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(REFEREED JOURNAL)

*General Editor*

*Prof. Tapan Sankar Bhattacharyya*

JADAVPUR UNIVERSITY, KOLKATA - 700 032

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## GENERAL EDITOR'S NOTE

It is a matter of great pleasure for us to announce that we are again to present before our esteemed readers with the latest issue of *Anvikṣā*, the prestigious journal of the Sanskrit Department of this University. It is also a matter of great satisfaction that the journal has a wide circulation and is greatly valued by distinguished scholars of different streams. This is of course a legacy which has come down to us because of significant contributions made by several renowned scholars of the past.

The present issue as usual contains valuable articles written by scholars, all experts in their respective fields, attached to different eminent educational institutions. The articles will no doubt broaden the horizon of our as perfection has no limit of its own. We, therefore, solicit positive suggestions from all concerned in this matter.

The number of pages remaining in this Volume of the *Anvikṣā*, a Research Journal belonging to the Department of Sanskrit has been increased on the request of the department for its most genuine scholastic knowledge encouraging enthusiasm to bring the Journal in pursuit of intensive research as its greater interest of the departmental programme.

“तेजस्वि नावधीतमस्तु”

Tapan Sankar Bhattacharyya

Date : March, 2019

Tapan Sankar Bhattacharyya  
Professor & Head of the Department of Sanskrit,  
Jadavpur University, Kolkata

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## IN SEARCH OF ASIAN PHILOSOPHY<sup>1</sup>

PRADYOT KUMAR MUKHOPADHYAY

Two major questions to ask are "What is Asian philosophy?" and "What the present Congress can do to it or for it?" The first question is discussed in two related contexts: (I) general theoretical and (ii) historical cultural. The discussion of the second question is deemed to be one of the two ways in which one can respond to those who may possibly doubt or deny the value of this particular discussion or of the Congress as a whole. As a second response we propose to voice two related concerns of a group of some discerning philosophy professionals of India in particular. The member of this group note that many Asian individuals and Asian countries believe that Asia, as alleged by many Europeans, does not have a philosophy of her own, she is not a philosophical rational culture but religious and mystical culture. They also find that at least two different sections of modern Indians - a few philosophy professionals and a faction of liberal Hindus - help strengthen this view. According to the concerned group of thinkers the belief in question is one of the important factors that impede the further growth of Indian philosophy which has been rendered already nearly stagnant. By holding or advocating this view many Asians tend to turning, knowingly or unknowingly, Orientalist construction of India (Asia) into India's (Asia's) self image. If this is not so hurting to other Asian countries or detrimental to the life and growth of other 'Asian philosophies' it is extremely so for Indian culture and philosophy. The efforts like the First Asian Philosophy Congress will make a substantive and over all contribution to the preservation and promotion of Asia according to indigenous cultural aspirations - aspiration to be seen as what it really is, a total culture both jointly and severally - if it marks the beginning of serious academic exchanges among Asian cultures around the narrower but more focused issues raised here such as 'the Sense and location of Asian philosophy' and "India (Asia) in view of Asia (India) vs. the orientalist construction of Asia and India."

*1 Asian Philosophy: One. The sense of "Asian philosophy": some general theoretical difficulties*

The question where one can find Asian philosophy may seem to be the easiest question to answer if it is assumed that we know what Asian philosophy is. However, it is on record that a number of Europeans denied that Asia or at least India had a philosophy. There are some contemporary philosophy professionals of India too who deny that expressions like Indian philosophy and hence Asian philosophy make any clear sense.

One general and theoretical reason why some people may not be certain as to what is Asian philosophy is that the expression admits of alternative and even incompatible interpretations. This general difficulty should hold also in the case of all similar expressions e.g., "European philosophy", "Chinese philosophy" and so on. Some pro-active reader or listener may make a quick remark that such issues need not hold us back; for, the events like the First Asian Philosophy Congress can still be held even if the expression "Asian philosophy" does not have a clear and intelligible sense. The idea is that events like this Congress should be deemed successful if after open and sustained deliberations we eventually arrive here at the conclusion that Asian philosophy is not possible or that the expression in question makes no good sense. It is like nominalists developing a theory of universals to show that (objective) universals do not or cannot exist. Those who make such observation presuppose that it is at the most doubtful whether the expression "Asian philosophy" or "Indian philosophy" makes clear sense or not. However, such observation will sound forced to those who do not have any doubt in the matter but are certain that such expressions make no intelligible sense.

However, to deny or affirm that the expression Asian philosophy makes good sense we need to know which sense of it is being denied or affirmed or. It may be fair if we think, for example, that an Asian Philosophy Congress is not supposed to be viewed just as a common platform in Asia for working philosophers of all countries or all Asian countries to meet and mutually exchange their academic thoughts (and perhaps some pleasantries besides). The Congress is not about philosophy in general but about the Asian philosophy in particular. One problem is whether the singular number of the expression like Asian philosophy suggests, in the first place, that there is such a thing as the Asian philosophy as distinct from Asian philosophies, say, in the plural? One may think that it is less difficult to make sense of the expressions Indian philosophy, Chinese philosophy, Japanese philosophy and the like rather than Asian philosophy, Greek philosophy and so on. Some may even think that one would commit category mistake if one insists that one should be shown Asian philoso-

phy even after one has been shown all the Asian philosophies. It becomes less problematic if the expression Asian philosophy in the singular is used to suggest that there is a sort of family resemblance among all these Asian philosophies and the expression Asian philosophy in the singular reflects such loose unity among all the different particular philosophies of Asia. It is as difficult to identify some single property which characterizes each one of the philosophies of Asia as it is difficult to find an Asian philosophy which is totally distinct from every single Asian philosophy. Now it will be incumbent on us to find which are those properties in terms of which the family resemblance among Asian philosophies is to be understood? There are then three options: Asian philosophy means one single system of thought with distinctive identity of its own or it is just a distributive unity of all particular philosophies of Asia connected disjunctively (as Indian philosophy or Japanese philosophy or Chinese philosophy or.....) or, in the third place, the expression may mean all the particular philosophies of Asia as above but only in so far as there obtains some specifiable sort of family resemblance among them.

Some may take a different stance and ask why the expression Asian philosophy should create any difficulty when the expression European philosophy is widely used and understood? One reply could be that the familiarity of an expression need not necessarily show that it is clear or is well understood. Further, the fact that a certain question has not been raised (supposing it has not been asked so far if "European philosophy" makes any clear sense) till now cannot be a sufficient or compelling ground for not raising it today or later. A Congress of Asian philosophy can be taken to provide an occasion for raising and resolving this question. Actually speaking not one but two questions are there to be asked in the case of say Asian philosophy or European philosophy and the like. First whether the word philosophy has any clearly intelligible and fixed sense in the context of say Western culture and whether all Western philosophies are philosophy in the same sense of the term. The same two questions arise in the context of Asian philosophy also. The matter does not end there. Suppose we get convincing answer to each of the two questions in each of the two cases noted here, it will not automatically follow that the answer will necessarily show that the word philosophy would mean in the context of Western philosophy exactly what it means in the context of Indian philosophy or Asian philosophy. We will come back to it later on. One other uncertainty needs to be removed. Do we or should we distinguish between Indian philosophy and philosophy in India? The same question may naturally be raised in case of Asian and European philosophy. These questions are not matter of mere linguistic niceties but substantive issues of some importance.

Today there are many European philosophers who will have no difficulty in

finding that there is a lot of philosophy *in* India (and hence *in* Asia) but they fail to find any Indian philosophy or find it quite difficult to recognize such a thing if it is there. The philosophy which they find *in* modern India is European philosophy - its reproduction or, at best, its extension. It is on record that a number of European philosophers in the past explicitly doubted or denied that India ever developed a philosophy of her own. Today also some American philosophers say the same thing. It is intriguing that some knowledgeable persons do not find Indian philosophy in India but find without any difficulty European philosophy there. This is sufficient to prevent us, even before we find reasons for this difficulty, from equating Indian philosophy with philosophy in India.<sup>2</sup> The same largely holds for much of modern Japanese philosophy<sup>3</sup> and hence of Asian philosophy also. However, one disparity is there. The European thinkers who do not find Indian philosophy in India do not hope to find it elsewhere; they deny its existence. One implication seems to be that if there were really such a thing as Indian philosophy then wherever else that could be found, that could be certainly found in India. These thinkers who do not find philosophy in India (except perhaps some Western philosophy) deny the existence or reality of Indian philosophy. If the existence of Indian philosophy is disputed or denied then it becomes all the more doubtful that there is such a thing as Asian philosophy.<sup>4</sup>

Today much of what is being done in the name of philosophy *in* Asian countries or *in* India, say, is not *Asian* philosophy or *Indian* philosophy in any significant sense of the term. For example some philosophy professionals of America are working at the moment on Buddhism. Is it or should it be regarded as American philosophy? It could be so regarded if American philosophy meant no more than philosophical works that were being done or published in America. This sense of American philosophy is not a philosophically significant sense of the term. Let us take another example, in recent times lots of work are being done in India on issues like Humean view on induction and Popper's response to it. If it is Indian philosophy then it is so in the philosophically insignificant sense of the term 'Indian philosophy'. On the other hand it is not European philosophy either. For the European philosophers hardly recognize such works as contribution to their philosophy. Experience does not allow us to expect that if today a bibliography of European philosophy is published, it will include the names of these Indian philosophers or their works.<sup>5</sup>

While we take serious note of the difficulties of making clear, intelligible and *philosophically significant sense* of the expressions like Asian philosophy (or European philosophy or Indian philosophy) it is not our intention to suggest that these expressions do not or cannot have the sort of meaning we are asking for. Rather we strongly disagree with those Indian colleagues who strongly ad-

vocate that division of philosophy into, say, Indian philosophy and European philosophy and the like is inadmissible. We do not need to discuss this point in any detail here. (For we, will show why or in what sense it is quite proper to make such division.) We will rather say that even if there is no *justification* (let us admit) for saying *Indian* philosophy or *European* philosophy, *French* philosophy or *British* philosophy, these expressions are very much there. It is incumbent on those who deny their legitimacy to provide some *good explanation* how and why these expressions were coined or how they got such wide and established currency. We noted elsewhere that those who "have been arguing<sup>6</sup> that the very division of philosophy into Indian and non Indian is wrong do not hesitate to send their papers for publication to journals like *Philosophy East and West* or extensively use the *Encyclopedia of Philosophy* edited by Paul Edwards. Both in the body of the Encyclopedia and in its Introduction explicit distinctions have been drawn between Eastern and Western philosophy and between historical articles and articles on philosophical issues."<sup>7</sup> The issue needs serious consideration.

We should note first that though the expression philosophy (even in the context of European philosophy) has a migratory semantics<sup>8</sup> and not clear and stable sense yet the expression (modern) *European* philosophy makes better sense than Asian philosophy. There is no scope for doubt that European philosophy includes at least three different philosophies the British philosophy, the French philosophy and the German philosophy. However all these different European philosophies maintained constant contact among them and in course of its development each one of them has been shaped largely by its interaction with the other two that in their turn were shaped, however partially, by conversing with it. The case is more like intra-Indian philosophy conversations. From long past there are a number of different philosophical schools of thought in India; each one of these schools substantively shaped and were themselves shaped by constant mutual interactions and debates. We cannot say the same thing about Asian philosophies if by the expression we mean (after the analogy or European philosophy), Indian philosophy, Chinese philosophy, Japanese philosophy and so on. So far there is some genuine disparity between the expressions European philosophy and Asian philosophy. Even if we suppose that India, China and Japan have their own philosophies, there is no evidence that these philosophies maintained regular contact among them and developed through mutual interactions and dialogue. Each of the Asian philosophies, if they are there, developed in isolation from one another. The inevitable conclusion seems to be that there is no clear sense of the expression Asian philosophy.

Be that as it may if the expression European philosophy makes some definite and clear sense which is also philosophically significant then it should be

possible also to attach some definite sense (whether philosophically significant or not) to the expression Asian philosophy provided in the philosophically significant sense of it European philosophy is different from Asian philosophy. Its being different from, its not being the same as, European philosophy is the common characteristic of all the philosophies that are Asian philosophy<sup>9</sup>. However, it is to be noted that for many thinkers the philosophically significant sense of the expression (modern) European philosophy is so integral to the notion of philosophy itself that if something, some system of thought lacks it, that is, if it is different from European philosophy, then that is not philosophy at all. In its standard sense (modern) philosophy is an integral part of the nature and history of the Western intellectual culture. Outside that culture, when detached from it, the term loses its sense. So far non-European (or non-European and non-American) philosophy is the same as non-philosophy or pseudo philosophy.

Now we understand that there is some built-in constraints in the European conception of philosophy which does not allow many Europeans to recognize as philosophy what the Indians *call their* own philosophy or Indian philosophy, that is, दर्शन (darsana). On the other hand what they find in India as recognizably philosophy is the reproduction or extension of European philosophy by some philosophy professionals of India (and who cannot be, strictly speaking, described as Indian philosophers). In fine, there is no Indian philosophy and or because of that there is no Asian philosophy. If still scholars are to use the expression Indian or Asian philosophy, if they are to write essays on them in Encyclopedia etc. they pick and choose some aspects of Indian or Asian thought that come somewhat closer to the European sense of philosophy. Or they use philosophy in a loose sense in which some contents of Indian or Asian religious systems or thoughts are all that India or Asia has by way of 'philosophy'.

In built in the modern conception of (European) philosophy its close connection with science and its sharp difference from religion. Europeans themselves admit that the philosophy and culture of the West is not only science based but science dominated.<sup>10</sup> We will soon show that among the Asian countries India at least has a long and rich tradition of analytical philosophy which is difficult to confuse with what is called religion in the standard sense of the term. However, the Europeans tend to overlook - and we think that they are conditioned to do so by certain contingent reasons - what is rational in Indian and Asian culture<sup>11</sup> and notice only such matters as religious, spiritual or soteriological or mostly exotic. There are a number of reasons why they do not find in Asia either the sharp separation between philosophy and religion or close relationship between science and philosophy.

We would like to state, before we close this section, one source of the problem of finding intelligible sense of expressions like Indian philosophy is the

stand we take with regard to the issue of the relation between philosophy and culture. All do not believe that philosophy is tied to the culture within which it flourishes. It seems harder for them to make sense of expressions like Asian philosophy or Indian philosophy. We however think that one need not be an ethno-sociologist to realize that philosophy is a strongly culture specific subject. This will be clear later but it may be in order to state that we believe not only philosophy even science, in fact every discipline of knowledge is culture specific, though perhaps in different degrees. In any case, we do not think the Editor in Chief of the Macmillan published *Encyclopedia of Philosophy* committed any mistake in using the expression "Eastern and Western philosophy" in his Introduction or that he used the expression inadvertently. Examples can be multiplied. It does not require long labour or ingenuity to discover some philosophically significant sense which is common to all known philosophies including both Eastern and Western philosophy and which sense maintained its validity and currency from the ancient time till today. This sense was introduced by Socrates in the Western culture and it is enshrined in the Indian conception of दर्शन as well. This sense is also a contributory factor which is behind the division of human knowledge into science and humanities and also what shape this division subsequently took. In this sense philosophy is principally a study of man and morals and is distinguished from the study of external (and primarily at least material) nature which is the core meaning of science. This sense of philosophy which also distinguishes it from science is perhaps the oldest sense the term and it retained its validity and currency beyond the barrier of time and space. On the other hand one can easily identify a sense of the term philosophy in sense the term applies only to a certain section of contemporary Euro-American philosophy and which has nothing strictly corresponding to it in Asian or Indian culture or even in the European culture in general. Those who subscribe to this sense of philosophy first divides philosophy into metaphysical and analytical philosophy. And according to their conviction and practice philosophy, in the true sense of the term, is analytical philosophy by which is meant an intellectual enterprise of logical analysis of language. It requires one to be highly sophisticated, contemporary professional philosopher of the Euro-American culture not to be dismayed by the transformation of one of the most substantive idea into such a narrow and insipid one. A great British intellectual personality of our time could not hide his sense of shock and dismay at the sight of our making a rich expression lose the best part of its meaning.<sup>12</sup>

## II Asian philosophy: two. *Is Asian philosophy Edifying or analytical?*

There is a second ambiguity of the expression philosophy and hence Asian or Indian philosophy (and even European philosophy). In fact there are many

ambiguities including the one which is closely related to the one we shall discuss in this section. This related distinction, as we see it, is the distinction between philosophy as a profession and philosophy as personal culture.<sup>13</sup> When some men say that they cannot find or recognize any Asian (or even Indian) philosophy what they miss is philosophy as a (purely) theoretical, intellectual, rational, and discursive enterprise or discourse by their standard. Nobody can say that it is an idiosyncratic sense of the expression philosophy. But it entails that among people who are mystic by nature and temperament philosophy (in this sense) is unlikely to flourish. There are many who hold for whatever reason that the Asian people are just of this kind. Some *explanation* of how they arrived at this belief - and this is not to be confused with either empirical or logical *justification* of the belief in question - is strongly and urgently needed. Given this sense of philosophy and this notion of Asian or Indian culture it is quite natural to arrive at the conclusion that there is not nor could there be any such thing as Asian philosophy. The people who hold on to such conclusion admit that they carry with them the sense of philosophy which is quite standard today, namely, philosophy is an analytical study and a rational enterprise. If such philosophy were there in Asia or India they could not miss it or fail to recognize it. These people get some indirect support also from many people all over the world (including many modern Indian and Asian personalities), and they cannot all be wrong, who firmly believed that both Asia (or India as the case may be) is a mystical culture and that in this continent (or subcontinent) there developed high grade philosophy. Schopenhauer, Emerson, Rabindranath, Aldus Huxley, Vivekananda, Romain Rolland, to name a few and at random, are such personalities. Indians who belong to this group, in particular, are as proud of the mysticism of their country and culture as of the national philosophy. They find enshrined in the pages of the same (genre of) literature both highly developed mysticism and spirituality on the one hand and equally high grade philosophy on the other. It has become a matter of established practice with a large number of educated Indians to use the expression philosophy indiscriminately to refer to or describe the life and works of personalities like Rabindranath, Aurobindo, Gandhi, Vivekananda, Hoelderline, Okakura, K. C. Bhattacharya, and Buddha, Gautama, Kapil, Samkaracarya and so on. In the process there has developed a popular notion of philosophy which coincides with mysticism; and in this popular notion of it (Indian) philosophy, mysticism, religion and spirituality all run into one another. This popular notion is as vague as it is popular.

This popular view of philosophy is not altogether wrong nor is the popular use in question without any basis whatsoever. What is common among these great personalities is that all of them produced truly and genuinely edifying

literature. Philosophy in the sense of edifying literature seems to be the only philosophy which is not incompatible with mysticism and can therefore be easily attributed to mystical cultures. Eventually the two ways of viewing a culture - as mystical and as philosophical - are identified or confused primarily by the modern Western people and also by many modern Asian people. What the Western people miss in Asia or India is analytical philosophy and not necessarily the edifying philosophy and what the educated Indians (and many others) are proud of is the edifying philosophy. Both these groups have come to believing that India did not develop any other kind of philosophy or philosophy in any other sense of the term. The circle is complete. Their innocence of India's analytical literature and its profound sophistication led them to think that India produced only or mainly edifying literature. And popularity that this view gained due to the support of these otherwise great personalities ensured rapid and almost complete marginalization of the analytical literature and culture of India. In the process another unique contribution of Asia (India) to the thought and culture of the world is overlooked. Through her tradition of analytical thinking and literature India has shown that the most severely analytical literature can be highly edifying at the time. Most celebrated and popular personalities of modern India could not understand or appreciate this core concern and genius of Indian culture (or they did not care to do so!). Knowingly or unknowingly they distorted the picture of India and presented her to the world as spiritual and mystical culture, an idealistic and exotic race without any taste or competence for matters or life that makes great demand on man's analytical ability and rigorous thinking. To return to the point whether the modern Europeans and their Indian pupils or great contemporary Indian personalities as well as majority of educated Indians they behave in the same way. When they speak of one kind of philosophy they are not explicitly aware of the possibility let alone the existence of the other kind of philosophy. One group fails to distinguish (or does not distinguish) philosophy from non-analytic edifying literature of religious, spiritual or mystical character. The other group strongly refuses to accept such literature as philosophy. They recognize as philosophy such analytical and rational literature as they are familiar with in their country. None of these groups ever cared to acquaint them with India's another genre of literature which is vast, full of intellectual sophistications, critical argumentative and thoroughly analytical and technical. The rich and long tradition of this kind of literature known as दर्शनशास्त्र is still continuing. Though this is not really accessible except to duly trained individuals (usually teachers and students of philosophy दर्शन yet there is no believable good reason why members of either of the two groups would not know at least that such literature or दर्शन exists. All

Americans or Europeans are not trained in technical philosophy and yet they know that there is such a thing as American or European philosophy (in fact they know much more.)<sup>14</sup> The Europeans have an excuse or explanation. They see Indian cultures through their Indian counterparts. Many of these Indians who have appointed themselves as propagator of Indian culture never speak of the analytical literature or philosophy of India. In fact it has become a habit with educated Indians in general to ignore or hide this side of Indian culture. Directly or indirectly even the professional philosophers of India and her great internationally known intellectuals<sup>15</sup> over emphasize India's idealistic, religious, spiritual thoughts and literature and hardly ever mention or mention with as much importance the technical philosophy of India.

Anyway, in India at least, the notion of philosophy which today enjoys greatest popularity is edifying literature as philosophy or edifying philosophy. Even that would not have distorted the image and culture of India if India's own characteristic view in the matter were made known. We will soon find that in India even edifying philosophy is of two types, popular and authentic. Many educated people of modern India are responsible for popularizing certain conception of Indian culture and thereby marginalizing simultaneously both India's analytical philosophy and her authentic edifying philosophy (these two are not much different. Edifying literary writings as such does not enshrine authentic edifying philosophy so that the expression edifying philosophy should not be viewed as an oxymoron.) We suspect that the Western people including some philosophy professionals who deny the existence of Indian philosophy have not been minimally careful or diligent in their search or they would have found both high grade analytical philosophy and edifying philosophy here. All that they have found is the popular conception of philosophy of the general educated public which is confused and is quite different from both the authentic analytical and authentic edifying philosophy of India.

The popular conception of Indian philosophy which many educated Indians have and preach include literary works of different grades and also some other low grade, edifying literature marked by obscurantism, esotericism and what not. Popularity of this conception of philosophy and its wide currency make many people forget that this is not the only or the only standard sense of philosophy. As a result the technical analytical philosophy becomes increasingly ignored either as merely academic or as dry and useless technicalities by growing number of people from all walks of life. However, the sense of philosophy as highly critical, analytical, self-reflective, discursive and theoretical enterprise and discourse involving great intellectual sophistication and analytical rigour is a different but well established sense of philosophy in India. This is the sense which is more common among the European academicians and particularly

working philosophy professionals of both modern Europe and modern India or Asia. In Europe philosophy in this sense has a history of not less than four centuries during which period it got deeply entrenched in the scientific European ethos. It is most important and interesting to note that, unknown to many, nearly the same sense of philosophy - analytical philosophy - is equally well established in India over a period of not less than two thousand years. Technical philosophers of every persuasion accepted this unanimously. But the rapidly increasing currency of the more popular sense of philosophy as edifying literature succeeded in marginalizing both technical philosophy and the technical sense of philosophy equally rapidly. Those who are discerning and in a position to know the truth will confirm that in classical India no one would be recognized as a philosopher just because he produced some edifying literature. Samkaracarya indeed has to his credit many edifying pieces of writing; but he had also composed many analytical and critical works. There are many highly respected personalities in the field of Indian philosophy - from Vatsyayana to Gangesa, Prasastapada to Padmanabha Mishra, and Kapila to the author of *Yuktidīpikā* - who are not known to have produced any edifying literature. Nobody in classical India could get recognition as philosopher simply by writing edifying literature and without producing any analytical and critical work (whether in prose or verse). It is the great (!) discovery of some modern Indians - some of the advocates of the view that India is a mystical-spiritual culture - that in the Indian view philosophy is essentially intuitive vision and knowledge. This is not to suggest that in the authentic classical view of India philosophy - analytical philosophy - did not have any edifying effect. Analytical philosophy is essentially edifying but only for a few differently constituted souls who alone can be true philosophers or even their truly eligible students. For the greater mass of people of soft intellect (सुकुमारमति) only the soft edifying literature (something belonging to the genre नाट्य say) can prove enlightening or better moralizing. However, all such edifying literature is not edifying philosophy. Classical India is a unique culture which excelled in all these three types of literature: (i) ordinary edifying *literature* called काव्य or नाट्य (suitable for the largest number of men particularly the men of soft intellect सुकुमारमति), (ii) analytical philosophy (suitable for those few who are trained or are being trained in standard technical philosophy and are sometimes known as कर्कशमति in contrast to सुकुमारमति) and (iii) edifying *philosophy* (the spiritual literature of high order अध्यात्मशास्त्र as different from दर्शनशास्त्र such as the उपनिषद्). What is more important is that India did not confuse these different types of literature or mistook one for the other, as many alien people and some modern Indians do.

Classical India successfully produced both types of philosophy (analytical and edifying), discriminated them and harmonized them and in the process produced *genuine mystics* - be they Tantrika or Vaidika. By contrast many modern writers of edifying literature who are referred to as philosophers are at the most pseudo mystics. They are neither the genuine mystics of the type of either Saṃkarācārya - who had also the requisite sophistication of a trained analytical philosopher - or, say Bhaskarānanda etc. who without being trained analytical philosophers could amass (by virtue of spiritual practices) sure insight into the substantive contents of analytical philosophy. Even when the expressions of the second group of genuine mystics lacked the rigour of standard philosophical diction they could be considered to have attained philosophical wisdom. So there might be some justification in calling the personalities like Ramakrishna Paramahansa or Ramana Maharsi as (edifying) philosopher. The same does not apply to all who in modern times are often regarded or talked about as such.<sup>16</sup> We will speak below more about the integration of genuine edifying philosophy, the authentic edifying literature, and real mysticism with analytical philosophy.<sup>17</sup>

In sum the Western people in general and also, as we shall see, people of some Asian countries including some men of modern India, ignore or are ignorant of analytical Indian philosophy which is extremely critical and rigorous. If these people - who's pre-conceived or at least unexamined notion of India or Asia is that she is a (merely) spiritual and mystical culture - at all admit that India or Asia has any philosophy of her own then it can be only such philosophy as is compatible with her mysticism. This type of philosophy may be found enshrined in the edifying literature of the concerned people. Religious and spiritual literatures are best examples of edifying literature. And philosophy in this sense - the edifying philosophy - is viewed by the modern European and Asian peoples in question as almost indistinguishable from religion and spirituality. In fine there is large consensus among modern men that Asia has just the sort of philosophy which is consistent with the nature and temperament of her people which according to them is only and necessarily mystical. They do not say Asia does not have philosophy but say that she does not have European philosophy or European type philosophy which is essentially analytical and technical philosophy; this type of philosophy has become the standard reference of the term philosophy. A people can have only that kind of philosophy which suits their national genius. People of Europe (modern) are scientific and rational in their outlook and life, so the philosophy they have is rational and scientific philosophy. Asia has her mysticism and religion; and she has at the most a religious philosophy which is not philosophy in the standard sense of the term though. This is currently the consensus view. This may not be opposed by majority of

modern Europeans and may be welcomed by many modern Indians. Both are equally ignorant of one fact - or at least they ignore this aspect of the matter - that at least in India not any edifying literature is edifying philosophy. The genuine and authentic edifying philosophy is enshrined in those edifying literature only which are known to be associated with a long tradition of rigorous analytical philosophy. The best examples of genuine edifying literature of India are उपनिषद्, भगवद्गीता, and pieces like निर्वाणदशकम् etc. But the European and majority of modern Indians understand by edifying philosophy of India either any esoteric or exotic literature and theme or any inspiring literary works. The example of the first is the creed of say some Tantric cult and that of the second is the writings of romantic poets and of religious preachers and personalities. However this popular edifying literature is not the authentic edifying philosophy of India. When some works belonging to the Tantra literature such as सौन्दर्यलहरी is taken to enshrine genuine edifying philosophy it is as usual associated with a certain rich tradition of analytical philosophy. So in India we frequently speak of काश्मीर शैवदर्शन and काश्मीर शैवतन्त्र interchangeably.

The situation so far is made to look quite happy, as happy as it could be. The first Asian Philosophy Congress also may be deemed in order and further it might be considered successful if it ends by lending new endorsement to the consensus already reached. However, we are not persuaded; the reconciliation is too good to be true. We need to inquire how the consensus in question was reached and how it got such wide currency (partly by ignoring the rich and long tradition of analytical philosophy of India). To this we now turn; but what we achieved in this section is some clarity as to why (and in which context) the expression Asian or Indian philosophy strikes some as having no clear and unambiguous sense.

### ***III Asia, India, Japan: Asia (India) In the View of India (Asia) Vis-A-Vis The Orientalist Construction***

We have suggested above that the Orientalist's image of Asia and that of many modern educated Indians (and presumably of such people of other Asian countries) stand in the way of recognizing or appreciating (on the part of Europeans as well as many modern Indians who's minds are metamorphosed<sup>18</sup> when they submitted them under the tutelage of the West and lost their Svaraj in Ideas<sup>19</sup>) Indian culture and Indian philosophy in the true light. They have not overcome their view, since they never submitted it to critical examination or factual corroboration, that the Asian culture (the Asian culture as a whole including in particular the Indian culture) is (and always has been) essentially and as whole mystical and non-rational. Orientalism is a much discussed sub-

ject. There is general consensus among the Asian, particularly Indian, intellectuals that it is not only West's wrong view of the Eastern culture, both singly and severally, but also it has been her cultural weapon, perhaps more powerful than her military and political measures, which secured for her the firm and long lasting dominance over the East. However, what have not been much discussed so far are East's own contributions in this regard. We need to know how Asian countries view each other and if and how much this view might have contributed towards the wide and long 'popularity' of the Orientalism in the world. In the process we may find that some Asian countries have been having for a long time the same idea about Asia as a whole or about some other Asian countries which is enshrined in the literature of Orientalism. This may bring to us a new realization that perhaps the East West divide in certain contexts at least is not as clear or valid as we often assume. To know or realize this we need to undertake some case study. It is quite likely that many philosophy professionals will find it convenient to shirk this responsibility by happily citing the usual argument that philosophers are especially unsuited for this kind of job. In the process they expediently forget that on this very ground, on the ground of this kind of alleged inability, many undermine the importance of philosophy in life and society. However, the belief that a sharp almost unbridgeable gap obtains between the theoretical and the practical, and the rational and the empirical, which is so deeply entrenched in the modern Euro-American cast of mind, is not and need not be a universal or necessary truth. Fact fidelity is as much a characteristic of Indian philosophers as their commitment to critical reasoning.<sup>20</sup> It is no deficiency of Indian philosophical culture that in it the empiricism rationalism debate or theoretical practical opposition is conspicuous by its absence. There are many other examples, and we have discussed some of them elsewhere, to show that all absences are not deficiencies.<sup>21</sup> We will not discuss it here any further. Nor we will *actually undertake to field study* how Asian countries have been viewing one another or interacting among them for quite some time. We will rather refer to some reliable documents and records of such matters to show that what we take to be the Western (mis-) conception of India is not confined to the Western countries alone. With reference to these documents we sadly note among other important things that many Asian countries have little knowledge of one another. For example, like the West these Asian countries also have practically no acquaintance with or appreciation for *Indian philosophy* - the particular genre of philosophy which is one of the best of its kind if not *the best* - as distinct from *just philosophy in India* or as distinct from Indian philosophy as edifying literature which is almost indistinguishable from her religion and spirituality, her mysticism. Simultaneously we note that no other Asian countries can claim to have devel-

oped high standard analytical philosophy which the Europeans miss in Asia (surprisingly, in India also). India's strong presence in the Asian cultural scene could be seen as the standing rebuttal of the popular myth - that Asia (as a whole) is a mystical culture (the myth which a huge majority of people over the world maintain to be a literal truth) - if only we could recognize and realize the analytical philosophical aspects of the culture of India and India's characteristic commitment to the values of critical approach and rationality. To realize this we need not have to wait for the highly successful and huge enterprise of Joseph Needham<sup>22</sup> and some other similar efforts. Ironically some Indians who were intimately acquainted with Needham and his work continued to insist that except for some small corner of her cultural scene and for a short period of her history India preferred to remain a mystical culture.<sup>23</sup> Perhaps this picture of India best suited to those who allowed their view to be shaped by the borrowed leftist ideology which is believed to be both Marxist and materialistic.<sup>24</sup>

Anyway, documentary evidence is there to show not only (i) the lack of deeper and comprehensive understanding between Asian countries but also (ii) the lack of expected enthusiasm on the part of the concerned people in this regard. By and large we will discuss both these points together. However so far as the second point is concerned, one evidence which immediately comes to mind bears reference to some serious India-Japan joint efforts in recent time to initiate systematic academic exchanges and dialogue between these two Asian countries in the field of Social Sciences and Humanities. We are talking about such efforts at the institutional level. The effort started around 1980 the first outcome of which was the first Japan India seminar on "Tradition and Modernity" which was held in Delhi in 1990 followed by a second one on "Understanding Japan and India in the Process of Modernization" held in 1992 in Tokyo.<sup>25</sup> After this seminar a resolution was taken to set up an Indian Committee for Indo-Japan Collaboration in social Sciences and Humanities with five to six senior scholars of each country as members. On the Indian side four among these scholars were to represent among them ICSSR, ICHR, ICPR, and UGC. Japan took no time to nominate the Japanese scholars. But India took not less than five years to make any concrete move in this direction.

It is not possible to illustrate, from documents we will use here, our points (i) and (ii) in case of every pair of Asian countries. We wish we could discuss at least both India-China and India-Japan pairs. But we will try no more than a brief overview of India-Japan relationship especially in the twentieth century. Our choice is not arbitrary; it is informed by at least two considerations. First, the modernization of Japan and India started around the same time. The famous Meiji Restoration in Japan and Indian (Bengal) Renaissance almost coincide in time. Secondly Japan's presence in Indian history of freedom movement

had been of some strategic importance and of a matter of great socio-political sentiment. We will not discuss these two points but will presume them to be widely well known.

How intimately Japan and India know each other? One great Japanese scholar deeply involved in South Asian Studies and Indo-Japan academic exchange, writes in 1999, referring to the recent efforts towards mutual understanding of these two countries "I would say that we are in the process of getting to know each other. We do not know each other yet, but we have some hope. This hope has not produced concrete results."<sup>26</sup> On the Indian side, the general Indian attitude is shaped more by the views of Rabindranath or the transformation of his view about Japan under the influence of Okakura who seemed to have met only one other important personality of the time, Vivekananda<sup>27</sup>, when he visited India. Both Vivekananda and Rabindranath were, in their own different ways and for different reasons, internationalists. Rabindranath and later Jawaharlal noted closeness of Japan to the British but unlike the latter, Rabindranath strongly and outspokenly opposed nationalism as such and Japan's nationalism in particular. Unlike many of his time including Gandhi, Rabindranath saw nationalism as a destructive and exploitative mentality and approach. His appreciation of Japan's aesthetic sense after his met Okakura<sup>28</sup> who was also opposed to Japan's pro-West approach, did not mark any change of Rabindrath's negative view of nationalism. Perhaps many Indians were influenced directly or indirectly, by this view of Rabindranath. It has been noted that "Indian intelligentsia where even while there has been no strong attraction towards Japan there has been a keen awareness of Japanese films and its literature."<sup>29</sup> On the general idea of Japan among Indian people there seems to be little impact of experiences and impressions of notable persons who visited Japan at different times - Visvesvaraya and J. N. Tata (late 19<sup>th</sup> cent.) L. Samaldas (1933), N. Murthy (1970s) and so on. In fact though many of them have published their experiences and impressions and recorded the strength of Japan's nationalism only the views of Rabindranath Tagore seem to be popular. According to him Japan's real strength and identity was in her aesthetic sense. This is largely the view of Okakura. Though Gandhi, unlike Vivekananda and Rabindranath, was strongly nationalist all three of them are known for their intense love and concern for India - her culture and future. Besides, all three were deeply spiritual and Vivekananda was perhaps religious in addition. Rabindranath and Vivekananda contributed most to propagating the idea that India is first and foremost a spiritual country and culture. Though all the three had in their own ways deep concern for education yet none of them was professionally academician. Vivekananda was almost exclusively focused on the theme of Indian religion and spirituality and its edifying litera-

ture suggesting a greater academic stature, yet comparatively he could master least rigour in his words. In fact none these personalities could contribute much to promoting or shaping India's interest to know and understand other Asian countries, Japan in particular, in respect of their humanistic and academic culture. An explicit understanding of this fact around 1980s made India and Japan undertake some effort to initiate at the official level academic exchanges between these two countries in the area of Humanities and Social Science. Japanese people in general knew much more about, Jawaharlal Nehru, apart from Gandhi, whose partly critical attitude and reservations could touch the soreness and sense of repentance in the heart of many Japanese for having committed some mistake and violence. This again has perhaps more political implications than academic importance. Though some (very few in over all consideration of the Japanese themselves) serious scholars of philosophy came to India and successfully studied Indian philosophy, academic community of India including philosophy professionals know little about Japanese philosophy. Anyway, there is no evidence that Japan ever entertained strong attraction for India's rich tradition of analytical philosophy. In this regard Japan is not much different from modern Europe in the matter of recognizing this rational aspect of Indian culture. Nor does India generally know that Japan ever developed this type of philosophy. Japan's interest in India is primarily informed by the fact that India is the birth place of Buddha. This is as true today as it was centuries before. Buddhism traveled to Japan via China and Korea. But none of these countries in spite of their admiration for Buddhism ever cared much to know as nation to understand India's overall cultural in depth. The converse is no less true. However, the way Buddhism could (and to some extent did) make China and Japan open to India it could not make India open in the same way to any one of these countries. For since at least from the last quarter of the tenth century Buddhism in India ceased to be a religious or social force to reckon with, though contrary to popular belief neither Buddhist philosophy nor Buddhist religion disappeared from India and Buddhism never ceased to be a dissenting offshoot of Hinduism.

Islamic philosophy had its origin in the introduction of Greek thought through the translations of appropriate works by Arab *Christians*. In large measures Chinese 'philosophy' took its shape in interaction with the Buddhist *religion*; and later Japanese 'philosophy' shaped itself when largely socio-ethical teachings of Confucius came in contact with Buddhist religion through China and Korea. The classical Indian philosophy developed rather in isolation from other Asian countries. And there is great difference between the nature of Indian philosophy and whatever philosophy may be found in China or Japan. What can come closer to the description of philosophy in these two Asian countries is

their edifying literature of religious and social ethics. There did not develop in these countries the sort of analytical and rigorous philosophy of very high order that developed in India. But India knew very little of the real state of things in these countries at least so far as philosophy is concerned<sup>30</sup>.

If India could not find Japan's great interest and achievement in the field of analytical philosophy then, and because of that, there is not much evidence that Japan ever knew or were interested in knowing India as a great intellectual culture. Japan rightly feels today that there "is the necessity of a new image of India in relation to the question "What Asia is?" "[the] image of Asia consisting of different regions" - like "India, China and Japan" - "having different cultural backgrounds ..... [but] connected" together "is rather important, since it was once lost during the modern period when all the countries in Asia were suppressed by the Western powers." Japan also feels that in her new view and vision of India in question she "should integrate all the separate images [of India] perceived in the long course of the history of Indo-Japanese relations..... in [a] single portrait. That is the way through which all our past images of India can contribute to the creation of a *new conception of Asia* and its own culture to be properly situated in the world culture of the twenty-first century." Nothing can be more relevant and insightful in the context of organizing the first Asian Philosophy Congress and developing Asia's own authentic self-image which will correctly reflect Asia's unity and diversity in a comprehensive and consistent picture. Only thing which dismays a discerning Indian or at least discerning *Indian philosophy* professional (not just a philosophy professional of India) is that in the series of images that Japan could manage to have of India down the centuries the richly intellectual, rational and philosophical India is totally absent. And when a new image of India will be created by integrating all the currently available images of India the result will not be much different from the Orientalist construction. On the contrary the new Asian effort and its result will go a long way to endorsing the characteristic Western view of India. Lest it appears that we are being unnecessarily alarmist, we may as well present the well researched, comprehensive and meticulously prepared list of all the images of India which Japan developed in course of history and which she proposes to integrate together to create the new image of India as a part of the new image of Asia. The list of images is like this: India is (i) "the birth-county of Buddha, (ii) a country of the Southern Barbarians, (iii) a country under the colonial rule, (iv) a new Asian leader [who missed the opportunity she got during or immediately after the successful Quit India movement], (v) an underdeveloped country, (vi) a *country of mysticism and spiritualism*, (vii) and a rival in twenty-first century Asia."<sup>31</sup>

In the series of her own (at least in the opinion of many modern Indian

intellectuals) changing self perceptions the latest, according to the majority of her current intellectuals and socio-political leaders, is India is the growing global economic super power.<sup>32</sup> Currently India is caught between [her own?] two images: (i) a, or even *the*, spiritual culture of the world and (ii) rapidly growing global economic super power.<sup>33</sup> It is high time India's philosophy professionals (though not they alone) in large number should intervene and expose if and whatever weakness these Utopias have. They should not hesitate in the matter though they naturally may for such hesitation comes first from ignorance of the true nature of one's national culture,<sup>34</sup> or the lack of natural and reasonable sensitivity about one's own culture (often misrepresented as nationalistic chauvinism or revivalism in case of some old culture like India, China and Japan, and secondly from the lack of authentic acquaintance (as distinct from some popular idea) with one's own philosophy coupled with wrong or very limited notion of philosophy in general. The central task of philosophy, and there is reason to believe that this is the Indian view of philosophy (दर्शन) as enshrined in the literature of her analytical philosophy or दर्शनशास्त्र, is to provide the theoretical, intellectual and rational foundation of the culture - the beliefs and practices, aspirations<sup>35</sup> and values - of the concerned people within which it (the philosophy in question) flourished. Philosophy is ever awake guard and guardian of culture. It defends the culture from all adverse forces (नास्तिका) whether internal or external, that tends to destabilize the society, the Indian word for which is धर्मविप्लव । Dharma is neither religion nor spirituality but the social (world) order<sup>36</sup> defined in terms of organized and well established body of beliefs and practices of a people. It includes a cult, a creed, and a scheme of values.<sup>37</sup>

So far as India is concerned the beliefs and practices constituting her culture includes the truths and practices of very rigorous analytical philosophy used to give strong foundation and support to her culture. This happens naturally since during its long uninterrupted continuity every living tradition is in constant conversation with (its own) modernity and in the process tradition regularly updates and refreshes itself and modernity gets itself authenticated. It has been rightly said that every genuine tradition is eternally young<sup>38</sup> and, we add, all authentic modernities are rooted in tradition. A failure to comprehend the nature of tradition and rationality and the relation between the two leads us to confuse or even distort our own cultural image and render us incapable of understanding or appreciating other cultures. This has happened in the past and may also happen in future. We need to be alert and should not be taken unaware. On the other hand explicit awareness is a safeguard against such contingencies. The cause or nature of this failure as well its effect may not

be the same in every case. In case of Japan and India however, contact with the modern European culture has been the most powerful cause. Japan's strong sense of nationalism helped her much to meet this contingency successfully. Though comparatively speaking Japan is more successful than India, yet this success is more in the economic and military sphere than in the sphere of philosophy and culture. During the long spell of foreign rule people of India were forced to develop growing distance from their traditional mode of living and thinking. Long absence of effective contact with their tradition and uninformed to blind admiration for European ways and views made Indian people incapable of meeting or thwarting the cultural onslaught of the West; they have lost their mooring and confidence in their own traditional culture.

Let us take one crucial example. Modern Europe *found* India as a traditional society and a mystical non-rational culture. Many educated modern Indians have internalized this view or vision of India and turned it into a criticism or even abuse of traditional culture of India. In the process many of them became rejectionist or reformist in relation to their own tradition and culture. They have not been careful or even patient to understand India's own view of these things. In India true rationality is constructive and constructive rationality is highly admired in Indian culture. Such rationality is *committed* rationality. Failure to understand Indian theory or view of rationality leads many to take India to be dogmatic or superstition ridden traditional society. India contrasts committed rationality with what may be called the *freelance* rationality (*ucchrinkhal cinta*) admired in European society as the spirit of free inquiry. The best example of destructive freelance rationality is the critical rationality of a total skeptic or वैतण्डिक। Majority of Modern Indians today derive their notion of rationality from modern Europe's idea of free inquiry epitomized in the act of constantly doubting or denying the tradition or traditional wisdom. Having developed in them modernity as a cast of mind marked by latent or explicit disrespect for the past and the tradition many Indians show their superior (!) understanding of Indian culture by advocating that rationality in Indian tradition remained confined to the small corner of Carvaka (and perhaps Bauddha) thought and practice and that too for a short time before it was completely subordinated and marginalized by the dominant culture or ideology.<sup>39</sup> Many also think that personalities like Socrates in ancient Greece and Beckon and Descartes at the beginning of the modern period of Europe practiced and taught this form of rationalism marked by free, that is, unencumbered by tradition, beliefs and values (or as it is usual to say dogmas). This is however wrong. Socrates never questioned wisdom as such and had trust in deities and oracles. He questioned and criticized the pretence of (modern) peoples who claimed to know the tradition and the truth. Descartes' (so also Backon's) stance of doubt

was also a necessary tool, as he thought, to arrive independently at truth. The situation and movement of thought in Japan has been similar. Be that as it may Non-European traditional societies accepted modern Europe as the model of progressive society and borrowed from it the idea of rationality as critiquing, reforming or rejecting tradition. Modernization of Japan starting from Meiji restoration of 1868 was closely followed by introduction of Western philosophy in Japan. A term, *kitetsugaku*, was coined to mean "the science of questioning wisdom"; soon the term was shortened to *tetsugaku* "meaning Western philosophy"<sup>40</sup> Not only people in modern India who came to know modern Western philosophy but their counterparts in Japan also view Western philosophy as paradigm of rationality and rationality as doubting or denying tradition and traditional wisdom. This essentially negative and destructive notion of rationality is if not alien at least unusual in India; at least it is not the best form of rationality nor was it recommended. Here only authentic exercise of rationality is admired and recommended. Such rationality is exercised for the purpose of defending honestly certain view which commands respect and has been received reverentially from the highly placed (culturally) custodians of traditional wisdom (श्रोत्रिय ब्रह्मनिष्ठ गुरु). A view or position which is not plausible and in which we do not have initial trust or sense of value cannot be an object of inquiry or criticism. Examining a position which is not considered initially plausible is waste of time; it is not worth criticizing, if criticism is not just a display of freelance, negative, and destructive rationality. Positive and constructive exercise of authentic rationality is putting to rational taste a view which is plausible but not proved for certain. To taste it is to taste it *against* actual and possible criticisms, which, in its turn, means in India to *try to defend* it with all seriousness and honesty one is capable of. Part of the reason for considering a position plausible is that we have come to know of it from the teachings of men of wisdom and integrity. True and authentic rationality in India means committed rationality; it first commits itself initially to a certain position since it is plausible and taught by men of quality. Only such position deserves to be seriously examined. To approach such a position rationally in the second place exposes the inquirer or critic to the obligation of not just searching, noting, and listing objections and criticisms *against* it but to undertake to defend it and exert oneself as much as possible in this direction. We cannot make short of our job by dropping a certain belief, even established belief, the moment a criticism or objection is sighted. A view is rejected (for the moment) when every attempt (so far) to defend it fails. If a Carvaka or Bauddha criticizes Hinduism then in India he is taken as defending his *own view* of Hinduism. If he does not have any view to defend, then he should not be taken seriously. On the other hand if he has some view to defend but no convincing argument to defend it, then his

opponent in India, who is a responsible and rational man, does not dismiss his position at once but endeavours to supply arguments on his own account in favour of the position he is committed to criticize as that of an opponent. Only after thus making the position of the opponent sufficiently strong that honest rational effort to criticizing it begins and this effort in its turn is viewed as defending the truth (which this time happens to be his own view). Thus both in defending and in criticizing certain position an argumentative Indian display his authentic rationality which is positive and constructive. Unless one is positive and constructive even in criticizing then, in Indian culture, he is a freelance rationalist who deserves to be ignored (but only by one who is well posted in his culture and is confident).

Tradition in India is in this way in constant dialogue with modernity and is marked by authentic rationality. This is the nature of the traditional Indian society and culture. On the other side tradition is not just superior wisdom beyond the masses and is confined to a small group of men who soon become a centre of power; and this power corrupts them and they start exploiting the common mass of people. In this sphere tradition is constantly in touch with common men and there is regular exchange between common sense and high theory. High theoretical truths and doctrines percolate down to the lowest level of society. And at the highest level of philosophical theorization the scholars in India are not permitted to go against the ordinary experience of common men unless there is compelling and convincing reason to do that. Going against the evidence of common experience (अनुभव विरोध) undermines the acceptability of a theory under construction. Similarly conjecture (कल्पना) is permitted, it may be resorted to, in course of building a theory but it has to be as close to common experience as is possible; this is the requirement of दृष्टानुसारी कल्पना as distinct from कविकल्पना। Almost all that is available with the most erudite custodian of traditional wisdom is also available with the man in the street. We need to understand in this light the restricting provision for the study of the Veda. The study of the Veda is restricted but nobody was deprived of or prevented from or benefiting them from the wisdom stored in the Veda. It is available in many other genres of literature such as the पुराण, इतिहास, साहित्य and soon.

There is a third aspect of the conception of tradition in traditional society like India. Tradition represents collective wisdom which comprises beliefs and practices that have been tested over a long period of time. During this time the tradition gets modified through constant dialogue between tradition and modernity, some of the beliefs or practices are changed or even dropped many new ones are added. Tradition thus changes not necessarily under alien pressure

but from necessity felt from within as a result of self reflection and self criticism of its own members. Culture or cultural tradition also acts as a filter. Every new view and every new achievement of the people is not retained only those are retained that are consistent with the aspirations of the people or the self image of the culture. So long in this way a culture is allowed to develop along its own line of interest and ideal - adding and improving its indigenous stock of beliefs and practices under pressure of self-reflection and self-criticism the tradition remains healthy and alive. But when under alien and imposed pressure the mind of its people is metamorphosed and they lose the authentic understanding of their own culture and sensitivity regarding its growth and health, preservation and promotion the culture having lost its self image or having it damaged and distorted make the people weak and insecure. They then lack the spirit of challenge and competition and the power of proper assimilation of selected virtues of other cultures; they, having lost svaraj in ideas, begin to imitate, showing docile acceptance of, the ways and views of alien people who dominate them. This is the analysis and conclusion of such astute thinker and incisive critic as K. C. Bhattacharya. Only in the light of the teachings of such great souls that India can hope to foil the rejectionist and reformist agenda of the liberal Hindus of modern time. Japan recovered in no time her leave Asia and pro-West line. It is not the best but best available example of reconciling tradition and modernity in a somewhat different manner though.

What we said just is a response to the view of a section of national and international intellectuals that the people of India and Asia themselves contributed in large measures towards building and spreading of what is described as Orientalist construction of Asia and India through their lack of information or misinformation of their own tradition. They indeed have made this contribution but only when they have accepted in a docile manner the ways and views of the foreigners, in this case, largely Europeans. It is possible to show in every concrete detail how exactly this happened or what have been the contributory factors. Unfortunately at present we have no scope for it. It should suffice for the present to note only two points. First the misrepresentation of India took the form of representing it as a religious or better, as was found later, spiritual culture rather than a total culture in which religion fills one corner. Secondly India's own view of religion and its relation to philosophy has not been understood or represented.

#### *IV Find or Build Asian Philosophy*

We have noted the official academic initiatives taken by Japan and India for academic exchanges and also, some independent initiative leading to organizing the First Asian Philosophy Congress. Against this background and on the

basis of the preceding discussion we can think of at least two possible directions in which we the Indian or the Asian people can move to improve the state of things prevailing particularly in the field of philosophy as a foundational subject of a culture. We can move in these directions severally or collectively both as Asian individuals and as Asian nations. First we should endeavour to note and assess the prevailing conditions objectively and in all details. Let us describe it as undertaking a case study to determine more extensively and penetratingly if there is such a thing as *Asian* philosophy (in the standard and technical sense) and if so what it is. Secondly, we can view or make such activity mark the beginning of the creation and growth of an *Asian* philosophy through genuine cultural exchanges among the Asian countries *in which philosophy would figure prominently*. These two things I meant to convey by the title of the paper 'In search of Asian Philosophy'. Unless these are done enterprises like the First Asian Congress instead of promoting genuine Asian philosophy will be instrumental in strengthening the popular view of Asia (and India) which is seen normally as the way the Western world sees us. If we as individuals or the organizations like India-Japan committee or the Asian philosophy Congress fail to contribute substantially to removing, reversing or rectifying Orientalism in the context of Asia's theoretical culture in general and philosophy in particular then it would amount to suggesting that there is nothing wrong in viewing Asia or India as a non-scientific, non-philosophical, in a word, non-rational culture and suggesting thereby that India or Asia is a mystical and spiritual culture. This in its turn would amount to internalizing Orientalism and turning it into Asia's own self image. In sum we will end up by endorsing the Orientalist construction of Asia or India. However, we for our part are convinced that the image Orientalism has created is not at least India's self image. There are some Indians who are explicitly aware of this matter and feel deeply concerned. They believe on good grounds that India does not perceive herself as a mystical culture or spiritual or religious culture, (though such a view has gained some popularity in recent times.). India's self perception is that she is a *total* culture and not a mono-dimensional flat society. In Indian culture at least there is room for both intellectual and spiritual quest of man; for horizontal social growth as well as the vertical spiritual progress.

Can we hope that various efforts already started and many more to be hopefully undertaken soon would pave the way for initiating dialogue among Asian countries at a different level<sup>41</sup> so that eventually we the Asians as a whole come to recognize the presence of a high order of analytical philosophy and a rational culture in Asia (in some corner of it for the present), develop an attitude of appreciation and respect for it and ultimately enable each Asian country to develop this type of philosophy. If this happens then through intra-Asia dia-

logue and debate between different countries of Asia and their respective philosophies Asian philosophy will become, both collectively and severally, a living enterprise and serious engagement leading to further growth of the current state of philosophy in Asia both where it is incipient and where it is already well developed but currently neglected. Asia's or better India's engagement with European philosophy for the last two centuries or more remained basically one sided. India remained a pupil of Europe, the most unwilling, unsympathetic even at times dismissive tutor. As a result neither of these philosophies really could benefit. There was no significant and extensive modernization of classical Indian philosophy. One reason why there could not happen real exchange and dialogue amounting to cross fertilization is that there were extremely few modern philosophy professionals in India who were very enthusiastic about studying and interacting with Western philosophy and at the same time well posted in *proper* Indian philosophy.<sup>42</sup> It has been noted by some outstanding Indian scholars and philosophers that there is nothing which is both modern and Indian in the realm of ideas.<sup>43</sup> This holds about all Asian countries if by the realm of idea we mean mainly the realm of philosophical thinking in the standard sense of the term in which (alone) it is being used in European countries for the last four hundred years or so, that is, before the *modern* multi-dimensional East-West engagements began. Now we can legitimately expect that unlike the Western countries Asian countries have or will develop soon some stake in this project of cross country and cross cultural debate and dialogue within Asia. We agree that the larger number of philosophy professionals of India (Asia) have lost their mooring in national culture and philosophical tradition. But they are not destined to remain alien to their true philosophy or culture forever. Further this philosophy of Asia, particularly of India, includes in addition to genuine edifying philosophy a truly analytical and critical philosophy. This sense of philosophy - philosophy is a rational, analytical, critical or self-reflecting enterprise - and a rich tradition of such philosophy in India is not only four hundred years old, it is at least two thousand years old. If in the standard sense of the term philosophy Asian philosophy is not a reality today it is certainly a realizable project and it can be realized soon if we try. But there should develop a comprehensive, rigorous, analytic and technical philosophy which is perfect harmony with the overall culture which is a total culture which keeps room for every facet of human life and experience personal, social, national, spiritual, intellectual aesthetic and so on in a harmonious whole.. provid

## References

- <sup>1</sup> This paper is written especially with reference to the First Asian Philosophy Congress held in New Delhi. However it is not an extended version of the Abstract

contained in the 'Book of Abstracts' published and made available to the participants during the session of the Congress. It is altogether a new paper except for the fact that it is exclusively about problems relating to Asian Philosophy and keeps in view the initiatives like the First Asian Philosophy Congress to initiate academic exchanges among Asian countries.

<sup>2</sup> The author has been insisting on this distinction since at least 1980s; see his *Indian Realism: A Rigorous Descriptive Metaphysics*, K. P. Bagchi and Company, Calcutta 1984 particularly the Preface.

<sup>3</sup> Piovesena, G. K., "Japanese Philosophy" in Edwards P., (Ed.) *The Encyclopedia of Philosophy*, Vol.4, p.250

<sup>4</sup> We may be asked to explain how in the Encyclopedias there are entries like Indian philosophy, Chinese philosophy, Islamic philosophy, Japanese philosophy and so on. Only reasonable conclusion seems to be that these entries are there in deference to the belief of the concerned people that certain system of their belief is philosophy or that these are accommodated there by using the expression philosophy in more wide and loose sense than would be allowed normally. In any case such practice shows that in their own countries scholars do not give great importance to the relevant views of persons like W. T. Stace and Richard Rorty. Incidentally, the intellectuals of the concerned cultures should note that classical philosophies of their countries have been rendered nearly obsolete by themselves.

<sup>5</sup> We recall an anthology of essays on epistemology published a few years ago includes as appendix a list of about three hundred works in the field of epistemology. If we remember correctly no Indian author or his work was listed even though some of these works were published in European journals.

<sup>6</sup> From motive not very difficult to guess.

<sup>7</sup> Mukhopadhyay, P. K., "The Place of Humanities" (in press) see also by the same author "What" and "Why" of Philosophy", in the *Special News Letter*, Indian Council of Philosophical Research, Delhi / Lucknow, 2009 pp.24-32

<sup>8</sup> Quine, W. V., "Has Philosophy Lost Contact with People" in *Theories and Things*, Harvard, 1981

<sup>9</sup> If of course we distinguish Asian or Indian philosophy from philosophy in Asia or philosophy in India. For we have already seen that today much of philosophy in India or Japan, at least, is European philosophy. So far Asian or Indian philosophy cannot be different from European philosophy or be non-philosophy.

<sup>10</sup> Magee, B., *Men of Ideas'. Some Creators of Contemporary Philosophy*, OUP, 1982 p.132. It is to be noted that Magee simply writes contemporary philosophy and not contemporary Euro-American or British philosophy.

<sup>11</sup> See Sen Amartya, *The Argumentative Indian*, Penguin Books 2005

<sup>12</sup> Hawking, S., *A Brief History of Time*,

<sup>13</sup> There is nothing bizarre about this division we are in the habit of making most consciously and seriously. Many people have felt it in one way or another. Something like this seems to be in his mind when "He [Wittgenstein] detested what I suppose I will have to call bourgeois academic philosophy - the idea of philosophy

as a trade, a 9 to 5 occupation, which you do with a part of yourself, and then go off and lead the rest of your life in a detached and unrelated way." From Anthony Quinton's Dialogue with Bryan Magee on the subject: 'Two Philosophies of Wittgenstein.' See Magee, B., *Men of Ideas* p.83

14 It is on record that Hawking, not a philosophy professional showed remarkable sensitivity to note what he considers to be downfall of philosophy in their country and expressed his dismay over it. Examples can easily be multiplied.

16 Radhakrishnan, Debiprasad Chattopadhyaya, Amartya Sen all fit into this description in one way or another. The last two have a message to convey though. They mean to say that the spirit of rationalism in India which manifested in the thoughts and writings of the atheistic thinkers were marginalized or defeated. Indian society under the influence of the orthodox leaders was transformed into an idealistic, mystical, and exotic culture. So it is they that marginalized India's rationalistic culture and literature and these scholars are trying to draw the attention of people back to the rationalistic aspect of the culture in question. They would have achieved their purpose more authentically if they talked more or as much of India's non-idealistic, highly rationalistic, sophisticated and analytical schools of philosophical thought as they speak of the Cārvāka or Bauddha or Vedanta school. Chattopadhyay indeed talks a lot of Nyāya but major refrain is its (inauthentic) transformation into dogmatic and theistic system. But this stance translates itself into spreading the view that spiritual India is India's dominant self-image and these scholars are pursuing a reform agenda. In any case, the modern people or their predecessors presented India as a culture of mysticism. It is no wonder that Europe (except a very few trained philosopher and Sanskritist) never get to know that India has another face. So far as the last two scholars in our randomly chosen list of three are concerned they are sorry for India's distancing herself from her analytical potentials; the first one is not only not sorry but celebrates that India is an Idealistic culture from which it is a small step to the belief that India is a land of mysticism. Besides, a large force of liberal Hindu monks and preachers present themselves all over the world as the representative spokespersons of Indian culture and they preach that if not *the* at least one of the two representative schools of thought of India is Vedanta (the other being Buddhism). Buddhism is best known all over Asia and the world as a religion and according to these followers of Vivekananda Vedanta is a form of religion or spirituality. In any case the overall picture is that Indians themselves present to the world a picture of India from which serious analytical and intellectual component largely missing. Europe has been made to understand that the core of Indian culture is spirituality and mysticism known for its high edifying value and influence. Edifying literature which is distinguished from analytical and logical literature is the only or the best face of India.

16 Cf. Bhattacharya, G. N.,

17 See Bhattacharya, Gopinath., *Essays in Analytical Philosophy* (Chapter nine: Theism and antitheistic Theories in Indian Philosophy"), Sanskrit Pustak Bhandar, Calcutta, 1989

- 18 Mukhopadhyay, P. K., "History of Science and Two Metamorphoses of Mind" in Chattopadhyay, D. P., and Kumar, R., (Eds.), *Science, Philosophy and Culture: Multi-Disciplinary Explorations*, PHISPC, Delhi, 1996
- 19 See Bhattacharya, K. C., "Svaraj in Ideas" in *Indian Philosophical Quarterly*, Vol. XI, No. 4, October 1984
- 20 Indian conception of rationality has some unique features which may be briefly indicated below.
- 21 Mukhopadhyay, P. K., "The Nyaya Theory of Consciousness" in *Science Philosophy Interface* Vol. VI No.2, Kolkata 2002
- 22 Needham, Joseph., Ed.) *Science and Civilisation in China*
- 23 See particularly Chattopadhyay Debiprasad, *History of Science and Technology in Ancient India* (1986), *Indian Atheism* (1969). Also read the review of the second book by Mukhopadhyay, P. K., in *Darsanik Samiksa*, Vol.I No.2., October 1969 and also the article by the same author cited in Note 16 above. Further read Amartya Sen's work cited in Note 11.
- 24 On the problem of attributing dialectical *materialism* to Karl Marx See Mukhopadhyay, P. K., *Religion: A Discourse in Realist Philosophy*, University of Calcutta, Kolkata, 2014 p. 152f.
- 25 See Yamaguchi, H. and Yanagisawa, H., (Eds.) *Tradition and Modernity: India and Japan Towards the Twenty First Century*, Munshiram Manoharlal Publishers, Delhi 1997
- 26 Nagasika, N., "For a further Development of Mutual Understanding" in Nakame, C. and Naito, M., (Eds.) *Towards Understanding Each Other: Fifty Years' History of India-Japan Mutual Studies*, a publication of Committee for Japan-India Academic Exchange 1999 p. 109 This volume contains the contributions to the third Indo-Japan Symposium held in Japan in 1997 in commemoration of the fiftieth anniversary of India's Independence.
- 27 I am not counting separately the great painters who were also present in Santiniketan like Nandalal Bose, Asit Halder and so on
- 28 Or, at least, after he picked up acquaintance with his views and art.
- 29 Tankha, B., "Indian Studies of Modern Japanese Politics and Society" in Nakame, C. and Naito, M., (Eds.) *Towards Understanding Each Other: Fifty Years' History of India-Japan Mutual Studies* p. 65
- 30 During the time of visit of great Buddhist scholars from India China definitely acquired some knowledge of Buddhism but there is not convincing document that even in those days China developed a fairly deep understanding of India's academic culture as a whole.
- 31 Karishma, N., "Japanese Image of India: Its Historical Change" in Nakame, C. and Naito, M., (Eds.) 1999 p.16, italics added.
- 32 See Guha Ramachandra and also Mukhopadhyay, P. K., "Cultural Unity of India: Between Ideology and Utopia" (unpublished) contributed to the International Seminar on "Cultural Unity of India: Past Present and Future" held at Ramakrishna Mission Institute of Culture, Kolkata during November 11-13, 2011]

- 33 See Guha, Ramachandra, particularly his publication *Will India become a Super-power?* OUTLOOK nano No.2
- 34 Bhattacharyya, Subrata., "Social Development and 'Civic-Scientific Literacy': Some Paradoxes in the Global Trends." in *Science Philosophy Interface* Vol.V No.1, Calcutta 200054-74
- 35 Mukhopadhyay, see the work cited in the Note 16 above
- 36 China in particular has a similar belief derived in large measures from the teachings of Confucius
- 37 See the work of Bhattacharya, G., cited in Note no. 15 above.
- 38 Mukhopadhyay, P. K., *Indian Realism* p. iv and his paper "Conversing with Tradition"
- 39 These people turn for intellectual support to scholars like Deviprasad Chattopadhyay, Amartya Sen and many others.
- 40 Piovesana, G. K., "Japanese Philosophy" in Edwards. P. (Ed.) *Encyclopedia of Philosophy* Vo. 4 P.252
- 41 Somewhat different at least in emphasis from the levels and areas so far covered or envisaged by the official dialogue between India and Japan initiated since 1980
- 42 Euro-American scholars like Karl Potter who have great love for and active interest in some Asian philosophy have noted that contemporary philosophy professionals of India have no mooring in their national culture and are destined to remain alien to Western philosophy.
- 43 Bhattacharya, Gopinath, *op. cit.*

आत्माद्यपवर्गान्तद्वादशप्रमेयाणां तत्त्वज्ञानं संसार-  
मोक्षस्य यथासाक्षात्कारणं भवति-तथा वर्ण्यते

मृणालकान्तिवन्द्योपाध्यायः

संसारयात्रायां सांसारिकविषयाणां तत्त्वज्ञानं यथा सुखं वहति आध्यात्मिकजीवनेऽपि तथैवात्मादीनां तत्त्वज्ञानं ब्रह्मानन्दं प्रयच्छति ।

अनात्मनि आत्मत्वभ्रमाज्जीवा अनादिकालादद्यापि दुःखप्रचुरे अस्मिन् संसारे जन्मनो जन्मान्तरं परिभ्रमन्तो विचित्रदुःखशतानि उपभुञ्जानः क्लिष्टाः सन्तः एतस्माद्दुःखराशेरुद्धारसरणि मनवलोकयन्तः किं कुर्मः, क्व गच्छाम इति किंकर्तव्यविमूढा नवीनजन्मग्रहणमेव दुःखहानेः प्रकृष्टोपाय इति भ्रमान् मरणान्तरं जन्मसागरे अनादिकालादद्यावधि वारं वारमुत्प्लवन्ते ।

तान् दुःखपीडितान् दुःखजिहीर्षून् मानवानुद्धर्तुकामः परमकारुणिको भगवान् गौतममहर्षिः लक्षणप्रमाणाभ्यां वस्तुसिद्धिरिति सम्यग्ध्यायन् लक्षणप्रमाणमयमात्मसूत्रं प्रणिनाय ।

“इच्छाद्वेषप्रयत्नसुखदुःखज्ञानानि—आत्मनो लिङ्गमिति” एतेन संसारमुमुक्षुः शरीरेन्द्रियादिभ्यः स्वमात्मानं विलक्षणं दृढमनुमाय तद्दर्शनाय समुत्सुको भवेत् । इदानीमात्मनि मिथ्याज्ञानपूर्वकं तत्त्वज्ञानं व्याख्यायते—तत्रात्मा नास्तीति प्रबलं मिथ्याज्ञानं शास्त्रनिषिद्धाचरणेन दुरदृष्टं सृजत् जीवात्मानमस्मिन् संसारे दुरुच्छेद्यदुःखपाशैः चिरं पीडयति । आत्मा नास्तीति दुरुक्तेर्खण्डणम् इच्छाद्वेषादिसूत्रेणैव महर्षिणा कृतम् । तथा च निराधारा गुणा न तिष्ठन्ति इच्छादयो विशेषगुणा यमेवाश्रयन्ति स एव पारिशेष्यात् आत्मेति सिध्यति । एवञ्च स्वयमेव नाहमस्मीति कथनम् उन्मत्तप्रलाप एव । वदतो व्याखातः स्वयं स्वमस्वीकर्तुं न शक्यते । आत्मा यद्यस्ति तदस्ति किन्तु सः क्षणिकविज्ञानप्रवाह एव नान्यः । योगाचारबौद्धसिद्धान्तोऽयम् इदानीं तदनुभवितुः कालान्तरे तत्स्मरणेन प्रलीयते । अपि च पूर्वं तद्वस्तुनोऽनुभवानन्तरं कालान्तरे तथाविधवस्तुसमालोक्य तदादानेच्छा पूर्वापरकालावस्थायिनः एकस्यैव स्थिरस्यात्मनो वार्ता वहति । एकेनोक्त बौद्धसिद्धान्तो नश्यति । अन्तःकरणस्यैव ज्ञानाधारत्वमिति साङ्ख्यवेदान्तमतमपि उच्छिद्यते । अहं जानामि अहं पश्यामीति प्रत्ययात् अहन्त्वज्ञानयोः सामानाधिकरण्यमात्मन्येव दृढं प्रतीयते । तथा चात्मैव ज्ञानवान् इच्छावान् भवति नान्तःकरणम् । इच्छाद्वेषादिसूत्रपर्यालोचनेनैव स्फुटमनुभूयते । एवञ्च समवायसम्बन्धेन ज्ञानेच्छादिमत आत्मनः कालाकाशादिवद्विभुपरिमाणस्य विनाशासम्भवात्

तद्रूपस्य जीवस्य मृत्युः कदापि न भवति इति तत्त्वज्ञानम् मरिष्यामीतिमिथ्या ज्ञानाज्जीवान् मोचयति येन जीवा निर्भया जायन्ते ।

मानवशिशुर्जननानन्तरं मातृस्तन्यपानाय चेष्टते । प्रसवानन्तरं वानरशिशोः वृक्षशाखाधारणम् । प्रसवानन्तरं गण्डारशिशोः स्वजीवन रक्षायै द्रुतं गभीरारण्ये पलायनं कियत् कालानन्तरं मातृसकाशे प्रत्यागमनम् इत्येतादृशं विचित्राचरणम् जीवस्य पूर्वजन्मैव बुद्धिपथमायाति । अपिच अनादिसंसारे जीवस्यासकृत् तादृशाचरणं चिन्तयित्वा-तस्यानादित्वं विचारसिद्धं भवति । अनादिभावस्य विनाशासम्भवात् जीवस्य नित्यत्वमपि सुतरां सिध्यति ।

समवायेन इच्छाद्वेषप्रयत्नादि विशेषगुणवत्तया शरीरेन्द्रियादित सर्वथा भिन्नस्यात्मनोऽनुमितिः अयमात्मा, ज्ञानवत्त्वादिच्छावत्त्वादित्याकारिकानिर्दोषहेतुसमुखत्वेनासन्दिग्धाभ्रान्ता देदीप्यमाना सती अविचलनिदिध्यासन व्यापारद्वारा आत्मनः साक्षात्कारं विदधती जीवस्य जन्मजन्मान्तरीणसकलदुःखपाशं समूलघातं छिनत्ति । आत्मा चिरप्रशान्तिं लभते । एषा आत्मनस्तत्त्वज्ञानान् मोक्षाधिगमवार्त्ता । महर्षिन्यायपथा आत्ममनने मोक्षाधिगमवार्त्तामेव मुमुक्षुभ्यः सुत्रेणानेन उपादिशत् ।

यद्यपि इच्छाद्वेषप्रयत्नसुखदुःखज्ञानानां समवायेनाश्रयतया अनुत्पत्तिकत्वेन च आत्मा शरीरेन्द्रियेभ्यः सर्वथा भिन्नः तेन शरीरेन्द्रियेषु आत्मत्वभ्रमो भवितुं नार्हति । तथापि आत्मनोऽतीव सान्निध्यात् शरीरेन्द्रियं समाश्रित्यैव प्रकाशमानत्वात् शरीरादिषु आत्मत्वभ्रमो नैसर्गिको जायते । तस्यानायासं समुच्छेदाय न्यायोपवृंहितहेतुगर्भं शरीरसूत्रं भूतोत्पत्तिकत्वेन विनाशी इन्द्रियसूत्रञ्च रचयामास महर्षिः । "चेष्टेन्द्रियार्थाश्रयः शरीरम्" घ्राणरसनचक्षुस्त्वक्श्रोत्राणीन्द्रियाणि भूतेभ्यः " तथाहि मुर्तेष्वेव क्रिया भवति ।

एवञ्च—हितप्राप्त्यहितपरिहारानुकूला क्रियारूपचेष्टा मूर्तेषु शरीरेष्वेव सम्भवति । मुर्त्तिभिन्नतया आत्मनि सा चेष्टा भवितुं नार्हत्येव । शरीरसंस्थानीन्द्रियाणि शरीरभिन्ने आत्मनि कदापि न भवेयुः । रूपरसगन्धस्पर्शशब्दा एते अर्थाः शरीरे वर्तन्ते नत्वात्मनि । कण्ठताल्वाद्यभिघातजन्यशब्दस्य स्वजनकाभिघाताश्रयत्वेन शरीरे एव सम्भवेनत्वात्मनि ।

घ्राणादीनीन्द्रियाणि भूतोत्पत्तिकानि अतस्तानि विनाशवन्ति, आत्मविलक्षणानि, इति दृढं जानता शरीरेन्द्रियेषु आत्मबुद्धिर्विर्जयितव्या ।

तथा च महाभागवतपुराणे—

अनात्मनि शरीरादौ आत्मबुद्धिं विवर्जयेत् ।

रागद्वेषादिदोषाणां हेतुभूता हि सा यतः ॥

न्यायानुसारेण आत्मनात्मविचाराद् अनात्मशरीरेन्द्रियेषु आत्मबुद्धिर्विलीयेत । शरीरेन्द्रियात्मबुद्धिः सर्वनाशकरी । शरीरेन्द्रियेषु आत्मभ्रमवशाज् जीवः शरीरेन्द्रियाणां रक्षैवात्मरक्षा इति मन्यमानः एतेषां रक्षार्थं सदसन्नानाकर्माचरणं अर्जितादृष्टेन शरीरात् शरीरान्तरेण बद्धो दुःखप्रचुरेऽस्मिन् संसारे क्लेशपरिगतो मोक्षवर्त्म विस्मरन् अनादिकालाद् दुःखहानाय सुखलिप्सया च भ्रमति । एतान् उद्धर्तुकामो महर्षिः

शरीरेन्द्रियेषु आत्मभिन्नत्वरूप तत्त्वज्ञानार्थं शरीरसूत्रम् इन्द्रियसूत्रञ्चोद्धार ।

गन्धरसरूपस्पर्शशब्दाः पृथिव्यादिगुणास्तदर्थाः—इति अर्थसूत्रम् ।

तदर्थाः इन्द्रियार्थाः ।

उक्तेन्द्रियार्थेषु रमणीयताबुद्धिस्तेष्व्वासक्तिं सृजन्ती जीवानापातसुखमग्नान् विदधती महद्वस्तु मोक्षद्वारमावृणुते । इत्येवं दृढतत्त्वज्ञानान् मुमुक्षुभिस्ते परिणामदुःखप्रदा आपातरमणीया इन्द्रियार्थाः गन्धरसरूपादयः विषवद् वर्जयितव्याः । इत्येव गूढार्थं शिक्षयितुं महर्षिः अर्थसूत्रं मुमुक्षुभ्यः उपदिदेश । तेषु इन्द्रियार्थेषु गन्धरसरूपादिषु सर्वथासक्तिपरित्यागात् चेतसो विशुद्ध्या निदिद्ध्यासनं स्थिरतरमनायासमुत्पद्येत । मोक्षजनकात्मसाक्षात्कारे यस्योपयोगिता सर्वस्वीकृता ।

“बुद्धिरूपलब्धिर्ज्ञानमित्यनर्थान्तरम्” इति बुद्धिसूत्रम् ।

न्यायनये बुद्ध्यपलब्धिज्ञानानां भिन्नार्थकत्वं नाङ्गीक्रियते । विषयप्रकाशात्मज्ञानं या खलुबुद्धिः सैव उपलब्धिः सैव ज्ञानमिति । वस्तुप्रकाशस्वरूपं ज्ञानं न ब्रह्म न वा विषयेन्द्रियसन्निकर्षादन्तःकरणस्य परिणामात्मिका वृत्तिर्न वा वृत्त्यभिव्यक्तं चैतन्यम् । साङ्ख्यमते अन्तःकरणस्य विषयेन्द्रियसन्निकर्षात् परिणामात्मिका वृत्तिरेव ज्ञानम्, तादृशवृत्त्या समम् अन्तःकरणे प्रतिविम्बितस्य पुरुषस्य चैतन्यरूपस्य अतात्त्विक सम्बन्ध एव उपलब्धिः बुद्धिस्तु बृद्धिमत्त्वम् बुद्धिरूपेण परिणामप्राप्तः सत्त्वगुणः एवान्तःकरणम् ।

न्यायनये नैतत् स्वीक्रियते । निरवयवस्यान्तरःकरणस्य विषयाकारेण परिणामो न भवति । न वा नीरूपस्य चैतन्यात्मकपुरुषस्य कुत्रापि प्रतिविम्बो जायते । येन तादृशप्रतिविम्बेन सह अन्तःकरणवृत्तेः आध्यासिक सम्बन्धो जायते । इयं बुद्धिर्यथार्था अयथार्थेति द्विधा विभज्यते । अयथार्थाबुद्धिरनर्थकरी । यथार्थाबुद्धिस्तु संसारयात्रायां यथोपयोगिनी आध्यात्मिक जीवनेऽपि तथैव इष्टदात्री भवति ।

या बुद्धिर्न्यायानुसारि-विचारेणात्मचिन्तापरायणा वैराग्यविशुद्धा सैव बुद्धिः आत्मसाक्षात्कार विधात्री जीवोद्धारिका । सा बुद्धिरेव मुमुक्षुभिरर्जनीया पालनीया च । पक्षान्तरे अयथार्थाबुद्धिस्तु दुर्बुद्धिः बाह्यविषयासक्तबुद्धिरेव सा । इयमेव जन्मजरामृत्युरहितान् जीवान् आपातरम्ये विषये निमज्जयन्ती दुःखप्रचुरेऽस्मिन् संसारे चिरं क्लिश्नाति । महद्वस्तु ब्रह्मनगरम् मुष्णाति ।

आत्म-साक्षात्काराय बुद्धेस्तत्त्वज्ञानेन प्रयोजनम् । येन मुमुक्षुभिरसद्-बुद्धिविलक्षण-सद्बुद्धि-निश्चीयेत ।

विशुद्धबुद्ध्यात्मसाक्षात्कारस्य वार्तामुपनिषद् बहुसहस्रवर्षेभ्यः प्राग उपदिदेश—“दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदशिभिः” (कठोपनिषद्)

एतत् सर्वं गूढं ध्यायन् महर्षिः बुद्धिसूत्रं प्रणिनाय । आत्मापवर्गव्यतिरिक्तविषयचिन्तापरिहारा बुद्धेर्विशुद्धिर्जायते ईश्वरचिन्ताप्रवणाबुद्धिरेव ईश्वर प्रसादादात्मसाक्षात्काराय प्रभवति ।

बुद्धिसूत्रानन्तरं मनःसूत्रं प्रणीतं महर्षिणा ।

“युगपज्ज्ञानानुत्पत्तिर्मनसो लिङ्गम् इति मनःसूत्रम् । मनस्त्वन्तरिन्द्रियम् सुखादीनां साक्षात्कारे करणम् जडवस्तु नेदं ब्रह्म, सत्सु विषयेन्द्रियसन्निकर्षेषु यस्य सम्पर्कं विना चक्षुरादीन्द्रियम् ज्ञानमुत्पादयितुं न

क्षमते तादृशमव्यापि अणुइन्द्रियमेव मनः । मलिनं मनः जीवान् सांसारिकदुःखसागरे निमज्जयति । निर्मलं मनस्तु जीवान् संसारदुःखेभ्य उद्धरति । मनसो नैर्मल्यमन्तरेण आत्मनस्तत्त्वज्ञानं कल्पनायामेव पर्यवस्येत् । बाह्यविषयासक्त मनस्तु मलिनमित्युच्यते ।

शास्त्रानुसारिविचारेण आत्मचिन्तापरायणं विषयवैराग्यापन्नम् मन एव निर्मलमित्युच्यते । तादृशां मन एव आत्मनः साक्षात्काराय उपयोगी नान्यथेति मनोविषयकं तत्त्वज्ञानमिदम् । तदेव श्रद्धालुमुमुक्षुभ्यो वितारितुम् मनः सूत्रं व्यरचि महर्षिणेति ।

“मनं एव मनुष्याणां कारणं बन्धमोक्षयोः” जीवानां संसारमुक्तये मनस एव प्राधानमविसंवादि मनसैवानुदृष्टव्यम् इति स्मरणात् मनसो नैर्मल्यं यावज्मजीवं रक्षणीयम् येन दुर्लभात्मसाक्षात्कारोऽवश्यम्भावी भवति । मनसा यद् चिन्त्यते बुद्ध्या तत्परीक्षणीयम् तेनैव परिणामसुखकरी सिद्धिर्भवेत् ।।

“प्रवृत्तिर्वाग्बुद्धिशरीरारम्भः” इति प्रवृत्तिसूत्रम् ।

वागारम्भः बुद्ध्यारम्भः शरीरारम्भ इति त्रिविधा प्रवृत्तिः । बुद्धिशब्देनात्र मनोऽभिप्रेतम् । तथा च कायिकवाचिकमानसिक भेदेन त्रिविधकर्म एव त्रिविधा प्रवृत्तिः । तज्जन्यमदृष्टञ्च बुध्यते । शुभाशुभभेदेन कर्म द्विविधा स्वीक्रियते । कर्मेव जन्मनः कारणं भवति तत्र शुभकर्मजन्यशुभादृष्टेन पुण्यमयजन्म । अशुभकर्मजन्यदुरदृष्टेन कुतसितजन्म भवति । कर्म यदेव वा भवतु सुकर्म दुष्कर्म वा सकलं कर्म अदृष्टेत्पादनद्वारा शरीरबन्धेन संसारेऽस्मिन् जीवान् बध्नाति । कर्मानुसारं दुरुच्छेद्यं क्लेशञ्च घटयति । इति दृढं जानन् कर्मेव धर्मः तदेवेश्वरः, तदेव समुन्नते मूलम् तदेवाश्रयितव्यम् इत्यादि संसारबन्धिकाबुद्धिर्वर्जयितव्या । स्वेच्छया संसारपाश परिधानेनालम् । कर्मासक्तिः जणीवेभ्य परिणामे महद्दुःख प्रयच्छति कर्मणा बध्यते जन्तुरितिशास्त्रवचनम् अनुस्मरणम् कर्मासक्तिर्वर्जयितव्या । यद्यपि कर्म परिणामदुःखप्रदम् तथापि तन्नत्यक्तव्यम् । कर्मपरित्यागे जीवनयात्रा चलिष्यति । न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् । नहिदेहभृताशक्यम् त्यक्तुं कर्माण्यशेषतः । एवं स्थितौ कर्मानुष्ठाने तज्जन्यादृष्टेण शरीरद्वारा संसारबन्धोऽनिर्वार्यः अकरणे च शरीरायात्रायां व्याघातः । इत्युभयतः पाशारज्जुः । एवम् स्थितौ भगवद्वाक्यमेव कायवाङ्मनोभिरलम्बनीयम् फलाकाङ्क्षां वर्जयित्वा चेतसासर्वकर्माणि भगवति संन्यस्य एतन् मे कर्म भगवदराधनामिति मन्यमानेन कर्मानुष्ठानं कर्मकारिणं भविष्यति अदृष्टद्वारा अस्मिन् संसारे नैव बध्नाति । अपितु निष्कामेन कर्मणा चित्तस्य विशुद्ध्या आत्मनो ब्रह्मज्ञानोपयोगिता उत्पद्यते । उक्तञ्च विष्णुपुराणे “तत् कर्म यन्न बन्धाय सा विद्याया विमुक्तये । कर्म तथैव कौशलेन अनुष्ठातव्यम् येन तद्भाविनि बन्धनं न सृजेत् । सा एव विद्या (ज्ञानम्) या जीवमुक्तिविधायिका भवति । एतदेव प्रवृत्तौ तत्त्वज्ञानम्—एतस्यावलम्बनेन मोक्षद्वारम् अपावृतं जायत इति । एक एव महर्षे गुढोपदेशः । मुमुक्षुभिरात्ममोक्षाय ग्रहीतव्यः इति ।

प्रवर्तनालक्षणादोषाः ।।

प्रवर्तना प्रवृत्तिहेतुत्वम् प्रवर्तकत्वम्, तथाच रागद्वेषमोहा एव दोषाः एतेहि पुरुषं शुभाशुभकर्मणि प्रवर्तयन्ति । रागः आसक्तिः द्वेषोमन्युः क्रोध इति, मोहस्तु मिथ्याज्ञान्, मिथ्याज्ञानवत्येवजीवे रागद्वेषौभवतः । मिथ्याज्ञानमस्तरेण तौ न जायेते ।

दोषेषु मिथ्याज्ञानं यथा—रागोमधुरः (आसक्तिर्मधुरा) तं विना संसारोऽयम् मरुभूमिरेव । द्वेषः प्रयोजनीयः तं विना परोत्सादनं न स्यात् । मोहस्तु मिथ्याज्ञानम् एष मे जीवनम् । ममाश्रयः एतं विना न जीवामि यद्यपि आत्मनः सर्वव्यापकस्य नित्यस्य जीवनम् आश्रयश्च अनावश्यकः तथापि मिथ्याज्ञानवशाद् तादृशं ज्ञानाति (जीवः) । रागद्वेषमोहरूपदोषः जीवस्य विचारबुद्धिं विनाशयन्ति मनुष्याणां मनुषत्वम् अपहरन्ति च । तद् वशाद् आपातरम्ये विषये निमज्जमाना जीवाः सांसारिकदुःखशतैः पीड्यमाना अपि अपहतज्ञानाः समुद्धारपथमप्राप्य जन्मानो जन्मान्तरं संसारे अस्मिन् भ्रमन्तः परिश्रान्ताः मुक्तिपथाद् च्यवन्ते । इत्येतद् दोषाणां सर्वनाशकरत्वज्ञानमेव तत्त्वज्ञानम् न्यायानुसारिविचारेण तद्वधार्य तेषां परित्यागेन जीवनं शोधनीयम् येन परमार्थदृष्टिर्जायेत । एतादृशगूढार्थं महर्षिमुमुक्षुभ्यः । विज्ञापयितुं दोषसूत्रं निर्ममे । रागद्वेषमोहास्तु दोषा आत्मानं दूषयन्ति मनसो विशुद्धिं विनाशय तत् कुपथगामि कुर्वन्ति एतत् निपुणं विचिन्त्य मोक्षसाधनाय ते दोषा वर्जयितव्याः । चित्तस्य शुद्धिमोक्षायावश्यिकी एतत्त्वं दृढं निश्चित्य सदा सतर्केण मुमुक्षुणा भवितव्यम् तदैवेष्टसिद्धिः स्यात् ।

पुनरुत्पत्तिः प्रेत्यभावः—

प्रेत्यमृत्वाभावः उत्पत्तिरेव प्रेत्यभावः ।

मरणान्तरं जन्म तदनन्तरं मृत्युः तदनन्तरं पूनर्जन्म इति क्रमेण प्रेत्यभाव स्रोतसा-अनादिकालाद् अद्यावधि उह्यते लोकः ।

मानवो यथा पुरातनं (जीर्णं) वस्त्रं परित्यज्य नूतनवस्त्रं परिधत्ते तथैव पुरातन शरीरं वर्जयित्वा नवीन देहेन्द्रियादि ग्रहणं कस्य न रुचिकरं भवति अपितु सर्वस्यैव रुचिकरं स्यादिति । अतएव प्रेत्यभाव आनन्ददायकः स तु काङ्क्षणीयः । इत्येव प्रेत्यभावे मिथ्याज्ञानम् । यत्र रमणीयताबुद्धिः यत्रासक्तिः तदेव वस्तु जीवोजननान्तरे प्राप्नोति । प्रेत्यभाव मुग्धो जीवो मरणानन्तरं प्रीत्यासक्त्योर्विषयम् प्रेत्यभावमेव अविरलक्रमेण लभते । प्रेत्यभावादात्मानम् उद्धर्तुं नैव शक्नोति । किन्तु विचारपरिशीलितबुद्ध्या प्रेत्यभावोऽतीवानिष्टकरः । जीवान् दुःखमयेसंसारेऽस्मिन् निपातयन् दुःखदावानलेन दहति पशुवत् चिरं तत्र बध्नाति । आत्मनो महत्त्वं नाशयति इत्येव तत्त्वज्ञानम् प्रेत्यभावस्यानिष्टकारित्वं बलेशमूलत्वञ्चविशदीकरोति । येन तत्र प्रीतिरासक्तिञ्च तिरोभवति भवति मोक्षार्थं मनसाऽभिनिवेशः क्रमशोवर्धेत । यस्मिन्ननिष्टकारित्वज्ञानं भवति तत्रप्रीतिरासक्तिश्च विलीयते । निपुणतरविचारेण प्रेत्यभाव प्रीतिवर्जनीया । तथात्वे प्रेत्यभावस्यानुत्पत्तौ मोक्षाधिगमोऽनिवार्यो भवति । महर्षिरतादृशमर्थं विशदीकर्तुम् प्रेत्यभावसूत्रं रचितवान् प्रेत्यभावे आसक्ति वर्जनाय तस्य महानिष्टकारित्वरूपं तत्त्वज्ञानम् मुमुक्षुणां कृते

अत्यावश्यकम् । अन्यथा तत्रासक्तिर्मोक्षविघ्नकरी भवेत् ।

“प्रवृत्तिदोषजनितोऽर्थफलम्” इति सूत्रम्—

सुखसंवेदनं दुःखसंवेदनञ्च मुख्यं फलम् । तत्साधनानि शरीरेन्द्रियादीनि अपि फलम् । फलेच्छया फलभोगे तत्साधनेष्वपि (शरीरेन्द्रियादिषु) आसक्तिर्जायते । सैवासक्तिः संसारवन्धनम् । विषवृक्षस्य फलं विषमेव भवति तथैव प्रवृत्तिदोषयोः संसारवन्धकत्वेन मुमुक्षुणां सविधे तयोर्विषतुल्यतया तज्जन्य फलस्यापि विषरूपत्वमेव अतस्तत्रेच्छा मोक्षकामिभिर्वजनीया यतः सा मुक्तेः परिपन्थिनी भोगेच्छासत्त्वे कोऽपि मुक्तो न भवति । फलेषु एतादृश्यं तत्त्वज्ञानमेव आत्मनः फलेच्छांदवयति मनसोनैमल्यं विधाय आत्मनम् मोक्षपथं ग्राहयति । फलाकाङ्क्षारहितोविशुद्धात्मा मुक्तावृत्तिष्ठते इति ।

दुःखसूत्रम्—बाधनालक्षणं दुःखमिति दुःखलक्षणं कृतम् महर्षिणा । बाधनापीडा ताप इति । सर्वप्राणिषु प्रतिकूलतया वेदनीयम् दुःखम् । अनुकूलतया वेदनीयम् सुखमपि दुःखानुषङ्गाद् दुःखाम् एव सम्पद्यते ।

तथाच न्यायभाष्ये ससुखसाधनस्य दुःखानुषङ्गाद् दुःखेनाविप्रयोगाद् विविधवाधनायोगाद् दुःखमिति समाधिभावनमुपदिश्यते जगत्यां दुःखसम्पर्कं शून्यं किमपि वस्तु नास्ति । पुत्रकन्याधनरत्नादि प्रियवस्तुन्यपि दुःखानुषङ्गाद् दुःखमेवेति अध्वार्यम् अनुषङ्गशब्देन अविनायसम्बन्धो बोध्यते । यत्र सुखं तत्रैव दुःखम् यत्र दुःखम् तत्रैव सुखमिति सुखदुःखयोरविनाभावः अथवा अभिन्नकारणतैव अनुषङ्गः यदेव सुखस्य साधनं तदेव दुःखस्यापिसाधनम् । अथवा अभिन्ना आधारतैव अनुषङ्गः । यत्र सुखम् तत्रैवदुःखमिति । एवं रूपेण सर्वं वस्तु दुःखानुषङ्गात् सुखमपिदुःखमिति मुमुक्षुभिः स्थिरमवधार्य सर्वेभ्ये किमधिकम् स्वकीय शरीरेन्द्रियेभ्योऽपि निष्प्रहैर्भवित्यम् । आत्मापवर्गो अन्तरेण सर्वस्मिन्नपि विषये आसक्तिर्वजयितव्या । एवं दुःखतत्त्वज्ञानिनां बाह्यविषयानासक्तानां मुमुक्षुणां मुक्तिरुदुरवर्तिनी भवति । आत्यन्तिकदुःखनिवृत्तिरूपमोक्षलाभाय दुःखदुस्वरूपस्य तत्त्वज्ञानेन अवश्यमेव प्रयोजनम् । दुःखं यथायथं कृत्स्नमविज्ञाय तस्य कार्तस्न्येन परित्यागेनैव सम्भवति । एवं दुःखतत्त्वं कार्तस्न्येन विदित्वा बाह्येषु विषयेऽवैराग्यसमाश्रयीमानव आत्मानुद्धानपरोऽचिरेणैवात्मानम्पश्येदित्येव गुह्यार्थं मुक्तिकामिभ्यो विज्ञापयन् दुःखसूत्रं विरचितवान् महर्षिः ।

अपवर्गः—

“तदत्यन्तविमोक्षोऽपवर्गः” इति अपवर्गमोक्षसूत्रम् ।

तेनदुःखेन जन्मना अत्यन्तं विमुक्तिरूपवर्गः इतिभाष्यम् ।

जन्मरूपदुःखेनसह आत्मन आत्यन्तिक सम्बन्धाभाव एवापवर्गः । न्यायनये आत्यन्तिकदुःखनिवृत्तिरेव मोक्षः यत्र सुखस्य सम्बन्धोऽणुरूपि नास्ति । न्यायमते अपवर्गोऽभाव पदार्थः । निर्वाणमुक्तिः परामुक्तिरेवापवर्गो मन्यते गोतममहर्षिणा । नैयायिकास्तन्तनमतानुवर्तिनः एव । अतएव न्यायमते

आत्यन्तिकदुःखनिवृत्तिसहित नित्यसुखाभिव्यक्तिर्मुक्तिरिति नाङ्गीक्रियते । निर्वाण मुक्तिः सुखाभिव्यक्ति (सुखानुभूति) रूपा भवितुं नाहत्येव । इयमेव कैवल्यमुक्ति यत्रानुभवकारणं शरीरमिन्द्रियञ्च नावतिष्ठते तेनैव परामुक्तो सुखानुभूतेरसद्भावः । परामुक्तेरवस्थायां सुखानुभूतेरभावे सत्यपि तत्र विपश्चितां प्रवृत्तिस्तु सकलदुःखप्रहाणाय । मोक्षस्य सुखभोगस्वरूपत्वे (सुखानुभवरूपत्वे) तत्रेच्छा भोगेच्छा एव स्यात् । तथात्वे तु मोक्षो न स्यात् भोगेच्छासत्त्वे कोऽपि मुक्तो भवितुं नार्हति । किन्तु आत्यन्तिकदुःखनिवृत्तौ इच्छातु (आसक्तिस्तु) भोगेच्छा भोगासक्तिर्वान । एवं हि मोक्षतत्त्वज्ञानिनोऽणुक्षणं स्वस्वरूप-चिन्तापरायणस्य सर्वबाह्यविषयानासक्तस्य मोक्षाभिलाषिणो मुक्तिरवश्यम्भाविनीति । वस्तुतो गौतममहर्षिणोपदिष्ट निर्वाणमुक्तेरधिकारिणो जगतिदुर्लभाः । ये खलुमुक्तौ सुखं कामयन्ते तेषां निर्वाण मुक्तिर्न भवति त एव गौतमप्रोक्त मुक्तिं न सहन्ते । निन्दन्ति एव ।

ईश्वरानुग्रहादुक्तद्वादशविधप्रमेयषु तत्त्वज्ञानाद् मिथ्याज्ञानविनाशो आसक्तिविद्वेषयोः समुच्छादात् कर्मजन्यशुभाशुभादृष्टविनाशजन्मनोऽनुत्पत्तिप्रयोज्यभाविदुःखानुत्पत्तिसहितचरमदुःखध्वंसरूपमोक्षोऽधिगम्यते ।

## पाणिनीयप्रस्थाने प्रातिपदिकार्थविचारः

तपनशङ्करभट्टाचार्यः

पाणिनिव्याकरणं खलु त्रिमुनिव्याकरणम् । तथा च श्रूयते—वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् । पाणिनिं सूत्रकारञ्च प्रणतोऽस्मि मुनित्रयम् । लौकिकवैदिकभेदेन संस्कृतभाषा द्विविधा भवति । शब्दानुशासनम् इति व्याकरणस्य अपरं नाम । शब्दानाम् अनुशासनम् शब्दानुशासनम् । 'केषां शब्दानाम्, लौकिकानां वैदिकानाञ्च' इति पतञ्जलिना महाभाष्यस्य पस्पशाह्निके उक्तम् । 'काणादं पाणिनीयञ्च सर्वशास्त्रोपकारकम्' इति चरके । पाणिनीयं महाशास्त्रं पदसाधुत्वलक्षणम् । सर्वोपकारकं ग्राह्यं त्याज्यं कृत्स्नं न किञ्चन । वैयाकरणाः शब्दप्रमाणकाः । 'शब्दप्रमाणका वयम्'—इति भाष्यं वर्तते । तथा चोक्तं भर्तृहरिणा वाक्यपदीये—'न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते । अनुबिद्धमिव ज्ञानं सर्वं शब्देन भासते ॥'<sup>१</sup> साधुशब्द एव प्रातिपदिकशब्देन बोध्यो भवति । प्रातिपदिकसंज्ञाविषये पाणिनिना सूत्रद्वयं प्रणीतम्—'अर्थवदधातुरप्रत्ययः प्रातिपदिकम्'<sup>२</sup>, 'कृत्तद्धितसमासाश्च'<sup>३</sup> । धातुं प्रत्ययं प्रत्ययान्तं च वर्जयित्वा अर्थवच्छब्दस्वरूपं प्रातिपदिकसंज्ञं स्याद् इति प्रथमसूत्रस्यार्थः । कृदन्तस्य तद्धितान्तस्य समासस्य च प्रातिपदिकसंज्ञा भवति इति द्वितीयस्यार्थः । अधुना प्रश्नो जायते प्रातिपदिकशब्दस्य का व्युत्पत्तिः । तत्र उच्यते—पदं पदम् प्रतिपदम् । प्रतिपदम् इति प्रातिपदिकम् । व्युत्पन्नाव्युत्पन्नभेदेन प्रातिपदिकम् द्विविधं भवति । अव्युत्पन्नप्रातिपदिकस्य सूत्रं तावत् 'अर्थवदधातुरप्रत्ययः प्रातिपदिकम्' । व्युत्पन्नप्रातिपदिकस्य सूत्रं तावत्—'कृत्तद्धितसमासाश्च' इति । सर्वत्र अर्थवत्ता स्वीकृता । अर्थवत् शब्दस्वरूपमेव प्रातिपदिकसंज्ञकं भवति । अव्युत्पन्नप्रातिपदिकस्य उदाहरणं तावत्—युष्मद्, अस्मद्, किम्, एक, द्वि—इत्यादयः । त्रिविधस्य व्युत्पन्न प्रातिपदिकस्य उदाहरणं तावत्—राम, दाशरथि, पीताम्बर इत्यादयः । अधुना विचार्यते कस्तावत् प्रातिपदिकार्थः ? प्रातिपदिकस्य अर्थः प्रातिपदिकार्थः । व्याकरणशास्त्रे प्रातिपदिकार्थः पञ्चविधः । तानि च जाति-व्यक्ति-लिङ्ग-संख्या-कारकाणि । तथा चोक्तम्—'एकं द्विकं त्रिकं चाथ चतुष्कं पञ्चकं तथा । नामार्थ इति सर्वेऽमी पक्षाः शास्त्रे निरूपिताः ॥'<sup>४</sup> तेषु केवला जातिरेव शक्तिः अथवा केवला व्यक्तिः शक्तिः अथवा जातिव्यक्ती द्वे एव शक्तिः, जातिः व्यक्तिः लिङ्गञ्च शक्तिः । जातिः, व्यक्तिः, लिङ्गम्, संख्या च शक्तिः, जातिः, व्यक्तिः लिङ्गं, संख्या कारकञ्च पञ्च प्रातिपदिकार्थः । 'एकं द्विकं त्रिकम्...' इत्यादिकारिकायां पञ्चकं प्रातिपदिकार्थः इत्युक्तः । प्रवृत्तिनिमित्तं व्यक्तिः लिङ्गं संख्या कारकञ्च इति पञ्चकं प्रातिपदिकार्थः—एते पक्षाः 'स्त्रियाम्'<sup>५</sup>,

‘सरूपाणामेकशेष एकविभक्तौ’ इत्यादिसूत्रभाष्ये स्थिताः, मञ्जूषाग्रन्थे च प्रपञ्चिताः । अत एव ‘प्रातिपदिकार्थ- लिङ्गपरिमाणवचनमात्रे प्रथमा’ इति सूत्रे लिङ्गग्रहणं व्यर्थम्, त्रिकादिपक्षेषु लिङ्गस्यापि प्रातिपदिकार्थत्वात् । अत एव ‘प्रातिपदिकार्थ-’ इत्यादिसूत्रस्य व्याख्यायाम् दीक्षितेन उक्तम्—‘नियतोपस्थितिकः प्रातिपदिकार्थः’ । अर्थात् अस्मिन् सूत्रे प्रातिपदिकार्थस्तावद्—‘नियतोपस्थितिकः’ । नियता उपस्थितिर्यस्य—इति बहुव्रीहिसमासविग्रहेण समासान्त ‘क’ प्रत्ययेन च शब्दस्य निष्पत्तिर्भवति । अर्थात् यस्मिन् प्रातिपदिके उच्चारिते यस्यार्थस्य नियमेनोपस्थितिः स प्रातिपदिकार्थः ।

एतद्विषये पाणिनीयसूत्राणां समर्थनं वर्तते । जातिशक्तिविषये पाणिनीयं सूत्रं खलु ‘जात्याख्यायामेकस्मिन् बहुवचनमन्यतरस्याम्’ (१।२।५८) । व्यक्तिशक्तिविषये पाणिनीयं सूत्रं खलु—‘सरूपाणामेकशेष एकविभक्तौ’ (१।२।६४), लिङ्गशक्तिविषये पाणिनीयं सूत्रं खलु ‘ह्रस्वो नपुंसके प्रातिपदिकस्य’ (१।२।७७) । संख्यायाः प्रातिपदिकार्थविषये पाणिनीयं सूत्रं तावत्—‘द्व्येकयोर्द्विवचनैकवचने’ (१।२।१२) । कारकशक्तिविषये सूत्रं तावत्—‘कर्मणि द्वितीया’ (२।३।१२)°, ‘कर्तृकरणयोस्तृतीया’ (२।३।१८)° इत्यादीनि सूत्राणि । प्रातिपदिकार्थविषये विवादाः वर्तन्ते वादिनाम् । मीमांसकादयो जातिमेव शक्यार्थं मन्यन्ते, व्यक्तिस्तु मीमांसकमते आक्षेपलभ्या । नैयायिकास्तु जातिविशिष्टव्यक्तावेव शक्तिं स्वीकुर्वन्ति । न केवलायां व्यक्तौ न वा केवलायां जातौ । ‘सत्ता एव प्रातिपदिकार्थः’ इति वैयाकरणैः स्वीक्रियते । एतद्विषये हरिकारिका वर्तते—

‘तां प्रातिपदिकार्थञ्च धात्वर्थञ्च प्रचक्षते ।’

सा नित्या सा महानात्मा तामाहुस्त्वतलादयः ।<sup>१२</sup> एतद्विषये आचार्यस्य सूत्रं तावत्—‘तस्य भावस्त्वतलौ । नैयायिकैर्गुणवद् वस्तु द्रव्यमिति कथ्यते, किन्तु वैयाकरणेभ्यः तन्न रोचते । स्त्रियामिति सूत्रभाष्ये गुणसमुदायस्यैव द्रव्यत्वम् उद्घोषितम् । द्रव्यमेव पदार्थ इति संग्रह—कारस्य व्याढेरभिमतं सरूपादिसूत्रभाष्ये तत् समुल्लिखितम् । पारमार्थिकं यद् द्रव्यं तन्नित्यं भवति, सांख्यहहारिकं द्रव्यं नियमेन नित्यं न भवति । अत एव ‘सिद्धे शब्दार्थसम्बन्धे’ इत्यस्य भाष्ये, ‘द्रव्यं नित्यम्, आकृतिरनित्या चान्या च भवति ।’ अधुना प्रश्नो जायते—किं नाम तत् पारमार्थिकं द्रव्यम् । एकस्यां कारिकायां भर्तृहरिणा तदुत्तरं प्रदत्तम्—‘आत्मा खलु स्वभावश्च शरीरं तत्त्वमित्यपि । द्रव्यमित्यस्य पर्यायास्तच्च नित्यमिति स्मृतम् ।।’<sup>१३</sup> द्रव्यं नाम यः पदार्थः तस्य एते पर्यायाः आत्मा, वस्तु, स्वभावः, शरीरतत्त्वमिति । अत एव आत्मादयः शब्दाः मुख्यवृत्त्या द्रव्ये वर्तन्ते, अन्ये तु घटादयः शब्दाः घटत्वादिजातिद्वारेण कम्बुग्रीवादिरूपाकृतिद्वारेण गौणवृत्त्या वा द्रव्यं बोधयन्ति । न्यायमते प्रातिपदिकार्थो बाह्योऽर्थः भवति । अत एव पदार्थ इति वस्तुनामान्तरमेव । वैयाकरणास्तु प्रातिपदिकार्थं बौद्धमेव मन्यन्ते न बाह्यार्थम् । ‘तदस्यास्त्यस्मिन्निति मतुप्’<sup>१४</sup> इति सूत्रभाष्ये पतञ्जलिना तन्निरूपितम् । नास्ति किमपि यत् सत्तां विहाय तिष्ठति । ‘न सत्तां पदार्थो व्यभिचरति’—इति महाभाष्यम् । ‘एष बन्ध्यासुतो याति खपुष्पकृतशेखरः । कूर्मक्षीरचये स्नातः शशशृङ्गधनुर्धरः’ ।। एवम्विधः

इति भाष्याशयः । एतत् कैयटेन सुनिपुणं निरूपितम्, भर्तृहरिणा उक्तम्—

‘नित्याः शब्दार्थसम्बन्धास्तत्राम्नाताः महर्षिभिः ।

सूत्राणां सानुतन्त्राणां भाष्याणां च प्रणेतृभिः’ ॥<sup>१५</sup>

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# UPANISHADIC EDUCATION AND RABINDRANATH TAGORE

SANJIBAN SENGUPTA

## INTRODUCTION

The word education has been derived from a Latin word 'educare' which means bringing up children physically and mentally. Though education now-a-days is regarded as school instruction only, it does not cover the whole programme as it does not exhaust the whole being of a man. As a part can not be looked upon as the whole, school education alone also does not mean a comprehensive scheme of training of a human material.

Upanishad which is chiefly a formidable part of the Vedas constructs the foundations of an education system that leads one to the resplendent growth of human life. The emphasis on the truth of the being, as envisaged in the Upanishads is similar to the Famous doctrine of Socrates, "Virtue is Knowledge". Virtue can be equated to *rtam* and knowledge may be equated with *satyam*.

The Vedic as well as Upanishadic system of education aims at the knowledge of the physical world (*bhur*), the vital world (*bhuvā*), and the mental world (*swar*). It also aims at covering the knowledge of the fourth world (*mahas*) which Rabindranath Tagore. Rabindranath very often tries to bring home to the students and inculcate in them the significance of the ideas of Gayatri Mantra & Brahmacharya.

## UPANISHADIC EDUCATION:

Upanishads constitute the last phase of the Vedic revelation. Indeed it became the basis of one of the unique traditions that the world has ever known. Ten hymns in Atharva Veda on *Brahmacharya* signify the comprehensive education received by a young person before he/she married and led the family life. The education includes not only the study of the various subjects but also the spiritual initiation which is called as a second birth for the student 'for giving him *tapas*, vigour, and intelligence<sup>2</sup>.

That the Upanishadic system of education was fairly comprehensive is seen. In spite of his having knowledge of a number of sciences and texts related to vedas Narada (the pupil) and Sanatkumar (the teacher) in Chāndogaya Upanishad were in search of that knowledge by which sorrow might be removed. We find a distinction made between knowledge and ignorance (*vidyā* and *avidyā*)<sup>3</sup>.

In the Isha Upanishad the aim of the Vedic education was to prepare the pupil to pursue the paths of that spiritual attainment by which immortality is attained. The Vedic based Upanishadic system of education was an integral system of education; it covered the pursuit of sciences and arts and possession of knowledge. The learner will discover and ultimately realize it through a life-long education.

In Taittiriya Upanishad<sup>4</sup> we get some indication of the method of teaching and learning. The secret of learning lies in the power of concentration in thought. This secret of concentration can be seen in the celebrated prayer of Vishwamitra (a prominent sage of the Vedic period), which helps developing the faculty of intelligence and thought for concentrating on the highest object of Knowledge.

### UPANISHAD AND RABINDRANATH TAGORE

Rabindranath himself says - It (Upanishad) has followed the current of my temperament from early days until it suddenly flashed into my consciousness with a direct vision<sup>5</sup>. Sunil Chandra Sarkar, the great follower remarks - আশ্রমশিক্ষার পরিবেশ, জীবনধারা, গুরুশিষ্যের পরস্পরের প্রতি মনোভাব ইত্যাদি বিষয় রবীন্দ্রনাথ জেনেছিলেন—কয়েকটি উপনিষদের আরম্ভে ও শেষে শিষ্য-আবাহন শিক্ষারস্ত্র শান্তিপাঠ প্রভৃতির মধ্যে অন্তরঙ্গ সহযোগিতার মধ্যে দিয়ে উচ্চতম আদর্শ ও ব্রত উদযাপনের যে ভাবগুলি ফুটে উঠেছে তাই থেকে।<sup>6</sup> Sri Sudhiranjan Das - ভারতের যে বাণী উপনিষদের.....গুরুদেবের বিশ্বভারতীর আদি মর্মকথা।<sup>7</sup>

Rabindranath was intent upon awakening the real man within<sup>8</sup>. In fact, he believed that one can acquire inner qualities of one's being getting touch with one's inner light for which the practice of Brahmacharya can help him a lot. It makes surely capable of exceeding oneself in different fields of life. It paves the way for attaining manhood. For this he preferred to build a close tie of relationship between the teacher & taught and in leisurely hours he advised the teachers to chant Gayatri mantra before them (Students) and hold discussion with them regarding the inner significance of the mantra.

When Viswabharati was in making Rabindranath pointed out that in the Upanishadic age at the centre of learning or Ashram great scholars from home & abroad would assemble there for the guidance of the junior scholars as Svetaketu, the son of Aruni joined the Board of studies in Panchal. It has the reference in the Brhadaranyak Upanishad of Satapatha Brahmana. When Rabindranath sets up *Bramachayashram Vidyalaya* at Santiniketan he does not copy *Tapovan* from end to end although he looks upon *Tapovan* as his model of man-making centre of learning - উপনিষদের কালেও ভারতবর্ষে এইরকম বিদ্যাকেন্দ্রের সৃষ্টি হয়েছিল। শতপথব্রাহ্মণের বৃহদারণ্যকে আরুণিপুত্র শ্বেতকেতু পাঞ্চালদেশের পরিষদে জৈবালি প্রবাহণের কাছে এসেছিলেন। সেখানেও বড় বড় জ্ঞানীদের সমবায়ে আশ্রমরূপে পরিষদ রচিত হত।<sup>9</sup>

Sri Sudhiranjan Das also reminds us - প্রতি বুধবার মন্দিরে উপাসনা হইত। উদ্বোধন সঙ্গীতের পর গুরুদেব উপাসনার প্রারম্ভে সুলোলিত স্বরে মন্ত্রপাঠ করতেন, আরাধনার পর এক এক বুধবার তিনি উপনিষদের এক একটি মন্ত্র ব্যাখ্যা করতেন ও শেষে উপদেশ দিতেন।<sup>10</sup>

## CONCLUSION:

An educated man who possesses supreme knowledge by concentration of mind, must have his senses under control, like spirited steeds controlled by a charioteer". From the Vedic age onwards, the central conception of education is that there is a source of resplendent light which gives us a correct lead in the various spheres of life.

The ancient Rishis & Munis used to run their centres of learning in the heart of the forests. As a consequence, their disciples and scholars had the privilege of coming direct and close contact with the grace of Nature and its universal laws. The living examples as well as the vibrations of the seer poets' chantings of verses conveying lofty ideas made them (students) conscious of a higher and divine life. In the same way it may be held that Rabindranath set up Ashramic Vidyashram and Viswa-Bharati on the lap of Nature to offer the tender-hearted boys and girls a congenial environment of Nature of the ancient type. He equally strove hard to instill in the students an urge for keeping contact with the Transcendental Force with an object of their growing in the effulgent Light of higher consciousness.

How far the past can help us to solve the challenges of today and tomorrow? This can be relevant then especially for realizing the vision of an education which includes the whole of man.

## FOOTNOTES

- 1 A.V.11.5.10
- 2 AV (6.133:4
- 3 Chāndogaya Upanishad I.II.4-5
- 4 Briguballi, chapter-I
- 5 Rabindranath Tagore, The Religion of Man: 1st chapter, p-7
- 6 Sarkar, Sri Sunil Chandra, Rabindranather Sikshadrashan O Sadhana,
- 7 Das, Sri Sudhiranjan, Amader Gurudev, pp.51-52
- 8 "Where the words came out from the depths of truth..."- Rabindranath Tagore, "Gitanjali", 1912
- 9 Rabindracharanabali, Chaturdaskhanda (Prabandha, Siksha), p.406
- 10 Das, Sri Sudhiranjan, Amader Gurudev, pp.21-22
- 11 Katha Upanishada, iii, 6

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## REVISITING CLASSICAL SANSKRIT LITERATURE WITH SPECIAL REFERENCE TO POVERTY

SHIULI BASU

Poverty is one of the social diseases. It is a burning problem of the society. The real picture of poverty is extreme. It has not been expelled completely from the society. Due to class-differences in society some people enjoy wealth and others suffer from poverty. Several incidents related to poverty are revealed in daily newspaper. In literature, various social issues are reflected. But there are far differences between fact and fiction. In real life pain and pleasure go together, but literature always create pleasure due to 'rasa' as Bharata says in *Nātyaśāstra*—

*“na hi rasādr̥te kaścidartha prabartate”<sup>1</sup>  
rasa iti kaḥ padārthah? ucyate āssvādyatvāt’*

In Bengali literature, the true picture of poverty is revealed extensively in '*Pather pañchāli*' of Bibhutibhushan Bandyopadhyay and also present in various works of Manik Bandyopadhyay, Tarashankar Bandyopadhyay. In spite of the wide presence of poverty, these compositions are enquisitely accepted among the readers because of the rich content of them. But compare to these, descriptions of poverty is much less in Sanskrit literature. Most of classical sanskrit literatures are full of splendour, magnificence, divinity, supremacy, majesty etc. Monarchy and duties of kings are also reflected in classical sanskrit literature. Poets describe high purpose of idealism, dharma through literature. Most of cases they ignore the real aspects of life, such as poverty, oppression, separation, hunger etc. Through varṇāśramadharmā it can be imagined that some people of that time were poor but their daily-life-style has not been drawn or painted vividly.

To search poverty in classical sanskrit literature the poem of Rabindranath Tagore must be mentionable as Tagore says—

*“he bhārat, nṛpatire śikhāyecho tumi  
tyajite mukuta daṇḍa simhāsana bhūmi  
dharite daridrabeśa, śikhāyecho bīre.”*

connecting with this poem of Tagore it can be said the great puruṣottama Rāma of *Vālmiki Rāmāyaṇa* quitted all royal wealth and accepted a wretched

life for the save of family matter, king Rāma spent his fourteen years as a poor man. It is the humiliation of Sītā and Lakṣmaṇa though they went with Rāma willingly. As Rāma was puruṣottama, he accepted Kaikeyi's demand and his father's reluctant verdict sprotingly.

He tried to make understand his family members about eternal dharma :

*Daṇḍakāranyameṣo'ham gucchāmyeva hi satvarah  
abicārya piturvākyam samāvastum caturdaśa<sup>2</sup>*

There was an adorable relation between the emperors and the common people at the society described in *Vālmiki Rāmāyaṇa*. Despite of presence of the class division, there is almost no scenario available for boundless misery of ordinary countrymen. Though this is not an example of poverty, but the fact reveals that in spite of being wealthy, they were forced to spent their years as poor common people. It will be wrong if we define poverty as deficiency of money. In *Vālmiki Rāmāyaṇa* great example of mental poverty is mother Kaikayee.

In the *Mahābhārata* also pañca-pañcapāṇḍava were compelled to abandon all royalty due to confliction with kauravas. They accepted mere life-style and passed their 'ajñātavāsa' through various struggles sometimes Bhīma and Dhraupadī reacted and blamed Yudhisthira for their wretched condition, when taking with Śrīkrṣṇa in the udyogaparvan Kūntī cited example of Vidula, through the story of Vidulā the *Mahābhārata* explains the the real meaning of physical poverty.

*nātaḥ papīyaśim kāñcidavasthām śambaro'brabīt  
yatra naivādya na prātarbhojanam pratidṛśyate,  
patiputravadhādetam paramam dukkhamabrabīt  
dāridramiti yatproktam paryāyamarāṇam hi tat..<sup>3</sup>*

It is meant that no miserable condition is there compare to this where no meal is available in the home for today's and tomorrow's breakfast.

*Mahābhārata* also shows the humiliation of Droṇa due his poverty. Drupada was friend of Droṇa, but he denied this friendship in long term. According to Drupada friendship is never possible between poor and wealthy people.

*na hi rājñā mudīrṇānāmevambhūtaina raiḥ kvacit  
sakyam bhavati mandātman ! śriya hīnairdhanacyūtaiḥ  
na daridro vasumato nāvidvān viduṣaḥ sakhā  
na śūrasya sakhā klīvaḥ sakhipūrvam kimiṣyate<sup>4</sup>*

The well-known story of Rājā-Harishchandra which is depicted in *Devī-*

*Bhāgvata-Purāṇa* and various other Purāṇas. The king became poor by offering wealth to ṛṣi viśvāmitra.

In the *Devī-Bhāgvata-Purāṇa* it is portrayed How Viśvāmitra deprived and humiliated the king Harishchandra. The king said—

*mama dehosti bharyāyaḥ putrasya ca hyanāmayāḥ  
krītvā dehantu tam nūnamṛṇam dāsyāmi te dvijaḥ*<sup>5</sup>

Various misfortunate events that had happened to Harischandra and lastly selling himself as a slave to a caṇḍāla are described in this Purāṇa, similarly in the drama, '*Caṇḍakauśika*' misfortune of Harishchandra explained by poet, kṣemiśwara. The king dedicated everything to Kauśika, Viswamitra. In spite of that Visvāmitra demanded more wealth as dakṣiṇā. In the third act of this drama the poet shows how king was engaged to collect money for dakṣiṇā by selling his wife and son. It is said in the third act of this drama :

*bho bho sādharma! kenāpi khalu kāryeṇa  
gatyantaramapasyatā lakṣeṇāyam  
suvarṇanāmatmā vikrīyate mayā, tad grhṇantu*<sup>6</sup>

The story of Harishchandra is not an isolated incident. He is the representative of society. Even being a king if he had to sacrifice his all life to fulfill others wish or demand then situation of common people can easily be imagined.

In the first act of the drama '*Svapnavāsavadattam* of Bhāsa Rājanyā Padmāvatī came to Tapovana for the meeting with her mother, the common people had been removed from the path.

*"bhṛtyairmagadharājasya snigdhair kanyānugāmibhiḥ  
dhr̥ṣtamutsāryate sarvastapovanagato janāḥ"*<sup>7</sup>

This incident indicates the class-division of the society and humiliation of common people. In the *Buddhacarita* also it is seen that Buddha was passing and street people were removed in this manner and this type of incidents are very common in whole sanskrit literature.

In the fifth sarga of *Raghuvaṃśam* of Kālidāsa, the king Raghu lost everything by conferring wealth in Viswajit Yajña. At this moment after completion of study the disciple, kautsa of Varatantu Muni came to king for the collection of gurudakṣiṇā. The king offered him mṛtpātra instead of 'subarṇapātra'. Kautsa said that he came to king in an unappropriate situation when king was unable to give something for gurudakṣiṇā. The king became embarrassed but his gen-

erosity was not abolished as he said he should try to collect gurudakṣiṇā and Kautsa must not go to other.

*gurvarthamarthī śrutaparadṛśvā raghoḥ sakāśūdanavāpya kāmam  
gato vadānyāntaramityayam me mā bhūt parivādanavāvatārah  
sa tvam praśaste mahite madīye vasamścaturo'gnirivāgnyāgāre  
dvitrāṇyahānyarhasi soḍhumarhan yāvad yate sādhayitam tvadartham.*<sup>8</sup>

The cause of Raghu's indigence, his embarasment or humiliation and way-out from the problem, all these are unique in classical sanskrit literature.

The social message comes out from this is that for poverty sometimes disiples had to present at the courtroom of the king to collect donation.

But in the sixth act of Abhijñānaśakuntalam, the existence of dhīvara signify the different side of society. As he received the ring which had been fallen down from Śakuntalā's hand, he was humiliated by king-mens.

*"are kumbhīraka, kathaya kutra tvayā  
maṇibandhanokirṇanāmadheyam rājakīyam  
aṅgulīyakam samāsāditam"*<sup>9</sup>

In the *Meghadūtam* yakṣa had been exiled in Rāmagiri Āśrama. Deception of all freedom is one kind of poverty. It is well-known to all that the description of misery of yakṣa was not the main purpose of Kālidāsa in *Meghadūtam*. Among the classical Sanskrit literature poverty has been delineated all classes of people in the drama of 'Cārudatta' of Bhāsa or *Mṛcchakaṭika* of Śūdraka. Personal charity is the main cause of poverty of Charudatta which had been expressed by Vidūṣaka in the first act of *Mṛcchakaṭika*.

*"bho bayasya! alam santāpena, praṇayijanasaṅkramita-  
vibhavyasya suraloka  
pītaśeṣasyeva pratipaccandrasya parikṣayo'pi te  
adhikatarām ramanīyah."*<sup>10</sup>

Humiliation of Charudatta regarding poverty has been expressed in this rūpaka repeatedly

*etattu mām dahati yat gr̥hamasmadīyam  
kṣiṇārthamityatithayaḥ parivarjayanti  
samśuṣkasāndramadalekhamiva bhramantaḥ  
kālātyaye madhukarāḥ kariṇaḥ kapolam.*<sup>11</sup>

Charudatta was directly affected by poverty and his wife, Dhūtā; his son,

Rohasena, Vidūṣaka (maitreya) saṁvāhaka all were affected in different way for the cause of poverty of Charudatta. In spite of poverty self-respect or self esteem of dhūtā was focused. After stealing of ornaments from their house Dhūtā said

*“aparīkṣataśarīraḥ āryaputra iti, varamidānīṅ  
sa śarīreṇa parīkṣataḥ na puścāritreṇa  
sāmpratamujjayinyām jana evam mantrayīṣyati-  
daridratayā āryaputrenaiva idrīśamakāryamanuṣṭhitam.”*<sup>12</sup>

Despite being child, poverty also affected Rohasena as he suffered from pain by not having the golden car. Mental distress of Śarvilaka, one of the important character was also focused in the 3rd act of this rūpaka.

*“digastu khalu dāridrayamaniveditapauraṣam  
yadetad garhitam karma nindāmi ca karomi ca.”*<sup>13</sup>

Poverty had been spread all corners of the society and characters have been affected from various way.

The social condition of *Daśakumāracaritam* by Daṇḍin as described by poet is like *Mṛcchakaṭīkam* regarding dice-playing, gaṇikā etc. In this text, ten kumāras gathered their personal experiences. Here also poverty of common people, poverty due to personal charity etc. are appeared. But the characters are not so prominent as compared to *Mṛcchakaṭīkam*.

In the *Harṣacaritam* of Bāṇabhaṭṭa, the detailed and vivid description of common rural people are available, particularly in seventh ucchvāsas, where conquering of king Harṣavardhana are well-drawn by the poet, at the same time it represents the picture of common helpless poor people, as it describes

*“mahābhoginām guptaye samāsāditam.”*<sup>14</sup>

King's army or regiment are only to guard wealthy rich people with these description of class-difference in the society of that period are well-indicated. Bāṇabhaṭṭa expresses the humiliation of the slaves in detail. Mental condition of them is well described by the poet.

*“kva gatasya śāntiḥ, kīdrīśam jīvitam  
kaḥ puruṣābhimānaḥ, kimnāmāno vilāṣāḥ  
kīdrīśī bhogaśraddhā, pravalapaṅka iva sarvamadhastannayati,  
dārūno dāsaśabdaḥ dhik, tad utśvasitamupayātu nidhanam dhamam.”*<sup>15</sup>

It is found in the *Pañcatantram* about the miseries and injusties of poverty. Sudden loss of money which is very painful had been described through the

character of mūṣika in Mitraprāpti and Maṇibhadra śresthī in Aparikṣatakāraka,

*arthena valavānsarvo arthayuktoḥ sa paṇḍitaḥ  
pasyainam mūṣikam vyatham svajāteḥ samatām gatam  
śīlam śaucam kṣāntirdākṣiṇyam madhuratā kule janma,  
na virājanti hi sarve vittahīnasya puruṣasya<sup>16</sup>*

*Subhāsita-Ratna-Bhāṇḍagāra* is a collection of witty, instructive and descriptive verses. Daridra-nindā or condemnation of poor people and poverty has been occurred in the very small parts of this text,

*“utthāyahṛdi līyante daridrāṇām manorathāḥ  
vālavaidhavyadagdhānām kulastrīṇām kucā iva,  
cāṇḍālaśca daridraśca dvāvetau sadṛśāviha  
cāṇḍālasya na gṛhṇanti daridro na prayacchati,  
eko hi doṣo guṇaśannipāte nimajjatīndoriti ye vabhāṣe  
na tena dṛṣtam kavīnā samastam dāridryamekam guṇakotihāri.<sup>17</sup>*

In ancient Sanskrit literature, the sorrow picture of poverty is much less available. In maximum cases, poets created their work based on nature, love, king and his kingdom, his ruling etc. by omitting the society. The exception is *Mṛcchakatīkam* by Śūdraka. In many instances it is seen that the characters have lack of generosity, how ever that can be defined only as mental poverty. But the poets of Sanskrit literature and language rarely portrayed the financial poverty of common people of the society.

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2. *Vālmīki Rāmāyaṇa*, Ayodhyākāṇḍa, 2.19.11
3. *Mahābhārata*, 5/125/12, 13
4. Loc. Cit. 1/127/5, 7
5. *Devi Bhāgavat-Purāṇa*, 7/20/10
6. *Chāṇḍa Kauśika* 3/17
7. *Svapnavāsavadattam*, 1/2
8. *Raghuvaṃśam*, 5/24, 25
9. *Abhijñānaśakuntalam*, Act VI.
10. *Mṛcchakatīkam*, Act. I.
11. Loc. Cit. 1/2.
12. *Op.cit.*, Act. III.
13. *Ibid.*, 3/19
14. *Harṣacaritam*, Ucchvāsa VII.
15. Loc. Cit., Ucchvāsa VII.
16. *Pañcatantram*, 2/89, 5/2
17. *Subhāsita-Ratna-Bhāṇḍagāra*, 1, 6, 43.

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## সামাজিক মূল্যবোধ : নীতিসাহিত্যের পাতা থেকে

দেবদাস মণ্ডল

মানুষ সমাজবদ্ধ সামাজিক জীব। সে একাকী থাকতে পারে না। তাই সেই সভ্যতা উন্মেষের প্রাথমিক লগ্ন থেকে জীবনের প্রয়োজনে যে গোষ্ঠী বা দলবদ্ধ জীবন-যাত্রা শুরু হয়েছিল তা ক্রমশ পরিবার, সমাজ, রাষ্ট্র কখনো জাতীয়রাষ্ট্র কিংবা আন্তর্জাতিক রাষ্ট্র পর্যন্ত বিভিন্ন রূপে রূপান্তরিত হয়েছে। এক্ষেত্রে মূল্যবোধ হল—মানুষের আভ্যন্তরীণ ঔচিত্যবোধ, এক প্রকার বৌদ্ধিক সংস্কার, সৎপথে জীবনযাত্রা করার মৌলিক কিছু দিক, যা সবসময় সকলের মান্য করে চলা উচিত। যা অদৃশ্যভাবে সমাজের বিভিন্ন স্তরের বিভিন্ন মানুষের সঙ্গে অন্তর্নিহিত যোগসূত্র রচনা করে। মূল্যবোধ মানুষের মানবিকতা নির্ধারণের ক্ষেত্রে অত্যন্ত গুরুত্বপূর্ণ একটি ব্যাপার। কোন বৃক্ষের মূল যেমন সমগ্র বৃক্ষকে মাটির উপরে ধরে রাখে তেমনি সমাজরূপ বৃক্ষের মূল হল মূল্যবোধ। মূল্যবোধের অভাবে সামাজিক অধঃপতন ঘটে। মূল্যবোধ থেকেই সৃষ্ট সাংস্কৃতিক চেতনা বা আদর্শ সমাজ গড়ে ওঠে। এখন দেখাযাক, সংস্কৃত নীতিসাহিত্যের সুবিস্তৃত পরিসরে মূল্যবোধের ধারণা কী ভাবে ছড়িয়ে রয়েছে?

নীতিসাহিত্যের পরিসর: ভারতীয় প্রাচীন সাহিত্য—বেদের সূক্তগুলিতে, ব্রাহ্মণ-আরণ্যক উপনিষদের বিবিধ আখ্যান-উপাখ্যানে নৈতিক পথের সন্ধান পাওয়া যায়। পরবর্তীকালে রামায়ণ-মহাভারত-পুরাণের মধ্যে সামাজিক তথা রাজনৈতিক মূল্যবোধ বিভিন্ন কাহিনির মাধ্যমে পরিবেশিত হয়েছে। ধর্মশাস্ত্র কিংবা অর্থশাস্ত্র সামাজিক মূল্যবোধ নির্ধারণের তথা নীতির আকরগ্রন্থ বললে অত্যুক্তি হয় না। তবে পারিভাষিক অর্থে নীতিশাস্ত্র হিসেবে *চাণক্যনীতি*, *কামন্দকীয়নীতি*, *শুক্ৰনীতি*, *বিদূরনীতি*, *নীতিশতক*, *শান্তিশতক*, *নীতিবাক্যামৃত*, *নীতিরত্নাবলী*, *পঞ্চতন্ত্র*, *হিতোপদেশ* প্রভৃতিকে ধরা হয়। যেখানে আবহমান সংস্কৃতিক ঐতিহ্যকে মাথায় রেখে প্রতিটি মানুষকে সুচারু উপদেশের মাধ্যমে চলার সঠিক পথনির্দেশ করা হয়েছে।

১. নীতি কী? নী ধাতু জিন্ প্রত্যয় যোগে নীতি-শব্দ নিষ্পন্ন।—*নয়নাত্ নীতিরুচ্যতে*। অর্থাৎ যা নিয়ে যায় তাই হল নীতি। এখানে প্রশ্ন কোথায় নিয়ে যায়? তার উত্তরে বলা যায়, নীতি বা নৈতিকোপদেশ আমাদের অসৎ হতে সৎ পথে নিয়ে যায়, অন্ধকার হতে আলোর পথে নিয়ে যায়, মৃত্যুর পথ থেকে অমৃতের পথ নিয়ে যায়। অর্থাৎ নীতি হল এমন একটি মত বা মতাদর্শ, নিয়ম বা আইন, কিংবা উপদেশ যা আমাদের নির্দিষ্ট লক্ষ্যের পথে চালিত করে। নীতির সঙ্গে নেতার গভীর সম্পর্ক বিদ্যমান। নীতি ছাড়া আদর্শ নেতা হওয়া বা নেতৃত্ব দেওয়া কখনো সম্ভব নয়। নেতার কাজও হল নৈতিকপথে প্রবর্তিত করা অর্থাৎ নিয়ে যাওয়া। নীতিশাস্ত্র সমাজের সর্বস্তরের মানুষের অভিষ্টকর। বিশেষত, রাজার কিংবা রাজনৈতিক নেতার ক্ষেত্রে তার গুরুত্বের কথা স্বীকার করা হয়েছে *শুক্ৰনীতিসারে*। সমাজের প্রত্যেকটি মানুষের আচার-আচরণ, সৃজন-দুর্জনের স্বরূপ, শত্রু-মিত্র, নর-নারীর গতি-প্রকৃতি, গুরু-শিষ্য তথা ছাত্র-শিক্ষকের ধর্ম অর্থাৎ কর্তব্য-কর্ম বিষয়ে আলোকপাত করা হয়েছে নীতিশাস্ত্রে। সেখানে সংসারে একজন আদর্শ পিতার মতই কিংবা নৌকায় একজন দক্ষ মাঝির মত-ই সমাজে একজন আদর্শ নেতার স্বরূপ কল্পিত হয়েছে। কেননা, সুদক্ষ মাঝির অভাবে নৌকা যেমন আগধ সমুদ্রে বিপর্যস্ত হয়ে যায় তেমনি গৃহে নিপুণ গৃহকর্তার অভাবে

কিংবা রাষ্ট্রে দক্ষ নেতার অভাবে প্রজারা সংসারসমুদ্রে রণকহীন হয়ে পড়ে পড়ে বিপদাপন্ন হয়। নীতিসাহিত্যরূপ দর্পণের সামনে দাঁড়াতেই বোঝা যায়—আমাদের চলার পথ কী হওয়া উচিত? আর কোন পথে আমরা চলেছি? অর্থাৎ আমাদের কর্তব্য কী? আর কী নয়? বস্তুত, সাধারণ দর্পণে সকলের বাস্তবরূপ, আকার আকৃতি দেখা যায়; কিন্তু নীতিসাহিত্যরূপ দর্পণে মানুষের চেনারূপের অন্তরালে অচেনা রূপের সম্মান পাওয়া যায়। উন্মার্গগামীকে সঠিক দিশা দেখায় নীতিশাস্ত্র।

২. মানব জীবনের মূল লক্ষ্য হল পুরুষার্থ লাভ। হিতোপদেশে বলা হয়েছে—জীবনে যার ধর্ম, অর্থ, কাম, মোক্ষ এই পুরুষার্থ চতুষ্টয়ের মধ্যে একটিও নেই তাঁর জন্ম ছাগলের গলদেশস্থিত স্তনের ন্যায় নিরর্থক।<sup>৭</sup> অর্থাৎ বেঁচে থাকলেও লক্ষ্যশূন্য জীবনের কোন মানেই নেই, সেই জীবন কল্পুর বলাদের মত নিরর্থক। এখানে পুরুষার্থ চতুষ্টয়ের উল্লেখ করা হলেও নীতিসাহিত্যে যে ভাবে মোক্ষের পথনির্দেশ করা হয়েছে তার আলোচনা খুব সামান্য (খুব বেশি তাত্ত্বিক নয়। মনে হয়, উপনিষদে সুবিস্তৃত আলোচনা থাকায় এখানে শুধু তার সিদ্ধান্তগুলিই গৃহীত হয়েছে)। তাই সামাজিক তথা সাংসারিক দিকগুলির (ধর্ম-অর্থ-কামের) প্রতিই নীতিসাহিত্যে সবিশেষ গুরুত্ব দেওয়া হয়েছে। শুধু তাই নয়, সেখানে ধর্ম-অর্থ ও কাম এই ত্রিবর্গকে সমভাবে সেবনের পরামর্শ পাওয়া যায়। তবে এদের মধ্যে মনে হয় ধর্মের গুরুত্ব সবচেয়ে বেশি। আর সেই কারণে তার উল্লেখ সবার আগে। আহা, নিদ্রা, ভয় এবং মৈথুন প্রভৃতি বিষয় মানুষের এবং পশুর ক্ষেত্রে সবার এক। কিন্তু একমাত্র ধর্মই হল মানুষের অতিরিক্ত গুণ বা কর্ম যা পশুর থেকে মানুষের পার্থক্য বোঝা যায়। ধর্মহীন মানুষ পশুর সমান।<sup>৮</sup> বস্তুত, মানুষ যাতে পশুর স্তরে না নেমে যায় অর্থাৎ মানুষের মধ্যে মনুষ্যত্বের অভাবে যাতে পশুত্বের প্রকাশ না ঘটে, পাশবিকতার সঙ্গে যাতে মানবিকতার পার্থক্য উপলব্ধি হয় সে কারণে ধর্ম অর্থাৎ মনুষ্যত্বরূপ ধর্মের গুরুত্ব এভাবেই নির্দেশ করা হয়েছে। ধর্ম—বলতে মানুষের সদাচার বা ন্যায়, নীতি, কর্তব্যনিষ্ঠাকেই বোঝানো হয়েছে। যার দ্বারা মানুষের অন্তর পরিশীলিত হয়, আভ্যন্তরীণ বিকাশ হয়, মানবিক গুণলাভ ঘটে তাই হল ধর্ম। কিন্তু মানুষ যদি তার মানবিকতা ভুলে যায়, তাঁর মনুষ্যত্বকে বিসর্জন দেয়, কিংবা তার আচার আচরণ ন্যায় সংগত বা বৌদ্ধিক না হয় তাহলে পশুর সঙ্গে মানুষের কোন পার্থক্য থাকে না। জীবনে মূল্যবোধ-ই একমাত্র মানুষকে পশুর থেকে আলাদা করে। ধর্মের লক্ষ্য বা মর্মার্থ যাঁরা উপলব্ধি করতে না পারেন তাঁরাই যে কোন অজুহাতে নির্বোধ পশুর মত একের সঙ্গে অন্যে সংঘাতে লিপ্ত হয়ে পড়েন। আসলে ধর্মীয় কুসংস্কার বা গোড়ামী কখনো সমাজকে কল্যাণকর পথে চালিত করতে পারে না।

বস্তুত, সামাজিক মূল্যবোধের মূলটা নিহিত ধর্মের মধ্যেই। ধর্ম বলতে এখানে আধ্যাত্মিক ভাবনা, সদ্গুণাবলী, নীতি-নৈতিকতা, পবিত্র কর্তব্য-কর্ম, সদাচার প্রভৃতিকে নির্দেশ করা হয়েছে। যেগুলি অনুসরণ করা, পালন করা, মান্য করা, স্মরণ করা বা ধ্যান করা প্রত্যেকটি মানুষের একান্ত কর্তব্য। সমাজ-জীবনের প্রতিটি ক্ষেত্রে নীতি-নৈতিকতার বিবিধ প্রসঙ্গ এমনভাবে জুড়ে ও জড়িয়ে রয়েছে যে তার সামগ্রিক আলোচনাও এই স্বল্প পরিসরে অসম্ভব। ধর্মশাস্ত্রসমূহে ধর্মের স্বরূপ নিয়ে বিভিন্ন মত পরিলক্ষিত হয়। ধর্মীয় এই ধারণার মধ্যেই মূল্যবোধের প্রাথমিক ভাবনা নিহিত। ধাতু মন-প্রত্যয় যোগে নিষ্পন্ন ধর্মের প্রকৃত অর্থ হল—যা মানুষকে ধারণ করে থাকে, যা সমাজকে ধারণ করে, যা সামাজিক শৃঙ্খলা, ন্যায়পথ থেকে বিচ্যুত হতে দেয় না, যা সনাতন সত্যে বিধৃত রাখে তাই হল ধর্ম। অথবা মানুষেরাই যা ধারণ করে, যা মেনে চলে বা পালন করে, মনন বা অনুসরণ করে তাই হল ধর্ম। মহাভারতে ধর্মের স্বরূপ বলা হয়েছে—*ধারণাঙ্গমমিত্যাধর্মণে বিধৃতাঃ প্রজাঃ। যঃ স্যাৎ ধারণসংযুক্তঃ স ধর্ম ইতি নিশ্চয়ঃ।*<sup>৯</sup> অর্থাৎ সকলকে ধারণ করে বলেই নাম ধর্ম, এই ধর্মই সমস্তপ্রজাগণকে ধারণ করে থাকে, যার দ্বারা ধারণ ও পোষণকার্য সম্পন্ন হয় তাকেই শাস্ত্রজ্ঞরা ধর্ম বলে নিশ্চিত করেন। ধর্মই মানবিক কল্যাণের প্রকৃষ্ট পথ। মানুষের প্রতি মানুষের ভাতৃত্ববোধ,

দয়া, করুণা, ভক্তি, সততা শ্রদ্ধা, ভালোবাসা, অহিংসা, সদাচার এবং ন্যায়, নীতি, সত্য, নিয়ম অনুসারে চলাই হল ধর্মসাধনার বিবিধ দিক। কিন্তু ধর্মকে কেন্দ্র করে বর্তমানে চারিদিকে যা চলছে তা আসলে-মূল্যবোধের অবক্ষয়ের নামান্তর। কারণ, ধর্মের প্রকৃত অর্থকে না বুঝে ধর্মকে একশ্রেণির স্বার্থায়েবী মানুষেরা আপন উদ্দেশ্য সিদ্ধির জন্য কখনো আর্থিক কখনো বা রাজনৈতিক উদ্দেশ্য সিদ্ধির জন্য ব্যবহার করছেন। যেখানে মানুষের পবিত্র, সুকুমার বৃত্তিগুলি অপেক্ষা পাশবিক বৃত্তির প্রকাশ-ই বেশি ঘটছে।

৩. হিন্দু-মুসলিম-খ্রিস্টান-বৌদ্ধ-শক-প্রভৃতির ধর্মাবলম্বীদের মধ্যে পারস্পরিক বিতর্ক বা সংঘাত অহরহ লেগেই থাকে। কিন্তু ধর্মের অর্থ—আভ্যন্তরীণ গুণাবলীর ধারণা বা পালন, সেখানে বাহ্যিক রং বা পোশাক-পরিচ্ছদ ধারণ যেমন উপলক্ষ্য মাত্র, ঠিক তেমনি হিন্দু-মুসলিম-খ্রিস্টান-বৌদ্ধ-শক প্রভৃতি হল ধর্মের এক একটি পোশাকের মত-ই, বাইরের থেকে তাদের রং ভিন্ন হলেও প্রতিটি ধর্মের মূল কথা কিন্তু এক। ধর্মের প্রকৃত অর্থ ও উদ্দেশ্য স্থান-কাল ভেদে অভিন্ন। ধর্ম আমাদের মধ্যে কোন বিতর্কের সৃষ্টি করে না, বরঞ্চ, তা সকল বিচ্ছেদের মধ্যে মিলনসেতু প্রস্তুত করে, সমস্ত মলিনতাকে বিসর্জন দিয়ে মনের কালিমাকে দূর করে আমাদের পবিত্রতার পর্যবসিত করে। আমাদের অন্তরকে বিকশিত করে, সীমার মধ্যে অসীমের আনন্দানুভূতি জাগায়।

৪. অলংকার শরীরের সৌন্দর্য বাড়ায়। তাহলে কি শরীরের সঙ্গে মাননসহি দামী অলংকার পরিধানের সঙ্গে ধর্মের বা মূল্যবোধের কোন সম্পর্ক আছে? এর উত্তর বলা যায় না। কারণ, পোশাক-পরিচ্ছদের মত বস্তুগত অলংকারও হল একেবারে বাহ্যিক বিষয়। তবে বস্তুগত অলংকার না হয়ে যদি হয় নীতিশাস্ত্রসম্মত গুণগত অলংকার তবেই জীবন হবে সার্থক। নীতিশতকে বলা হয়েছে-মহত্বের অলংকার সৌজন্যবোধ, শৌর্যের অলংকার বাকসংযম, কর্ণের অলংকার বেদশাস্ত্র-জ্ঞান, শাস্ত্রজ্ঞানের অলংকার হল বিনয়, (অন্যত্র বলা হয়েছে-জ্ঞানের অলংকার হল-ইন্দ্রিয়সংযম) হস্তের অলংকার হল দান, ধনের অলংকার হল—সত্পাত্রে ব্যায়, তপস্যার অলংকার হল—ক্রোধহীনতা, প্রভুত্বের অলংকার হল—ক্ষমা, ধর্মের অলংকার হল—অকপটতা আর এসবের মূল যে উপাদান তা হল সচ্চরিত, এটিই হল সকলের অলংকার।<sup>১</sup> অন্যত্র বলা হয়েছে—সত্যবাক্য-ই শ্রেষ্ঠ অলংকার, লজ্জা এবং কটিদেশের ক্ষীণতা নারীর শ্রেষ্ঠ অলংকার, বিদ্যা ও ক্ষমাও শ্রেষ্ঠ অলংকার, সকল লোকের সচ্চরিত্রই হল সর্বদা অলংকার। অর্থাৎ যদি অলংকার ধারণ করতে হয় তাহলে সৌজন্য, বাকসংযম, জ্ঞান, বিনয়, ক্ষমা, বিদ্যা প্রভৃতির মত সেইসব অলংকার ধারণ করা উচিত যে অলংকার আমাদের শুধু বাহ্যিক সৌন্দর্য নয়, আমাদের অন্তরের সৌন্দর্যকেই বৃদ্ধি করে। চাণক্যের মতে বিদ্যা সকলের অলংকার—বিদ্যা সর্বস্য ভূষণম্।। আসলে এখানে অলংকার হিসেবে যাদের নাম করা হয়েছে সে সবই হল মানুষের মহৎ গুণ, আর যেসব গুণ বাহ্যিক ধারণের বিষয় নয়। বস্তুগত অলংকারের চেয়ে তা বহুগুণে দামী। তা আমাদের অন্তরকে প্রকৃতপক্ষে আলোকিত করে, বিকশিত করে, অন্তরের শ্রীবৃদ্ধি ঘটায়। অতএব, আন্তরিকভাবে সঙ্গুণাবলীর যদি ধারণ করা, পালন করা বা রক্ষণ বা বর্ধন করা হয় তাহলেই হবে ধর্ম। বস্তুত, ধর্মের অর্থ হল—কর্তব্যবোধ। এর নামান্তর-ই হল মূল্যবোধ। ধর্ম বলতে যে সদাচার পালন, সত্য-নিষ্ঠ আচরণকে বোঝায়, আর সেগুলি যদি যথাযথভাবে পালন করা হয় তাহলেই মূল্যবোধ ঠিক থাকবে।

৫. মূল্যবোধের কথা বলতে গিয়ে আমাদের সনাতন ধর্ম, আধ্যাত্মিক-জ্ঞান, ন্যায়-নীতি, নিয়মশৃঙ্খলা, নিষ্ঠা এবং কর্তব্যবোধের প্রসঙ্গ আসবে। এইসব মহত্বগুণ, যেগুলিই আমাদের মহাপুরুষেরা আজীবন ধারণ ও পালন করে গেছেন। আমাদের উচিত সেইসব গুণগুলিকে স্মরণ করা, মহানব্যক্তির পথ অনুসরণ করা। তাঁদের আরন্ধ কাজগুলিকে চালিয়ে যাওয়া। তাঁদের ভাবনাগুলিকে কার্যে রূপান্তরিত করা। নীতিশতকে বলা হয়েছে—বাঁদের

বিদ্যা, তপস্যা, দানশীলতা, জ্ঞান, সৎভাব, সৎগুণ ও ধর্মভাব (কিছুই) নেই তাঁরা এই মর্ত্যে মানুষ নন; তাঁরা মনুষ্যরূপে পশুর তুল্য। নীতিশাস্ত্রে ধৈর্যকে বিশেষ গুরুত্ব দেওয়া হয়েছে। ক্ষমা গুণ মানুষের শ্রেষ্ঠগুণ, পরজনে দয়া, সজ্জনে প্রীতি, আত্মীয়জনে দাক্ষিণ্য, আশুস্তকের প্রতি সদয়ব্যবহার, দুর্জনব্যক্তির প্রতি শঠতা, রাজাদের দয়া, সজ্জনে প্রীতি, আত্মীয়জনে দাক্ষিণ্য, আশুস্তকের প্রতি শ্রদ্ধা, সরলতা, গুরুজনের প্রতি সহনশীলতা বা (রাজনৈতিক নেতাদের) প্রতি নীতিযুক্ত আচরণ, পণ্ডিতদের প্রতি শ্রদ্ধা, সরলতা, গুরুজনের প্রতি সহনশীলতা বা বিনীতভাব, শত্রুর প্রতি পরাক্রমপ্রদর্শন, সত্পুরুষের সঙ্গ, আধ্যাত্মিকচেতনা এসব-ই হল কল্যাণলাভের সাধারণ পথ।<sup>১</sup> সুখ-দুঃখে আনন্দ বেদনায় সর্বদা সহিষ্ণুতা, দয়া, ক্ষমা, ভক্তি, বিনয় ও ধৈর্য অবলম্বন করা উচিত। সম্পদলাভে গর্বিত না হওয়া, অতিথির সমাদর করা সম্মানের সঙ্গে অন্যের সম্বন্ধে মত প্রকাশ করা, হিতসাধনের পর মৌনভাব অবলম্বন করা হল সজ্জনদের কর্তব্য। আমরা যদি অহংকারবশত সেগুলো ভুলে যাই, সেসব কিছু না মানি, যদি সে সব নীতি-নৈতিকতা পালন না করে উদ্ধত আচরণ করি, আমরা যদি গুরুজনদের প্রতি শ্রদ্ধাশীল না হয়ে তাঁদের অসম্মান করি, যদি নীতি বিসর্জন দেই, বিষয় ভোগের জন্য যদি সর্বদা উদগ্রীব হয়ে উঠি কিংবা যদি আন্তরিক না হয়ে অহংকারবশত লোকদেখানো দান করি, উপকারের প্রলোভন দেখিয়ে সবকিছু আত্মসাৎ করি এবং আধ্যাত্মিকচেতনা বিমুখ হই তাহলে মূল্যবোধ থেকে আমরা বিমুখ হব। পাশ্চাত্যদের জীবনের উদ্দেশ্য হল ভোগবাসনা চরিতার্থ করা আর ভারতীয়দের আদর্শ হল আধ্যাত্মিক সাধনায় রত হয়ে সবকিছু ত্যাগ করা। ত্যাগের দ্বারা ভোগ করা। অর্থাৎ ভোজনের অংশ অন্যকে দিয়ে অবশিষ্ট নিজে খাওয়া। কিংবা শেষমেঘ ইন্দ্রিয়ভোগযোগ্য বিষয় ত্যাগ করে পরমাত্মোপলক্ষিতে নিজেকে নিবেদন করা। অতএব যদি আমরা সেগুলি অগ্রাহ্য করি তাহলে নিশ্চয়-ই তা সনাতন মূল্যবোধের মূলে কুঠারাঘাত হানা হবে।

৬. সৎভাবে জীবন যাপনের জন্য সর্বদা প্রার্থনা ও সৎকর্মের অনুষ্ঠান করতে হয়। নৈতিক জীবনের ভিত্তি হল কথায় ও কাজে সত্যবাদিতা। বাহ্যিক ও অভ্যন্তর উভয় গুণিতাই সর্বদা কাঙ্ক্ষিত। নীতিশাস্ত্রে বলা হয়েছে—যাঁদের মন, বাক্য ও দেহ পবিত্রতার অমৃত ধারায় পূর্ণ, যাঁরা সর্বদা প্রভূত উপকার সাধনের দ্বারা ত্রিভুবনকে প্রীত করেন এজগতে তাঁদের সংখ্যা বিরল।<sup>২</sup> বস্তুত, এই বিরলতার ভাবনা থেকেই হয়তো মূল্যবোধের অবক্ষয়ের আশঙ্কা। সহিষ্ণুতা, যথাকালে অধ্যয়ন, শিবনাম সংকীর্তন, চিন্তের নিবৃত্তি, ভিক্ষানে অভিরুচি, গৃহত্যাগ, নিত্যসমাধিতে প্রবৃত্তি, একাকী বনবাস, গুরুর প্রতি বিনয়, সাধুসঙ্গ, সত্যপ্রীতি ও কামজয়—এগুলিই নিত্যমুক্তিপথের পাথেয়। চাণক্যের মতে এসব গুণ ছাড়া জীবনের কোন প্রয়োজন নেই।—*গুণধর্ম বিহীনস্য জীবিতং নিষ্প্রয়োজনং। চাণক্যনীতিতে* ক্ষমা, দয়া, প্রেম, সামবচন, ঋজুতা, বিনয় এবং সেরা প্রভৃতির দ্বারা সমস্ত জগৎকে বশীভূত করার কথা বলা হয়েছে। চাণক্যের এই নীতি আমাদের বৌদ্ধধর্মের দয়া, করুণা, ক্ষমা প্রভৃতি মহান আদর্শের কথা মনে করিয়ে দেয়।

৭. নীতিসাহিত্যে চরিত্রবলকে সবিশেষ গুরুত্ব দেওয়া হয়েছে। মানী ব্যক্তিত্বের কাছে আত্মসম্মান বোধই সর্বশ্রেষ্ঠ চারিত্রিক সম্পদ। উচ্চশিরে অবস্থান তার একমাত্র লক্ষ্য। তাঁরা স্বীয় লক্ষ্যে গভীর নিষ্ঠা সহকারে এগিয়ে চলেন। কার্যদম্পাদন না হওয়া পর্যন্ত তাঁদের উৎসাহ উদ্দীপনার বিন্দু মাত্র ঘাটতি ঘটে না। পরাভবকে তাঁরা মানতে চান না। যাঁদের লক্ষ্য উন্নত, মনোবল উচ্চ। কোন প্রকার নীচতা বা কুটিলতার আশ্রয় তাঁরা নেন না। যে কোন দায়িত্বশীল কার্যে দৃঢ়তা ও অধ্যবসায় নিয়ে এগিয়ে চলেন। মূলত, দুটি দিক থেকে নীতিসাহিত্যে মূল্যবোধ বিচারের প্রসঙ্গ ওঠে। এক, রাষ্ট্রনীতির দিক থেকে, দুই ব্যক্তিচরিত্র গঠনের দিক থেকে। রাষ্ট্রনীতির মধ্যে ধর্মনীতি বা সমাজনীতি, অর্থনীতিও সবকিছুই অন্তর্ভুক্ত। কিন্তু এসবকিছুর প্রথমে দরকার ব্যক্তির চরিত্র বা ব্যক্তির গঠনের নীতি। একজন মানুষ যদি না সুস্থ স্বাভাবিক, সৎ না হন তাহলে রাজনৈতিক নেতা হিসেবে তিনি সমাজকে কীভাবে সুস্থ ও সুন্দর

করে তুলবেন? কীভাবে সকলকে সদুপদেশ দেবেন? রাষ্ট্রের ভালো-মন্দ বুঝে কীভাবে সমূহ উন্নতি করবেন? নিজে যদি না শাস্ত্রজ্ঞ হন তাহলে কীভাবে কল্যাণকর অর্থনীতির কথা তাঁর মাথায় আসবে? তাই রাজনৈতিক নেতা হওয়ার আগে, অর্থনৈতিক দায়িত্ব গ্রহণের আগে দেখতে নেতা হওয়ার যেসব সংগুণাবলী নীতিশাস্ত্রে উল্লেখিত হয়েছে সেগুলি তাঁর মধ্যে আছে কি না? তবেই তিনি নেতা হবেন, তবেই সেইসব দায়িত্ব যথাযথ ভাবে পালন তাঁর পক্ষে সম্ভব। শাস্ত্রসম্মতভাবে আইনানুসারে দেশ চালালে বা যেকোন প্রতিষ্ঠান পরিচালিত হলে দেশের সমূহ উন্নতি হবে।

৮. সত্যনিষ্ঠা, ন্যায়নীতি আদর্শ আমাদের জীবনকে সমুজ্জ্বল করে তোলে। নীতিসাহিত্যে জীবনের প্রতিটি মুহূর্তে বারংবার দায়িত্ববোধ ও কর্তব্যনিষ্ঠার প্রতি সচেতন করা হয়েছে। মানুষ একটি মুহূর্তের জন্য কর্মশূন্য হয়ে থাকতে পারে না। তাহলে আমাদের কোন কাজ করা উচিত? কোন কাজ করা অনুচিত? সেটা আগে নির্বাচন করা উচিত। তা নীতিসম্মত হওয়া উচিত। বিষয়ভোগের প্রতি আকৃষ্ট হয়ে মানুষ মোহান্বিত হয়ে পড়েন; কিন্তু মোহগ্রস্ত হয়ে কোন কাজ করা উচিত নয়। কারণ, এসব কাজে বদনাম, দুর্নাম হয়, অপযশ বৃদ্ধি পায়, বিবেকের দংশন শুরু হয়। তাই নীতিশাস্ত্র প্রদর্শিত সংকর্ম, সদাচার, পরোপকার প্রভৃতি কর্মে সর্বদা নিজেকে নিয়োজিত রাখতে হবে। জীবনের প্রতিটি মুহূর্তে পরোপকারিতা, মমত্ববোধ গড়ে ওঠা দরকার। নীতির অন্যতম দিক হল কর্তব্যবোধ; তবে শুধু নিজের প্রতি বা পরিবার পরিজনের প্রতি দায়বদ্ধতা শেষ কথা নয়; অন্যের জন্যেও কিছু করার প্রয়োজনীয়তা আছে। দুর্ঘটনায় পড়ে কেউ রক্তান্ত যন্ত্রণায় কাতরাচ্ছে তাঁকে দেখে অনেকে মুখ ফিরিয়ে চলে যান, কেউ সেই নৃশংস যন্ত্রণার ছবি মোবাইলে বন্দি করছেন, কিন্তু কেউ আহতকে সাহায্য করবে না, এটা ঠিক নয়। সেই যন্ত্রণা নিজের যন্ত্রণা, নিজের অতি প্রিয়জনের যন্ত্রণা মনে করে সাহায্যের জন্য এগিয়ে যাওয়া উচিত। উচ্চশিক্ষিত স্বচ্ছল হয়েও আজকের সন্তান বৃদ্ধ বাবা মা'কে দেখেন না, বাবা মায়ের ঠাই হয় শেষপর্যন্ত পথেঘাটে কিংবা বৃদ্ধাশ্রমে। কোন পথে চলেছি আমরা? নিজেদের বৃদ্ধাবস্থার পরিণতি কী একবারও ভাবছি না? না, আমাদের তিলে তিলে বড়করারর জন্য তাঁদের সেই দিনরাত কঠোর পরিশ্রম, মমত্ববোধ, আন্তরিকতা, নিজে না খেয়ে খাইয়ে দেওয়া—সেগুলোর কি কোন মূল্য নেই? এই মূল্য বোঝা যাবে তখন যখন নিজের সন্তানেরা সেরূপ নির্দয়, নিষ্ঠুর ব্যবহার ফিরিয়ে দেবে, কিংবা অবাস্তিত নির্মম আচরণ করবে। সেই যন্ত্রণাবোধ থেকেই উপলব্ধি হবে অন্যকে যন্ত্রণা দেওয়ার পরিণতি কত মর্মান্তিক ও বেদনাদায়ক! স্বার্থান্ধ মানুষদের দিনে দিনে এইসব কর্তব্যবোধের অবক্ষয় থেকেই তো মূল্যবোধের অবক্ষয়ের সূচনা। তাই জীবনের শুরু থেকে যদি সামাজিক কর্তব্যকর্মের প্রতি সচেতন না হওয়া যায় বা করা যায়; জীবনের শুরুতে যদি ব্যক্তিত্ববোধ গড়ে না ওঠে, পরবর্তীকালে তা গড়ে তোলা খুব-ই কষ্টকর। *হিতোপদেশে* সেই কথাই বলা হয়েছে—যন্নবে ভাজনে লগ্নঃ সংস্কার নান্যথা ভবেৎ।<sup>১</sup> অর্থাৎ জীবনের শুরু থেকে যদি নীতিশিক্ষায় শিক্ষিত করে তোল যায়, তা থেকে যে একটা সংস্কার তৈরি হয়, তার অন্যথা হয় না। সারা জীবন ধরে কল্পবৃক্ষের মত তা থেকে ফল পাওয়া যায়। তাই বর্তমান যুগে মূল্যবোধের অবক্ষয়ের ভাবনা মাথায় নিয়ে স্কুলস্তর থেকে পড়ুয়াদের মধ্যে নৈতিক ভিত গড় তোলার উদ্দেশ্যে নৈতিকশিক্ষা, মূল্যবোধ গড়ে তোলার প্রতি সরকারের পক্ষ থেকে যে পরিকল্পনা, বিশেষত, ক্লাসে ভালো নম্বর পাওয়ার চেয়ে উপযুক্ত মানুষ গড়ার শিক্ষার প্রতি যে গুরুত্ব আরোপ করা হয়েছে—এর যৌক্তিকতা বিচারে এই আলোচনা খুব-ই প্রাসঙ্গিক।

### ৭.১. ছাত্রজীবনে মূল্যবোধ :

ছাত্রজীবনে প্রথম ও প্রধান উদ্দেশ্য হল পড়াশুনা করা। - ছাত্রাণামধ্যয়নং তপঃ। গুরুজনের প্রতি শ্রদ্ধা করা,

প্রত্যহ বেদাধ্যয়নে ও গুরুর হিতানুষ্ঠানে প্রবৃত্ত হওয়া, আচার্যের বা গুরুর আদেশ অক্ষরে অক্ষরে পালন করা, ওধু তাই নয় শরীর-বাক্য-ইন্দ্রিয়-মন-সংযত করে গুরুর মুখাপেক্ষী হয়ে থাকা ও সদাচারসম্পন্ন ও সংযতচারী হয়ে ব্রহ্মার্চ্য ধর্ম পালন করা। এরূপ আরো বিস্তৃতভাবে ব্রহ্মচারীর ধর্ম *মনুসংহিতার* দ্বিতীয় অধ্যায়ে পাওয়া যাবে। *চাণক্যনীতিতে* বলা হয়েছে—কাম, ক্রোধ, লোভ, সুন্দাদু ভোগ, শৃঙ্গার, পরিহাস, বেশি ঘুমানো এবং চপলতাই আটটি বিষয় ছাত্রদের বর্জন করা উচিত।<sup>১০</sup> আজকের যুগে দেখা যায় ছাত্রদের দ্বারা শিক্ষকরা ঘেরাও যেন একটি দৈনন্দিন ব্যাপার হয়ে দাঁড়িয়েছে। অনেক সময় ছাত্র শিক্ষকদের গায়ে হাত তুলতেও দ্বিধাবোধ করছেন না। কিন্তু আমাদের সনাতনশাস্ত্রে জন্মদাতা পিতা মাতার ন্যায় শিক্ষাদাতা আচার্যকেও দেবতার ন্যায় পূজনীয় বলে মানা হয়েছে—‘পিতৃদেব ভব, মাতৃদেব ভব, আচার্যদেব ভব।’ এ প্রসঙ্গে *চাণক্য* বলেছেন—যদি কোন একটি অক্ষর বা শব্দ গুরু শিষ্যকে শেখান তাহলে পৃথিবীতে এমন কোন দ্রব্য নেই যা দিয়ে শিষ্য গুরুর ঋণশোধ করতে পারেন।<sup>১১</sup> বর্তমানে শিক্ষাব্যবস্থার ধরণ ও মান প্রাচীন ভারতীয় শিক্ষাব্যবস্থার থেকে কিছু পরিবর্তন হলেও পড়াশুনা ও আচার-আচরণ, নিয়ম-নীতি শৃঙ্খলা ও কর্তব্যবোধ শেখার অন্যতম কাল হল ছাত্রজীবন। ছাত্ররা যদি সেব ভুলে শুধু-ই উদ্দেশ্য প্রণোদিতভাবে রাজনৈতিক কোন্দলে অহরহ জড়িয়ে পড়েন তাহলে তা হবে মূল্যবোধের অবক্ষয়ের নামান্তর।

## ৭.২. শিক্ষকের মূল্যবোধ :

ছাত্রজীবনে নানা প্রকার মানসিক চাপের সম্মুখীন হতে হয়। পিতা-মাতা-বা শিক্ষকদের কাজ হবে বন্ধুর মত পাশে দাঁড়িয়ে তাঁদের নৈরাশ্যবাদের চিন্তা থেকে মুক্ত করে জীবনকে পূর্ণভাবে গড়ে তোলার পরামর্শ দেওয়া। আচার্য বা শিক্ষক শৃঙ্খলা-নৈতিক শিক্ষা দানের পাশাপাশি বাস্তবে সেটার প্রয়োগ ঘটানোর কৌশল ও প্রক্রিয়া সম্পর্কে শিক্ষা দেবেন। আচার্যের লক্ষণ *মনুসংহিতায়* বলা হয়েছে—যে ব্রাহ্মণ উপনয়ন দিয়ে শিষ্যকে কল্প (বড়স বেদ) ও রহস্যের (উপনিষদ প্রতিপাদিত পরব্রহ্মের জ্ঞান) সাথে সমগ্র বেদশাস্ত্রের অধ্যাপনা করেন তাকে মুনিগণ আচার্য বলেছেন।<sup>১২</sup> এই আচার্যের আচরণ কেমন হবেন সে প্রসঙ্গে *চাণক্য* বলেছেন—দেখে শুনে পা ফেলবেন, অর্থাৎ প্রতিটি পদক্ষেপ (কার্য) হবে সৎ ও যুক্তিনিষ্ঠ। পরিচ্ছন্ন জল পান করবেন, অর্থাৎ জ্ঞানও হবে সৎ কুসংস্কারমুক্ত, যা কিছু গ্রহণ করবেন বিশুদ্ধভাবে বা পরিশীলিত মনে; আচার্যের বচন-ও হবে শাস্ত্রানুসারী এবং আচরণও হবে মনঃপূত অর্থাৎ মানবিক।<sup>১৩</sup> বস্তুত, শাস্ত্রসম্মত কথা বা যথার্থব্যাখ্যা প্রদানকারী এবং ভেবেচিন্তে কর্মসম্পাদক সচ্চরিত্রবান শিক্ষক ছাত্রদের কাছে চিরকাল আদর্শস্থানীয় হয়ে থাকেন। আদর্শ শিক্ষক কখনো বিদ্যাব্যবসায়ী হন না। প্রসঙ্গত, *পঞ্চতন্ত্রে* পণ্ডিত বিষ্ণুশর্মার কথাটি উদাহরণযোগ্য। যেখানে রাজা অমরশক্তি তাঁর মূর্খপুত্রদের অর্থশাস্ত্র শিক্ষার জন্য অনুরোধ জানাচ্ছেন, এবং তার বিনিময়ে তিনি স্বৈচ্ছায় একশটি রাজদান দেওয়ার কথা বলেছেন, সেখানে অশীতিপর বৃদ্ধ পণ্ডিত সিংহনাদ করছেন—‘মহারাজ সত্যিকথা বলছি শুনুন, আমি বিদ্যা বিক্রয় করি না, একশ রাজদানের বিনিময়েও না।’

## ৭.৩ গৃহস্থের মূল্যবোধ

ব্রহ্মার্চ্যদশা শেষ হওয়ার পর যিনি শাস্ত্রসম্মত ভাবে গৃহিণী গ্রহণ করেন তাঁকে বলা হয় গৃহস্থ। এই গৃহস্থ-ই একমাত্র বাগ-যজ্ঞ, পূজা-অর্চনা করার অধিকারী, মানুষ জন্ম থেকে ঋণ নিয়ে জন্মায়, পিতৃঋণ, আচার্য বা ঋষিঋণ ও দৈবঋণ। শ্রাদ্ধাদির দ্বারা পিতৃঋণ, অতিথিসেবার মাধ্যমে মনুষ্যঋণ, বেদাদিশাস্ত্রচর্চার দ্বারা ঋষিঋণ এবং দেবতার অর্চনা পূজাপ্রভৃতি দ্বারা দৈবঋণ শোধ করতে হয়। *শান্তিসূক্তে* বলা হয়েছে—এই সংসার অরণ্য ভয়ানক, শরীর

গৃহস্থিদ্ৰবহুল, মহাকাল বলবান, মোহরজনী সর্বদা অন্ধকারপূর্ণ, তাই ওগো মানুষ—জ্ঞানের তরবারি হাতে নিয়ে অনাসক্তি ফলক এবং চরিত্র-কবচ ধারণ করে একাথচিত্তে স্থিরচিত্তে জেগে থাকে।<sup>১৩</sup> গৃহস্থকে পিতা-মাতা-পত্নী-পুত্র-ভাই-বোন সকলকে সঙ্গে নিয়ে মাথা ঠাণ্ডারেখে অত্যন্ত নিষ্ঠার সঙ্গে তার গার্হস্থ্যধর্ম পালনের উপদেশ দেওয়া হয়েছে। নিষ্ঠাসহকারে গার্হস্থ্যধর্ম পালনের জন্য গৃহস্থ্যশ্রমে একজন গৃহস্থকে যোগীর সংগে তুলনা করা হয়েছে। একান্নবর্তী পরিবারে সকলকে নিয়ে সুখে শান্তিতে থাকার জন্য শান্তিশতকের এই উপদেশ আমাদের সর্বদা মাথায় রাখতে হবে। যেখানে বলা হয়েছে—ধৈর্য (ধৃতি) যাঁর পিতা, ক্ষমা যাঁর মাতা, শান্তি যাঁর গৃহিণী, সত্য যাঁর পুত্র, দয়া যাঁর ভগিনী, মনঃসংযম যাঁর ভ্রাতা, ভূমি যাঁর শয্যা, দিকসমূহ যাঁর বসন (দিগম্বর), জ্ঞানামৃত যাঁর আহার—এই সব আত্মীয়বর্গ বা সন্ধ্যুণাবলীর সঙ্গে যাঁর সহাবস্থান গহনসংসারে তাঁর মত যোগীর কোন ভয় নেই।<sup>১৪</sup> অনুরূপ ভাবনার নিদর্শন অতি সংক্ষেপে চাণক্যনীতিতেও পাওয়া যায়।<sup>১৫</sup> লক্ষণীয়, শান্তিশতকে যে পরিবারের কথা বলা হয়েছে সেই পরিবার শুধু আত্মীয় পরিজন নিয়ে এই একান্নবর্তী পরিবার নয়, এই পরিবারের পরিসর অনেক বড়, বিশ্ববিমণ্ডিত এই পরিবার। এ যেন সেই 'বসুন্ধেব কুটুম্বকের ভাবনা। সেখানে তাই ভূমি যেমন শয্যা, আকাশ হল চাঁদোয়া, বাতাস হল ব্যজন (পাখার হওয়া), (সূর্য) চন্দ্র-ই হল দেদীপ্যমান দীপ, ধৈর্যরূপ বনিতা হল সহায়'<sup>১৬</sup>—এমন উদার ব্যক্তির সঙ্গসুখে যাঁরা অবস্থান করেন তাঁদের মত সুখী এই ত্রিভুবনে দ্বিতীয়টি আর নেই। এই উদার ভাবনা যেন ক্রমশ আজ স্বার্থের যুপকাঠে আত্মবলিদানে নিমগ্ন। একবার ফিরে দেখা উচিত, স্বার্থের বা মোহের বশবর্তী হয়ে আমরা কোন সুখের পিছনে ছুটে চলেছি? তাতে আদৌ আমরা কতটা সুখী?

সাংসারিকজগতে আমাদের যাবতীয় দুঃখের কারণ হল লোভ। এই লোভকে দূর করতে পারলেই যাবতীয় সিদ্ধি করতলগত হয়। এই লোভকে শিলহন তাঁর শান্তিশতকে—বিষয় লোলুপ মনকে আমিষলোলুপ মার্জারের সঙ্গে তুলনা করেছেন।<sup>১৭</sup> বিড়াল যেমন কিছুতেই তার লোভকে সংবরণ করতে পারে না, আমিষে মুখ দেয় এবং ফলস্বরূপ মার খায় এবং আবার একটু বাদেই সেই আমিষে মুখ দিয়ে গুরুতর মার খাওয়ার কারণ হয়—মানুষের মনও তেমনি বারংবার লোভনীয় বিষয়ে আকৃষ্ট হয় এবং দুঃখযন্ত্রণা ভোগ করে আবার নির্বোধের মত তার প্রতি ধাবিত হয়। বিষয়রূপ আমিষের লোভে মন চক্ষু-কর্ণ-প্রভৃতি ইন্দ্রিয়গুলিকে চালনা করে। আর ইন্দ্রিয়গুলিও তাদের ভোগযোগ্য বিষয়ের (চক্ষু রূপের, কর্ণ শব্দের, নাসিকা গন্ধের, জিহ্বা রসের, ত্বক ও স্পর্শের) প্রতি নিরন্তর ধাবিত হয়। নীতিগ্রন্থে বিষয়কে তীব্র অঙ্গারের সঙ্গে কিংবা বিষের সঙ্গে তুলনা করা হয়েছে। পতঙ্গ যেমন প্রজ্বলিত প্রদীপ শিখায় ঝাঁপ দেয়, মাছ না বুঝেই যেমন মাংসে আচ্ছাদিত বড়শি গ্রাস করে, বিশালকার হস্তি যেমন হস্তিনীর স্পর্শসুখের নিমিত্ত ফাঁদে আবদ্ধ হয়, বাঁশির শব্দের আকৃষ্ট হয়ে হরিণ যেমন মৃত্যুকেই বরণ করে নেয় (ব্যাধের কাছে ধরা দেয়) তেমনি এই বিষের ন্যায় বিষয়সমূহের মোহে আমাদের পতন ঘটে। যেখানে একটি একটি বিষয়ের প্রতি আকর্ষণ যেকোন সময় যে কারুর মৃত্যুর কারণ হতে পারে, সেখানে একসঙ্গে অনন্ত বিষয়ভোগের বাসনা আমাদের জীবনকে যে অতিষ্ঠ করে তোলে তা আর বলার অপেক্ষা রাখে না।<sup>১৮</sup> কিন্তু সবকিছু বিবেচনা করেও বিষয়ভোগের লোভ সহজে ছাড়া যায় না, সেজন্য কঠোরসংযমী হওয়া দরকার। অনিয়ন্ত্রিত-বিষয়-বাসনা মনুষ্যত্বকে বিনাশ করে। নিরন্তর ইন্দ্রিয়সংযম অভ্যাসের মাধ্যমে জীবনকে সুনির্দিষ্ট অভিমুখে বা বাঞ্ছিত লক্ষ্যে নিয়ে যাওয়া যায়। বস্তুত, ইন্দ্রিয়সংযম অভ্যাসের মাধ্যমেই মূল্যবোধের যথার্থ উপলব্ধি ঘটে।

#### ৭.৪ গৃহিণীর কর্তব্য

পরিবার পরিপালনে গৃহিণীর সুমহান দায়িত্বের কথা নীতিশাস্ত্রে বলা হয়েছে। একজন গৃহস্থের সুরম্য গৃহ

থাকলেই তিনি গৃহস্থ নন। সুদক্ষ, সুশীলা গৃহিণী থাকার জন্য-ই তিনি প্রকৃতপক্ষে গৃহস্থ বলে বিবেচিত হন।—ন গৃহং গৃহমিত্যাঙ্কঃ, গৃহিণী গৃহমুচ্যতে। গৃহিণী শুধু গৃহের শোভাবর্ধনকারী নন, গৃহের সামগ্রিক উন্নতি বিধানে আদর্শ গৃহিণীর অস্তিত্ব কতটা গুরুত্বপূর্ণ তা সংসারচক্রে না প্রবেশ করলে বোঝা যায় না। বৈদিক সাহিত্যে নবধূকে পরিবারের সকলের উপর আধিপত্য বিস্তারের কথা আছে। এই অধিকার সম্বন্ধে অধিকার, কর্তব্যের অধিকার, দায়িত্ব পালনের অধিকার। গৃহের ভালো-মন্দ, উন্নতি অবনতি অনেকটাই গৃহিণীর উপর নির্ভরশীল। তাই গৃহিণী যাতে তাঁর কর্তব্য থেকে বিন্দুমাত্র চ্যুত না হন, তাঁর পরিবার পালনরূপ কর্মে বিন্দুমাত্র অবহেলা না করেন, স্বামী, সন্তান, শ্বশুর, শাশুড়ী, ননদ, দেওর প্রভৃতি আত্মীয়স্বজন সকলের প্রতি কর্তব্যপরায়ণ হন সেই দিকটি বারংবার সতর্ক করা হয়েছে। আজকের যুগে নারীরা শিক্ষায়-দীক্ষায় অনেক উন্নতিলাভ করলেও পরিবার সমালানোয় তাঁদের জুড়িমেলা ভার। পরিবারে সর্বদা অব্যভিচারী, বশীভূতা গৃহিণীর প্রতি গুরুত্ব দেওয়া হয়েছে। হিতোপদেশে-র একটি গল্পে দেখা যায় বীরপুর নামে নগরের শাসক হিসেবে নিযুক্ত রাজপুত্র যখন নগরী ভ্রমণের সময় এক বণিকপুত্রের যৌবনবতী স্ত্রীর লাবণ্যে আকৃষ্ট হয়ে তাঁর নিকট দূতী পাঠান, সেখানে দূতীর মুখে রাজকুমারের প্রণয় বচন শুনে-লাবণ্যবতী জানান—যে তিনি হলেন পতিব্রতা স্ত্রী। তাই স্বামীর প্রতি বিশ্বাসঘাতকতার মত নিষ্ঠুর কাজ তিনি কী ভাবে করবেন। এরপর তাঁর মুখেই শোনা যায় গৃহে আদর্শগৃহিণীর বা স্ত্রীর ধর্মের কথা। তাঁর মতে—তিনিই প্রকৃত ভার্যা, যিনি গৃহকর্মে নিপুণ, যিনি সন্তানবতী, যিনি পতিব্রতা, যার কাছে স্বামীই একমাত্র ধ্যানও জ্ঞানের পাত্র। যে ভার্যার প্রতি স্বামী সন্তুষ্ট নন, তাঁকে ভার্যা বলাই উচিত নয়। নারীদের স্বামী তুষ্ট হলে সকল দেবতাই সন্তুষ্ট হন।<sup>১০</sup> স্বামীর আদেশ-ই হল স্ত্রীর শিরোধার্য। অতএব স্বামীর অবর্তমানে বা স্বামীর অজান্তে স্ত্রীটি যখন পরপুরুষে (উপপতির প্রতি) আকৃষ্ট হয়ে গৃহের বাইরে বেরুতে গেছেন তখন নানা উপদেশের দ্বারা সেই অবৈধ ইচ্ছাকে নিবারিত করে তাঁকে গৃহে আটকে রাখার কিংবা সংসারের প্রতি মনোনিবেশ করানোর ব্যবস্থা দেখা যায় নীতিসাহিত্যে।

### ৯. উপসংহার :

সম্প্রতি বিকাশ ভবন সূত্রে খবর—কেন্দ্রিয়মানবসম্পদ উন্নয়ন মন্ত্রকের তত্ত্বাবধানে ন্যাশনাল ইউনিভার্সিটি অফ এডুকেশনাল প্ল্যানিং এণ্ড এডমিনিষ্ট্রেশন বা নুয়েপার অধীনে থাকা শালাসিদ্ধিপ্রকল্প (পাঠশালার শালা এবং সিদ্ধিলাভের সিদ্ধি), পড়ুয়াদের মধ্যে প্রচার চালানোর নির্দেশ দেওয়া হয়েছে। যার উদ্দেশ্য হল—পড়ুয়াদের মধ্যে নীতিবোধ ও মূল্যবোধ জাগরণ ঘটানো। পরিষ্কার পরিচ্ছন্নতার পাঠ, দলবদ্ধভাবে কাজ করার পাঠ। এটি একটি উত্তমপ্রস্তাব। তবে তরুণ প্রজন্মের মধ্যে নীতিবোধের অভাব নিয়ে সম্প্রতি শিক্ষামন্ত্রী যে হতাশ হয়েছেন; তাঁর মতে—‘পড়াশুনা করে শুধু ভালো ছাত্র হলেই হবে না, মানুষের মত মানুষ হতে হবে। ক্লাসে ভাল নম্বর নিয়ে পাশ করল অথচ তার মধ্যে কোন নীতিবোধ না থাকলে না সে আসলে মানুষ-ই নয়।’ (আনন্দবাজার পত্রিকা) আসলে নৈতিক মূল্যবোধের অবক্ষয়ের এই দায় শুধু ছাত্রদের উপরে চাপিয়ে নিজেদের দায় ঝেড়ে ফেললে চলবে না। কামন্দকীয়নীতিশাস্ত্রে বলা হয়েছে—রাজা আগে নিজে বিনীত অর্থাৎ বিনয়শিক্ষা অভ্যাস করবেন, তারপর তাঁর অমাত্যদের শিক্ষার ব্যবস্থা করবেন, তারপর তাঁর পুত্রকে বিনীত করবেন তার পর প্রজাদের বিনয় শিক্ষার পরামর্শ দেবেন। মহাভারতও বলেছে—রাজার আচরণ প্রজারা শেখেন। অতএব রাজা বা রাজস্থানীয়ব্যক্তি যদি উদ্ধত হন, রাজা যদি রাজধর্ম পালনরূপ মূল্যবোধকে অগ্রাহ্য করে দুর্নীতি-দুরাচারী-দুবৃত্তদেরকে প্রশ্রয় দেন, বা তাঁদের প্রতি উদাসীন থাকেন, বিভাজন নীতিকে কাজে লাগিয়ে গোষ্ঠীদ্বন্দ্বকে জিয়িয়ে রাখেন, রাজা যদি অমানবিক, অসহনশীল হন তাহলে প্রজারা তাঁকেই অনুসরণ করবেন। ফলত, এই মূল্যবোধ গঠনের প্রাথমিক দায়িত্ব ছাত্রসমাজের উপর ছেড়ে দিলেও তাঁদের সামনে আদর্শস্থানীয় আছেন রাজার স্থানাসীন রাজনৈতিক নেতারা বা প্রশাসনিক কর্মকর্তারা।

অতএব তাঁদের আচার আচরণ বিনীত ও সংযত হওয়া দরকার। উদ্ধত হলে তাঁদের যথাযথ ব্যবস্থার মাধ্যমে তাঁদের নিয়ন্ত্রণ করা দরকার। কারণ, তাঁদের ভাবমূর্তি সমাজে একটা গভীর প্রভাব ফেলে। তবে শিশুশিক্ষার্থীদের প্রতি নজরদারি ও সতর্ক করার প্রাথমিক দায়িত্ব পরিবারের পিতা-মাতা ও গুরুজনদের এবং বিদ্যালয় গণ্ডীর মধ্যে শিক্ষকদেরও নিতে হবে। ছোট্ট একটি গল্প, যেখানে মূল্যবোধ ধরে রাখার গুরুত্ব বা তার বিলুপ্তির পরিণাম কিছুটা হলেও বোঝা যাবে।

বিশ্বকর্মা পূজা। পাড়ার ছেলেরা লাটাই হাত সবাই ঘুড়ি ওড়াচ্ছে, কাটকুটিও খেলছে। ভীষণ মজা। ছোট ছেলেরাও ওদেরই মত ঐ ঘুড়ি ওড়াতে চায়। ঘুড়িতে সুতো বেঁধে লাটাই হাতে বাবা তাঁকে নিয়ে যান ছাঁদের উপর। বাবা হাওয়ায় সুতো বাঁধা ঘুড়িটি ছেড়ে একটু একটু টানতে থাকেন আর একটু একটু সুতো ছাড়েন। তাতে ঘুড়িটি ক্রমশ মাটি থেকে অনেক উপরে ওঠে। একসময় অনেক ঘুড়ির সঙ্গে নিজের ঘুড়িটিও উপরে উড়তে দেখে ছেলেরা আনন্দ আর ধরে না। ছেলের আনন্দে বাবারও আনন্দ। একসময় একটু কম হাওয়ার ঘুড়িটি নীচে নেমে যেতে থাকলে বাবা সুতোয় মারেন টান, ঘুড়িটি আবার উপরে উঠে যায়। কিন্তু একটা নির্দিষ্ট পরিসীমার উপরে ঘুড়িটি আর ওঠে না। উপরেও দূরের কিছু ঘুড়ি দেখে ছেলেরা ভাবলো যে লাটাইতে আর সুতো না থাকায় কিংবা বাবা সুতোটিকে টেনে ধরে রাখায় বোধহয় তার ঘুড়িটি আরো দূরে বা আরো উপরে ওঠার ইচ্ছা থাকলেও উড়তে পারছে না। সবার উপর নিজের ঘুড়িটিকে দেখার জন্য হঠাৎ আবেগ বশত ছেলেরা তার বাবার হাত থেকে লাটাইটি নিয়ে সুতোটি ছেড়ে/কেটে দেয়। এরপর যা হওয়ার তাই হয়। ঘুড়িটি হাওয়ায় ঘুরপাক খেতে খেতে ক্রমশ অদৃশ্য হয় এবং মাটিতে পড়ে যায়। ঘুড়িটিকে হারিয়ে ছেলেরা কান্না আর থামে না। যাইহোক, এখানে মাটি থেকে উড়ন্তীয়মান ঘুড়িটি হল সমাজ বা সভ্যতার অগ্রগতি। আর পিতার হাতে ধরে থাকা সুতোটি হল মূল্যবোধের সুতো। যতক্ষণ পর্যন্ত বাবা সেটার দায়িত্ব নিয়ে সেটা ধরে ছিল, প্রয়োজনে টান ছিল আবার টিলে দিচ্ছিল ততক্ষণ পর্যন্ত ঘুড়িটিও ঠিকঠাক ছিল এবং নির্দিষ্ট উপরেই উড়ছিল। কিন্তু যখন নির্বোধ ছেলের মনে হল সুতো বেঁধে ঘুড়িকে আটকে রাখা হয়েছে (মনে হতে পারে মূল্যবোধের দোহাই নিয়ে নিজেদের (অনিয়ন্ত্রিত) ইচ্ছাগুলিকে মূল্য দেওয়া হচ্ছে না) তাই (হঠকারিতা বশত) বাবার হাত থেকে লাটাইটি নিয়ে ছেলেরা যখন সেই সুতোটি কেটে দিল তখন কৃতকর্মের পরিণতি দেখে তাঁর আর আফশোসের সীমা থাকল না। মনটি দুঃখে অতিশয় ভারাক্রান্ত হয়ে গেল। আসলে নির্বোধ ছেলের হঠকারী সিদ্ধান্ত হল এযুগের অতিসাহসী ছেলের প্রাচীন মূল্যবোধকে অস্বীকার করার মত-ই আহম্মক সিদ্ধান্ত। নিজের কৃতকর্মে শেষপর্যন্ত ঘুড়িটিকে হারিয়ে ছেলের আফশোস আসলে আমাদের অদম্য ইচ্ছার তথা হঠকারী সিদ্ধান্তের চরম পরিণতি ভোগের একটা দৃষ্টান্ত। বস্তুত, মূল্যবোধকে অস্বীকার করে আমাদের সমস্ত এগিয়ে যাওয়ার স্বপ্ন ঐ সুতো কাটা ঘুড়ির ন্যায় এক মুহূর্তে মাটিতে মিশে যেতে পারে। আমাদের গর্বের যেসমাজ-সংস্কৃতির ধ্বজা এখনো উড়ন্তীয়মান আছে, মূল্যবোধ বিলুপ্ত হলে সেই আবহমান সাংস্কৃতিক ঐতিহ্যের বিলুপ্তি ঘটবে। যার পরিণতে দেখা দেবে চরমবিশৃঙ্খলা, তখন শুধু হাহাকার আর আফশোস করা ছাড়া আর কিছু করার থাকবে না।

### পাদটীকা

- ১। সর্বাভীষ্টকরং নীতিশাস্ত্রং স্যাৎ সর্বসম্মতম্। অত্যাব্যশ্যং নৃপস্যাপি স সর্বেষাং প্রভূর্বতঃ।। শুক্ত, ১.১২
- ২। ধর্মার্থকামমোক্ষাণাং যস্যৈকোপি ন বিদ্যতে। অজাগলন্তনস্যেব তস্য জন্ম নিরর্থকম্।। হিত. (প্রস্তাবিকা) ২৬
- ৩। আহারনিদ্রাভয়মৈথুন্যং চ সামান্যমেতত পশুভির্নাগাম্।  
ধর্মো হি তেষামধিক্যে বিশেষ্যে। ধর্মেণ হীনাঃ পশুভিঃ সমানাঃ।। হিত. ১.২৫

- ৪। মহা. ১২.১০৯.১১
- ৫। ঐশ্বর্যস্য বিভূষণং সুজনতা শৌর্যস্য বাকসংযমো...সর্বেষামপি সর্বকারণমিদং শীলং পরং ভূষণম্। নীতি, ১.৮২
- ৬। দাক্ষিণ্যং স্বজনে দয়া পরজনে শাঠ্যং সদা দুর্জনে প্রীতিঃ সাধুজনে নরো নৃপোজনে বিদ্বজনে'প্যার্জবম্।  
শৌর্যং শত্রুজনে ক্ষমা গুরুজনে নারীজনে ধূর্ততা যে চৈবং পুরুষাঃ কলাসু কুশলাস্তেদেব লোকস্থিতিঃ।। নীতি.২২
- ৭। মনসি বচসি কায়ে পুণ্যপীযুষপূর্ণ্যঃ উপকারশ্রেণিভিঃ প্রীণয়ন্তঃ।। নীতি, ৭৮
- ৮। যন্নবে ভাজনে লগ্নঃ সংস্কারো নান্যথা ভবেৎ। কথাচ্ছলেন বালানাং নীতিস্তুদিহ কথ্যতে।। হিত. প্রস্তাবিকা-৮
- ৯। কামং ক্রোধং তথা লোভং স্বাদং শৃংগারকৌতুকেয।  
অতিনিদ্রাহ'তিসেবে চ বিদ্যার্থী হ্য অষ্ট বর্জয়েৎ।। চাণক্য ১১.১০
- ১০। একমেবান্ধরং যস্ত গুরুঃ শিষ্যং প্রবোধয়েতৎ। পৃথিব্যাং নাস্তি তদ্রব্যং যদত্ৰা চা হ'নৃণী ভবেৎ।। চাণক্য ৫.২
- ১১। উপনীয় তু যঃ শিষ্যঃ বেদমধ্যাপয়েদ্ভিজঃ। সকল্লং সরহস্যং তমাচার্যং প্রচক্ষতে। মনু. ২.১৪০
- ১২। দৃষ্টিপূতং ন্যসেত্পাদং বস্ত্রপূতং জলং পিবেত। শাস্ত্রপূতং বদেৎ বাক্যং মনঃপূতং সমাচরেৎ।। চাণক্য. ১০.২
- ১৩। ভবারণ্যং ভীমং তনুগৃহমিদং ছিদ্রবহুলং বলী কালশেটোরো নিয়তমসিতা।  
গৃহীত্বা জ্ঞানাংসি বিরতিফলকং শীলকবচং সমাধানং কৃত্বা স্থিরতরদৃশো জাগৃত জনাঃ। শান্তি. ৩.৩
- ১৪। ধৈর্য্যং यस্য পিতা ক্ষমা চ জননী শান্তিশ্চিরং গেহিনী সত্যং সুনুরয়ং দয়া চ ভগিনী ভ্রাতা মনঃসংযমঃ।  
শয্যা ভূমিতলং দিশোহ'পি বসনং জ্ঞানামৃতং ভোজনং এতে यस্য কুটুম্বিনো বদ সখে কস্মাস্তুরং যোগিনঃ।। তদেব. ৪.৯
- ১৫। তুল. সত্যং মাতা...চাণক্য. ১২.১০
- ১৬। মহাশয্যা ভূমির্মসৃগমুপধানং ভুজলতা। বিতানঞ্চাকাশং ব্যাজনমনুকুলোহ'বমনিলঃ।  
স্ফুরচ্ছন্দ্রো দীপঃ স্বধৃতিবনিতাসঙ্গমুদিতঃ সুখং শান্তঃ শেতে...। শান্তি. ৪.৮
- ১৭। দুঃখাদ্ভারকতীরঃ সংসারো'য়ং মহানসো গহনঃ।  
ইহ বিষয়ামিষলালস মানস-মার্জার মা নিপত।। শান্তি. ৩.১৪
- ১৮। একৈকশো বিনিয়ুন্তি বিষয়া বিষমিভাঃ। ক্ষেমী নু স কথং বা স্যাদ্ যঃ সমং পঞ্চ সেবতে।। কাম. ১.৪৯
- ১৯। হিত. ১.১৯৭-১২৮

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सांख्यनये गुणत्रयस्य स्वरूपं जगत्सृष्टौ तेषामुपयोगित्वञ्च-एको विमर्शः

चिन्मय-मण्डलः

वेदप्रामाण्यानुसारं भारतीयदर्शनम् आस्तिकं नास्तिकं चेति भागद्वये विभक्तं जातम् । तत्र आस्तिकदर्शनेषु प्राचीनतमं खलु सांख्यदर्शनम् । भगवता महर्षिणा कपिलेन सांख्यदर्शनं प्रणीतं जातम् । महर्षिकपिलप्रणीतेषु सांख्यसूत्रेष्वपि सांख्यप्रवचनभाष्यमपि रचितं जातम् । सांख्यप्रवचनभाष्यं खलु विज्ञानभिक्षुणा रचितं जातम् । सांख्यदर्शनस्य प्रामाणिको ग्रन्थः खलु ईश्वरकृष्णेन विरचिता सांख्यकारिका । सांख्यनये जगत्प्रपञ्चानां मूलकारणं खलु प्रकृतिः । प्रकृतिः खलु त्रिगुणात्मिका । सत्त्वगुणात्मिका, रजोगुणात्मिका, तमोगुणात्मिका चेति । तत्र गुण इत्युक्तेः वस्तुनः साधारणो धर्म एव न बोध्यते, परन्तु जीवानां बन्धनकारणमेव । वाचस्पतिमिश्रपादैर्विरचितायाः तत्त्वकौमुदीटीकाया मङ्गलश्लोकेऽस्ति—'अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां नमामः' ।<sup>१</sup> अत्र अजा इत्यनेन प्रकृतेर्ग्रहणम् । 'न जायते या' इति व्युत्पत्त्या अजा-शब्देन उत्पत्तिरहिता प्रकृतिः सूचिता । 'लोहितशुक्लकृष्णामि'ति पदेन च सत्त्वरजस्तमोगुणानां च ग्रहणम् । एतेषां गुणानां साम्यावस्था खलु प्रकृतिः । प्रकृतेर्लोहितेति विशेषणेन रज्जकवती-रजोगुणात्मिका, शुक्लेति विशेषणेन प्रकाशवती-सत्त्वगुणात्मिका, कृष्णेति विशेषणेन आवरकवती-तमोगुणात्मिका प्रकृतिः सूचिता । भगवता श्रीकृष्णेनापि श्रीमद्भगवद्गीतायामपि एते गुणाः प्रकृतिसम्भवा इत्युक्तम्—'सत्त्वं' रजस्तम इति गुणाः प्रकृतिसम्भवाः ।<sup>२</sup> महर्षिशंकरप्रणीते गीताभाष्ये<sup>३</sup> लोहितशब्देन तेजसः, शुक्लशब्देन अपाम्, कृष्णशब्देन च पृथिव्याः ग्रहणमस्ति ।

परन्तु किं तावत् सांख्यस्वीकृतानां गुणानां स्वरूपम्? इत्याकाङ्क्षायां साधूक्तम् ईश्वरकृष्णेन सांख्यकारिकाग्रन्थे—

“प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।

अन्योन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः ॥”<sup>४</sup>

कारिकायाः अर्थस्तावद्-सत्त्वगुणं खलु सुखस्वरूपम्, रजोगुणं खलु दुःखस्वरूपम्, तमोगुणं खलु मोहस्वरूपम् । प्रकाशः खलु सत्त्वगुणस्य प्रयोजनम्, प्रवृत्तिश्च रजोगुणस्य प्रयोजनम्, नियमनञ्च तमोगुणस्य प्रयोजनम् । एतेषां गुणानां का वृत्तिः? इत्याकाङ्क्षायामुच्यते—एते गुणाः अन्योन्याभिभवाः, अन्योन्याश्रयाः, अन्योन्यजननाः, अन्योन्यमिथुनाश्च । अस्यां कारिकायाम् आत्मशब्देन स्वरूपमुच्यते । परमतनिराकरणार्थम् आत्मशब्दस्य प्रयोजनमिति वाचस्पतिमिश्रपादानामभिमतम् । कारिकायामस्यां प्रकाशशब्दस्यार्थो ज्ञानम्, प्रवृत्तिशब्दस्यार्थः प्रयत्नः । पराभव इत्यर्थे अभिभवशब्दस्य प्रयोगोऽस्ति । आश्रयशब्दस्यार्थः

सहकारित्वमिति । गुणत्रयस्य नामानि तेषां भेदकारसाताविषये च सांख्यकारिकाग्रन्थे वर्णितमस्ति—

“सत्त्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।

गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥”<sup>१५</sup>

अतएव सत्त्वं, रजः, तमश्च सांख्यनिर्दिष्टाः गुणाः । लघुता प्रकाशकञ्च सत्त्वगुणस्य धर्मः । लघुशब्दस्य च कोऽर्थ इत्यस्मिन् विषये तत्त्वकौमुदीटीकायामुक्तं—‘कार्योद्गमने हेतुर्धर्मो लाघवम्’<sup>६</sup> लाघवमेव कस्यचित् पदार्थस्य ऊर्ध्वोद्गमने हेतुः । यथा वायोः । सत्त्वगुणस्य आधिक्यवशाद् अन्तःकरणं पवित्रं भवति । पुरुषार्थलाभाय च सत्त्वगुणः मनुष्याणामिष्टभूतः । उपष्टम्भकमित्यस्य अर्थः आरम्भकं चालकं वा । अतएव रजोगुणः खलु चालकः चञ्चलश्चः । रजः सत्त्वं तमं आत्मानं च चालयति । उक्तञ्चेदं तत्त्वकौमुदीटीकायाम्—‘रजस्तु चलतया परितस्त्रैगुण्यं चालयेत्’<sup>७</sup> रजोगुणाधिकारिणो जनस्य चित्तं चञ्चलं भवति । तमोगुणो भवति गुरुः वरणकश्च । कारिकायामस्यां वरणकमित्यस्यार्थ आवरणकमेव । यद्यपि एते गुणाः परस्परविरोधिणः तथापि कार्यसिद्धये पुरुषार्थसिद्धये वा एतेषां गुणानां प्रदीपवद्वृत्तिर्दृश्यते । तत्त्वकौमुदीटीकायां वृत्तमेतत् सुव्याख्यातमस्ति—“यथा च वातपितश्लेष्माणः परस्परविरोधिनः शरीरधारणलक्षण-कार्यकारिणः, एवं सत्त्वरजस्तमांसि मिथो विरुद्धान्यप्यनुवत्स्यन्ति स्वकार्यं करिष्यन्ति च ।”<sup>८</sup> श्रीमद्भगवद्गीतायामपि भगवता श्रीकृष्णेन सत्त्वगुणविषये उक्तम्—

“तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥”<sup>९</sup>

सांख्यदर्शने पञ्चविंशतितत्त्वानि व्यक्ताव्यक्तज्ञ इति त्रिधा विभज्यन्ते । तत्र ज्ञ-पदेन पुरुषस्य, अव्यक्त-पदेन प्रकृतेः, व्यक्त-पदेन च महदादित्रयोविंशतितत्त्वानां निर्देशोऽस्ति । त्रैगुण्यधर्मसमन्वयात् महदादिव्यक्ततत्त्वानां प्रकृतेश्च अविवेकित्वं सिद्धम् । परन्तु त्रैगुण्यधर्माभावात् पुरुषे तद्विपर्ययो विवेकित्वं च दृश्यते । साधूक्तं सांख्यकारिकायाम्—‘अविवेक्यादेः सिद्धिः त्रैगुण्यात्तद्विपर्ययेऽभावात्’<sup>१०</sup> अन्वयव्यतिरेकव्याप्तिभ्यां हेतुसाध्ययोः सामानाधिकरण्यं साधितं भवतीति । तथापि कथं व्यतिरेकव्याप्तिः ईश्वरकृष्णेन दर्शिता ? इत्यस्मिन् विषये वाचस्पतिमिश्रपादैः तत्त्वकौमुदीटीकायां व्याख्यातम्—“यद्यत् सुखदुःखमोहात्मकं तत्तदविवेकित्वादियोगि, यथेदमनुभूयमानं व्यक्तम्...’ इति स्फुटत्वादन्वयो नोक्तः ।

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सांख्यनये जगत्सृष्टौ मूलकारणमेव प्रकृतिः । प्रकृतेः परिणामस्वरूपं खलु इदं जगत् । अस्या मूलप्रकृतेरवस्थाद्वयं विद्यते । यथा—साम्यावस्था वैषम्यावस्था चेति । प्रलयकाले प्रकृतेः साम्यावस्था सृष्टिकाले च वैषम्यावस्था दृश्यते । प्रलयकाले गुणत्रयस्य साम्यावस्था दृश्यते । परन्तु सृष्टिकाले गुणत्रयस्य विशेषो दृश्यते । सांख्यकारिकायामेतद् उल्लिखितमस्ति—

“कारणमस्त्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च ।

परिणामतः सलिलवत्प्रतिगुणाश्रयविशेषात् ॥”<sup>१२</sup>

सलिलं यथा सहकारिकारणभेदाद् भिन्नरूपेण परिणमति, तथा त्रिषु गुणेषु कस्यचिद् गुणस्य प्राधान्यं सहकारिकारणसहयोगेन च वस्तूनां भेदो परिलक्ष्यते । दृश्यते च अस्मिन् जगति परिणामी अपरिणामी च भेदेन कारणं द्विविधम् । घटं प्रति मृत्तिका अपरिणामिकारणम् । परन्तु दधिं प्रति दुग्धं परिणामिकारणम् ।

जगत्प्रपञ्चानां सहकारिकारणं खलु गुणत्रयमिति सांख्यनये प्रपञ्चितम् । बुद्धेरष्टविधाः प्रयत्नाः सांख्यदर्शने निर्दिष्टाः । तेषु धर्मो, ज्ञानं, विरागः, ऐश्वर्यञ्चेति विभागेषु सात्त्विकगुणस्य प्राधान्यं परिलक्ष्यते । परन्तु एतद्विरोधेषु अधर्मः, अज्ञानम्, अवैराग्यम्, अनैश्वर्यमिति विभागेषु तमोगुणस्य प्राधान्यं दृश्यते । अन्तःकरणस्य अभिमानात्मका वृत्तिः अहंकार इत्युच्यते । सात्त्विकाहंकाराद् एकादश इन्द्रियाणि तामसिकाहंकाराच्च पञ्च तन्मात्राणि उत्पाद्यन्ते । तत्र वैकृतात्मकात् सात्त्विकाहंकाराद् एकदश इन्द्रियाणि उत्पद्यन्ते, भूतादिनामकात् तमसाहंकाराद् शब्दादयः पञ्च तन्मात्राणि, तैजसनामकाद् राजसाहंकाराच्च इन्द्रियाणि तन्मात्राणि च युगपद् उत्पाद्यन्ते । यथा चोक्तं सांख्यकारिकाग्रन्थे—

“सात्त्विक एकादशकः प्रवर्तते वैकृताहंकारात् ।

भूतादेस्तन्मात्रः सः तमसस्तैजसादुभयम् ॥”<sup>१३</sup>

गुणत्रयस्य परिणामवशाद् इन्द्रियाणां नानात्वं तेषां ग्राह्यविषयानामपि बहुत्वमपि सिद्धं भवति । सांख्यकारिकाग्रन्थस्य माठरवृत्तौ प्रसङ्गेऽस्मिन् उल्लिखितमस्ति—‘सत्त्वादयस्त्रयगुणास्ते यथा परिणमन्ति तस्माद्गुणपरिणामविशेषादिमान्येकादशेन्द्रियाणि नाना तदर्थानि भिन्नानि ।’<sup>१४</sup>

अतएव सांख्यनये अस्मिन् जगति कार्यभूतं यावतीयं व्यक्ततत्त्वं प्रकृतेर्विकार इति फलितम् । गुणत्रयस्य साम्यावस्था खलु प्रकृतिः । प्रकृतितः कार्यभूतानां व्यक्ततत्त्वानामुत्पत्तिदशायां तेषां गुणानां प्राधान्यानुसारं वस्तूनां भिन्नरूपेण प्रतीतिर्भवति । प्रकृतिः खलु कार्यभूतानां व्यक्ततत्त्वानां मूलकारणं गुणत्रयञ्च तेषां सहकारिकारणमिति शम् ।

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 सां.का. = सांख्यकारिका  
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## ব্যাকরণমতে নিপাতার্থ বিচার

সুদীপ্তা হালদার

শব্দকে নাম, আখ্যাত, উপসর্গ ও নিপাত—এই চারভাগে ভাগ করা হয়েছে। তদ্বিষয়ে মহাভাব্যকার পতঞ্জলি বলেছেন—‘চত্বারি পদজাতানি নামাখ্যাতোপসর্গনিপাতাশ্চ।’<sup>১</sup> শব্দের এই বিভাগ চতুষ্টয়ে উপসর্গ এবং নিপাতকে পৃথক পৃথকরূপে গ্রহণ করা হয়েছে। বৈয়াকরণগণ উপসর্গকে নিপাতের অন্তর্ভুক্ত করেছেন। মূলতঃ ক্রিয়া অথবা তিঙ্তপদের সঙ্গে সম্বন্ধ হওয়ার কারণে প্র, পরা প্রভৃতি নিপাতগুলিকে উপসর্গরূপে স্বীকার করা হয়েছে এবং ক্রিয়াপদের সঙ্গে সম্বন্ধ না হওয়ায় ‘নিপাত’ রূপে স্বীকার করা হয়েছে। এই বিষয়ে পাণিনি সূত্র করেছেন—‘চাদয়োহসত্ত্বে’<sup>২</sup> এবং ‘প্রাদয় উপসর্গাঃ ক্রিয়াযোগে।’<sup>৩</sup> তদ পরবর্তী বৈয়াকরণ ভর্তৃহরি নিপাতবিষয়ে বলেছেন—

নিপাতা দ্যোতকাঃ কেচিৎ পৃথগর্থ্যভিধায়িনঃ।

আগমা ইব কেহপি স্যুঃ সম্ভূয়ার্থস্য বাচকাঃ।।<sup>৪</sup>

অর্থাৎ কিছু নিপাত হল দ্যোতক, কিছু নিপাত বাচক এবং কিছু সম্ভূয়ার্থ্যভিধায়ক বা অন্যের সঙ্গে মিশে থাকে। ত্রিবিধ বৈশিষ্ট্য সম্পন্ন নিপাতার্থ নিম্নে আলোচিত হল।

দ্যোতকরূপ নিপাত—বৈয়াকরণ মতে, নিপাতের দ্যোতকত্ব বিদ্যমান। ‘অনুভূয়তে সুখম্’ এবং ‘সান্ধাৎক্রিয়তে গুরুঃ’ ইত্যাদিতে যে ‘অনুভব’ এবং ‘সান্ধাৎ’ এর অর্থের প্রতীতি হচ্ছে। কিন্তু লক্ষণীয় বিষয় যে, এই দুটি ধাতু নয়, উপসর্গও নয়। কিন্তু এর প্রতীতি উপসর্গবিশিষ্ট ধাতু দ্বারা হয়ে থাকে। এখানে অনুভব ও সান্ধাৎকাররূপ ফল ধাত্বর্থ হওয়ার সাক্ষরকত্ব হয়। কিন্তু এই যে ‘অনুভব’ প্রভৃতি অর্থ তা সরাসরি ধাত্বর্থ নয়। কিন্তু ‘ভবতি’ থেকে এই অনুভবার্থের প্রতীতি হয়। যদি বলা হয়, এই অর্থ ধাত্বর্থ না হয়েও ‘উপসর্গার্থ’ হবে, তাহলেও এই যুক্তি দোষযুক্ত হবে। যেহেতু, উপসর্গের ব্যুৎপত্তি হল—‘প্রকৃত্যর্থ্যমিতস্বার্থবোধকত্বমুপসর্গত্বম্।’ সুতরাং, উপসর্গের আখ্যাতার্থে অম্বয় সম্ভব নয়। উপসর্গ হল, অর্থের দ্যোতক। প্রদীপ যেরূপ অন্ধকার কক্ষকে আলোকিত করে, সেরূপ উপসর্গও ধাতুর একটি বিশেষ অর্থকে প্রকাশ করে। অর্থ ধাতুতেই থাকে এবং উপসর্গ হল সেই অর্থেরই প্রকাশক। এক একটি ধাতুর ভিন্ন ভিন্ন অর্থ বিদ্যমান। সেই ভিন্ন ভিন্ন অর্থকে পৃথকরূপে প্রকাশ করাই হল উপসর্গের কাজ। এখানে ‘অনুভূয়তে সুখম্’, ‘সান্ধাৎক্রিয়তে গুরুঃ’—এখানে নিপাত হল দ্যোতক। এখানেও ‘অনুভব’ প্রভৃতি অর্থ হল ধাতুগর্ভিত, যেমন-অন্ধকার কক্ষে প্রদীপের আলোয় বস্তু প্রকাশমান হয়, সেরূপ ঐ ধাত্বর্থও ‘অনু’ প্রভৃতি উপসর্গের সমভিব্যাহারের দ্বারা দ্যোতিত হয়। এইজন্য উপসর্গকে দ্যোতক স্বীকার করা হয় এবং ধাতুসমূহকে সেই সেই অর্থের বাচক স্বীকার করে, তাকে কর্মের লকাররূপে প্রতিপাদিত করা হয়। তাই ভর্তৃহরি ‘বাক্যপদীয়’ গ্রন্থে বলেছেন—

ক্চিৎ সম্ভবিনো ভেদাঃ কেবলৈরভিदर्शिताঃ।

উপসর্গেণ সম্বন্ধে ব্যজ্যন্তে প্র পরাদিনা।।<sup>৫</sup>

‘পচতি’ প্রভৃতি ক্রিয়াপদে ‘প্রকর্ষ’ প্রভৃতির সম্ভব হওয়ায় কেবল ধাতুর সঙ্গেই তার প্রতীতি হয় না কিন্তু যখন তাতে ‘অনু’ প্রভৃতি উপসর্গের সংযুক্তি হয় তখনই সেই উক্ত অর্থের সুস্পষ্টরূপে পরিষ্ফুট হয়। এই কারণেই উপসর্গের দ্যোতকত্ব স্বীকার করতে হয়। এখানেও ‘অনুভূয়তে সুখম্’ এবং সাক্ষাক্রিয়াতে গুরুঃ’ প্রভৃতিতে ‘অনুভব’ এবং ‘সাক্ষাৎকার’ রূপ যে ফল তাদেরকে ‘ভূ’ এবং ‘কৃ’ ধাতুদ্বয়েরই অর্থরূপে স্বীকার করতে হবে ‘অনু’ এবং ‘সাক্ষাত্’ এই নিপাতদ্বয়ের নয়। তাই নাগেশাচার্য বলেছেন যে, কর্মসংজ্ঞক অর্থের সঙ্গে অন্য়যুক্ত পদ সাক্ষিক—এরূপ সিদ্ধান্ত থাকলেও ফলের আশ্রয়রূপে কর্মে ধাতুর্থরূপ যে ফল, তার অন্য় কর্তব্য। এই কারণবশতঃ নিপাতের দ্যোতক হওয়াই আবশ্যিক। এই নিপাতের দ্যোতকত্ব ত্রিবিধ। যথা—১. নিজ সমভিব্যাহৃত পদনিষ্ঠ বৃত্তির উদ্বোধক হল দ্যোতকত্ব অর্থাৎ নিপাত তার নিজ সমভিব্যাহারে যে পদ আছে, তার মধ্যে অন্তর্নিহিত যে শক্তিরূপ বৃত্তি তার উদ্বোধক হওয়ায় যে দ্যোতক। ২. ক্রিয়াবিশেষের আক্ষেপকর হল দ্যোতকত্ব। যেমন—‘প্রাদেশং বিপরিলিখতি’। এই উদাহরণে উল্লিখিত ‘প্রাদেশ’ বা অদ্ভুত থেকে তজনী পর্যন্ত যে মাপ—এরূপ অর্থের বোধ হয়। এখানে ‘বিলিখতি’ পদে ‘বি’ এই উপসর্গ থেকে বিমায়’ (বি-√মা + ল্যপ) এরূপ ক্রিয়াপদের অর্থ আক্ষেপের দ্বারা জ্ঞাত হয়। ৩. সম্বন্ধের পরিচ্ছেদকত্ব দ্যোতকত্ব। সুতরাং, নিপাতের দ্বারা সম্বন্ধবিশেষের নিশ্চয়। এই দ্যোতকত্ব কর্মপ্রবচনীয়ে আছে। কর্মপ্রবচনীয় বিষয়ে ভর্তৃহরি বলেছেন যে—

ক্রিয়ায়া দ্যোতকো নায়ং সম্বন্ধস্য ন বাচকঃ ।

নাপি ক্রিয়াপদাক্ষেপী সম্বন্ধস্য তু ভেদকঃ ॥<sup>৬</sup>

অর্থাৎ কর্মপ্রবচনীয় উপসর্গের মত ক্রিয়াবিশেষের দ্যোতক নয়, সম্বন্ধের বাচক নয়, ক্রিয়াপদকে আক্ষিপ্ত করে না এবং ক্রিয়ানিরূপিত সম্বন্ধকে কেবলমাত্র নির্দেশ প্রদান করে। যেমন—‘জপমনুপ্রাবর্ষৎ’। এখানে জপ ও বর্ষণের মধ্যে হেতু হেতুমন্ডাব প্রযুক্ত ‘অনু’ নিপাত জপ এবং বর্ষণ ক্রিয়ার পূর্বদর সম্বন্ধকে জ্ঞাপন করছে। অর্থাৎ প্রথমে জপ হল এবং তার পরে বর্ষণ হল। এই প্রকার তথ্যের যে জ্ঞান তা ‘অনু’ এই নিপাতের দ্বারাই হচ্ছে। মহর্ষি পাণিনি ‘কর্মপ্রবচনীয়’ সংজ্ঞা স্বীকার করেছেন এবং ‘কর্মপ্রবচনীয়’ই মহতী সংজ্ঞা এইরূপ অর্থকতার জন্যই জ্ঞাপন করছেন। এই বিষয়ে তাই মহাভাষ্যকার পতঞ্জলি বলেছেন—‘কর্মপ্রোক্তবস্তঃ কর্মপ্রবচনীয়াঃ । কে পুনঃ কর্ম প্রোক্তবস্তঃ ? যে সম্প্রতি ক্রিয়াং নাহঃ । কে সম্প্রতি ক্রিয়াং নাহঃ ? যে অপ্রযুক্ত্যমানস্য ক্রিয়ামাহঃ ।’ এই বিষয়ে কৈয়টাচার্যও বলেছেন—‘ক্রিয়াশব্দেন তদুপজানিতসম্বন্ধবিশেষ উপচারাদুচ্যতে।’<sup>৭</sup> সুতরাং, নিপাতের ত্রিবিধ দ্যোতকত্ব বিষয়ে নাগেশাচার্যের মত—‘দ্যোতকত্বঃ ত্বসমভিব্যাহৃতপদনিষ্ঠবৃত্ত্যুদ্বোধকত্বম্ । কচিৎ ক্রিয়াবিশেষাপেক্ষকত্বং দ্যোতকত্বম্ । যথা ‘প্রাদেশং বিলিখতি’ ইত্যাদৌ বিমনিক্রিয়াপেক্ষকঃ । প্রাদেশং বিমায় লিখতি ইত্যর্থাবগমাৎ । অতএব ‘অথ শব্দানুশাসনম্’ ইত্যত্র অথশব্দস্য প্রারম্ভক্রিয়াক্ষেপকত্বং কৈয়টাদ্যুক্তং সঙ্গচ্ছতে । কচিৎ সম্বন্ধপরিচ্ছেদকত্বং দ্যোতকত্বম্ ; যথা কর্মপ্রবচনীয়ানাং।’<sup>৮</sup>

কিন্তু এখানে একটি প্রশ্ন জ্ঞাত হয় যে, নিপাতের (উপসর্গ) সঙ্গে যুক্ত ধাতু থাকলেও কেন নিপাতের ধাতুসংজ্ঞা হবে না? এই প্রশ্নের সমাধানস্বরূপ বলা যায় যে—

ক) পাণিনীয় ধাতুপাঠে যেসকল ধাতুর উপসর্গরূপে পাঠ আছে, কেবলমাত্র সেগুলিরই উপসর্গযুক্ত সমুদায়রূপে ধাতুসংজ্ঞা হবে। এই কারণে আচার্য যে সকল ধাতুর উপসর্গযুক্ত করে পাঠ করেন নি, তাদের উপসর্গ সহ অবস্থায় ধাতুসংজ্ঞাও হবে না। এই জন্যই ‘বৈয়াকরণভূষণসার’ গ্রন্থে কৌণ্ডভট্ট বলেছেন যে—‘ক্রিয়াবাচকত্বে সতি ভাদিগণপঠিতত্বং ধাতুত্বম্।’<sup>৯</sup>

খ) উপসর্গ এবং নিপাতযুক্ত সমুদায়ের ধাতুসংজ্ঞা হবে না, এর দ্বিতীয় কারণ হল, এইরূপ সমুদায়কে ধাতুসংজ্ঞারূপে স্বীকার করলে ঐ সমুদায়ের পূর্বের ‘লুঙ্’ প্রভৃতি লকারে ‘অট্’ এবং ‘আট্’ প্রভৃতির আগমের প্রসঙ্গ

আসবে। কিন্তু এরূপ অজাদি আগমরে প্রসঙ্গ উপসর্গ ও নিপাতের পরেই হবে। তাছাড়া লিডাদিতেও দোষ হবে। যেহেতু ঐ ধাতুকে 'দ্বিত্ব' করার সময় উপসর্গ ও নিপাতের বিষয়ে 'অনজাদি' ধাতু সমূহ 'অজাদি' হয়ে যাবে। ফলে মহাগৌরব হবে। দ্বিতীয় একাচ্ এবং প্রথম একাচ্ কে 'অজাদেদ্বিতীয়স্য'<sup>১১</sup> এবং 'একাচো দ্বৈ প্রথমস্য'<sup>১২</sup> অনুসারে দ্বিত্ব করতে হবে। ফলে অসঙ্গতি দৃষ্ট হবে। সুতরাং, নিপাত ও উপসর্গযুক্ত ধাতুর ধাতুসংজ্ঞা স্বীকার করা উচিত নয়। তাই এই বিষয়ে নাগেশাচার্য 'পরমলক্ষ্মণশ্রী' গ্রন্থে লিখেছেন—'বিশিষ্টস্য তু ন ধাতুত্বম্ অপাঠাদ্ অজাদ্যব্যবস্থাপত্তেশ্চ।'<sup>১৩</sup>

বাচকরূপে নিপাত—কিছু কিছু নিপাতের বাচকত্ব স্বীকৃত। এই বাচকত্ব লোকব্যবহারের দ্বারা সিদ্ধ হয়। যেমন লোকে 'তিষ্ঠতি' এই ক্রিয়াপদে 'ষ্ঠা-গতিনিবৃত্তো' ধাতুর কেবলমাত্র 'গতিনিবৃত্তিরূপ' অর্থের বাচকরূপে স্বীকার করা হয়েছে। কিন্তু এই ধাতুর সঙ্গে 'প্র' উপসর্গের সংযোগ হলে 'প্রতিষ্ঠতে' এই প্রয়োগ থেকে গত্যর্থের প্রতীতি হয়। সুতরাং, এখানে স্পষ্টরূপেই দেখা যায় যে, 'প্র' উপসর্গের দ্বারা অর্থের ভিন্নতা সাধিত হয়। তাই তদ্বিষয়ে ভর্তৃহরি 'বাক্যপদীয়' গ্রন্থে বলেছেন যে—

স বাচকো বিশেষাণাং সম্ভবাদ্ দ্যোতকোহপি বা।

শক্ত্যাধানায় ধাতোৰ্বা সহকারো প্রযুজ্যতে।।<sup>১৪</sup>

সম্ভূয়ার্থাভিধায়করূপে নিপাত—দ্যোতক ও বাচক ভিন্ন নিপাত সম্ভূয়ার্থাভিধায়করূপেও দৃষ্ট হয়। স্বয়ং অর্থের বাচক হয় না কিন্তু ধাতুসমূহের সঙ্গে যুক্ত হয়ে অর্থের বোধ ঘটায় এই নিপাতসমূহ। এখানে নিপাতকে ধাতুর বিশিষ্ট ক্রিয়ারূপ অর্থাভিধানানুকূল শক্তিমাত্রের সহকারী কারণ স্বীকার করা হয়। তাই ভর্তৃহরি 'বাক্যপদীয়' গ্রন্থে বলেছেন—'শক্ত্যাধানায় ধাতোৰ্বা সহকারী প্রযুজ্যতে।'<sup>১৫</sup>

অতএব, নিপাত হল দ্যোতক, বাচক এবং সম্ভূয়ার্থ কিন্তু এখানে একটি সন্দেহের উদ্রেক হয় যে, এই তিনটি বৈশিষ্টপূর্ণ নিপাতের মধ্যে কোনটি সর্বাধিক গ্রহণীয়? এই প্রশ্নের উত্তরস্বরূপ বলা যায়, প্রায় অধিকাংশ বৈয়াকরণ নিপাতের দ্যোতকত্বকেই স্বীকার করেছেন। বৈয়াকরণ ভর্তৃহরি নিপাতের দ্যোতকত্বকে গ্রহণ করেছেন। উপসর্গের অর্থের দ্যোতক হল নিপাত—এরূপ তাঁর অভিমত। তিনি ধাতুর অনেকার্থতাকে স্বীকার করেন। তদনুসারে 'প্রতিষ্ঠিত' এই প্রয়োগে 'স্থা' ধাতু গর্ত্যর্থকরূপে গৃহীত হবে। 'প্র' এই উপসর্গটি তার এই গর্ত্যর্থতাকেই দ্যোতনা করে। তাই ভর্তৃহরি 'বাক্যপদীয়' গ্রন্থে বলেছেন যে—

স্থাদিভিঃ কেবলৈর্যচ্চ গমনাদ্বি তু গম্যতে।

তত্রানুমাপাদ্ দ্বিবিধাত্ তদধর্মা প্রাদিরুচ্যতে।।<sup>১৬</sup>

অর্থাৎ 'স্থা' ধাতু 'গতিনিবৃত্তি' অর্থে প্রসিদ্ধ। তাই কেবল তিষ্ঠতি এই প্রয়োগে 'গতিনিবৃত্তি' অর্থেরই অভিহিত হয়, গত্যর্থের নয়। এর ফলে 'প্রতিষ্ঠতে'—এখানে 'অনেকার্থা ধাতবঃ' এই সিদ্ধান্তানুসারে 'সামান্যতোদৃষ্টানুমানবশতঃ' 'স্থা' ধাতুকে গতিবাচকরূপে স্বীকার করা হয়েছে। 'প্রতিষ্ঠতে' এখানে যে গত্যর্থের প্রতীতি হয়, তাতে 'স্থা' ধাতুর গতিবাচকত্ব হল কারণ এবং 'প্রাদি' উপসর্গকে তদধর্মরূপে স্বীকার করতে হবে। ধাতু অনেকার্থাবিশিষ্ট হতে পারে। তার সমর্থনে মহর্ষি পাণিনি সূত্র করেছেন—'পরৌ ভুবোহবজ্ঞানে।'<sup>১৭</sup>

আবার, 'অধিপরী অনর্থকৌ'<sup>১৮</sup> এই পাণিনীয় সূত্রানুসারে 'অধ্যাগচ্ছতি' এবং পর্যাগচ্ছতি তে অধি এবং পরি এই দুটি উপসর্গের নিরর্থকতা স্পষ্টরূপে প্রতীয়মান হচ্ছে। কিন্তু ভর্তৃহরি এখানে বিনিগমনা বিরহবশতঃ ধাতুসমূহকেও নিরর্থক স্বীকার করে উপসর্গসহ ধাতুসংঘাতকে অর্থবান্ বলেই স্বীকার করেছেন। তদ্বিষয়ে বাক্যপদীয় গ্রন্থে বলা হয়েছে—

অপ্রয়াগেহ্মিপর্ষোশ্চ যাবদ্ দৃষ্টং ক্রিয়াস্তরম্।  
তস্যাভিধায়কো ধাতুঃ সহ অভ্যামনর্থকঃ।।<sup>১৯</sup>

আবার, কৌণ্ডভট্ট এই সকল নিপাতকেই দ্যোতক হিসাবে স্বীকার করেছেন। তাই 'বৈয়াকরণভূষণসার' গ্রন্থে কৌণ্ডভট্ট বলেছেন—

দ্যোতকাঃ প্রাদয়ো যেন নিপাতাশ্চাদয়স্তথা।  
'উপাস্যেতে হরিহরৌ' লকারো দৃশ্যতে যথা।।<sup>২০</sup>

কৌণ্ডভট্ট, 'প্রাদয়ো দ্যোতকাশ্চদয়ো বাচকাঃ'—নৈয়ায়িকগণের এই মতের সঙ্গে সহমত নন। তিনি নৈয়ায়িকদের নিপাতবিষয়ক অভিমতকে খণ্ডন করেছেন। যেমন—

'নৈয়ায়িক মতানুসারে 'চ' হল সমুচ্চয় অর্থের বাচক। তাঁদের মতে, নিপাতকে যদি বাচকরূপে স্বীকার করা হয়, তাহলে 'শোভনঃ সমুচ্চয়ঃ' এই প্রয়োগের ক্ষেত্রে 'শোভনশ্চ' এই প্রয়োগ প্রাপ্ত হবে। এখানে 'চ'—এই নিপাতটি হল সমুচ্চার্থের বাচক। এই প্রকার 'সমুচ্চয়' এই শব্দটি সংগ্রহ অর্থের বাচক এবং বিশেষ্য হবে। শোভন হবে এই বিশেষ্যের বিশেষণ। তাই কৌণ্ডভট্ট বৈয়াকরণভূষণসার গ্রন্থে বলেছেন যে—'শোভনঃ সমুচ্চয়ো দ্রষ্টব্য ইতিবচ্ছোভনশ্চ দ্রষ্টব্য ইত্যাপত্তেঃ।'<sup>২১</sup>

নৈয়ায়িক উদ্ধৃত অপর দোষের নিরাকরণ করে কৌণ্ডভট্ট বলেছেন—'ঘটস্য সমুচ্চয়ঃ' এই বাক্যে যেভাবে 'সমুচ্চয়' শব্দের সঙ্গে ঘট শব্দের যষ্ঠীবিভক্তির প্রয়োগ হয়েছে, সেইভাবেই 'চ' শব্দের সম্বন্ধে যা সম্বন্ধ বোঝানোর 'ঘট' শব্দের সঙ্গে যষ্ঠীবিভক্তির প্রয়োগ করে 'ঘটস্য চ'—এরূপ প্রয়োগকে শুদ্ধরূপে স্বীকার করতে হবে। কারণ এই বিষয়ে একটি পরিভাষা আছে—'নামার্থয়োবিভিন্নবিভক্তিকয়োর্ভেদনাময়ঃ। অর্থাৎ প্রাতিপদিকার্থের ভেদসম্বন্ধ বা বিশেষ্য বিশেষণভাব প্রভৃতি সম্বন্ধে অময় হয়, যদিও তাতে ভিন্ন ভিন্ন বিভক্তির প্রয়োগ হয়। তাই যেখানে বিশেষ্য বিশেষণভাব সম্বন্ধ বিদ্যমান থাকে সেখানে 'ঘটস্য চ' এরূপ প্রয়োগই যুক্তিযুক্ত, সেখানে 'ঘটশ্চ' এরূপ প্রয়োগ হবে না।

তাছাড়া নিপাতার্থকে যদি বাচক স্বীকার করা হয়, তাহলে নিপাতার্থকে প্রতিপদিকার্থরূপে স্বীকার করতে হবে। তাছাড়া 'যষ্ঠী' প্রভৃতি বিভক্তি ছাড়া ভেদসম্বন্ধের সঙ্গে অময় অসম্ভব। তাই 'ঘটশ্চ'-এর স্থানে 'ঘটস্য চ' এই প্রয়োগ সাধু। তাছাড়া যদি দুটি প্রাতিপদিকার্থের যষ্ঠ্যাди বিভক্তির অভাব থাকলেও যদি ভেদসম্বন্ধে অময় স্বীকার করে নেওয়া হয়, তাহলে 'রাজা পুরুষঃ' এই প্রয়োগ থেকে 'রাজার পুরুষ' এরূপ অর্থ বোধের আপত্তি হবে। সুতরাং, এই কারণে নৈয়ায়িক মত স্বীকার করা যায় না। তাই কৌণ্ডভট্ট বলেছেন—'অপি চ নিপাতাং বাচকত্বে প্রাতিপদিকার্থয়োর্বিনা যষ্ঠ্যাদিক ভেদেনাময়্যাসম্ভবঃ। অন্যথা 'রাজা পুরুষঃ' ইত্যস্য 'রাজসম্বন্ধী পুরুষঃ' ইত্যর্থস্যাপত্তেঃ।'<sup>২২</sup>

কৌণ্ডভট্টের অপর যুক্তি হল, 'ঘটং পটং চ পশ্য' এই প্রয়োগে 'ঘট' শব্দের সঙ্গে যষ্ঠীবিভক্তি প্রাপ্ত হবে, যেহেতু এখানে বিবক্ষিতার্থ হয় যে, ঘট এবং পট অর্থাৎ ঘট সমুচ্চয়ের সঙ্গে যুক্ত 'পট'। এইভাবে ঘট এবং চ-এর বিশেষণ বিশেষ্যভাব সম্বন্ধ হচ্ছে, যেহেতু এখানে 'ঘট' হল বিশেষণ এবং 'চ' হল বিশেষ্য। এই প্রকারে এখানে ঘটবিশিষ্ট যে সমুচ্চয় তার সঙ্গে যুক্ত যে পট তাকে দেখো—এরূপ বাক্যের প্রয়োগ হবে। অতএব, নিপাতকে বাচকরূপে স্বীকার না করে দ্যোতকরূপেই স্বীকার করতে হবে। অতএব 'চ' শব্দ সমুচ্চার্থের বাচক না হয়ে দ্যোতকরূপে গ্রহণীয়।

তাছাড়া নাগেশাচার্যের মতে, 'নামার্থয়োর্ভেদনাময়ব্যুৎপত্তিস্ত নিপাতাতিরিক্তবিষয়া'<sup>২৩</sup> অর্থাৎ নিপাত শব্দ থেকে ভিন্ন যে শব্দ তারই প্রবৃত্তি হয়। তাই ঘট এবং সমুচ্চয়ে বিশেষণ বিশেষ্য সম্বন্ধ ও পট এবং সমুচ্চয়ে

বিশেষ্য-বিশেষণ-সম্বন্ধবশতঃ ভেদসম্বন্ধে অধর স্বীকার করতে হবে। মূলতঃ 'প্রাতিপদিক' শব্দের লিঙ্গ এবং সংখ্যার যোগ হয় কিন্তু নিপাতের হয় না। সুতরাং, নিপাতের দ্যোতকত্ব স্বীকার করলে অনর্থক হবে না। কিন্তু অভিধা, লক্ষণা ও ব্যঞ্জনা যেকোন একটি বৃত্তির দ্বারা অর্থের বোধ হয়। দ্যোতকত্ব থাকলেও নিপাতকে অর্থবান্ধুপেই স্বীকার করা উচিত। তাই নাগেশাচার্য 'পরমলঘুমঞ্জুষা' গ্রন্থে বলেছেন যে—“নিপাতানাং অর্থবান্ধুপেই দ্যোত্যাংমাদায়ৈব। শক্তি-লক্ষণা-দ্যোতকতান্যতম-সম্বন্ধেন বোধকত্বস্যৈবার্থবদ্ধত্বাৎ। নঞসমাসে উত্তর পদার্থপ্রাধান্যং দ্যোত্যাংমাদায়ৈব।”<sup>২৪</sup> সুতরাং, নিপাতকে অর্থবান্ধুপে স্বীকার করলে নঞতৎপুরুষসমাসে 'নঞ' এই নিপাত থেকে দ্যোত্যাংমাদায়ৈব বিশেষণ হওয়ায় উত্তরপদের অর্থের প্রাধান্য স্বীকার করতে হবে।

উপযুক্ত আলোচনার দ্বারা এই সিদ্ধান্তে উপনীত হওয়া যায় যে, নিপাতের কেবলমাত্র দ্যোতকত্বই স্বীকৃত নয়, বাচকত্বকেও স্বীকার করা উচিত। যেহেতু ভট্টহরি 'প্রাদি' ও 'চাদি'-র দ্যোতকত্ব স্বীকার করেছেন। আবার, অন্যদিকে নাগেশাচার্য 'পরমলঘুমঞ্জুষা' গ্রন্থে নিপাতের কেবলমাত্র স্বীকার করলেও 'অব্যয়ং বিভক্তি সমীপসম্বন্ধ্যর্থাভাবাত্যাসম্প্রতিশব্দপ্রাদুর্ভাবশচাদ্যথানুপূর্বযোগপদ্যাদৃশ্যসম্পত্তিসাকল্যান্তবচনেষু।

এই সমাস বিধায়ক সূত্রের উদ্যোতে লক্ষ্যানুরোবে নিপাতের বাচকত্ব এবং দ্যোতকত্ব স্বীকার করেছেন। ভট্টোজি দীক্ষিত প্রভৃতি প্রাচীনবৈয়াকরণ নিপাতত্বাবচ্ছিন্ন সমস্ত নিপাতের বাচকত্ব ও দ্যোতকত্বকে স্বীকার করেছেন। অতএব, নিপাত হল—“নিপাতানাং দ্যোতকত্বেনানুভবসাম্বন্ধাৎকারকপফলয়োর্ধাত্বার্থত্বেন সাকর্মকত্বম্।”<sup>২৫</sup> সুতরাং, নিপাতগুলি অর্থের দ্যোতক, বাচক ও সঙ্ঘ্যর্থক।

### পাদটীকা

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- ১৮। পাণিনি সূত্র—১।৪।৯৩

- ১৯। বাক্যপদীয়—২।১৯০  
 ২০। বৈয়াকরণভূষণসার—ফারিকা, ৪২ (নিপাতাথনির্ণয়)  
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 ২২। বৈয়াকরণভূষণসার—পৃষ্ঠা-৪৫৪  
 ২৩। পরমলঘুমঞ্জুয়া—পৃষ্ঠা-১৭২  
 ২৪। পরমলঘুমঞ্জুয়া—পৃষ্ঠা-১৭৪  
 ২৫। পরমলঘুমঞ্জুয়া—পৃষ্ঠা-১৬৮

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## संस्कृतभाषा तथा पाणिनीयं व्याकरणम्

रुवेल-पालः

‘अथ शब्दानुशासनम् ।... केषां शब्दानाम् ? लौकिकानां वैदिकानाञ्च । लौकिकास्तावदौरश्चः पुरुषो हस्ती शकुनिर्मृगो ब्राह्मण इति । वैदिकाः खल्वपि—शन्नो देवीरभीष्टये (अ. सं १।६।१) ।...’<sup>१</sup> इति भाष्यवचनप्रामाण्यानुसारमस्याभिरूपलब्धुं शक्यते यत् संस्कृतभाषा मूलतो द्विविधा—लौकिकी वैदिकी चेति । अतो भारतवर्षे अस्याः भाषायाः चर्चा आवैदिककालादेव समस्तीति निश्चप्रचं वक्तुं शक्यते । परन्तु विश्वस्य द्वारे अस्या भाषायाश्चर्चा प्रचुरतया प्रारब्धा ख्रीष्टियाष्टादशशताब्द्या अन्तिमभागत एव, यदा तु पाश्चात्यपण्डितैः इन्दोइउरोपीयभाषासंगोष्ट्या मुख्याङ्गरूपेण संस्कृतभाषा समाविष्कृता । तदुक्तं T. Burrow- महोदयेन—“The discovery of the Indo-European family was a direct result of the discovery of sanskrit language and literature by European scholars towards the close of the eighteenth century.”<sup>२</sup> इति । संस्कृतभाषायाः प्रशंसाप्रसङ्गे १७८६ ख्रीष्टाब्दे स्यार्-उइलियाम्-जोन्स्-महोदयेन रयाल्-एशियाटिक्-सोसाइटि इत्यस्य उद्बोधनीभाषणे उक्तं यत्—‘the sanskrit language, whatever be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet bearing to both of them stronger affinity both in the roots of verbs and the forms of grammar, that could possibly have been produced by accident.’<sup>३</sup> इति । वस्तुतस्तु अष्टादशशताब्द्याः शेषार्धे पाश्चात्यपण्डितैः संस्कृतभाषाया आविष्कारेणैव सम्पूर्णभाषाविज्ञानचर्चायामेकं नवदिग्दर्शनमुन्मोचितम् । अस्मिन्नेवाशये T. Burrow- महोदयेन उक्तं यत्—“The whole science of linguistics have come into existence as a result of the stimul provided by the discovery of sanskrit.”<sup>४</sup> इति ।

नीरक्षीरविवेकिनो मनुजा मनसो भावं यया व्यक्तीकुर्वन्ति सा एव भाषा । जगत्यस्मिन् भूषणस्वरूपा हि संस्कृतभाषा । सम्यक् कृतमिति विग्रहे सम्पूर्वकात् कृधातोः क्तप्रत्यये, ‘संपरिभ्यां करोतौ भूषणे (६-१-१३६)’ इति सुडागमे संस्कृतमिति । अतः संस्कृतं मनुजानां वाग्भूषणमेव ।<sup>५</sup>

संस्कृतभाषा अधुना कैश्चित् पण्डिताभिमानिभि-धुरन्धरैर्मृतभाषा इति उच्यते । तत्र हेतुतया तैरुच्यते यद्यतः अनया भाषया इदानीन्तनकाले भावविनिमयार्थं कथनाकथनं न क्रियते अतः इयं भाषा मृतभाषा इति । किन्तु युक्तिरेषा नैव समीचीना एव । यदुत्पद्यते तद्विनाशि इति विनाशो मृतपर्याय इति । यथा लोके प्राणीकुलानि उत्पद्यन्ते म्रियन्ते च । घटादय उत्पद्यन्ते विनश्यन्ति च । किन्तु संस्कृतभाषा आजन्मकालाद्यथैवासीत् तथैवास्ति । यद्यपि वङ्गादीनां भाषाणां काले काले

चर्यापदीयवङ्गभाषा—मध्ययुगीयवङ्गभाषादिक्रमेण परिवर्तनं सञ्जातं, किन्तु संस्कृतभाषायाः कस्मिन्नपि काले किमपि न तादृशं परिवर्तनं जातमेव ।

वस्तुतस्तु संस्कृतभाषा प्राचीनकालतः एव न केवलं वापिकभावविनिमयार्थं व्यावहतम् अस्ति, अपि तु इयं भाषा यथा कालेन विकृता न स्यात् तदुपरि एव तदानीन्तनैः प्राचीनैस्तथा इदानीन्तनैरर्वाचीनैर्भाषाविद्भिः ध्यानं प्रदत्तं, प्रयत्नः कृतश्च । अस्माभिर्यदि वेदादिशास्त्रं यथा रामायणं महाभारतं पुराणं तथा ततः परवर्ति साहित्यं यत्नेन पठ्यते पर्यालोच्यते च तर्हि तत्र प्रायः कवीनां रुचिवैचित्र्यं व्यतिरीच्य भाषावैचित्र्यं नैव दृश्यते इति निश्चयेन वक्तुं शक्यते । अत्रेदमवश्यमेव अवगन्तव्यं यत् संस्कृतवाङ्मये वैदिकी भाषा लौकिकभाषातः बहुलांशे भिन्नरूपा एव । तत्रापि कारणं तस्या भाषाया अर्षत्वात् । अस्या भाषाया इदमेव पृथक्त्वं यदियं भाषा वेदज्ञानस्य पारमार्थिकत्वं लौकिकज्ञानभिन्नत्वं तथा च अस्य ज्ञानस्य अनुभूतिवेदयत्वं द्रयोतयति । किन्तु पर्यालोचनपुरःसरमेतत् निश्चयेन वक्तुं शक्यते यत् तत्रापिसंहितासु ब्राह्मणेषु आरण्यकेषु तथा उपनिषत्सु च प्रायः सर्वत्र भाषायाः सायुज्यं स्पष्टम् एव । उदाहरणतया यद्यत्र ऋग्वेदस्य सूक्तद्वयोर्मध्ये विचारः क्रियते तर्हि तत्र भाषायाः सायुज्यं स्पष्टतः द्रक्ष्यामः । अत्रोदाहरणतया इन्द्रसूक्तस्य—

यो जात एव प्रथमो मनस्वान् देवो देवान् कस्तुना पर्यभूषत् ।  
यस्य शुष्माद् रोदसी अभ्यसेतां नृर्णस्य मह्ना स जनास इन्द्रः ॥<sup>६</sup>  
यः पृथिवीं वयथमानामदहद यः पर्वतान् प्रकुपितानरम्णात् ।  
यो अन्तरिक्षं विममे वरीयो यो दयामस्तभ्नात् स जनास इन्द्रः ॥<sup>७</sup>

इत्यनयोः मन्त्रयोस्तथा हिरण्यगर्भसूक्तस्य—

हिरण्यगर्भः समवर्तनाग्रे भूतस्य जातः पतिरेकासीत् ।  
स दाधार पृथिवीं दयामुतेमां कस्मै देवायहविषा विधेम ॥<sup>८</sup>  
य आत्मदा बलदा यस्य विश्व उपासते परशिषं यस्य देवाः ।  
यस्य छायामृतं यस्य मृत्युः कस्मै देवायहविषा विधेम ॥<sup>९</sup>

इत्यनयोर्मन्त्रयोर्विचारः प्रस्तूयते । अत्र पश्यामि यत् उभयोः मुक्तयोः भाषाशैली प्रायशः समाना एव । तद् यथा इन्द्रसूक्ते यो जान एव प्रथमो मनस्वान् इत्यत्र इन्द्रस्य आविर्भावार्थं जात इति हिरण्यगर्भमुक्ते हिरण्यगर्भः समवर्तनाग्रे इति समवर्तत इति शब्दः आम्नातः । पुनश्च आद्यर्थे एकत्रपरथम इति शब्दः अन्यत्र च अग्रे इति शब्दश्च प्रयुक्तः । एवं सूक्ष्मेक्ष्मकतया विचारः क्रियते चेत् वयं पश्यामः यत् तत्र प्रायः सर्वत्र रचनाशैली भाषाशैली च समाना एव इति आशयः । पुनः प्रथमः, अग्रे, जातः, समवर्तत, इत्येते शब्दाः लौकिकेऽद्यापि व्यवहियते । अतः वक्तुं शक्यते यत् वैदिकी भाषा वैदिकी एव लौकिकी च लौकिकी एवेति भाषायाः कालेन परिवर्तनं जातमिति वक्तुं न शक्यते ।

वस्तुतस्तु कालिदासादीनां या भाषा आसीत् अद्यापि संस्कृतं नाम सैव भाषा अस्मिन् भववगम्यते

कथ्यते च। अद्यापि भाषापरिवारेषु संस्कृतभाषा अविकृता अक्षतरूपा च। अतः इयं भाषा मृतभाषा इति कथमपि वक्तुं न शक्यते। किञ्च विश्वेऽस्मिन् विद्यमानासु भाषासु संस्कृतभाषा अन्यतमा। भाषेयं सर्वासां इन्दो-इउरोपीय-भाषायां जननीस्वरूपा इति श्रुतिरपि कर्णपथमायाति। वस्तुतस्तु यदि सर्वासां भाषाणां मध्ये ध्वनितात्त्विकतया रूपतात्त्विकतया तुलनात्मको विचारः प्रस्तूयते तर्हि दृश्यते यत् प्रायः अधिकांशभाषाभिः सह संस्कृतस्य सायुज्यमस्ति। अपि च श्रूयते यत् पुरा देवा अपि अनया भाषया भावविमयं कुर्वन्ति स्म। अतः भाषेयं देवभाषा-सुरभाषाद्याख्यानेन लोकैर्व्यवहियते।

वैदिककाले इयमेव भाषा वागिति नाम्ना व्यवहतासीत्। तदुक्तं काव्यदर्शे—‘सस्स्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः।’<sup>१०</sup> इति। आम्नातञ्च ऋक्संहितायाम्—‘चत्वारि वाक्परिमिता पदानि...’<sup>११</sup> इति। शतपथब्रह्मणे चाम्नायते—‘वागेव विश्वा भुवनानि जज्ञे...’<sup>१२</sup> इति।<sup>१३</sup> किन्तु यास्क-पाणिनि-कात्यायनादिभिः संस्कृतमिति पदस्य कृते वागित्यस्य स्थाने भाषेति<sup>१४</sup> पदस्य व्यवहारः कृतः।

संस्कृतशब्दस्य भाषार्थे प्रयोगो जातः परवर्तिकाले रामायणादिषु ग्रन्थेष्वेव। यथा रामायणस्य सुन्दरकाण्डे हनुमान् सीतामुद्दिश्य कया भाषया वाक्यालापं करिष्यति तद्विषये संस्कृतभाषाया उल्लेखो दृश्यते—

“अहं ह्यतिनुश्चैव वानरश्च विशेषतः।

वाचं चोदाहरिष्यामि मानुषीमिव संस्कृताम्॥

यदि वाचं प्रदास्यामि द्विजातिरिव संस्कृताम्।

रावणं मन्यमाना मां सीता भीता भविष्यति॥”<sup>१५</sup> इति।

कालिदासेन संस्कृतं नाम संस्कारपूतवगित्याख्यातम्। तथाहि कुमारसम्भवमहाकाव्ये हरपार्वतीविवाहकाले सरस्वत्या आशीर्वचनदानप्रसङ्गे कथ्यते—

‘द्विधा प्रयुक्तेन च वाङ्मयेन सरस्वती तं मिथुनं नुनाव।

संस्कारपूतेन वरं वरेण्यं वधूं सुखग्राह्यनिबन्धेन॥”<sup>१६</sup> इति।

कालिदासनोक्तं यत् यथायथस्वरप्रयोगेन संस्कृतभाषायाः उच्चारणेन यथायथं फलं लब्धुं शक्यते। तदुक्तं तेन रघुवंशे—

‘पुराणस्य कवेस्तस्त वर्णस्थानसमीरीता।

बभुव कृतसंस्कारा चरितार्थैव भारती॥”<sup>१७</sup> इति।

अत्रेदं विशेषतया उल्लेख्यं यत् संसारेऽस्मिन् यदि किमपि अविकृतत्वेन अविकलतया प्राचीनतमं निदर्शनं स्यात् तर्हि तत् संस्कृतमेव। अतः प्राचीनैतिह्यरूपेण संस्कृतमेव अस्यां पृथिव्यां एकतमं महदाश्चर्यपूर्णं निदर्शनम्। किन्तु एतदाश्चर्यपूर्णं कार्यं केन उपायेन संसाधितमिति चेदुच्यते संस्कृतव्याकरणेनैव। संसारेऽस्मिन् केनापि यान्त्रिकोपायेन किमपि वस्तु अक्षतरूपेण अविकृतरूपेण वा संरक्षणं कर्तुं न शक्यते। किन्तु अस्त्येव एकमेव यन्त्रं येन तु केवलमेकामेव भाषां संरक्षितुं शक्यते, यत्तु संस्कृतव्याकरणमेव। अनेनैव व्याकरणरूपयन्त्रेण संस्कृतभाषायाः स्थितिरद्यापि अनुरूपतया सम्भवति। तथाहि संस्कृतवाङ्मये

व्याकरणस्य स्थानं मूर्धनीभूतम् । उक्तञ्च पाणिनीयशिक्षायां 'मुखं व्याकरणं स्मृतम्'<sup>१८</sup>

विद्यासु संस्कृतस्य स्थानं सर्वोत्कृष्टम् । तथाहि पुरा ब्राह्मणकुमाराः उपनयनादिसंस्कारात् परं गुरुगृहे संस्कृतस्य अभ्यासं कुर्वन्ति स्म । तदुक्तं पतञ्जलिना महाभाष्ये—'पुराकाले एतदासीत् संस्कारोत्तरकालं ब्रह्मणा व्याकरणं स्माधीयते ।'<sup>१९</sup> षड्वेदाङ्गेषु व्याकरणमेव प्रामुख्यं भजते । उक्तञ्च भाष्यकृता पद्मशाह्निके—'प्रधानं षट्पञ्चङ्गेषु व्याकरणम् । प्रधाने च कृतो यत्नः फलवान् भवति ।'<sup>२०</sup> इति । व्याकरणज्ञानं विना भाषायाः यथार्थावबोधः कालान्तरेऽपि न सम्भवति । यथा सम्प्रति वयं वङ्गवासिनः किञ्चिदपि चर्यापदस्य भाषाबोधे असमर्था एव, सम्यक्तया मध्ययुगीयभाषां विद्यासागर-वङ्किमचन्द्रादीनाञ्च भाषां बोद्धुं न शक्नुमः तस्याः भाषायाः सुनिर्दिष्टव्याकरणाभावात्, तथा च अन्यासामपि भाषाणाम् । किन्तु प्राचीनमपि संस्कृतमेव इदानीन्तनकालेऽपि सुष्ठुतया अवगन्तुं शक्यते संस्कृतव्याकरणस्य माहात्म्येन अस्या भाषाया अविकृतत्वात् । अतः संस्कृतव्याकरणस्य अस्त्येव सुमहदुरुत्त्वम् । तथाहि भास्कराचार्यस्य मते व्याकरणज्ञानपूर्वकमेव शास्त्रार्थावबोधः सुष्ठु सम्भवति । व्याकरणशास्त्रस्य महत्वप्रतिपादनाय हरदत्तेन पदमञ्जर्यामुक्तं यत्—

“उपासनीयं यत्नेन शास्त्रं व्याकरणं महत् ।

प्रदीपभूतं सर्वासां विद्यानां यदवस्थितम् ॥

रूपान्तरेण ते देवा चिरन्ति महीतले ।

ये व्याकरणसंस्कारपवित्रितमुखा नराः ॥” इति ।

भाषाव्याकरणयोर्मध्ये वर्तते अयुतसिद्धसम्बन्धः । यथा भाषां विना व्याकरणस्य स्थितिर्नास्ति तथैव व्याकरणं विना भाषाया अपि स्थितिर्न सम्भवति । अर्थप्रवृत्तये शब्दानां व्यवहारो भवति । सार्थको हि शब्दो पदार्थावबोधाय व्यवहृतो भवति । शब्दबोधाय प्रथमतया शब्दस्योच्चारणम्, ततस्तस्य शब्दस्य श्रवणम्, ततश्च शब्दार्थनिश्चयः । वस्तुतः शब्दतः शब्दब्रह्मनो वा जगदिदमर्थरूपेण विषयरूपेण वा प्रतिभासते । उक्तञ्च पदवाक्यप्रमाणज्ञेन भर्तृहरिणा—

‘अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।

वर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ॥’<sup>२१</sup> इति ।

तत्र तु शब्दोच्चारणादिना कार्येषु प्रवृत्तिरिति क्रमः । तदुक्तं विश्वनाथन्यायपञ्चाननेन—

‘पदज्ञानन्तु करणं द्वारं तत्र पदार्थधीः ।

शाब्दबोधः फलं तत्र शक्तिधीः सहकारिण ॥’<sup>२२</sup> इति ।

अतएव एतच्छब्दबोधाय शक्तिग्रह आवश्यक एव । अतस्य शक्तिग्रहस्य कृते सत्स्वपि नैकेषु उपायेषु व्याकरणं प्रधानत्वेनान्यतमम् । तथाहि उच्यते—

‘शक्तिग्रहो व्याकरणोपमानकोशाप्तवाक्याद् व्यवहारतश्च ।

वाक्यस्य शेषाद् विवृतेर्वदन्ति सान्निध्यतः सिद्धपदस्य वृद्धः ॥’<sup>२३</sup> इति ।

अतः शब्दस्य सुष्ठु ज्ञानार्थं व्याकरणज्ञानं प्राथम्येनापरिहार्यम् । अतः साधूक्तं भवति—  
'यद्यपि बहु नाधीषे तथापि पठ पुत्र व्याकरणम् ।

स्वजनः श्वजनो मा भूत् सकलं शकलं सकृच्छकृत् ॥' इति ।

नैयायिकाः काव्यकाः मीमांसकाः वेदान्तिका वान्ये सर्वे शास्त्रकारा व्याकरणज्ञानपूर्वकमेव स्व-  
स्व-शास्त्रेषु प्रवृत्तिमर्हन्ति । उक्तञ्च निरुक्ते यत् अवैयाकरणाय निरुक्तवचनं न प्रदेयम् ।  
तद्यथा—'नावैयाकरणाय निब्रुयात् ।' (नि.) इति । 'तदधीते तद्वेद' (पा, सू.-४-२-५९) इति सूत्रवचनात्  
सर्वे एव शास्त्रकारा व्याख्यातरञ्च नैयाकरणा इति वक्तुं शक्यते । एतदेवाभिप्रेत्य  
ध्वनितत्वविद्विराचार्यैरानन्दवर्धनैरुक्तं—'प्रथमे विद्वंसो वैयाकरणः' इति । शब्दज्योतिरेव भुवनत्तरम्  
आलोकमयं करोति । विना शब्दं जगदिदं तमोमयं स्यात् । उक्तञ्च दण्डिना—

"इदमन्धं तमः कृत्स्नं जायते भवनत्रयम् ।

यदि शब्दाह्वयं ज्योतिरासंसारं न दीप्यते ॥" <sup>२४</sup> इति ।

शब्दः नित्य एव । तथाहि वार्त्तिक—'नित्ये शब्दार्थसम्बन्धे' <sup>२५</sup> इति । उक्तञ्च  
भाष्यकृता—'आकृतिनित्यत्वान्नित्यः शब्दः' <sup>२६</sup> इति । शब्दब्रह्मणः शब्दवृषभस्य सम्यज्ज्ञानार्थम् अध्येयं  
व्याकरणम् । उक्तञ्च भाष्ये—'चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।

त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्या आविवेश ॥ (ऋ.सं. ४.५८.३)

'चत्वारि शृङ्गाणि'—चत्वारि पदजातानि—नामाख्यातोपसर्गनिपातश्च । 'त्रयो अस्य पादाः'—त्रयः  
कालाः भूतभविष्यद्वर्तमानाः । 'द्वे शीर्षे' द्वौ शब्दात्तमानौ नित्यः कार्यश्च । 'सप्त हस्तासो अस्य'—सप्त  
विभक्तयः । 'त्रिधा बद्धः'—त्रिषु स्थानेषु बद्धः उरसि कण्ठे शिरसीति । वृषभो वर्षणात् । 'रोरवीति' शब्दं  
करोति । कुतः एतत् ? रौतिः शब्दकर्मा । 'महो देवो मर्त्या आविवेशे'ति, महान् देवः शब्दः । मर्त्या  
मरणधर्माणो मनुष्यास्तान् आविवेश । 'महता देवेन नः साम्यं स्यादि'त्यध्येयं व्यकरणम् । <sup>२७</sup> इति । अतः  
एतादृशेन नित्यरूपेण शब्दब्रह्मेण शब्दवृषभेन वा यथा अस्माकं सायुज्यं स्यात् आर्थात् शब्दब्रह्मणः  
शाश्वतिकज्ञानं स्यादित्यतः अध्यायनपूर्वकं व्याकरणज्ञानमावश्यकम् । एवं व्याकरणस्य मुख्यतः प्रयोजनद्वयं  
वर्तते—दृष्टमदृष्टञ्चेति । भाष्याशयानुसारं दृष्टप्रयोजनं पुनः द्विविधम्—मुख्यप्रयोजनं गौणप्रयोजनञ्चेति ।  
मुख्यप्रयोजनानि पुनः पञ्च—रक्षा, ऊहः, आगमः, लघुः, असन्देहक्षेति । तथाहि  
भाष्ये—'रक्षोहागमलध्वसन्देहाः प्रयोजनम्' <sup>२८</sup> इति । अत्र रक्षा नाम वेदरक्षणं संस्कृतभाषाया रक्षणमिति <sup>२९</sup>  
यावत् । ऊहो <sup>३०</sup> नाम भाषायां स्थाने स्थाने प्रयोजनानुसारं लिङ्गविभक्तयादीनां परिवर्तनमेव । अगमश्च <sup>३१</sup>  
श्रुतिलक्षणरूपः स्मृतिलक्षणरूपश्चेति । शब्दानां प्रतिपदपाठः महतः शब्दौघस्य ज्ञाने नैव प्रकृष्टः उपायः ।  
उच्यते हि—'ब्रह्मा वृहस्पतये प्रोवाच, वृहस्पतिरिन्द्राय, इन्द्रो भरद्वाजाय, भरद्वाज ऋषिभ्यः, ऋषयो  
ब्राह्मणेभ्यः..... ।' <sup>३२</sup> इति । किन्तु एवम्विधप्रतिपदपाठेऽपि नान्तं जगाम । अतः व्याकरणमानेन लघुना <sup>३३</sup>  
उपायेन शब्दशास्त्रं विज्ञेयमित्याशयः । शास्त्रेषु यदि कुत्रापि सन्देहः स्यात् तर्हि शास्त्रमहास्त्रमिति न

मन्तव्यम्, 'व्याख्यानतो विशेषप्रतिपत्तिर्न हि सन्देहादलक्षणम्'<sup>३४</sup> इति परिभाषापरिष्कृतार्थचलात्। अतः असन्देहार्थं<sup>३५</sup> व्याकरणम् अवश्यपठनीयम्।

व्याकरणस्य गौणप्रयोजनानि<sup>३६</sup> त्रयोदश इति भाष्ये स्पष्टम्। तानि यथा—१. तेऽसुराः, २. दुष्टः शब्दः, ३. यदधीतम्, ४. यस्तु प्रयुङ्क्ते, ५. अविद्वांसः, ६. विभक्तिं कुर्वन्ति, ७. यो वा इमाम्, ९. चत्वारि, ९. उत त्वः, १०. सक्तुमिव, ११. सारस्वतीम्, १२. दशम्यां पुत्रस्य, १३. सुदेवो असि इत्यादीनि। तथाहि वाक्यपदीये भर्तृहरिणा व्याकरणस्य दृष्टप्रयोजनप्रतिपादयिता कथ्यते— 'व्याकरणन्तु तपसामुत्तमं तपः'<sup>३७</sup>, प्राथम्येन छन्दसामङ्गम्, शब्दानां तत्त्वावबोधकम्<sup>३८</sup>, वाङ्मलानां चिकित्सितम्<sup>३९</sup>, विद्यानां विद्या<sup>४०</sup> चेत्यादिरूपम्। व्याकरणध्ययनस्य पुण्यफलरूपं मोक्षफलरूपञ्च अदृष्टप्रयोजनमपि विद्यते। व्याकरणज्ञानपूर्वकमेकं शब्दं सम्यज्ज्ञात्वा वैयाकरणः स्वर्गे लोके च कामधुग् भवति<sup>४१</sup>। उक्तञ्च पतञ्जलिना महाभाष्यस्य द्वितीयाह्निके— "सोऽयमक्षरसमाम्नायो वाक्यसमाम्नायः पुष्पितः फलितश्चन्द्रतारकवत् प्रतिमण्डितो वैदितव्यो ब्रह्मराशिः, सर्ववेदपुण्यफलावाप्तिश्चाऽस्य ज्ञाने भवति, मातापितरौ चाऽस्य स्वर्गे लोके महीयते<sup>४२</sup>।" इति। भर्तृहरिणापि वाक्यपदीये व्याकरणस्य मोक्षविधायकत्वं प्रतिपादितमेव। तन्मते व्याकरणविद्या तु मोक्षकामिनां कृते अजिह्या राजपद्धतिः<sup>४३</sup>।

एवं व्याकरणस्य नैकानि दृष्टप्रयोजनानि सन्तीति सिद्धं, किन्तु अदृष्टप्रयोजनस्वीकारे का युक्तिः ? इति चेदत्र उच्यतेऽत्रादौ विश्वासः कर्तव्यः। यथा ब्रह्मतत्त्वज्ञाने आत्मतत्त्वज्ञाने मोक्षरूपं फलमस्ति तथैव शब्दज्ञानेऽपि। तेन भारतीयपरम्परानुसारं यथा अस्माभिर्मनसि विषयेऽस्मिन् प्रत्ययं विधायवेदान्तादीनां शास्त्राणां चर्चा क्रियते तथैव मोक्षहेतवे शब्दब्रह्मणो ज्ञानार्थं व्याकरणचर्चा कर्तव्या।

इदानीन्तनकाले बहुलप्रसिद्धं व्याकरणं हि पाणिनीयं व्याकरणं त्रिमुनिव्याकरणम्वा। महामुनेः पाणिनेः सर्वोत्कृष्टा कृतिर्हि 'अष्टाध्यायी' इति। मम मते विश्वेऽस्मिन् यद्यपि सप्तषु आश्चर्येषु अष्टाध्यायीत्यस्य नाम नास्ति, तथापि तन्नाम् एव आदौ संयोज्यम्। अष्टाध्यायी इति व्याकरणशास्त्रमेतादृशं यन्त्रं येन तु संस्कृतभाषा अद्यापि अविकृता अक्षता वास्ति। किन्तु अस्मिन् विश्वायनयुगे अन्येन केनापि यन्त्रेण किमपि वस्तु चिराय किं, केवलं वर्षं यावदपि अविकृतं स्थापयितुं न शक्यते। अत्र हि माहात्म्यं संस्कृतव्याकरणस्य, येन तु संस्कृतभाषा जन्मलग्नतोऽद्यापि अविकृतास्ति। अतो संस्कृतव्याकरणस्य सत्यामपि कठिनतायां दृढतायाम् अशिथिलतायां च, संस्कृतभाषारक्षणार्थम् अस्त्येव तस्य गुरुत्वम्। अतः अष्टाध्यायी अस्माभिः अवश्यमेव पठितव्या, तस्याः चर्चा च कर्तव्या इति शिवम्।

तथ्यसूत्रः

1. महाभाष्यम् पस्यशाह्निकम्।
2. The Sanskrit Language T. Borrow.
3. The Sanskrit Language T. Borrow.
4. The Sanskrit Language T. Borrow.

5. उक्तञ्च भर्तृहरिणा-  
'केयूरानि न भूषयन्ति पुरुषं हाना न चन्द्रोज्वला  
न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।  
वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते  
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥' इति ।
6. ऋ.वे. १/१२/१
7. ऋ.वे. १/१२/२
8. ऋ.वे. १०/१२१/१
9. ऋ.वे. १०/१२१/२
10. का. द. श्लोः - ३३ ।
11. ऋ. सं.- २.३.२२ ।
12. शः पः ब्राः - ६.५.३.४ ।
13. वाग् वै पराच्यव्यकृतावदत् । तैः संः ६. ४. ७ ।  
वाग्योगविदु दुष्यति चापशब्दैः । मः भाः पश्ः आः ।  
दैवी वाग् व्यवकीर्णयम्...वाः पः १-१५४ ।
14. भाषायामन्वध्यायच-निः- १-४ ।  
भाषायां सदवस्त्रुवः । पाः सूः ३-२-१०८ ।  
प्रत्यये भाषायां नित्यम् ।
15. रामायणम्-५ । ३० । १७-१८ ।
16. कुमारसम्भवम्-७ । ९० ।
17. रघुवंशम्-१० । ३६ ।
18. पाः शिः काः-४२ ।
19. मः भाः पश्ः आः, पृ-२८ ।
20. मः भाः पश्ः आः, पृ-११ ।
21. वाः पः ब्रः का-१/१
22. भाः वः शः खः-८१ ।
23. भाः वः शः खः-८१-श्लोः प्रः ।
24. काः दः-४ ।
25. म.भा.पस्. आ ।
26. म.भा.पस्. आ ।
27. म.भा.पस्. आ-पृः १० ।
28. म.भा.पस्. आ.-पृ. ९ ।

29. 'रक्षार्थं वेदानामध्येयं व्याकरणम् । लोपाऽऽगमवर्णविकारज्ञो हि सम्यग् वेदान् परिपालयिष्यतीति ।' म. भा.पस्. आ. पृ.-९ ।
30. 'ऊहः खल्पपि- न सर्वैर्लिङ्गेर्न च सर्वोभिर्विभक्तिभिवेदं मन्त्रा निगदिताः । ते चाऽवश्यं यज्ञगतेन पुरुषेण यथायथं विपरिणामयितव्याः । तान्नाऽवैयाकरणः शक्नोति यथायथं विपरिणामयितुम् । तस्मादध्येयं व्याकरणम् ।' इति । म. भा.पस्. आ.-पृ. १० ।
31. 'आगमः खल्पपि- 'ब्राह्मणेन निष्कारणे षडङ्गो वेदोऽध्येयो ज्ञेयश्चे'ति । प्रधानं षट्पतवङ्गेषु व्याकरणम् । प्रधाने च कृतो यत्नः फलवान् भवति ।' इति । म. भा.पस्. आ.-पृ. ११ ।
32. ऋ. त.-१-५ ।
33. 'लघ्वर्थं चाध्येयं व्याकरणम् । 'ब्राह्मणेनावश्यं शब्दा ज्ञेयाः' इति । न चान्तरेण व्याकरणं लघुनोपायेन शब्दाः शक्या ज्ञातुम् ।' इति । म. भा.पस्. आ.-पृ. ११ ।
34. परिभाषेन्दुशेखरः प. भा. १ ।
35. 'असन्देहार्थं चाऽध्येयं व्याकरणम् ।' म. भा.पस्. आ.-पृ. १२ ।
36. इमानि च भूयः शब्दानुशासनस्य प्रयोजनानि—'नेऽसुराः' । 'दुष्टः शब्दः । 'दुष्टः शब्द' । 'यदधीतम्' । 'यस्तु प्रयुङ्क्ते' । 'अविद्वांसः' । 'विभक्तिं कुर्वन्ति' । 'यो वा इमाम्' । 'चत्वारि' । 'उत त्वः' । 'सकुमिव' । 'सारस्वतीम्' । दशम्यां पुत्रस्य' । 'सुदेवो असि वरुणेति' इति । म. भा.पस्. आ., पृ.-१२ ।
37. 'आसन्नं ब्रह्मणस्तस्य तपसामुत्तमं तपः । प्रथमं छन्दसामङ्गं प्रह,व्याकरणं बुधाः ।।' इति । (वा.प.-१/१०)
38. 'अर्थप्रवृत्तितत्त्वानां शब्दा एव निवन्धनम् । तत्तावबोधः शब्दानां नास्ति व्यकरणादृते ।।' इति । (वा.प.-१/१३)
39. 'तद्द्वारमर्गस्य वाङ्मलानां चिकित्सितम् । पवित्रं सर्वविद्यानामधिविधं प्रकाशते ।।' इति । (वा.प.-१/१४)
40. 'यथार्थजातयः सर्वाः शब्दाकृतिनिवन्धना । तथैव लोके विद्यानामेषा विद्या परायणम् ।।' इति । (वा.प.-१-१५)
41. 'एकः शब्दः सम्यग्ज्ञातः शास्त्रान्वितः सुप्रयुक्तः स्वर्गे लोके कामधुग्भवति' इति । म. था. ६-१-८४
42. म. था. द्वि. आ., पृ.-२०९ ।
43. 'तद्द्वारमपवास्विय....' इति । (वा.प.-१-१४)
- 'इदमाद्यं पदस्थानं सिद्धिसोपानपर्वणाम् । इयं सा मोक्षमाणानामजिह्वा राजपद्धतिः ।।' इति ।
- 'अत्रतीतविपर्यासः केवलामनुपश्यति । (वा.प.-१-१३)
- छन्दस्यछन्दसां योनिमान्मा छन्दिमयीं तनुम् ।।' इति । (वा.प.-१-१७)

## ॥ सहायक ग्रन्थसूची ॥

- दाहाल: लोकमणि: । व्याकरणशास्त्रेतिहास: । वाराणसी: १९९० । मुद्रितम् ।
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# LIFE AND WORKS OF MM. ANANTALAL THAKUR

UJJWAL SARDAR

Mahamahopadhyaya Anantalal Thakur, an uncommon name in the study of Sanskrit and Sanskrit Nyāyaśāstra in the twenty-first century. He was dedicated to promoting and developing of Indian culture. In the field of Manuscriptology the place of Anantalal Thakur was just after the reputed pioneers of Bangladesh like Haraprasad Sastri, Rajendralal Mitra and Chintaharan Chakravarti. Anantalal Thakur was born on Thursday 23rd Kartik of 1323B.S. (1916 A.D) in the line of Sadhak Krishna Jivan Thakur Chakrabarty in Unashia village, a famous cultural center of Kotwalipara Pargana of Faridpur district of undivided Bengal. The *Yajana-Yājana-Adhyana-Adhyāpana* was the occupation of his father Pandit Gobinda Chandra Thakur. He was greatly influenced by his father's simple and austere life, patriotism and deep knowledge. Mother Soudamini Devi was a wonderful wife of diverse qualities. She was born in the family of line of Dikpala Pandit Madhusudan Saraswati.

From infancy, Anantalal had strong knowledge of wisdom. His talents and craft were extremely high quality. In addition to school education, infant Anantalal had studied the Kalāpa Vyākaraṇa in the Grāmin Catuspāthī. He was forced to leave his house under political pressure when he was involved in the svadeśī movement in his adolescence. Anantalal passed matriculation examination in first division (1936 A.D) from Kotalipara Union Institution a local school. After passing matriculation examination he came to Calcutta for higher studies and took shelter in house of his sister-in-law, professor Chintaharan Chakravarti, noted Indologist of all India repute. The next education he got in Sanskrit College. He passed Intermediate with 1st Division (1938) and passed B.A in Sanskrit Honours in 1941. Taking Nyāya Vaiśeṣika as a special paper he passed M.A. with first class first from Calcutta University in 1944. After passing M.A. he earned a scholarship for Indo Tibetan Studies. In 1945, he got the special title of Kābyatīrtha from the Vangīya Saṃskṛita Śikṣā Pariṣat. He was a direct disciple of the two-Mahamahopadhaya Professor MM. Yogendranath Tarkavāgīśa. During his college days he was the most affectionate of renowned Ācāryas like Prof. Dr. Surendranath Dasgupta, Dr. Dakshinaranjan Bhattacharya, Dr. Dinesh Chandra Bhattacharya, MM.Kalipada Tarkyācārya, Pandit Sakal Narayana Sastri, MM. Haranchandra Bhattacharya and so on. During College and Uni-

versity Anantalal studied ancient scripture under the guidance of Prof. Chintaharan Chakravarti, Tibetan Language under Asutosh Professor MM. Bidhushekhar Sastri and Nyāyaśāstra under MM. Phanibhūṣana Tarkavāgīśa, Pandit Panchanan Tarkavāgīśa Dr. Śrījīva Nyāyatirtha and Dr. Satkari Mukhopadhaya. The above mentioned famous professors and guides' intimacy and their education enhanced the future life of Anantalal.

He started his career as a Guest Lecturer at Krishnanagar Government College. Later, for the benefit of his research work, he joined, as a professor in Prasanna Chowdhury College, at Katrasgar in Dhanbad of Bihar (now Jharkhand). Later, he taught in Barpeta College of Assam and Katwa College of Burdwan. While working as Professor in Mithila Sanskrit Research Institute (Darbhanga), in Prakrit Jain Research Institute (Vaishali) and as Director of Kashi prasad Jaiswal Research Institute (Patna), Shri Thakur accomplished numerous tasks of publishing Research works and many other collections and books.

After long twenty three years of government service, at the end of 1976 he retired and joined the Kameshvar Singh Sanskrit University in Darbhanga. Next he joined Burdwan University at the invitation of Dr. Ramaranjan Mukherjee, the then V.C. of that University. At the end of his teaching life he joined in Asiatic Society of Bengal as Sir William Jones Professor in 1985.

I have mentioned some of the famous research works for which Mahamahopadhyaya Anantalal Thakur is still remembered today. Mahapandit Rahula Sāṅkr̥tyāyana brought some rarest manuscripts of various Buddhist Nyāyaśāstras from Tibet. These manuscripts are preserved in Patna's Bihar Research Society. Anantalal Thakur revived and rewrote these old manuscripts written in Bengali letters of nearly one thousand years ago and published in the form of books with his untiring efforts of a few years. These works are *Ratnakīrti nibandhabali* (1957), *Jñanaśrimitra nibandhabali* (1959), *Aśokanibandhau* (1974) those were published from K.P.Jaiswal Research Institution, Patna. Thakur did a great work by restoring and bridging some extinct parts of Nyāyaśāstra, with the help of Buddhist Nyāyaśāstra, which makes easier to establish an association between Vācaspatimiśra and Udayanācārya. While working on Ratnakīrti and Jñanaśrimitra, Dr. Raghavan, Dr. Dinesh Chandra Bhattacharya, Mahapandit Rahula Sāṅkr̥tyāyana praised Prof. Thakur for his contributions.

While working at the Mithila Institute of Post Graduate Studies and Research in Sanskrit Learning Institute, Prof. Thakur personally undertook a huge task of publishing some critical edition of the major Nyāya text and research plans as well. These books are Vatsyāyayana's *Nyāyabhāṣya*, Uddyotakara's *Nyāyavārttika*, Vācaspatimiśra's *Nyāyavarttikatāt-*

*paryāṭikā* and Udayanācārya's *Nyāyavārttikatātpariyaparīsuddhi*. These four books, collectively named *Nyāyacaturgranthikā*, were published by the Mithila Institute, Darbhanga, in 1967. During his service as the director of K.P. Jaiswal Research Institute, a number of unique books on Buddhist scriptures and a comprehensive book on the history of Bihar were published under his editorship *Nyāyālaṅkāra* of Abhayatilakopadhyaya, in collaboration with Dr. J.S. Jetly was published from Oriental Institute of Boroda. While being the director of the Asiatic Society, *Śrikanṭhatippanaka* was edited and published by him in 1986.

Anantlal Thakur worked as adviser or mentor for many students of Ph.D. and D.Lit. during his extensive teaching career. Many of his students have earned a reputation as professors and scholars. Notable among them are: - Dr. Kisornath Jha (Ex. Prof. R.S.S. Deemed University, Delhi), Dr. Umaraman Jha (Ex. Prof. R.S.S. Deemed University, Lucknow), Dr. Bibekananda Banerjee (Prof. Asiatic Society), Dr. Bhaskaranath Bhattacharya (University of Rabindra Bharati, President of Veda Bhaban), Dr. Sukheshwar Jha (Tilak Majhi University), Dr. Laxmi Narayan Misra, Dr. Bsudeb Jha, Dr. Ramji Thakur, Dr. Shyamananda Singh, Dr. Jagdishwar Pandey and so on.

Apart from teaching and publication, Prof. Thakur was involved in responsible and prestigious posts of various organizations for the promotion and development of Indian culture such as the Nagarjuna Buddhist Foundation (Gorakhpur), Rtam (Lucknow), Prajñabhāratī (Patna), Prajña (Gorakhpur), Bhāratamanīsa (Varanasi),<sup>1</sup> Saṃskṛta Sahitya Pariṣat (Kolkata) etc. He is the founder president of Madhusanta Prachya Pratisthanam. He was honoured as the post of sectional and general president in various sessions of the All India Oriental Conference. He was elected as the judge of the Sahitya Akademi Award in Sanskrit language. Some of the books published by Professor Thakur have been translated by English, French and German scholars like Dr. E. A. Soloman, Dr. Y Kaziama, Dr. Mimaki, Dr. Mac Darmotte, and Dr. Gudrun Biehneman and so on.<sup>2</sup>

In his long tenure of service in Education Deptt., he had edited a large number of original works on Nyāya, Vaiśeṣika, Modern Philosophy, Religion, Literature, Manuscriptology.

Notable amongst those are:<sup>3</sup>

1. *Pārijātaḥaraṇamahākāvya* of Kavi Kaṇapūra, Mithila Institute, Darbhanga, 1956.
2. *Ratnākīrtinibandhāvali*, K. P. Jayaswal Research Institute, Patna, 1957, 1975.

3. *Kāvyalakṣaṇaratnaśri* of Ratnaśrījñāna of Ceylon, in collaboration with Prof. Dr. Upendra Jha, Mithila Institute, Darbhanga, 1957.
4. *Vaiśeṣikadarśana* of Kaṇāda with an anonymous commentary, Mithila Institute, Darbhanga, 1957.
5. *Jñanaśrimitranibandhāvali*, K. P. Jayaswal Research Institute, Patna, 1959.
6. *Āgamaḍambaranāṭaka* of Jayantabhatta, in collaboration with Dr. V. Raghavan, Mithila Institute, Darbhanga, 1964.
7. *Saugatasūtravyākhyānakārikā* of Kumārilasvamin, Mithila Institute, Darbhanga, 1964.
8. *Kīradūta* of Rāmagopāla, Mithila Institute, Darbhanga, 1967.
9. *Pikadūta* of Rudranatha, Mithila Institute, Darbhanga, 1967.
10. *Nyāyacaturgranthikā*-vol. 1, Mithila Institute, Darbhanga, 1967.
11. *Madhyāntavibhāgakārikabhāṣyam* of Vasubandhu in collaboration with Dr. N. Tatia. K. P. Jayaswal Research Institute, Patna, 1967.
12. *Nyāyabhāṣyavarttikātatparyavivarāṇapunjikā* of Aniruddha, Mithila Institute, Darbhanga, 1969.
13. *Aśokanibandhau*, K. P. Jayaswal Research Institute, Patna, 1974.
14. *Nyāyalaṃkāra* of Abhayatilakopādhyāya, in collaboration with Dr. J.S. Jetly, Oriental Institute, Boroda, 1981.
15. *Gaṅgāvaṃśānucaritaṃ* of Vāsudevaratha Somayajin, K. P. Jayaswal Research Institute, Patna, 1982.
16. *Śrīkaṇṭhatippanaka*, Asiatic Society ..Calcutta, 1986.
17. *Tārkkikarakṣāsarasaṃgraha* with commentaries of Cannibhatta & Ramesvara, Asiatic Society.
18. *Nyāyadarśana* with the Bhāṣya of Vātsyāyana, I. C. P. R., Delhi, 1997.
19. *Nyāyavārttika* of Uddyotakara. I. C. P. R., Delhi, 1997.
20. *Nyāyavārttikatatparyāṭikā* of Vācaspatimiśra, I. C. P. R., Delhi, 1996.
21. *Nyāyavārttikatatparyaparīsuddhi* of Udayanācārya, I. C. P. R., Delhi, 1996.
22. *Tārkkikarakṣā*, in collaboration with K. N. Jha, Kameshvar Singh Sanskrit University, Darbhanga. 1985.
23. *Vaiśeṣikavārttika* of Bhattavadindra, K. S.D. Sanskrit University, 1985.
24. *Vaiśeṣikanibandhāvali*, Sanskrit Pustak Bhandar, Kolkata,
25. *Origin and Development of Vaiśeṣika Philosophy*, I. C. P. R., Delhi, 2003.

He wrote introductions of large number of books. Notable amongst those are:

1. Vaiśeṣikadarśana of Kaṇāda with commentary of Candrananda , edited by Jainmuni Jambuvijayaji, GOS Oriental Institute, Boroda, 1961.
2. Lakṣaṇamālā of Udayanācārya with Sanskrit commentary by Vidyāvācaspati Sasinath Jha, Mithila Institute, Darbhanga, 1963.
3. Lakṣaṇāvali of Udayanācārya with the commentary of Bhatta Kesava edited by Vidyāvācaspati Sasinath Jha, Mithila Institute, Darbhanga, 1963.
4. Nyāyatātparyadīpikā of Bhattavāgīsvara edited by Dr. Kisoranātha Jha, G.N. Jha Central Sanskrit Institute, Allahabad, 1979.
5. Siddhāntalakṣaṇagudhārthatāttvāloka bodhinī by pt. Krishnamādhava Jha, Nyāyācārya, G. N. Jha Central Sanskrit Institute, Allahabad, 1982.
6. Mahābhārater Kathā by Amallesh Bhattacharya, Kathār Kathā, Aryabharati, 24 Paraganas, 1985.
7. Kaliprasanna Simha's Beangali Translation of the Mahābhārata edited by Sri Gopal Haldar, Mahabharater Śikṣā, Niraksaratadurikarana Samiti, Calcutta.
8. Bhattacharya, Amarendra. Nyāya Prabesh, Sanskrit Pustak Bhandar, Kolkata, 2001.
9. Banerjee, Bibekananda. Tulanamūlaka Alocanāy Rāmāyan o Mahābhārata, Sanskrit, Book Depo, Kolkata, 2006.
10. Chakravarti, Satyanarayan. Ed. Abhijña-Śakuntalam, Sanskrita Pustak Bhandar, Kolkata, 2010.

He had contributed more than hundred articles in Nyāya, Vaiśeṣika and Buddhist Philosophy, Religion and Literature in different Journals. He had been honoured by different Universities and Educational Institutions of India. Notable amongst those are: State Prize by the Govt. of India, D. Lit. By Rabindra Bharati University, Mahamahopadhyaya by Lalbahadur Shastri Deemed University, Delhi.etc.<sup>4</sup> Professor Thakur refused to accept invitations of teaching from the University of Vienna, Austria and Toronto University of Canada because of his love for the country. At his Vaidyabati residence, Hooghly, On Thursday 26th November of 2009, at the ripe old age of 93, Anantlal Thakur left us for *anantalok* (heaven).

#### End Note:

1. Philosophical Essays, P. 242.
2. Philosophical Essays, P. 241.

3. Philosophical Essays, P. 242.
4. Mahamahopadhyayas of India, P.223.

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1. Chowdhury, Sajal, Ed, *Anantashradhanjali*, Sarasvata Samaj, Kolkata, 1411(BS).
2. Chowdhury, Sajal, Ed, *Mahamahopadhyayas of India*, Book Fair, Kolkata, 2016.
3. Thakur, Anantalal, *Nibandhabali*, New Age Publishers Private Limited, Kolkata, 1422(BS).
4. Mukhopadhyaya, Ramaranjan, Ed, *Philosophical Essays*, Prof. Anantalal Thakur Felicitation Volume, Sanskrit Pustak Bhandar, Kolkata, 1987.

## ন্যায়দর্শনমতে অপবর্গবিচার

নীলাদ্রি ঘড়া

নীয়তে প্রাপ্যতে অনেন ইতি ন্যায়ঃ। যে প্রণালীর দ্বারা কোনো নিশ্চিত সিদ্ধান্তে উপনীত হওয়া যায় তাকে ন্যায় বলে। আস্তিক দর্শনগুলির মধ্যে ন্যায়দর্শন অন্যতম। আস্তিকরা বেদের প্রামাণ্যে বিশ্বাসী, কিন্তু নাস্তিকরা বেদের প্রামাণ্য স্বীকার করেন না। শাস্ত্রকার মনু বলেছেন, নাস্তিকরা বেদকে নিন্দা করেন।<sup>১</sup> ন্যায়সম্পর্কে যে শাস্ত্র আলোচনা করে তাকে ন্যায়শাস্ত্র বলে। প্রমাণ সম্বন্ধে বিশদ আলোচনা করে বলে ন্যায়শাস্ত্রকে প্রমাণশাস্ত্রও বলে। কোন বিধি অনুসরণ করে যুক্তিতর্ক করলে তা যথার্থ হবে, ন্যায়শাস্ত্র এমন আলোচনা করে বলে তাকে তর্কশাস্ত্র বলে। এছাড়াও ন্যায়শাস্ত্রকে আদ্বৈতবিকী বিদ্যাও বলা হয়। সেই আদ্বৈতবিকী অর্থাৎ ন্যায়শাস্ত্র সকল বিদ্যার প্রদীপস্বরূপ, সকল কর্মের উপায়স্বরূপ ও সকল ধর্মের আশ্রয়স্বরূপ। তাই ভাষ্যকার বলেছেন—

প্রদীপঃ সর্ববিদ্যানামুপায়ঃ সর্বকর্মাণাম্।

আশ্রয়ঃ সর্বধর্মাণাং বিদ্যোদ্দেশে প্রকীর্তিতা।।<sup>২</sup>

মহর্ষি গৌতম ন্যায়দর্শনের প্রণেতা। ন্যায়শাস্ত্রের মূল লক্ষ্য হল জ্ঞানতাত্ত্বিক ও তত্ত্বসংক্রান্ত আলোচনার মাধ্যমে পুরুষার্থলাভের পথ নির্দেশ করা। জীব ও জগতের স্বরূপ আলোচনা করে পুরুষার্থলাভের সঠিক পথের সন্ধান দেওয়াই এই শাস্ত্রের উদ্দেশ্য। পুরুষার্থ চার প্রকার—ধর্ম, অর্থ, কাম ও মোক্ষ। ন্যায়মতে চতুর্ভূগপুরুষার্থের মধ্যে মোক্ষ বা অপবর্গ হল পরমপুরুষার্থ। তাই অপবর্গলাভের জন্য তত্ত্বজ্ঞানের প্রয়োজন, আবার তত্ত্বজ্ঞানলাভের জন্য বিশুদ্ধজ্ঞানের প্রণালীও জানা প্রয়োজন। তাই কোন উপায় অবলম্বন করলে অপবর্গলাভ করা যাবে তার সঠিক পথের অনুসন্ধান দেওয়াই ন্যায়শাস্ত্রের মুখ্য উদ্দেশ্য।

মহর্ষি গৌতম ১৬টি পদার্থ স্বীকার করেছেন। এই ১৬টি পদার্থের তত্ত্বজ্ঞান হলে নিঃশ্রেয়স লাভ হয়।<sup>৩</sup> ভাষ্যকারের মতে মুখ্য ও গৌণ সমস্ত নিঃশ্রেয়সই ন্যায়বিদ্যার প্রয়োজন। সেই নিঃশ্রেয়স কি তত্ত্বজ্ঞানলাভের পর হয়? মহর্ষি বলেছেন—দুঃখ, জন্ম, প্রবৃত্তি, দোষ এবং মিথ্যা জ্ঞানের উত্তরোত্তর অপায়ে অপবর্গ হয়।<sup>৪</sup> অর্থাৎ মিথ্যা জ্ঞানাপায়ে দোষাপায়, দোষাপায়ে প্রবৃত্ত্যপায়, প্রবৃত্ত্যপায়ে জন্মাপায়, জন্মাপায়ে দুঃখাপায় হলে অপবর্গ হয়। পরা মুক্তি অপবর্গ ন্যায়শাস্ত্রের মুখ্য প্রয়োজন, তা মহর্ষি প্রথম সূত্রে নিঃশ্রেয়স শব্দের দ্বারা বুঝিয়েছেন। এবং দ্বিতীয় সূত্রে সেটাই

১। যোহবমন্যেত তে মূলে হেতুশাস্ত্রাশ্রয়াদ্ দ্বিজঃ।

স সাধুভিবহিদ্ধার্যো নাস্তিকো বেদনিন্দকঃ।।—মনুসংহিতা (২/১১)

২। ন্যায়ভাষ্য, পৃষ্ঠাঙ্ক—৬০।

৩। প্রমাণ-প্রমেয়-সংশয়-প্রয়োজন-দৃষ্টান্ত-সিদ্ধান্তাবয়ব-তর্ক-নির্ণয়-বাদ-জল্প-বিতণ্ডা-

হেত্বাভাসচ্ছল-জাতি-নিগ্রহস্থানানাং তত্ত্বজ্ঞানানিঃশ্রেয়সাধিগমঃ।।—ন্যায়সূত্র (১/১/১)

৪। দুঃখজন্মপ্রবৃত্তিদোষমিথ্যা জ্ঞানানামুত্তরোত্তরাপায়ে তদন্তরাপায়াপবর্গঃ।। — ন্যায়সূত্র (১/১/২)

অপবর্গ শব্দের দ্বারা ব্যক্ত করেছেন। প্রমেয় নামক পদার্থের ১২ প্রকার ভাগের মধ্যে অন্তিম ভাগ হল অপবর্গ।<sup>৫</sup> শাস্ত্রের প্রবৃত্তি তিন প্রকার—উদ্দেশ, লক্ষণ ও পরীক্ষা।<sup>৬</sup> অপবর্গের উদ্দেশ করা হল। এখন লক্ষণ বলা হচ্ছে। মহর্ষি গৌতম অপবর্গের লক্ষণে বলেছেন—

“তদত্যন্তবিমোক্ষাপবর্গঃ।”<sup>৭</sup>

এই সূত্রের ভাষ্যে ভাষ্যকার বাৎস্যায়ন বলেছেন—“এতামবস্থামপর্যন্তামপবর্গং বেদয়ন্তে অপবর্গবিদঃ।”<sup>৮</sup> ভাষ্যকারের এরূপ বলার অভিপ্রায় এই যে, সূত্রকার অপবর্গ লক্ষণের পূর্বে দুঃখের লক্ষণ করেছেন। দুঃখের স্বরূপ না বুঝলে অপবর্গের স্বরূপ বোঝা যাবে না। ‘তদত্যন্তবিমোক্ষঃ’ কথার অর্থ হল—‘তেন অত্যন্তবিমোক্ষঃ তদত্যন্তবিমোক্ষঃ’। সূত্রস্থ ‘তদ্’ শব্দের দ্বারা দুঃখকে বোঝানো হয়েছে।<sup>৯</sup> সুতরাং দুঃখের অত্যন্তনিবৃত্তিই হল অপবর্গ। বার্তিককার উদয়ন ২১ প্রকার দুঃখের কথা বলেছেন। যথা—শরীর, ছয় ইন্দ্রিয়, ছয় বিষয়, ছয় বিষয়ের ছয় বুদ্ধি, সুখ ও দুঃখ। এই ২১টি দুঃখের অত্যন্তনিবৃত্তিই অপবর্গ। ভাষ্যকার বলেছেন—‘তেন দুঃখেন জন্মনাত্যন্তং বিমুক্তিরপবর্গঃ।’<sup>১০</sup> এরপর ভাষ্যকার অপবর্গকে অভয়, অজর, অমৃত্যুপদ, ব্রহ্ম, ক্ষেমপ্রাপ্তি বলেছেন।<sup>১১</sup> এখানে লক্ষণীয় যে, ভাষ্যকারের এই বাক্য বৃহদারণ্যক উপনিষদের মন্ত্রের অনুরূপ—

“স বা এষ মহানজ আত্মাহমরোহজরোহমৃতোহভয়ো

ব্রহ্মাভয়ং বৈ ব্রহ্মাভয়ং হি বৈ ব্রহ্ম ভবতি য এবং বেদ”।<sup>১২</sup>

এখান থেকে বোঝা যায় যে, ভাষ্যকার বৃহদারণ্যকের এই শ্রুতি থেকে মোক্ষবিষয়ে ধারণা লাভ করেছেন। বৃহদারণ্যক উপনিষদের ভাষ্যে শংকরাচার্য বলেছেন, সমস্ত বৃহদারণ্যকে যা বলা হয়েছে তা এই কণ্ডিকাতে নির্দেশিত হয়েছে, এটাই সমস্ত বৃহদারণ্যকের প্রতিপাদ্য বিষয়। সেই আত্মা মহান, অজ অর্থাৎ জন্মরহিত, অজর অর্থাৎ যিনি জীর্ণ হন না এবং বিপরিণাম প্রাপ্ত হন না।<sup>১৩</sup> এখানে আত্মা অপরিণামী।

ব্রহ্মের জগদ্রূপে পরিণাম হলে বা মোক্ষদশায় জীবের অজর হতে আপত্তি কোথায়? কারণ ন্যায়মতে জীব ও ব্রহ্ম অত্যন্ত ভিন্ন বস্তু। ব্রহ্মের পরিণতি হলেও ব্রহ্ম ভিন্ন জীবের তাতে কি হানি হবে? জীবব্রহ্মের ঐক্য স্বীকার করলে ব্রহ্মের পরিণতিতে জীবেরও পরিণতির আপত্তি হবে। মোক্ষাবস্থায় জীব যে ব্রহ্ম এটাই ভাষ্যকারের অভিপ্রায়। যা হলে দেহাদি ফলের ত্যাগ ও পুনর্গ্রহণের সমাপ্তি হয় তাই অপবর্গ। প্রলয়কালেও জীবের দেহাদি পরিগ্রহ হয় না সুতরাং কোনো দুঃখভোগও হয় না। কিন্তু সেই অবস্থা মুক্তি নয়। প্রলয়কালে জীবের দুঃখাবসান হলেও তা সর্বতোভাবে অবসান নয়। কারণ, পরে পুনরায় সৃষ্টিতে আবার সেই সমস্ত জীবের দেহাদি পরিগ্রহ ও নানা দুঃখভোগ হয়। কিন্তু

৫। আত্ম-শরীরেन्द्रিয়ার্থ-বুদ্ধি-মনঃ-প্রবৃত্তি-দোষ-প্রেত্যভাব-ফল-দুঃখাপবর্গস্ত প্রমেয়ম্।।— ন্যায়সূত্র (১/১/৯)

৬। ত্রিবিধা চাস্য শাস্ত্রস্য প্রবৃত্তিরুদ্ধেশো লক্ষণং পরীক্ষা চেতি। ন্যায়ভাষ্য, পৃষ্ঠাঙ্ক-৮১

৭। ন্যায়সূত্র (১/১/২২)

৮। ন্যায়ভাষ্য, পৃষ্ঠাঙ্ক-২৩৩

৯। বাধনালক্ষণং দুঃখম্।—ন্যায়সূত্র (১/১/২১)

১০। ন্যায়ভাষ্য, পৃষ্ঠাঙ্ক—২০৩

১১। তদভয়মজরমমৃত্যুপদং ব্রহ্মক্ষেমপ্রাপ্তিরিতি। ন্যায়ভাষ্য, পৃষ্ঠাঙ্ক-২৩৩

১২। বৃহদারণ্যক উপনিষদ্ (৪/৪/২৫)

১৩। ইদানীং সমস্তস্যৈবারণ্যকস্য যোহর্থঃ উক্তঃ, স সমুচিত্যাস্যাং কণ্ডিকার্যাং নির্দেশ্যে, সমস্তারণ্যকার্থ ইতি। স বা এষ মহানজ আত্মা অজরঃ ন জীর্য়তে ইতি, ন বিপরিণমত ইত্যর্থঃ—বৃহদারণ্যক উপনিষদ্ শাস্ত্রভাষ্য (৪/৪/২৫)

অপবর্গ হলে আর তার জন্ম হয় না। আর কখনও কোন দুঃখভোগ করতে হয় না। মোক্ষাবস্থার কোনো সীমা নেই। মোক্ষপ্রাপ্তি হলে আর পুনরাবৃত্তি হয় না।<sup>১৪</sup>

মোক্ষদশাতে জীবের নিত্যসুখের অভিব্যক্তি হয় কিনা এর ব্যাখ্যা ভাষ্যকার প্রদর্শন করেছেন। সর্বব্যাপী জীবাত্মাতে যে নিত্যসুখবিদ্যমান আছে, সংসারকালে তার অনুভূতি হয় না, কিন্তু মুক্তিকালে তার অভিব্যক্তি হয়। সুতরাং মুক্ত আত্মা সেই অভিব্যক্ত নিত্যসুখে অত্যন্ত সুখী হন। অর্থাৎ তখন থেকে তিনি চিরকাল সেই নিত্যসুখের উপভোগ করেন—এটা কোন কোন সম্প্রদায়ের মত। তাৎপর্যটীকাকার বাচস্পতি মিশ্র বলেছেন—‘বিজ্ঞানামানন্দং ব্রহ্ম’ এই শ্রুতিতে ব্রহ্মকে যে সুখস্বরূপ বলা হয়েছে সেই সুখ নিত্য। তার ব্যাখ্যাতে বেদান্তমতে আত্মা মহান্ হলেও মহৎ পরিমাণ নয় এবং নিত্যসুখও তার ধর্ম নয়, কিন্তু নিত্যসুখস্বরূপ। কুমারিল ভট্টের মতে মোক্ষ সুখভোগস্বরূপ হলে তা স্বর্গের ন্যায় ক্রমশ কোনো কালে বিনষ্ট হবেই।<sup>১৫</sup> সুতরাং মোক্ষ অভাবাত্মক অর্থাৎ সমস্ত দুঃখের আত্যন্তিক অভাবই মোক্ষ বা অপবর্গ। ভাষ্যকারের পূর্বে কোনো নৈয়ায়িকসম্প্রদায় মনে করতেন, মহর্ষি কণাদের মতে আত্যন্তিক দুঃখনিবৃত্তিই মুক্তি, কিন্তু গৌতমের মতে মুক্তিকালে নিত্যসুখের অনুভূতিও থাকে। তাই গৌতমের মতানুসারে নিত্যসুখের অনুভববিশিষ্ট আত্যন্তিক দুঃখনিবৃত্তিই মুক্তি।

এখন প্রশ্ন হয় মুক্ত আত্মার সেই নিত্যসুখানুভবের উৎপাদক কারণ কি? যদি বলা হয় সেই সুখের ন্যায় তার অনুভবও নিত্য অর্থাৎ তার কোনো কারণ নেই, তা হলে সংসারী সমস্ত আত্মাও সর্বদা সেই নিত্যসুখের অনুভববিশিষ্ট এটা স্বীকার করতে হয়। কিন্তু তা স্বীকার করলে চতুর্দশভুবনে যে সমস্ত আত্মা যথাক্রমে ধর্ম ও অধর্মের ফল সুখ ও দুঃখের অনুভব করছে তাদের সেই অনুভব এবং নিত্য সুখের অনুভব এক হোক। অর্থাৎ একই সময়ে তারা সাংসারিক সুখভোগ অথবা দুঃখভোগ এবং সেই নিত্যসুখ ভোগ করছে। কারণ, নিত্যত্ববশত তাদের সেই সুখও আছে এবং পরে অনুভবও হয়। কিন্তু সংসারী আত্মা কখনই নিত্যসুখের অনুভব করে না। দুঃখের অনুভবকালে সুখের অনুভবও হয় না। সুতরাং সেই নিত্য সুখের অনুভবকে অনিত্যই বলতে হবে। তা হলে তার উৎপাদক কারণ বলতে হবে। আত্মমনঃসংযোগকে তার কারণ বললে তার সহকারী কোনও কারণ বলতে হবে। কারণ, সহকারিকারণসহিত আত্মমনঃসংযোগই সুখানুভবের কারণ হয়ে থাকে। ধর্মকে তার সহকারী কারণ বললে সেই ধর্মের উৎপাদক কারণ বক্তব্য। যদি বলা হয় মুমুক্শুর যোগসমাধিজাত ধর্ম তার সহকারী কারণ কিন্তু তা বললে সেই নিত্যসুখানুভব চিরস্থায়ী হতে পারে না। কার্যের সমাপ্তির সঙ্গে ধর্মের বিরোধবশতঃ ফলসমাপ্তি হলেই ধর্মের ক্ষয় হয়ে থাকে। সুতরাং স্বর্গাদিজনক ধর্মের ক্ষয়ে যেমন স্বর্গাদি ফলের নিবৃত্তি হয় সেরূপ যোগসমাধিজাত ধর্মের সম্পূর্ণ ক্ষয় হয়ে গেলে সেই নিত্য সুখানুভবেরও অত্যন্ত নিবৃত্তি হবেই। সেই নিত্যসুখের কোন সময়ে অনুভব না হলেও তা সেই আত্মাতে বিদ্যমান থাকে, এমনও বলা যায় না। তখন বিদ্যমান নিত্যসুখ অথবা অবিদ্যমান নিত্যসুখ অনুভূত হয় না। অতএব অননুভূত সুখের অস্তিত্বে কোন প্রমাণ নেই।

যোগসমাধিজাত ধর্মের কখনও ক্ষয় হয় না। কারণ ঐ ধর্মের উৎপত্তি হয়। যার মতে সেই নিত্যসুখানুভবের কখনও নিবৃত্তি হয় না, তিনি সেই নিত্যসুখানুভবের কারণকে নিত্যপদার্থ বলে অনুমান করবেন। কিন্তু সেই কারণ নিত্য হলে সংসারী আত্মাতেও সতত তার কার্য নিত্যসুখানুভব জন্মে তা স্বীকার করতে হবে। তাহলে মুক্ত আত্মাও

১৪। ন চ পুনরাবর্ততে।—ছান্দোগ্যোপনিষদ, অষ্টম অধ্যায়

১৫। সুখোপভোগবশত যদি মোক্ষঃ প্রকল্প্যতে।

স্বর্গ এব ভবেদেষ পর্যায়েণ ক্ষয়ী চ সঃ ॥ - শ্লোকবার্তিক

সংসারী আত্মার অবিশেষ হয়। কারণ থাকলেও প্রতিবন্ধকতাবশত তার কার্য্য হয় না এমনটাও বলা যায় না। সংসারী আত্মার শরীরাদিসম্বন্ধই নিত্যসুখানুভবের প্রতিবন্ধক এমনও বলা যায় না। কারণ শরীরাদি উপভোগার্থ, সুতরাং যে সমস্ত পদার্থ সুখসাধন তাই সুখভোগের প্রতিবন্ধক হবে, তা উপপন্ন হয় না। আর শরীরাদি শূন্য কেবল আত্মার যে কোন ভোগ আছে এ বিষয়েও অনুমান বা যুক্তি নেই। মুমুক্শুগণের মোক্ষসাধনে যে প্রবৃত্তি হয় এবং শাস্ত্রে মোক্ষ বিষয়ে যে সমস্ত উপদেশ আছে তা ইষ্টলাভের জন্য। সুখই ইষ্টপদার্থ। সুতরাং নিত্যসুখের অনুভবই যে, সেই প্রবৃত্তি ও উপদেশের প্রয়োজন এটা অনুমানসিদ্ধ, তা বলা যায় না। কারণ, কেবল দুঃখনিবৃত্তির উদ্দেশ্যেও অনেক প্রবৃত্তি এবং অনেক উপদেশ হওয়ায় প্রবৃত্তিমাত্র এবং উপদেশমাত্রই যে সুখলাভার্থ একরূপ নিয়ম নেই। আত্যন্তিক দুঃখনিবৃত্তির উদ্দেশ্যেই মুমুক্শুগণের মোক্ষসাধনে প্রবৃত্তি হয়ে থাকে। কারণ একেবারে দুঃখহীন সুখ সম্ভব নয়, এটা জেনে প্রকৃতমুমুক্শু সমস্ত সুখকেও দুঃখ বলে বোঝেন। সুতরাং তিনি সমস্ত দুঃখের আত্যন্তিক নিবৃত্তির উদ্দেশ্যেই প্রবর্তমান হয়ে সমস্ত সুখকেও পরিত্যাগ করেন। তিনি দৃষ্ট অর্থাৎ লৌকিক অনিত্য সুখ পরিত্যাগ করে নিত্যসুখভোগেরই কামনা করেন, তাহলে দৃষ্ট অনিত্য দেহাদি পরিত্যাগ করে মুক্তিকালে তার নিত্যদেহাদিও কল্পনীয়। দেহাদিশূন্য আত্মার নিত্যসুখভোগরূপ মোক্ষ হতে দেহাদিবিশিষ্ট আত্মার নিত্যসুখভোগরূপ কল্পিত মোক্ষই গ্রহণীয়। সুতরাং মুক্ত পুরুষের নিত্যদেহাদিও কল্পনীয়। দেহাদির নিত্যত্ব প্রমাণবিরুদ্ধ বলে তা কল্পনা করা যায় না, এর উত্তরে ভাষ্যকার বলেছেন, সুখের নিত্যত্ব প্রমাণবিরুদ্ধ বলে তাও কল্পনা করা যায় না। এখানে পূর্বপক্ষীর বক্তব্য মুক্ত পুরুষের নিত্যসুখভোগবিষয়ে আগমপ্রমাণ থাকায় তা নিষ্প্রমাণ বলা যায় না।<sup>১৬</sup> মুক্তাবস্থায় আত্মার স্থূলদেহ, এমনকি সূক্ষ্মদেহও থাকে না। দেহের সঙ্গে সংযোগ থাকলে আত্মার আত্যন্তিক দুঃখমুক্তি বা চিরকালের জন্য দুঃখমুক্তি সম্ভব হয় না। এজন্য মুক্তাবস্থায় আত্মার দেহসংযোগ বিচ্ছিন্ন হয়, এমনকি অন্তরিন্দ্রিয় মনের সঙ্গেও সংযোগ বিচ্ছিন্ন হয়। দেহ থাকলেই ইন্দ্রিয়সমূহ বিষয়াভিমুখী হয় এবং পরিণামে দুঃখকষ্ট ভোগ করে। দেহের বন্ধন থেকে মুক্ত হলে আত্মার দুঃখমুক্তি হয়। দেহধারণ বা জন্মগ্রহণই হল দুঃখের মূল। ভাষ্যকার বলেছেন যদিও মুক্ত আত্মার আত্যন্তিক সুখবোধক কোনো আগম বা শাস্ত্রবাক্য থাকে তাহলেও বিরোধ নেই। কারণ, সেই শাস্ত্রবাক্য মুক্ত পুরুষের আত্যন্তিক দুঃখনিবৃত্তিকেই আত্যন্তিকসুখ বলা হয়েছে। অর্থাৎ দুঃখাভাব অর্থেই সুখ শব্দের প্রয়োগ হয়েছে। লোকেও দুঃখাভাব অর্থে সুখ শব্দের লাক্ষণিক প্রয়োগ দৃষ্ট হয়। যেমন সাময়িক জ্বর থেকে সুস্থ হওয়ার পর রোগী বলে—আমি সুখী হলাম।

মুমুক্শু পুরুষ সুখরাগবশতঃ মোক্ষে প্রবৃত্ত হলে তার যেমন মোক্ষ হবে না, তেমনি দুঃখের আত্যন্তিকনিবৃত্তিকামী মুমুক্শু পুরুষ দুঃখে দ্বেষবশতঃ মোক্ষে প্রবৃত্ত হলে তারও মোক্ষ হবে না। কারণ রাগ ও দ্বেষ উভয়ই বন্ধন, সংসার। মোক্ষে মুমুক্শুর প্রবৃত্তি সুখরাগবশতঃ না হলেও দুঃখদ্বেষবশতঃ হয় এটা ভাষ্যকার স্বীকার করেছেন। কিন্তু দ্বেষবান্ পুরুষের মোক্ষলাভ হতে পারে না। রাগের ন্যায় দ্বেষও বন্ধন। ভাষ্যকারের মতে, মুমুক্শুর দুঃখদ্বেষবশতঃ মোক্ষে প্রবৃত্তি হয় না। দ্বেষ, ক্রোধ ও মন্যু এরা সমানার্থক। মুমুক্শুর ক্রোধাদি থাকতে পারে না, মুমুক্শু বৈরাগ্যসম্পন্ন। মুমুক্শুপুরুষের তীব্রবৈরাগ্য প্রযুক্ত যেমন দুঃখে দ্বেষ থাকে না, সেইরূপ নিত্যসুখে রাগও থাকে না। সুতরাং মোক্ষে নিত্যসুখ থাকলেও মুমুক্শু পুরুষের নিত্যসুখে রাগের প্রসক্তি হবে না। ভাষ্যকার বলেছেন, মুমুক্শু পুরুষের দুঃখে

১৬। কুতো মুক্তস্য সুখোপভোগ ইতি চেৎ? আগমাৎ, উক্তং হি সুখমাত্যন্তিকং যন্তুদ্বিক্রিগ্রাহ্যমতীন্দ্রিয়ম্। তঞ্চ মোক্ষং বিজানীয়াৎ দুঃখাপ্যমকৃতাত্মাভিঃ।। তথা আনন্দং ব্রহ্মণো রূপং তচ্চ মোক্ষেহভিব্যজ্যতে। বিজ্ঞানমানন্দং ব্রহ্মোতি।—ন্যায়সার, আগমপরিচ্ছেদ।

যেমন দ্বেষ থাকে না, সেরূপ নিত্যসুখেও রাগ থাকে না।<sup>১৭</sup> অতএব মুক্তপুরুষের নিত্যসুখের অভিব্যক্তি থাকুক বা না থাকুক উভয়পক্ষেই মুমুকুর মুক্তিলাভে সন্দেহ থাকে না। তাৎপর্যটীকাকার বাচস্পতি মিশ্র বলেছেন যে, মুমুকু নিত্যসুখের কামনায় মোক্ষসাধনে প্রবৃত্ত হলে কামনাপিশাচী কখনও উপস্থিত বিষয়সুখেও তাকে প্রবৃত্ত করে তার অভীষ্ট মোক্ষকে সুদূরপর্যন্ত করবে। অতএব মুমুকু কখনই কোনো কামনাকে কিছুমাত্র স্থান দেবেন না। এইরূপ রাগের ন্যায় দ্বেষও বন্ধন। সুতরাং সমস্তবিষয়ে দ্বেষও তিনি পরিহার করবেন। সুখের কামনা পরিত্যাগ করলে সুখকে দ্বেষ করা হয় না। দুঃখ পরিহারে ইচ্ছা করলেও দুঃখে দ্বেষ করা হয় না, বৈরাগ্যবশতঃ জন্মাদি সমস্ত দুঃখ পরিহারে ইচ্ছা জন্মে। বৈরাগ ও দ্বেষ এক পদার্থ নয়। মুমুকুর নিত্যসুখভোগের কামনা থাকলে বন্ধন থাকায় তা মুক্তি হতে পারে না।<sup>১৮</sup> মুমুকুর প্রথমে নিত্যসুখে রাগ জন্মালেও পরে উৎকট বৈরাগ্যবশতঃ সেই রাগও পরিত্যক্ত হয়। তার সেই নিত্যসুখরাগ পরে স্বয়ং তাকে পরিত্যাগ করে। সুতরাং তখন তার কোন বন্ধনই না থাকায় মোক্ষলাভের প্রতিকূল কিছুই থাকে না। বাচস্পতি মিশ্র বলেছেন উৎকট বৈরাগ্যবশতঃ মুমুকু সমস্তবিষয়ে বীতরাগ হলে অর্থাৎ তার সেই নিত্যসুখভোগেও কিছুমাত্র রাগ না থাকলে শেষাবস্থায় তার সেই নিত্যসুখভোগ হোক বা না হোক, মোক্ষলাভবিষয়ে কোনো সন্দেহ হতে পারে না। কারণ চরম তত্ত্বজ্ঞানের ফলে তার জন্মপ্রবাহের অত্যন্ত উচ্ছেদবশতঃ সমস্তদুঃখের আত্যন্তিক নিবৃত্তি হওয়ায় তাকে তখন মুক্ত বলে স্বীকার হবে। সর্ববিধদুঃখের আত্যন্তিক নিবৃত্তি না হলে অপবর্গ অর্থাৎ চরম মুক্তি লাভ হয় না। শ্রীমদ্ভগবদ্গীতাতেও বলা হয়েছে—

“গুণানেতানতীত্য ত্রীন্ দেহী দেহসমুত্তবান্।

জন্ম-মৃত্যু-জরা-দুঃখৈর্বিমুক্তোহমৃতমশ্নুতে”।।<sup>১৯</sup>

অর্থাৎ দেহ উৎপত্তির কারণস্বরূপ তিনগুণ (সত্ত্ব, রজঃ ও তমঃ) অতিক্রম করে জীব জন্ম, মৃত্যু, জরা ইত্যাদি সমস্ত দুঃখ হতে মুক্ত হয়ে পরমানন্দ লাভ করেন। শৈবাচার্য্য ভাসর্বজ্ঞ ন্যায়সার এ শেষভাগে বলেছেন যে, মুক্ত পুরুষের নিত্যসুখভোগের প্রতিপাদক শাস্ত্রবাক্যে সুখবাচক শব্দের মুখ্য অর্থে কোনো বাধক নেই। সেই নিত্যসুখের ভোগ বা অনুভবও নিত্য পদার্থ। কিন্তু তাহলেও সংসারী আত্মা ও মুক্ত আত্মার অবিশেষের আপত্তি হয় না। কারণ সংসারকালে আত্মগত সেই নিত্যসুখ ও তার নিত্য অনুভবের বিষয়বিষয়ীভাবসম্বন্ধ ঘটে না। যেমন—চক্ষুরিন্দ্রিয় এবং তার গ্রাহ্য বিষয় সমীপে থাকলেও মাঝে যদি কোনো ব্যবধান থাকে তখন সেই বিষয়ের সঙ্গে চক্ষুরিন্দ্রিয়ের সংযোগ সম্বন্ধ ঘটে না। কিন্তু সেই ব্যবধান দূরীভূত হলে তখন সেই দৃশ্য বিষয়ের সঙ্গে তার সংযোগসম্বন্ধ ঘটে, সেরূপ আত্মাতে সেই নিত্যসুখ ও তার নিত্য অনুভব থাকলেও সংসারাবস্থায় পাপাদি প্রতিবন্ধকতাবশতঃ ঐ উভয়ের বিষয়বিষয়ীভাব সম্বন্ধ জন্মে না, কিন্তু মুক্তিকালে কোনো প্রতিবন্ধক না থাকায় তখন সেই সুখ ও তার অনুভবের বিষয়বিষয়ীভাব সম্বন্ধে জন্মে। অর্থাৎ তখনই সেই সুখ তার নিত্য অনুভবের বিষয় হয়। মুক্তিকালে সেই নিত্যসুখ ও তার নিত্য অনুভবের যে বিষয়বিষয়ীভাব সম্বন্ধ তা জন্য পদার্থ হলেও তার বিনাশের কোনো কারণ না থাকায় কখনও বিনাশ হতে পারে না। উৎপন্ন পদার্থমাত্রই যে বিনাশী এরূপ নিয়ম নেই। যে কোনো পদার্থের ধ্বংস উৎপন্ন পদার্থ হলেও কখনও সেই ধ্বংসের ধ্বংস হয় না। সুতরাং ধ্বংসের ন্যায় নিত্যসুখ ও তার নিত্য অনুভবের সেই সম্বন্ধ উৎপন্ন পদার্থ হলেও অবিনাশী বলা যায়, কারণ তার বিনাশের কোনো কারণ নেই। এবিষয়ে ভাসর্বজ্ঞ

১৭। যদ্যেবং মুক্তস্য নিত্যং সুখং ভবতি অথবা ন ভবতি, নাস্য উভয়োঃ পক্ষয়োর্মোক্ষাধিগমো বিকল্প্যতে।—ন্যায়ভাষ্য, পৃষ্ঠাঙ্ক-২৪২

১৮। তস্মান্নিত্যানন্দপ্রতিপাদকশ্রুতিরাত্যন্তিকে দুঃখবিয়োগে ভাস্কীতি যুক্তমিতি ভাষঃ।—ন্যায়বার্ত্তিকতাৎপর্যটীকা

১৯। শ্রীমদ্ভগবদ্গীতা (১৪/২০)

বলেছেন উক্ত নিত্যসুখ নিত্যসংবেদ্য এই নিত্যসুখবিশিষ্ট আত্যন্তিক দুঃখনিবৃত্তিই পুরুষের অর্থাৎ জীবাত্মার মোক্ষ। মুক্তাবস্থা এক নির্বিকার অচেতন অবস্থা। দেহের সঙ্গে সংযোগ বিচ্ছিন্ন হলে মুক্ত আত্মার যেমন দুঃখবোধ থাকে না, তেমনি সুখানুভূতিও থাকে না, এমনকি কোনোরূপ চেতনাই থাকে না। মুক্তাবস্থা এক নেতিমূলক অস্তিত্বশীল অবস্থা। পরবর্তীকালে অবশ্য কোনো নব্যনৈয়ায়িক মুক্তাবস্থাকে দুঃখমুক্ত অবস্থা বললেও আনন্দময় অবস্থা বলেছেন। এই অবস্থায় আত্মা নির্গুণ ও নিষ্ক্রিয়রূপে, সনাতন ও শুদ্ধ আত্মারূপে অবস্থান করে। মোক্ষ বা মুক্তিকে পরমপুরুষার্থরূপে গণ্য করতে হলে দুঃখের নিবৃত্তি আবশ্যিক এবং দুঃখের নিবৃত্তি হলে সুখেরও নিবৃত্তি ঘটে। সুখ-দুঃখ পরস্পর সাপেক্ষ অনুভূতি। সুখের প্রেক্ষিতে দুঃখবোধ এবং দুঃখের প্রেক্ষিতে সুখবোধ হয়। এজন্য মুক্তাবস্থাকে আনন্দময় বা সুখজনক অবস্থা বলতে গেলে সুখের সঙ্গে দুঃখের অস্তিত্বকেও মানতে হয় এবং সুখের সঙ্গে দুঃখকেও স্বীকার করলে মোক্ষ বা অপবর্গকে পরমপুরুষার্থরূপে গণ্য করা যায় না। মুক্তাবস্থাকে হতে হবে ভয়শূন্য, জরাশূন্য, মৃত্যুশূন্য অর্থাৎ সর্ববিধ দুঃখশূন্য। এই প্রকারে দুঃখের নিবৃত্তি হলে সুখেরও নিবৃত্তি হয় এবং সমস্তপ্রকার অভিজ্ঞতার বিলুপ্তি হলে আত্মা হতগুণ অচেতন দ্রব্যরূপে অবস্থান করে। স্বরূপত মুক্ত আত্মা এক অচেতন অধ্যাত্ম দ্রব্য। আবার মুক্তাবস্থা দুঃখমুক্ত অবস্থা হলেও দুঃখমুক্তি কোনো কালে হয় না। সুযুপ্তিতে সাময়িক দুঃখমুক্তি হয়। দীর্ঘকাল রোগভোগের পর রোগমুক্ত হলে দুঃখমুক্তি দীর্ঘকালীন হতে পারে, মুক্তাবস্থা এমন নয়। মুক্তাবস্থায় যে দুঃখমুক্তি তা চিরকালের জন্য দুঃখমুক্তি এবং একেই বলা হয় আত্যন্তিক দুঃখনিবৃত্তি। মুক্ত আত্মায় পুনর্জন্ম না হওয়ায় আত্যন্তিক দুঃখনিবৃত্তি ঘটে। বর্তমানেও দেখা যায় মুক্তি লাভের জন্য মানুষ নানাবিধ উপায় অবলম্বন করেন। যেমন তীর্থযাত্রা, পুণ্যস্নান ইত্যাদি। জীবনের অস্তিমকালে তাই মানুষ মোক্ষলাভে ব্রতী হন। সংসারের দুঃখকষ্ট যাতে আর ভোগ করতে না হয়। তাই মোক্ষলাভে ব্রতী হওয়ার জন্য ন্যায়দর্শনের এই প্রয়াস অপরিসীম।

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- উদ্বোতকর। ন্যায়বার্তিকম্। সম্পা. বিদ্যেশ্বরী প্রসাদ। বারাণসী: চৌখম্বা সংস্কৃত সিরিজ, ১৯১৩। মুদ্রণ।
- উপনিষদ্। গোরক্ষপুর: গীতা প্রেস, ২০১৩। মুদ্রণ।
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- ছান্দোগ্যোপনিষদ্। গোরক্ষপুর: গীতা প্রেস, ১৯৯৪। মুদ্রণ।
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## वेदाङ्गपरिचयः

निलेश-मिश्रः

“शिक्षा कल्पो व्याकरणं निरुक्तं छन्दसां चयः ।

ज्योतिषामयनं चैव वेदाङ्गानि षडेव तु ॥”

षण्णाम् एतेषां महत्त्वं निरीक्ष्यैव पाणिनीयशिक्षायां प्रतिपाद्यते यत्

“छन्दः पादौ तु वेदस्य हस्तो कल्पोऽथ पठ्यते ।

ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते ॥

शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् ।

तस्मात् साङ्गमधीत्यैव ब्रह्मलोके महीयते ॥”

वेदाङ्गानामेतेषां विवरणं वेदार्थबोधोपयोगिता च समासतोऽत्र प्रस्तूयते ।

शिक्षा—

शिक्षाग्रन्था वर्णोच्चारणविधिं विशेषतो वर्णयन्ति । कथं वर्णा उच्चारणीयाः, किं तेषा स्थानम्, कश्च तत्र यत्नः कण्ठताल्वादीनाम् उच्चारणे किं महत्त्वम्, कति वर्णाः, कथं कायमारुतो वर्णत्वेन विपरिणमते, कति स्थानानि, कति स्वराः, कथं च ते प्रयोज्या इत्यादयो विषयाः शिक्षाग्रन्थेषु विविच्यन्ते । सायणेन ऋग्वेदभाष्यभूमिकायां शिक्षालक्षणम् उच्यते यत् स्वरवर्णाद्युच्चारणप्रकारो यत्र शिक्ष्यते सा शिक्षा । तैत्तिरीयोपनिषदि शिक्षायाः स्वयंपं निरूप्यते यद्—वर्णः, स्वरः, मात्रा, बलम्, साम, सन्तानः । इत्युक्तः शिक्षाध्यायः । एतच्च पाणिनिना मुनिनैवं विव्रियते—वर्णः अकारादिः, स्वराः—उदात्तानुदात्तस्वरिताः, मात्राः—ह्रस्वदीर्घम्लुताः, बलम्—स्थानप्रयत्नो, साम—साम्येन विधिना माधुर्यादि—गुणसमन्वित—वर्णोच्चारणम्, सन्तानः—संहितापाठम् अनुसृत्य सन्धिनियमानुकूलं पदप्रयोगः । उच्यते च पाणिनीयशिक्षायाम्

“माधुर्यमक्षय्यक्तिः पदच्छेदस्तु सुस्वरः ।

धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥”

साम्प्रतम् उपलभ्यमानेषु ३२ शिक्षाग्रन्थेषु पाणिनीयशिक्षा प्रमुखा । अन्ये च विशिष्टाः शिक्षाग्रन्थाः सन्ति—याज्ञवल्क्यशिक्षा, व्यासशिक्षा, नारदशिक्षा, माण्डूकीशिक्षा चेति । वर्णोच्चारणादिविधि—ज्ञानम् अन्तरेण न शक्यो वेदानां विशुद्धः पाठोऽर्थावगमश्चेति । ‘शिक्षा घ्राणं तु वेदस्य’ व्याहरता पाणिनिना शिक्षाग्रन्थानां नासिका—स्थानीयत्वं स्वीक्रियते ।

## व्याकरणम्—

व्याकरणे प्रकृति-प्रत्ययस्य विचारः, उदात्तादिस्वरविचारः, उदात्तादिस्वरसंचारनियमाः, सन्धिनियमाः, शब्दरूप-धातुरूपादि निर्माणनियमाः, प्रकृतेः प्रत्ययस्य च स्वरूपावधारणं तदर्थनिर्धारणं चेति विविधा विषया विविच्यन्ते । वेदेषु प्रकृति-प्रत्यय-विचारस्य स्वरस्य च महन्महत्त्वमिति तत्र व्याकरणमेव साहाय्यम् अनुतिष्ठतीति षडङ्गेषु व्याकरणमेव प्रधानम् । संस्कृतव्याकरणं प्रातिशाख्यग्रन्था इति प्रसिद्धिम् आप्ताः । साम्प्रतं केचनैव प्रातिशाख्यग्रन्था उपलभ्यन्ते । ते कमप्येकं वेदम् आश्रित्य वर्तन्ते । तद्यथा-ऋग्वेदस्यशौनकप्रणीतम् ऋक्प्रातिशाख्यम् । एतदेव पार्षदसूत्रम्, कृष्णयजुर्वेदस्य तैत्तिरीयप्रातिशाख्यं । सामवेदस्य सामप्रातिशाख्यं पुष्पसूत्रं वा, पञ्चविधसूत्रं च । अथर्ववेदस्य अथर्वप्रातिशाख्यम् ।

व्याक्रियन्ते विविच्यन्ते शब्दा अनेनेति व्याकरणम् । एतदर्थनेव संस्कृतव्याकरणस्य जनिरभूत् । संस्कृतव्याकरणावबोधाय महर्षेः पाणिनेः अष्टाध्यायी प्राधान्यं लभते । लौकिकसंस्कृतेन सहैव वैदिकसंस्कृतस्यापि व्याकरणं तत्र प्रस्तूयते । अन्ये प्राचीना व्याकरणग्रन्था लुप्तप्राया एव । पाणिनीयसूत्रेषु कात्यायनेन वार्तिकाः पतञ्जलिना च महाभाष्यं विरचितम् । पाणिनि-कात्यायन-पतञ्जलि-इति त्रयं मुनित्रयम् इत्यभिधीयते । तत्र पाणिनेरष्टाध्यायी सर्वाङ्गविभूषितत्वात् सर्वत्रादरं लभते । पतञ्जलेः महाभाष्यं च व्याकरणदर्शनस्य मूर्धन्यं रत्नम् । संस्कृत-व्याकरण-विषये अन्येऽपि केचन ग्रन्थाः सादरं स्मर्यन्ते । तद्यथा-वामन-जयादित्य-कृता अष्टाध्याय्याः काशिकावृत्तिः, तत्र च जिनेन्द्रबुद्धिकृतो न्यासग्रन्थः, हरदत्तमिश्रकृता पदमञ्जरी च, भट्टोजिदीक्षितप्रणीताः सिद्धान्तकौमुदी-शब्दकौस्तुभ-प्रौढ-मनोरमा ग्रन्थाः, नागेशभट्टकृताः शब्देन्दुशेखर-परिभाषन्दुशेखर-मञ्जूषास्फोटवादादिग्रन्थाः, वरदराजकृता लघुसिद्धान्तकौमुदी मध्यसिद्धान्तकौमुदी च ।

## छन्दः—

वेदेषु मन्त्राः प्रायशश्छन्दोबद्धा एव । अतो वृत्तज्ञानाय छन्दः शास्त्रम् अनिवार्यम् । छन्दः शास्त्रविषयको मुख्यो ग्रन्थः पिंगल-प्रणीतं छन्दः सूत्रमेवोपलभ्यते प्रातिशाख्यग्रन्थेष्वपि वृत्तविचारः प्राप्यते । एभ्य एव लौकिकछन्दोविषयकाणां ग्रन्थानां विकासः समजनि ।

## निरुक्तम्—

निरुक्तै क्लिष्टवैदिकशब्दानां निर्वचनं प्राप्यते । विषयेऽस्मिन् यास्कप्रणीतं निरुक्तमेव प्रमुखो ग्रन्थः । अत्र मन्त्राणां निर्वचनमूलाया व्याख्याः प्रथमः प्रयासः समासाद्यते । वैदिकशब्दानां संग्रहात्मको ग्रन्थो निघण्टुरिति कथ्यते । तस्यैव व्याख्यानभूतं निरुक्तमेतत् । यास्को निरुक्ते स्वपूर्ववर्तिनः सप्तदशनिरुक्तकारान् परिगणयति । निरुक्ते काण्डत्रयं नैघण्टुकाण्डं नैगमकाण्डं दैवतकाण्डं चेति । निरुक्तस्य पञ्चविधकार्यत्वम् । उक्तं च—

“वर्णागमो वर्णविपर्यश्च द्वौ चापरौ वर्णविकारनाशौ ।  
धातोस्तदर्थतिशयेन योगस्तदुच्यते-पञ्चविधं निरुक्तम् ॥”

ज्योतिषम्—

शुभं मुहूर्तं आश्रित्यैव विशिष्टोऽध्वरः प्रावर्ततेति शुभमुहूर्ताकलनाय ज्योतिषस्यादयोऽभूत् । अत्र सूर्यचन्द्रमसोर्ग्रहाणां नक्षत्राणां च गतिर्निरीक्ष्यते परीक्ष्यते विविच्यते च । सौरमासश्चान्द्रमासश्चोभयं परिगण्यतेऽत्र । शुभमुहूर्तनिर्धारणे चान्द्रमासस्य प्राधान्यं लक्ष्यते । विषयेऽस्मिन् आचार्यलगधप्रणीतं वेदाङ्गज्योतिषम् इति ग्रन्थ एवं साम्प्रतम् उपलभ्यते अतीव मूढार्थकोऽयं ग्रन्थः । अद्यावधि न कोऽप्यस्यार्थनिर्धारणे सक्षमः । ज्योतिषयस्य महत्त्वं तत्रोच्यते—

“वेदा हि यज्ञार्थमभिप्रवृत्ताः कालानुपूर्वा विहिताश्च यज्ञाः ।  
तस्मादिदं कालविधानशास्त्रं यो ज्योतिषं वेद स वेद वेदम् ॥”

कल्पः—

कल्पसूत्रेषु विविधाध्वराणां संस्कारादीनां च वर्णनं प्राप्यते । मन्त्राणां विविधकर्मसु विनियोगश्च तत्र प्रतिपाद्यते । कल्पसूत्राणि चतुर्धा विभज्यन्ते—श्रौतसूत्रम्, गृह्यसूत्रम्, धर्मसूत्रम्, शूल्वसूत्रं च ।

- १) श्रौतसूत्रम्—श्रौतसूत्रेषु श्रुतिप्रतिपादितानां सप्त हविर्यज्ञानां सप्त सोमयज्ञानाम् एवं चतुर्दशयज्ञानां विधिर्विनियोगादिकं च प्रतिपाद्यते । तत्र प्रमुखानि श्रौतसूत्राणि सन्ति—आश्वलायनश्रौतसूत्रम्, शांखायनश्रौतसूत्रम्, बौधायन, आपस्तम्ब, मानव, कात्यायन, लाट्यायन, द्राह्ययण, वैतानश्रौतसूत्रं च । श्रौतसूत्राणीमानि कमप्येकं वैदमाश्रित्य वर्तन्ते ।
- २) गृह्यसूत्रम्—गृह्यसूत्रेषु षोडशसंस्काराणां पञ्चमहायज्ञानां सप्तपाकयज्ञानाम् अन्येषां च गृह्यकर्मणां सविशेषं वर्णनम् आप्यते । गृह्यसूत्राण्यपि कमप्येकं वेदम् आश्रित्य वर्तन्ते । तत्र प्रमुखानि सन्ति—आश्वलायनगृह्यसूत्रम्, पारस्कर, शांखायन, बौधायन, आपस्तम्ब, मानव, खादिरगृह्यसूत्रं चेति ।
- ३) धर्मसूत्रम्—धर्मसूत्रेषु मानवानां कर्तव्यं नीतिधर्मो रीतयः चतुर्वर्णाश्रमाणां कर्तव्यादिकम् अन्यच्च सामाजिकनियमादिकं वर्णयते । तत्र प्रमुखा ग्रन्थाः सन्ति—बौधायनधर्मसूत्रम्, आपस्तम्ब, हिरण्यकेशी, वसिष्ठ, मानव, गौतमधर्मसूत्रं च ।
- ४) शूल्वसूत्रम्—शूल्वसूत्रेषु यज्ञवेद्या मानादिकं वेदीनिर्माणविध्यादिकं च वर्णयते । तत्र मुख्या कात्यायन शूल्वसूत्रम्, मानव, बौधायन, आपस्तम्ब, मैत्रायणी, वाराह वाधूल ।

ग्रन्थपञ्जी

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(बङ्गाब्दः) ।

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निरुक्तम्, ब्रह्मचारीमेधाचैतन्यसम्पादितः, कलिकाता: दक्षिणेश्वर रामकृष्णसंघः आद्यापीठवालकाश्रमः, २००२ ।

पाणिनीयशिक्षा, अशोककुमारबन्धोपाध्यायसम्पादितः, कलिकाता: सदेश, २०१६ ।

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## SOCIAL CONDUCTS SUGGESTED IN ŚRĪMADBHAGAVAD-GĪTĀ

SUKANYA BHATTACHARJEE

### Abstract:

In the whole eighteen chapters of *Śrīmadbhagavad Gītā* (S.G.), we find many suggestions of social conducts which indicate the positions of the then society as far as the human relationships are concerned. For example Duryōdhana is addressing Drōṇa as *Dvijōttama* which indicates a high Brahmin position of Drōṇa. For paying honour to respected persons such words were being used. For kings also honourable addresses like *Prthivīpati* etc were being done. द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते । / सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् । हृषीकेशं तदा वाक्यमिदमाह महीपते । / सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ (S.G. - 1/18,21)

The war at that time was never conducted clandestinely. The declaration of the beginning of the war was being done by blowing conch-shell etc.

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ (S.G.-1/12,13)

Great warriors were keeping special conch-shells for themselves. We get names of different conch shells in S.G.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जय ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ (S.G.-1/15,16)

For any activity ancient people were analyzing signs and omens. Arjuna also finds bad omens before the war. निमित्तानि च पश्यामि विपरीतानि केशव । नव श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ (S.G.- 1/31)

In this way the present paper wishes to explore social conducts in S.G. As a scripture *Śrīmadbhagavad-Gītā* (S.G.) is not only an embodiment of high level spirituality but also repository of suggestions for daily life, social

conducts, caste and religion etc. In the whole eighteen chapters of *S.G.*, we find many suggestions on social conducts which indicate condition of the then society as far as the human relationships are concerned. Our present endeavour is to explore the social conducts suggested in *S.G.*

## ADDRESSING

For paying respects to honourable persons various kind of addresses are being used in Indian society from ancient time. For example *Dvijottama* (Best among twice-born) is used to indicate the highest position of a man in society according to caste. In *Gītā*, Dūryodhana is addressing Drōṇa as *Dvijottama*.<sup>1</sup>

Again, we find the use of the addresses like '*Pr̥thvīpate*'<sup>2</sup> and '*Mahāpate*'<sup>3</sup> (Ruler of the earth) in the honour of great kings.

In many places of *S.G.*, we see the term '*Mahābāho*' (Mighty armed one) which is also used to refer to the power of kings. In few places, Śrī Kṛṣṇa addresses Arjuna as '*Mahābāho*'<sup>4</sup> and we see kings like Dhr̥ṣṭadyumna, Virāta and Sātyaki etc. are also addressed by the same term.<sup>5</sup>

To address a great person belonging to a great clan by the name of his dynasty is an old but very popular custom. In many verses, Śrī Kṛṣṇa is addressing Arjuna as '*Bhārata*' (Descendant of Bhārata dynasty) for paying extra-honour by mentioning the name of his dynasty.<sup>6</sup>

Again, we find the word *Puruṣottama* (Supreme person) as used in the address of Śrī Kṛṣṇa. By the address as *Puruṣottama* (O Supreme person) implies that nothing is unknowable to Śrī Kṛṣṇa who, being superior to all persons, is omniscient.<sup>7</sup>

## DECLARATION OF WAR

The war at that time was never conducted clandestinely. There were many rules, rites and customs which were performed and maintained by the warriors strictly. The declaration of the beginning of the war was being done by blowing conch-shells etc.

The sound of blowing of conch-shell was not only used for declaring the beginning of war but also used for raising the spirit of war and removing the fear from the heart of warriors.

Bhīṣma, the grandfather of *Kurus* and *Pāṇḍavas*; who was the oldest among all declare the war by blowing his conch-shell.<sup>8</sup> Just after that many others musical instruments like conch-shells (शङ्खः), tabors (पणव), trumpets (आनक) and horns (गोमुख) etc. started blaring from every nook to declare the beginning of war.<sup>9</sup>

Then, Śrī Kṛṣṇa and Arjuna blew their divine conches loudly. In the then

society, every warrior had separate conch-shells. The name of Śrī Kṛṣṇa's conch was *Pāñcajanya*, Arjuna's was *Devadatta* and the name of the great conch of Bhīma was *Paṇḍra*.<sup>10</sup> The name of the conch of Yudhiṣṭhira was *Anantavijaya*. *Sughoṣa* and *Manipuspaka* were the name of conch-shells of Nakula and Sahadeva respectively.<sup>11</sup>

Moreover, the great King of Kāśī, great charioteer Śikhaṇḍī, Dhṛṣṭadyumna, Virāta, unconquered King, Sātyaki, Drupada and sons of Draupadī and the sons of Subhadra, Abhimanyu also had their own conches and blew it loudly to declare the beginning of war.

## PROTECTION OF CLAN

When Arjuna had seen all his relatives and friends in battle ground, he wanted to surrender since he found bad omens and realized that the result of destroying his own clan will not be beneficial. He said -

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् । कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥ (S.G. -1/39)

S.G. says man fights for saving his clan from destruction. It is duty of a man to protect his own family. But the result may be harmful if one is involved in war out of greed for kingdom.<sup>12</sup>

## FIXED DUTY

We find four classes in Indian society from ancient time. In *Gītā*, Śrī Kṛṣṇa says to Arjuna that He created four caste groups in society on the basis on qualities and duties. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । (S. G.- 4/1 3)

The first three groups - *Brāhmaṇa*, *Kṣatriya* and *Vaiśya* — are eligible for studying *Veda*. But the last group, *Sūdra* is not. The Supreme God has explained the duties of these four groups briefly.<sup>13</sup>

For the *Kṣatriyas*, there is no other important duty than battle for justice. They will associate themselves with battle for the sake of performing duty of *Kṣatriyas* for establishing righteous way of life.<sup>14</sup>

Śrī Kṛṣṇa advises that man should perform his duty with care but without attachment. One can attain liberation only through it.<sup>15</sup>

## HYBRID

S.G. says that the man should be careful to maintain the traditional rites and duties of the family. If man indulges himself in sinful work then the women of the family become corrupted and then the clan gets filled with hybrid progenies.<sup>16</sup>

## TEACHER

Disciples worshipped and offered flowers etc. to the teachers to show their

respect and adoration. They never think of raising bow and arrow against them. It is also an old custom of our society. S.G. says - कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन।  
इषुभिः प्रतियोत्स्यामि पूजार्हा वरिसूदन॥ (S.G. -2/4)

## ELDERS

Hindu scriptures teach us to show respect to the elders and always obey their words. There is no pride in killing respectable and noble minded elders. When Arjuna saw his all respectable elders in opponent camp, he lost his interest in battle.<sup>17</sup>

## SOUND PERSONALITY

Śrī Kṛṣṇa classified man into two categories and discussed their characteristics which may help normal people also to build up their own personality. He says the man with divine power had many good qualities which are -

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥  
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ (S.G. -16/1-3)

But pride, haughtiness, anger, rudeness and also ignorance are the qualities of one who is born with demonical nature.<sup>18</sup>

Moreover, Śrī Kṛṣṇa suggests that a person should be free from passion, anger and also from greed (लोभः), because these three elements lead a people towards the door of hell. But if one is able to conquer these three elements, then he attains the highest goal.<sup>19</sup>

## CONDUCT ON THE BASIS OF SASTRA

*Gītā* which is considered as the storehouse of all scriptural knowledge says that man should perform duties on the basis of scriptural knowledge. A person can't attain success, liberation or happiness who leads life wilfully and ignoring scriptural orders. So from the instructions of the ancient scriptures like *Veda*, *Smṛti*, *Purāṇa*, people will decide what should be performed and what should not be.<sup>20</sup>

## FOOD AND PERSONALITY

In S.G., we find suggestion about which kind of food we should take in daily

life. Śrī Kṛṣṇa classified food also into three classes on the basis of preference. Of a man in whom *sattva* predominates liked the foods are juicy, smooth and delighting and they increase longevity, strength, health and happiness.<sup>21</sup>

Man with *rajas* quality likes pungent, sour, salty, hot and dry foods which give sadness, sorrow and diseases.<sup>22</sup>

Again, the Supreme God says that a man of *tamas* likes stale, dry, rotten and left over food -

यातायामं गतरसं पूति पर्युषितं च यत्।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ (S.G. - 17/10)

## PENANCE

In the seventeenth chapter of S.G. , the Supreme God disclosed about six kinds of penance. The austerity in which the worship of gods, Brahmins, vulnerable persons and or wise-saying persons is conducted and purity, straight forwardness, celibacy and non-violence are followed is called physical austerity.<sup>23</sup>

The austerity in which anxiety-free speeches, truthful, agreeable and beneficial speeches as well as the practice of studying scriptures are performed is called austerity of speech.<sup>24</sup>

The mental austerity is cheerfulness of mind, smileful personality, silence, self-restraint, purity of mind.<sup>25</sup>

The other three types of austerity based on the qualities of *sattva*, *rajas* and *tamos*. The austerity which is undertaken with extreme faith of people not desirous of any kind of fruit and who are followers of self-restraint is called *Sattvika* austerity.<sup>26</sup>

The austerity which is observed to gain praise, honour and worship through arrogance is the austerity of *Rajasa* kind which gives uncertain fruits only in this world.<sup>27</sup>

On the other hand, the austerity which is undertaken with foolish goal and with readiness for self-infliction in order to destroy another person is called *Tamasa* type of austerity.<sup>28</sup>

## GIFTING

Śrī Kṛṣṇa explains before Arjuna the three kinds of gift and the rules of gifting. A person who takes gifting as a duty and gifts at the proper place and time and to a proper person without the hope of return is called *Sāttvika* gift.<sup>29</sup>

*Rajas* gift is with hope of reciprocation, result or with grudge.<sup>30</sup> To Him that gift, which is made at an improper place and time, and to undeserving persons without proper treatment and with disdain, is declared to be *Tamasa* gift.<sup>31</sup>

## RIGHT PATH

In the S.G., Śrī Kṛṣṇa presents the excellence of the word 'Sat' in front of Arjuna. This word is used to present the state of existence and of goodness as well as for right conduct. This word has also been used to state the auspicious rites. 'Sat' also refers to performance of sacrifices, penance, gifting and existing. All these values suggest ideal social conducts. On the other hand, negative social conduct is also shown as the social performances etc. without any faith. In the word of god -

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ (S.G.-17/26-28)

Thus, we find S.G. has not only reflected about the ideal social conducts of its time but has also given right direction towards a higher human life through the appropriate conducts, behaviour and performances. While doing so it is found that the ancient scriptures have been given paramount importance for guidance.

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