং তৎপূর্বকং প্রত্যক্ষমিতি’<sup>১২</sup>। অর্থাৎ প্রথমে মহানসাদিতে ধূমত্বরূপে ধূমে

বহিঃরূপে বহির যে ব্যাপ্তিরূপ সম্বন্ধের প্রত্যক্ষ জন্মায়, তা হল প্রথম প্রত্যক্ষ। সেই প্রত্যক্ষজন্য ধূম বহির ব্যাপ্য এরূপ সংস্কার জন্মায়। পরে পর্বতাদিতে পূর্বদৃষ্ট ধূমের সদৃশ ধূম দর্শন হল দ্বিতীয় প্রত্যক্ষ এবং তজ্জন্য পূর্বেৎপন্ন সংস্কার উদ্বুদ্ধ হওয়ায় ‘ধূম বহির ব্যাপ্য’ এরূপ স্মৃত্যাত্মক জ্ঞান উৎপন্ন হয়। সেই স্মৃত্যাত্মক জ্ঞানের পর ব্যাপ্তিবিশিষ্ট লিপ্সের দর্শন হলে অনুমিতি জন্মায়। তাই ভাষ্যকার বলেছেন- ‘স্মৃত্য লিপ্সদর্শনেন চাপ্রত্যক্ষোহর্থোহনুমীয়তে’<sup>১৩</sup>।

ন্যায়সূত্রকার মহর্ষি গৌতম পূর্ববৎ, শেষবৎ ও সামান্যতো দৃষ্ট ভেদে অনুমানের ত্রিবিধ ভেদের কথা উল্লেখ করলেও তার লক্ষণ ও উদাহরণ *ন্যায়ভাষ্যে* উল্লেখ করেছেন ভাষ্যকার বাৎস্যায়ন। সেখানে পূর্ববৎ অনুমানের লক্ষণ প্রসঙ্গে বলা হয়েছে- ‘যত্র কারণেন কার্যমনুমীয়তে’<sup>১৪</sup> অর্থাৎ যেখানে কারণের দ্বারা কার্যের অনুমিতি করা হয়। উদাহরণস্বরূপ বলা হয়েছে মেঘের প্রত্যক্ষ বিশেষের দ্বারা বৃষ্টির অনুমান করা হয়। অনুরূপভাবে যেখানে কার্য বিশেষের জ্ঞানের দ্বারা কারণের অনুমান করা হয়, তাকে শেষবৎ অনুমান বলা হয়।<sup>১৫</sup> যেমন- নদীতে পূর্বস্থিত জলের থেকে বেশী পরিমাণ জল এবং স্রোতের শীঘ্রতা দর্শন করলে ‘পূর্বে বৃষ্টি হয়েছে’ এরূপ অনুমিতি হয়। গতিক্রিয়া প্রযুক্ত হওয়ায় অন্যত্র দৃষ্ট দ্রব্যের অন্যত্র দর্শন হল সামান্যতো দৃষ্ট অনুমানের লক্ষণ। যথা- প্রাতঃকালে পূর্বাকাশে দৃষ্ট সূর্যের কালান্তরে মধ্যগগনে বা পশ্চিমাকাশে দৃষ্ট হয়, তাই সূর্যের গতি ক্রিয়া আছে, তা অনুমিত হয়।<sup>১৬</sup>

ভাষ্যকার বাৎস্যায়ন সূর্যের গতিক্রিয়াকে সামান্যতো দৃষ্ট অনুমানপ্রমাণরূপে স্বীকার করলেও বার্তিককার *উদ্যোতক*র তা খন্ডন করেছেন *ন্যায়বার্তিক* গ্রন্থে। সেখানে সামান্যতো দৃষ্ট অনুমানের লক্ষণ ও উদাহরণ নিরূপণ করতে গিয়ে তিনি বলেছেন- ‘অকার্যাকারণীভূতেন যত্রাবিনাভাবিনা বিশেষেণ বিশেষ্যমাণো ধর্মী গম্যতে তত্ সামান্যতোদৃষ্টম্, যথা বলাকয়া সলিলানুমানম্’<sup>১৭</sup>। অর্থাৎ কার্যাকারণ ভিন্ন হেতুক অনুমানকেই সামান্যতো দৃষ্ট অনুমান বলেছেন বার্তিককার। যথা বলাকার দ্বারা জলের অনুমান। ভাষ্যকার বাৎস্যায়ন সূর্যের দেশান্তর দর্শনের দ্বারা তার গতির অনুমানকে সামান্যতো দৃষ্ট অনুমানের উদাহরণ বলেছেন। কিন্তু *উদ্যোতক*র তা উপেক্ষা করে ভিন্ন উদাহরণ ও লক্ষণ প্রদর্শন করেছেন। তাৎপর্যটীকাকার বাচস্পতি মিশ্রও সূর্যের দেশান্তর দর্শনকে সূর্যের গতির অনুমাপক না বলে দেশান্তর-প্রাপ্তিকে সূর্যের গতির অনুমাপক বলেছেন। দেশান্তর-প্রাপ্তি ও দেশান্তরদর্শন এক নয়। গতিজন্য দেশান্তরপ্রাপ্তি হয় এবং দেশান্তরপ্রাপ্তি জন্য দেশান্তরদর্শন হয়। তাই বলা যায়, দেশান্তর দর্শনের প্রতি সূর্যের গতি কারণ নয়, তা কারণের কারণ হওয়ায় অন্যথাসিদ্ধ। তাৎপর্যটীকাকার গতিমত্তা হেতু সূর্যের দেশান্তর প্রাপ্তিকে শেষবৎ অনুমানের অন্তর্ভুক্ত করেছেন। এই প্রসঙ্গে *তাৎপর্যটীকায়* উল্লিখিত হয়েছে- ‘অত্রাপি কার্যেণ সবিতুর্দেশান্তরপ্রাপ্ত্যা তৎকারণস্য ব্রজ্যয়া অনুমানাত্’<sup>১৮</sup>। কিন্তু বার্তিককার *উদ্যোতক*রের মতে সূর্যের দেশান্তরপ্রাপ্তিও প্রত্যক্ষের অযোগ্য হওয়ায় তার গতির অনুমান সম্ভব নয়’<sup>১৯</sup>। সুতরাং বলা যায়, সামান্যতো দৃষ্ট অনুমান স্বীকারের যৌক্তিকতা বিষয়ে ভাষ্যকার, বার্তিককার ও তাৎপর্যটীকাকারের মধ্যে মতপার্থক্য পরিলক্ষিত হলেও অনুমানপ্রমাণের প্রামাণ্যতা স্বীকারের ক্ষেত্রে তাঁদের মধ্যে মতবিরোধ নেই। কিন্তু এই অনুমানপ্রমাণের বিরুদ্ধে আপত্তি উত্থাপন করেছেন পূর্বপক্ষিগণ, যা আলোচ্য শোধপ্রবন্ধের মুখ্য বিষয়। নিম্নে আপত্তিসমূহের উত্থাপনপূর্বক উত্তরপ্রদানের চেষ্টা করা হয়েছে।

### অনুমানপ্রমাণের বিরুদ্ধে উত্থাপিত আপত্তিসমূহ

ন্যায়সূত্রকার মহর্ষি গৌতম পূর্ববৎ, শেষবৎ ও সামান্যতো দৃষ্ট ভেদে ত্রিবিধ অনুমানের ভেদ প্রদর্শন করেছেন। কিন্তু পরবর্তীকালে অনুমানপ্রামাণ্য পরীক্ষা প্রকরণে তিনি ঐ ত্রিবিধ অনুমানের হেতুত্রয়ে পূর্বপক্ষবাদের বুদ্ধিস্থ ব্যভিচার বাক্যের সূচনা করেছেন। সেখানে তিনি বলেছেন- ‘রোধোপঘাতসাদৃশ্যেভ্যো ব্যভিচারাদনুমানমপ্রমাণম্’<sup>২০</sup>। অর্থাৎ রোধ, উপঘাত ও সাদৃশ্যপ্রযুক্ত ব্যভিচারহেতু অনুমান অপ্রমাণ। ভাষ্যকার কারণহেতুক অনুমানকে পূর্ববৎ এবং কার্যহেতুক অনুমানকে শেষবৎ বলেছেন। সেখানে পূর্ববৎ অনুমানের উদাহরণ প্রসঙ্গে ভাষ্যকার বলেছেন, মেঘের প্রত্যক্ষবিশেষের দ্বারা বৃষ্টির অনুমান। কিন্তু পূর্বপক্ষের মতে, পিপীলিকার অণুসঞ্চরণহেতু ভাবী বৃষ্টির অনুমান ব্যভিচারহেতু যুক্ত হওয়ায় ঐ অনুমানও অপ্রমাণ। এপ্রসঙ্গে ভাষ্যকার বলেছেন- ‘নীড়োপঘাতাদপি পিপীলিকাণুসঞ্চরণো ভবতি। তদা চ ভবিষ্যতি বৃষ্টিরিতি মিথ্যানুমানমিতি’<sup>২১</sup>। অর্থাৎ নীড়ের উপঘাতবশতঃ পিপীলিকার অণুসঞ্চরণ হয়, কিন্তু সেই সময় ‘বৃষ্টি হবে’ এরূপ ভ্রম অনুমান হয়। পিপীলিকার গর্তে জল সঞ্চলনাদির দ্বারা উপঘাত করলে, গর্তস্থ পিপীলিকা ভীত হয়ে নিজ নিজ অণু মুখে নিয়ে অন্যত্র গমন করে, তা প্রত্যক্ষসিদ্ধ। কিন্তু সেখানে পরে বৃষ্টি না হওয়ায় পিপীলিকার অণুসঞ্চরণ ভাবি বৃষ্টির অনুমানে হেতু হয় না। সেই হেতুটি ব্যভিচারহেতুক হওয়ায় উদাহরণস্থিত অনুমানও অপ্রমাণ। পিপীলিকার অণুসঞ্চরণকে বৃষ্টির কারণরূপে গ্রহণ করা হয়। তাৎপর্য্যটীকায় উল্লিখিত হয়েছে- ‘কথ্যমানাঃ খলু পিপীলিকা ভৌমেনোন্মণা স্বান্যগুণি ভূমিষ্ঠান্যুপরিষ্টান্নয়ন্তি’<sup>২২</sup>। অর্থাৎ ভূমির উষ্ণতা বৃদ্ধি পেলে পিপীলিকা গর্তস্থিত অণুসমূহ অন্যত্র নিয়ে যায়। পিপীলিকার অণুসঞ্চরণ হেতু বৃষ্টির অনুমান করা হয়। এটি পূর্ববৎ অনুমানের উদাহরণ। কিন্তু পূর্বপক্ষের মতে এই অনুমান উপঘাত নামক ব্যভিচার দোষযুক্ত হওয়ায় পূর্ববৎ অনুমান প্রমাণের প্রামাণ্য স্বীকারের যৌক্তিকতা নেই। যদিও তাৎপর্য্যটীকাকার বাচস্পতি মিশ্রের মতেও পিপীলিকার অণুসঞ্চরণ অচিরভাবি বৃষ্টির কার্য হতে পারে না। তাঁর মতে, পূর্বেওপন্ন কার্যের প্রতি অনাগত কোন কারণ থাকতে পারে না।<sup>২৩</sup>

অনুরূপভাবে কার্যহেতুক অনুমানকে শেষবৎ অনুমান বলা হয়েছে। কার্যহেতুক অনুমানের উদাহরণ নিরূপণকালে ভাষ্যকার বলেছেন, নদীতে পূর্বস্থিত জলের থেকে বেশী পরিমাণ জল এবং স্রোতের শীঘ্রতা দেখে অনুমান করা হয় বৃষ্টি হয়েছে। এখানে নদীর পূর্ণতা বৃষ্টির কার্য এবং বৃষ্টি তার কারণ। কিন্তু কার্য দেখে কারণের অনুমানের বিরুদ্ধেও পূর্বপক্ষবাদের বুদ্ধিস্থ ‘রোধ’ নামক ব্যভিচার দোষের উল্লেখ করেছেন ন্যায়সূত্রকার মহর্ষি গৌতম। এপ্রসঙ্গে ভাষ্যকার বাৎসায়ন বলেছেন- ‘রোধাদপি নদী পূর্ণা গৃহ্যতে, তদাচোপরিষ্টাদবৃষ্টো দেব ইতি মিথ্যানুমানম্’<sup>২৪</sup>। অর্থাৎ নদীর একাংশের রোধবশতঃ নদীকে পূর্ণ বলে মনে হয়। কিন্তু নদীর পূর্ণতা দেখে নদীর উপরিভাগে বরুণ দেব বর্ষণ করেছেন এরূপ ভ্রম অনুমান হয়। এখানে বৃষ্টিরূপ সাধ্য না থাকলেও নদীর পূর্ণতারূপ হেতু থাকায়, ঐ হেতু বৃষ্টিরূপ সাধ্যের ব্যভিচারী। এখানে ‘রোধ’ শব্দের দ্বারা নদীর একদেশ রোধকেই বোঝানো হয়েছে। এ প্রসঙ্গে বার্তিককার বলেছেন- ‘তত্র রোধো নাম অপাং স্যন্দমানানাং দ্রবত্বপ্রতিবন্ধহেতুঃ’<sup>২৫</sup>। সুতরাং বলা যায় নদীর পূর্ণতা অতীত বৃষ্টির অনুমানে ব্যভিচারী হওয়ায় ঐ অনুমান অপ্রমাণ।

সাদৃশ্যপ্রযুক্ত ব্যভিচার দোষযুক্ত অনুমানের উদাহরণ প্রসঙ্গে বলা হয়েছে, মনুষ্য যখন ময়ূরের রব অনুকরণ করে, তখন শব্দসাদৃশ্যবশতঃ ভ্রম অনুমান হয়। কারণ কোনো ব্যক্তি যদি ময়ূরের রবের ন্যায় রব করে, তাহলে ঐ রব শুনে পর্বতগুহাস্থিত কোন ব্যক্তি ভাবি বৃষ্টির বা



ময়ূরের ভ্রম অনুমান করে। ময়ূরের রব ভাবি বৃষ্টির বা ময়ূরের অনুমানে হেতু না হওয়ায় তা ব্যভিচার দোষযুক্ত। এ প্রসঙ্গে ভাষ্যকার বাৎস্যায়ন বলেছেন- ‘পুরুষোহপি ময়ূরবাসিতমনুকরতি তদাপি শব্দসাদৃশ্যান্মিত্যানুমানং ভবতি’<sup>২৬</sup>। ময়ূরের রবহেতুক ময়ূরের অনুমানও কার্যহেতুক কারণের অনুমান হওয়ায় শেষবৎ অনুমানের উদাহরণরূপে প্রদর্শিত হয়েছে। মহর্ষি গৌতম এখানে ‘সাদৃশ্য’ শব্দের দ্বারা অনুমানের হেতু ময়ূরের রবেও পূর্বপক্ষবাদের বুদ্ধিস্থ ব্যভিচারের সূচনা করেছেন। বার্তিককারও উল্লেখ করেছেন- ‘সাদৃশ্যং ময়ূরশব্দপুরুষশব্দয়োঃ সমানপ্রত্যয়কর্তৃকত্বম্, এভ্যো ব্যভিচারাদনুমানমপ্রমাণমিতি’<sup>২৭</sup>। তাৎপর্যটীকাকার বাচস্পতি মিশ্র একদেশে রোধ হেতু নদীর পূর্ণতা এবং ময়ূরের রব এই দুটিকে শেষবৎ অনুমানের উদাহরণ বলেছেন এবং পিপীলিকার অণুসঞ্চার হেতু বৃষ্টির অনুমানকে তিনি সামান্যতো দৃষ্ট অনুমান বলেছেন। কারণ পিপীলিকার অণুসঞ্চারের দ্বারা বৃষ্টির কারণ পার্থিব উদ্ভার অনুমান করা হয় এবং সেই কারণের দ্বারা বৃষ্টিরূপ কার্যের অনুমান করা হয়। তাই বলা যায়, পিপীলিকার অণুসঞ্চারের দ্বারা বৃষ্টির অনুমান, এখানে কার্যকারণভাব না থাকায় এটি সামান্যতো দৃষ্ট অনুমান।

গ্রন্থকার এখানে পূর্বপক্ষিরূপে নাস্তিকদর্শনসম্প্রদায় চার্বাকের মতকেই তুলে ধরেছেন বলে আমার ধারণা। কারণ চার্বাকদার্শনিকগণ প্রত্যক্ষের অতিরিক্ত অন্য কোনো প্রমাণ স্বীকার করেননি। অনুমানের অপ্রামাণ্য প্রদর্শন করতে গিয়ে তাঁরা বলেছেন- ‘প্রত্যক্ষৈকপ্রমাণবাদিতয়া অনুমানাদেরনঙ্গীকারেণ প্রামাণ্যভাবাত্’<sup>২৮</sup>। চার্বাকমতে, অনুমান অপ্রমাণ কারণ অনুমান ব্যাপ্তিজ্ঞান সাপেক্ষ। হেতু ও সাধ্যের নিয়ত সাহচর্য সম্বন্ধকেই ব্যাপ্তি বলা হয়। কিন্তু চার্বাকমতে, নিয়ত সাহচর্যের জ্ঞান প্রত্যক্ষ হয় না। কারণ মহানস, যজ্ঞবেদী প্রভৃতিতে বহ্নি-ধূমের সাহচর্য যেমন দেখা যায়, তেমনি তপ্ত অয়পিণ্ডে বহ্নি-ধূমের ব্যভিচারও লক্ষ্য করা যায়।<sup>২৯</sup> তাই বলা যায়, মহানস বা যজ্ঞবেদীতে ধূম ও বহ্নির সাহচর্য দেখা গেলেও তপ্ত অয়পিণ্ডে ধূম ও বহ্নির ব্যভিচার দৃষ্ট হওয়ায় চার্বাকমতে ‘পর্বতো বহ্নিমান্ ধূমাৎ’ এই অনুমান বাক্যে ধূম হেতুটি ব্যভিচার দোষযুক্ত হওয়ায় তা অপ্রমাণ। একইভাবে মহর্ষি গৌতমোক্ত ন্যায়সূত্রেও রোধ, উপঘাত ও সাদৃশ্যরূপ ব্যভিচার দোষযুক্ত হেতুর দ্বারা অনুমানকে অপ্রমাণ বলেছেন পূর্বপক্ষিগণ। এখানে মহর্ষি গৌতম বা ভাষ্যকার বাৎস্যায়ন পূর্বপক্ষিরূপে কোনো দার্শনিক সম্প্রদায়ের নাম উল্লেখ না করলেও এটা স্পষ্ট যে, হেতুতে ব্যভিচার দোষ প্রদর্শনের দ্বারা অনুমানকে অপ্রমাণ বলেছেন একমাত্র চার্বাক দার্শনিকগণ। তাই মহর্ষি গৌতমোক্ত আপত্তিসমূহ মূলতঃ চার্বাকেরই আপত্তি এ বিষয়ে সন্দেহের অবকাশ নেই।

সুতরাং বলা যায়, পূর্বপক্ষির বুদ্ধিস্থ ব্যভিচারের প্রয়োজক রোধ, উপঘাত ও সাদৃশ্যের দ্বারা নদীর পূর্ণতা, পিপীলিকার অণুসঞ্চার ও ময়ূররব, এই হেতুত্রয়ের ব্যভিচার নিশ্চয় হয়। তাই ঐ ত্রিবিধ অনুমানের দ্বারা বস্তুর যথার্থরূপে নিশ্চয়াত্মক জ্ঞান হয় না। একইভাবে অন্যান্য উদাহরণেও অনুমানের ব্যভিচার নিশ্চয় বা ব্যভিচার সংশয় থাকায় পূর্বপক্ষি তথা চার্বাকের মতে অনুমান অপ্রমাণ।

### উত্থাপিত আপত্তিসমূহের নিরাস

পূর্বপক্ষিগণ অনুমানের প্রামাণ্য বিষয়ে সংশয় প্রকাশ করলেও ন্যায়শাস্ত্রে অনুমানকে প্রমাণরূপে স্বীকার করা হয়েছে। ন্যায়সূত্রকার মহর্ষি গৌতম প্রত্যক্ষপ্রমাণের পর অনুমানের আলোচনায় ব্রতী হয়েছেন। কিন্তু পূর্বপক্ষিগণ পূর্ববৎ, শেষবৎ ও সামান্যতো দৃষ্ট অনুমানের

বিরুদ্ধে যে আপত্তিসমূহের উত্থাপন করেছেন, সেই আপত্তিসমূহের নিরসনকল্পে ন্যায়সূত্রকার বলেছেন- ‘নৈকদেশ-ত্রাস-সাদৃশ্যোভ্যোহর্থান্তরভাবাত্’<sup>৩০</sup>। অর্থাৎ অনুমান অপ্রমাণ নয়, কারণ একদেশ, ত্রাস এবং সাদৃশ্য থেকে অনুমানের অর্থান্তরগত ভেদ বিদ্যমান। একদেশরোধ জনিত নদীর জলবৃদ্ধি এবং বৃষ্টির জলের দ্বারা নদীর জলবৃদ্ধি, উভয়ের মধ্যে অর্থান্তরগত পার্থক্য রয়েছে। এপ্রসঙ্গে ভাষ্যকার বলেছেন, বৃষ্টি হলে নদীতে যে জল দেখা যায়, তা নদীর পূর্বস্থ জলের থেকে বিশিষ্ট এবং তখন নদীর স্রোতে ভাসমান ফেন, ফল, পত্র, কাষ্ঠ প্রভৃতি দেখা যায়।<sup>৩১</sup> নদীতে এরূপ বিশিষ্ট জল দেখলেই তার দ্বারা বৃষ্টি হয়েছে এরূপ অনুমান করা হয়। নদীর একদেশরোধজন্য নদীর বৃদ্ধি দেখে বৃষ্টির অনুমান করলে তা ভ্রম অনুমান।

একইভাবে পিপীলিকার অণুসঞ্চারণ্য বৃষ্টির অনুমান করলে, সেই অনুমানও ভ্রম হয়। কারণ পৃথিবীর উদ্ভার কারণে পিপীলিকা অণুসমূহ নিয়ে অন্যত্র গমন করে। তাই ভাষ্যকার বলেছেন ‘পিপীলিকাপ্রায়স্যাণুসঞ্চারে’ অর্থাৎ বিশিষ্ট পিপীলিকার অণুসঞ্চারণ্য বৃষ্টির অনুমানের হেতু হয়। তাৎপর্যটীকাকার ‘প্রায়’ শব্দের অর্থ নিরূপণ প্রসঙ্গে বলেছেন- ‘প্রায়শদঃ প্রবন্ধার্থঃ’<sup>৩২</sup>। অর্থাৎ ‘প্রায়’ শব্দের অর্থ হল প্রবন্ধ বা প্রবাহ। সুতরাং বলা যায় শ্রেণীবদ্ধ বহু পিপীলিকার অণুসঞ্চারণ্য বৃষ্টির অনুমানের হেতু হয়। উপঘাতের কারণে ভয় বা ত্রাস জনিত পিপীলিকার অণুসঞ্চারণ্য দেখে বৃষ্টির অনুমান করলে তা ভ্রম অনুমান হয়।

পূর্বপক্ষিগণ মনুষ্য কর্তৃক সৃষ্ট ময়ূররব সদৃশ রবকে ময়ূর বা বৃষ্টির প্রতি হেতু বলে উল্লেখ করেছেন এবং সেই ব্যভিচার হেতুর দ্বারা ময়ূর বা বৃষ্টির অনুমিতি না হওয়ায় অনুমানকে অপ্রমাণ বলেছেন। কিন্তু ন্যায়সূত্রকার মহর্ষি গৌতমের মতে মনুষ্য কর্তৃক সৃষ্ট যে ময়ূররব তা প্রকৃত ময়ূররব নয়। প্রকৃত ময়ূররবে যে বিশেষতা থাকে, মনুষ্য কর্তৃক সৃষ্ট ময়ূররবে সেই বিশেষতা থাকে না। প্রকৃত ময়ূররব সর্পাদি প্রভৃতি প্রাণী বুঝতে পারে এবং তারা ময়ূররবের সূক্ষ্ম বৈশিষ্ট্য অনুভব করতে পারে। তাই তারা প্রকৃত ময়ূররবের দ্বারা ‘এখানে ময়ূর আছে’ এরূপ যথার্থ অনুমান করে। ভাষ্যকার বলেছেন- ‘যন্তু সাদৃশ্যাদ্বিশিষ্টাচ্ছন্দাদ্বিশিষ্টং ময়ূরবাসিতং গৃহাতি তস্য বিশিষ্টোহর্থো গৃহ্যমানো লিঙ্গম্, যথা সর্পাদীনামিতি’<sup>৩৩</sup>। সুতরাং বলা যায় প্রকৃত ময়ূররবের দ্বারা ময়ূরের যথার্থ অনুমান হয়। মনুষ্য কর্তৃক সৃষ্ট ময়ূররবের দ্বারা ময়ূরের অনুমান ভ্রম অনুমান। তাই বলা যায়, পূর্বপক্ষিগণ অনুমানকে যে অপ্রমাণ বলেছেন, সেই অপ্রমাণ সাধনের পক্ষে তাঁরা রোধ, উপঘাত, সাদৃশ্য প্রভৃতি হেতুবাক্যের গ্রহণ করেছেন। তাই ‘অনুমান অপ্রমাণ’ এই প্রতিজ্ঞা বাক্য সাধনের জন্য হেতুবাক্য গ্রহণ করায় বলা যায় পূর্বপক্ষিও পক্ষান্তরে অনুমানের প্রামাণ্যই স্বীকার করেছেন। এছাড়াও অনুমানের অপ্রামাণ্য সাধনের জন্য তাঁরা যে সমস্ত হেতুবাক্যের প্রয়োগ করেছেন তা ব্যভিচার দোষযুক্ত হওয়ায় সেই হেতুবাক্যের দ্বারা অনুমানের অপ্রামাণ্য সাধিত হয় না।

পরিশেষে বলা যায়, ভারতীয় দর্শনশাস্ত্রে চার্বাক ব্যতীত প্রায় সমস্ত দর্শনেই অনুমানকে প্রমাণরূপে স্বীকার করা হয়েছে। অনুমানের লক্ষণ এবং বিভাগ বিষয়ে দার্শনিকদের মধ্যে মতানৈক্য বিদ্যমান। যেমন ন্যায়সূত্রকার মহর্ষি গৌতম পূর্ববৎ, শেষবৎ ও সামান্যতো দৃষ্ট ভেদে অনুমানের ত্রিবিধ বিভাগের উল্লেখ করেছেন। ভাষ্যকার বাৎসায়ন ঐ ত্রিবিধ অনুমানের লক্ষণ ও উদাহরণ প্রদর্শন করেছেন। এই অনুমান প্রমাণের বিরুদ্ধে পূর্বপক্ষির আশঙ্কিত আপত্তিসমূহ উত্থাপনপূর্বক নিরসন করেছেন ন্যায়সূত্রকার মহর্ষি গৌতম। যদিও এই আপত্তিসমূহ আশঙ্কিত আপত্তি, তথাপি এই আপত্তিসমূহ নিরসনের দ্বারা ন্যায়শাস্ত্রে অনুমান প্রমাণের গ্রহণযোগ্যতা ও প্রামাণিকতা প্রতিষ্ঠিত হয়েছে। এছাড়াও অনুমানের বিভাগ ও

উদাহরণ নিরূপণে ন্যায়ভাষ্যকার, বার্তিককার এবং তাৎপর্যটীকাকারের মতপার্থক্যও পরিলক্ষিত হয়েছে আলোচ্য শোধপ্রবন্ধে।

সংস্কৃত, বাংলা ও ইংরাজী ভাষায় রচিত গ্রন্থের সহায়তায় গবেষণাসন্দর্ভটি নির্মিত হয়েছে। তাই ভাষার অভিন্নতা রক্ষার্থে গ্রন্থপঞ্জিটি ইংরাজী ভাষায় লিপিবদ্ধ করা হল।

### সংকেতসূচি

চা. দ. = চার্বাকদর্শন

দ. টী. = দর্শনাকুর টীকা

ন্যা. দ. = ন্যায়দর্শন

ন্যা. বা. = ন্যায়বার্তিক

ন্যা. বা. তাৎ. = ন্যায়বার্তিকতাৎপর্যটীকা

ন্যা. ভা. = ন্যায়ভাষ্য

ন্যা. সূ. = ন্যায়সূত্র

ন্যা. সূ. বৃ. = ন্যায়সূত্রবৃতি

সর্ব. দ. স. = সর্বদর্শনসংগ্রহ

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৫. ন্যা. সূ.- ১/১/৩
৬. 'তস্মাদ্বিভাগপরাদপি সূত্রাত্ প্রতীয়মানং প্রমাণসামান্যলক্ষণমপেক্ষিতং সংগৃহীতমিতি'- ন্যা. বা. তাৎ, ন্যা. দ., তারানাথ তর্কতীর্থ ও অমরেন্দ্রমোহন তর্কতীর্থ, পৃ. ৮৫
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৮. ন্যা. সূ.- ১/১/৫
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১৬. 'ব্রজ্যাপূর্বকমন্যত্র দৃষ্টস্যন্যত্র দর্শনমিতি তথাচাদিত্যস্য'- তত্রৈব
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২০. *ন্যা. সূ.- ২/১/৩৭*
২১. *ন্যা. ভা., ন্যা. দ.* (দ্বিতীয় খণ্ড), সম্পা. ফণিভূষণ তর্কবাগীশ, পৃ. ১৯৬
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## ন্যায়ভাষ্য ও ন্যায়সার গ্রন্থদ্বয়ের দৃষ্টিতে সংশয় পদার্থ বিচার

রিয়া সাহা

**সংক্ষিপ্তসার:** ন্যায়দর্শনে স্বীকৃত ষোড়শ পদার্থের মধ্যে সংশয় একটি অন্যতম পদার্থ। *ন্যায়ভাষ্যে* সংশয়াদি পদার্থের পৃথক প্রস্থানের উল্লেখপূর্বক সংশয় পদার্থের লক্ষণ ও তার বিভাগ বিষয়ে আলোচনা করা হলেও আচার্য ভাসবর্জ্ঞ সংশয়ের স্বরূপ, অস্তিত্ব এবং পাঁচটি বিভাগের ব্যাখ্যায় স্বাতন্ত্র্যতা প্রদর্শন করেছেন। *ন্যায়ভাষ্য* ও *ন্যায়সার* গ্রন্থদ্বয়ের আলোকে উল্লিখিত পাঁচ প্রকার সংশয়ের লক্ষণপূর্বক দৃষ্টান্তগুলিকে ক্রমানুসারে সবিস্তারে আলোচনার মাধ্যমে ভাসবর্জ্ঞের ব্যাখ্যার অভিনবত্ব প্রদর্শন করা - এই গবেষণাপত্রের প্রতিপাদ্য বিষয়।

**সূচক শব্দ:** পদার্থ, প্রমাণ, সংশয়, অনবধারণ, উপলব্ধি, অনুপলব্ধি, অব্যবস্থা, *ন্যায়ভাষ্য*, *ন্যায়সার*।

ন্যায়দর্শন হল অনিয়ত পদার্থবাদী দর্শন। এই দর্শনের প্রবর্তক মহর্ষি গৌতম ন্যায়সম্মত প্রমাণাদি ষোল প্রকার ভাব পদার্থের উদ্দেশ্য করেছেন। ন্যায়সম্মত ষোল পদার্থের তত্ত্বজ্ঞান থেকে নিঃশ্রেয়স লাভ হয় অর্থাৎ মোক্ষপ্রাপ্তি হয় - “প্রমাণ-প্রমেয়-সংশয়-প্রয়োজন-দৃষ্টান্ত-সিদ্ধান্তাবয়ব-তর্ক-নির্ণয়-বাদ-জল্প-বিতণ্ডা-হেতুভাসচ্ছল-জাতি-নিগ্রহস্থানানাং তত্ত্বজ্ঞানানিঃ-শ্রেয়সাধিগমঃ”<sup>১</sup> নিঃশ্রেয়স দৃষ্ট ও অদৃষ্ট ভেদে দ্বিবিধ। প্রমাণাদি যে ষোড়শপদার্থের তত্ত্বজ্ঞান সাক্ষাতভাবে মুক্তির কারণ নয়। কিন্তু পরম্পরায় মুক্তির কারণ। আত্মাদি দ্বাদশ প্রমেয়ের তত্ত্বজ্ঞান মুক্তির সাক্ষাৎ কারণ। ষোড়শ পদার্থের মধ্যে সংশয় অন্যতম। সংশয় হল ন্যায়প্রবৃত্তির পূর্বাঙ্গ। কেননা, নিশ্চিত ও অজ্ঞাত পদার্থে ন্যায়-প্রবৃত্তি হয়না, সংশয়াত্মক পদার্থেই হয়। *ন্যায়সূত্র*কার প্রমাণ ও প্রমেয় পদার্থের পরেই সংশয় পদার্থের স্বরূপ ও বিভাগ প্রদর্শন করেছেন। সূত্রানুগামী আচার্য বাৎসায়ন তাঁর ভাষ্যে সংশয়াদি চতুর্দশ পদার্থের পৃথক প্রস্থানের দ্বারা সংশয়াদির বিশেষরূপে প্রতিপাদন করেছেন। ন্যায়ভাষ্যকার তাঁর *ন্যায়ভাষ্যে* বলেছেন- “তত্র সংশয়াদীনাম্ পৃথগ্ বচনমনর্থকং? সংশয়াদয়ো হি যথাসম্ভবং প্রমাণেষু প্রমেয়েষু চান্তর্ভবন্তো ন ব্যতির্যক্ত ইতি। সত্যমেতত্, ইমাস্থ চতস্রো বিদ্যাঃ পৃথকপ্রস্থানাঃ প্রাণভূতামনুগ্রহায়োপদিশ্যন্তে, যাসাং চতুর্থীয়মাস্বীক্ষিকী বিদ্যা, তস্যাঃ পৃথক্ প্রস্থানাঃ সংশয়াদয়ঃ পদার্থাঃ, তেষাং পৃথগ্ বচনমন্ত্ররেণাধ্যাত্মবিদ্যামাত্রমিৎ স্যাৎ যথোপনিষদঃ। তস্মাৎ সংশয়াদিভিঃ পদার্থৈঃ পৃথক্ প্রস্থাপ্যতে”<sup>২</sup> অর্থাৎ, ন্যায়সম্মত প্রমাণ ও প্রমেয় পদার্থ ব্যতীত সংশয়াদি পদার্থবর্গ পৃথকভাবে প্রস্থান করা হয়েছে এবং ত্রয়ী প্রভৃতি ত্রিবিধ বিদ্যা থেকে আত্মীক্ষিকী(ন্যায়বিদ্যা) নামক বিদ্যার পৃথক প্রস্থান করা হয়েছে। আত্মীক্ষিকী বিদ্যার পৃথক প্রস্থানের দ্বারা উপনিষদের মত অধ্যাত্মবিদ্যা হবার সম্ভাবনা অনাবশ্যক। ‘আত্মীক্ষিকী’ শব্দটি অত্মীক্ষা থেকে গৃহীত। ভাষ্যকারের মতে ‘প্রত্যক্ষাগমাত্মীক্ষিতস্যাত্মীক্ষণমত্মীক্ষা। তয়া প্রবর্তত ইত্যাত্মীক্ষিকী ন্যায়বিদ্যা, ন্যায়শাস্ত্রম্’<sup>৩</sup> অর্থাৎ, প্রত্যক্ষ ও আগম প্রমাণের দ্বারা জ্ঞাত বিষয়ের যে জ্ঞান (পশ্চাৎ জ্ঞান) উৎপন্ন হয়, তা হল অত্মীক্ষা এবং সেই অত্মীক্ষা নিমিত্ত শাস্ত্রই হল আত্মীক্ষিকী শাস্ত্র অথবা ন্যায়শাস্ত্র।

মহর্ষি গৌতম পরবর্তী যে সমস্ত গ্রন্থকারগণ *ন্যায়সূত্র*ানুসারে বিস্তৃত আলোচনা করেছেন, তাদের মধ্যে অন্যতম হলেন আচার্য ভাসবর্জ্ঞ। ভাসবর্জ্ঞাচার্য তাঁর *ন্যায়সার* গ্রন্থে এমন কিছু ন্যায়সম্মত তত্ত্বের সমুচ্চয় ঘটিয়েছেন, তা দৃষ্টিগত অভিনবত্বে বিশেষ সমাদার লাভ করেছে। তিনি প্রমাণের লক্ষণ<sup>৪</sup> প্রসঙ্গে লক্ষণাত্মক পদের(সম্যক্ পদের) দ্বারা সংশয়ে অতিব্যাপ্তি নিবারণ

করেছেন - ‘সম্যক্ গ্রহণং সংশয়বিপর্যয়াপোহার্থম্’।<sup>৭</sup> ন্যায়মতে, সংশয় ও বিপর্যয় প্রমা না হওয়ায় প্রমাণও নয়। তাই আচার্য ভাসবর্জ্ঞ সম্যক্ অনুভবের সাধনকে প্রমাণ বলেছেন।

সংশয় হল অযথার্থ জ্ঞান। ফলতঃ তা বুদ্ধি নামক প্রমেয়ের অন্তর্গত। তাহলে, প্রশ্ন হল সংশয়ের গুরুত্ব কী? *ন্যায়ভাষ্য*কারের বক্তব্যের দ্বারা তার উত্তর পাওয়া যায়। তিনি প্রথম সূত্রের ভাষ্যে নির্ণয়প্রসঙ্গে বলেছেন- ‘বিমর্শঃ সংশয়ঃ, পক্ষপ্রতিপক্ষৌ ন্যায়প্রবৃত্তিঃ, অর্থবধারণং নির্ণয়ন্তত্ত্বজ্ঞানমিতি। স চায়ং কি স্বিদিতি বস্তুবিমর্শমাত্রমনবধারণং জ্ঞানং সংশয়ঃ প্রমেয়েহন্তর্ভনম্বেবমর্থং পৃথগ্ভ্যতে’।<sup>৮</sup> যে বিষয়ে সংশয় বা অনুপলব্ধি নেই, সেই বিষয়কে নির্ণয় করা যায় না। যেমন, আমরা পর্বতে ধূম দেখে বহির অনুমান করি। জ্ঞাতা যদি পূর্বেই পর্বতটি বহির্বিশিষ্ট বলে জ্ঞাত হত, তাহলে তো অনুমান প্রমাণের প্রয়োজন হত না। সংশয়ে পরস্পর বিরোধী দুই বা ততোধিক কোটি থাকে। সংশয়ের ক্ষেত্রে একটি কোটির স্থাপন করে অন্য কোটির নিরাস হয় এবং যথার্থ তত্ত্বে উপনীত হয়। এককথায় বলা যায় যে, দার্শনিক বিচারের তত্ত্বজ্ঞানের প্রথম ধাপ হল সংশয়জ্ঞান। ভাসবর্জ্ঞ জ্ঞানকে দুইভাগে বিভক্ত করেছেন, যথা- নিশ্চয়াত্মক জ্ঞান ও সংশয়াত্মক জ্ঞান। নিশ্চয়াত্মক জ্ঞান ভ্রম ও প্রমা ভেদে দ্বিবিধ। তিনি সংশয়ের অস্তিত্বপ্রসঙ্গে বলেছেন- ‘তচ্চ সংশয়বিপর্যয়োরন্তি লোকশাস্ত্রয়োস্তথাব্যবহারদর্শনাদিতি’।<sup>৯</sup> সংশয়বাদীদের মতে সংশয়ের অস্তিত্ব না থাকলে তা প্রমাণের অন্তর্ভুক্ত হবার সম্ভাবনা খুব কম। সংশয় এক বা একাধিক জ্ঞান, ধর্ম বা ধর্মী বিষয়ক জ্ঞান এবং সৎ বা অসৎ বিষয়ক জ্ঞান হতে পারে। ভাসবর্জ্ঞ তাঁর *ন্যায়সার* গ্রন্থের *ন্যায়ভূষণ* টীকায় একটি উদাহরণের দ্বারা সংশয়বাদীদের বিরোধিতা করে বলেছেন- ‘সোহয়ং গোময়পায়সীয়ন্যায়েন সন্দেহং নিরাকুর্বাণাঃ প্রকৃতজনেরপ্যাপেক্ষ্যতে’।<sup>১০</sup> তাঁর মতে, সংশয় হল সকল সন্দিগ্ধ ব্যক্তির অনবধারণাত্মক জ্ঞান। সুতরাং, সংশয়ের অস্তিত্ব বিদ্যমান।

ভাষ্যকার বাৎস্যয়নাচার্য সংশয়লক্ষণের পূর্বেই ‘স্থানবত এব তর্হি’- এই বাক্যের দ্বারা প্রমাণ ও প্রমেয় পদার্থের পরে ক্রমাগত সংশয়ের স্থান নির্ণয় করেছেন। *ন্যায়সূত্র*কার প্রদত্ত সংশয়ের লক্ষণ ও বিভাগ বিষয়ক সূত্রটি হল - ‘সমানানেকধর্মোপপত্তের্ব্বিপ্রতিপত্তেরুপলব্ধ্যনুপলব্ধ্যব্যবস্থাতশ্চ বিশেষাপেক্ষা বিমর্শঃ সংশয়ঃ’।<sup>১১</sup> উক্তসূত্রে ব্যবহৃত ‘সংশয়’ পদের দ্বারা লক্ষ্য এবং ‘বিমর্শ’ শব্দের দ্বারা সংশয়ের সামান্য লক্ষণ সূচিত হয়েছে। ভাষ্যকার বাৎস্যয়ন ও আচার্য ভাসবর্জ্ঞ সংশয়াত্মক জ্ঞানকে বিমর্শমাত্র ও অনবধারণাত্মক জ্ঞান বলেছেন। *ন্যায়বার্ত্তিক*কার উদ্যোতকর জ্ঞানকে বা প্রত্যয়ে অনবধারণ বলে মানেননি এবং জ্ঞান, প্রত্যয়, অবধারণ এই শব্দত্রয়কে অভিন্ন বলেছেন। তাঁর মতে, অনবধারণাত্মক জ্ঞানকে জ্ঞান বলা ব্যাহত - ‘প্রত্যয়োহনবধারণাত্মকশ্চেতি ব্যাহতম্’।<sup>১২</sup> কিন্তু, *ন্যায়ভূষণ*কার ভাসবর্জ্ঞ নিশ্চয়াত্মকজ্ঞান ব্যতীত সংশয়াত্মকজ্ঞানকেও স্বীকার করেছেন। এই বিষয়ের সমর্থনযোগ্য মত *তাৎপর্যটীকা*তে বাচস্পতি মিশ্র বলেছেন - ‘জ্ঞানত্বং চ সামান্যং সংশয়াদিষ্প্যন্তীতি ন বিরোধ ইতি’।<sup>১৩</sup> অর্থাৎ, সংশয় ও নিশ্চয়- উভয়ই জ্ঞান হয় এবং সেই ব্যাপারে কোন সন্দেহ নেই। ভাসবর্জ্ঞ নির্বিকল্পক জ্ঞানকে নিশ্চিত জ্ঞান এবং সবিকল্পক জ্ঞানকে সংশয়াত্মক জ্ঞান বলেছেন। তাঁর মতে, নির্বিকল্পক জ্ঞানের দ্বারা সবিকল্পক স্মৃতি উৎপন্ন হয়ে উভয় জ্ঞানের পার্থক্য অবগত হয়। তাহলে বলা যায়, তিনি স্মৃতিকেও নিশ্চয়াত্মক ও সংশয়াত্মক বলেছেন। কেননা, অনুভবের আকারে স্মৃতি আকারিত। ভাষ্যকার সংশয়ের লক্ষণে ব্যবহৃত

‘বিশেষাপেক্ষা’ এই পদের দ্বারা সংশয়ের ক্ষেত্রে বিশেষ ধর্মের স্মৃতি আবশ্যিক এবং সেক্ষেত্রে বিশেষ ধর্মের উপলব্ধি অনাবশ্যিক- তা আলোচনা করেছেন।

সংশয়ের লক্ষণ বিষয়ে আলোচনার পর বিভাগ বিষয়ে বিচার করা হবে। *ন্যায়সূত্র*কার সংশয়ের বিভাগ অনুসারে বাৎস্যায়নাচার্য তাঁর *ন্যায়ভাষ্য* ও ভাসরবজ্জাচার্য তাঁর *ন্যায়সার* গ্রন্থে সংশয়কে পাঁচভাগে বিভক্ত করে দৃষ্টান্ত সহকারে আলোচনা করেছেন। তবে, *ন্যায়বার্তিক*কার উদ্যোতকর ত্রিবিধ সংশয়ের কথা বলেছেন বলেছেন- ‘তত্র সমানধর্মোপপত্তেরনেকধর্মোপপত্তেরবিপ্রতিপত্তেচ্চ ত্রিবিধ এব সংশয় ইতরপদবিশেষণাদ্ ভবতীতি সূত্রার্থ’।<sup>১২</sup> *তাৎপর্যটীক*কার বাচস্পতি মিশ্রও উক্ত তিন প্রকার সংশয়কে স্বীকার করেছেন। *ন্যায়ভাষ্য*কার মতে পাঁচ প্রকার সংশয় হল- সমানধর্মবিশিষ্ট ধর্মীর জ্ঞানজন্য সংশয়, অনেকধর্মবিশিষ্ট ধর্মীর জ্ঞানজন্য সংশয়, বিপ্রতিপত্তিজন্য সংশয়, উপলব্ধি অব্যবস্থাজন্য সংশয় এবং অনুপলব্ধি অব্যবস্থাজন্য সংশয়। আচার্য ভাসরবজ্জও উক্ত মতবিভাগের সমর্থক। তিনি বলেছেন- ‘স চ সমানধর্মাহনেকধর্মবিপ্রতিপত্ত্যুপলব্ধনুপলব্ধিকারণভেদাত্ পঞ্চধা ভিদ্যতে’।<sup>১৩</sup>

*ন্যায়ভাষ্য*কার বাৎস্যায়ন তাঁর ভাষ্যে প্রথম প্রকার সংশয়ের নিরূপণে বলেছেন- ‘সমানধর্মোপপত্তের্বিশেষাপেক্ষা বিমর্শঃ সংশয় ইতি’।<sup>১৪</sup> অর্থাৎ, কোন সাধারণ ধর্মবিশিষ্ট ধর্মীতে সমানধর্মের উপপত্তির জন্য বিশেষ ধর্মনিশ্চয়ের অভাবই হল প্রথম প্রকার সংশয়মাত্রের কারণ। যেমন, সন্ধ্যাকালে স্থিরভাবে একটি দণ্ডায়মান স্থাণু (শাখাবল্লববিহীন বৃক্ষ) দেখে চক্ষুর সাথে সংযোগবশতঃ স্থাণুত্ব এবং পুরুষত্বরূপ একতর বিশেষ ধর্মের সংশয় জন্মায়। স্থাণু ও পুরুষের সমান দৈর্ঘ্য ও প্রস্থ দর্শনের হেতু উক্ত সংশয় হয়। ভাষ্যকার এই সংশয় আলোচনার অন্তিমে বলেছেন - ‘সমানমনয়োদ্ধর্মমূলভে, বিশেষ মন্যতরস্য নোপলভে ইত্যেষা বুদ্ধিরপেক্ষা সংশয়স্য প্রবর্তিকা বর্ততে, তেন বিশেষাপেক্ষা বিমর্শঃ সংশয়ঃ’।<sup>১৫</sup> অর্থাৎ, সাধারণ ধর্মের উপলব্ধি প্রথম সংশয়ের অন্যতম কারণ, তবে বিশেষাপেক্ষা সংশয় বুদ্ধি অপেক্ষা সংশয় মাত্রের আবশ্যিক। ভাসরবজ্জও ভাষ্যকারের ন্যায় প্রথম প্রকার সংশয় বিষয়ে আলকপাত করে বলেছেন, সমানধর্মের জ্ঞানের দ্বারা ধৃত অনবধারণ জ্ঞান অনেকধর্মাদি জ্ঞানজন্য অনবধারণ জ্ঞানকে পৃথক করে থাকে।

আচার্য ভাসরবজ্জ প্রথম প্রকার সংশয়ের বিরুদ্ধে আপত্তি কী হতে পারে? তার সম্ভাব্য ব্যাখ্যা করে বলেছেন - সমান ধর্মের জ্ঞান থাকলে সংশয় উৎপন্ন নাও হতে পারে, সেক্ষেত্রে অনেক ধর্মের জ্ঞান প্রয়োজন হতে পারে। যা অনেক ধর্ম তা অসাধারণ ধর্ম। অনেক ধর্মবিশিষ্ট ধর্মীর জ্ঞান জন্য সংশয় হল দ্বিতীয় প্রকার সংশয়। অনেক ধর্ম হল ‘অনেকস্য ধর্ম’। তিনি অনেক ধর্মকে ব্যাবর্তক ধর্ম, অনেকের সঙ্গে ভিন্ন বা অসম্বন্ধী ধর্ম বা প্রতিষিদ্ধ ধর্ম এবং অনেক ধর্মের জ্ঞানজন্য সংশয়কে বিরুদ্ধ অনেক ধর্মের উপলব্ধিজন্য সংশয় বলে অভিহিত করেছেন। ভাষ্যকার বলেছেন - ‘সমানজাতীয়সমানজাতীয়ধ্বগনেকম্। তস্যানেকস্য ধর্মোপপত্তেঃ। বিশেষস্য উভয়থা দৃষ্টত্বাৎ’।<sup>১৬</sup> যেমন- পৃথিবীর অসাধারণ ধর্ম হল গন্ধবদ্ব। এই গন্ধবদ্বরূপ অসাধারণ ধর্ম পৃথিবীকে সজাতীয় জল, তেজাদি দ্রব্য থেকে বিজাতীয় গুণ ও কর্মসমূহ থেকে ব্যাবৃত্ত করে। তবে, প্রদত্ত উদাহরণটি নিশ্চয়াত্মক জ্ঞান, তা সংশয়াত্মক নয়। তাই, ভাষ্যকার পরে বলেছেন- ‘অন্তি চ শব্দে বিভাগজত্বং বিশেষঃ, তস্মিন দ্রব্যং গুণঃ কর্ম বেতি সন্দেহঃ। বিশেষস্য উভয়থা দৃষ্টত্বাৎ কিং দ্রব্যস্য সতো গুণকর্মভ্যো বিশেষঃ অহোস্থিৎ গুণস্য সত ইতি, অথ কর্মণঃ ইতি’।<sup>১৭</sup> অর্থাৎ, নয়টি দ্রব্যের মধ্যে শব্দ অন্যতম, সেহেতু শব্দে একদ্রব্যত্ব বিদ্যমান। আবার, পাঁচটি কর্মের অন্তর্গত প্রসারণের ক্ষেত্রে শব্দ প্রয়োজন। কেননা, কোন



বজ্রকে ছিন্ন করার জন্য শব্দের প্রয়োজন। আবার, শব্দ হল চতুর্বিংশ গুণের মধ্যে অন্যতম। সুতরাং, শব্দে গুণ, কর্ম ও দ্রব্য- বিষয়ে যে সংশয় উৎপন্ন হয়, তা উক্ত সংশয়ের উল্লেখযোগ্য উদাহরণ।

মহর্ষি গৌতম সংশয়ের লক্ষণে ব্যবহৃত ‘বিপ্রতিপত্তেঃ’ – এই পদের দ্বারা ন্যায়সম্মত তৃতীয় প্রকার সংশয়কে সূচিত করেছেন। বাৎস্যায়নাচার্য উক্ত পদ নির্ণয়প্রসঙ্গে বলেছেন- ‘ব্যাহতমেকার্থদর্শনং বিপ্রতিপত্তিঃ’।<sup>১৮</sup> অর্থাৎ, একই পদার্থে বিরুদ্ধ ধর্মের দর্শনই হল বিপ্রতিপত্তি, সেক্ষেত্রে কোন একই অধিকরণে বাদী ও প্রতিবাদীর বিরুদ্ধ বাক্যদ্বয়ের সমুচ্চয় থাকবে। নৈয়ায়িক মতে, শব্দ অনিত্য কিন্তু মীমাংসক মতে, শব্দ নিত্য। শব্দের নিত্যতা বিচারে মধ্যস্থ ব্যক্তিদিগের সংশয় জন্মায়। অপরদিকে, নৈয়ায়িক একদেশী ভাসর্বজ্ঞ একই ধর্মীতে পরস্পর বিরুদ্ধ ধর্মের বাক্যদ্বয়কে বিপ্রতিপত্তি বাক্য বলেছেন। যেমন, কোন কোন সম্প্রদায় ইন্দ্রীয়গণকে ভৌতিক বলে মেনেছে অথবা অভৌতিক বলে মেনেছে। এখানে বিপ্রতিপত্তি বাক্যজন্য সংশয় দৃষ্ট হয়।<sup>১৯</sup>

ন্যায়সূত্রকার চতুর্থ ও পঞ্চম প্রকার সংশয়ের হেতুরূপে যথাক্রমে উপলব্ধির অব্যবস্থাজন্য ও অনুপলব্ধির অব্যবস্থাজন্য সংশয়কে সূচিত করেছেন। ব্যবস্থা শব্দের অর্থ হল নিয়ম। তাহলে, অব্যবস্থা বলতে অনিয়ম বা নিয়মভাবকে বোঝানো হয়েছে। বাৎস্যায়নাচার্য তাঁর ভাষ্যে বলেছেন – “সম্ভোদকমুপলভ্যতে তড়াগাদিষু, মরীচিষু চাবিদ্যমানমুদকমিতি। অতঃ ক্চিদুপলভ্যমানে তত্ত্বব্যবস্থাপকস্য প্রমাণস্যানুপলব্ধেঃ কিং সদুপলভ্যতে, অথাসদিতি সংশয়ো ভবতি”।<sup>২০</sup> অর্থাৎ, তড়াগাদিতে বিদ্যমান জল উপলব্ধ হয় এবং মরিচিকাতে অবিদ্যমান ভ্রমবশতঃ জল উপলব্ধ হয়। জলে সত্ত্ব ও অসত্ত্বরূপ নিশ্চায়ক প্রমাণের উপলব্ধি অব্যবস্থাজন্য সংশয় উৎপন্ন হয়। তবে, সর্বদা বিদ্যমান ও অবিদ্যমান পদার্থের উপলব্ধি হয়- এমন কোন নিশ্চয়তা নেই। কারণ, ভূগর্ভে বিদ্যমান মূলাদি জলে উপলব্ধ হয়না এবং অবিদ্যমান নিরুদ্ধ পদার্থের উৎপত্তি হয় না বলে প্রত্যক্ষ হয় না। তখন, অনুপলব্ধি অব্যবস্থাজন্য সংশয়ের আগমন ঘটে।

বার্তিককার উদ্যোতকর এবং টীকাকার বাচস্পতি মিশ্র সমানধর্মের উপপত্তিজন্য, অনেকধর্মের উপপত্তিজন্য এবং বিপ্রতিপত্তিবাক্যজন্য – এই তিনপ্রকার সংশয়কে স্বীকার করে সূত্রকার প্রদত্ত উপলব্ধি ও অনুপলব্ধি অব্যবস্থাজন্য সংশয়কে সমানধর্ম ও অসমানধর্ম বিশিষ্ট ধর্মীর জ্ঞানজন্য সংশয়ের অন্তর্ভুক্ত করেছেন। ভাসর্বজ্ঞ উক্ত মতের বিরোধিতা করে ভাষ্যকারের বক্তব্য পোষণ করেছেন – ‘তত্রৈকে পরিহরন্তি সমানোহনেকশ্চ ধর্মো জ্ঞেয়শ্চঃ, উপলব্ধ্যানুপলব্ধী পুনর্জ্ঞাতৃত্বে, এতাবতা বিশেষণে পৃথগ্বচনমিতি’।<sup>২১</sup> অর্থাৎ, প্রথম দুই প্রকার সংশয় হল জ্ঞেয় বিষয়ের ধর্ম এবং অস্তিত্বে প্রদত্ত দুই প্রকার সংশয় হল জ্ঞাতার ধর্ম। সুতরাং, তাদের পৃথক উদ্দেশ্য যথার্থ। তিনি ভাষ্যকারের মত ব্যক্ত করে স্বমত স্থাপন করে অভিনব চিন্তাধারার সাক্ষ্য বহন করেছেন। ভাসর্বজ্ঞও ভাষ্যকারের মতো পাঁচটি সংশয়ের পৃথক উদ্দেশ্য করলেও উভয়ের বক্তব্য আলাদাভাবে স্বীকৃত। ভাসর্বজ্ঞ বলেন – ‘প্রয়োজনবশাৎ পৃথগভিধানম্। কথম্? অনুপলব্ধিমােত্রণে বাদিনঃ স্বর্গাপূর্বদেবতাদেরসত্ত্বমিচ্ছন্তি, উপলব্ধিমােত্রণে শব্দে স্থায়িত্বং শরীরে চৈতন্যাদিকং সামান্যাদেঃ স্বাশ্রয়েণাভেদংচেচ্ছন্তি। তন্নিরাকরণার্থমুপলব্ধ্যানুপলব্ধিমােত্রস্য সংদেহনিমিত্তমুক্তমিতি’। অর্থাৎ, উপলব্ধির জন্য মীমাংসাদর্শনে শব্দের নিত্যতা স্বীকার করা হয়েছে এবং অনুপলব্ধির জন্য চার্বাকদর্শনে স্বর্গাদির অসত্ত্ব স্বীকার করা হয়েছে। নাস্তিকগণের মধ্যে চার্বাকদর্শনে চৈতন্য এবং বৌদ্ধদর্শনে সামান্যের আশ্রয় ও তার অভেদ স্বীকৃত হয়েছে।

তবে, কেবলমাত্র উপলব্ধি বা অনুপলব্ধি নয়, তা উপলব্ধি অব্যবস্থাজন্য বা অনুপলব্ধি অব্যবস্থাজন্য যে সংশয় উৎপন্ন হয়, তাই তাদের পৃথক উদ্দেশ্য প্রয়োজন। তিনি প্রকরণগ্রন্থকার হয়েও মতস্বাতন্ত্র্যে অন্যান্য দার্শনিকগণকে প্রভাবিত করে থাকেন।

ন্যায়সম্মত যে ষোড়শ পদার্থের তত্ত্বজ্ঞানকে নিঃশ্রেয়স তথা মোক্ষের প্রতি পরম্পরায় কারণ হয়। তাই সংশয়াদি চতুর্দশ পদার্থও মোক্ষের প্রতি কারণ। কিন্তু প্রমাণাদি ষোড়শ পদার্থের তত্ত্বজ্ঞানদ্বারা মুক্তি কীভাবে সম্ভব? এবিষয়ে আচার্য গৌতম দ্বিতীয় সূত্রে বলেছেন- ‘দুঃখ-জন্ম-প্রবৃত্তি-দোষ-মিথ্যাজ্ঞানামুত্তরোত্তরাপায়ে তদন্তরাপায়াদপবর্গঃ’<sup>২২</sup> ন্যায়ভাষ্যকার সংশয়ের স্বরূপ, লক্ষণ নির্ণয়ের মাধ্যমে পাঁচ প্রকার সংশয় স্বীকার করলেও *বার্তিক*কার, *তাৎপর্যটীকা*কার প্রমুখ সংশয় বিভাগ প্রসঙ্গে ভিন্ন মত পোষণ করেছেন। তাঁরা উপলব্ধি অব্যবস্থাজন্য সংশয় এবং অনুপলব্ধি অব্যবস্থাজন্য সংশয়কে সমানধর্মবিশিষ্ট ধর্মীর জ্ঞানজন্য সংশয়ের অন্তর্ভুক্ত করে তাদের পৃথক সত্তা স্বীকার করেননি। ভাসবজ্ঞ সংশয় ও তর্ক –এই দুটি পদার্থকে সংশয় বলে অভিহিত করে ভাষ্যকারের ভিন্ন মত পোষণ করলেও সংশয়ের বিভাগ প্রসঙ্গে পাঁচ প্রকার সংশয় স্বীকারের মাধ্যমে সংশয়বিভাগ বিষয়ে সূত্রকারের সঙ্গে ঐক্যমত্য পোষণ করেছেন।

### উল্লেখপঞ্জি

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২. *ন্যায়দর্শন*, সম্পা. ফণিভূষণ তর্কবাগীশ, প্রথম খণ্ড, পৃ. ২৫
৩. *তদেব*, পৃ. ২৯
৪. *ন্যায়ভূষণ*, সম্পা. স্বামী যোগীন্দ্রানন্দ, পৃ. ১১
৫. তত্রৈব।
৬. *ন্যায়দর্শন*, পৃ. ২৭
৭. *ন্যায়সার*, পৃ. ১২
৮. *তদেব*, পৃ. ১৩
৯. *ন্যায়সূত্র*, ১.১.২৩
১০. *ন্যায়বার্তিক*, সম্পা. বিন্দেশ্বরী প্রসাদ দ্বিবেদিন, পৃ. ৪৬৫
১১. *তাৎপর্যটীকা*, পৃ. ৪৭৬
১২. *ন্যায়বার্তিক*, সম্পা. বিন্দেশ্বরী প্রসাদ দ্বিবেদিন, পৃ. ৯১
১৩. *ন্যায়সার*, পৃ. ১৩
১৪. *বাৎসায়নভাষ্য*, পৃ. ২৫২
১৫. তত্রৈব।
১৬. তত্রৈব।
১৭. তত্রৈব।
১৮. *তদেব*, পৃ. ২৫৬

১৯. ন্যায়সার, পৃ. ১৪

২০. বাৎসায়নভাষ্য, পৃ. ২৫৬

২১. তত্রৈব।

২২. ন্যায়সূত্র – ১.১.২

### নির্বাচিত গ্রন্থপঞ্জি

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উদ্যোতকর। ন্যায়বার্তিক। সম্পা. বিন্দেশ্বরী প্রসাদ দ্বিবেদিন্। দিল্লী: ইন্সট্রেন বুক লিঙ্কার্স, ১৯৮৬।

কেশবমিশ্র। তর্কভাষ্য (প্রথম খণ্ড)। অনুবাদক. গঙ্গাধর কর ন্যায়াচার্য। কলকাতা: মহাবোধি বুক এজেন্সি, ২০১৯ (তৃতীয় সংস্করণ)।

গৌতম। ন্যায়দর্শন (প্রথম খণ্ড)। সম্পা. ফণিভূষণ তর্কবাগীশ। কলকাতা: পশ্চিমবঙ্গ রাজ্য পুস্তক, ২০১৮।

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## আচার্য ভানুদত্ত প্রণীত রসতরঙ্গিণী গ্রন্থে দর্শনশাস্ত্রের প্রভাব

সাবানা ইয়াসমিন

**সংক্ষিপ্তসার:** ভারতীয় কাব্যতত্ত্ব দর্শনের গভীর প্রভাবে একটি পূর্ণাঙ্গ শাস্ত্র হিসেবে বিকশিত হয়েছে, যা কাব্যতত্ত্বের বিশ্লেষণকে দার্শনিক ও নান্দনিক গভীরতায় সমৃদ্ধ করেছে। আচার্য ভানুদত্ত রচিত রসতরঙ্গিণী গ্রন্থটি এই দার্শনিক প্রভাবের একটি উৎকৃষ্ট উদাহরণ। এই গ্রন্থ কেবলমাত্র কাব্যতত্ত্বের আলোচনায় সীমাবদ্ধ নয়; বরং দর্শনশাস্ত্রের বিভিন্ন তত্ত্বের সংমিশ্রণে এটি একটি গভীর দার্শনিক মাত্রা লাভ করেছে। রসতরঙ্গিণী গ্রন্থে দর্শনশাস্ত্রের প্রভাবের বিভিন্ন দিক আলোচনা করাই হল এই নিবন্ধের আলোচ্য বিষয়।

**সূচক শব্দ:** রসতরঙ্গিণী, দর্শন, রস, কার্য-কারণ, স্মৃতি, ছল, সন্নিবর্ত, মায়া।

কাব্য ও দর্শন পরস্পরের পরিপূরক। কাব্য দর্শনকে সৌন্দর্য ও আবেগের মাধ্যমে মানুষের হৃদয়ের কাছে নিয়ে যায়; আর দর্শন কাব্যকে গভীরতা ও চিন্তার মাত্রা দেয়। এই সম্পর্ক মানুষের সৃজনশীলতা ও জ্ঞানের সন্ধানকে আরও সমৃদ্ধ করে। কাব্যের অঙ্গ-উপাঙ্গ, স্বরূপ এবং কাব্যরচনার নানা রীতি-নীতি নিয়মাদির বিবরণকারী শাস্ত্রকে কাব্যশাস্ত্র বলা হয়। কিন্তু শাস্ত্র হওয়ার কারণে কাব্যের দৃষ্টিভঙ্গি শুধু ভাবময় নয়, বরং যুক্তিময়। এই কাব্যশাস্ত্র আবার অলংকারশাস্ত্র নামেও অভিহিত।

সাধারণত অলংকার শব্দটি ভূষণ বা আভরণ অর্থে ব্যবহৃত হয়। *অমরকোষে* অলংকার শব্দটি আভরণ, পরিষ্কার, বিভূষণ ও মণ্ডন অর্থে ব্যবহার করা হয়েছে।<sup>১</sup> আচার্য বামন অলংকার শব্দটি সৌন্দর্য অর্থে ব্যবহার করেছেন।<sup>২</sup> তিনি ভাববাচ্যে অলংকার শব্দটির ব্যুৎপত্তি নির্দেশ করে বলেছেন যে, অলংকরণই অলংকার।<sup>৩</sup> এই অর্থে অলংকার শব্দটি সামান্য অর্থে প্রযুক্ত হয়েছে; যার দ্বারা কাব্যের যে কোনও প্রকার সৌন্দর্য বোঝায়। অর্থাৎ রস, গুণ, রীতি- যা কাব্যে সৌন্দর্য সৃষ্টি করে, তাই অলংকার। এই অলংকারতত্ত্ব কাব্যশাস্ত্রে আলোচিত হওয়ায় কাব্যশাস্ত্রকে অলংকারশাস্ত্র বলা হয়। তাই *কাব্যালঙ্কারসূত্রবৃ্ত্তি*র টীকাকার শ্রী গোপেন্দ্রপ্রিয়রহর তাঁর *কামধেনু* টীকায় বলেছেন- তথাপি সোহ্মমলঙ্কারঃ কাব্যগ্রহণহেতুত্বেনোপন্যাস্যতে তদ্ব্যুৎপাদকত্বাচ্ছাস্ত্রমপ্যালংকারনাম্না ব্যপদিশ্যতে ইতি।<sup>৪</sup>

দর্শনের প্রক্রিয়া স্পষ্ট, ব্যবস্থিত এবং নির্দোষ। কাব্যশাস্ত্রকেও তার সমস্ত বিষয়ের সাফল্য এবং নির্দোষতার জন্য দর্শনের প্রক্রিয়া গ্রহণ করতে হয়েছে। তাই কাব্যশাস্ত্রের দার্শনিক ভিত্তির প্রয়োজনীয়তার কারণে অনেক কাব্যশাস্ত্রী দর্শনশাস্ত্রের গ্রন্থগুলির শৈলী অনুসরণ করেছেন। দর্শনের প্রবেশের মাধ্যমেই কাব্যশাস্ত্রে শাস্ত্রীয়তা, চিন্তন এবং গভীরতা এসেছে। ভারতীয় দর্শনের বিভিন্ন শাখা যেমন- ন্যায়, বৈশেষিক, সাংখ্য, মীমাংসা এবং বেদান্ত কাব্যশাস্ত্রের মূল তত্ত্বগুলিকে প্রভাবিত করেছে; বিশেষ করে রসতত্ত্ব, ধ্বনিতত্ত্ব, অলংকার এবং রীতি প্রভৃতি।

সংস্কৃত কাব্যশাস্ত্রে রস হল কাব্য বা নাট্য থেকে উদ্ভূত একটি আবেগময় অনুভূতি; যা দর্শক বা পাঠকের মনে আনন্দ বা আশ্বাদনের সৃষ্টি করে। এই ধারণার মূল ভারতীয় দর্শনে বিশেষ করে বেদ এবং উপনিষদে রয়েছে। বেদে রস শব্দের উল্লেখ বহুবার করা হয়েছে এবং তা ভিন্ন ভিন্ন অর্থে করা হয়েছে। *ঋগ্বেদে* কোথাও রস শব্দের অর্থ করা হয়েছে জল।<sup>৫</sup> আবার কোথাও রস শব্দটি আশ্বাদন অর্থে ব্যবহৃত হয়েছে।<sup>৬</sup> কখনও আবার রস শব্দটি পুরুষের

সারভূত বীৰ্য অর্থে প্রয়োগ করা হয়েছে।<sup>১৭</sup> এই বেদে দুষ্ক অর্থে রস শব্দটির ব্যবহারও পরিলক্ষিত হয়।<sup>১৮</sup> *সামবেদে* সোমরস অর্থে রস শব্দের প্রয়োগ দৃষ্ট হয়।<sup>১৯</sup> এই বেদে রস শব্দটির দ্বারা আনন্দ রসকেও বোঝানো হয়েছে।<sup>২০</sup> *শুক্লযজুর্বেদে* লোহিত বর্ণযুক্ত রসের উল্লেখ রয়েছে। লোহিত বর্ণযুক্ত রস বলতে রক্তকে বোঝায়।<sup>২১</sup> *কৃষ্ণযজুর্বেদে* রস শব্দের দ্বারা স্নেহানুরাগকে বোঝানো হয়েছে।<sup>২২</sup> এই বেদে রস শব্দটি অমৃত অর্থের বোধক হিসেবেও ব্যবহৃত হয়েছে।<sup>২৩</sup> *অথর্ববেদে* রস শব্দটি জল অর্থে ব্যবহৃত হয়েছে।<sup>২৪</sup> এই বেদে রস শব্দটির বিষ অর্থে প্রয়োগও লক্ষ করা যায়।<sup>২৫</sup> এছাড়াও এই বেদে রস শব্দটির দধি, মধু ও ঘৃতাদি রস অর্থেও প্রয়োগ পরিলক্ষিত হয়।<sup>২৬</sup> উপনিষদেও রস শব্দের বিবিধ অর্থে প্রয়োগ উপলব্ধ হয়। *তৈত্তিরীয় উপনিষদে* পরমব্রহ্মকে রসস্বরূপ বলা হয়েছে; কারণ পরমব্রহ্মকে প্রাপ্ত করে জীব আনন্দ লাভ করে।<sup>২৭</sup> আবার *তৈত্তিরীয় আরণ্যকে*ও ব্রহ্মকে রসময় বলা হয়েছে- আপো জ্যোতি রসোহমৃতং ব্রহ্ম।<sup>২৮</sup> *ছান্দোগ্য উপনিষদে* রস শব্দটিকে বিভিন্নরূপে ব্যাখ্যা করা হয়েছে, যেমন- উদ্ভবস্থান, আধার, পরিণাম, কারণ এবং কার্য।<sup>২৯</sup> *বৃহদারণ্যক উপনিষদে* রস শব্দটির অর্থ হল সারবস্তু।<sup>৩০</sup> এই উপনিষদে ‘রসয়তে’ পদের ব্যবহার করা হয়েছে, যার অর্থ হল আশ্বাদন করে।<sup>৩১</sup> প্রশ্ন উপনিষদেও রস শব্দটি আশ্বাদন অর্থে গৃহীত হয়েছে।<sup>৩২</sup> *মুণ্ডক উপনিষদে*ও রস শব্দের প্রয়োগ দৃষ্ট হয়। এই উপনিষদে মধুরাদি রসের কথা বলা হয়েছে।<sup>৩৩</sup> *শ্রীমদ্ভগবদ্গীতাতে*ও রস শব্দের প্রয়োগ করা হয়েছে। এখানে রস শব্দটি রাগ বা অভিলাষ অর্থে ব্যবহৃত হয়েছে।<sup>৩৪</sup>

ভরত মুনির *নাট্যশাস্ত্র* হল রসতত্ত্বের প্রধান উৎস। ভরত *নাট্যশাস্ত্রে* রসের লক্ষণ করেছেন- বিভাবানুভাবব্যভিচারী সংযোগাদ্রসনিষ্পত্তিঃ।<sup>৩৫</sup> অর্থাৎ বিভাব, অনুভাব এবং ব্যভিচারিভাবের সমন্বয়ে রসের নিষ্পত্তি হয়। ভরতের রসসূত্রে ব্যবহৃত ‘সংযোগ’ এবং ‘নিষ্পত্তি’ শব্দ দুটির ব্যাখ্যার প্রয়োজনীয়তা অনুভব করে প্রাচীন বিদ্বানরা দার্শনিক দৃষ্টিকোণ থেকে এগুলির সূক্ষ্ম বিশ্লেষণ করেছেন। এই ব্যাখ্যাগুলি বিভিন্ন দার্শনিক শৈলীতে ভিত্তি করে করা হয়েছে। যার ফলে বিদ্বানদের মধ্যে মতভেদের সৃষ্টি হয়েছে। এদের মধ্যে প্রধান চারজন হলেন- ভট্টলোল্লট, শঙ্কুক, ভট্টনায়ক এবং অভিনবগুপ্ত।

ভট্টলোল্লট ভরতকৃত রসসূত্রের ‘নিষ্পত্তি’ পদের অর্থ করেছেন উৎপত্তি। তাই তাঁর মতবাদ উৎপত্তিবাদ নামে অভিহিত। ভট্টলোল্লট মীমাংসক ছিলেন। তিনি তাঁর রসতত্ত্ব পূর্বমীমাংসার মত অনুযায়ী ব্যাখ্যা করেছেন। আচার্য শঙ্কুক ভরত প্রবর্তিত রসসূত্রের ‘সংযোগ’ পদের অর্থ করেছেন গম্য-গমক সম্বন্ধ বা অনুমাপ্য-অনুমাপক সম্বন্ধ। তিনি ‘নিষ্পত্তি’ পদের অর্থ করেছেন অনুমিতি। তাই তাঁর অভিমত অনুমিতিবাদ নামে খ্যাত। আচার্য শঙ্কুক নৈয়ায়িক ছিলেন। তাঁর মতবাদ ন্যায়দর্শনের পদ্ধতি অবলম্বনে প্রতিষ্ঠিত। ভট্টনায়কের মত ভুক্তিবাদ নামে খ্যাত। কারণ তিনি ভরত প্রবর্তিত রসসূত্রের ‘নিষ্পত্তি’ পদের অর্থ করেছেন ভুক্তি অর্থাৎ ভোগ করা এবং ‘সংযোগ’ পদের অর্থ করেছেন ভোজ্য-ভোজক সম্বন্ধ। ভট্টনায়ক সাংখ্য দর্শনকে আধারিত করে তাঁর রসতত্ত্বকে ব্যাখ্যা করেছেন। অভিনবগুপ্তের মতকে অভিব্যক্তিবাদ বলা হয়। তিনি ভরত প্রবর্তিত রসসূত্রের ‘সংযোগ’ পদের অর্থ করেছেন ব্যঙ্গ-ব্যঞ্জক সম্বন্ধ এবং ‘নিষ্পত্তি’ পদের অর্থ করেছেন অভিব্যক্তি।<sup>৩৬</sup>

আচার্য ভানুদত্তও তাঁর দার্শনিক পটভূমি নিয়ে রসতত্ত্বে প্রবেশ করে *রসতরঙ্গিণী* নামে এক বৈদম্ব্যপূর্ণ গ্রন্থ রচনা করেছেন। *রসতরঙ্গিণী* গ্রন্থটি মূলত একটি রসবিষয়ক গ্রন্থ। গ্রন্থটি আটটি তরঙ্গে বিভক্ত।

রসতরঙ্গিণী গ্রন্থে ভানুদত্ত তাঁর পূর্ববর্তী আচার্যের মত এবং কতিপয় গ্রন্থ থেকে যথেষ্ট পরিমাণে উপাদান সংগ্রহ করেছেন। এই উপাদানগুলি দুটি ভাবে ব্যবহৃত হয়েছে- সিদ্ধান্ত স্থাপনায় এবং উদাহরণ উপস্থাপনে। সিদ্ধান্ত স্থাপনায় সবচেয়ে অধিক সামগ্রী গৃহীত হয়েছে ভরতের *নাট্যশাস্ত্র* থেকে। এই বিষয়ে ভানুদত্ত প্রায় সব জায়গায় স্বীকারোক্তিও দিয়েছেন; যেমন- তত্র ভরতঃ, যদাহ ভরতঃ, অত্র ভরতঃ প্রভৃতি। কিন্তু কিছু কিছু ক্ষেত্রে তিনি ভরতের থেকে উপাদান গ্রহণ করলেও তার নাম উল্লেখ করেননি। যেমন, ভরতকে অনুসরণ করে তিনি রস সংখ্যা নির্ধারণ করেছেন এবং তাঁকে অনুসরণ করে বিভিন্ন রসের বিভিন্ন বর্ণ ও দেবতাও গ্রহণ করেছেন। এক্ষেত্রে পার্থক্য শুধু একটি জায়গায় রয়েছে- ভানুদত্ত করুণ রসের দেবতা যম না বলে বরুণ বলেছেন।<sup>২৭</sup> *রসতরঙ্গিণী* গ্রন্থে ভরতের *নাট্যশাস্ত্রের* পর সবচেয়ে বেশি প্রভাব পড়েছে দর্শনশাস্ত্রের।

## ১. রসতরঙ্গিণী গ্রন্থে দর্শনশাস্ত্রের প্রভাব

### ১.১. কার্য-কারণ সম্বন্ধ

ন্যায়দর্শনের খুবই প্রামাণ্য একটি বিষয় হল কার্যকারণবাদ। এই বিশ্ব চরাচরে দৃশ্য বা অদৃশ্য সমস্ত সৃষ্টির পশ্চাতে কারণের উপস্থিতি অবশ্যসম্ভাবী। এটি মহাবিশ্বের মৌলিক নিয়ম। যখন কোন বস্তু বা ঘটনা অন্য কোনও বস্তু বা ঘটনার উপর নির্ভর করে ঘটে, অর্থাৎ প্রথমটি ঘটলে দ্বিতীয়টি ঘটবেই, এরূপ উভয় বস্তুর সম্বন্ধকে কার্যকারণ সম্বন্ধ বলে। এখানে প্রথমটি কারণ ও দ্বিতীয়টি হল কার্য। কিন্তু এখানে মনে রাখার বিষয় হল যে, কার্যের যেকোনও পূর্ববর্তী ঘটনা কিন্তু কারণ হতে পারে না। কারণকে সর্বদাই কার্যের অব্যবহিত নিয়ত পূর্ববর্তী ও অনন্যথাসিদ্ধ হতে হয়। নব্য নৈয়ায়িক অন্নভট্ট কারণের লক্ষণে বলেছেন- কার্যনিয়তপূর্ববৃত্তি কারণম্।<sup>২৮</sup> নৈয়ায়িকদের এই কার্য-কারণবাদ নিয়ে বিস্তারিত আলোচনা পরবর্তী দর্শন ও কাব্য সাহিত্যে লক্ষ করা যায়।

সুসংবদ্ধ কার্যের পশ্চাতেও কারণের উপস্থিতি বিদ্যমান থাকে। কাব্য যদি কার্য হয়, তাহলে কবির পূর্বপরিকল্পিত সূক্ষ্ম চিন্তন তার কারণ হতে পারে। *রসতরঙ্গিণী* গ্রন্থে আচার্য ভানুদত্ত রসকে প্রধান উপজীব্য হিসেবে উল্লেখ করেছেন। তিনি রস সৃষ্টির একাধিক কারণেরও উল্লেখ করেছেন। তাঁর মতে, রস সৃষ্টির প্রধান কারণ হল ভাব। *রসতরঙ্গিণী* গ্রন্থের মূল উপজীব্য রস হওয়া সত্ত্বেও গ্রন্থের প্রথমই তিনি ভাবের আলোচনা করেছেন। তিনি মনে করেন যে, কোনও বস্তুসৃষ্টির পিছনে তার কারণ থাকে; তাই কার্যবস্তু উল্লেখের পূর্বে কারণের যথাযথ উল্লেখ অধিক প্রয়োজন। এই প্রসঙ্গে ভানুদত্ত বলেছেন যে- হেতোঃ পূর্ববৃত্তিত্বনিয়মাদতঃ পূর্বমেব তস্যোপন্যাসঃ সমুচিতঃ। অর্থাৎ কার্যের পূর্বে কারণের স্থিতি; তাই প্রথমে কারণ আলোচনা আবশ্যিক।<sup>২৯</sup> দর্শনের এই সাধারণ এবং প্রাথমিক নিয়ম গ্রন্থকার কাব্যসৃষ্টির এই বৃহৎ যজ্ঞানুষ্ঠানের তৎপরতায় ভুলে যাননি। প্রথমে তিনি কার্যরূপ রসের কারণরূপ ভাবকে উল্লেখপূর্বক গ্রন্থের সূচনা করেছেন।

### ১.২. স্মৃতি ও প্রত্যভিজ্ঞা

ভানুদত্ত পঞ্চম তরঙ্গে স্মৃতি ব্যাভিচারী ভাব প্রসঙ্গে বলেছেন- সংস্কারজন্যং জ্ঞানং স্মৃতিঃ। অর্থাৎ সংস্কারজন্য জ্ঞান হল স্মৃতি। সংস্কারজন্য জ্ঞান দুই প্রকারের- প্রত্যভিজ্ঞা ও স্মরণ। ভানুদত্তের মতে সংস্কারজন্য বলার মাধ্যমে উভয়েরই গ্রহণ করা হয়। অন্যথায় প্রত্যভিজ্ঞাকে

পৃথকভাবে সঞ্চরী ভাব বলে মানতে হত। প্রত্যভিজ্ঞা এবং স্মৃতির বিভাব এবং অনুভাব একই রকম। প্রত্যভিজ্ঞা এবং স্মৃতির বিভাব হল সংস্কারোদ্বোধক সাদৃশ্যতা ও অদৃষ্টের চিন্তা আদি এবং অনুভাব হল ক্রসমুন্নয়ন আদি।<sup>১০</sup> ভানুদত্ত স্মৃতি এবং প্রত্যভিজ্ঞা উভয়েরই উদাহরণ প্রদান করেছেন। প্রত্যভিজ্ঞার উদাহরণ-

কালিন্দীসরসঃ সমেত্য নভসঃ ক্রোড়ে পরিক্রীডতে  
চক্রবন্দমিদং সুধাকরকলামাক্রম্য বিস্কৃজতি।

চন্দ্রোহপি স্মরচাপচাপলচমৎকারং সমালম্বতে।  
তস্মাৎসৈব কদম্বকুঞ্জকুহরে রাধা পরিভ্রাম্যতি॥<sup>১১</sup>

শ্লোকের অর্থ- কালিন্দী সরোবর থেকে এসে এই চক্রবাক যুগল আকাশে খেলা করছে এবং চাঁদের কিরণকে পরাভূত করে উল্লাসিত হচ্ছে। আর চাঁদ নিজেও কামদেবের ধনুকের চপলতার চমৎকারকে ধারণ করছে। এর ফলে সেই রাধা কদম্ব-কুঞ্জের বনে ঘুরে বেড়াচ্ছেন।

উক্ত শ্লোকটি একজন সখীর আরেকজন সখীর প্রতি কথন। রাত্রিতে বিচ্ছিন্ন চক্রবাক যুগলকে প্রভাতে ক্রীড়া করতে দেখে, ঠিক তেমনই রাত্রিতে কৃষ্ণ থেকে বিচ্ছিন্ন রাধার বর্ণনা দেওয়া হয়েছে, যিনি কদম্ব কুঞ্জের বনে প্রভাতে কৃষ্ণের সঙ্গে মিলনের আশায় ঘুরে বেড়াচ্ছেন। এখানে চাঁদের কিরণের পরাভূত হওয়ার মাধ্যমে ইঙ্গিত দেওয়া হয়েছে যে, প্রভাত হওয়ার কারণে চাঁদের কান্তি ক্রমশ ক্ষীণ হয়ে যাচ্ছে। এবং চাঁদ কামদেবের ধনুকের চপলতার চমৎকারকে ধারণ করছে, এর মাধ্যমে বোঝানো হয়েছে যে, চাঁদ পূর্ণচন্দ্র নয়, বরং অর্ধচন্দ্র। শ্লোকটিতে সংস্কারোদ্বোধক সাদৃশ্যতা হল বিভাব।

স্মৃতির উদাহরণ-

বদনাম্বুজলগ্নদৃগ্নিনপাতে ময়ি বপ্পত্যবতঃসমংসমূলে।  
দরকুণ্ঠিতদৃষ্টি রাধিকায়াঃ স্মিতকিমীরিতমাননং স্মরামি॥<sup>১২</sup>

শ্লোকার্থ- বাহুমূলে অলঙ্কার বাঁধতে গিয়ে যার নেত্র কিছুটা সংকুচিত হয়ে গেছে, রাধিকার হাস্যে উজ্জ্বল সেই মুখের স্মরণ করি; যে মুখকমলের উপর আমার নেত্র স্থির হয়ে আছে।

শ্লোকটি কৃষ্ণের উক্তি তাঁর সখার প্রতি। এখানে চিন্তন থেকে উদ্ভূত সংস্কার হল বিভাব এবং চিন্তনে স্বাভাবিক ক্র-নমন হল অনুভাব।

তর্কভাষ্য বলা হয়েছে- জ্ঞাতবিষয়ং জ্ঞানং স্মৃতিঃ। অর্থাৎ জ্ঞাত বিষয়ের জ্ঞান হল স্মৃতি। এরূপ লক্ষণ প্রদানের কারণ হল, স্মৃতি সর্বদা জ্ঞাত বিষয়েরই হয়।<sup>১৩</sup> কিন্তু স্মৃতির কারণ সদা সংস্কারের উদ্বোধনই হয়। এজন্য তর্কসংগ্রহে স্মৃতির লক্ষণ করা হয়েছে- সংস্কারমাত্রজন্যং জ্ঞানং স্মৃতিঃ।<sup>১৪</sup>

জ্ঞাত বিষয়ের জ্ঞানও আবার দুই প্রকারের হতে পারে- স্মৃতি এবং প্রত্যভিজ্ঞা। সাদৃশ্য, অদৃষ্ট, চিন্তা প্রভৃতি হল স্মৃতির বীজ অর্থাৎ সংস্কারের উদ্বোধক। তত্তা এবং ইদন্তা সম্পর্কিত জ্ঞান হল প্রত্যভিজ্ঞা। তত্তা অর্থে পূর্বদেশ ও পূর্বকালকে বোঝায় এবং ইদন্তা অর্থে বর্তমান দেশ ও বর্তমান কালকে বোঝায়। যেমন- সোহয়ং দেবদত্তঃ। অর্থাৎ এই হল সেই দেবদত্ত। অর্থাৎ স্মৃতির ক্ষেত্রে যে বস্তু বা ব্যক্তি স্মরণ করা হয়, তা কর্তার সম্মুখে উপস্থিত থাকে না। কিন্তু প্রত্যভিজ্ঞায় যে বস্তু বা ব্যক্তিকে স্মরণ করা হয় তা কর্তার সম্মুখে উপস্থিত থাকতে হবে।

সুতরাং স্মৃতিতে কেবলমাত্র সংস্কারের প্রয়োজন হয় এবং প্রত্যভিজ্ঞাতে সংস্কার ও ইন্দ্রিয় উভয়ের প্রয়োজন হয়।<sup>৭৫</sup>

ভানুদত্ত স্মৃতি ও প্রত্যভিজ্ঞার পৃথক করে লক্ষণ দেননি; উদাহরণ দিয়েছেন। সংস্কারের উদ্বোধক সাদৃশ্য, অদৃষ্ট, চিন্তা প্রভৃতিকে ভানুদত্ত স্মৃতি এবং প্রত্যভিজ্ঞার বিভাব রূপে গ্রহণ করেছেন। ন্যায়শাস্ত্রে স্মৃতি ও প্রত্যভিজ্ঞাকে উভয়াত্মক জ্ঞান বলা হয়েছে। ভানুদত্তেরও একই অভিমত।

### ১.৩. ছল

ভাব হল অনুভূতি। যা প্রতিটি প্রাণীর মধ্যেই রয়েছে। যেখানেই প্রাণ, সেখানেই অনুভূতি। ভাবগুলি মানুষের জীবনের সঙ্গে ওতপ্রোতভাবে জড়িত। মানুষের জীবনে বিবিধভাবে এক অভূতপূর্ব মিশ্রণ রয়েছে। কখনো রাগ, কখনো হর্ষ, কখনো শোক প্রভৃতি ভাবগুলির আনাগোনা মানুষের জীবনে থেকেই থাকে। এই ভাবগুলি দুইভাগে বিভক্ত- স্থায়ীভাব ও ব্যভিচারিভাব। এই ভাবদ্বয়ের মধ্যে প্রধান হল স্থায়ীভাব। প্রত্যেক ব্যক্তির হৃদয়ে কোন না কোন ভাব অবশ্য বিদ্যমান থাকে। যে ভাবগুলি নিরন্তর বিদ্যমান থাকে, তাকে বলা হয় স্থায়ীভাব। আর যে ভাবগুলি অনিয়মিত রূপে যখন-তখন এসে প্রবহমান জীবনধারায় গতি এনে তা আবার চলে যায়, তাকে বলা হয় ব্যভিচারী ভাব। ব্যভিচারিভাবকে সঞ্চারিভাবও বলা হয়। স্থায়ীভাব হল সমুদ্রের ন্যায় এবং ব্যভিচারিভাব হল তার তরঙ্গ।

আমাদের চিন্তের এই ভাবগুলি অগণ্য হলেও আলংকারিকগণ আলোচনার সুবিধার্থে ভাবের সংখ্যা নির্ধারিত করেছেন। কোনও কোনও আলংকারিকের মতে স্থায়ীভাব ৮ প্রকার, যথা- রতি, হাস, শোক, ক্রোধ, উৎসাহ, ভয়, জুগুপ্সা ও বিস্ময়। কেউ কেউ আবার ৯ প্রকার স্থায়ীভাবের কথা বলেছেন। এই নবমতম স্থায়ী ভাবটি হেমচন্দ্র, বিশ্বনাথ প্রমুখের মতে শম।<sup>৭৬</sup> কিন্তু অভিনবগুপ্ত, মন্মট, ভানুদত্ত প্রমুখের মতে নির্বেদ।<sup>৭৭</sup> এগুলি মানুষের সহজাত অনুভূতি। এই স্থায়ীভাবগুলিই রসে পরিণত হয়। ভরতের মতে ব্যভিচারী ভাব ৩৩ প্রকার- নির্বেদ, গ্লানি, শঙ্কা, অসূয়া, মদ, শ্রম, আলস্য, দৈন্য, চিন্তা, মোহ, স্মৃতি, ধৃতি, ব্রীড়া, চপলতা, হর্ষ, আবেগ, জড়তা, গর্ব, বিষাদ, ওৎসুক্য, নিদ্রা, অপস্মার, সুপ্ত, প্রবোধ, অমর্ষ, অবহিৎ, উগ্রতা, মতি, ব্যাধি, উন্মাদ, মরণ, ত্রাস, বিতর্ক।<sup>৭৮</sup> ভরতের পরবর্তী আলংকারিকগণের মধ্যে ধনঞ্জয়, ভোজ, হেমচন্দ্র, মন্মট, শারদাতনয়, বিশ্বনাথ এবং সাগরনন্দীও ৩৩ প্রকার ব্যভিচারী ভাব স্বীকার করেছেন।<sup>৭৯</sup> রামচন্দ্র এবং গুণচন্দ্র তাঁদের *নাট্যদর্পণ* গ্রন্থে ৩৩ প্রকার ব্যভিচারী ভাবের উল্লেখ করেছেন ঠিকই; কিন্তু তাঁদের মতে এই ৩৩ প্রকারের অতিরিক্ত আরও ব্যভিচারী ভাব সম্ভব। যেমন- ক্ষুধা, তৃষ্ণা, মৈত্রী, মুদিতা, শ্রদ্ধা, দয়া, উপেক্ষা, রতি, সন্তোষ, ক্ষমা, মাদর্ব, আর্জব, দান, দাক্ষিণ্য ইত্যাদি।<sup>৮০</sup> আচার্য ভানুদত্ত তাঁর *রসতরঙ্গিনী* গ্রন্থে ভরত স্বীকৃত ৩৩ প্রকার ব্যভিচারী ভাবের কথা উল্লেখ করেছেন। এই প্রসঙ্গে তিনি ভরতের *নাট্যশাস্ত্র* থেকে নির্বেদগ্লানিশঙ্কাখ্যাস্তথাসূয়া মদঃ শ্রমঃ... শ্লোকটির উদ্ধৃতি দিয়েছেন। তবে ভানুদত্ত ছল নামক এক পৃথক ব্যভিচারী ভাবকেও স্বীকার করেছেন।<sup>৮১</sup>

ছল শব্দটির সাধারণত অর্থ হল কপটতা, প্রতারণা, বঞ্চনা ইত্যাদি। সংস্কৃত সাহিত্যে এই ছল শব্দটি একাধিক শাস্ত্রে প্রয়োগ দেখা যায়। *মনুসংহিতায়* এই শব্দটির অর্থ আছে- স্বরূপাচ্ছাদন, শাকা, কাপট্য, ব্যাজ। *মনুসংহিতায়* এই বিষয়ে একটি উক্তিও আছে- ধর্মেণ ব্যবহারেন ছলোচরিতেন চ।<sup>৮২</sup>



সাহিত্যদর্পণকার বিশ্বনাথ আচার্যের মতে প্রিয়তুল্য অথচ অপ্রিয় বাক্যের দ্বারা প্রলুব্ধ করে ছলনা করাকে ছল বলে। কারও কোনও কার্য উদ্দেশ্য করে হাস্য ও রোষজনক শঠতাপূর্ণ কথাকেও ছল বলা হয়।<sup>৪৩</sup>

ন্যায় দর্শনে প্রমাণাদি ষোলোটি পদার্থের মধ্যে একটি পদার্থ হল ছল।<sup>৪৪</sup> ছল প্রসঙ্গে তর্কভাষায় বলা হয়েছে যে- অভিপ্রায়ান্তরেণ প্রযুক্তস্য শব্দস্যার্থান্তরং পরিকল্প্য দৃষণাভিধানং ছলম্। যথা- ‘নবকম্বলোহং দেবদত্তঃ’ ইতি বাক্যে নূতনাভিপ্রায়েণ প্রযুক্তস্য নবশব্দস্যার্থান্তরমাশঙ্ক্য কশ্চিদ দৃষ্যতি। নাহস্য নবকম্বলাঃ সন্তি দরিদ্রত্বাত্। ন হস্য দ্বয়মপি সংভাব্যতে। কুতো নব ইতি ? স চ বাদী ছলবাদীতয়া জ্ঞায়তে। অর্থাৎ অন্য অভিপ্রায়ে ব্যবহৃত শব্দের অন্য অর্থ কল্পনা করে দোষারোপ করাকে ছল বলা হয়। উদাহরণ- এই দেবদত্ত নবকম্বল যুক্ত। এই বাক্যে নূতন অভিপ্রায়ে প্রযুক্ত নব শব্দের (৯ সংখ্যারূপ) অন্য অর্থ কল্পনা করে কেউ দোষারোপ করল যে, এর কাছে দরিদ্রতার কারণে নয়টি কম্বল নেই। এর কাছে দুইটি কম্বলও তো সম্ভব নয়; নয়টি কম্বল কোথা থেকে আসবে? এইভাবে অভিপ্রেত অর্থ থেকে ভিন্ন অর্থ কল্পনা করে খণ্ডনকারী বাদীকে ছলবাদী বলা হয়।<sup>৪৫</sup>

গৌতমকৃত ন্যায়সূত্রে ছলের বিস্তারিত বর্ণনা আছে। গৌতমের মতে, প্রতিবাদী যদি বাদীর অভিমত অর্থের বিরুদ্ধ অর্থ কল্পনা করে যুক্তিবিশেষ দ্বারা বাদীর বাক্য খণ্ডন করে, তাকে ছল বলে। এই ছল তিন প্রকারের- বাক্ ছল, সামান্যছল, উপচারছল।<sup>৪৬</sup>

কোনও শব্দের দুইটি অর্থ হতে পারে; এমন শব্দ বক্তা প্রয়োগ করলে প্রতিবাদী যদি বক্তার অভিপ্রেত অর্থ গ্রহণ না করে অন্য অর্থ কল্পনা করে, তাকে বাঙ্ক্ষল বলে। এই বিষয়ে ন্যায় ভাষ্যকার বাৎস্যায়ন উদাহরণে উল্লেখ করেছেন- নবকম্বলোহং মাণবকঃ। তর্কভাষ্যকার যে ছলের কথা উল্লেখ করেছেন এবং তার উদাহরণ প্রণয়ন করেছেন, সেটি ন্যায়সূত্রের ছলের এই প্রভেদটিকেই অনুসরণ করে।<sup>৪৭</sup>

ন্যায়সূত্রকার দ্বিতীয় প্রকার ছল প্রসঙ্গে বলেছেন-

সামান্য প্রকারে সম্ভব অর্থকে অতি সামান্য প্রকারে অসম্ভব রূপে প্রতিবাদী যদি খণ্ডন করে, তাকে সামান্য ছল বলা যায়। উক্ত বিষয়ের উদাহরণে ভাষ্যকার বলেছেন- অহো খল্বসৌ ব্রাহ্মণো বিদ্যাচরণসম্পন্ন। অর্থাৎ ইনি বিদ্যা এবং আচরণ সম্পন্ন; কারণ ইনি ব্রাহ্মণ। এই স্থলে বাদী ব্রাহ্মণত্বরূপ সামান্য দ্বারা বিদ্যা ও আচরণরূপ সম্পদকে সাধন করছেন। অপরদিকে প্রতিবাদী ব্রাত্যব্রাহ্মণে অর্থাৎ যার উপনয়নকাল অতিক্রম করেছে, যার বেদ অধ্যয়ন হয়নি, এমন ব্রাহ্মণে অতিসামান্য দ্বারা খণ্ডন করছেন। ব্রাহ্মণত্ব হেতু দ্বারা বিদ্যাচরণসম্পন্ন সাধিত হতে পারে না; কারণ ব্রাহ্মণত্ব ব্রাত্য ব্রাহ্মণেও থাকে কিন্তু বিদ্যাচরণসম্পন্ন পক্ষে ব্যভিচার হতে পারে।

অর্থাৎ প্রকৃত স্থলে ব্রাহ্মণত্ব ধর্মই বিদ্যাচরণসম্পদের অতি সামান্য ধর্ম; কিন্তু বক্তা বিদ্যাচরণসম্পদের হেতুরূপে বলেননি। কিন্তু ছলকারী ওই ব্রাহ্মণত্বে বিদ্যাচরণসম্পদের হেতুত্ব কল্পনা করে পূর্বোক্ত প্রকার ব্যভিচার প্রদর্শন করেছেন।<sup>৪৮</sup>

ন্যায়সূত্রকার তৃতীয় প্রকার ছল প্রসঙ্গে বলেছেন -

লক্ষণাদ্বারা বাদী কর্তৃক প্রযুক্ত অর্থের বিরুদ্ধ ভিন্ন অর্থ কল্পনা করে, অর্থাৎ লাক্ষণিক অর্থ ও লাক্ষণিক স্থলে বাক্যার্থ কল্পনা করে প্রতিবাদী যদি বাদীর বাক্য খণ্ডন করেন, তাকে উপচারছল

বলে। যেমন- মঞ্চাঃ ত্রোশস্তি। এখানে ‘মঞ্চাঃ’ শব্দের দ্বারা মঞ্চস্থিত পুরুষগনকে বোঝানোই বাদীর অভিপ্রেত লাক্ষণিক অর্থ। কিন্তু প্রতিবাদী তার বিরুদ্ধ অর্থ, অর্থাৎ মঞ্চশব্দের বাক্যার্থ (মঞ্চ বা মাচা) কল্পনা করে বাদীর বাক্যখণ্ডন করছেন। উক্ত ছলকেই উপচার ছল বলা হয়।<sup>৪৯</sup>

রসতরঙ্গিণী গ্রন্থের পঞ্চম তরঙ্গে ভানুদত্ত ব্যভিচারী ভাবের আলোচনা প্রসঙ্গে ছলকেও ব্যভিচারী ভাব বলেছেন। যা রসতরঙ্গিণী গ্রন্থে তাঁর অভিনব সংযোজন। ছল প্রসঙ্গে ভানুদত্ত বলেছেন যে- সংগুপ্তক্রিয়াসংপাদনং ছলম্। অর্থাৎ কোনও ক্রিয়াকে গোপন করার চিত্রবৃত্তিই হল ছল। এর বিভাব হল অপমান, প্রতিপক্ষের কুচেষ্টা আদি এবং অনুভাব হল বক্রোক্তি, লুকিয়ে হাসা, লুকিয়ে দেখা, বাস্তবতা লুকানো প্রভৃতি। ছল নামক এই ব্যভিচারী ভাবের স্থাপনা করতে গিয়ে ভানুদত্ত নিজের মতের পুষ্টির জন্য অমরুশতকের অষ্টাদশ শ্লোক থেকে একটি পঙ্ক্তি উদ্ধৃত করেছেন- তাম্বুলাহরণচ্ছলেন রভসা শ্লোহোহপি সংবিম্বিতঃ। এখানে তাম্বুল গ্রহণ একটি ছল হিসেবে ব্যবহৃত হয়েছে। শ্লোকটিতে নায়িকা তাম্বুল আনার ছল করে তার প্রেমিকের সঙ্গে আলিঙ্গন করার সুযোগে একটি বাধা বা ব্যাঘাত সৃষ্টি করে।<sup>৫০</sup>

ভানুদত্তের মতে শৃঙ্গারসেও ছলের স্থিতি লক্ষ করা যায়। রৌদ্র রসেও ইন্দ্রজাল আদি উপলব্ধ হয়; যা ছলেরই রূপ। হাস্যরসেও ব্যপদেশ অর্থাৎ ছলযুক্ত ব্যবহার এবং অন্যাপদেশ অর্থাৎ অন্যের সঙ্গে ছল করা দেখা যায়।<sup>৫১</sup> ভানুদত্ত বিষয়টিকে স্পষ্ট করার জন্য উদাহরণও প্রদান করেছেন।

শৃঙ্গার রসে ছলের উদাহরণ-

সংকেতীকৃতকাননং প্রদিশতোরন্যোহন্যকৌতূহলা-

দন্যত্বপ্রতিভানমারচযতোরন্যোহন্যমুৎত্রস্যাতোঃ।

কুঞ্চংকায়মিতস্ততঃ কিসলযৈরাস্থানমাবৃণতো

রাধামাধবযোনির্কুঞ্জকুহরাবদুন্দ্বীবিধা পাতু নঃ।।<sup>৫২</sup>

শ্লোকটির অর্থ- সেই রাধামাধবের লতামণ্ডপের উপর থেকে গ্রীবা উঁচু করে দেখা আমাদের রক্ষা করুক; যাঁরা সংকেতস্থলরূপে নির্ধারিত বনে প্রবেশ করে, একে অপরের প্রতি কৌতূহলের কারণে পৃথকের মতো ব্যবহার করে, পরস্পর ভীত ও সংকোচে পূর্ণ হয়ে, নিজেদের শরীরকে এদিক-ওদিক কিশলয় দিয়ে আবৃত রাখছেন।

শ্লোকটিতে রাধা ও মাধব যখন সংকেতস্থলের দিকে যাচ্ছেন, তখন তাঁরা একে অপরের প্রতি তীব্র কৌতূহল বা আকর্ষণ অনুভব করছেন। কিন্তু তাঁরা ইচ্ছাকৃতভাবে এমন আচরণ করছেন যেন তাঁরা একে অপরের কাছে অপরিচিত বা পৃথক। এর উদ্দেশ্য হল তাঁদের মিলনের গোপনীয়তা বজায় রাখা। তাঁরা সংকেতস্থলে পৌঁছানোর আগে একে অপরকে নিজেদের উপস্থিতি বা অভিপ্রায় প্রকাশ করতে চান না। আবার তাঁরা নিজেদের শরীর কিশলয় দিয়ে ঢেকে রাখছেন। এর মাধ্যমে তাঁরা নিজেদের লুকিয়ে রাখার চেষ্টা করছেন; যাতে কেউ তাঁদের সংকেতস্থলের দিকে গমন দেখতে না পায়। এখানে লক্ষ্য করলে দেখা যায়, নায়ক ও নায়িকা মূল উদ্দেশ্যকে সাধিত করার জন্য নানাবিধ ছলের আশ্রয় নিয়েছেন। আর এভাবেই আচার্য ভানুদত্ত শৃঙ্গার রসের মধ্যে ছলকে অসাধারণ একটি উদাহরণ দিয়ে প্রকাশ করলেন।

সংগ্রামে ছলের উদাহরণ-

সগুহপি কৃপালকপটাম্বুরাশীনুরোপকণ্ঠে পুনরীক্ষমাণঃ।

দৃশৌ কপীন্দ্রস্য মুখে সখেদমায়োজযামাস স রামচন্দ্রঃ।<sup>৫৩</sup>

শ্লোকের অর্থ- ছল দ্বারা নির্মিত সাত সমুদ্রকে পুনরায় লঙ্কার নিকট দেখে রামচন্দ্র তাঁর দুই নয়ন খেদপূর্বক হনুমানের মুখের উপর স্থির করলেন।

আসলে রাবণ, যিনি ছিলেন মায়াবী শক্তির অধিকারী, রামের পথে বাধা সৃষ্টি করার জন্য তাঁর মায়ার শক্তি প্রয়োগ করেন। তিনি ছল দ্বারা সাতটি সমুদ্রের ময়া সৃষ্টি করেন; যাতে রাম ও তাঁর সেনারা লঙ্কায় পৌঁছাতে না পারেন। এই মায়াবী সমুদ্রগুলি দেখে রামচন্দ্র বুঝতে পারেন যে এটি রাবণের কৌশল। তিনি এই ছলনার মুখোমুখি হয়ে দুঃখিত ও কিছটা ক্রুদ্ধ হন; কারণ তাঁর পথে এই মায়ারূপী ছল একটি অপ্রত্যাশিত বাধা। এখানে বিপক্ষের কুচেষ্টা হল বিভাব এবং খেদযুক্ত দৃষ্টিপাত হল অনুভাব।

আচার্য ভানুদত্ত ছল নামক ব্যভিচারী ভাবের সৈদ্ধান্তিক স্থাপনায় ন্যায়শাস্ত্র থেকে সংকেত গ্রহণ করেছেন। এই বিষয়ে তিনি ইঙ্গিতও দিয়েছেন- বীথীভেদে দর্শনাচ্চ।<sup>৫৪</sup> অর্থাৎ ভিন্ন ভিন্ন মতেও ছলের পৃথক গণনা রয়েছে।

### ১.৪. সন্নির্কর্ষ

ভানুদত্তের মতে রস দুই প্রকার- লৌকিক রস এবং অলৌকিক রস। লৌকিক সন্নির্কর্ষ অর্থাৎ লোক সম্বন্ধ থেকে উৎপন্ন রস হল লৌকিক এবং অলৌকিক সন্নির্কর্ষ থেকে উৎপন্ন রস হল অলৌকিক। ভানুদত্ত ছয় প্রকারের লৌকিক সন্নির্কর্ষের কথা বলেছেন, কিন্তু তিনি সেগুলির নাম উল্লেখ করেননি।<sup>৫৫</sup> ভানুদত্ত এই ধারণাটি ন্যায়শাস্ত্র থেকে গ্রহণ করেছেন। উদাহরণস্বরূপ- নায়ক-নায়িকার পরস্পর অবলোকনকে সংযোগ বলা হয়, যা সংযোগ সন্নির্কর্ষ নামে পরিচিত। একইভাবে, পরস্পরের কটাক্ষ ইত্যাদি হল সংযুক্তসমবায়-সন্নির্কর্ষ। কটাক্ষের তীক্ষ্ণতা বা মৃদুত্ব ইত্যাদি হল সংযুক্তসমবেতসমবায়-সন্নির্কর্ষ। পরস্পরের শব্দ শ্রবণে সমবায়-সন্নির্কর্ষ। শব্দের কোমলতা বা কঠোরত্ব শ্রবণে সমবেতসমবায়-সন্নির্কর্ষ এবং কুঞ্জে পরস্পরের অভাব অবলোকন হল বিশেষণবিশেষ্যভাব-সন্নির্কর্ষ। সম্ভবত ভানুদত্ত এই লৌকিক সন্নির্কর্ষগুলিকে অলৌকিক সন্নির্কর্ষের মত গুরুত্ব দেননি; কারণ তিনি কেবল লৌকিক সন্নির্কর্ষের ইঙ্গিত করেছেন, বিস্তারিত ব্যাখ্যা করেননি।

আচার্য ভানুদত্তের অলৌকিক সন্নির্কর্ষের অভিপ্রায় হল জ্ঞান। এই জন্মে বিভাবাদির অভিজ্ঞতা না হলেও, পূর্বজন্মের সংস্কারের মাধ্যমে তাদের প্রত্যক্ষীকরণ হলে রসের অনুভূতি হয়। এর ফলে অলৌকিক রসের তিনটি ভাগ হয়- স্বাপ্নিক, মানোরথিক এবং ঔপনায়িক।<sup>৫৬</sup> এখানে প্রশ্ন হতে পারে, এগুলিকে কি প্রকারে সত্য বলে স্বীকার করা যায়? অথবা বিভাবাদির প্রত্যক্ষ অভিজ্ঞতা ছাড়া রসের চর্চা কীভাবে সম্ভব? এর সমাধান হল, জাগ্রত অবস্থায় বিভাবাদির প্রত্যক্ষ অভিজ্ঞতার উপর ভিত্তি করে অন্তঃকরণের সংস্কারের মাধ্যমে এই রস নিষ্পন্ন হয়। সুতরাং স্পষ্টভাবেই জ্ঞান অর্থাৎ অনুভবই হল প্রধান। একবার বিভাবাদির প্রত্যক্ষ অভিজ্ঞতা হয়ে গেলে, এই জন্মে তার অভিজ্ঞতা না থাকলেও পূর্বজন্মের সংস্কারের মাধ্যমেও জ্ঞানের অনুভূতি হয়, আর এটিই রসের অলৌকিকত্ব। স্বাপ্নিক, মানোরথিক এবং ঔপনায়িক এই তিন প্রকারে বিভাবাদির উপস্থিতি একই, পার্থক্য কেবল বিষয়ের উপাদানের।

ঔপন্যাসিক রস কাব্যের পদ ও পদার্থের চমৎকারিত্ব এবং নাটকে দেখা যায়। স্থাপনিক ও মানোরথিক রসে দুঃখমিশ্রিত রসও থাকতে পারে, কিন্তু ঔপন্যাসিক রসে কেবল আনন্দের অনুভূতিই হয়। অর্থাৎ কাব্যে নিবদ্ধ রসের উপাদান এবং তার ভোগ কেবল আনন্দেরই কারণ হয়।

উপর্যুক্ত আলোচনার সঙ্গে ন্যায় দর্শনের সন্নিকর্ষের আলোচনার সাদৃশ্য স্পষ্ট। কেশব মিশ্র *তর্কভাষ্য* বলেছেন- ইন্দ্রিয়ার্থযোক্ত যঃ সন্নিকর্ষঃ সাক্ষাৎকারিপ্রমাহেতুঃ স ষড়্ধিঃ এব। তদ্যথা সংযোগঃ, সংযুক্তসমবায়ঃ, সংযুক্তসমবেতসমবায়ঃ, সমবায়ঃ, সমবেতসমবায়ঃ, বিশেষ্যবিশেষণভাবশ্চেতি।<sup>৫৭</sup>

নব্য ন্যায় দর্শনে সন্নিকর্ষের আলোচনায় লৌকিক সন্নিকর্ষে ছয়টি ভেদের সঙ্গে সঙ্গে অলৌকিক সন্নিকর্ষের তিনটি ভেদের কথা উল্লেখ আছে- সামান্য লক্ষণ, জ্ঞান লক্ষণ ও যোগজ।<sup>৫৮</sup>

এই অলৌকিক সন্নিকর্ষের মধ্যে জ্ঞানলক্ষণ ভেদের আলোচনায় পূর্ব অনুভব জন্য সংরক্ষিত সংস্কারকে এই অলৌকিক সন্নিকর্ষের মূলরূপে স্বীকার করা হয়। নব্য ন্যায়ের এই সিদ্ধান্তকেই মূল আধাররূপে স্বীকার করে গ্রন্থকার আচার্য ভানুদত্ত কাব্যের আলোকে উপস্থাপন করেছেন।

### ১.৫. মায়ারস

অভিনবগুপ্ত, হেমচন্দ্র, মম্মট এবং বিশ্বনাথ প্রমুখ আলংকারিকগণ নবমতম রস হিসেবে শান্ত রসকে স্বীকার করেছেন। কিন্তু হেমচন্দ্র, বিশ্বনাথ প্রমুখ আচার্যগণের মতে শান্ত রসের স্থায়ী ভাব হল শম। আবার অভিনবগুপ্ত, মম্মট, ভানুদত্ত প্রমুখের মতে নির্বেদ। নির্বেদ শব্দের সাধারণ অর্থ হল বৈরাগ্য, উদাসীনতা, বা জাগতিক বিষয়ের প্রতি অনাসক্তি। অন্যদিকে নিবৃত্তি শব্দের অর্থ হল মুক্তি বা ধর্ম-অধর্মের পাপকর্ম হতে নিবৃত্তি। দার্শনিক প্রেক্ষাপটে, নিবৃত্তি প্রায়শই সংসারে বাক্যের দ্বারা, মনের দ্বারা এবং শরীরের দ্বারা পাপ কর্ম হতে মুক্তিরূপ নিঃশ্রেয়স ঘটায়। এক্ষেত্রে একটি প্রশ্ন আসে- নিবৃত্তি তথা নির্বেদ হতে যদি শান্ত রসের উৎপন্ন হয়, তাহলে নিবৃত্তির বিপরীত অর্থাৎ মিথ্যাজ্ঞানরূপ প্রবৃত্তি হতে রসের উৎপন্ন হবে না কেন? এর উত্তর প্রদানার্থেই আচার্য ভানুদত্ত মায়ারস এর স্বীকার করেছেন। তাঁর মতে, চিন্তবৃত্তি দুই প্রকার- প্রবৃত্তিমূলক এবং নিবৃত্তিমূলক। নিবৃত্তির মধ্যে যেমন শান্তরস, তেমনি প্রবৃত্তির মধ্যে মায়ারস প্রতীত হয়। কারণ, এক স্থানে রসোৎপত্তি আছে এবং অন্য স্থানে রসোৎপত্তি নেই- এমনটি বলা যায় না। এক্ষেত্রে আরও একটি প্রশ্ন চলে আসে- মায়ারসকে কেন রতিরূপে গণ্য করা যায় না? এর উত্তরে ভানুদত্ত বলেছেন যে, মায়ারসকে রতিরূপে স্বীকার করা যায় না; কারণ এমনটি করলে এটিকে কোন রসের ব্যভিচারী ভাব বলা হবে? এটি শৃঙ্গার রসের ব্যভিচারী ভাব হতে পারে না; কারণ তার বিরোধী বীভৎস সেখানে উপস্থিত। এই কারণে বীভৎসেরও নয়। একইভাবে-হাস্যেরও নয়; কারণ তার বিরোধী করুণও সেখানে বিদ্যমান, এই কারণে করুণেরও নয়। রৌদ্রেরও নয়; তার বিরোধী অদ্ভুত সেখানে আছে, এই কারণে অদ্ভুতেরও নয়। বীরেরও নয়; কারণ তার বিরোধী ভয়ানক সেখানে আছে, ভয়ানকেরও এই কারণে নয়। শান্তেরও নয়; কারণ মায়ারস নিজেই শান্তের বিরোধী। তাই কোনোটিরই ব্যভিচারী ভাব হতে পারে না। আবার এটাও বলা যায় না যে, রস তো সামান্যরূপ; তারই বিশেষভেদ অন্য রসগুলি। যদি এমনটি মেনে নেওয়া হয়, তাহলে শান্ত রসের অভাব হয়ে যাবে। অতএব মায়ারসকে একটি স্বতন্ত্র রস হিসেবে স্বীকার করতে হবে।<sup>৫৯</sup>

মায়ারসে রতি, হাস, শোক, ক্রোধ, উৎসাহ, ভয়, জুগুপ্সা এবং বিস্ময় বিদ্যুতের মত ক্ষণিকের মধ্যে উৎপন্ন এবং বিলীন হয়ে যায়। এজন্য মায়ারসের এই আটটি ব্যভিচারী ভাব। ভানুদত্ত মায়ারসের লক্ষণ করেছেন- প্রবুদ্ধ মিথ্যাঞ্জনবাসনা মায়ারসঃ। অর্থাৎ প্রবুদ্ধ মিথ্যাঞ্জন বাসনা হল মায়ারস। মিথ্যাঞ্জন হল মায়ারসের স্থায়ী ভাব। সাংসারিক ভোগের উৎপাদক ধর্ম ও অধর্ম হল বিভাব। অনুভাব হল পুত্র, কলত্র, বিজয় ও সাম্রাজ্যাদি।<sup>৫০</sup>

ভানুদত্তের পূর্ববর্তী আলংকারিকগণ শান্তরসের প্রতিষ্ঠা করেছেন। কিন্তু মায়ারস হল ভানুদত্তের নিজস্ব চিন্তাধারার ফল। প্রবৃত্তির কারণে এর প্রাদুর্ভাব হয়। ভানুদত্তের এই প্রবৃত্তির ধারণা এসেছে ন্যায়শাস্ত্র থেকে। তর্কভাষায় বলা হয়েছে- প্রবৃত্তিঃ ধর্মোহধর্মমযী যাগাদিক্রিয়া, তস্যা জগদ্ব্যবহারসাধকত্বাত্। অর্থাৎ ধর্ম ও অধর্ম রূপ যাগাদি ক্রিয়া এবং তা থেকে উৎপন্ন ধর্ম-অধর্ম হল প্রবৃত্তি। ধর্ম-অধর্মরূপ প্রবৃত্তি জগতের ব্যবহারের সাধক হয়।<sup>৫১</sup> একেই ভানুদত্ত মায়ারসের বিভাব বলেছেন- বিভাবাঃ সাংসারিকভোগার্জকধর্মাদধর্মাদঃ।<sup>৫২</sup>

### উপসংহার

সংস্কৃত অলংকারশাস্ত্রের উপর ভারতীয় দর্শনের প্রভাব নিয়ে অনুসন্ধান করলে এটি স্পষ্টভাবে প্রতীয়মান হয় যে, ভারতীয় দর্শন অলংকারশাস্ত্রকে প্রত্যক্ষ ও পরোক্ষ উভয় দৃষ্টিকোণ থেকে প্রভাবিত করেছে। দার্শনিক দৃষ্টি স্থূল থেকে সূক্ষ্মের পরিশীলন করে। দার্শনিক অলংকারবিদরা কাব্যের সারতত্ত্ব বা আত্মতত্ত্বের অন্বেষণে দর্শনের মতো সূক্ষ্ম, সূক্ষ্মতর ও সূক্ষ্মতম পদ্ধতি গ্রহণ করেছেন। চার্বাকের শরীরাত্ত্ববাদ, ইন্দ্রিয়াত্ববাদ ও প্রাণাত্ত্ববাদ ইত্যাদির মতো কাব্যশাস্ত্রের সম্প্রদায়গুলিও রীতি, বক্তব্য ইত্যাদিকে কাব্যের সারতত্ত্ব বলে অভিহিত করেন। দর্শন জগৎ যেমন বোদান্তে পৌঁছে বিশ্রান্ত হয়েছে, তেমনই কাব্য জগৎও রস ও ধ্বনিতে পৌঁছে বিশ্রান্ত হয়েছে।

দর্শন শুধুমাত্র অলংকারশাস্ত্রের সিদ্ধান্তগুলিকেই প্রভাবিত করেনি; বরং দর্শন থেকে এটি অনেক পারিভাষিক শব্দও পেয়েছে। অলংকারশাস্ত্রের পারিভাষিক শব্দাবলীর দিকে দৃষ্টিপাত করলে জানা যায় যে, এতে ব্যবহৃত সকল প্রধান পারিভাষিক শব্দ- রস, গুণ, শক্তি, অনুমান ইত্যাদি দর্শনশাস্ত্র থেকে গৃহীত হয়েছে। কাব্যশাস্ত্রে ব্যবহৃত পারিভাষিক শব্দগুলির দর্শনের সঙ্গে কোথাও শুধুমাত্র শাব্দিক সাম্য রয়েছে; কোথাও শাব্দিক ও আর্থিক উভয় প্রকারের। পারিভাষিক শব্দাবলী ছাড়াও, অনেক ক্ষেত্রে ভাবাদির পুষ্টির জন্য দর্শনের বিশেষ শব্দাবলীকে ঠিক একই রূপে উদ্ধৃত করা হয়েছে। এগুলি ছাড়াও, অলংকারশাস্ত্রের কৃতিতে দর্শন থেকে প্রভাবিত অভিব্যক্তিও প্রচুর পরিমাণে পাওয়া যায়।

আচার্য ভানুদত্তের উপর ন্যায়শাস্ত্রের যথেষ্ট প্রভাব ছিল এবং তা রসতরঙ্গিণী গ্রন্থে অভিব্যক্ত হয়েছে। এর কারণ স্বরূপ বলা যায় যে, ভানুদত্ত মৈথিল ছিলেন।<sup>৫৩</sup> নবদ্বীপ এবং মিথিলা এই দুটি স্থান নব্য ন্যায়ের প্রধান কেন্দ্র ছিল। ভানুদত্তের বিবাহ হয়েছিল পঞ্চদশ শতাব্দীর মধ্যভাগের নৈয়ায়িক মিশর মিশ্রের ভগিনীর সঙ্গে।<sup>৫৪</sup> ভানুদত্ত এই প্রভাব এড়াতে পারেননি। ফলস্বরূপ ন্যায়শাস্ত্রীয় চিন্তাধারার সেই বিষয়গুলি ব্যবহার করেছিলেন; যা তিনি তাঁর রসশাস্ত্রীয় ধারণাগুলির জন্য উপযুক্ত বলে মনে করেছিলেন। ন্যায়শাস্ত্রের আধারে এই রসতত্ত্ব ব্যাখ্যা ভানুদত্তের এক অভিনব সৃষ্টি।

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৫১. তদেব, পৃষ্ঠা ৯৯।
৫২. তদেব, পৃষ্ঠা ১০০।
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৫৭. তর্কভাষা, সম্পা. বদরীনাথ শুক্ল, পৃষ্ঠা ৭৯।
৫৮. অলৌকিকস্ত ব্যাপারস্ত্রিবিধঃ পরিকীর্তিতঃ।  
সামান্যলক্ষণো জ্ঞানলক্ষণো যোগজন্তুখা॥ ন্যায়সিদ্ধান্তমুক্তাবলী, সম্পা. গজানন শাস্ত্রী, প্রত্যক্ষখন্ড  
৬৩, পৃষ্ঠা ৩৯৮।
৫৯. রসতরঙ্গিণী, সম্পা. দেবদত্ত কৌশিক, সপ্তম তরঙ্গ, পৃষ্ঠা ১৪৫-১৪৬।
৬০. তদেব, পৃষ্ঠা ১৪৬।
৬১. তর্কভাষা, সম্পা. বদরীনাথ শুক্ল, পৃষ্ঠা ৩৫৮।
৬২. রসতরঙ্গিণী, সম্পা. দেবদত্ত কৌশিক, সপ্তম তরঙ্গ, পৃষ্ঠা ১৪৬।
৬৩. তাতো यस্য গণেশ্বরঃ কবিকুলালঙ্কার চূড়ামণি-দেশো यस্য বিদেহভূঃ সুরসরিৎকল্লোলকিমোরিতা।  
রসমঞ্জরী, অন্তিম শ্লোক।

৬৪. P. V. Kane, *History of Sanskrit Poetics*, Page 308.

### নির্বাচিত গ্রন্থপঞ্জি

- অথর্ববেদ সংহিতা। সম্পা. বিজনবিহারী গোস্বামী। কলকাতা: হরফ প্রকাশনী, ২০১৫  
(পুনর্মুদ্রণ)।
- অন্নভট্ট। তর্কসংগ্রহ। সম্পা. রামচন্দ্র শাস্ত্রি। বেনারস: দি চৌখাম্বা সংস্কৃত সীরিজ অফিস,  
১৯৪১।
- উপনিষদ (অখণ্ড সংস্করণ)। সম্পা. অতুল চন্দ্র সেন, সীতানাথ তত্ত্বভূষণ এবং মহেশচন্দ্র  
ঘোষ। কলকাতা: হরফ প্রকাশনী, ১৯৮০।



উপনিষদ্ গ্রন্থাবলী (দ্বিতীয় ভাগ, ছান্দোগ্য উপনিষদ)। সম্পা. স্বামী গম্ভীরানন্দ। কলিকাতা: উদ্বোধন কার্যালয়, ১৯৯৭।

ঋগ্বেদ সংহিতা (প্রথম ও দ্বিতীয় খণ্ড)। অনুবাদক রমেশচন্দ্র দত্ত। কলিকাতা: হরফ প্রকাশনী, ২০১৫ (পুনর্মুদ্রণ)।

কেশব মিশ্র। তর্কভাষ্য। সম্পা. বদরীনাথ গুপ্ত। বারাণসী: মোতীলাল বনারসী দাস, ১৯৬৮।

তৈত্তিরীয় আরণ্যক। সম্পা. রাজেন্দ্রলাল মিশ্র। কলিকাতা: ব্যাপটিস্ট মিশন প্রেস, ১৮৭১।

ধনঞ্জয়। দশরূপক। সম্পা. শ্রীনিবাস শাস্ত্রী। মেরঠ: সাহিত্য ভণ্ডার, ১৯৬৯।

ন্যায়দর্শন (প্রথম খণ্ড)। বাৎস্যায়ন ভাষ্য সহ। সম্পা. ফণিভূষণ তর্কবাগীশ। কলিকাতা: বঙ্গীয়-সাহিত্য-পরিষৎ, ১৯১৭।

বামন। কাব্যালংকারসূত্রবৃদ্ধি। সম্পা. শ্রীকৃষ্ণমূরিণা। গোপেন্দ্রপ্রিয়পুরহরকৃত কামধেনু টীকা সহ। শ্রীরঙ্গম: শ্রী বাণী বিলাস প্রেস, ১৯০৯।

বিশ্বনাথ। সাহিত্যদর্পণ। সম্পা. বিমলাকান্ত মুখোপাধ্যায়। রামচন্দ্র তর্কবাগীশকৃত টীকা সহ। কলিকাতা: সংস্কৃত পুস্তক ভাণ্ডার, ২০১৩ (দ্বিতীয় সংস্করণ) (প্রথম সংস্করণ ২০০৮)।

বিশ্বনাথ। সাহিত্যদর্পণ। সম্পা. শালগ্রাম শাস্ত্রী। লখনউ: নবলকিশোর প্রেস, ১৯৩৪।

ভরত। নাট্যশাস্ত্র (দ্বিতীয় ভাগ)। সম্পা. এবং ব্যাখ্যা পারসনাথ দ্বিবেদী। অভিনবগুপ্তের অভিনবভারতী টীকা সহ। বারাণসী: সম্পূর্ণানন্দ-সংস্কৃত-বিশ্ববিদ্যালয়, ১৯৯৬।

ভট্টাচার্য, বিশ্বনাথ পঞ্চানন। ন্যায়সিদ্ধান্তমুক্তাবলী। সম্পা. গজানন শাস্ত্রী। বারাণসী: চৌখম্বা সুরভারতী প্রকাশন, ১৯৭৮ (প্রথম সংস্করণ)।

ভানুদত্ত। রসতরঙ্গিণী। সম্পা. দেবদত্ত কৌশিক। শ্রী গোপালদত্ত জোশীকৃত হিন্দী অনুবাদ। নিউ দিল্লী: মুসিরাম মনোহরলাল পাবলিশার্স প্রাইভেট লিমিটেড, ১৯৭৪।

— । — । সম্পা. নীনা সী. ভাবনগরী। ভগবদ্ভট্ট বিরচিত নূতনতরী ব্যাখ্যা সহ। নিউ দিল্লী: ন্যাশনাল মিশন ফর ম্যানাস্ক্রিপ্ট, ২০১৮।

— । — । সম্পা. এবং ব্যাখ্যা জীবনাথজী ওঝা। বোম্বাই: শ্রীবেঙ্কটেশ্বর স্টীম প্রেস, ১৯৭১।

— । রসমঞ্জরী। সম্পা. রমেশ চন্দ্র হোতা। ইলাহাবাদ: গঙ্গানাথ বা কেন্দ্রীয় সংস্কৃত বিদ্যাপীঠ, ২০০২।

ভোজ। সরস্বতীকর্ণাভরণ (দ্বিতীয় ভাগ)। সম্পা. কামেশ্বর নাথ মিশ্র। বারাণসী: চৌখম্বা ওরিয়েন্টালিয়া, ১৯৯২।

মনুসংহিতা। সম্পা. মানবেন্দ্র বন্দ্যোপাধ্যায়। কোলকাতা: শ্রীবলরাম প্রকাশনী, ২০০৪ (প্রথম প্রকাশ)।

মম্মট। কাব্যপ্রকাশ। সম্পা. পারসনাথ দ্বিবেদী। আগরা: বিনোদ পুস্তক মন্দির, ১৯৮৬।

যজুর্বেদ সংহিতা। সম্পা. বিজনবিহারী গোস্বামী। কলকাতা: হরফ প্রকাশনী, ২০১৫ (পুনর্মুদ্রণ)।

রামচন্দ্র এবং গুণচন্দ্র। নাট্যদর্পণ। সম্পা. নগেন্দ্র। দিল্লী: দিল্লী বিশ্ববিদ্যালয়, ১৯৬১।

শারদাতনয়। ভাবপ্রকাশন। সম্পা. মদন মোহন অগ্রবাল। বারাণসী: চৌখম্বা সুরভারতী প্রকাশন, ১৯৮৩।

শ্রীমদ্ভগবদ্গীতা। সম্পা. জগদীশচন্দ্র ঘোষ। কলিকাতা: প্রেসিডেন্সী লাইব্রেরী, ১৯৫৮।

সাগর নন্দী। নাটকলক্ষণরত্নকোশ। সম্পা. বাবুলাল গুরু শাস্ত্রী। বারাণসী: চৌখম্বা সংস্কৃত সীরীজ অফিস, ১৯৭২।

সামবেদ সংহিতা। সম্পা. পরিতোষ ঠাকুর। কলকাতা: হরফ প্রকাশনী, ২০১৫ (পুনর্মুদ্রণ)।

সিংহ, অমর। অমরকোষ। সম্পা. শক্তিধর শাস্ত্রী। লখনউ: নবল কিশোর প্রেস, ১৯১৯।

হেমচন্দ্র। কাব্যানুশাসন। সম্পা. রামানন্দ শর্মা। বারাণসী: কৃষ্ণদাস একাডেমী, ২০০০।

Kane, P. V. *History of Sanskrit Poetics*. Delhi: Motilal Banarsidass, 1961.

## শ্রুতির আধারে নারীর পুনর্বিবাহ প্রসঙ্গ

সমীর মণ্ডল

**সংক্ষিপ্তসার:** সামাজিক বিবিধ অনুষ্ঠানের মধ্যে অন্যতম হল বিবাহ অনুষ্ঠান। এই অনুষ্ঠানের মাধ্যমে একজন নারী ও একজন পুরুষ সারাজীবন এক সঙ্গে থাকার জন্য অঙ্গীকারবদ্ধ হয়। কোনও বিবাহিত পুরুষের স্ত্রীর মৃত্যু হলে সেই পুরুষটির পুনর্বিবাহ করার ক্ষেত্রে তাকে সামাজিক বাধার সম্মুখীন সেভাবে হতে হয় না। কিন্তু একজন স্ত্রীর স্বামী মারা গেলে তার পুনর্বিবাহের ক্ষেত্রে বহুবিধ সামাজিক সমস্যার সম্মুখীন হতে হয়। এমনকি অতীতে সহমরণের দৃষ্টান্তও সমাজে পরিলক্ষিত হয়। আলোচ্য সন্দর্ভে নারীর পুনর্বিবাহ প্রসঙ্গে শ্রুতিতে যে সমস্ত তথ্যগুলি উল্লেখ পাওয়া যায় সে বিষয়ে আলোকপাত করার চেষ্টা করা হয়েছে।

**সূচক শব্দ:** বিবাহ, পুনর্বিবাহ, বিধবা, বিধুর, দেবর, ঋগ্বেদ, নিরুক্ত, অমরকোশ।

অর্থশাস্ত্রে উল্লিখিত চতুর্বর্গের অন্তর্গত চারটি বর্গ হল ধর্ম, অর্থ, কাম ও মোক্ষ। কাম সমস্ত সৃষ্টির মূল। চেতন জগতের আবশ্যিক উপাদান হল কাম। জগতের স্বাভাবিক প্রয়োজনে সামাজিক স্বীকৃতি এবং ধর্মীয় রূপ দেওয়ার জন্য সমাজে বিবাহ নামক প্রতিষ্ঠানের সৃষ্টি হয়। এর দ্বারা পুরুষের মাধ্যমে নারীর মধ্যে এবং নারীর মাধ্যমে পুরুষের মধ্যে জীবন সংগ্রামের শক্তি সঞ্চার হয়। মানবজাতির দুটি ভাগ হল নারী ও পুরুষ, এরা একে অপরের শারীরিক ও মানসিক শক্তির উৎস। যার দ্বারা উদ্বুদ্ধ হয়ে আমরা লোকযাত্রা সহজেই সম্পন্ন করতে পারি, কিন্তু শক্তির উৎসই যখন ধ্বংস হয়ে যায় তখন লোকযাত্রা কীভাবে সম্ভব হবে? স্বামী ও স্ত্রীর মধ্যে কেউ যদি কোনও কারণে মারা যায় বা তাদের বিচ্ছেদ হয়ে যায় তাহলে একক ব্যক্তির জন্য অনেক অসুবিধার সৃষ্টি হয়, সে পুরুষ হোক বা নারী। এর সমাধান হল পুনর্বিবাহ। শতাব্দীর পর শতাব্দী ধরে পুরুষেরা তাদের সামাজিক আধিপত্যের কারণে তাদের পক্ষে এই সমাধান খুঁজে পেয়েছেন। কিন্তু প্রাচীনকাল থেকে এখনও পর্যন্ত নারীকে পুনর্বিবাহের জন্য সংগ্রাম করতে হয়েছে। প্রশ্ন হল যখন নারী-পুরুষ উভয়েরই সমান সামাজিক অধিকার তাহলে নারীর পুনর্বিবাহে এত বিরোধিতা কেন? উপস্থাপিত গবেষণামূলক প্রবন্ধে নারীর পুনর্বিবাহ বিশেষ করে প্রাচীন ভারতীয় সমাজে অর্থাৎ ঐতিহাসিকদের দ্বারা চিহ্নিত বৈদিক যুগে বিধবাদের অবস্থা এবং সামাজিক স্থিতি বিশ্লেষণ করা হয়েছে।

সংস্কৃতে পুরুষ থেকে বিযুক্ত স্ত্রীকে বোঝাবার জন্য বিধবা এবং স্ত্রী থেকে বিযুক্ত পুরুষকে বোঝাবার জন্য বিধুর শব্দের ব্যবহার আছে। সাধারণত যে নারীর স্বামী মারা গেছে তাকে বিধবা বলা হয় এবং যে পুরুষের স্ত্রী মারা গেছে তাকে বিধুর বলা হয়। কোশগ্রন্থগুলিতে বিধবা শব্দের ব্যুৎপত্তি আছে ‘বিগতো ধবো যস্যঃ সা বিধবা’। *অমরকোষে* বিধবাকে বোঝাবার জন্য ‘বিশ্বস্তা’ শব্দ ব্যবহার হয়েছে- ‘বিশ্বস্তা বিধাবে সমে।’ *অমরকোষের* রামাশ্রমী টীকাতে ব্যাখ্যাকার বলেছেন বিফলং শ্বসিতি ইতি বিশ্বস্তা (গতার্থকাদকর্মকাস্ত কতরী ভু- ৩/৪/৭২) এর কর্তৃবাচ্যে ভু বিধান (বিশ্বস্+ভু+টাপ) হয়েছে। বিশ্বস্তো জাতবিশ্বাসে বিশ্বস্তা বিধবাস্ত্রিয়াম্ ইতি মেদিনী। নিরুক্তকার যাস্ক্যচার্য বিধবা শব্দের ব্যুৎপত্তি প্রসঙ্গে বলেছেন –

বিধাতৃকা ভবতি। বিধবনাদ্বা। বিধাবনাদ্বা ইতি চর্মশিরাঃ।

অপি বা ধব ইতি মনুষ্য নাম তদ্বিযোগাদ্ বিধবা।<sup>২</sup>

অর্থ হল- বিধাতৃকা অর্থাৎ পালনকর্তা থেকে বিচ্ছিন্ন হয়ে যাওয়া, তিনি বিধবা। বিধবনাত্ (বি+ধৃঞ কল্পনে লুট্) শব্দের অর্থ হল যিনি তার স্বামীর মৃত্যুতে কাঁপছেন। বিধাবনাদ্ অর্থাৎ স্বামীর মৃত্যুতে বিক্ষিপ্তভাবে ছুটে বেড়ানোর জন্যে বিধবা- এই নাম, এটি চর্মশিরা আচার্যের মতো। মনুষ্যবাচক শব্দ হল ধব এবং ধব থেকে বিয়োগের কারণে পতিবিযুক্ত নারীকে বলা হয় বিধবা। সংস্কৃতে ব্যবহৃত বিধবা শব্দের ইন্দো ইউরোপীয় উৎপত্তি অনুসন্ধান করলে বিভিন্ন ভাষায় বিধবা শব্দ স্পষ্ট হবে। ল্যাটিনে- Vidua, ইটালিয়ানে- Vedova, স্পেনিশে- Viuda, রাশিয়ানে- Vidova, প্রাচীন জার্মানে- Witwa, প্রাচীন ইংরেজিতে- Widewe এবং Widuwe, ফরাসিতে- Beva, আবেস্তাতে- Vithava শব্দ বিধবা শব্দের জন্য প্রযুক্ত হয়। এখানে বিচার্য যে, তাহলে ধবযুক্ত মহিলার ক্ষেত্রে সধবা শব্দের প্রচলন হওয়া উচিত, কিন্তু বেদে কোথাও সধবা শব্দ নেই তার স্থানে অবিধবা শব্দ প্রযুক্ত হয়েছে।

ইমা নারীরবিধবাঃ সুপত্নীরাং জনেন সর্পিষা সংবিশস্ত।

অনশ্রবো'নমীবাঃ সুরত্না আ রোহন্ত জনযো যোনিমগ্রে।<sup>৩</sup>

বিধবা শব্দে বি উপসর্গ না হয়ে বরং মূল ধাতুর অংশ হতে পারে। বিধবা শব্দে বি মূল ধাতুর অংশ এই তথ্য প্রমাণিত হয় বিধুর শব্দের ব্যুৎপত্তি দ্বারা। পাণিনীয়সূত্র 'বিদিভিদিচ্ছিদেঃ কুরুচ্ (৩/২/১৬২)' এর বৃত্তিতে 'কাশিকা'তে উক্ত হয়েছে - 'ব্যধেঃ সম্প্রসারণং কুরুচ্ বক্তব্যঃ' এর দ্বারা ব্য্ধ ধাতু কুরুচ্ প্রত্যয়ে সম্প্রদানে বিধ্ কুরুচ্ দ্বারা বিধুর শব্দ নিষ্পন্ন হয়। ব্য্ধ পীড়া অর্থে প্রযুক্ত দিবাদিগণীয় ধাতু। এটি নিশ্চিত যে, বিধুরত্ব পীড়া শব্দের দ্যোতক। উগাদিসূত্রে 'ব্যথেঃ সংপ্রসারণং ধঃ কিচ্ছ' (১/৩৯) ব্য্ধ (ভযচলনযোঃ) ধাতুর উত্তর উরচ্ প্রত্যয় এবং ধকার আদেশ হয়ে বিধুর শব্দ নিষ্পন্ন হয়। বিধুর শব্দের মত বিধবা শব্দেও ব্য্ধ ধাতুর কল্পনা করা যেতে পারে যা কেটে ফেলা এবং ছেদন করা অর্থে বিদ্যমান। তুদাদিগণীয় বিধ্ ধাতু থেকে বিধবা শব্দের ব্যুৎপত্তি হতে পারে। সংস্কৃত বিধুর শব্দের জন্য প্রযুক্ত ইংরাজি Widower শব্দ Widow এর প্রসারিত রূপ। একাধিক স্ত্রীর স্বামী হওয়ার কারণে বা পুনর্বিবাহের স্বাধীনতার কারণে বিধুরত্বের সম্ভাবনা ছিল নগণ্য, যেখানে নারীর একপতিত্ব এবং পুনর্বিবাহে বাধার কারণে বিধবা বিবাহের সম্ভাবনা ছিল নিশ্চিত তাই প্রথমে Widow শব্দ ব্যবহৃত হত পরে প্রত্যয় (suffix) যোগ করে Widower শব্দটি তৈরি হয়।

বৈদিক যুগে নারীর প্রতি কোন অবহেলা বা শোষণের চিত্র উপলব্ধ হয় না। বৈদিক প্রার্থনায় নারীর জন্য পুরস্কি অর্থাৎ সৌভাগ্যবতী হওয়ার কামনা করা হয়েছে-

পুরস্কির্যোষা জিষ্ণু রথেষ্টাঃ।<sup>৪</sup>

পতি একজন নারীর সৌভাগ্য, তাই পতি ছাড়া বিবাহিত জীবন নারীর জন্য অভিশাপ। বৈদিক যুগে একজন বিধবা নারী নিজের দেবরকে বিবাহ করে সম্মানজনক জীবন যাপন করতে পারত-

কো বাৎ শযুত্রা বিধবেব দেবরং মর্যং নং যোষা কৃণুতে সধস্ত আ।<sup>৫</sup>

ঋগ্বেদ (১০/১৮/৮), তৈত্তিরীয় অরণ্যক (৬/১/৩) এবং অথর্ববেদে (১৮/৩/২) উল্লেখ করা হয়েছে যে, স্ত্রীকে মৃত স্বামীর পাশে চিতার উপর শুয়ে রাখা হত তারপর তার দেবর বা সমগোত্রীয় কেউ তাকে বলত, "হে নারী উঠুন আপনি যার সঙ্গে শুয়ে আছেন তিনি প্রাণহীন।

আপনি এই জীবলোকে আসুন নিজের মৃত স্বামীকে ত্যাগ করে যিনি আপনাকে বিবাহ করতে ইচ্ছুক তাকে বিবাহ করুন”-

উদীর্ঘ নার্যভি জীবলোকং গতাসুর্মেতম্ উপশেষ এহি।<sup>৬</sup>

এই মন্ত্রে প্রযুক্ত ‘অভি সংবভূথ’ এর ব্যাখ্যা প্রসঙ্গে সায়ণ বলেছেন- আভিমুখ্যেণ সম্যক্ প্রাপ্নুহি। অথর্ববেদের মন্ত্রগুলি এই সত্যের উপর আলোকপাত করে যে, সেই যুগে বিধবা পুনর্বিবাহ নিষিদ্ধ ছিল না।

অথর্ববেদে উল্লেখ আছে যে, কোন নারী যদি একজন স্বামীকে বিবাহ করার পর আরেক জনকে বিবাহ করে, দুজনেই যদি একটি ছাগল ও পাঁচ থালা অন্ন দেয়। তাহলে দুজনে একে অপরের থেকে আলাদা হবে না। দ্বিতীয় স্বামী তার পুনর্বিবাহিত স্ত্রীর সাথে একই সংসার লাভ করে, যদি পাঁচ থালা অন্ন ও একটি ছাগল দেয়। এবং দক্ষিণা জ্যোতি প্রদান করে-

যা পূর্বং পতিং বিভ্রাথান্যং বিন্দতেহপরম্।  
পংচৌদনং চ তাবজং দদাতো নং বিযোষতঃ।।

সমানলোকো ভবতি পুনর্ভূবাপরঃ পতিঃ।  
যোহজং পংচৌদনং দক্ষিণাজ্যোতিষং দদতি।।<sup>৭</sup>

তৈত্তিরীয় সংহিতায় ‘দৈধিব্য’ শব্দ পাওয়া যায়, যা বিধবার জন্য প্রযুক্ত।<sup>৮</sup> এটি নির্দেশ করে যে বিধবার পুনর্বিবাহ নিষিদ্ধ ছিল না।

স্বামীর মৃত্যুর পর একজন নারী নিজের দেবরকে পুনর্বিবাহ করতে পারে এই নির্দেশ প্রায়শই বৈদিক সাহিত্যে পাওয়া যায়। মহাভারতেও এই তথ্য স্পষ্টভাবে সমর্থিত।-

নারী তু পত্যভাবে দেবরং কুরুতে পতিম্।  
পত্যভাবে যথৈব স্ত্রী দেবরং কুরুতে পতিম্।।<sup>৯</sup>

দেবর শব্দটি দ্বারা প্রমাণিত হয়, কেন প্রাথমিকভাবে স্বামীর ভ্রাতাকে পুনরায় বিবাহ করার অধিকার দেওয়া হয়েছিল। এই প্রসঙ্গে বলা হয়েছে- দেবরঃ কস্মাত- দ্বিতীযো বরঃ উচ্যতে। দেবর একজন নারীর দ্বিতীয় বর অর্থাৎ প্রথম বরের মৃত্যুর পর বিধবা প্রথমে দ্বিতীয় বরকে বেছে নিতে পারবে।

আশ্বলায়ন গৃহসূত্রে বলা হয়েছে, অন্ত্যেষ্টিক্রিয়ার সময় স্ত্রীকে মৃত স্বামীর উত্তর দিকে শুয়ে দিতে হবে তখন তার দেবর অথবা স্বামীর পরিবারের কোন ব্যক্তি তাকে উঠিয়ে দেবে- “উদীর্ঘ নার্যভি জীবলোকং...” ইত্যাদি মন্ত্র উচ্চারণ দ্বারা।

শাংখ্যায়ন শ্রৌতসূত্রেও এই নির্দেশ দেওয়া হয়েছে- “উদীর্ঘ নার্যভি জীবলোকং....” ইত্যাদি পংক্তিগুলি পাঠ করা উচিত এবং নারীর চোখকে কুশ দ্বারা স্পর্শ করা উচিত।<sup>১০</sup>

ঋগ্বেদের ‘উদীর্ঘ নার্যভি জীবলোকম্’<sup>১১</sup>, উদীর্ঘতো পতিবতী হ্যোষা বিশ্বাবসুং<sup>১২</sup>, তথা উদীর্ঘতো বিশ্বাবসো নমসে<sup>১৩</sup> এই ঋচাগুলিকে উথাপিনী ঋচা বলা হয় অর্থাৎ যার নির্দেশে মৃত স্বামীর পাশে শায়িত স্ত্রীকে নামিয়ে আনা হয়।

ঐতরেয় ব্রাহ্মণ<sup>১৪</sup> অনুসারে একজন স্ত্রীর একাধিক স্বামী থাকতে পারে না, তবে স্বামীর মৃত্যুর পর সে পুনরায় বিবাহ করতে পারে।

বৌদ্ধায়ন<sup>১৫</sup>, আপস্তম্ব এবং হিরণ্যকেশীতে বলা হয়েছে যে ‘পতিস্থ’ (যে বিধবাকে বিবাহ করার যোগ্য অর্থাৎ দেবর) বা ‘পরিহিত’ মৃত স্বামীর সাথে চিতায় শুয়ে থাকা বিধবার বাম হাত ধরে উঠিয়ে আনবে ‘উদীর্ঘ নার্যভি জীবলোকম্’ উচ্চারণ করে ‘পতিস্থ’ বা ‘পরিহিত’ কে এই অধিকার দেওয়া হয়েছে যাতে সে তার স্ত্রী হতে পারে।

### উপসংহার

শ্রুতি সাহিত্য আমাদের প্রাচীন সমাজের বাস্তব চিত্র তুলে ধরে, যেখানে নারী শুধু ধর্মীয় আচারেই নয়, সামাজিক জীবনেও গুরুত্বপূর্ণ ভূমিকা পালন করতেন। ঋগ্বেদ ও অথর্ববেদের মন্ত্রসমূহ স্পষ্টভাবে নির্দেশ করে যে নারীর পুনর্বিবাহ নিষিদ্ধ নয়, বরং তা সমাজে গ্রহণযোগ্য এবং কাম্য ছিল। বৈদিক দৃষ্টিভঙ্গি অনুযায়ী, জীবনের গতিধারা কখনও মৃত্যুর সঙ্গে থেমে যায় না, তাই নারীর জন্য পুনর্বিবাহ এক স্বাভাবিক এবং ন্যায়সঙ্গত ব্যবস্থা হিসেবে বিবেচিত হয়েছে। এই প্রথার মাধ্যমে নারী কেবল পারিবারিক সুরক্ষা ও অর্থনৈতিক স্থিতিই লাভ করতেন না, বরং ধর্মকর্ম ও যজ্ঞে অংশগ্রহণের পূর্ণ সুযোগও পেতেন। পরবর্তীকালে স্মৃতিশাস্ত্র ও সামাজিক রক্ষণশীলতার কারণে নারীর পুনর্বিবাহ সীমিত হয়ে গেলেও শ্রুতির প্রাথমিক অবস্থান ছিল উদার ও মানবিক। সুতরাং বলা যায়, বৈদিক যুগে নারীর পুনর্বিবাহ একটি স্বীকৃত সামাজিক ব্যবস্থা ছিল, যা নারীকে মর্যাদা, স্বাধীনতা এবং জীবনযাপনের পূর্ণ অধিকার প্রদান করেছিল এইভাবে আমরা যদি শ্রুতিপর্যায়ের গ্রন্থগুলি গবেষণামূলক দৃষ্টিতে অধ্যয়ন করার চেষ্টা করি তাহলে নারীর পুনর্বিবাহ প্রসঙ্গে সমর্থনযোগ্য বিবিধ তথ্যের সন্ধান পাব।

### উল্লেখপঞ্জি

১. অমরকোশ ২/৬/১১
২. নিরুক্ত, অধ্যায় ৩
৩. ঋগ্বেদ ১০/১৮/৭
৪. বাজসনেয়ী সংহিতা ২২/২২
৫. ঋগ্বেদ ১০/৪০/২
৬. তদেব ১০/১৮/৮, অথর্ববেদ ১৮/৩/২
৭. অথর্ববেদ ৯/৫/২৭-২৮
৮. তৈত্তিরীয় সংহিতা ৩/২/৪
৯. মহাভারত অনুশাসন পর্ব ৮/২২, শান্তি পর্ব ৭২/১২
১০. শাংখ্যায়ন শ্রৌতসূত্র ৪/১৬/১৬
১১. ঋগ্বেদ ১০/১৮/৮
১২. তদেব ১০/৮৫/২১
১৩. তদেব ১০/৮৫/২২

১৪. ঐতরেয় ব্রাহ্মণ ৩/২২

১৫. পিতৃমেষুত্র ১/৮/৩-৫

### নির্বাচিত গ্রন্থপঞ্জি

অথর্ববেদ-সংহিতা। ডঃ ধর্মেন্দ্রকুমার (অনু.)। দিল্লি: সংস্কৃত একাডেমী, ২০১৩-১৪।

আপস্তম্ব-ধর্মসূত্রম্। সম্পা. উমেশ চন্দ্র পাণ্ডেয়। বারাণসী: চৌখাম্বা সংস্কৃত সংস্থান, ২০১৬ (পুনর্মুদ্রণ)

ঋগবেদ-সংহিতা। রমেশচন্দ্র দত্ত (অনু.)। প্রথম খণ্ড। কলকাতা: প্রকাশক অজ্ঞা, ১২৯২ বঙ্গাব্দ।

বন্দ্যোপাধ্যায়, শান্তি। বৈদিক সাহিত্যের রূপরেখা। কলকাতা: সংস্কৃত পুস্তক ভাণ্ডার, ২০০০।

বাজসনেয়ী সংহিতা। সম্পা. আলবার্ট ওয়েবার। বারাণসী: চৌখাম্বা প্রকাশন, ১৬৭২।

বৌধায়ন-ধর্মসূত্রম্। সম্পা. উমেশ চন্দ্র পাণ্ডেয়। বারাণসী: চৌখাম্বা প্রকাশন, ২০১৭ (পুনর্মুদ্রণ)

ভট্টাচার্য, ভবানীপ্রসাদ, অধিকারী, তারক নাথ (সম্পা.)। বৈদিক সংকলন। দ্বিতীয় খণ্ড। কলিকাতা (অধুনা কলকাতা): সংস্কৃত বুক ডিপো, ২০০১। মুদ্রিত।

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শর্মা, শ্রীরাম। অথর্ববেদ সংহিতা। ব্রহ্মবচর্স শান্তিকুঞ্জ, ২০৫২ (তৃতীয় সংস্করণ)।

সাতবলেকর, দামোদরপাদ। তৈত্তিরীয় সংহিতা। স্বাধ্যায় মণ্ডল, ১৯৪৬।

## সমকামিতা, লিঙ্গ-রাজনীতি ও দণ্ডবিধান: ধর্মশাস্ত্রের কুইয়ার পাঠ

শুভজিৎ দাস

**সংক্ষিপ্তসার:** বর্তমান প্রবন্ধটি পর্যবেক্ষণের জন্য প্রাচীন ভারতের আইন বিষয়ক তথা নিদানবাদী গ্রন্থ *মনুস্মৃতি*কে উপাদান হিসেবে নেওয়া হয়েছে, যা ধর্মশাস্ত্রের একটি গুরুত্বপূর্ণ গ্রন্থ। আক্ষরিকভাবে ‘ধারণ করা’ অর্থে ধর্ম শব্দটি প্রযুক্ত হলেও এর একটি ব্যাপ্তি রয়েছে যা সংস্কৃতিরও দ্যোতক। কিন্তু ঊনবিংশ শতকের ভিক্টোরিয়ান নৈতিকতা আজও সমাজে প্রচ্ছন্নরূপে গ্রথিত, তাই সংস্কৃতির সমান্তরালে বিকল্প লিঙ্গচেতনা এবং যৌনতার ধারণাকে অস্বীকার করা হয়। জীবনচর্যার বিশেষ একক হিসেবে সংস্কৃতির ভূমিকা অনস্বীকার্য। কিন্তু এটি পরিবর্তনশীল। প্রাচীন ভারতের সংস্কৃতি বলতে আর্য এবং আর্যের জাতির বৈশিষ্ট্য যথা সভ্যতা, শিক্ষাদীক্ষা, আচার, শিল্প, সাহিত্য ইত্যাদিরই বোধ হয়। আর্য ও আর্যের জাতির সংস্কৃতি এবং তাদের আগমনের পূর্বে যে সংস্কৃতি ছিল, তাঁর সাথে মিলেমিশে এক নতুন সংস্কৃতির উৎপত্তি হয়। ক্রমে এই মিশ্র সংস্কৃতি সারা ভারতবর্ষে ছড়িয়ে পড়েছিল। পাশাপাশি বিভিন্ন দেশীয় সাহিত্য যেমন- বেদ, উপনিষদ, ধর্মশাস্ত্র, মহাকাব্য, পুরাণ ইত্যাদি গ্রন্থগুলি ছিল সংস্কৃতির প্রাণ। কারণ এই গ্রন্থগুলি থেকে তৎকালীন সমাজ ও সভ্যতার রাষ্ট্রনীতি, অর্থনীতি, ধর্মীয় অনুশাসন আর্যদের ক্রম বিস্তার ইত্যাদি বিষয়ের একটি আভাস পাওয়া যায়।

এই প্রবন্ধে মূলত *মনুস্মৃতি*তে বিকল্প লিঙ্গ পরিচয় এবং যৌনতার উপস্থাপনাকে বিশ্লেষণ করা হয়েছে, যা ধর্মশাস্ত্রের একটি গুরুত্বপূর্ণ গ্রন্থ। ঔপনিবেশিক শাসন ব্যবস্থায় *মনুস্মৃতি*র নিদান প্রতিফলিত হয়েছে। ব্রিটিশরা ভারতে আসার পর বিভিন্ন মন্দির যেমন কোণারক, খাজুরাহো, গোয়ালিয়র ইত্যাদির গায়ে যৌনতার উদযাপন দেখে তাঁরা যে অপ্রস্তুত হয়েছেন তা বলাই বাহুল্য। ফলে এখানে শাসন ব্যবস্থা টিকিয়ে রাখতে তাদের নিজস্ব নীতির সদৃশ এক আইন গ্রন্থের খোঁজ শুরু হল। হিন্দুদের সামাজিক এবং ধর্মীয় আইনকানুন যে সমস্ত গ্রন্থে লিপিবদ্ধ হয়েছিল, সেগুলির মধ্যে *মনুস্মৃতি*কেই সর্বোচ্চ আসনে প্রতিষ্ঠিত করা হয় এবং হিন্দুধর্মের ভিত্তি বা প্রধান আইনগ্রন্থ হিসেবে ব্রিটিশরা *মনুস্মৃতি*কেই সর্বাধিক মান্যতা দিয়েছিল, কারণ *মনুস্মৃতি* হল বর্ণ-শ্রেণী এবং লিঙ্গবৈষম্যের মূর্ত প্রতীক, যা ব্রিটিশদের নিজস্ব নীতিরই প্রতিফলন ছিল।

এই আলোচনা বিকল্প লিঙ্গ-যৌনতা, আইন, অপরাধ এবং শাস্তির আন্তঃসম্পর্কের একমাত্রতাকে প্রশ্ন করে। বিশেষত কুইয়ারতাত্ত্বিক পাঠের মাধ্যমে *মনুস্মৃতি*তে বিকল্প লিঙ্গ পরিচিতি ও যৌনতা সংক্রান্ত একটি নতুন চিন্তা প্রকাশে সচেষ্ট হওয়া গেল।

ধর্ম শব্দটি শুধুমাত্র ‘Religion’ অর্থের মধ্যেই সীমাবদ্ধ নয়, তার বৈভব বৃহত্তর। ধৃ ধাতুর উত্তর মন্ প্রত্যয় সহযোগে ধর্ম শব্দটি নিষ্পন্ন হয়, যার আক্ষরিক অর্থ ‘ধরে রাখা’। শ্রুতি ও স্মৃতির সমাহারে ধর্মের প্রকাশ। শ্রুতি অর্থাৎ বেদ এবং স্মৃতি অর্থাৎ ধর্মশাস্ত্র।

শ্রুতিস্ত বেদো বিজ্ঞেয়ো ধর্মশাস্ত্রস্ত বৈ স্মৃতি।

তে সর্বাথেষ্মীমাংস্যে তাভ্যাং ধর্মো হি নির্বভৌ।। (২/১০)

কুল্লুকভট্ট তাঁর টীকায় ধর্মশাস্ত্রের ব্যাখ্যা করতে গিয়ে বলেছেন- ‘যে শাস্ত্রে ধর্ম অনুশিষ্ট হয়েছে, তার নাম ধর্মশাস্ত্র’ (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ২৫৬)। প্রাচীন ভারতে হিন্দুদের জীবনযাপনের রীতি, চতুর্বর্ণ এবং চতুরাশ্রমের নিজ নিজ কর্তব্যসমূহ আলোচিত হয়েছে এই ধর্মশাস্ত্রগুলিতে। তাদের করণীয় কর্তব্যের নির্দেশ দিয়ে গেছেন মনু, যাঙ্গব্রহ্ম প্রমুখ ধর্মশাস্ত্রকারগণ তাঁদের গ্রন্থের মাধ্যমে। ধর্মশাস্ত্র বা স্মৃতিশাস্ত্র গ্রন্থগুলি প্রাচীনভারতের আইনগ্রন্থ। এই গ্রন্থগুলিকে পর্যবেক্ষণ করে তৎকালীন সমাজের বিকল্প যৌনতা ও লিঙ্গচিন্তার যে আইনী চিত্র ফুঁটে



উঠেছে, তা এই প্রবন্ধের মাধ্যমে বিশ্লেষণ করা হয়েছে। সংস্কৃত সাহিত্যে ধর্মশাস্ত্রের সংখ্যাধিক্য পরিলক্ষিত হলেও সীমিত পরিসরের কারণে এই প্রবন্ধে আপাতত *মনুস্মৃতিকে* ভিত্তি করে বিকল্প লিঙ্গ ও যৌনতা সম্পর্কিত দণ্ডের বিষয় বিশেষভাবে আলোচনা করা হয়েছে।

হিন্দু আইনের প্রধান ভিত্তি হিসেবে *মনুস্মৃতিকে* গণ্য করা হয়। এই গ্রন্থের সময়কাল সম্পর্কে পণ্ডিতদের মধ্যে নানান মতপার্থক্য রয়েছে। উইলিয়াম জোনস এর মতে *মনুস্মৃতি* সময় ১২৫০ খ্রিস্টপূর্বাব্দ থেকে ১০০০ খ্রিস্টপূর্বাব্দ। অধ্যাপক প্যাট্রিক ওলিভেলের মতে *মনুস্মৃতি* রচনাকাল খ্রিস্টীয় দ্বিতীয় অথবা তৃতীয় শতক, যথা- The likely period for the composition of the MDh would be 2<sup>nd</sup>-3<sup>rd</sup> centuries CE (Olivelle, ২০০৫, পৃঃ ২৫)। জনশ্রুতি রয়েছে যে ভৃগু মনুর আদেশে এই শাস্ত্র মুনিঋষিদের নিকটে ব্যাখ্যা করেছিলেন। কিন্তু ধর্মশাস্ত্রের সম্ভার ব্যাপক। তৎসত্ত্বেও ব্রিটিশরা হিন্দুধর্মের আইনগ্রন্থ হিসেবে *মনুস্মৃতিকে* প্রাধান্য দিয়েছিল, কারণ *মনুস্মৃতি* এবং *কামসূত্র* উভয়েই মোটামুটি সমসাময়িক বরং *কামসূত্র* যৌনতার বিষয়ে কোনো নিষেধাজ্ঞা উচ্চারণ করেনা, প্রকৃতপক্ষে উদযাপন করে। কিন্তু আইনগ্রন্থ বাছাই পর্বের সময় ব্রিটিশ আইন প্রণেতারা একটি রক্ষণশীল পাঠ্যের পক্ষেই নিজেদের মন সমাহিত করলেন। সম্ভবত এটি তাদের নিজস্ব চিন্তন এবং অনুভূতিরই প্রতিধ্বনি ছিল। *মনুস্মৃতি* মূলত আইনের নির্দেশক। সমকাম সম্পর্কে এই শাস্ত্র যেমন একদমই অনুদার তেমনই এর রক্তে রক্তে বর্ণবাদ, শ্রেণীবাদ এবং লিঙ্গবৈষম্যতা চিত্রিত হয়েছে। সুতরাং, *মনুস্মৃতি*র চরিত্র নিদানবাদী এবং ব্রিটিশদের আইনকানুন ও সমাজ সম্পর্কিত ধারণার সাথে সাদৃশ্য থাকায় তাদের পক্ষে হিন্দুদের আইনগ্রন্থের পরাকাষ্ঠা হিসেবে *মনুস্মৃতি*র শনাক্তকরণ আরও সুবিধাজনক হয়েছে। ঔপনিবেশিক ভারতের ইতিহাসে বিজ্ঞানচিন্তা, শিক্ষাব্যবস্থা, আইনি ব্যবস্থার মাধ্যমে মনুবাদী সংস্কৃতির বীজ প্রোথিত হয়েছে। পাশাপাশি মানুষকে সীমাবদ্ধ ও শৃঙ্খলাবদ্ধ রেখে দৈহিক এবং মানসিক পীড়নের প্রয়াসও দৃশ্যমান। সমকামিতা বা অন্যান্য বিকল্প লিঙ্গ-যৌনতা সম্পর্কে *মনুস্মৃতি*সহ অন্যান্য কিছু ধর্মশাস্ত্রের মতামত আলোচনা করা হল।

### ধর্মশাস্ত্রে নপুংসক লিঙ্গের ধারণা:

ভারতের বিভিন্ন শাস্ত্রে বা গ্রন্থে নারী-পুরুষ ব্যতীত 'নপুংসক' লিঙ্গের ধারণা বিদ্যমান। *মনুস্মৃতি*ও এর বাইরে অবস্থান করেনা। অনেক ক্ষেত্রে 'নপুংসক' এবং 'ক্লীব' এই দুটি শব্দের সমান অর্থ নিরূপিত হয়েছে। *অমরকোশ* অনুযায়ী নপুংসক শব্দের অর্থ- 'ন স্ত্রী ন পুমান্'। অর্থাৎ যে স্ত্রীও নয় আবার পুরুষও নয়। তবে কী তার মধ্যবর্তী কিছু? সেই ধারণাও স্বচ্ছ নয়। *মনুস্মৃতি*তে নপুংসক সন্তান উৎপত্তির কারণ স্বরূপ বলা হয়েছে (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ৩৬৭)-

পুমান্ পুংসোহধিকে শুক্রে স্ত্রী ভবত্যাধিকে স্ত্রিয়াং।

সমেহপুমান্ পুংস্ত্রিয়ৌ বা ক্ষীণে অল্পে চ বিপর্যয়ঃ।। (৩/৪৯)

অর্থাৎ মৈথুনকর্মে স্ত্রীগর্ভে যদি পুরুষের রেতঃ ও স্ত্রীর শোণিত মিশ্রিত হয়ে যায় এবং সেখানে পুরুষের রেতঃ আধিক্য হলে/বীর্য়াদিক্য হলে পুত্রসন্তান জন্মগ্রহণ করে, আবার স্ত্রীর বীর্য়াদিক্য হলে কন্যাসন্তান জন্মগ্রহণ করে, যদি উভয়ের বীর্য় সমান সমান হয়, তবে 'অপুমান্' অর্থাৎ নপুংসক সন্তান জন্মায়। কিন্তু উভয়েরই বীর্য় যদি ক্ষীণ হয়, তবে গর্ভসঞ্চরণ হয়না।

আবার নপুংসক অর্থে অন্য আরেকটি শ্লোকে অবীজ শব্দটি ব্যবহৃত হয়েছে। ন বীজ অবীজ। অর্থাৎ কারণহীন বা মূলহীন (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ৯২০)।

উন্মত্তপতিতং ক্লীবমবীজং পাপরোগিণম্।

ন ত্যাগোহস্তি দ্বিষন্ত্যশ্চ ন চ দয়াপবর্তন্।। (৯/৭৯)

অর্থাৎ, যে নারী তার উন্মত্ত, পতিত, ক্লীব বা ‘অবীজ’, কুষ্ঠরোগগ্রস্ত স্বামীর প্রতি বিদ্বেষপরায়ণ হবে, সে পরিত্যাজ্য নয়।

নারদস্মৃতির স্ত্রী-পুরুষ যোগ অধ্যায়েও নপুংসকের বৈশিষ্ট্য নির্ধারণ করা হয়েছে। যথা- যে পুরুষের জঙ্ঘা এবং হাঁটুর অস্থি দৃঢ় এবং সুসংবদ্ধ নয়, যার কাঁধের মধ্যকার অস্থি বলশালী নয়, যে পুরুষের মাথায় ঘন লম্বাচুলের উপস্থিতি রয়েছে, যার শরীর লোমশ নয়, যার গলার স্বর গম্ভীর নয়, যে পুরুষ দাঁড়ি-গোঁফরহিত (বধ), যে জন্মগতভাবে লিঙ্গ ও অণ্ডকোষহীন (জন্মজাত) ইত্যাদি (৯-১৩/১২)। বলাবাহুল্য যে *নারদস্মৃতি*ও পুরুষের প্রজননশক্তিহীনতাকে ছাপিয়ে তাদের শারীরিক গঠনের ওপর নির্ভর করে নপুংসকত্বকে শনাক্ত করেছে। *বশিষ্ঠ ধর্মসূত্রে* বলা হয়েছে যে নপুংসকের দ্বারা প্রস্তুত কোনও খাদ্যদ্রব্য ব্রাহ্মণ গ্রহণ করবেনা। *গৌতম ধর্মসূত্র* থেকে জানা যায় যে নপুংসকদের কোনোরকম সাক্ষ্যদানের অধিকার ছিলনা। তবে তাদেরকে আঘাত করলে দোষীরা শাস্তি পেত (মজুমদার এবং বসু, ২০১১; পৃঃ ২২৪)। কৌটিল্যও তাঁর *অর্থশাস্ত্রে* নপুংসকের কথা উল্লেখ করেছেন। যারা পুরুষাঙ্গ ছেদন করে, তাদের নপুংসক বলা হত। রাজা অন্তঃপুরবাসিনীদের স্ত্রীলতাহানির আশঙ্কায় পুরুষদের রক্ষী হিসেবে নিযুক্ত করতেন না, তাই নপুংসকদের রাজ অন্তঃপুরের পাহারাদার হিসেবে নিযুক্ত করতেন এবং রাজনৈতিক পদেও তাদের বসানো হত (মজুমদার ও বসু, ২০২১; পৃঃ ১৫)।

ক্ষেত্রজ পুত্রের সংজ্ঞা প্রসঙ্গে মনু বলে বলেছেন যে (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ৯৫৫)-

যন্তুল্লজঃ প্রমীতস্য ক্লীবস্য ব্যধিতস্য বা।

স্বধর্মেণ নিযুক্তয়াৎ স পুত্রঃ ক্ষেত্রজঃ স্মৃত।। (৯/১৬৭)

অর্থাৎ যে নারীর স্বামী ক্লীব এবং রোগগ্রস্ত, সে শাস্ত্রোক্ত নিয়মে গুরুজনদের দ্বার হিসেবে নিযুক্ত হলে তার গর্ভের পুত্রকে ঐসব ব্যক্তির ক্ষেত্রজ পুত্র বলা হবে।

নপুংসক সন্তানের সম্পত্তি অংশীদারিত্ব বিষয়ে মনু বিধান দিয়েছেন যে (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ৯৬৭)-

অনংশৌ ক্লীবপতিতৌ জাত্যন্ধবধিরৌ তথা।

উন্মত্তজড়মূকাশ্চ যে চ কেচিন্মিরিন্দ্রিয়া।। (৯/২০১)

অর্থাৎ, ক্লীব, পতিত, জন্মান্ধ, জন্মবধির, উন্মত্ত, জড় বা বিকলান্ত, মূক- এইরকম বিকলেন্দ্রিয় ব্যক্তি কেউই পিতার ধনসম্পত্তির অংশভাগী হবেনা। *আপস্তম্ব ধর্মসূত্র*ও *মনুস্মৃতি*র সঙ্গে সাদৃশ্য বজায় রেখে বিধান দিয়েছে- নপুংসক ব্যক্তির পৈতৃক সম্পত্তির উত্তরাধিকার থেকে বঞ্চিত হবে, যথা- ‘ক্লীবমুন্মত্ত পতিতং চ পরিহাপ্য’ (আপস্তম্ব ধঃ সূঃ ১৩/২৩৩)

আবার ক্লীবাদি ব্যক্তির যৌনাচার সম্পর্কে ইঙ্গিত করে বলা হয়েছে (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ৯৬৮)-

যদ্যর্থিতা তু দারৈঃ স্যাৎ ক্লীবাদীনাং কথঞ্চন।

তেষামুৎপন্নতন্তু নামপতাং দায়মর্হতি।। (৯/২০৩)

অর্থাৎ, ক্লীব প্রভৃতি ব্যক্তিও যদি কোনোক্রমে স্ত্রী অভিলাষী হয়, এবং তাদের যে সম্ভান হবে, তারা যদি ক্লীবত্বাদি দোষযুক্ত না হয়, তবেই তারা ধনসম্পত্তির অধিকারী হবে। এখানে ক্লীবত্বাদি ব্যক্তির উভকামিতার ধারণা স্পষ্টত দৃশ্যমান। ‘কথঞ্চন’ এই শব্দের দ্বারা ‘যদি কোনোভাবে’ এরূপ অর্থ নিরূপিত হচ্ছে। ক্লীবাদি ব্যক্তি পুরুষ এবং নারী উভয়ের সাথেই মৈথুন কার্যে প্রবৃত্ত হতে সক্ষম, এমন অর্থই প্রতিভাত হয়, যা থেকে ফ্লুয়িডিটির একটি ধারণাও পাওয়া যায়।

### সমলৈঙ্গিক যৌনাচারে মনুস্মৃতিতে দণ্ডের বিধান:

তৎকালীন বৈদিক সমাজ ও প্রচলিত হিন্দুসমাজের অবশ্য পালনীয় সংবিধান এবং জীবনাচরণের বিধি হিসেবে মনুস্মৃতিকে স্বীকৃতি দেওয়া হয়। যথারীতি মনুস্মৃতিতে সমলৈঙ্গিক সম্পর্কের ক্ষেত্রেও উদারতা দেখানো হয়নি। কিন্তু একটু নিবিড়ভাবে পর্যালোচনা করলে দেখা যাবে যে মনুস্মৃতিতে সমকামিতাকে গর্হিত অপরাধ হিসেবেও ধরা হয়নি। আবার যেসমস্ত ক্ষেত্রে সমলৈঙ্গিক যৌনতার বিষয়ে কঠোর দণ্ডের বিধান রয়েছে, সেই সেই ক্ষেত্রে এর যথোপযুক্ত কারণও বিদ্যমান। যেমন, নারী সমকামিতা বিষয়ে মনু বলেছেন-

কন্যৈব কন্যাং যা কুর্যাৎ তস্যাঃ স্যাৎ দ্বিশতো দমঃ।

শুদ্ধঃ দ্বিগুণং দদ্যাচ্ছিকাশ্চৈবানুয়াদ্ধশ।। (৮/৩৬৯)

অর্থাৎ, যদি কোনো কন্যা অন্য কন্যার যৌনিত্রে আঙ্গুল প্রবেশাদির দ্বারা তার কন্যাত্ব নষ্ট করার চেষ্টা করে, তাহলে তার দুইশতপণ অর্থদণ্ড হবে এবং সে দ্বিগুণ শুদ্ধ দেবে। আবার পরবর্তী শ্লোকে মনু বলেছেন-

যা তু কন্যাং প্রকুর্যাৎ স্ত্রী সা সদ্যো শৌভ্যমর্হতি।

অঙ্গুল্যোরৈব চ ছেদং খরেণোদ্বহনং তথা।। (৮/৩৭০)

অর্থাৎ, যদি কোনো কন্যার তুলনায় অধিক বয়স্কা স্ত্রীলোক ঐ কন্যার কন্যাত্ব নষ্ট করে, তাহলে তার মাথা মুড়িয়ে, দুটি আঙ্গুল কেটে, গাধার পিঠে চড়িয়ে গ্রাম প্রদক্ষিণ করাতে হবে।

আলোচ্য অংশে জোরপূর্বক আঙ্গুল প্রক্ষেপের কথা বলা হয়েছে, কারণ পূর্বের শ্লোকে ‘দর্পেণ’ শব্দটির ব্যবহার লক্ষ্য করা যায় (‘অভিষহ্য তু যঃ কন্যাং দর্পেণ মানবঃ’...৮/৩৬৭) এবং এর অর্থ হিসেবে টীকায় ‘বলাৎকারেণ’ শব্দটির প্রয়োগ করা হয়েছে। পাশাপাশি ‘নাশয়েৎ’ শব্দটিও দ্রষ্টব্য, যার অর্থ নষ্ট করা। বলাবাহুল্য বলপূর্বক যেকোনো ধরনের সন্তোগই ধর্ষণ সদৃশ যা চূড়ান্ত ঘৃণা। দুজন নারীর স্বেচ্ছা সন্তোগে ‘দর্পেণ’, ‘নাশয়েৎ’ ইত্যাদি শব্দগুলি নিরর্থক।

একাদশ অধ্যায়ে ‘পাতক’ বা পাপের শ্রেণীবিভাগ করা হয়েছে। যথা- মহাপাতক, অনুপাতক ও উপপাতক এবং এগুলির প্রায়শ্চিত্তের বিধানও দেওয়া হয়েছে। সুরাপান, ব্রাহ্মণের সোনা অপহরণ, গুরুপত্নী গমন এগুলিকে মহাপাতকের সমান বলে মনে করা হয়েছে (১১/৫৫)। ব্রাহ্মণ না হয়েও নিজেকে ব্রাহ্মণ বলে পরিচয় দেওয়া, গুরুর নিকট মিথ্যে কথা বলা ইত্যাদিকে অনুপাতক বলা হয়েছে (১১/৫৬)। আপদকাল ভিন্ন অন্যসময়ে সুদ নিয়ে টাকা খাটিয়ে বৃত্তি নির্বাহ করা, পত্নী বা পুত্রকে বিক্রয় করা ইত্যাদিকে উপপাতকের সমতুল্য মনে করা হয়েছে।

পাতকের প্রসঙ্গ আলোচনা করা হল কারণ পুরুষ সমকামিতার ব্যাপারে *মনুস্মৃতি* দৃষ্টি এখন ব্যাখ্যা করা হবে। পুরুষ সমকাম সম্পর্কে মনুর অভিমত (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ১০৭৭)-

ব্রাহ্মণস্য রুজঃ কৃত্যা দ্ব্যতিরশ্বেয়মদ্যয়োঃ।

জৈম্যধ্যঃ মৈথুনং পুংসি জাতিভ্রংশকরং স্মৃতম্।। (১১/৬৮)

অর্থাৎ, দণ্ড প্রভৃতির দ্বারা ব্রাহ্মণের শারীরিক পীড়া উৎপাদন, অশ্বেয় পদার্থ ও মদ স্বেচ্ছায় আদ্রাণ করা, জৈম্য অর্থাৎ কুটিলতা এবং ‘পুরুষমৈথুন’ জাতিভ্রংশকর পাপ হিসেবে বিবেচিত হয়।

লক্ষণীয় বিষয় হল ব্রাহ্মণকে প্রহার করা, দুর্গন্ধযুক্ত পদার্থ (পেঁয়াজ, রসুন) এবং মদ স্বেচ্ছায় আদ্রাণ করা এবং ‘পুরুষমৈথুন’ এগুলির মধ্যে কোনটাই মহাপাতক, উপপাতক বা অনুপাতক নয়। এগুলিকে জাতিভ্রংশকর পাপের সাথে তুলনা করা হয়েছে। অর্থাৎ এতে জাতি নষ্ট হয় (১১/৬৮), অর্থাৎ মনুর মতে মদ্যপান, গুরুপত্নী গমন, স্ত্রী পুত্রকে বিক্রয় ইত্যাদি অপরাধ অপেক্ষা পুরুষ সমকামিতা কম পাপজনক। আবার এখানে রসুন, পেঁয়াজের গন্ধ আদ্রাণ করার মতন ক্ষীণ বিষয়ের সঙ্গে পুরুষমৈথুনের বিষয়টিকে সমকক্ষে বসানো হয়েছে।

এই অধ্যায়েই বলা হচ্ছে যে মানুষ ভিন্ন অন্যপ্রাণীর যোনিতে, রজস্বলা নারীতে, স্ত্রীলোকের যোনি ভিন্ন অন্য কোনও অঙ্গে রেতঃপাত করলে সান্তপন ব্রত দ্বারা তাকে প্রায়শ্চিত্ত করতে হবে। সান্তপন ব্রতের অর্থ হল তাকে গোমূত্র এবং পঞ্চগব্য পান করতে হবে (১১/১৭৪)। আবার এর পরের শ্লোকেই বলা হচ্ছে

মৈথুনং তু সমাস্যে পুংসি যোষিতি বা দ্বিজঃ।

গোযানেষু দিবা চৈত্র সবাসাঃ স্নানমাচরেৎ।। (১১/১৭৫)

অর্থাৎ, কেউ যদি গোযান প্রভৃতির ওপরে কিংবা জলে অথবা দিনের বেলায় ‘পুরুষ বা স্ত্রীলোকের অঙ্গে’ মৈথুন করে, তাহলে তাকে পরিহিত কাপড়ের সাথে স্নান করতে হবে (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ১১১৩)। অর্থাৎ পুরো সারাংশটা এই দাঁড়াল যে মানুষ ভিন্ন অন্য কোনও প্রাণীর যোনিতে বীর্যপাত অর্থাৎ পশুকাম, রজস্বলা নারীতে গমন ইত্যাদি অপেক্ষা পুরুষ সমকাম কম দণ্ডনীয়। আবার পরবর্তী শ্লোকে ‘দিবা’ পদটির উল্লেখ থাকায় এটা ধরা যেতে পারে যে শুধুমাত্র দিনেরবেলায় পুরুষসঙ্গম নিষিদ্ধ ছিল। রাতের বেলায় পুরুষসঙ্গম করলেও তা দণ্ডনীয় নয়।

### **মনুস্মৃতির পদার্থিক বিনির্মাণ:**

উক্ত দৃষ্টান্তগুলি ব্যতিতও *মনুস্মৃতি*তে এমন কিছু শব্দবন্ধের ব্যবহার করা হয়েছে, যেগুলির অভিনিবিষ্ট পাঠের প্রয়োজন। কারণ শব্দ বহুমান নদীর মতন। লোকব্যবহারে এবং কালক্রমে তার স্রোত আরোও সমৃদ্ধ হয় এবং অর্থ রূপান্তরিত হয়। শব্দের নির্মাণ হয় ব্যাকরণের দ্বারা। কিন্তু ব্যাকরণের সুচিহ্নিত গতিপথ অনুযায়ী শব্দের একমুখী অর্থ নাও দ্যোতিত হতে পারে। মূলস্রোত থেকে খানিকটা সরে এসে *মনুস্মৃতি* কিছু শব্দ বা বিশেষণগুলিকে নির্দিষ্ট অর্থের মধ্য সীমাবদ্ধ না রেখে বিকল্প যৌনতা কেন্দ্রিক রূপ দেওয়া যেতে পারে। যেমন- অপুত্রক পিতার পিণ্ডদানাদি কার্য সম্পাদন করার উদ্দেশ্যে বলা হয়েছে যে (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ- ৩৫৩)

যস্যাস্ত ন ভবেদ্রাতা ন বিজ্ঞায়েত বা (বৈ) পিতা।

নোপযচ্ছেত তাং প্রাজ্ঞঃ পুত্রিকা ধর্মশঙ্কয়া।। (৩/১১)

অর্থাৎ, যে কন্যার কোনো ভ্রাতা নেই, প্রাজ্ঞ ব্যক্তি সেই কন্যাকে ‘পুত্রিকা’ জ্ঞান করবেন বা পুত্রের মতন বিবেচনা করবেন।

এখানে ‘পুত্রিকা’ শব্দটি বিশেষভাবে দ্রষ্টব্য। শারীরিক লিঙ্গ (Biological sex) এবং সামাজিক লিঙ্গ (Gender) যে সম্পূর্ণ আলাদা পরিসর, তারই আভাস পাওয়া যায়। কারণ কন্যার পিতা সচেতনভাবেই তার ওপর ‘পুরুষোচিত’ আচার আরোপ করেছেন। সুতরাং লিঙ্গের যে সামাজিক নির্মাণ রয়েছে, তাকে খণ্ডন করা যায়। মহাভারতের আদিপর্বের অর্জুনবনবাস অধ্যায়েও চিত্রাঙ্গদার বিশেষণ হিসেবে পুত্রিকা শব্দের ব্যবহার দৃষ্ট হয়েছে, যথা- ‘পুত্রিকাপুত্রকধর্মেণ চিত্রাঙ্গদাপরিগ্রহঃ’।

আবার, নারীর দোষ আবিষ্কার প্রসঙ্গে মনুর মতামত (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ৫৭৪)-

পাষণ্ডমাশ্রিতানাঞ্চ চরন্তীনাঞ্চ কামতঃ।

গর্ভভর্তৃদ্রহা঳ৈব সুরাপীনাঞ্চ যোযীতাম্।। (৫/৯০)

অর্থাৎ, যে নারী পাষণ্ড ধর্মকে আশ্রয় করেছে, যে নারী গর্ভদ্রোহ করে, ভর্তৃদ্রোহ করে এবং যেসব ব্রাহ্মণ নারী সুরা পান করে, তাদের উদ্দেশ্যে শ্রাদ্ধাদি করা যাবেনা।

এখানে পাষণ্ড শব্দটি লক্ষ্যনীয়। অমরকোশে এই শব্দের ব্যুৎপত্তি হিসেবে পা-ক্লিপ্+ষণ্ড+গিচ্-অচ্ এইরূপটি দেখা গেছে। কিন্তু ‘ষণ্ড’ শব্দটির আলাদা একটি অর্থ রয়েছে যা সমকাম অথবা বিকল্প লিঙ্গচিন্তার সাথে সম্পর্কযুক্ত। সুশ্রুত সংহিতায় ক্লীবত্বের বর্ণনাকালীন এই শব্দটি ব্যবহার করা হয়েছে। ‘শারীরস্থানম্’ নামক অধ্যায়ে জ্রণতত্ত্ব এবং শুক্র-শোণিতের বিশুদ্ধতা বর্ণনা করা হয়েছে। এই তত্ত্ব অনুসারে পাঁচ প্রকার নপুংসক সন্তানের উল্লেখ দ্রষ্টব্য (সরকার, ২০১৩; পৃঃ ১০) যথা- আসেক্য, সৌগন্ধিক, কুস্তিক, ঈর্ষক ও ষণ্ড। ষণ্ড শব্দটির অর্থ মেয়েলী পুরুষ এবং এরা বীর্ষহীন হয়। কিন্তু ‘পা’ উপসর্গের সাথে ‘ষণ্ড’ শব্দটির একত্রীকরণের মাধ্যমে আমরা ‘বেদাচারবিরোধী কর্ম’ এরূপ অর্থকেই পাই। সুতরাং লিঙ্গভিত্তিক সীমাবদ্ধতা, একমুখী ভাবনা, ধর্মীয় সংস্কার, সামাজিক প্রতিবন্ধকতা প্রভৃতি কারণের দরুণ শব্দের অর্থ পরিবর্তনের প্রয়াস দেখা যাচ্ছে। প্রাচীন ভারতে পুরুষতান্ত্রিক সমাজে নারী অবমাননাকর গ্রন্থ হিসেবে মনুস্মৃতি কথ্যাত। একাধিক শ্লোকে ‘ব্যভিচার’ শব্দের প্রয়োগ দেখা গেছে যা মূলত অনুবাদকার বা টীকাকারেরা নারীদেরই ইঙ্গিত করেছেন (বন্দ্যোপাধ্যায়, ২০১৬; পৃঃ ৫৯৬)। যেমন-

ব্যভিচারাত্ত্ব ভর্তুঃ স্ত্রী লোকে প্রাপ্নোতি নিন্দ্যতাম্।

শৃগালযোনিং প্রাপ্নোতি পাপরোগৈশ্চ পীড্যতে।। (৫/১৬৪)

অর্থাৎ, নারী ব্যভিচার দোষে স্বামীকে দূষিত করলে জগতে নিন্দনীয় হয়। পরকালে শৃগালযোনিতে বসবাস করে এবং কুষ্ঠরোগাদি পাপরোগের দ্বারা পীড়া ভোগ করে।

অমরকোশ অনুযায়ী ব্যভিচার শব্দটির ব্যুৎপত্তি- বি+অভি+চর-ঘঞ হিসেবে নির্ণয় করা হয়েছে। টীকাকার কুল্লুকভট্ট এখানে ব্যভিচার শব্দের অর্থ করেছেন- যে নারী পরপুরুষের সাথে যৌনসংসর্গ করে। কিন্তু এটি সর্বৈব সত্য নয়। কারণ অমরকোশে এর অর্থ করা হয়েছে নিন্দিতাচার। অর্থাৎ তা যেকোনো নিন্দিত কর্মই হতে পারে। এই শব্দ শুধুমাত্র যৌনাচারের

সাথেই সম্বন্ধযুক্ত নয়। ন্যায্যশাস্ত্রে এর অর্থ অনৈকান্তিক বা একান্ত নয়। সময়ের স্রোতে এবং নারী পুরুষের লিঙ্গদ্বৈততার ধারণায় এই শব্দ নারী-পুরুষের সম্পর্কের মধ্যেই শৃঙ্খলাবদ্ধ থেকে গেছে। কারণ প্রাচীন ভারতে পুরুষতান্ত্রিক সমাজের কাঠামোতে ভাষা এবং শব্দ পুরুষতান্ত্রিক জ্ঞানেরই উৎপাদন ঘটায়।

আলোচ্য গবেষণায় বিকল্প যৌনতা ও লিঙ্গচিন্তা কেন্দ্রিক এরূপ নিদর্শন প্রাপ্ত হয়েছে। প্রতিটি স্মৃতিশাস্ত্রের আইনী সীমাবদ্ধতা রয়েছে যা *মনুস্মৃতি*ই প্রতিফলিত রূপ। সুতরাং এই যৌনতাকেন্দ্রিক নিদান বা প্রায়শ্চিত্ত ঠিক কতটা সঙ্গত অথবা অসঙ্গত সেটি বিশ্লেষণ করা আমাদের কাজ নয়। আমাদের কাজ এগুলির অস্তিত্বকে প্রমাণ করা যা কিনা বর্তমান প্রেক্ষিতে ‘পাশ্চাত্য থেকে ধার করা’। *মনুস্মৃতি*তে কিছু শব্দ অশ্বেষণের দ্বারা এটি স্পষ্ট যে তৎকালীন সময়ে চিরাচরিত বিষমকামী যৌনতার ছকে ফেলার প্রবণতা গ্রন্থকারের ছিলো। তৎসত্ত্বেও লিঙ্গ এবং যৌনতা দুইয়ের ব্যাপারেই নারী-পুরুষ লিঙ্গদ্বৈত ব্যতীত লিঙ্গের ধারণা ও বিষমকামিতা ব্যতীত সমকামিতার ধারণা বর্তমান, সেটি তাঁর রচনাতেই স্পষ্ট। উক্ত আলোচনা দ্বারা এই সিদ্ধান্তে উপনীত হওয়াই যায় যে একবিংশ শতকেও সমকামিতা বিষয়ে সমাজে, রাষ্ট্রে যে শুচিবায়ুগ্রস্ততা দৃশ্যমান, তা কোনোভাবেই প্রাচীন ভারতীয় নীতির পরম্পরা ভিত্তিক নয়। কারণ *মনুস্মৃতি*র মতন ব্রাহ্মণ্যবাদী, নারীবিদ্বেষী রক্ষণশীল পাঠ্যও সমকামিতাকে সেই পর্যায়ে গর্হিত অপরাধ হিসেবে চিহ্নিত করেনি। যে সমস্ত ক্ষেত্রে তা পাপ হিসেবে বিবেচনা করা হয়েছে, তার জন্যে প্রায়শ্চিত্তের বিধানও অতি নগণ্য।

### কুইয়্যার পাঠ:

আধুনিক সময়ে LGBTQ+ হল অতি পরিচিত একটি বাক। এই LGBTQ+ একটি আন্দোলনের নাম হলেও এটি কোনও প্রকার সমসত্ত্ব গোষ্ঠী নয়। LGBTQ+ শব্দবন্ধটির প্রতিটি অক্ষরের অর্থ হল- L অর্থাৎ লেসবিয়ান বা নারী সমকামী, G অর্থাৎ গে বা পুরুষ সমকামী, B অর্থাৎ বাইসেক্সুয়াল, T অর্থাৎ ট্রান্সজেন্ডার, থার্ড জেন্ডার, ট্রান্সপিরিটস্ বা রূপান্তরকামী। এছাড়াও অনেক শব্দ এই তালিকায় সংযোজিত হয়েছে। যেমন- H অর্থাৎ হার্মোফোডাইট বা হিজড়া, K অর্থাৎ কোতি, I অর্থাৎ ইন্টারসেক্স বা অন্তর্বর্তী, A অর্থাৎ অ্যাসেক্সুয়ালিটি বা অযৌনতা, Q অর্থাৎ কুইয়্যার বা প্রথাবহির্ভূত যৌন-লিঙ্গের পরিচায়ক যারা ইত্যাদি। উক্ত সরণিতে ‘কুইয়্যার’ অধিক গুরুত্বপূর্ণ একটি শব্দ। কুইয়্যার শব্দের আভিধানিকগত অর্থ হল অদ্ভুত, বিচিত্র বা ভিন্নধরনের। এই শব্দটির দ্বারা পাশ্চাত্য জগতের সমগ্র অবিষমকামী ব্যক্তিদের চিহ্নিত করা হত। যার অভিধা অপমানসূচক এবং হেয়বাচক। চতুর্দশ এবং পঞ্চদশ শতকে ইউরোপের ইতিহাসে এক ভয়াবহ অধ্যায় ছিল ডাইনি হত্যা। ডাইনি কে বা কারা হবে, সেই প্রশঙ্গে তৎকালীন সময়ে অনেক বইও লেখা হয়েছিল এবং জনশ্রুতিও ছিল। সেসমস্ত উপাদানকে ভিত্তি করে সমাজে একটি ধারণা তৈরী হল- যারা শয়তানের উপাসনা করে এবং যে শয়তান কিনা মানুষের বিপন্নতার কারণ, তারাই ডাইনি। এই ডাইনির কিছু বৈশিষ্ট্য নির্ধারিত হল, যেমন- যারা একটু আলাদা, কথাবার্তা বিশেষ বলেনা, অসামাজিক, রবিবার করে চার্চে আসেনা এবং যারা সমকামী সম্পর্কে লিপ্ত। একাধিক বৈশিষ্ট্য থাকা সত্ত্বেও কেবলমাত্র সমকামিতাকেই প্রকট হিসেবে নির্বাচন করা যায়। এর অন্তরালেও একটি রাজনীতি ছিল, কারণ অন্যান্য বৈশিষ্ট্যগুলি ক্যাথলিক ধর্ম বিরোধী হেরেটিকদের মধ্যেও দেখা যেত তাই সেসব বৈশিষ্ট্যগুলিকে প্রকট হিসেবে ধরা যায়না। ক্যাথলিকরা কোনোকালেই সমকামিতার পক্ষে ছিলেন না। খ্রিস্টীয় মতানুসারে আদম এবং ইভের (নারী-পুরুষ) থেকেই

মনুষ্য প্রজাতির সৃষ্টি। তাঁদের দর্শনে এটিই স্বাভাবিক এবং প্রাকৃতিক। সুতরাং সমকামিতাকে ‘অপ্রিস্টিয়’ নামক মালিন্যে অন্তর্ভুক্তিকরণের প্রয়োজনীয়তা ছিল। কিন্তু শুধুমাত্র এই ‘আলাদা’ বলতে সমকামি ব্যক্তিদেরই বোঝানো হয়নি। কারণ ক্যাথলিক নির্ধারিত খ্রিস্টীয় রীতিনীতি অমান্য করে এমন অনেকেই ছিল এবং তারা প্রত্যেকেই শাস্তিযোগ্য। তাই সামগ্রিকভাবে এই সকল ‘আলাদা’-দের চিহ্নিত করতে একটি শব্দের প্রয়োজন ছিল। ষোড়শ শতকে কুইয়্যার নামক শব্দবন্ধটি ইংরেজি শব্দকোষের অন্তর্গত হওয়ার সম্ভবত এটিই কারণ।<sup>১০</sup> ১৯৯০ সালের শুরুতে LGBT আন্দোলনকারীরা এই শব্দটিকে নতুন করে ব্যবহার করতে শুরু করলেন সেই সমস্ত মানুষদের বোঝাতে, যারা প্রথাগত যৌন ও লিঙ্গ পরিচিতির বাইরে অন্যান্য পরিচিতির সাথে নিজেদের একাত্ম করেন।<sup>১১</sup> আবার যাদের যাপন তথাকথিত বিষমকামিতার কাঠামোয় পড়েনা, তাঁরাও কুইয়্যার পরিচিতির অন্তর্গত। কিন্তু শুধুমাত্র LGBT বা অবিষমকামি যৌনতাকেই যে শুধুমাত্র কুইয়্যার বলা হবে তা নয়, বিষমকামিতার মধ্যেও প্রথা বহির্ভূত আচরণ থাকতে পারে এবং সমকামিতাও কোনও কোনও ক্ষেত্রে প্রথা নির্ভর হতে পারে।<sup>১২</sup> ক্রমে বিভিন্ন প্রতিবাদ এবং আন্দোলনের মধ্য দিয়ে এই শব্দটি প্রান্তিক লিঙ্গ ও যৌনতার ব্যক্তিদের গৌরব এবং আত্মপ্রকাশের স্বরূপে ধ্বনিত হয় (Narrain ও Bhan, ২০০৬; পৃঃ ১-৩)। সুতরাং এই কুইয়্যারকে একটি বৃহৎ পরিচিতি বা ‘আমব্রেলা টার্ম’ হিসেবে ধরা করা যেতে পারে। কোনও ব্যক্তি নিজেকে একইসাথে নারী ও পুরুষ মনে করতে পারেন, আবার নারী, পুরুষ এবং তৃতীয় লিঙ্গের সমাহারও মনে করতে পারেন, আবার এক পরিচয় থেকে আরেক পরিচয়ের মধ্যেও খুব সাবলীলভাবে যাতায়াত করতে পারেন, যাকে বলা হয় ‘জেন্ডার ফ্লুয়িড’। সুতরাং এই কুইয়্যার নামক বৃহৎ পরিচিতির ছত্রছায়ায় LGBT সহ নানাবিধ লিঙ্গবোধ ও যৌন আচরণে অভ্যস্ত ব্যক্তির স্বচ্ছন্দে আশ্রয় গ্রহণ করতে পারেন। Queer Nation Manifesto তে ‘Queer’ শব্দটির অনুকূলে বলা হয়েছে –

Well, yes, ‘gay’ is great. It has its place. But when a lot of lesbians and gay men wake up in the morning we feel angry and disgusted, not gay. So we’ve chosen to call ourselves queer. Using ‘queer’ is a way of reminding us how we are perceived by the rest of the world. It’s a way of telling ourselves we don’t have to be witty and charming people who keep our lives discreet and marginalized in the straight world. We use queer as gay men loving lesbians and lesbians loving being queer, unlike gay, doesn’t mean male.

কুইয়্যার আন্দোলন LGBT আন্দোলনের নামান্তর। কারণ প্রথা বহির্ভূত লিঙ্গ ও যৌন পরিচিতির মানুষেরা তাঁদের নিজস্ব অধিকারের দাবী নিয়েই এই আন্দোলনে একত্রিত হন। প্রথাগত বিষমকামিতা, পিতৃতন্ত্র (শক্তিতন্ত্র) এবং চিরাচরিত লিঙ্গ ও যৌন পরিচিতির আগ্রাসন থেকে মুক্তির পথ হিসেবে কুইয়্যার তত্ত্ব বহুল দিক নির্দেশ করে। এই তত্ত্ব কোনোরকম প্রতিষ্ঠিত ঘরানায় সীমাবদ্ধ নয়। সমাজে যে সমস্ত চিরাচরিত ধারণা অবিকৃতভাবে রয়েছে, সেই ধারণাকে খণ্ডন করে নতুনভাবে প্রশ্ন করতে শেখায় কুইয়্যার তত্ত্ব। সেইরকম দুটি প্রশ্ন হল ‘হেটেরোনরম্যাটিভিটি’ এবং ‘হোমোনরম্যাটিভিটি’-র প্রশঙ্গ। হেটেরোনরম্যাটিভিটি অর্থে যেকোনোও প্রথাগত নিয়ম বা আচরণকেই ইঙ্গিত করা হয়, অর্থাৎ যারাই লিঙ্গদ্বৈততাকে ভিত্তি করে গড়ে ওঠা চিরাচরিকতায় বিশ্বাসী, তারাই হেটেরোনরম্যাটিভ। ইঙ্গিতা হালদার তাঁর প্রবন্ধে বলেছেন- ‘অবিষমকামী মানুষ যখন পিতৃতান্ত্রিক এবং বিষমকামিতার মূল শর্তগুলিকে আত্মস্থ করে সেগুলিকে ব্যক্তিগত ও ব্যবহারিক জীবনে যাপন করে, তখন তাকে

‘হোমোনরম্যাটিভিটি’ বলা হয় (হালদার, ২০২১; পৃঃ ১৮৯)। পাশাপাশি কুইয়ার তত্ত্বের একটি রাজনৈতিক অবস্থান রয়েছে, যার উদ্দেশ্য নিরলসভাবে যেকোনো প্রকারের ক্ষমতামূলক আদর্শের একমাত্রতাকে প্রশ্ন করা এবং পাঠের বিকল্প ভাষ্যকে সম্মুখে এনে সমাজের ব্রাত্য ধারণাগুলিকে ধরার চেষ্টা করা। এই তত্ত্ব একরকম বিশ্লেষণ এবং সমালোচনামূলক পদ্ধতি। ইতিহাস, জীবনীমূলক আখ্যান, যৌন কার্যকলাপ, চলচ্চিত্র অথবা যেকোনো পাঠ্য ইত্যাদির ক্ষেত্রে এই পদ্ধতি প্রযুক্ত হতে পারে। কুইয়ার তত্ত্ব বিস্তারের ফলে সমাজ নির্ধারিত নারীপুরুষ লিঙ্গদ্বৈততার যে পরিকাঠামো, তা ক্রমশ প্রশ্নের সম্মুখীন হয় এবং সমাজের মানদণ্ড হতে স্থলিত সকল লিঙ্গ এবং যৌনসত্তাসমূহ শিক্ষাজগতের অন্তর্ভুক্ত হয় (Dilley, ১৯৯৯)। প্রসঙ্গত এখানেই আলোচ্য প্রবন্ধের শিরোনামে ‘কুইয়ার পাঠ’ কথাটিকে ব্যবহার করার যৌক্তিকতা।

### অনুবাদকের অভিরুচি, ব্যক্তিগত দৃষ্টিভঙ্গি ও তার প্রভাব:

প্রবন্ধটি বিশ্লেষণের ক্ষেত্রে মূল শ্লোকসমূহকে ধরেই ব্যাখ্যা করা হয়েছে, কারণ অনুবাদক বা টীকাকারগণ অধিকাংশ ক্ষেত্রে তাঁদের নিজস্বতা প্রকাশ করেছেন। যার অর্থবোধ সমস্ত ক্ষেত্রে ইতিবাচকরূপ নয়। এই পরিবর্তনের অন্তরালে অনুবাদকের নিজস্ব ধ্যান-ধারণা, বিশ্বাস সহ তাঁর সময়ে সংস্কৃতি, নৈতিকতা এবং সামাজিক চিত্রের প্রতিফলন ঘটেছে। এছাড়াও শব্দের যথাযথ অর্থ নিরূপণের ক্ষেত্রেও পিতৃতান্ত্রিক ভাবধারার পরিচয় মেলে। অনুবাদকের ভাষ্যে নিরপেক্ষবাচক শব্দগুলির অর্থ ক্রমশ পরিবর্তন হয়ে গেছে এবং অধিকাংশ ক্ষেত্রেই বেশ কিছু শব্দবন্ধকে নারী অবমাননাকর বিশেষণে পর্যবসিত করা হয়েছে, নারীকে ঠিক যেমনটা দেখতে চায় পিতৃতান্ত্রিক সমাজ। একটি দৃষ্টান্ত অনুযায়ী, কামসূত্রের অনূদিত গ্রন্থের প্রণেতা কামের স্বরূপ নির্ণয়ের প্রসঙ্গে বিবৃত করেছেন যে-

স্পর্শবিশেষবিষয়া ত্বস্যভিমানিকসুখানুবিন্দা ফলবত্যাৎপ্রতীতিঃ প্রাধান্যাৎ কামঃ। (১/২/১২)

রমণীর প্রতি পুরুষের ও পুরুষের প্রতি রমণীর স্পর্শবিশেষ (স্ত্রী ও পুরুষের অধোভাগস্থ স্ত্রীত্বব্যঞ্জক ও পুংস্তুব্যঞ্জক চিহ্নের সাথে বিশেষভাবে স্পর্শ) আশ্রয় করে আলিঙ্গন-চুম্বনাদি সুখযুক্ত সফল বাস্তব প্রত্যয়-হেতু যে ইচ্ছা, প্রধানতঃ তাই কাম। (বন্দ্যোপাধ্যায়, ২০১৯, পৃঃ ৩০)

মূলত, কামসূত্রকার বাৎস্যায়ন কামের তাৎপর্য নির্ধারণে ‘আনন্দ’ বা ‘Pleasure’ কেই প্রাধান্য দিয়েছেন, কিন্তু কামসূত্র পাঠের ক্ষেত্রেও অনুবাদকের পক্ষপাতিত্ব, নিজস্ব চিন্তা এবং বিশ্বাসের প্রতিধ্বনি দেখা যায়। যেসমস্ত ক্ষেত্রে লিঙ্গ নিরপেক্ষ হিসেবে শ্লোকগুলিকে ব্যাখ্যা করা যায়, সেসমস্ত ক্ষেত্রে অনুবাদকেরা প্রথাগত নারীপুরুষ লিঙ্গদ্বৈততার ছকেই নিজেদের বর্ণনাকে সীমাবদ্ধ করে রেখেছেন। কামসূত্রে বাৎস্যায়ন কিন্তু বিকল্প লিঙ্গচেতনা এবং যৌনতার বিষয়ে কোনো নিষেধাজ্ঞা উচ্চারণ করেননি। বরং সাক্ষাৎভাবে দুজন পুরুষের মধ্যে যৌন সম্পর্কের কথা উল্লেখ করেছেন এবং তাঁদের প্রকৃতি, দৈহিক গঠনকে ব্যাখ্যা করেছেন।

### উপসংহার:

প্রাচীন ভারতে বিকল্প লিঙ্গচেতনা ও যৌনতার অস্তিত্ব যে ছিল, তা বলার অপেক্ষা রাখেনা। কিন্তু তা কীভাবে ছিল সেটি পর্যবেক্ষণই বর্তমান প্রবন্ধের উদ্দেশ্য। ধর্মশাস্ত্রের ব্যাপকতা এবং সীমিত সময়সীমার দরুণ শুধুমাত্র মনুস্মৃতিকেই আলোচনাস্তরে রাখা হয়েছে। মনুস্মৃতি তৎকালীন সমাজের আইনমূলক গ্রন্থ, যেখানে সামাজিক রীতিনীতি, অনুশাসন ইত্যাদি বিধিবদ্ধ



রয়েছে। বলাই বাহুল্য *মনুস্মৃতিতে* প্রাচীন ভারতের ঔচিত্যবোধের বিষয় ব্যাখ্যা করা হয়েছে। সমকামিতাকে অপরাধ হিসেবে চিহ্নিত করা হয়েছে কিনা অথবা সেই পরিস্থিতিতে এগুলি দণ্ডনীয় বা শাস্তিযোগ্য ছিল কিনা তা জানার জন্য মূল শ্লোক যথাযথ নিরীক্ষণ করা হয়েছে। লব্ধ তথ্য অনুযায়ী *মনুস্মৃতিতে* সমকামিতাকে কোনও গর্হিত অপরাধ না পাপ হিসেবে গণ্য করা হয়নি। যদিও বা নারী সমকামিতার ক্ষেত্রে তাদের সামাজিক মান অবনমনের কথা বলা হয়ে থাকলেও পুরুষ সমকামিতার ক্ষেত্রে তাও নেই। বরং পরকীয়া করা, মিথ্যার আশ্রয়ে নিজেকে ব্রাহ্মণ হিসেবে দাবী করা, মদ্যপান করা ইত্যাদি পুরুষমৈথুন অপেক্ষা অধিক নিন্দনীয়। লক্ষ্যণীয় বিষয়, নারী সমকামিতার ক্ষেত্রে যে কঠোর দণ্ডের বিধান দেওয়া হয়েছে, তা যথেষ্ট যুক্তিনির্ভর। কারণ বলপূর্বক যেকোনো ধরনের সঙ্গমই কঠোর শাস্তিযোগ্য। এই কারণেই ৩৭৭ ধারাকে আংশিকভাবে এখনও রাখা হয়েছে, যেন সমলৈঙ্গিক ধর্ষণকেও বিচারের অধীনে আনা যায়। সামগ্রিক আলোচনার প্রেক্ষিতে এই কথা বলা বাহুল্য যে রাজনৈতিক মহলে বিকল্প লিঙ্গ এবং যৌনতা বিষয়ে যে ধরনের অপবাদ শ্রুতিগোচর হয়, তা সর্বৈব ভুল। ৩৭৭ ধারাকে নিয়ে চর্চা এবং আন্দোলনের মাধ্যমে ব্যক্তিস্বাভিত্ত্যতা, লিঙ্গসাম্যতা, গণতান্ত্রিক অধিকার ইত্যাদির মতন মানবাধিকার দাবীর পথ অনেকাংশে প্রশস্ত হয়েছে।

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## পদ্মপুরাণের আলোকে বৃক্ষরোপণ এবং পরিবেশ সংরক্ষণ

সুদীপা হালদার

**সংক্ষিপ্তসার:** পরিবেশ সংরক্ষণ বিষয়ে পদ্মপুরাণের বিশেষ গুরুত্ব আছে। এই পুরাণে বৃক্ষ এবং বৃক্ষরোপণকে মানবজীবনের অঙ্গ হিসাবে তুলে ধরা হয়েছে। একে মানুষের শ্রেষ্ঠ কর্ম এবং ধর্ম বলা হয়েছে। প্রকৃতি প্রদত্ত বৃক্ষ পরিবেশ সংরক্ষণের সর্বোত্তম সাধন। একদিকে বৃক্ষ বায়ু সংশোধন এবং সংরক্ষণের অভুলনীয় মাধ্যম, অপর দিকে জীবের বেঁচে থাকার প্রথম প্রয়োজন বিশুদ্ধ বায়ু। শাস্ত্রে বায়ুকে প্রাণ বলা হয়েছে- ‘প্রাণো বৈ বায়ুঃ’। আমরা জানি, অক্সিজেন ছাড়া প্রাণী ক্ষণমাত্র জীবিত থাকতে পারে না, কিন্তু আজ শ্বাস নেওয়ার জন্য বিশুদ্ধ বায়ু উপলব্ধ নেই। এক বছরে এক দিনও এমন নেই যেখানে AQI (Air quality index) 100 এর থেকে কম থাকে। তাই বায়ু সংরক্ষণ আবশ্যিক এবং এটা তখনই সম্ভব যখন বৃক্ষ রক্ষণ হবে। সেই কারণে পদ্মপুরাণে বর্ণিত বৃক্ষরোপণ এবং পরিবেশ সংরক্ষণ বিষয়ক বর্ণনাকে জানা, বোঝা এবং প্রয়োগ করা প্রয়োজন। এই উদ্দেশ্যে শোধ নিবন্ধে পদ্মপুরাণে বর্ণিত বৃক্ষরোপণ এই বিষয়টি অধ্যয়ন করা হয়েছে।

**সূচক শব্দ:** অশ্বথবৃক্ষ, পদ্মপুরাণ, পরিবেশ, দূষণ, মহাবৃক্ষ, সংরক্ষণ।

পরিবেশ সচেতনতা সম্পর্কে মহাপুরাণগুলির মধ্যে পদ্মপুরাণের গুরুত্ব অপরিসীম। এই পুরাণে বৃক্ষকে মানবজীবনের অঙ্গ বলা হয়েছে। পদ্মপুরাণে বৃক্ষরোপণের কথা বলা হয়েছে মূলত ধর্মীয় পুণ্যসাধন, পরোপকার এবং পরিবেশরক্ষার উদ্দেশ্যে। বৃক্ষরোপণকে এখানে যজ্ঞ, দান, ব্রত ও তীর্থস্থানের সমতুল্য ধর্মকর্ম হিসেবে বিবেচনা করা হয়েছে। এটি শুধু ব্যক্তিগত পুণ্যলাভের উপায় নয়, বরং সমাজ ও জীবজগতের কল্যাণেরও প্রতীক। পদ্মপুরাণের সৃষ্টিখণ্ডে দেবর্ষি নারদ ও ভগবান বিষ্ণুর সংলাপে বৃক্ষরোপণের মাহাত্ম্য বর্ণিত হয়েছে। এখানে বলা হয়েছে যে, বৃক্ষরোপণ তীর্থযাত্রা, যজ্ঞ, ব্রত ও দান সবকিছুর সমান বা তার থেকেও শ্রেষ্ঠ ধর্মকর্ম।

যঃ কণ্টকীর্ণমপ্যেব ভূমিভাগং সমাশ্রিতঃ।

বৃক্ষমেকারোপযতি তেন স্বর্গলবো ভবেত।।

অশ্বথং ন্যাতবে রোপ্যং পিপ্পলং দেববৃক্ষকম্।

রোপণেন হযং লোকো মোদতে বর্ষশতং নৃণাম্।।<sup>১</sup>

যে ব্যক্তি অনুর্বর বা কাঁটায়ুক্ত জমিতেও একটি বৃক্ষ রোপণ করে, সে স্বর্গলাভ করে। অশ্বথ, পিপ্পল বা দেববৃক্ষ রোপণ করলে মানুষ শতবর্ষ পর্যন্ত স্বর্গীয় সুখ লাভ করে। বৃক্ষরোপণকে এখানে ধার্মিক কর্তব্য হিসেবে দেখা হয়েছে। এটি দান বা যজ্ঞের সমান কারণ বৃক্ষ অন্যের উপকার করে, জীবের আশ্রয় দেয় এবং পৃথিবীকে পবিত্র রাখে।

বৃক্ষরোপণসদৃশং ন দানং ন চ যজ্ঞকৃত্।

ন তপো ন চ তীর্থযাত্রা যদ্বৃক্ষো রোপ্যতে নরৈঃ।।<sup>২</sup>

বৃক্ষরোপণের মতো দান, যজ্ঞ, তপস্যা বা তীর্থযাত্রা আর কিছুই নেই। যে বৃক্ষরোপণ করে, সে সব ধর্মকর্মের ফল লাভ করে। পদ্মপুরাণে বলা হয়েছে যে বৃক্ষরোপণ কেবল রোপণকারীরই নয়, তার পূর্বপুরুষ ও উত্তরপুরুষেরও মঙ্গল আনে।

পিতৃণাং তৃপ্তিদং রোপং সর্বদেবমনঃপ্রিয়ম্।

বৃক্ষরোপণ তৃপ্যন্তি পিতরো দেবতান্তথা।।<sup>৭</sup>

বৃক্ষরোপণ পিতৃপুরুষদের তৃপ্তি দেয় এবং দেবতাদের প্রিয় কাজ। বৃক্ষরোপণের মাধ্যমে মানুষ দেবতা ও পিতৃলোক উভয়কেই সন্তুষ্ট করে। যদিও পুরাণ মূলত ধর্মীয়, তবু এর মধ্যে প্রাকৃতিক ভারসাম্য ও পরিবেশরক্ষার চিন্তা স্পষ্ট। বৃক্ষকে এখানে জীবনের ধারক ও পৃথিবীর অলঙ্কার বলা হয়েছে।

বৃক্ষাণাং রক্ষণং নিতাং ভূমেঃ ভূষণমুচ্যতে।

বৃক্ষরক্ষা সর্বদা পৃথিবীর অলঙ্কাররূপে বিবেচিত।<sup>৮</sup>

পদ্মপুরাণে বৃক্ষরোপণকে একটি মহান ধর্মীয় কর্তব্য হিসেবে দেখানো হয়েছে যার মূল উদ্দেশ্য হল ধর্ম, পিতৃ ও দেবতা-সন্তুষ্টি, সমাজকল্যাণ এবং ধরিত্রী-রক্ষা। পদ্মপুরাণে বৃক্ষরোপণের মাহাত্ম্য প্রসঙ্গে বলা হয়েছে যে নদীর তীরে বৃক্ষরোপণ করা ব্যক্তি অগণিত পুণ্য ফল অর্জন করে-

যন্তু রোপযতে পুণ্যবৃক্ষাসমন্ততঃ।

তস্য পুণ্যফলং গুণ্ডাভুং কথিতুং নৈব শক্তি।।<sup>৯</sup>

নদীর তীরে বৃক্ষরোপণের ফলে আলাদা করে জল সিঞ্চন করার আবশ্যিকতা থাকে না। ক্রমে অতিশীঘ্রই বিশাল বনের সৃষ্টি হয়। এর ফলে বায়ু সংরক্ষণের সাথে জল, মৃত্তিকা সংরক্ষণও স্বয়ংক্রিয়ভাবে ঘটে। এই কারণে পদ্মপুরাণে নদী বা জলাশয়ের তীরে গাছ লাগানোর নির্দেশ দেওয়া হয়েছে। স্বাভাবিকভাবে গাছ লাগালে বৃক্ষরোপণের যে ফল পাওয়া যায়, জলাশয়ের তীরে বৃক্ষরোপণ করলে তার চেয়ে লক্ষগুণ বেশি ফল পাওয়া যায়-

অন্যত্র রোপণং কৃত্বা শাখিনাং যৎফলং লভেত্।

ততো জলসমীপে তু লক্ষকোটিগুণং ভবেত্।।<sup>১০</sup>

পদ্মপুরাণে এই মন্ত্রগুলির মাধ্যমে বৃক্ষরোপণকে পাপ ও পুণ্যের সাথে যুক্ত করা হয়েছে, যার পরিণামস্বরূপ বৃক্ষরোপণ ভারতের মানুষের জন্য একটি অপরিহার্য কাজ হয়ে ওঠে। এবং এই কাজটি ধর্ম ও সংস্কৃতির সাথে যুক্ত হয়ে যায়। আজ প্রায় সকল উৎসবেই কোন না কোন রূপে গাছের পূজা করা হয়। বিবাহ অনুষ্ঠানে আম ও মহুয়া গাছের পূজা করা একটি অতি প্রাচীন ঐতিহ্য। এই গাছগুলি পূজা না করে উৎসব সম্পন্ন করা যায় না। এই কারণেই প্রায় প্রতিটি ভারতীয় পরিবারের দ্বারে এই দুটি গাছ পাওয়া যায়। পদ্মপুরাণে অশ্বথ বৃক্ষ রোপণ করার বিষয়ে বিশেষ গুরুত্ব দেওয়া হয়েছে। এই প্রসঙ্গে বলা হয়েছে, জলের কাছে এই বৃক্ষরোপণ করলে যে ফল পাওয়া যায়, তা একজন মানুষ শত শত পুত্রের দ্বারা শত শত যজ্ঞ করে যে ফল লাভ করে তার চেয়েও বেশি। এই বৃক্ষের যত পাতা জলে পড়ে, তার সমান সংখ্যক পিণ্ড পূর্বপুরুষদের প্রাপ্ত হয়।

অশ্বথরোপণং কৃত্বা জলাশয়সমীপতঃ

যৎফলং লভতে মর্যো ন তৎকৃত্বশতৈরপি।

পতন্তি যানি পত্রাণি জলে পর্বাণি পর্বাণি

তানি পিণ্ডসমানীহ পিতৃণামক্ষয়ং যযুঃ।।

অশ্বথেনৈব বৃক্ষেণ রোপণেনৈব যৎফলম্।

তদ্বৈক্রতুশতৈর্নৈব পুত্রৈরেব শতৈরপি।।<sup>৭</sup>

পদ্মপুরাণে এই বৃক্ষের বিবিধ ব্যবহার এবং বৈশিষ্ট্য সম্পর্কে বলা হয়েছে। অশ্বথ বৃক্ষ শীতল ছায়া দানকারী বৃক্ষ। গ্রীষ্মকালে পশু এবং মানুষ এই বৃক্ষের নীচে গভীর ছায়া পায়। গ্রীষ্মের দাবদাহে প্রাণীদের ছায়া প্রদান অত্যন্ত পুণ্যের কাজ। যারা এই কাজ করেন তাদের পূর্বপুরুষগণ অক্ষয় স্বর্গ লাভ করেন।

উষেঃ ছায়াং প্রগৃহ্ণন্তি গাওং দেবদ্বিজাতযঃ।

কর্তৃঃ পিতৃগণানাং চ স্বর্গোভবতি চাক্ষযঃ।।<sup>৮</sup>

পদ্মপুরাণে অশ্বথ বৃক্ষকে অত্যন্ত স্বাস্থ্যকর বলে বর্ণনা করা হয়েছে। এই বৃক্ষের ঔষধি গুণাবলীর পাশাপাশি এর বায়ু পরিশোধন ক্ষমতার কথা উল্লেখ করা হয়েছে। তাই পদ্মপুরাণে নির্দেশ দেওয়া হয়েছে যে, প্রতিটি ব্যক্তির সর্বাঙ্গিক প্রচেষ্টা করে কমপক্ষে একটি অশ্বথ বৃক্ষরোপণ করা উচিত।

কর্তুং স্বস্থ্য বৈ বিঘ্নমক্ষয়ত্বান্ শক্যতে।

তস্মাদেব মহাবৃক্ষ রোপধ্বং দ্বিজোত্তমাঃ।

তস্মাৎসর্বপ্রযত্নেন রোপযেদ্বক্ষমাধবম্।

একং বৃক্ষং সমারোপ্য নরঃ স্বর্গান্ হীয়তে।।

তস্মাদেব মহাবৃক্ষ রোপধ্বং দ্বিজোত্তমাঃ।

জলানাং নিকটে রম্যে রসানাং ক্রয়বিক্রয়ে।

মার্গে জলাশয়ে বৃক্ষ রোপযেদ্যো মহশয়াঃ।।<sup>৯</sup>

অশ্বথ বৃক্ষকে রক্ষা করা, অশ্বথ বৃক্ষরোপণের মতই পুণ্যকর। এই পুরাণে বলা হয়েছে, সে ব্যক্তি এই বৃক্ষের শিকড়ে জল প্রদান করে সে বহু জন্মে অনন্ত পুণ্য লাভ করে। তাই মানুষের উচিত প্রতিদিন এই গাছে জল দেওয়া।

যত্কিন্চিদদীয়তে তত্র ফলমূলজলাদিকম্।

সর্বং তচ্চাক্ষয়ফলং জন্মজন্মসু জায়তে।।<sup>১০</sup>

পদ্মপুরাণে অশ্বথবৃক্ষকে মহাবৃক্ষ<sup>১১</sup> ৬০/১১ বলা হয়েছে, পৃথিবীতে এই অশ্বথ বৃক্ষের মত কোনও বৃক্ষ নেই। এটি দেবতুল্য। এই বৃক্ষ কখনও ছেদন করা উচিত নয়। এই পুরাণানুসারে, এর কাণ্ডে বা মূলে কোনও ছিদ্র থাকা উচিত নয়। যদি কেউ এর কাণ্ডে ছিদ্র করে, তবে থাকে অনন্তকালের জন্য চণ্ডালের গর্ভে জন্ম নিতে হবে এবং মৃত্যুর পরে সে নরকে বাস করবে।

কিংচিচ্ছেদং তু যঃ কুর্যাদশ্বথস্য তনৌ নর।

কল্লেকং নিরযং ভুক্ত্বা চাণ্ডালদৌ প্রজাপতে।।

মূলচ্ছেদেন তসৌ স চ যাতাপুনর্ভবম্।

পুরুষান্তস্য তিষ্ঠন্তি রৌরবে ঘোরদর্শনে।।<sup>১২</sup>

এটি স্পষ্ট যে, *পদ্মপুরাণে* অশ্বথবৃক্ষের সার্বজনীন উপযোগিতা সম্পর্কে সচেতন করা হয়েছে। এখানে যেভাবে এই বৃক্ষের গুরুত্ব তুলে ধরা এসেছে এবং বৃক্ষরোপণ ও সংরক্ষণকে পুণ্য ও পাপের সাথে যুক্ত করা হয়েছে তার ফলে এই বৃক্ষ ভারতীয়দের মনে দেবতুল্য হয়ে উঠেছে। পৌরাণিক পরম্পরা অনুসারে এই বৃক্ষে দেবতার বাস। বর্তমানে গ্রামীণ জীবনে এটি একটি অত্যন্ত সম্মানিত বৃক্ষ। আজও গ্রামের মানুষ এই বৃক্ষটি ছেদন করে না। প্রতিদিন এই বৃক্ষে জল দান গ্রামীণ সাংস্কৃতির একটি অংশ। বিশাল অশ্বথ বৃক্ষের ছায়ায় সভা করা একটি সাধারণ রীতি। একইভাবে *পদ্মপুরাণে* আমলকি গাছের গুরুত্ব সম্পর্কে বিস্তারিত আলোচনা আছে। এখানে বলা হয়েছে এই গাছ রোপণ ও রক্ষা করলে মানুষের সমস্ত পাপ বিনষ্ট হয়। এই ফল খাওয়াও উপকারী, যে ব্যক্তির বাড়ির সামনে আমলকি গাছ থাকে তার সমস্ত পাপ বিনষ্ট হওয়ার সাথে সাথে ভূত-প্রেতাদির ভয়ও শেষ হয়।

ধাত্রীফলং পরং পূতং সর্বলোকেষু বিশ্রুতম্।

যস্যরোপায়িতো নারী মুচ্যতে জন্মবন্ধনাত্॥

পাবনং বাসুদেবস্য ফলং প্রীতিকরং শুভম্।

অস্য ভক্ষণমাত্রাণ মুচ্যতে সর্বকল্মষাত্॥

ভক্ষণে চ ভবেদায়ুঃ পানে বৈ ধর্মসঞ্চয়ঃ।

অলক্ষ্মীনাশনং জ্ঞানে সর্বৈশ্চর্যং চাপ্নুয়াত্॥

তস্মিন্গৃহে মহাসেন ধাত্রী তিষ্ঠতি সর্বদা।

তস্মিন্গৃহে ন গচ্ছন্তি প্রেতা দৈত্যরাক্ষসাঃ।<sup>১৩</sup>

এই সকল বৃক্ষ ব্যতীত *পদ্মপুরাণে* চম্পক, অর্ক, নিম, বিল্ব, আম ইত্যাদি বৃক্ষরোপণ এবং সংরক্ষণের কথা বলা হয়েছে। এই বৃক্ষের বাগান তৈরি করারও নির্দেশ দেওয়া হয়েছে *পদ্মপুরাণে*। যে ব্যক্তি এখন কাজ করে সে হাজার হাজার বছর ধরে স্বর্গে বাস করে।

এবং বৃদ্ধা তু ধর্মাত্মা যঃ কুর্য্যৎকৃতিমং বনম্।

কল্পকোটিসহস্রাণি কল্পকোটিশতানি চ।।

নাকমেতি চূতস্য সমারোপ্য সহস্রকম্।

ততো দ্বিগুণেনৈবন্যুনে বা প্রচুরেপি বা।।<sup>১৪</sup>

বৃক্ষরোপণ প্রসঙ্গটি শুধু *পদ্মপুরাণে* নয়, বরং ব্রহ্মপুরাণ, মৎস্যপুরাণ, স্কন্দপুরাণ, এবং অগ্নিপুরাণ-এর মতো অন্যান্য পুরাণেও গুরুত্ব সহকারে আলোচিত হয়েছে। ব্রহ্মপুরাণের ১১৯ তম অধ্যায়ের নাম বৃক্ষমাহাত্ম্য। এখানে বৃক্ষরোপণকে “অক্ষয় দান” বলা হয়েছে, কারণ বৃক্ষ যতদিন বেঁচে থাকে, ততদিন তার ফল রোপণকারীর পুণ্য বৃদ্ধি করে।

একবৃক্ষং যঃ করোতি তেন সর্বং কৃতং ভবেত্।

রোপিতো’পি চ যো বৃক্ষঃ স্বর্গলোকে মহীয়তে।।<sup>১৫</sup>

যে ব্যক্তি একটি বৃক্ষরোপণ করে, সে সমস্ত ধর্মকর্ম সম্পন্ন করেছে; বৃক্ষ যতদিন থাকে, রোপণকারী স্বর্গলোকে মহিমান্বিত হয়। উদ্দেশ্য: ধারাবাহিক পুণ্যলাভ ও অক্ষয় ফলপ্রাপ্তি। মৎস্যপুরাণের ১৫৪ তম অধ্যায় হল বৃক্ষদানমাহাত্ম্য। এখানে উল্লেখ করা হয়েছে- মৎস্যপুরাণে

বৃক্ষরোপণকে সরাসরি ‘বৃক্ষদান’ বা ‘পরমদান’ হিসেবে ব্যাখ্যা করা হয়েছে। বিশেষ করে অশ্বথ, বিল্ব, আমলকী ইত্যাদি বৃক্ষের ধর্মীয় তাৎপর্য বর্ণিত হয়েছে।

বৃক্ষস্য রোপণং দানং সর্বদানমযং স্মৃতম্।

যেন রোপ্যন্তি বৃক্ষান্ত তেন স্বর্গো ন দূরতঃ।<sup>১৬</sup>

বৃক্ষরোপণকে সর্বশ্রেষ্ঠ দান বলা হয়েছে। যে ব্যক্তি বৃক্ষরোপণ করে, তার স্বর্গলাভ দূর নয়।

উদ্দেশ্য: দানধর্ম ও তীর্থফলের সমান পুণ্যলাভ। স্কন্দপুরাণের নাগরখণ্ড বা কৈলাসখণ্ডে বৃক্ষকে “প্রাণীর আশ্রয়” ও “ধর্মের সহায়ক” বলা হয়েছে। বৃক্ষরোপণকে মহাযজ্ঞের সমান বলা হয়েছে।

দশকূপসমা বাপি কুডা ভূমেঃ প্রযত্নঃ।

দশকূপসমঃ কূপো দশকূপসমা নদী।

দশানদিসমঃ পুত্রো দশপুত্রসমো বৃক্ষঃ।<sup>১৭</sup>

দশ কূপ সমান একটি পুকুর, দশ পুকুর সমান একটি নদী, দশ নদীর সমান একটি সন্তান, আর দশ সন্তানের সমান একটি বৃক্ষ। উদ্দেশ্য: সমাজকল্যাণ, স্থায়ী ধর্ম, ও প্রজন্মের ধারক-প্রতীক হিসেবে বৃক্ষরোপণের মাহাত্ম্য। *পদ্মপুরাণে* বৃক্ষরোপণ শুধু ধর্মীয় বা পুণ্যলাভের বিষয় নয়—এটি প্রকৃতি, পরিবেশ এবং মানুষের জীবনধারার সঙ্গে গভীরভাবে যুক্ত। নিচে বিষয়টি দুই দিক থেকে ব্যাখ্যা করা হলো—উদ্ভিদবিদ্যার দৃষ্টিতে এবং আধুনিক জীবনের প্রেক্ষিতে।

উদ্ভিদবিদ্যার (Botany) সঙ্গে সম্পর্ক *পদ্মপুরাণের* বৃক্ষরোপণ ধারণা আধুনিক উদ্ভিদবিদ্যার সঙ্গে অনেকভাবে সম্পর্কিত—পরিবেশগত ভারসাম্য: গাছ বায়ু পরিশুদ্ধ করে, কার্বন ডাই-অক্সাইড শোষণ করে এবং অক্সিজেন উৎপন্ন করে—যা আধুনিক ইকোলজি ও পরিবেশ বিজ্ঞানের মূল ধারণার সঙ্গে মিলে যায়। বৈচিত্র্য রক্ষা (Biodiversity): পুরাণে ভিন্ন ভিন্ন বৃক্ষের উপকারিতা উল্লেখ আছে, যা আজকের “বৈচিত্র্য সংরক্ষণ”—এর ধারণার পূর্বসূরি হিসেবে দেখা যায়। ঔষধি ব্যবহার: *পদ্মপুরাণে* অনেক উদ্ভিদের ঔষধি গুণের ইঙ্গিত আছে (যেমন আমলকী, তুলসী ইত্যাদি), যা আধুনিক উদ্ভিদ রসায়ন (Phytochemistry)-এর সঙ্গে সম্পর্কিত।

### আধুনিক জীবনে গুরুত্ব:

আজকের জলবায়ু পরিবর্তন, বননিধন ও পরিবেশ দূষণের যুগে *পদ্মপুরাণের* বৃক্ষরোপণ দর্শন অত্যন্ত প্রাসঙ্গিক। এটি আমাদের শেখায়, গাছ লাগানো কেবল পরিবেশ রক্ষা নয়, এটি নৈতিক ও সামাজিক দায়িত্ব। ধর্মীয় ও সাংস্কৃতিক প্রেরণায় যদি বৃক্ষরোপণকে উৎসাহিত করা যায়, তবে সমাজের বৃহৎ অংশ এতে যুক্ত হতে পারে। ভারতের অনেক রাজ্যে বর্তমানে “বৃক্ষমহোৎসব” বা “Green Mission”—এর মতো কর্মসূচির ভিত্তি এই পুরাণীয় ভাবধারার মধ্যেই নিহিত। পরিশেষে বলা যায়, আজও ভারতবর্ষের গ্রামের বেশির ভাগ গৃহের প্রবেশ পথে পিপল, আম, মহুয়া, নিম, অশোক, আমলকী ইত্যাদি অনেক বৃক্ষ সহজেই দেখা যায়। মহাকাবি কালিদাসের রচনাগুলি প্রকৃতির আঙিনায় খ্যাতি অর্জন করে। কালিদাসের শকুন্তলা প্রকৃতি কন্যা। আশ্রমের গাছগুলিতে প্রতিদিন জল প্রদান তার একনিষ্ঠ ব্রত ছিল।

পাতুং ন প্রথমং ব্যবস্যাতি জলং যুস্মাস্পীতেষু যা।

নাদন্তে প্রিয়মণ্ডনাপি ভবতাং স্নেহেন যা পল্লবম্।।

আদ্যে বঃ কুসুমপ্রসূতিসময়ে যস্য ভবতু্যতসবঃ

সেযং যাতি শকুন্তলা পতিগৃহং সর্বৈরনুঞ্জায়তাম্।।<sup>১৮</sup>

এই ব্রত পালনের মাধ্যমে তিনি তাঁর দৈনন্দিন জীবন শুরু করতেন। তিনি পশুদের সাথে তার ভাইবোনের মত আচরণ করতেন। এটি কেবল একটি উদাহরণ। কালিদাসসহ সকল সংস্কৃত কবি তাদের রচনায় প্রকৃতিকে অত্যন্ত গুরুত্ব দিয়েছেন এবং পাঠকদের পৌরাণিক সংস্কৃতি সংরক্ষণের মাধ্যমে পরিবেশের প্রতি তাদের মানবিক দায়িত্ব পালন করতে শিখিয়েছেন। এটা স্পষ্ট যে পুরাণের রচয়িতারা মানুষের জন্য গাছের গুরুত্ব সম্পর্কে সচেতন ছিলেন। তারা জানতেন যে বৃক্ষ মানব জীবনের অন্যতম অপরিহার্য উপাদান।

### উল্লেখপঞ্জি

১. পদ্মপুরাণ, ৫৬/৩২-৩৪
২. তদেব, ৫৬/৪২
৩. তদেব, ৫৬/৫০
৪. তদেব, ৫৭/১০
৫. তদেব, ৬০/২
৬. তদেব, ৬০/৪
৭. তদেব, ৬০/৫
৮. তদেব, ৬০/৯
৯. তদেব, ৬০/১০
১০. তদেব, ৬০/২৩
১১. তদেব, ৬০/১১
১২. তদেব, ৬০/২৬
১৩. তদেব, ৬২/২৩
১৪. তদেব, ৬০/৩১
১৫. ব্রহ্মপুরাণ, ১১৯/১৬
১৬. মতস্যপুরাণ, ১৫৪/২১-২২
১৭. ঋকপুরাণ, ৭/৪৩-৪৪
১৮. অভিজ্ঞানশকুন্তলম্, ৪/৯

### নির্বাচিত গ্রন্থপঞ্জি

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ভট্টাচার্য, নরেন্দ্রনাথ। *ধর্ম ও সংস্কৃতি: প্রাচীন ভারতীয় প্রেক্ষাপট*। কলকাতা: আনন্দ প্রকাশন, ১৯৯৬।

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রায়, নিহাররঞ্জন। *বাস্তবায়ন ইতিহাস আদিপর্ব*। কলকাতা: দেজ পাবলিশিং, ২০০১।

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## বৈদিক সাহিত্যের ঐতিহ্যে কৃষ্ণের অনুসন্ধান

সনজিৎ রঞ্জিত

**সংক্ষিপ্তসার:** বৈদিক সাহিত্য ভারতীয় ধর্ম ও দর্শনের প্রাচীনতম ভিত্তি, যেখানে বিভিন্ন দেব-দেবী, মানবচরিত্র ও দার্শনিক প্রতীকসমূহ নানা মাত্রায় প্রকাশিত হয়েছে। এই বৈদিক সাহিত্যে কৃষ্ণের অনুসন্ধান বিশেষ তাৎপর্যপূর্ণ, কারণ এখানে তাঁর উপস্থিতি সরাসরি পুরাণপ্রসিদ্ধ দেবকীনন্দন শ্রীকৃষ্ণকে নির্দেশ করে কি না, তা নিয়ে মতভেদ থাকলেও, চরিত্রটির অন্তর্নিহিত বীজ নিঃসন্দেহে প্রতিভাত। ঋগ্বেদে “কৃষ্ণ” শব্দের একাধিক উল্লেখ পাওয়া যায়, যেখানে তিনি কখনও ঋষি, কখনও অসুর, আবার কখনও কৃষ্ণবর্ণ অনার্য জনগোষ্ঠীর প্রতীক হিসেবে ব্যবহৃত হয়েছে। কিন্তু একইসঙ্গে পূতনোদ্ধারণ, যমলার্জুন মুক্তি কিংবা গোবর্ধন ধারণের মতো লীলার আভাস এই বৈদিক মন্ত্রসমূহে নিহিত রয়েছে, যা কৃষ্ণকথার প্রাচীনতম সংকেত হিসেবে ধরা যায়।

বৈদিক সাহিত্যে কৃষ্ণের চরিত্র, বিষ্ণু ও ইন্দ্রের সঙ্গে সাযুজ্যপূর্ণ হলেও ধীরে ধীরে বিষ্ণুর সঙ্গে কৃষ্ণের অভিন্নতা বিশেষভাবে প্রতিষ্ঠিত হয়। ব্রাহ্মণ ও আরণ্যক গ্রন্থে কৃষ্ণকে যজ্ঞ, চন্দ্র এবং নারায়ণের সঙ্গে সংযুক্ত করে দেখানো হয়েছে, যেখানে বৈষ্ণবধর্মীয় ধ্যানধারণার ভিত্তি অত্যন্ত স্পষ্ট। উপনিষদ সাহিত্যে এই কৃষ্ণকে আরও সুস্পষ্টভাবে চিহ্নিত করা হয়েছে। বিশেষতঃ *ছান্দোগ্য উপনিষদে* দেবকীপুত্র কৃষ্ণকে ঘোর অগ্নিরসের শিষ্য হিসেবে উল্লেখ করা হয়েছে, যা তাঁকে একজন ঐতিহাসিক পুরুষ ও আধ্যাত্মিক সাধক হিসেবে প্রতিষ্ঠিত করে। অপরদিকে *মহানারায়ণ*, *নারায়ণ* ও *গোপালতাপিনী* উপনিষদে কৃষ্ণকে পরমব্রহ্ম, বিশ্বস্রষ্টা ও সর্বোচ্চ দেবতা হিসেবে আখ্যায়িত করা হয়েছে। এই ধারাবাহিক প্রক্রিয়ায় বৈদিক সাহিত্যের কৃষ্ণচরিত্রটি পৌরাণিক কৃষ্ণরূপে বিকশিত হয়ে দেবত্ব উত্তীর্ণ হয়েছে।

এই ক্রমবিকাশ প্রমাণ করে যে, বৈদিক সাহিত্যে কৃষ্ণের উল্লেখ সরাসরি পুরাণের কৃষ্ণকে প্রতিফলিত না করলেও, তাঁর দেবত্বের আদি সূত্র সেখানেই নিহিত। বৈদিক প্রতীকময় কৃষ্ণ ধীরে ধীরে উপনিষদীয় দর্শনে সারগর্ভ ব্যাখ্যা লাভ করে এবং *পুরাণ* ও *গীতা*-পর্যায়ে এসে পূর্ণাঙ্গ দেবত্বে অভিষিক্ত হয়। ফলে কৃষ্ণচরিত্র কেবল একটি পৌরাণিক আখ্যান নয়, বরং ভারতীয় আধ্যাত্মিকতা ও ধর্মতত্ত্বের ধারাবাহিক বিবর্তনের এক অনন্য সাক্ষ্য।

**সূচক শব্দ:** বৈদিক সাহিত্য, কৃষ্ণ, বিষ্ণু, ইন্দ্র, উপনিষদ, বৈষ্ণবধর্ম।

বিভিন্ন বৈদিক সংহিতাতে শ্রীকৃষ্ণের উল্লেখ প্রত্যক্ষ বা পরোক্ষ ভাবে বর্ণিত হয়েছে। *ঋগ্বেদ* *সংহিতা*র অনেক স্থানেই কৃষ্ণ শব্দের প্রয়োগ দেখা যায়। প্রথম মণ্ডলের ১১৬ সূক্তের ২৩ মন্ত্রে<sup>১</sup> এবং ১১৭ সূক্তের ৭ মন্ত্রে<sup>২</sup> একজন কৃষ্ণের নাম উল্লিখিত হয়েছে, তবে এই কৃষ্ণ কে তা সম্পূর্ণরূপে জ্ঞাত হয়নি। খুব সম্ভবতঃ তিনি *পুরাণ* ও *মহাভারত* প্রসিদ্ধ বসুদেব-নন্দন নন। এছাড়াও *ঋগ্বেদের* অন্যান্য জায়গায় যেমন অষ্টম ও দশম মণ্ডলে কৃষ্ণ নামক অন্য এক ঋষির উল্লেখ পাওয়া যায়- “অযং বাৎ কৃষ্ণো অশ্বিনা হবতে বাজিনীবস্। মধ্বঃ সোমস্য পীয়তে, শৃণুতং জারিতুর্হবৎ কৃষ্ণস্য স্তবতো নরা, মধ্বঃ সোমস্য পীয়তে”<sup>৩</sup>। এই কৃষ্ণ ছিলেন অনেক মন্ত্রের দ্রষ্টা এবং ইনিই ঘোর অগ্নিরসের শিষ্য হিসাবে পরিচিত হয়েছে। এই কৃষ্ণের নামানুসারে “কাষর্গয়ন” গোত্রের নামকরণ করা হয়।

বৈদিক সাহিত্য অবলোকন করলে দেখা যাবে যে, বেদের অনেক স্থলেই কৃষ্ণসম্বন্ধী চরিত্রের পরিচয় পাওয়া যায়। যেখানে পূতনোদ্ধারণ, যমলার্জুনের ঘটনা, গোবর্ধন ধারণ প্রভৃতি প্রসঙ্গ বৈদিক মন্ত্রের মধ্যেই প্রথম প্রাপ্ত হয়<sup>৪</sup>। অনেক সাহিত্য সমালোচক আবার এই ঘটনাগুলির উপর ভিত্তি করে মূল কৃষ্ণকথার বীজ হিসেবে এই বেদকেই স্বীকার করেছেন। হেমচন্দ্র

রায়চৌধুরী তাঁর *Early History Of The Vaishnava Sect* নামক গ্রন্থে পৌরাণিক কৃষ্ণ-চরিত্রের বীজ হিসেবে বেদকে উল্লেখ করে বলেছেন- “The Jamuna Region, the scene of the Krishna's childhood was renowned for its cattle even in the early Vedic period”<sup>৫</sup>.

বৈদিক সাহিত্যে পৃথিবীকে কৃষ্ণ রূপে উল্লেখ করা হয়েছে এবং সৌরজগতের রূপের সঙ্গে কৃষ্ণরূপের সাদৃশ্য কল্পনা করা হয়েছে- “আ কৃষ্ণেন রজসা বর্তমানো নিবেশয়ন”<sup>৬</sup>। যেখানে বলা হয়েছে সূর্যপ্রকাশের মূর্তি হল “রাধা”। মূল “রাধা” শব্দের অর্থ হল সিদ্ধি। সমস্ত ব্যবহারিক কাজ সাধারণত সূর্যের আলোতে সম্পন্ন হয়। তাই কৃষ্ণ হলেন শ্যামতেজ এবং রাধা হলেন গৌরতেজ। আবার *শতপথব্রাহ্মণে* চন্দ্রকে কৃষ্ণরূপে আখ্যায়িত করে বলা হয়েছে- “চন্দ্রমা বৈ ব্রহ্মা কৃষ্ণঃ”<sup>৭</sup>। যজ্ঞকেও সেখানে কৃষ্ণ বলা হয়েছে- “যজ্ঞো হি কৃষ্ণঃ”<sup>৮</sup>। বেদে নিহিত এই শব্দগুলির অর্থ প্রাথমিকভাবে বর্তমান ঐতিহাসিক প্রসিদ্ধিপ্রাপ্ত কৃষ্ণকে কখনোই ব্যক্ত করত না। কিন্তু পরবর্তীতে ধর্মীয় অনুভূতির বশীভূত হয়ে ভারতীয় পণ্ডিতগণ প্রথমে বেদে এবং পরে *পুরাণ* ও *মহাভারতে* কৃষ্ণের অশেষণে সচেষ্ট হন।

বেদের প্রধান দেবতা বিষ্ণুর সাথে কৃষ্ণের সম্বন্ধ বারেবারে প্রতিষ্ঠিত হয়েছে। অতঃপর পূর্বে পূজিত সকল দেবতারা কৃষ্ণে মিশে গেছেন। প্রাথমিকপর্বে শুধুমাত্র বিষ্ণুর সঙ্গে কৃষ্ণের সম্বন্ধ স্থাপিত হলেও পরবর্তীপর্যায়ে দেখা যায়, ভারতীয় অন্যান্য সমস্ত দেবতাকে শ্রীকৃষ্ণের মধ্যে অন্তর্ভাব করানো হয়েছে। কিং মহাশয় কৃষ্ণ ও বিষ্ণুকে অভিন্ন রূপে আখ্যায়িত করেছেন<sup>৯</sup>। এছাড়াও অমরসিংহ তাঁর *নামলিঙ্গানুশাসন* নামক গ্রন্থে বিষ্ণু দেবতাকে শ্রীকৃষ্ণের নামান্তর বলে উল্লেখ করেছেন। কাশ্মেমধাতিথি বলেন- ভগবান বিষ্ণু হলেন একজন অপরাজেয় গোপ, যার পরাজয় কখনোই সম্ভব নয় - “ত্রীণি পদা বিচক্রমে বিষ্ণুর্গোপা অদাত্যঃ, অতো ধর্মাণি ধারয়ন”<sup>১০</sup>। উল্লেখ্য কাশ্মেমধাতিথি এখানে “গোপ” শব্দটি শ্রীকৃষ্ণ ও বিষ্ণু দুজনকেই সমন্বিত করেছেন। কিং মহোদয় বিষ্ণু ও শ্রীকৃষ্ণকে অভিন্নরূপে আখ্যায়িত করে বলেন যে, এই দুই দেবতা সময়ের সাথে সাথে তাঁদের দেবত্বের স্থানকে ক্রমশ উচ্চতর করেছেন।

শ্রীকৃষ্ণের দেবত্ব গুণের প্রতিষ্ঠাপনা হয়েছে বিষ্ণুর মৌলিক গুণের ভিত্তিতে। *ঋগ্বেদে* বিষ্ণুর গুরুত্ব কিঞ্চিৎ সীমিত হলেও *যজুর্বেদে* সেখানে যজ্ঞের গুরুত্বের সাথে সাথে বিষ্ণুর মাহাত্ম্য ক্রমে ক্রমে বর্ধিত হয়েছে। ত্রিপাদ বিষ্ণুপেই ত্রিজগতকে পরিমাপ করার কারণে ঋক্ বৈদিক বিষ্ণুকে আদিত্যনাথ বলেও উল্লেখ করা হয়ে থাকে এবং এই কর্মের জন্য বেদে তাঁর যথেষ্ট গুরুত্ব স্থাপিত হয়েছে- “ইযং বিষ্ণু বিচক্রমে ত্রেধা নিদধে পদম্”<sup>১১</sup>। অনেকক্ষেত্রেই সৌরগুণসম্পন্ন বিষ্ণুর গুণের সঙ্গে কৃষ্ণের গুণের সমন্বয় করা হয়েছে। বিষ্ণুকে সৌরমণ্ডলের সঙ্গে সংযুক্ত করার অন্যতম কারণ হল সূর্যের ন্যায় দুঃখ-দূরীকরণ। সূর্য তার জ্যোতি দ্বারা যেমন করে অন্ধকার দূরীভূত করে আলোর প্রকাশ ঘটিয়ে মানুষের দুঃখ দূরীকরণ করে, বিষ্ণুদেবও সেইরূপ মানুষের দুঃখের নিবারণ করে থাকেন। সুতরাং দুঃখ নিবারণের কারণেই সূর্যের ন্যায় বিষ্ণুকে আদিত্যমণ্ডলের দেবতা বলে মনে করা হয়। *শ্রীমদ্ভগবদ্গীতাতে* শ্রীকৃষ্ণ স্বয়ং নিজেকে “আদিত্যানামহং বিষ্ণুঃ”<sup>১২</sup> নামে আখ্যায়িত করেছেন।

বৈদিক সাহিত্য সমূহে শ্রীকৃষ্ণের গুণাবলীর সঙ্গে শুধুমাত্র যে, বিষ্ণুর গুণাবলীর সমন্বয় লক্ষিত হয়েছে এমনটা নয়, দেবাধিরাজ ইন্দ্রের গুণাবলীর সঙ্গেও কৃষ্ণের গুণাবলীর সাযুজ্য পরিলক্ষিত হয়েছে। উদাহরণস্বরূপ বলা যায়- শ্রীকৃষ্ণের বিভিন্ন অলৌকিক লীলাসমূহ যেমন-

গাভীসমূহকে অবরোধ থেকে মুক্ত করা, যুদ্ধে সর্বত্র বিজয়ী হওয়া প্রভৃতি কৃষ্ণের চারিত্রিক গুণাবলীর সঙ্গে ইন্দ্রের চারিত্রিক গুণের সাদৃশ্য দর্শিত হয়। এছাড়াও কৃষ্ণের জন্মের পরেই মাতা দেবকী দ্বারা কৃত স্তুতির সঙ্গে অদিতি দ্বারা কৃত স্তুতির সাদৃশ্য, এমনকি জন্মগ্রহণের পরমুহূর্তে কৃষ্ণ যেমন পরম দেবতারূপে আখ্যায়িত হয়েছিলেন, ঠিক তেমনি দেবাধিরাজ ইন্দ্রও জন্মগ্রহণের পরে পরেই বিশেষ দেবত্বে ভূষিত হয়েছিলেন।

যঃ সুবন্তমবতি যঃ পচন্তং যঃ শংসন্তং যঃ শশমানমুতি।

যস্য ব্রহ্ম বর্ধনং যস্য সোমো যস্যোদং রাধঃ স জনাস ইন্দ্রঃ।।<sup>১৩</sup>

সুতরাং শ্রীকৃষ্ণের সঙ্গে ইন্দ্রের গুণাবলীর সাদৃশ্য বৈদিক সাহিত্য থেকে শুরু করে পরবর্তী সাহিত্যেও বিশেষভাবে দর্শিত হয়েছে।

কেনেডি মহোদয় কৃষ্ণকে মেঘের সঙ্গে তুলনা করেছেন। তাঁর মতে কৃষ্ণ হল সেই মেঘ যা, বাড়রূপ রাক্ষসকে নিয়ন্ত্রণ করে। তিনি আরও বলেন কৃষ্ণের বিশেষিত গোবিন্দ উপাধিটি “গোবিদ” শব্দের পরবর্তীরূপ যা ঋগ্বেদে ইন্দ্রের বিশেষণ হিসেবে বারেকারে প্রযুক্ত হয়েছে।

ঋগ্বেদের প্রথম মণ্ডলের ১০১ সূক্তের প্রথম মন্ত্রে এবং ১৩০ সূক্তের অষ্টম মন্ত্রে “কৃষ্ণ” শব্দের উল্লেখ আছে<sup>১৪</sup>। সায়ণাচার্য ঋগ্বেদের এই দুটি মন্ত্রের ভাষ্যে কৃষ্ণ শব্দটির অর্থ হিসেবে “অসুর” শব্দের প্রয়োগ করেছেন<sup>১৫</sup>। সায়ণাচার্য উক্ত এই “অসুর” শব্দকে আধার করে কিছু কিছু সমালোচক কৃষ্ণ শব্দের অনেক অপব্যাখ্যা করে থাকেন। সেইসব সমালোচকদের মতে ভগবান শ্রীকৃষ্ণই হলেন অসুর বা অনার্য। আবার কিছু পণ্ডিত মনে করেন যে, বেদে উক্ত এই অসুর-কৃষ্ণ থেকেই পরবর্তীকালে পৌরাণিক শ্রীকৃষ্ণের উদ্ভব হয়েছে। যদিও এই মত সর্বজনগ্রাহ্য নয়। সায়ণাচার্য তাঁর ভাষ্যে কৃষ্ণ শব্দের অর্থরূপ অসুর বলতে কৃষ্ণবর্ণ যুক্ত অসুর বা অনার্যদের প্রতি নির্দেশ করেছেন। “অসুর” শব্দের দ্বারা তিনি কখনোই পৌরাণিক শ্রীকৃষ্ণকে বোঝাতে চাননি। বেদে এটাও উক্ত হয়েছে যে দেবরাজ ইন্দ্র যুদ্ধে পঞ্চাশ হাজার কৃষ্ণকে হত্যা করেছিলেন অর্থাৎ কৃষ্ণবর্ণ যুক্ত এই অনার্য বা অসুরদেরকে হত্যা করেছিলেন-

ত্বং পিপ্রং মৃগং শূশ্র্বাংসমৃজিষ্বতে বৈদথিনায রক্ষীঃ।

পঞ্চাশংকৃষ্ণা নিবপঃ সহস্রান্বকং ন পুরো জরিমা বিদর্দঃ...।।<sup>১৬</sup>

ঋগ্বেদের অষ্টম মণ্ডলে কৃষ্ণাসুরের কথা উল্লেখ হয়েছে। এই কৃষ্ণাসুরকে ইন্দ্র, গুরু বৃহস্পতির সহায়তায় পরাভূত করেছিলেন এবং সেইসঙ্গে তার গর্ভবতী স্ত্রীকেও হত্যা করেছিলেন। বেদে উল্লেখ আছে যে, এই কৃষ্ণাসুর তার দশ হাজার সৈনিকের সাথে অংশুমতি নদীর তীরে বসবাস করতেন।

অথ দ্রক্ষৌ অংশুমতী মতিষ্ঠাদিয়ানঃ কৃষ্ণৌ দশভিঃ সহস্রৈঃ।

আবত্তমিন্দ্র শচ্যা ধমন্তময।<sup>১৭</sup>

অনুমান করা যায়, তৎকালীন অংশুমতি নদী বর্তমান যমুনা নদীও হতে পারে। কারণ যমুনা নদীর অপর নাম হল অংশুমতি অর্থাৎ সূর্য-তনয়া। সুতরাং ইন্দ্রের চরিত্রের সঙ্গে সর্বত্র যে কৃষ্ণের চরিত্রের সাদৃশ্য লক্ষিত হয়েছে এমনটাও নয় ঋগ্বেদের মধ্যেই আবার এরকম কিছু স্থানে এই দুই চরিত্রের মধ্যে প্রবল বিরোধ অর্থাৎ পরস্পর দুজনকে একে অপরের প্রতিপক্ষ ব্যক্তিত্ব হিসেবে দেখানো হয়েছে। অতএব বেদের বিভিন্ন স্থানে কৃষ্ণের চারিত্রিক গুণাবলীর

সঙ্গে ইন্দ্রের ও বিষ্ণুর চারিত্রিক সাদৃশ্য থাকলেও কৃষ্ণকে মূলতঃ বিষ্ণুর চারিত্রিক গুণাবলীর সমতুল্য বলে মনে করা অধিক যুক্তিযুক্ত হবে।

### ব্রাহ্মণ ও আরণ্যক গ্রন্থে শ্রীকৃষ্ণ

বৈদিক মন্ত্রগুলি ব্রাহ্মণ গ্রন্থসমূহে আরও বিশদভাবে ব্যাখ্যাত হয়েছে এবং আরণ্যক গ্রন্থে অরণ্যে বসবাসকারী ক্রান্তদ্রষ্টা ঋষিদের গৃঢ় তত্ত্বচিন্তা অতি সুন্দরভাবে ব্যক্ত হয়েছে। শুধুমাত্র বেদের সংহিতা অংশতেই নয় বেদের ব্রাহ্মণ ও আরণ্যক গ্রন্থগুলিতেও শ্রীকৃষ্ণ বিষয়ক অনেক আলোচনা লক্ষ্য করা যায়। *কৌশিতকীরাম্ভাষণে* অগ্নিরসের শিষ্য হিসেবে কৃষ্ণের কথা উল্লেখ করা হয়েছে-“কৃষ্ণে হ এতদ্ অগ্নিরসো ব্রাহ্মণাচ্ছংসীযাযৈ তৃতীয় সবনং দদর্শ”<sup>১৮</sup>। আবার *শতপথব্রাহ্মণে* যজ্ঞ<sup>১৯</sup> ও চন্দ্রকে<sup>২০</sup> কৃষ্ণ নামে আখ্যায়িত করা হয়েছে। এছাড়াও এই ব্রাহ্মণে দর্শিত “বাম্বেয়” এবং “সাত্ত্বত” শব্দের সঙ্গে কৃষ্ণ সম্বন্ধী সাদৃশ্য লক্ষ্য করা যায়-

তদু হোবাচ যাজ্ঞবল্ক্যঃ। বাম্বেয় দেবযজনং জোষযিতুম্<sup>২১</sup>

আদন্তে যজ্ঞক্কাশীনাস্তরতঃ সাত্ত্বনাম্<sup>২২</sup>

*তৈত্তিরীয় আরণ্যকের* দশম প্রপাঠকে নারায়ণ, বাসুদেব ও বিষ্ণুর পূজার বর্ণনা চমৎকারভাবে বর্ণিত হয়েছে- “নারায়ণায় বিদ্বাহে বাসুদেবায় ধীমহি তন্নো বিষ্ণুঃ প্রচোদযাত”<sup>২৩</sup>। এই আরণ্যকে নারায়ণের জন্য নির্ধারিত মন্ত্রে নারায়ণের সাথে বিষ্ণু ও বাসুদেবকে চিহ্নিত করা হয়েছে। প্রাথমিকস্তরে বিষ্ণু এবং নারায়ণ পৃথক দেবতা হিসেবে চিহ্নিত ছিলেন এবং এই উভয় দেবতা শুধুমাত্র পরমাত্মার স্বরূপ বর্ণনার ক্ষেত্রে এদের প্রসঙ্গ লক্ষিত হত। তাই প্রাথমিকপর্যায়ে *তৈত্তিরীয় আরণ্যকের* সময় পর্যন্ত তাদের একীকরণ সম্ভব হয়নি। কিন্তু পরবর্তীকালে সময়ের সাথে সাথে বিষ্ণু নারায়ণের থেকে অবিচ্ছেদ্য হয়ে ওঠেন। ব্রাহ্মণ ও উপনিষদ্ গ্রন্থসমূহে বর্ণিত নারায়ণকে কৃষ্ণের অবতার হিসেবে বর্ণনা করে বিষ্ণু ও কৃষ্ণের সম্বন্ধ প্রতিষ্ঠিত হয়।

### উপনিষদ্ গ্রন্থে শ্রীকৃষ্ণ

উপনিষদ্ গ্রন্থসমূহে শ্রীকৃষ্ণের অন্বেষণ করতে গেলে সর্বপ্রথম উল্লেখ করতে হয় *ছান্দোগ্য উপনিষদকে*। কারণ উপনিষদ্ গ্রন্থগুলির মধ্যে সর্বপ্রথম এই *ছান্দোগ্যোপনিষদেই* কৃষ্ণ শব্দের উল্লেখ দর্শিত হয়েছিল। এখানে কৃষ্ণকে দেবকী-নন্দন হিসেবে দেখানো হয়েছে। শুধুমাত্র কৃষ্ণকে দেবকী-নন্দন নয়, সেইসঙ্গে তাঁকে ঘোর অগ্নিরসের শিষ্য হিসেবেও ব্যক্ত করা হয়েছে- “তদ্ হৈতদ্ ঘোর অগ্নিরসঃ কৃষ্ণায় দেবকীপুত্রায় উক্ত্বা উবাচ। অপিপাস এব স বভূব। সো 'ন্তবেলায়ামেতদ্রযং প্রতিপদ্যেযত অক্ষিতমসি, অচ্যুতমসি প্রাণসংশিতমসীতি”<sup>২৪</sup>। যার অর্থ হল- অগ্নিরসবংশীয় ঘোর নামে এক ঋষি দেবকীনন্দন কৃষ্ণকে এই কথা বললেন (শুনে তিনি পিপাসা-শূন্য হলেন) যে অন্তকালে এই তিনটি কথা অবলম্বন করবে- তুমি অক্ষত, তুমি অচ্যুত, তুমি প্রাণসংশিত। অতএব অগ্নিরসের শিষ্য ও তৎসঙ্গে দেবকীনন্দন হিসেবে তিনি ছিলেন একজন ঐতিহাসিক পুরুষ। কিন্তু বেশকিছু সাহিত্য-সমালোচক কৃষ্ণকে শুধুমাত্র কল্পনাপ্রসূত বলে মনে করেন, কিন্তু কৃষ্ণ যে কেবল কল্পনাপ্রসূত নন তার নিরসন বেদের মধ্যেই নিহিত আছে। বেদে উক্ত রয়েছে যে ঋষি ঘোরের পুত্র ছিলেন কণ্ব। তবে এই কণ্ব আবার শকুন্তলার পালকপিতা কণ্ব নন, সেই কণ্ব ছিলেন কাশ্যপ। কিন্তু এই কণ্ব হলেন ঘোরপুত্র অগ্নিরস। ঘোরপুত্র কণ্ব *ঋগ্বেদের* অনেকগুলি সূক্তের ঋষি। উদাহরণস্বরূপ বলা যায়

এই কণ্ঠ প্রথম মণ্ডলের ৩৬ সূক্ত থেকে ৪৩ সূক্ত পর্যন্ত এবং কণ্ঠের পুত্র মেধাতিথি ঐ প্রথম মণ্ডলের ১২ থেকে ২৩ পর্যন্ত সূক্তের ঋষি এবং সেইসঙ্গে কণ্ঠের অপর এক পুত্র পক্ষগ্ন ঐ মণ্ডলের ৪৪ থেকে ৫০ পর্যন্ত সূক্তের ঋষি। এখন নিরুক্তকার যাস্ক বলেছেন- যস্য বাক্যং স ঋষিঃ। সুতরাং এই ঋষিগণ সূক্তের প্রণেতা হোক অথবা না হোক বক্তা তো বটেই, অতএব ঋষি ঘোরের পুত্র এবং পৌত্রগণ ঋগ্বেদের অনেকগুলি সূক্তেরই বক্তা। যদি তাই হয়, তবে ঘোর শিষ্য কৃষ্ণ যে ঘোর পুত্রদের সমসাময়িক এবিষয়ে কোন সন্দেহ নেই। এই বিষয়টি প্রমাণিত যে, বেদের সূক্তগুলি আগে উক্ত হয়েছিল এবং তারপরেই বেদের বিভাগ হয়েছিল। অতএব এর থেকে প্রমাণিত হয় যে, কৃষ্ণ বেদবিভাগ কর্তা বেদব্যাসের সমসাময়িক লোক। সুতরাং তিনি যে শুধু কল্পনাপ্রসূত নন এবিষয়ে কোনো সন্দেহ নেই।<sup>২৫</sup>

ছান্দোগ্য উপনিষদে দর্শিত ঘোর অঙ্গিরসের শিষ্যরূপ কৃষ্ণ শব্দের প্রয়োগ এবং সেইসঙ্গে দেবকী-নন্দন কৃষ্ণকে বিভিন্ন সাহিত্য সমালোচক পরবর্তী সময়ের পুরাণ ও মহাভারতে উল্লিখিত পরমপুরুষ শ্রীকৃষ্ণ চরিত্রের বীজরূপে উল্লেখ করেছেন। এই মতকে যারা সমর্থন করেন তাঁদের মধ্যে আচার্য বলদেব উপাধ্যায় হলেন অন্যতম। তাঁর মতে এই ছান্দোগ্য উপনিষদে দর্শিত কৃষ্ণই হল পরবর্তীকালের পুরাণ ও মহাভারতে উল্লিখিত শ্রীকৃষ্ণ চরিত্রের মূল বীজস্বরূপ<sup>২৬</sup>। তবে এই মত সর্বজনগ্রাহ্য নয়, সুতরাং যেসমস্ত সমালোচক উপনিষদে প্রাপ্ত শ্রীকৃষ্ণের সঙ্গে পৌরাণিক শ্রীকৃষ্ণের সম্বন্ধ মানতে নারাজ, তাদের যুক্তি হল উপনিষদে প্রাপ্ত শ্রীকৃষ্ণ হলেন একজন ঋষি, যিনি ছিলেন ঘোর অঙ্গিরসের একজন অন্যতম শিষ্য<sup>২৭</sup>। তাঁরা আরও বলেন যে, এই ঋষি-কৃষ্ণের নামানুসারে কাশ্য বা কাশ্যগয়ন গোত্রের উদ্ভব হয়েছে। সুতরাং কাশ্যগয়ন গোত্রের প্রবর্তক এই আদি কৃষ্ণই ঋগ্বেদের অষ্টমমণ্ডলের ৭৪ সূক্তের দ্রষ্টা। অনুক্রমবীকায় যাকে অঙ্গিরস হিসেবে উল্লেখ করা হয়েছে। পুরাণ ও মহাভারতে লঙ্কপ্রতিষ্ঠ পরমপুরুষ বাসুদেব কাশ্যগয়ন গোত্র হওয়ার কারণে কৃষ্ণ নামে অভিহিত হয়েছেন। এই বাসুদেব শব্দের আলোচনা প্রসঙ্গে মহাভাষ্যকার পতঞ্জলি বৃষ্ণী বংশের নেতা হিসেবে বাসুদেবের নাম উল্লেখ করেছেন<sup>২৮</sup>।

মহানারায়ণোপনিষদের সপ্তম অধ্যায়ে নারায়ণের সম্পর্কে বিস্তারিত আলোচনা আছে। প্রাচীনতার দিক থেকে বিচার করলে এই উপনিষদ ঈশ, কর্ণ, মুণ্ডক, শ্বেতাশ্বতর প্রভৃতি উপনিষদের সমসাময়িক। এই উপনিষদে শ্রীকৃষ্ণকে গোপীজনবল্লভ, গোপালচূড়ামণি, কেশব, বাসুদেব, নারায়ণ, মাধব, গোবিন্দ, বামন, ত্রিবিক্রম, শ্রীধর, পদ্মনাভ, হৃষীকেশ, দামোদর, সংকর্ষণ, অচ্যুত, দেবকীনন্দন প্রভৃতি নামে অভিহিত করা হয়েছে-

বেদাত্মনায় বিদ্বাহে হিরণ্যগর্ভায় ধীমহি। তন্মো ব্রহ্ম প্রচোদয়াৎ।<sup>২৯</sup>

নারায়ণায় বিদ্বাহে বাসুদেবায় ধীমহি। তন্মো বিষ্ণু প্রচোদয়াৎ।<sup>৩০</sup>

শুধুমাত্র মহানারায়ণ উপনিষদেই নয় নারায়ণের সর্বব্যাপকতা দেখানো হয়েছে নারায়ণ উপনিষদেও। এই উপনিষদে নারায়ণকে শ্রীহরি, অচ্যুত, বিষ্ণু প্রভৃতি নামে বিভূষিত করে এই বিশ্বচরাচরকে নারায়ণের স্বরূপ রূপে উল্লেখ করা হয়েছে “ওম্। অথ নিত্যো নারায়ণঃ। ব্রহ্মা নারায়ণঃ। শিবশ্চ নারায়ণঃ। শক্রশ্চ নারায়ণঃ। দ্যাবাপৃথিবী চ নারায়ণঃ”<sup>৩১</sup>। এখানে শ্রীকৃষ্ণকে দেবকীনন্দন হিসেবে উল্লেখ করা হয়েছে এবং এই দেবকীনন্দনের নামান্তর হিসেবে মধুসূদন, পুণ্ডরীকাক্ষ, বিষ্ণু ইত্যাদি নামে বিভূষিত করা হয়েছে-

তদিদং পরং পুণ্ডরীকং বিজ্ঞানঘনম্।

ব্রহ্মণ্যো দেবকীপুত্রো ব্রহ্মণ্যো মধুসূদনম্।।<sup>৩২</sup>

কৃষ্ণোপনিষদে অধ্যাত্ম বিষয়ের বর্ণনা অতি বিস্তারভাবে রূপায়িত হয়েছে। যেখানে শ্রীকৃষ্ণকে সাক্ষাৎ পরমব্রহ্ম শ্রীহরি রূপে কল্পনা করা হয়েছে- “গোপরূপো হরিঃ সাক্ষান্মায়াবিগ্রহধারণঃ”<sup>৩৩</sup>। বাসুদেবকে এখানে বেদ, বলরাম ও কৃষ্ণকে বেদার্থ এবং দেবকীকে ব্রহ্মার পুত্রী হিসেবে ব্যাখ্যা করা হয়েছে-

দেবকী ব্রহ্মপুত্র সা যা বেদৈরূপগীযতে।

নিগমো বাসুদেবো যো বেদার্থঃ কৃষ্ণরামযোঃ।<sup>৩৪</sup>

বাসুদেব উপনিষদে ভক্ত এবং ভগবানের পরম সম্বন্ধ স্থাপিত হয়েছে। যেখানে শঙ্খ চক্র পদ্মধারী দ্বারকাবাসী শ্রীকৃষ্ণের সঙ্গে ভক্তের পরম সম্বন্ধ দর্শিত হয়েছে।<sup>৩৫</sup> এই উপনিষদে বাসুদেব নারদকে মোক্ষলাভের উপায় বলে বর্ণনা করেছেন।

গোপালতাপিনী উপনিষদের পূর্বভাগে মূলতঃ শ্রীকৃষ্ণের গোপাল রূপের বর্ণনা করা হয়েছে। এই উপনিষদের প্রথম খণ্ডে ভগবান শ্রীকৃষ্ণের পরম রূপের বর্ণনা করতে গিয়ে শ্রীকৃষ্ণকে সর্বশ্রেষ্ঠ দেবতা হিসেবে গ্রহণ করা হয়েছে। যেখানে বলা হয়েছে জন্ম ও মৃত্যু এই দুটিই শ্রীকৃষ্ণের অধীন- “কৃষ্ণো বৈ পরমং দৈবতম্, গোবিন্দান্মৃত্যুর্বিভেতি”।<sup>৩৬</sup> এছাড়াও এই উপনিষদের দ্বিতীয় খণ্ডে শ্রীকৃষ্ণের পূজার পদ্ধতি অতি চমৎকারভাবে বর্ণিত হয়েছে। যাকে এখানে আজ্ঞাবহ সর্বব্যাপী বলেও চিহ্নিত করা হয়েছে। এই উপনিষদে আরও বলা হয়েছে যে ভগবান শ্রীকৃষ্ণই পৃথিবী সৃষ্টির উষালগ্নে ব্রহ্মাকে সৃষ্টি করেছেন। তিনিই ব্রহ্মাকে বেদের শিক্ষা দেন। আত্মবুদ্ধির প্রকাশ স্বরূপ ভগবান শ্রীকৃষ্ণের শরণ মুমুক্শু মনুষ্যদের জন্য অত্যাবশ্যক। এই উপনিষদের পূর্বভাগের তৃতীয় অংশটি শ্রীকৃষ্ণের মহিমায় আলোকিত। এই অংশে আকাশ প্রভৃতি পঞ্চভূতের উৎপত্তির आधार হিসেবে শ্রীকৃষ্ণকে উল্লেখ করা হয়েছে- “কৃষ্ণাদাকাশ খাদ্বাযঃ”।<sup>৩৭</sup> এছাড়াও এই উপনিষদে শ্রীকৃষ্ণকে কংসের বিনাশকর্তা বলে বর্ণনা করা হয়েছে। তিনি শুধুমাত্র কংসের বিনাশকর্তাই নন, তিনি ছিলেন চাপুর, কেশী প্রভৃতি দুষ্টির বিনাশক। শ্রীকৃষ্ণের ধ্যান, কার্যপ্রণালী, এবং তাঁর রসাস্বাদন সাধারণ মনুষ্যের পরমকর্তব্য বলেও বর্ণনা করা হয়েছে- “তস্মাৎকৃষ্ণ এব পরমো দেবস্তং ধ্যাযতে। তং যজেত্, তং রসযেত্, তং ভজেত্”।<sup>৩৮</sup>

এই উপনিষদের উত্তরভাগে শ্রীকৃষ্ণকে শঙ্খ, চক্র, গদা, পদ্মমালাধারী পরমপুরুষ রূপে আখ্যায়িত করা হয়েছে। যার নিত্য বাসস্থান ছিল মথুরাতে-

মথুরায়াং স্থিতিব্রহ্মন্ সর্বদা মে ভবিষ্যতি।

শঙ্খ চক্র গদা পদ্মাবনমালা বৃতন্ত বৈ।।<sup>৩৯</sup>

এখানে শ্রীকৃষ্ণের প্রধানমহিষী রুক্মিণীকে জগৎকর্ত্রী মূল প্রকৃতি রূপে কল্পনা করা হয়েছে- “কৃষ্ণাত্মিকা জগৎকর্ত্রী মূল প্রকৃতি রুক্মিণী”<sup>৪০</sup>। এই উপনিষদে মথুরার মহত্ত্ব বিশেষভাবে বর্ণিত হয়েছে। এখানে শ্রীকৃষ্ণের সকল পুণ্যের সারভূত সঞ্চয়স্থল ও সেইসঙ্গে সকল মনুষ্যের মুক্তিস্থল রূপে এই মথুরাকে বর্ণনা করা হয়েছে- “মথুরায়াং বিশেষণ মাং ধ্যায়ান্ মোক্ষমশ্নুতে। তৎসারভূতং যদাস্যান্মথুরা সা নিগদ্যতে”।<sup>৪১</sup>

## উপসংহার

বৈদিক সাহিত্যে কৃষ্ণ-অনুসন্ধান কেবল একটি চরিত্রগত অনুসন্ধান নয়, বরং ভারতীয় ধর্ম-দর্শন ও সাংস্কৃতিক ঐতিহ্যের এক গভীর অন্তর্লীন মার্গকে উন্মোচন করে। ঋগ্বেদে কৃষ্ণ শব্দের ব্যবহার কখনো ঋষি, কখনো অসুর আবার কখনো কৃষ্ণবর্ণ অনার্যদের নির্দেশ করলেও, কৃষ্ণকথার আদি ইঙ্গিত সেখানেই পরিলক্ষিত হয়। বিশেষতঃ পূতনোদ্ধারণ বা যমলার্জুন মুক্তির মতো প্রসঙ্গের প্রাথমিক ইঙ্গিত বৈদিক স্তরেই কৃষ্ণকথার সম্ভাব্য উৎস হিসেবে প্রতীয়মান হয়।

ব্রাহ্মণ ও আরণ্যক গ্রন্থে কৃষ্ণকে যজ্ঞ, চন্দ্র ও নারায়ণ ধারণার সঙ্গে যুক্ত করা এবং উপনিষদে তাঁকে দেবকীপুত্র ও যোর অঙ্গিরসের শিষ্য হিসেবে চিত্রিত করা এ ধারণাকে আরও সুদৃঢ় করে যে, বৈদিক কৃষ্ণ কেবল একটি পৌরাণিক প্রতীক নন, বরং আধ্যাত্মিক ও ঐতিহাসিক বাস্তবতার অন্তর্ভুক্ত এক সত্তা। উপনিষদ্-পর্যায়ে কৃষ্ণকে পরমব্রহ্ম, বিশ্বেশ্বর ও সর্বোচ্চ দেবতা হিসেবে অভিযুক্ত করার মধ্য দিয়ে বৈদিক কৃষ্ণচরিত্র ধীরে ধীরে পরিণত হয় পুরাণ ও মহাভারতের সর্বজনবিদিত শ্রীকৃষ্ণে। এর মধ্য দিয়ে কৃষ্ণের দেবত্ব গুণের প্রতিষ্ঠা বিষ্ণু ও ইন্দ্রের বৈশিষ্ট্যের সঙ্গে সাযুজ্য রেখে এক সমন্বিত আধ্যাত্মিক রূপ লাভ করে।

এই প্রবন্ধে স্পষ্ট হয় যে, বৈদিক সাহিত্যে কৃষ্ণের উপস্থিতি কেবল পৌরাণিক কাহিনির পূর্বসূত্র নয়, বরং ভারতীয় ধর্ম-চিন্তার গভীর বিবর্তনের এক গুরুত্বপূর্ণ স্তর। বৈদিক থেকে উপনিষদ্ পর্যন্ত কৃষ্ণধারণার রূপান্তর আমাদের সামনে ভারতীয় আধ্যাত্মিকতার ধারাবাহিকতা, দেবতাত্ত্বিক সমন্বয় এবং বৈষ্ণবধর্মের শক্তিশালী ভিত্তি উন্মোচন করে। কৃষ্ণ এখানে শুধুমাত্র একজন ঐতিহাসিক পুরুষ নন, বরং এমন এক মহাসত্তা যিনি মানব-ঐতিহ্য, আধ্যাত্মিক উপলব্ধি ও সর্বজনগ্রাহ্য দেবত্ব—এই তিনটি স্তরেই পূর্ণতা লাভ করেছেন।

অতএব বলা যায়, বৈদিক কৃষ্ণচরিত্রের অনুসন্ধান আমাদেরকে কেবল পৌরাণিক ব্যাখ্যার শেকড়ের দিকে নয়, বরং ভারতীয় ধর্ম-দর্শনের অন্তর্গত সেই চিরন্তন প্রক্রিয়ার দিকে নিয়ে যায়, যেখানে ঐতিহাসিকতা, প্রতীকধর্মিতা ও আধ্যাত্মিকতা মিলিত হয়ে দেবত্বের সর্বোচ্চ প্রকাশ ঘটায়।

## উল্লেখপঞ্জি

১. অবস্যতে স্তবতে কৃষ্ণকায ঋজুযতে নাসতা শচীভিঃ (ঋগ্বেদ, ১/১১৬/২৩)।
২. যুবং নরা স্তবতে কৃষ্ণকায বিষগপঃ দদথুর্বিশ্বকায (ঋগ্বেদ, ১/১১৭/৭)।
৩. ঋগ্বেদ, ৮/৮৫/৩-৪।
৪. শকটভঞ্জন- পৃথু রথো দক্ষিণায়া আযোজ্যৈনং দেবাসো অমৃতাসো অস্থুঃ। কৃষ্ণাদুদস্থাদর্যাত্ বিহাযশ্চিকিৎসন্তী মানুষায ক্ষয়ায॥ (ঋগ্বেদ, ১/১২৩/১) পুতনাবধ- হেতিঃ পক্ষিণী ন দভাত্যস্মানাস্ত্র্যাং পদং কৃণুতে অগ্নিধানে। শংনো ভগোগ্যশ্চ পুরুষেভাস্ত্যস্ত মা নো হিংসীদিহ দেবাঃ কপোতঃ॥ (ঋগ্বেদ, ১০/৬১৫/৩) যমলার্জুন- যত্র পস্থাং বিবল্লতে রশ্মীন্যমিতবাইব উলুখলসুতানামবেদ্বিদ্ভ্র জঙ্ঘলঃ।—তা নো অদ্য বনস্পতী ঋষাব্ধেভিঃ সোত্ভিঃ। ইন্দ্রায মধুমৎসুতম্॥ (ঋগ্বেদ, ১/২৮/৪-৮)



৬. ঋগ্বেদ, ১/৩৫/২
৭. শতপথ ব্রাহ্মণ, ১৩/২/১/৭
৮. শতপথ ব্রাহ্মণ, ৩/১/৫/৮
৯. Journal of the Royal Asiatic Sociati. (1908), Page-170 to 175.
১০. ঋগ্বেদ, ১/২২/১৮
১১. তদেব, ১/২২/১৭
১২. শ্রীমদ্ভগবৎগীতা, ১০/২১
১৩. ঋগ্বেদ, ২/১২/১৮
১৪. প্র মন্দিনে পিতৃমর্দচতা বচো যঃ কৃষ্ণগর্ভা নিরহমুজিশ্বতা। ঋগ্বেদ, ১/১০১/১  
মনবে শাসদব্রতাস্ত্বেচত কৃষ্ণমরক্ষয়ত। ঋগ্বেদ, ১/১৩০/৮
১৫. কৃষ্ণং ত্বচং কৃষ্ণণাম্নোসুরস্য কৃষ্ণবর্ণাং ত্বচং উৎকৃত্যরক্ষয়ত হিংসিতবান্ রধহিংতাযাং  
রধিজশোরচীতিনুম্ কেনপ্রকারেণেতিতদুচ্যতে ধ-ক্ষত- ভস্মীকরোতি ইব। ঋগ্বেদ, ১/১০১/১  
(সায়নভাষ্য) অত্র ইতিহাসমাচক্ষতে- অংশুমতীনামনদী তস্যাস্তীরে কৃষ্ণণামাসুরঃ  
বর্ণনশ্চকৃষ্ণেগদশসহস্রৈরনুচরৈরুপেতঃ তদেদেবর্তিনঃ প্রাণিনঃ পীডয়ন্ত্যন্তে  
তত্রোদ্রোবৃহস্পতিনাপ্রেরিতঃ সন্ মরুভিঃ সহিতঃ কৃষ্ণং তদীয়ত্বচমুৎকৃত্যসানুচরমবধীত  
অযমর্থ। ঋগ্বেদ, ১/১৩০/৮ (সায়নভাষ্য)
১৬. ঋগ্বেদ, ৪/১৬/১৩
১৭. ঋগ্বেদ, ৮/৮৬/১৩-১৪
১৮. কৌষীতকি ব্রাহ্মণ, ৩০/৯
১৯. শতপথ ব্রাহ্মণ, ৩/১/৫/৮
২০. তদেব, ৩/২/৭/৭
২১. তদেব, ৩/১/১/৪
২২. তদেব, ১৩/৫/৪/২১
২৩. তৈত্তিরীয় আরণ্যক, ১০/১/৬
২৪. ছান্দোগ্যোপনিষদ, ৩/১৭/৬
২৫. কৃষ্ণচরিত্র, প্রথম খণ্ড, অষ্টম পরিচ্ছেদ
২৬. পুরাণ বিমর্শ, পৃ-১৯০
২৭. কৌষীতকি ব্রাহ্মণ, ৩০/৯
২৮. অষ্টাধ্যায়ী ৪/২/৩৪ এর উপর পতঞ্জলির ভাষ্য
২৯. মহানারায়ণোপনিষদ, প্রথম অনুবাক, মন্ত্র-২৮
৩০. তদেব, মন্ত্র-২৯
৩১. নারায়ণোপনিষদ, মন্ত্র-৮

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