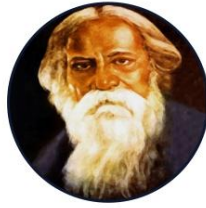A

COMPILATION

OF PAPERS

PRESENTED DURING

NATIONAL WORKSHOP

ON

WRITING INDIAN PHILOSOPHY

IN

MODERN PERSPECTIVE

25 - 29 September, 2018

(For Internal Circulation)

Department of Indian Philosophy, School of Sanatana Dharma & Indic Studies

Sanchi University of Buddhist–Indic Studies

Academic Campus, Barla (Raisen)

A COMPILATION OF PAPERS PRESENTED DURING NATIONAL WORKSHOP ON WRITING INDIAN PHILOSOPHY IN MODERN PERSPECTIVE

25 - 29 September, 2018

(For Internal Circulation)

Patron

Shri Pankaj Rag

Hon`ble Vice Chancellor, Sanchi University of Buddhist–Indic Studies

Advisors

Shri Aditi Kumar Tripathi

Registrar, Sanchi University of Buddhist–Indic Studies

Prof. Yajneshwar S. Shastri

Former Vice Chancellor, Sanchi University of Buddhist–Indic Studies

Compiled By

Dr. Navin Dixit

Assistant Professor, School of Sanatana Dharma & Indic Studies,
Sanchi University of Buddhist–Indic Studies

Dr. Naveen Kumar Mehta

Associate Professor, Department of English,
Sanchi University of Buddhist–Indic Studies

Supported By

Mohan Singh Bhadauriya

Ph.D. Research Scholar, Department of Indian Philosophy,
Sanchi University of Buddhist–Indic Studies

Avant-garde

Since time immemorial Indian Philosophical tradition has been active and alive through the argumentative systems. Indian philosophy is not just intellectual gymnastic, just way of thinking, but it is a way of life. It is also inward looking, and aims to help to reach to the goal of self-realization. Over the different periods of time, the various systems of philosophy flourished and grew simultaneously. Indian thinkers therefore realized that every human mind is unique and it must be allowed to follow a philosophy of its choice. Indian philosophy is as relevant today as it was when written thousands of years ago because of usefulness and practicality of each system. In modern era, Indian Philosophy had been portrayed in terms of spiritual, pessimistic, highly intuitive and non progressive etc. by most of the western writers. On the contrary Indian thinkers were engaged to resolve issues raised by the western scholars. It acted as hindrance for creative thought process. Books have been written in accord to the Western parameters. These were more or less a natural outcome of western accusation. These books were written more than 7-8 decades ago. After that so much research has been taken place in the field of Indian philosophy, throwing new lights on various topics.

When new researches have opened newer dimensions of viewing Indian Philosophy, it is necessary to re-examine and revise the contents of the current books. So, while writing in a free atmosphere as it is now, one may be expected to be truly original and creative yet thoroughly in accordance with the tradition of Indian Philosophy. It is noteworthy especially in modern context the popularity of science and management has unfolded viable necessities to change the syllabi of Philosophy to directly benefit to the scholars in their practical vision of life as a whole. There is no doubt that Philosophy in India is an intensely intellectual, rigorously discursive, analytical and critical in its pursuit. It is this trait of our philosophy that has steered India to resurge even in dark phases of history. Our indigenous philosophy needs to be relooked and reinvestigated with the right perspective to revive the glorious past of India so that the next generation of India can understand about India's rich and value driven thought process. It is the need of the hour to understand Indian philosophy in its own historical context, the only way one may hope to draw some meaningful conclusion by thorough study and sincere research.

Keeping all these points in our minds, it is necessary to write Indian Philosophy in Modern Perspective. Sanchi University of Buddhist-Indic Studies, perceiving the importance and usefulness

1

of this topic, has organized a workshop to revive the implicit conceptual writings in the Indian tradition. This compilation represents the papers received from distinguished scholars across the country written on varied topics that have been presented in the National workshop held on 25-29 February, 2018 in the University. During the five days long sessions, deliberations have been made on some important areas of Indian Philosophy such as Vedas, Prasthanatrayi, Shad-darshanas Social & Political Philosophy, Temple Art and Architecture, Modern Indian Thought, Philosophy of Religion, Philosophy of Language & Philosophy of Education etc. We do hope that this compilation will be surely helpful to our readers/ scholars and experts working in the related field to explore more in the known and unknown areas of Indian Philosophy. We convey our sincere thanks to all the contributors for their scholarly and timely submission. We sincerely express our gratitude to Hon'ble Vice Chancellor, Smt. Renu Tiwari, Respected Registrar, Shri Aditi Kumar Tripathi and esteemed EC Members for their valuable suggestions, guidance, encouragement and support. We are also thankful to Indian Council of Philosophical Research, New Delhi for its financial assistance.

<div align="right">

Dr. Navin Dixit

Secretary & Coordinator

</div>

PREFACE

The present enterprise is an attempt to give a modern history of Indain philosophy to suit the requirements of twenty first century. It is based on indigenous sources free from outside influences.

Since Eighteenth century with wider exposure of Indian philosophical thought to the West a need was felt to have History of Indian Philosophy in English and other European languages, though such histories already existed in Sanskrit purely from Indian view point and Indian mode of thinking and writing. Max Muller, Frauwallner, and others made pioneering attempts in this regard with western background. Detailed histories were written by Indian writers like Radhakrishnan, Dasgupta, Hiriyanna, Umesha Mishra and others following the western indologists. All these histories were written around nineteen thirties or fourties and a few which came later on followed them in form and contents. So since 1940 onwards no innovative and up dated history of Indian philosophy has been written in spite of the facts that many new manuscripts have been discovered and published enlightening us about diverse areas of philosophizing done in the past, many advances have been made by the traditional scholars in their respective systems and schools in modern times, and many researches have come out from Indian and foreign scholars to rediscover Indian thought. In view of the new researches, numerous publications and innovative interpretations removing many misgivings and distortions, presentations of fresh information and reconstructions of traditional systems there is a dire need to update and rewrite a comprehensive history of Indian Philosophy in view of the requirements of 21st century. In the West to write fresh histories of Western Philosophy is a continuous and on going affair but in India it could not be so for various reasons.

The exposure of Indian thought so far has been piecemeal and not complete and all-round. So there is a need to revisit Indian thought without being prejudiced by earlier interpreters.

There are four types of infirmities affecting the existing histories.

(1) They have become out dated in view of new developments referred to above.

(2) This apart they are not comprehensive and many areas of philosophizing like Value theory, social, educational, political and economic thought, logic and epistemology and philosophy of science and mathematics, aesthetics etc have not been adequately dealt with in them. There are many subtle and sophisticated ideas, concepts and theories available in classical literature which

may be of great significance and importance in contemporary times and they need to be incorporated. The existing histories are also not well representative. The depth of Vedic thought, the subtlety of Bhartrhari and Dignaga, the ingenuity of Kautilya, the wealth of philosophical knowledge in the epics particularly in the Mahabharata, the comprehensive and symbiotic use of philosophical thought by Caraka, the vast knowledge pertaining to the fundamentals of science, technology and mathematics available in Vedic thought, Samkhya, Vaisesika, Jaina systems and other schools, the penetrating analysis of human consciousness in Buddhist literature etc. find no place or very little place in these histories.

(3) Generally the existing histories have not been free from biases and distortions. For example, as P.T. Raju has pointed out in the Preface of "Structural Depths of Indian Thought" they have been 'wrongly influenced' by Radhakrishnan (p.xvi), (and also by S.N. Dasgupta etc. p. xxxi) who themselves were wrongly influenced by western indologists. This can be illustrated by pointing out that the popular distinction between so-called "Astika" and "Nastika" *darsanas* was not present in the classical Indian literature and the expression "Six Systems of Philosophy" was not used for Samkhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta till as late as fourteenth century. Dr. Ganganath Jha has pointed this out in his seminal work "Purva Mimamsa in its Sources" (pages 2 and 4). Acharya Mahapragya has rightly stated that "It is more logical to group different philosophies according to their thought content" (Philosophical Foundations of Jainism, P.17). Prof. Daya Krishna in an interview given to Nalini Bhusan and Gay Garfield published in 'Indian Philosophy in English, p xiii,' avers as follows, "This picture of Indian philosophy that has been presented by Radhakrishnan, Hiriyanna and others…is not the story of Indian Philosophy, which hardly captures the spirit and history of Indian philosophy…If I were not to know Indian Philosophy myself, I would say that their presentation is wonderful, that it presents it clearly, with great insight and understanding . Now that I know a little Indian Philosophy I say that they did not…They were not concerned with the problems that Indian philosophers were concerned with."

(4) Lastly, it is quite natural that these works could not cover post 1940 developments and therefore incomplete to that extant. This is not to belittle their importance and contribution which are phenomenal but to point out their natural limitations and the need to overcome them. So the range, depth and variety of presentation have to be taken into account in writing afresh.

Having considered the need for writing history of Indian philosophy afresh, the basic question is what sort of model we should have for writing afresh. We should not overlook the point that we are

attempting to write a history of 'Indian' philosophy. Naturally therefore it has to be in Indian context, in Indian setting and from Indian point of view. It would be advisable not to graft alien models or foreign phraseology which may mar or mutilate the Indian spirit. It should be written in Indian mode of thinking and Indian mode of expressing. To write history as an exercise in self-awareness can best be realized through one's own self-awareness rather than through a self-awareness generated by others. The best way, therefore to construct a history is to go to the original sources, to stand on one's own soil.

By the exegesis of circumstances history of Indian philosophy has to be history of ideas and not to facts. Of course there is dialectical interdependence and close organic interrelationship between facts and ideas, in Indian context there is non-availability of concrete facts, not because ancient Indians had no practice of writing history but because importance was given to ideas rather than individuals. As Prof. K.S. Murty states, "For a nation which produced astronomers like Arya Bhatt, physicians like Caraka, and engineering skill which built the temples of Ellora, Konarka and Mahabalipuram, composed the Brhatkatha and described *vyavahara* with such minuteness in the Smrtis, interest in facts and keeping records of them were neither impossible nor novelties. (The Indian Spirit, P.55)

So, if one has to write history of Indian Philosophy in terms of development of ideas, Sastravartasamuccaya, Dvadasaranayacakram, Sarvadarsanasarasamgraha, Satadarsanasamuccaya etc. offer one pattern of history writing. The Vakyapadiya, Tattvasamgraha, Nayayamanjari, Syadvadamanjari, Manameyodaya etc. offer another model. The Rajatarangiri is still another model. For theoretical analysis some Jain works provide good model. For applied dimension of Indian thought Charaka Samhita is the best guide. In English language we have models of Jwalaprasad, S.C. Vidyabhusana, and P.V. Kane etc. There is no dearth of models of Indian scene. It is advisable to go in for Indian models as they will be in tune with Indian sprit of philosophizing. The modeling should be such that it is text-based, theme-centered, issue-oriented, schools-referring and thinker-wise all put together presenting a continuity of thought in the spirit of complementarities or in mutual symphony incorporating if possible regional view points as well. The socio-cultural genesis of ideas and the Indian psyche or mind-set should be paramount in our understanding and formulations. This implies that apart from developmental perspective characteristics like the spiritual orientation, foundational character of *dars'ana* as *"Pradipah sarva vidyanam"* and its contemporary relevance should be properly focused.

The readership of such a work may be that of students, research scholars and interested learned people both Indian of foreigners. It has to be decided whether this calls for different levels of writing or one single enterprise will work well for all the categories. This point requires serious thinking. Likewise it should also be considered as to what should be the size, number of volumes, division of parts, number of editors, and time span for writing as it is an urgent task. Infrastructural facilities to the writers are more important (than payment of any honorarium) to facilitate writing. It is a team work and once a decision it taken it should be executed seriously, sincerely and in a determined way be suitable qualified scholars. Gone are the days when a person like Kane could write single-handedly the History of Dharma Shastras in several volumes. It requires imaginative coordination and quality control otherwise the whole exercise if undertaken may not be worthy of its kind.

II

In India philosophy has been done foundationally as *Darsana* and derivatively as *Anviksaki*. *Darsana* stands for viewing the reality as it is (*yatha bhuta*). For this experience is the only starting point and overriding factor. Vacaspati Misra was very emphatic in declaring that "*Samvideva bhagavati vastupagame no saranam*". We may call it is *Iksha*. The role of reasoning in the form of *tarka* or *yukti* is only next to that. It is therefore called *anu+iksa,* i.e., that which follows *iksa. Iksa* stands for immediate apprehension and direct realization. *Anviksha* is post refection. It has again to be subjected to critical examination by oneself and by others. This is known as *Pariksha.* For this Indian thinkers have evolved detail methodology of conducting discussion known as *Vada.*

When veritable experience gets consolidated and codified it becomes *sruti* and *srutiparamapara.* Thus *anubhava*, *yukti* and *sruriparampara* are the triple foundations of doing *darsana* in the Indian context. No history of Indian Philosophy can be genuine and representative unless all these three are made used of symbiotically. It should not be forgotten that the Indian mind has been both intuitive and argumentative.

Every system of philosophical thought in India is an outcome of the felt need of the age and therefore it had a social context and definite purpose. One of the requirements of *sastraracana,* technically known as *(anubandhacatustaya)* is *prayojana.* So for every school and system there is a rationale and a justification and that should be discerned and prominently put forth in writing the history. Right from the Vedic times we have been told by the seers and thinkers that the real is multifaceted and therefore there can be diverse and multiple apprehensions of the real. Likewise

there can be alternative approaches and understanding of one and the same facet also. Every *darsana* is therefore a *mata* or *naya.* Every system is perfect in itself but not complete. It is perfect in terms of its conceptual framework and theorizing from its presuppositions and basic premises. There can be refinements in them but no outright rejection. The process of precision making or of drawing out implications can be done without affecting or mutilating its basic framework. Branching off within a school or system is on account of differences of opinion and that is permissible in philosophizing. So also, inter-school differences are permissible. There can be attempts to reconcile the differences but it is not necessary that there must be resolution. *Samanvaya* is a guiding principle but not an overriding one. One may agree to disagree. What is significant is that it should be vouchsafed by experience and reasonable worked out. The development of *vadavidhi* as a mode of philosophizing has been occasioned because of this requirement. In this enterprise care should be taken to present the *purvapaksa* in most authentic way otherwise the whole exercise of philosophizing will be fruitless. The development of philosophy has been possible only through *vada* which makes mutual interaction possible.

<p style="text-align:center">III</p>

The story of philosophy in India is like a book the initial pages of which are torn out. Though it is pre-Vedic origin, its crystallization has taken place in the Vedas. So the Vedas are the fountain springs and source of sustenance of all subsequent philosophical developments took place either in conformity with or in opposition to the Vedic thought. In order to understand the foundational nature of the Vedas it is not enough to refer to *Nasadiya* and *Purusa suktas* alone because all the Vedas and the entire Vedic literature is replete with philosophical ideas of different types touching the entire gamut of human life and experiences and diverse facets of reality. The rudiments of all pro-Vedic and anti-Vedic systems can be traced to the Vedic thought. This has been done by many scholars but there is a need to coordinate their work. The Vedas have been the foundations of Indian culture. In the words of Professor Max Muller, "So great an influence has the Vedic age exercise upon all succeeding periods of Indian history, so closely is every branch of literature connected with Vedic traditions, so deeply have the religious and moral ideas of that primitive era taken root in the mind of the Indian nation, so minutely has almost every private and public act of Indian life been regulated by traditional precepts that it is impossible to find the right point of view for judging of Indian religion, morals and literature without a knowledge of literary remains of the Vedic age" (History of Sanskrit Literature, p.8). The point is that the comprehensive

History of Indian Philosophy has to begin with the Vedic thought in full details. Mere cursory references will not do.

<div align="center">IV</div>

A brief and sketchy account of line of treatment of post-Vedic systems may be in order. A full account of the materialistic and naturalistic schools of Indian thought must begin with the *Indra-Virocana samvada* of the Chandogya Upanisad, the *pancakosa* theory of the Taittiriya Upanisad, relevant portions of the Ramayana and the Mahabharata etc. This is to be supplemented with the accounts available in early Buddhist and Jaina literature. The Tattvopaplava Simha of Jayarasi Bhatta represents an altogether different school of thought and therefore it should not be clubbed with Lokayata or Ajivaka or Carvaka.

The Vedic origin of Buddha's thought (not Buddhist thought) is well pointed out by many scholars. Buddhist history need to be divided into Original Buddhism, Early Buddhism and Later Buddhism, as Professor Hajime Nakamura has done. There has to be a better understanding of Buddhist epistemology and Yoga.

The seminal Jaina concept of paryaya which provides a foundation to the theories of *anekanta, naya, syad* and contextual ethics need to be attended to its depth in the light of similar Vedic ideas. It was not for nothing that Lord Mahavira after his *tapasya* and enlightenment insisted on talking to Vedic scholars first. So relationship between Vedic and Jaina traditions must be looked at afresh. An ancient text "Isibhasiyaim" of the Jaina tradition is highly significant in pointing out symbiotic relationship among the Vedic, Buddhist and Jaina traditions which should be our guiding model for intra-cultural studies in Indian thought.

The history of the Samkhya system is pretty old and the Samkhyakarika of Isvarakrsna which is generally relied upon is a very late composition. Though it is a popular text, it is not fully representative of the Samkhya system. The history of the Samkhya system should begin with the earlier literature available in the Mahabharata, Tantra and works of Ayurveda.

The Nyaya system has been studied in appreciable manner. But the study of the Vaisesika system has not been satisfactory. The Vedic origin of this system needs to be worked out in greater detail.

Great injustice has been done in confining the Mimamsa system to the treatment of rituals. This has been pointed out by Ganganath Jha in "Purva Mimamsa in its Sources" and by P.T. Raju in his "Structural Depths of Indian Thought". The main objective of this system has been to

analyze human conduct. This is the *pratijna* of the system. The Vaisesika analyzes *padartha dharma* and the Mimamsa analizes *purusa dharma.* This distinction needs to be brought out and kept in mind. Though both the systems deal with dharma as stated in their *pratijnas* the difference is to be brought out from the context.

The schools of Vedanta need a very careful analysis because there are significant differences in the views of the earlier and later thinkers. The views of Samkara and the Samkarites or of Ramanuja and Ramanujites are not the same. A blanket survey without attending to the differences will not do justice to any one thinker.

There are other areas of philosophizing like social, political, moral, aesthetic, axiological and linguistic which still stand in need of detailed analysis. Finally there is a vast Tantric literature which is replete with profound philosophical ideas and doctrines. It would be worthwhile and rewarding to take them into account.

It is hoped that this enterprise may receive serious attention of concerned scholars and others.

S.R. Bhatt

CONTENTS

PERSPECTIVES ON *ĀNANDA MĪMĀṀSĀ* (ANALYSIS OF BLISS)

Prof. S. R. Bhatt

The Vedic system of Education aims at perfection and bliss. In this paper nature and levels of bliss are discussed. Details of Indian theory of aesthetics are worked out. Life is to be regarded as joyful play. All arts--fine and gross--are to be resorted to for seeking bliss. But spiritual realization is the highest bliss. It is the same as perfection.

One of the distinguishing features of Vedic system of education is propagation of the fact that the ultimate nature of Reality is bliss and beatitude *(Ānanda)* which is the same as pure consciousness (*Sat=Cit=Ānanda*). In Indian context philosophizing is reflection on *sat* (real) by *chit* (consciousness) for *ānanda* (bliss). It is self-awareness, self-realization. The Vedic seers in their inspired visions and intuitive apprehensions experienced and expressed the supreme truth that the inner core of all existences is infinite bliss and beatitude though this is hidden (*tirobhāva*) from our purview because of our finitude and limitations caused by ignorance. Their deliverances are inspired visions stemming from pure intuitions and enlightened by spiritual experiences. They could realize that every living being in which consciousness is manifested in limited way naturally seeks after bliss but gets only partial and restricted happiness (*parimitapramātā*). Everyone, consciously or unconsciously, wants to be happy and shun suffering and pain. Unfortunately only fleeting and evanescent iota of bliss is experienced as pleasure or happiness even though fullness is one's own nature. However, it is prerogative of human being as self-conscious and reflective creature to systematically plan and endeavour to realize not only happiness which is transitory and mixed with pain but to transcend this state and realize perpetual and unalloyed bliss. The Indian seers, sages and thinkers therefore put forth *Mokṣa,* meaning bliss*,* as the supreme goal of life and device various ways and means to realize bliss and also talk of different stages in the pathways to experience this *summum bonum* of life. Indian thinkers and Greek thinkers in the west have endeavoured to theorize about this matter but the subtle and deep Indian thinking surpasses the Greek both in its sweep and sublimity. The Indian mind is intuitive, ratiocinative, aesthetic and spiritual. As stated earlier, according to Indian thought in the ultimate analysis Reality, Consciousness and Bliss are essentially one and the same. Though linguistically stated in a particular sequence because of human limitations of expression, they refer to the same Reality.

Every iota of Reality is consciousness and bliss. We should only have the manifest capacity and ability to experience this fact. Indian seers have always emphasized that this experience cannot be expressed and analyzed but as a human habit and sociality once experienced we falteringly try to express it imperfectly since every expression is limitation in thought and language. Nevertheless for our mundane purposes we do have deliverances of seers and sages and critical examinations thereof by scholars with logical acumen. In Indian culture following the *Taittirīya Upaniṣad* we call it as *"Ānanda Mīmāṁsā"* in spiritual context and "*Rasa Mīmāṁsā*" in the empirical pursuits. By way of deviation it may be stated that in the west because of empiricist bias and lack of spiritualistic overtone there has not been much literature on "*Ānanda Mīmāṁsā*" and the aesthetics (derived from Greek word 'aesthesis' meaning sense experience) developed there is based on subject-object dichotomy. But that is not the case with Indian thought. Though accepting this distinction, in Indian literature there are enormous references to the need to transcend this dichotomy and to realize bliss and go beyond the transitory happiness of the worldly life. In the west in philosophical circles right from the Greek times with some exceptions there has been a sort of misgiving about emotions and high opinion about the faculty of reason has been entertained. In Plato, for example, we find mistrust against art and literature. Perhaps because of his rationalistic approach he did not appreciate art, rather condemned it, and his diatribe against poetry is well known. This tendency continued for quite some time in Europe. Though Aristotle wrote Poetics, he was more under the sway of reason. Of course he talked of 'eudemonia' it is not the same as bliss. The same is the case with medieval thinkers. This uneasy tension surfaced in many forms. Later on Kant, the German philosopher, though did not find cleavage between philosophy and art, he put them in compartments. He therefore wrote three separate Critiques and separated cognitive and emotive. After Kant, no doubt, Schopenhauer and Nietzsche and existentialist thinkers gave importance to affective feelings and volition, nevertheless the type of smooth relation that should have obtained could not get the appreciation of the western mind and logical positivists reversed this trend. The western mind is dichotomous and therefore in the context of aesthetic experience also it had the controversy between subject-centeredness and object-centeredness. This apart under the influence of Schopenhauer and Nietzsche instead of joy tragedy was emphasized. It is not an occasion to discuss the details of western approach. In India, on the contrary, this sort of problem was not there because approach to Reality is holistic and integral based on the understanding of unified nature of Reality. Cognitive and affective were not bifurcated though distinction between

the two was not overlooked and their symbiotic relation has been appreciated. All existence and all life are regarded as glorious and joyful. The Vedic seers in their intuitive vision experienced a unity, a harmony, an order and a balance in the entire gamut of Reality. The real nature of Reality is to be self- situated and every iota of Reality has to partake in it. Any deviation is harmful. They exhorted that Reality is consciousness and it is very nature of consciousness to be self-expressive. It is natural self-disclosure. Consciousness is spontaneity and creativity. Therefore Reality has to get itself expressed. There cannot be any cause for this and therefore the question about 'why creation?' is uncalled for. This self- expression is joy or joyful play *(līlā)*. It is joyful and joy-yielding. The Vedic seers aver '*Madhuvātāritāyate'* etc. The Taittirīya Upaniṣad is very explicit and elaborate on this point. The Ultimate Reality is characterized as '*Brahman*' becauseitsall-pervasive and all -inclusive nature is bliss *(Ānandaṁ Bhrahmeti vyajānāt)*. One becomes blissful by realizing this nature which is self-nature (*svarūpa*). Every iota of reality is self- effulgence of Reality and has bliss as its nature. Everything springs from the same Reality, is sustained by it and merges back in it. This is *Brahman.* Another distinguishing feature of Indian culture is two-old approach to Reality, Knowledge and Values known respectively as *Pāramārthika* and *Vyāvahārika*, *Parā Vidyā* and *Aparā Vidyā,* and *Preyas* and *Śreyas.* Accordingly a clear distinction is drawn between two levels of experience of bliss. One is mundane level and the other is transcendental level. Between the two there is no qualitative difference. That is why the Taittirīya Upaniṣad puts forth beatific calculus of ten stages in which each higher one is hundred times more quantified than the lower one. This account is figurative but meaningful. Likewise it also expounds the theory of *Pañcakośa* (five coverings) which are to be gradually transcended from lowest to reach to the highest which is bliss. The Chāndogya Upaniṣad calls the Supreme bliss as '*Rasānāṁrasatamaḥ'* using the superlative degree of expression. The Bṛhadāraṇyaka Upaniṣad refers to it as '*Paramagati'*. In Indian culture there is always emphasis on experience of joy and culmination of joy and adequate means are prescribed to realize this.Both *preyas* and *śreyas* are *puruṣārthas* to be pursued in succession. This is the purport of the Īśopaniṣad and Kaṭhopaniṣad. This is the Vedānta, the supreme truth of Vedic wisdom. So far as *śreyas* is concerned it is the highest goal of life. This is a state of perfection and infinitude. This is self- realization. The Upaniṣads employ several linguistic terms to describe this, some of which are synonyms (*paryāya*) and some have family resemblances *(sagotra)*. It will be interesting to go into finer and subtle nuances of these usages which can be a subject matter of another write up.The transcendental

experience is supra-mundane which is pure and unalloyed bliss is. It can only be experienced and can never be expressed because it is *unitive* experience. At this level there is no distinction between the experiencer and the experienced. In Māṇḍūkya Upaniṣad it is called '*turīya*' state and in the Pratyabhijñā School it is named as '*turiyātīta*'. This state is regarded as *summum bonum* of all existence. Since it cannot be described and analyzed we cannot and do not dwell upon it. It is the *preyas* which is the subject matter of aesthetics. But it has to be remembered that Indian aesthetics has inevitable spiritual orientation. *Preyas* is also termed as *kāma puruṣārtha.* It is insisted that *kāma* has to be seasoned and tempered by dharma so that it does not get relegated to *kāmācāra*. The Bhagavadgītā is very explicit about this. The analysis of *preyas* has been done threadbare in Indian culture. Though it can be termed as *'Ānanda Mīmāṁsā'* it can also be referred as 'Rasa *Mīmāṁsā'*. As stated earlier, between supra-mundane and mundane experience there is no qualitative difference and qualitatively they are the same and that is why sometimes the terms '*ānanda*' and *'rasa'* are used as synonyms. Generally the word *'rasa'*is used for mundane experience.In the mundane sphere the Vedic seers always highlighted the joyful nature of our life and of nature which nurtures and surrounds us, which sustains and supports our existence. They prayed for joyful life of hundred years, healthy life, and life with plenitude. They prayed that our body be strong, our mind be pure, and our intellect be sharp, bright and positive so that we can be joyful. Our existence is an organic whole and therefore happiness cannot be piecemeal. It has to pertain to all levels and facets of our existence.In the Indian tradition there is always emphasis on arousal of joy (*rasodreka)*, experience of joy up to its culmination (*rasāsvādana*) and partaking of joy by expressing and co-sharing it (*sādhāraṇikaraṇa* with s*ahṛdaya*). What is expressed can also be analyzed and examined. So we should draw a distinction among *rasajña, sahṛdaya* and *paṇḍita* though thishas not been done in the tradition. One who experiences *rasa* is *kavi* (*kaṁ ānandaṁ vyatanotīti kavi; kaṁ ānandaṁ lātīti Kalā*). The artist or experiencer is *rasajña*. One who partakes is *sahṛdaya* (connoisseur), having the same joyful heart and this sharing can be universalized. Both have to partake in aesthetic experience. One who undertakes analysis is *paṇḍita. (Kaviḥ karoti kāvyāni rasaṁ jānāti paṇḍitaḥ*)). A *paṇḍit*a is *Kāvyaśāstri*; he/she may or may not be *rasajña or sahṛdaya*. The experience of *kavi* can be called *īkṣā*, that of *sahṛdaya anvīkṣā* and that of *paṇḍita samīkṣā.*This mundane joy also has a value and therefore it is regarded as *puruṣārtha.* When it is heightened it is also called *ālaukika* or *lokottara*, and later on the word *camatkāra* has also been used, but it is only *brahmānandasahodara*. It is regarded as foretaste of *brahmānanda.*

(Brahmāsvādamiva *anubhāvyam, Kāvya Prakāśa,*) This sort of aesthetic pleasure is an outburst or effulgence (*prasphūṭana* or *unmeṣa*) of a unique human cognitive capacity known as *pratibhā.* This concept of *pratibhā*is singular contribution of Indian mind. It is described as '*nava nava unmeṣa śālinīprajñā'*. It is insightful wisdom which is characterized by increasing novel joy. There is gradual heightening of joy in it. It is not informative or discursive knowledge, but intuitive knowledge which always generates newer and newer sensibilities, higher and higher sensibilities. Another term used to characterize it is *'ramaṇīya'* and it is defined as '*kṣaṇe kṣaṇe yat navatāmupeti tadevarūpam ramaṇīyatāḥ'*. Still another term used is '*lāvaṇya*'. In fact in Sanskrit language we have host of terms used in this context some of which are synonyms and some have family resemblances. The ultimate aim of human pursuits according to Indian culture is *preyas* and *śreyas, preyas* leading to *śreyas.* So *preyas* is significant but it must culminate in *śreyas*. It must lead to ennobling of life; refinement of our mundane existence. This is the implication of the term *'ramaṇīyatā*'. By regarding it as '*lāvaṇya*' it is meant that it has to be soothing, endearing and comforting. Thus it is beauty as well as sublimity.Every one cannot be a *rasajña* or *sahṛdaya* or *paṇḍita*. It requires awakening of *pratibh*ā which may be due to some stimulus as in case of Vālmīka or Kālīdāsa or Tulasidāsa etc. or it may be inborn or it may be cultivated by *sādhanā*. *Sādhanā* no doubt helps to all the three. There are multiple forms of expression of joy, may be arts, sciences, technology or agriculture or industry and commerce. In fact all life is joy and all activities of life have to be joyful. What is required is that one must be deeply steeped into the subtleties and skills of these activities. All this is yoga (*yogaḥ karmasu kauśalam*) and all life is yoga (Sri Aurobindo). However it is necessary that one must be a connoisseur.The artistic creation and aesthetic experience are complimentary to each other as an outcome of aesthetic configuration (*yojanā*). *Rasa* is unitive experience out of aesthetic configuration as a result of *sāmarasya* (harmonious unification) in which the experience, the experience and experienced get unified. They constitute a symbiotic unity, an organic unity which we express as *tanmayatā, tadrūpatā* or *tadākāratā.* In this state the dualism of subject and object is overcome and transcended. Aesthetic configuration is organic unity of subjective and objective factors. The subject has basic state of mind known as *sthāyībhāva.* It is a psycho-physical disposition with spiritual overtone. It is a basic state of mind. It is the emotive part characterizing the subject of experience. But this state is experienced only when there is some stimulus. Then it assumes the form of *vibhāva*. Therefore the object is the *ālambana* which stimulates. The environment in which the object is situated is the

uddīpana (emotive situation). The interplay of the subjective and objective gives rise to *anubhāva* (psycho-physical responses) and accompanying sañcārībhāva (transient emotions). In this way there are two unities in the subject and in the object and symbiosis of the two results in unitive experience. Bharata Muni compares this unity to a delicious food dish called '*sāndava rasa'* in which different food ingredients get unified.Though the aesthetic experience is qualitatively the same it has been understood and expressed differently by different exponents. Bhatt Lollata describes it as gamya-gamaka bhāva or utpādya-utpādakabhāva. Śankuka calls it sādhya-sādhakabhāva. Bhatta Nāyaka explains it as bhojya-bhojakabhāva. Abhinava Gupta says that it is to be understood as vyañja-vyañjakabhāva. These are alternate ways of expressing the same fact. These are different terms used by different *paṇḍita.* The main point is that in the ultimate analysis all dualities lead to one unified experience. Indian culture is holistic and integral. It is one in many and many in one. In aesthetics also the same phenomenon is evinced. Following Bharata Muni it can be said that at the level of experience there is symbiosis among *sthāyīhāva, vibhāva, anubhāva* and s*añcārī* along with *ālambana* and *uddīpana.* At the level of expression there is coordination among *rasajña, sahṛdaya* and *paṇḍita.* It is believed that *rasaniṣpatti*and *rasāsvādana* spring from the four Vedas in unison. From Ṛgveda there is *vāk* (speech), from Sāmaveda there is *gāna* (music), from Yajurveda there is *abhinaya* (acting), and from Atharvaveda there is *rasāsv*ā*dana*. Likewise in this enterprise Brahmā creates *nāṭaka* (play), Viṣṇu performs *abhinaya* (acting) and Maheśvara performs *nṛtya* (dance). This is Indian spirituality in which oneness is paramount and all pervasive. Where there is oneness there is joy.Every experience in general and art experience in particular has to be ennobling, a medium of refinement and for fullest efflorescence of implicit potentialities. This holds good in the fields of science, technology, agriculture, industry and commerce and for that matter in every human enterprise. A culture is characterized by heightening of this experience. Let us therefore be joyful and disseminate joy. This is the aesthetic education which is a part of the total scheme of education.

References:

R.D. Ranade, *A Constructive Survey of Upanisadic Philosophy.*

Kanayalal M. Talreja*, The Philosophy of Vedas.*

Avinash Chandra Bose, *The Call of the Vedas.*

K.C. Pandey, History of Indian Aesthetics.

CONSCIOUSNESS IN INDIAN PHILOSOPHYAND MODERNPHYSICS

Melukote K Sridhar*, Nagendra H R **

* Dean, Division of Yoga –Spirituality, SVYASA (Deemed to be University), Jigani, Anekal Taluk, Bangalore – 560 105.

** Chancellor, SVYASA (Deemed to be University), Jigani, Anekal Taluk, Bangalore – 560 105.

Consciousness in Indian Philosophy:

According to Nyaya Vaisheshika philosophy, there are seven kinds of ultimate realities (*padartha*). They are substance (*dravya*), quality (*guna*) action or motion (*karma*), genus or universality (*samanya*) species or speciality (*vishesha*) inherence (*samavaya*) and negation (*abhava*). The substances are nine in number. They are earth (*prithivi*), water (*apaha*), air (*vayu*), fire (*tejas*) and ether (*akasha*) which are objective elements (as we can perceive them by our senses) time (*kala*), space (*dik*), mind (*manas*) and self (*atman*). The self is the basis and substratum of consciousness and experience but in reality is unconscious in nature (Prabhavananda Swami, 1977). The self becomes consciousness when it is associated with the mind. Birth means the association of the self with body and death means the dissociation of self from the body. The self is eternal. The existence of self is proved by the theory of causation (*karanavada*). The god (*Ishvara*) becomes the efficient cause of the world. In this school, consciousness becomes an accidental property of the self. It is not the inherent nature of the self. Hence ultimate liberation of an individual is devoid of consciousness.

Samkhya Philosophy consists of two ultimate realities. They are self (*purusha*) and primordial nature (*prakriti*). *Prakriti* consists of three attributes (*guna-s*) namely *sattva*, *rajas* and *tamas* which are in a state of equilibrium or inequilibrium which results in evolution. The first product in evolution is cosmic intelligence (*buddhi*). Ego or self and senses are also an evolute of primordial nature (*prakriti*) and they get manifested based on the predominance of three *guna*-s.

In Samkhya philosophy, the mind evolves as a *sattva* aspect of attributes or *guna*-s. It evolves with the five organs of perception (ears, eyes, nose, tongue and skin) and five organs of motion (hands, feet, mouth, excretion and reproduction). The subtle or atomic parts of the sense perception evolve

with the *tamas* aspect of three attributes. The combination of these with the help of *rajas,* becomes an aspect of mind itself. The mind also carries out the order of will (*iccha*) and become an instrument in the actions of an individual. The *buddhi* consists of all the three *guna*-s and acts upon the individual. According to Vijnanabhikshu Intelligence (*buddhi*) is the storehouse of all sub-consciousness impressions (Prabhavananda, Swami, 1977). *Purusha* is the unchanging principle of intelligence and conscious whose inherent nature is pure consciousness and *Prakriti* gets associated with *Purusha* and illumines and appears to be intelligent. This *Purusha* is pure (*shuddha*), enlightened or conscious (*buddha*) and liberated or freedom (*mukta*).

The Yoga philosophy deals with the control of thought waves of the mind (*Yogaha chittavritti nirodhaha I Patanjali Yoga Sutra* I.i). Even according to Yoga, mind is unconscious and it only reflects the consciousness of the self or *Purusha*. Thus the knowledge received as a result of our experience with the outside world is only an objective experience and the self is not associated with it at all. The ignorance of one‟s own existence brings misery as a result of egoism, and prevents a person from experiencing a glimpse of consciousness (*Yoga sutra (Y.S.)* II 3-5.). Mind is only an instrument of perception and experience and it reflects consciousness where as *Purusha* is the sufferer who enjoys as a result of thought waves (Prabhavananda, Swami,1977). The aim of Yoga is to remove all obstacles, ignorance, causes of suffering leading to highest knowledge (*paravidya*). This knowledge is of seven stages. They are (1) Realization that what is to be known is known (2) Absence of all pains (3) Attainment of full knowledge and experiencing transcendental consciousness *(samadhi)*. (4) Attainment of end of all duty through discrimination (5) Freedom from activities of mind–stuff (*chitta*). (6) Freedom from mental impressions (*samskara*) and attributes (*guna*). (7) Establishing in one‟s own self or union with the Atman (Vivekananda, Swami, 1976).

According to the Upanishads, mind cannot be treated as consciousness, as the consciousness or self exists even without the mind as explained in an enchanting dialogue between Indra and Prajapati (*Chandogya Up.* xi.i.x.2).

Brahman is also called *prajnana*. He is a mark or sign for consciousness. Any person endowed with this consciousness is called *prajnana ghana*. The Upanishads say that one should not only know and understand *Brahman* but also experience *Brahman*. Then he verily becomes *Brahman* himself. (*Brahmavid brahmaiva bhavati*-Sridhar M K, 2015).

Mandukyopanishad which is one of the smallest among the Upanishads, describes four states of consciousness. They are the waking state (*jagrat*), dream state (*svapnam*), deep sleep state (*sushupti*) and dreamless state (*turiya*). In a fascinating story of Indra and Prajapati in the Chandogya Upanishad, Indra learns about the three states of consciousness (Cha. Up. VIII.vii. 1-5, ix.1-2,ix.1 -2,xii.1). People experience the first three states everydays which are ordinary in nature. *Turiya* is called the highest state or supreme state of consciousness or the fourth state which can be experienced only through hard practice and introspection. The first three states of consciousness are dissolved in *turiya*. Upanishads declare that, it is a state of knowledge and liberation and also as the supreme goal of spiritual life. The experience of *Turiya* frees oneself from ignorance (*avidya*), shackles of birth, death and rebirth. The spiritual aspirant after sustained effort gets spiritual freedom.

According to Tantric texts, there are seven centres of consciousness. The seventh is located in the brain; these centres are called *chakra*s. Through the regular practice of Kundalini Yoga and arousal of the centres of *chakra*s, one has to reach the seventh, called *sahasrara* and there occurs the mystic union with the Supreme Reality. At that stage, one attains transcendental consciousness. According to Sri Ramakrishna, the mind should rise above six centres to get merged in divine consciousness. At that level, you seem to feel its warmth. When one rises to this plain, there is *samadhi*; that is the transcendental consciousness in which one realizes his oneness with GoD (Prabhavananda, Swami, 1977).

Purva Mimamsa philosophers does not accept God who is omnipotent, omnipresent and omniscient and they are silent on the matter. For them attainment of heaven is the main objective in life. Charvakas as absolute materialists does not believe in the existence of the consciousness or soul.

Consciousness in Vedanta Philosophy:

According to Advaita philosophy propounded by Adi Shankaracharya, consciousness alone is real (*sat*). It is of the nature of absolute existence (*sat*), knowledge (*chit*) and bliss (*ananda*). All the other things are unreal (*asat*) or apparently real (*sadasad vilakshana*). In dreamless sleep, even the real self-persists while the ego which we call ourselves as consciousness has become temporarily merged in ignorance (*avidya*) and has disappeared. When the illumined soul passes into transcendental consciousness (*samadhi*), the seeker realizes self as pure bliss (*shuddha ananda),*

pure intelligence (*shuddha chaitanya*) and one without a second (*advitiya*). In this state of pure consciousness, all perception of multiplicity ends. There is no longer any sense of mine and yours. The external physical world (*jagat*) which has been superimposed (*adhyasa*) on Brahman has vanished, the self which is called as Atman, shines forth as the only one truth and the Brahman, the ultimate reality of the universe. According to Swami Prabhavananda, transcendental consciousness can not be investigated by scientific methods as those researches depend only on sensorial experiences and this is beyond sense – perception (*Ibid*, 1977). In the modern times, Sri Ramakrishna experienced this transcendental consciousness (*samadhi*) also called *Turiya* whenever he aspired for. To quote: "I see the truth directly; what need have I to philosophize? I see how God has become this – he has become the individual being and the empirical world, there is nothing but he. This truth cannot be experienced until the heart is illumined. It is not a matter of philosophy, but of experience. Through the grace of God, the light must first shine in one's soul, when that comes to pass, one attains *samadhi*. Then, one comes back to the normal plain; one loses the material sense, one loses all attachments, to lust and gold. One then loves only, to hear and speak, the word of God" (Prabhavananda, Swami, 1977).

Ramanujacharya, who propounded Vishishtadvaita philosophy opines consciousness as an attribute and not a thing by itself. Further, he associates that with attributive consciousness (*dharmabhutajnana*) through which one experiences God. According to Swami Prabhavananda, transcendental consciousness or the ultimate union with Brahman can never be investigated by scientific researchers as such research depends on sense perception, but Brahman is beyond sensorial experiences. Although we are aware of our consciousness, we cannot experience it, as we are enveloped by ignorance at the individual level (*avidya*) and the worldly level (*maya*). Absolute consciousness is absolute knowledge by itself. Brahman becomes the source of all other kinds of knowledge which covers the knower (*jnatru*), the knowledge (*jnana*) and that which is known (*jneya*). Brahman goes beyond space-time and causality. For Nimbarka, God is infinite and there are infinite ways to realize him. In his philosophy (*Bhedhabhedha*), Brahman has both absolute and relative aspects and it is both personal and impersonal. He is with attributes and without attributes. He can be attained by knowledge and devotion. For Madhvacharya, both God and world are real. Hence reality is dualistic in nature. According to Swami Prabhavananda, a transcendental state which is also called as *samadhi, turiya, nirvana, kevala* can be experienced by any serious spiritual seeker; this has been established from the Vedic age to the present. Finally, the sages and seers who

experienced this transcendental consciousness emerge and start narrating their experiences not for their own sake, but for the good of their fellow men (Prabhavananda, Swami, 1977).

The concept of *nirvana* in Buddhism relates to the total annihilation of ego which is the false self and it should be merged with the highest self which in turn is consciousness itself. Any person, who experiences this state, will go beyond the limitations of body, sense organs, and mind and unites with the ultimate consciousness or Parabrahman. The *Nirvana* and *Turiya* are neither theoretical nor conceptual but they are beyond subject-object relationship, space, time and causation. They can be attained by any serious spiritual seeker for which he should control his conscious and subconscious mind, and practice physical, mental and ethical disciplines.

In Jainism, a seeker has to attain perfect knowledge called *kevala* and free himself from the bonds of ignorance. This *kevala* is the knowledge of the soul equivalent to the transcendental knowledge of the Upanishads and the *nirvana* of the Buddhists (Prabhavananda, Swami, 1977).

Science–Religion–Spirituality (SSQ) debates and Seminars:

Consciousness studies have gained great momentum in the last twenty five years in the aftermath of Science–Religion–Spirituality debates, Science Spirituality Quest seminars and debates (SSQ) which are being actively participated by scientists, theologians, religious leaders, thinkers, researchers and university students from a over the world. John Templeton Foundation, Philadelphia, USA, Center for Theology and Natural Sciences, Berkeley USA, Oxford University, UK, NIAS, , SSRIT, Bangalore, India have organized several international seminars, talks and surveys on these topics in many nations commendably thus bringing Nobel Laureates in Science, scientists, and research scholars from diversified domains of knowledge. According to these discussions, some in which we participated being invited by Dr. Purushottama Bilimoria, Professor of Religious Studies, Deakin and Melbourne Universities, Australia, we learnt that consciousness has two fundamental aspects namely Being (called *sad* in Indic traditions) and Knowing (*chit* in Indic traditions). The mind (*manas*) becomes an instrument of knowing and also serves as an awareness aspect of consciousness from the epistemological sense. In the eastern tradition, the emphasis is on the aspect of Being where as in western tradition, Knowing aspect becomes important where consciousness becomes mind or state of mind (Ramakrishna Rao K, 2004). Generally the writers in the West use both mind and consciousness interchangeably for conveying

the same meaning which is diametrically opposite to Indian tradition. A few psychologists have treated these two entities. For instance Farthing tells that „Consciousness is not the same as mind. Mind is the broader concept; it includes both conscious and unconscious mental processes‟ (Farthing, 1992). The emphasis in the Indian spiritual tradition is to turn „inwards‟. Thus Consciousness becomes the only absolute reality in the non-dualistic philosophy (*Advaita*) of Shankaracharya. The Philosopher Ramakrishna Rao K says that „Even the schools of Buddhism recognize the existence of transcendental mental states and provide for non-intentional states of pure consciousness‟ (Ramakrishna Rao K, 2004). Awareness become explicit for understanding consciousness and sometimes it may be subjective experience. One could understand this consciousness through a reductive approach but should have qualitative criteria (Menon S 2004). One should be aware of Knowing the reality and then experience the Being. Thus Knowing and Being are the two sides of consciousness (*Ibid*, 2004).

Consciousness according to Modern Physics:

Classical physics with its deterministic principles was opposed to spirituality and the concept of God for a long time. However with new thoughts from quantum mechanics put forth by Quantum Physicists such as Max Plank (1900), Werner Heisenberg, Erwin Schrodinger (mid1920s), and new cosmology, there was a paradigm shift from Newtonian mechanics to spirituality and for a synergy among the two in the last few decades. Currently the new physicists are of the view that the primary elements of reality are present among various fields (for e.g. Quantum field) through space and time. The common source which, having spawned the universe, is now present at the fabric of space throughout the universe, there by governing the foundational aspects of at least everything physical. This source brings us amazingly close to the concept of immanence in western theology and Brahman in the Indic tradition‟ as opined by M L Bhaumik, the quantum physicist (M L Bhaumik, 2004). The mathematician and physicist Roger Penrose opines that consciousness becomes a part of our universe, and physical theories which does not accommodate it, fails short in genuinely describing the world (Penrose R, 1994).The theoretical physicist Eugene Paul Wigner put forth the argument that both thought process and consciousness are primary concepts and the knowledge we obtain about the external world is nothing but the content of our consciousness and hence any study of external world leads one to the content of consciousness and that is the ultimate

reality (Wigner E, 1983).In this regard, theoretical physicist David Bohm while analyzing the nature of atom told that atom behaved as particle and also as wave and hence he coined the new word, Wavicle". Hence mind and matter became indivisible (M L Bhaumik, 2004). This new development in the field of new physics comprising quantum theory, cosmology, theology regarding the origin of universe, reality was called as anthropic cosmological principle in which leading thinkers such as Stephen William Hawking, Roger Penrose, Wheeler and others evinced great interest. The theoretical physicist and cosmologist Stephen Hawking opines that" the anthropic principle can be given a precise formulation and seems to be essential when dealing with the origin of universe" (Hawking, 2001). The theoretical physicist Dr. B V Sreekantan while explaining about vacuum and reality opines that emergence of life or consciousness was not an automatic consequence of several cosmological activities during Big Bang and there was some oneness or interconnectedness and this gives key to the origin of universe and reality (Sreekantan B V, 2004). The theoretical physicist Albert Einstein finally held the view that „experience becomes the sole criterion of the physical reality on mathematical construction. But the creative principle resides in mathematics. In a certain sense, therefore, I hold it true that pure thought can grasp reality as the ancients dreamed" (Sreekantan B V, 2004).

Matter v/s Mind:

Karan Singh while analyzing on the topic of Cosmology, Consciousness and Technology in Indic Traditions says that the „Cartesian – Newtonian – Marxist paradigm of thought postulated an unbreakable dichotomy between matter and spirit. However, with the Einsteinian revolution and Heisenberg"s uncertainty principle, quantum mechanics and extra galactic cosmology, these subjects have changed considerably resulting in a convergence between science and spirituality" (Karan Singh, 2004).

The striking difference between matter and mind upheld by the votaries of science all along the history and triumphant march of science slowly dissipated and crumbled with the exploration of quantum physics. Now the smallest sub-nuclear particle known as resonance is described more as a happening and an event rather than a particle. According to physicist Fritzof Capra, „a question regarding the building blocks of matter remains unanswered" (Fritzof Capra, 1987).

Today the matter is in the cross roads in the new light of quantum physics and new physics. These

elementary particles can be interpreted as waves or particles. The scientists have grappled with this formidable problem of deciding whether light was just a stream of discrete minutest particles called photons or nothing but a continuous wave function. It was a gnawing problem as the experimental evidences indicated that in some situations light behaved as if it was made up of particles, while some cases it behaved as if it was a wave function. As both aspects of this scientific dichotomy had a validity, scientists decided to define the phenomenon of light as a „wavicle‟ which meant that light was comprised of two contrary aspects, namely waves and particles (Zhukov, Gary, 1980).According to Bell, the real particles exist but they follow strange orders. Physicist Fred Alan Wolf calls such activities of particles as psychic phenomena. Thinkers and scientists such as Michael Coleman Talbot (1992), biologist Rupert Sheldrake (1981), Fritzof Capra are advocating interactionism which emphasize that mind or ego, soul, psyche, spirit or conscious self somehow interacts with the body or matter through brain. Hence there is a paradigm shift from the Newtonian division of matter and mind to the inseparable interconnectedness between matter and mind (Jitatmananda, Swami,1999). Swami Vivekananda had remarked in the World Parliament of Religions at Chicago in 1893 as under: „*Thus it is through multiplicity and duality that the ultimate unity is reached. Religion can go no further. This is the goal of all science*‟. Dr. Paul Davies, Professor of mathematics in the university of Adelaide, , nature and mystery of consciousness, concludes that consciousness is a fundamental feature of the universe, connected in a deep and still mysterious way to the laws of nature.

The theoretical nuclear physicist Amit Goswami while discussing about Quantum Physics, our origins, God, says that „in Newtonian physics, objects are determined things, but in quantum physics, objects are possibilities from which consciousness chooses‟ (Goswami A, 2012). He while discussing about quantum physics and consciousness put forth the concept that „quantum possibilities are possibilities of consciousness itself‟(Goswami A. *Ibid*) and coins a new phrase namely „Quantum Consciousness‟ which pervades the entire universe.

Dr Roger Penrose, Rouse Ball Professor of mathematics, physicist at Oxford and a friend of Stephen W. Hawking, while discussing the phenomenon of consciousness, in the context of researches in artificial intelligence, Turing computer machines, computability, nature of physical reality says thus:

„*Consciousness seems to me to be such an important phenomenon that I simply cannot believe that it is something just accidentally conjured up by a complicated computation. It is the phenomenon*

whereby the universe governed by laws that do not allow consciousness is no universe at all. I would even say that all the mathematical descriptions of the universe that have been given so far must fail this criterion it is only phenomenon of consciousness that can. In the end, he raises following questions:

What happen to each of our streams of consciousness after we die? Where it was before each was born might we become or have been someone else? Why are we here? Why is there a universe at all in which we actually be? These are puzzles that tend to come with the awakening of awareness in any one of us and no doubt with the awakening of genuine self awareness within which ever creature or other entity, it first came and suggests that for an answer to such questions, a theory of consciousness would be needed. But how would once have begun to explain the substance of such problems to an entity that was not itself consciousness?

Conclusion:

The *Vivekachudamani* (a philosophical poem) of Shankaracharya (verse 152-133) summarizes the concept of consciousness, four states of consciousness namely waking (*jagrut*) dream, (*svapnam*), deep sleep (*sushupti*) and trance (*turiya*) states, subject and object relationships, combination of subjectivity and objectivity termed as „omnijective" by Michale Talbot, consciousness beyond space-time continuum and many more.

The Neurophysiologist Roger Sperry while discovering the contemporary debates on science and Religion informs that this shift from a causal determinacy that is purely physical to one that includes conscious, subjective forces that supersedes the physical makes all the differences when it comes to using the truths of sciences as criteria of ethical values.

Thus according to Amit Goswami, when a person understands the meaning of quantum physics clearly, then it „becomes clear that consciousness cannot be a mere phenomenon of the brain. Furthermore, there is no need to undermine mind and other internal objects as epiphenomena of the brain and body. Instead, quantum physics and all sciences must be based on monistic idealism: consciousness is the ground of All being, in which matter, mind, and other internal objects exist as possibilities" (Goswami, 2012).

****

End notes:

Definition of CONSCIOUSNESS:

1 a: the quality or state of being aware especially of something within oneself b: the state or fact of being conscious of an external object, state, or fact

c: AWARENESS; *especially*: concern for some social or political cause

The organization aims to raise the political *consciousness* of teenagers.

2: the state of being characterized by sensation, emotion, volition, and thought: MIND

3: the totality of conscious states of an individual

4: the normal state of conscious life

regained *consciousness*

5: the upper level of mental life of which the person is aware as contra sted with unconscious processes.

Patanjali Yoga Sutra-s

The pain bearing obstructions are ignorance, egoism, attachment, aversion, and clinging to life (*avidyaasmita –raga-dveshabhiniveshaah kleshaaha I (Y.S*. II.3).

Ignorance is the productive field of all these that follow, whether they are dormant, attenuated, overpowered, or expanded (*Avidyaakshetramuttareshaam prasupta-tanu-vichhinnodaaraanaam* I (Y.S. II.4).

Ignorance is taking the non-eternal, the impure, the painful, and the non-Self for the eternal, the pure, the happy, and the Atman of Self (respectively) –(*Anityaassuchi –dukkhaanaatmasu-nitya shuchi sukhaatmakhyaatiravidyaa I).*

His knowledge is of the sevenfold highest ground (*Tasya saptadhaa praantabhumihi prajnaa* I (Y.S. II.27).

When a preposition „*pra'* is added to the root of the Sanskrit word „*jna,"* then it means „*prajna"* intelligence, consciousness, a mark or a sign. When a Sanskrit suffix „*anam"* is added to the word „*prajna",* then the word will be „*prajnanam"* which means profound awareness, consciousness.

Bangalore, Science and Spirituality Research India Trust, Bangalore, India for initiating discussions and organizing seminars on Science and Consciousness in the last twenty five years.

Bibliography:

Bhaumik M L, Quantum physics points to a spiritual universe" in *Science and Beyond*, 2004, Editors: Sangeetha Menon, B V Sreekantan, Anindya Sinha, Philip Clayton, R Narasimha, National Institute of Advanced Studies, Bangalore, p. 287, 289. ISBN 81-87633-56-1.

Chicago Address, 1975, Sri Ramakrishna Mutt, Bangalore.

Farthing G W, 1992, *The Psychology of Consciousness,* Englewood Cliffs, NJ: Prentice Hall, p.5.

Fred Allan Wolf, 1989, *Taking the quantum Leap*, Harper and Row, New York, p.177. Fritzof Capra, 1987, *Tao of Physics*, Shambala, p. 284.

Goswami, Amit, 2012, (seventh Jaico impression),*God is Not Dead: What Quantum Physics Tells Us about Our Origins and How We Should Live,* Jaico Publishing House, Mumbai, India, ISBN 978-81-7992-992-6. pp.20-22, p,46, p.65.

Hawking S 2001,*The universe in a nutshell*, New York: Bantam Book, p.86.

Jitatmananda, Swami*, 1999, *Science, Ethics and Holistic Values*, Bharatiya Vidya Bhavan, Bombay, pp.8-9, p. 151-52.

Karan Singh, Keynote address, *Science and Beyond*, 2004, Editors: Sangeetha Menon, B V Sreekantan, Anindya Sinha, Philip Clayton, R Narasimha, National Institute of Advanced Studies, Bangalore, p. xxvi, ISBN 81-87633-56-1.

Roger Penrose, 1999, *The Emperor's New Mind: Concerning Computers, Minds and The Laws of Physics*, OUP, Oxford, ISBN-13: 9780191506413, pp.579-581.

Penrose R, 1994, *Shadows of the mind*, Oxford: Oxford University Press, pp.8.

Prabhavananda Swami, 1977, *The Spiritual Heritage of India*, Sri Ramakrishna Math, Madras, India. p.110, p.150, p.165, p.180, p.201, pp.206-07, p.212, p.221, p.243, p.245-47, p. 283-85, p.295, p.308, p.317-18, p.346.

Ramakrishna Rao K, „Knowing and being: exploring the cross –cultural contours of consciousness studies", in *Science and Beyond*, 2004, Editors: Sangeetha Menon, B V Sreekantan, Anindya

Sinha, Philip Clayton, R Narasimha, National Institute of Advanced Studies, Bangalore, pp. 155-56, pp.168-69. pp.176-77ISBN 81-87633-56-1.

Sangeetha Menon, 2004, „Beyond „what" and what is „beyond" in *Science and Beyond*, Editors: Sangeetha Menon, B V Sreekantan, Anindya Sinha, Philip Clayton, R Narasimha, National Institute of Advanced Studies, Bangalore, pp. 155-56, p.185. pp.176-77ISBN 81-87633-56-1.

Sreekanta B V, „The quest for ultimate reality" in *Science and Beyond*, Editors: Sangeetha Menon, B V Sreekantan, Anindya Sinha, Philip Clayton, R Narasimha, National Institute of Advanced Studies, Bangalore, pp. 253 -255, 261. ISBN 81-87633-56-1.

Sridhar M K, 2015,*'The concept of 'Jnana, Vijnana and Prajnana according to Vedanta Philosophy'*, International Journal of Yoga: Philosophy, Psychology and Parapsychology (IJOY-PPP) Swami Vivekananda Yoga Anusandhana Samsthana University, Bangalore, Vol: 3, Issue: pp.5-8.

Vivekananda, Swami, 1976 (Sixteenth Impression), *Raja -Yoga or Conquering the internal nature,* Advaita Ashram, Calcutta, 10M3C., pp. 171 -73, pp.202-04.

Wigner E 1983, *Quantum theory and measurement*, Ed.; Wheeler J and Zurek W, Princeton: Princeton University Press, pp. 169, 173 -174.

End of Essay*****************************

Āpaddharma: Morality and Situational Relativity in the *Mahābhārata*

Dilip kumar Mohanta
Email-dkmphil@gmail.com

"Writing Indian Philosophy in Modern Perspective" needs some clarifications. A thinker may be called modern if he inherits the past and also claims freedom from the past. Obviously our modern understanding of Indian Philosophy is not expected to be an orthodox one. However, we cannot ignore the distinctive features of Indian Philosophy which lie in its critical analysis of views based on lived experiences. Philosophical investigation in its true spirit may be expressed by the Sanskrit term *ānvīkṣīkī* as it is understood by Kauṭilya in *Arthaśāstra.* It is a critical and illuminating **re-view** of the claims made in religion, economics, politics on the one hand, and on the other hand, the basis and means of our actions, which enable us to reach 'intellectual balance and insight, clarity in language and competence in behavior' (*Prajna-vakya-kriyavaisaradya'* in Sanskrit)[1]. Critical Reflection is the nature of philosophizing in India. It is called light-lamp for all human endeavor. It is the way of 'seeing', darshana. At the same time we cannot ignore the similar approach to other philosophical tradition. In other words, modern approach to Indian philosophy will be of comparative nature. We are to look beyond our western counter-part and to be linked with other Easter tradition like Chinese and Japanese tradition too. It has become a necessity to present Indian Philosophy in academically well-known language of the international philosophical community. It is also necessary to correct some of the mis-representations regarding Indian Philosophy. The World must see that there is a different way of philosophizing and it is based on lived experience. It can address some of the issues of today. Practical orientation of philosophical understanding in Indian tradition may be given emphasis for making it relevant for modern days.

Another type of misgiving that comprises of the statements like borrowing of syllogistic pattern of India from the Greeks is to be corrected. Even the sophistic argument of India has its origin in pre-Buddhistic philosophy. On the contrary, many features of Greek Philosophy may be traced in India and argued to be learnt from India. The Duty-oriented holistic approach to life is another distinctive feature of Indian. For a single question there are multiple effort to address the same issue from different possible alternative points of views. And the rule of opposition is very important in this way of philosophizing called Darshana. The first duty of the siddhantipaksha is to refute the

arguments of the opponents and it is not done then he is to admit the validity of the opposition thesis, because for the time being the truth lies with the opposition. This is also an important feature of the cultural democracy of India. Both the views of Substace-orientation and Modality-orientation are simultaneously at work in India's philosophical tradition. Naturally the concept of negation has two types use in Indian tradition—both propositional and simple (parjudasa and prasajyapratisheda). Even the modal concepts of modern Western Logic were in use of the Jaina and Buddhist philosophers. Continuous questioning are the precondition of further enquiry. Ideas and application of moral thinking of India may be relevant for addressing some of the issues of today.

I would prefer to present a short analysis of situation oriented understanding of philosophy of DUTY here. This may give some light for our understanding of present day situation in taking decision.

What one *ought to do* and what one *ought not to do*? ---- is very difficult to decide in actual affairs of life. Pure utilitarian and teleological consideration or pure deontological criterion of utility/duty-bound moral direction, as we see in Western philosophical thought, is not found in Indian cultural heritage. On the contrary, a kind of virtue ethics dominates the Indian sub-continent from the time immemorial. The gap between belief and behavior is to be filled up through practice of Dharma which includes the consideration of 'distributive justice'. I propose to deal with 'Situation Bound Relativity' of moral action in all round existential crisis in life in the light of the teaching of the *Mahābhārata.*

But if we look at the different application of the term '*dharma*' in the sense of moral act, righteous duty, we notice that there is no fixed intrinsic property/quality called moral quality. We see that the use of 'ought' is rather 'situation-oriented'. It refers to 'contextual and relative use' of moral words pointing to its non-intrinsic nature. It is not categorical, as in that case the fact of existential crisis cannot be overcome.

All these show that there is a pointing to situational consideration in determining a moral question. It is the situational constrains involving facts that color our moral judgment with relative value. Everything in this world exists on the basis of co-interdependence. So none of our judgment including moral one, can have the form of absolute value judgment. There is always the role of situation-orientation in determining what is good or what is not good."Nothing is either good or

bad, but our thinking makes it so" (Hamlet). It is our thinking or analysis of the situation that determines right, wrong, good, bad etc. of our action.

Let us now turn to the *Mahābhārata.* There is also hierarchy of duty in actual situation. Non-violence is the highest *dharma* in normal situation. But when one' own existence is at stake, it is one's duty is to save one's life. We see a similar approach in addressing existential crisis (*āpad-dharma*) in the *Mahābhārata* too. Though the *Mahābhārata* deals with moral issues in many dimensions, we propose to concentrate on *āpad-dharma*. Non-injury to all forms - both physical and psychological - is considered as the highest virtue in the *Mahābhārata*. In a particular situation a certain action becomes 'permissible' and in a different situation that very action becomes 'not-permissible'. In the former situation it is duty and in the latter sense/ situation, it is not a duty. There is also hierarchy of duties. So a pure deontological or teleological ethics is difficult to be found in the *Mahābhārata*. We shall use the Sanskrit word 'dharma' in the sense of 'duty', in the sense of moral principle of prohibition and obligation, and not in the sense of 'Religion' as it is understood in institutional sense.

We also see in the *Mahābhārata* a few instances of the consideration of situation in determining what is moral and what is immoral. This is verily called '*āpaddharma*' in the *śāntiparva* of the *Mahābhārata*.[1] I am referring to the story of 'the Cat-Rat- Dialogue' regarding moral-duty and the story of 'Cāṇḍāla -Viśvāmitra Dialogue' on moral ought. In both the cases the prime concern of determining ought-ness of action lies with the existential situation of the actual state of affairs. In certain situation a particular action say X, becomes morally right, but on a different situation that very action say X, becomes not right. Vyāsa says " *dharmohyvyastikaḥ smṛtaḥ*."[2] In normal situation, speaking true, non-injury to others, non-stealing etc. are considered as right actions or *dharma*. Un-righteous actions are the opposite say, speaking lie, injury and stealing etc. But considering the gravity of the situation even 'speaking true' is to be considered as an'unrighteous act', *adharma* and speaking lie is to be considered as the righteous act, *dharma*. When one's life is at stake from all possible corners and the situation is like that by applying all the means of right action one is not able to save one's life, then this situation is called '*āpada-kāla*', -- then this peculiar situation must be tackled with the subtle tactics of forming a 'friendship-tie' even with the person having permanent enmity. This is a political situation too for the alliance. Always 'existence' precedes 'other considerations say, generalization. The alliance is permissible for the time being for sustaining one's existence. If you cannot succeed the death, if you are not alive, all

questions relating to what is right and what is wrong would stand 'meaningless' for you. Therefore, wise people advice that at the time of existential distress an act is morally right and permissible even if it is not permissible and morally wrong in normal existential situation. This is expressed in the story of 'Cat-Rat contextual friendship'. The cat is in normal condition known as the enemy of the rat -- a rat is the food of a cat -- there cannot be any friendship between the two.

There was a rat living in a hole of a tree. Once in a night the rat came out of the tree-hole and saw that a cat was being caught in a net-trap set by a hunter (*byādha*). The rat also saw that a hungry owl was also looking for the rat as its food. Now the rat cannot go back to the tree-hole safely because of the possible death-threatening from the owl. And on the ground itself there was another danger that a mongoose (*nakula*) was also passionately waiting for the rat as his food but the mongoose (*nakula*) could not dare to come forward because of the fear of the cat. The cat too was in existential crisis to save its life from the possible death-threatening from the hunter. In all three possible ways there is sure death for the rat. What is *dharma* here for the rat? What is right for the rat at this existential crisis? Vyāsa here suggests something unique for the reasoned decision for the rat. Critical analysis and cross-examination of the situation and act in order of preference is the morally guiding principle at existential crisis-like-situation. Here the situation is abnormal and to follow the *āpad-dharma* is the moral act. It is right to save one's life by any means, even at the cost of making temporal friendship with the age-old enmity in normal situation and when both the normal situation oriented enemies face a greater enemy for both, it is righteous to form the temporal friendship for the survival of the both. Now the rat proposes to save the life of the cat by cutting the net at an appropriate moment when the hunter is approaching near the net at dawn. At dawn the owl cannot see, and therefore, there is no threat from the owl. The rat convinced the cat by argument that for the safety of both of them they should have friendship to address the existential situation for both of them. Hearing this both the owl and the mongoose did not see any hope of getting the rat as their food and returned to their own place. The rat also started to cut the net slowly and at dawn when the hunter was about to reach the spot the rat completed the cutting of net and immediately left for its safe abode at tree-hole, and the cat also became free. The cat here saved the life of the rat and the rat also saved the life of the cat in that situation. Instead of being food and eater, a relation of enmity in normal situation, it is right to have a friendship relation in abnormal situation. Next time the cat came and requested the rat to come out of the tree-hole and be together to refresh their friendship. But the rat refused to agree on the ground that in the normal

situation their relation is one of enmity, the rat is the food of the cat. When the *āpada-kāla*, existential crisis is over, there is no friendship to be maintained. This is righteous, *dharma*. The most powerful is one's own interest. So it is the 'context-situation' that determines who is your friend, who is your foe -- in the situation of existential crisis for combating stronger common threat, it is right to form friendship even among commonly known enemies.[3]

Another such case may be cited from ' *Cāṇḍāla-Viśvāmitra -saṁvāda'* where it is said, "*uddhred dīnamātmanaṁ samartho dharmācaret".* [4] It is righteous to save life by any means. During the time of famine food was very difficult to get. Saint Viśvāmitra was unable to get any food and at last he came to a Cāṇḍāla`s (a lowly lay person of those days Indian society) place and he wanted to eat the meat of a dog which in ordinary situation is considered as non-food. He argued for eating the meat of dog as an act *dharma*, a righteous act, because if one is being died out of hunger there will not be any chance for him to follow the so-called righteous act too. As the light of a lamp can eradicate darkness, so if your life is saved in the moment of extinction there will be opportunities to recover the loss you have done by eating the apparently the so-prescribed 'non-food'. To save life by any means is the greatest virtue in *āpada-kāla*.

Now let us consider some more examples. To speak the truth is *dharma*, the right act and to speak lie is the non-righteous act, *adharma*. But if the speaking of truth is the cause of death of innocent person, then speaking lie is to be considered as right and speaking truth is to be considered as unrighteous act, *adharma*. B. K. Matilal argues in this context by saying the following:

"It is true that 'truth-telling' is the highest virtue but there are mitigating circumstances such as destruction of the innocent lives and loss of all possessions under which to tell alie may be a duty 'where telling a lie may be as good as "truth" and 'truth-telling' may be as bad as lying'."[5]

This is in reference to Kauśika's truth-telling. Kauśika took the vow of truth-telling and as a consequence of this he would be rewarded with a position in heaven after death. Some innocent merchants were chased by dacoits and they escaped through a road nearby which Kauśika sat. They requested Kauśika not to tell the bandits about their way of escaping as in that case they would be killed. When the bandit met Kauśika and asked about the way in which the merchants went, Kauśika told the truth and as a result of 'truth-telling' the innocent merchants were killed. But after death Kauśika could not reach heaven as it was unrighteous to allow the killing of innocent people's lives as a consequence of Kauśika's act. What is evident here is that "promise-keeping or

even 'truth-telling' cannot be an unconditional obligation when it is in conflict with the avoidance of grossly unjust and criminal acts such as patricide or fratricide."[6] The nature of *dharma* is 'ever-elusive' and we are to consider the situational constraints and 'practical wisdom' for determining what is duty or right and what is 'not-right'. As Matilal puts it,

"In many ordinary situations in our life we use the word "kill" loosely in a wider sense. For example, a mother may tell the child 'if you do this, I will kill you'. This, of course, leads to the problem of literal versus metaphorical uses of the word."[7]

If 'truth-telling' causes the death of innocent people, then it is to be considered as *adharma*. In normal situation non-injury is the *dharma*, but if you are to kill the killer of innocent being, then this act is considered as *dharma*. The stealing in normal situation is *adharma*, whereas in situation when no other means works for saving life with food, there it is *dharma* to have some food for life-saving even by using the so-called immoral means like stealing. But it is to be remembered here that by using tricks any situation cannot be considered as a state of existential crisis (*āpada-kāla*). "*navyājena caret dharmaṁ*" -- hypocrite's act is not called righteous, says Arjuna in *Sabhāparva*.[8] Except existential crisis like situation it is the virtues that are to be followed in determining what is right and what is wrong. Non-injury, truth-telling and good for all creatures are the highest forms of righteousness.[9]

But how is truth and non-injury related? That which makes the highest good for all living creatures is the truth, according to Vyāsa.[10] Now when two duty conflicts, one becomes 'prima-face' and the other becomes 'actual'. But what is the criterion of distinguishing one from the other? The more beneficial one for the highest number is the actual one. Good for all that exist is highest paradigm that determines what is right. So Vidura advises that though a moral act is performed by an agent of action alone but its aim is the good of all. *Dharma* cannot be non-per-formative in any circumstances. Happiness or unhappiness is temporary whereas *dharma* is permanent.[11] However, *dharma-rakṣā,* to follow righteous path strictly in life is a difficult job. In normal situation one must try to follow it in life. Of course, it requires courage too, which one acquires through value education. There are persons of such high morals still in our society. They exhibit morality in their walks of life. They are the real teachers (*ācāryas*).[12]

An existing thing may be known by different ways and means of knowing. But *dharma*, righteousness is such that can only be known by actual practice. Dharma-ethics does not allow any gap between belief and behavior. In our daily life we face confusion that appears between our

apparent and *actual* duties. Our training in virtue ethics helps us in normal situation, but in the situation of crisis it is our situational consideration with preference, our practical wisdom etc. become the stronger guiding principle. Every time we are to be ready to learn from the situation. In the situation of crisis morality is context-related, '*Dharmo hi vyastikaḥsmçtaḥ.*' Dharma-ethics is neither purely deontological nor purely teleological. Even reading of Kant's 'Duty for duty's sake' in the *Niṣkāma-karma* doctrine of the Gitā suffers from the blemish of a 'too simple' interpretation. However, I am dot developing this observation right now.

References:

1."*āpadvināśabhūyiṣṭhaṁśaṁ gataiḥ kāryaṁ hi jīvitaṁ;*

   samantāt saṅśayāt saiṣā tasmādāpadupasthitā". (śāntiparva, 133.36 in the *Mahābhārata*)

..."*kariṣye jīvite yatnaṁ yāvad yuktyā pratigrahāt*" (*Ibid*, 38)

2."*dharmohyvyastikaḥsmçtaḥ.* "--(*Ibid*, 36)

3."*mitraṁ ca śatrutāmeti kasminścit kālaparyaye; śatruśca mitratāmeti svārtho hi balavattaraḥ.*"(*Ibid*,138). "*āsīnmaitrī tu tāvannau yāvaddheturabhūt purā; sā gatā saha tenaiva kālayuktenahetunā.*"(*Ibid,* 156)

4. "*uddhred dīnamātmanaṁ samartho dharmācaret". (Ibid, 137.62)*

5. See, B. K. Matilal, 1989, p. 12, "Moral Dilemmas: Insights from Indian Epics" in *Moral Dilemma in the Mahābhārata*, Delhi, IIAS, Shimla & MLBD; Cf. *MBh* 8.49.29

6.*Ibid*, 1989, p.9,

7. *Ibid,Notes* 16, p.19.

8. *Mahābhārata*, '*Sabhāparva*' (2.213.34)

9. "*ahiṁsāsatyavacanaṁsarvabhūtahitaṁparaṁahiṁsāparamodharmḥsacasatyepratiùñhaḥ.*" (3/206/74)

10. "*paraüyadbhūtamtyantaütatsayamitidhāraõā.*"(3.208.4)

11."*idaütvaüsarvaparaüpuõyaüpadaütātamahāviśiùñaü.*

najātukāmānnalobhāddharmaüjahyājjãvitasyāpihetoḥ.

nityodharmaþsukheduhkhetvanityejãvonityoheturasyatvanityaḥ.

tyaktva'nityaüpratiùñhisvanityasantaùyatvaütoùaparo hi lābhaḥ." (5.40/12-13)

12. Matilal has referred to a story "reported in the gossip column of a Calcutta newspaper which concerned another famous man, a professor belonging to the BrāhmoSamāj, HerambaMaitra. Apparently, he was asked by a traveler about the location of the star Theatre. But since he morally disapproved of what went on in the Star Theatre, his first reaction was to say that he did not know. When he realized that this was a lie, he came back, called the traveler and told him: 'Look, I know where the Star Theatre is but I will not tell you'. All this shows how concerned our present day moral thinking still is with the dilemmas presented in the traditional epics."- *Op. cit*, p. 19

Purusartha **and Poetics of Development: Self-Development, Social Transformations and**
Planetary Realizations

Ananta Kumar Giri

The development of new *purusarthas* in the history of a culture or civilization would perhaps be one of the more important ways of looking at man's history as it will emphasize ways of making his life significant in the pursuit of new ends of a different kind. [..] The emergence of any new purusartha on the horizon of human consciousness should be seen as a breakthrough in human history, providing the possibility of a new kind of pursuit not available earlier.

-Daya Krishna (1997)

Purusartha was an important vision and pathway of life in classical India which talked about realization of meaning and excellence in terms of four cardinal values and goals of life-- *dharma* (right conduct), *artha* (wealth), *kama* (desire) and *moksha* (salvation). It provided paths of human excellence and social frame in classical India. But its implication for human development and social transformations in the present day world has rarely been explored. This is not surprising as much of the vision and practice of development is Euro-American and suffers from an uncritical one-sided philosophical and civilizational binding and what Fred Dallmayr (1998) calls "Enlightenment Blackbox" which cuts off our engagement with human development off from our roots and especially our integral links with Nature and the Divine. In our seminar, we wish to explore mutually transforming implications for dialogue between *purusartha* and human and social development. We are challenged here to rethink both *purusartha* and human development. In traditional schemes, *purusartha* is confined to the individual level and rarely the challenge of *purusartha* at the level of society has been addressed. In our conventional understanding elements of *purusartha* such as *dharma* and *artha* are looked at in isolation. But we need to overcome an isolated constitution of elements of *purusartha* and look at them instead in a creative spirit of autonomy and interpenetration. Much of illness and ill-being both in traditional societies as well as in our contemporary ones emerges from isolation of these elements for example, *artha* (wealth) not being linked simultaneously to *dharma* (righteous conduct) and *mokhsa* (salvation). Similarly we are challenged to rethink vision and practices of human development which can learn from visions of *purusartha* in creative ways in the process both opening *purusartha* and human development to cross-cultural, cross-religious and cross-civilizational dialogues. For instance, it is helpful to explore what are the parallels of *purusartha* in other religious and civilizational streams such as Christianity, Islam, Buddhism and Chinese civilizations. *Dharma* in Indic scheme of *Purusartha*

ought to be brought together with similar visions and practices in such as *dhamma* in Buddhism and rites in Confucian traditions.

Many commentators on *Purusartha* have pointed out that other elements also need to be part of *Purusartha*. Here we realize the limits and possibilities of adding new elements. Each one of us can add new elements to this not just in an additive manner but in a transformative manner and this itself becomes an open-ended journey of deepening, broadening and cultivation. It is in this spirit, we can realize that it is helpful to bring *kavya* - poetry and *natya* - drama to our traditional conception of *purusartha*. In its conventional rendering *Purusartha* has been closely tied to traditions of *Dharmasastra* and this tradition is deeply problematic from the reality and challenges of gender and caste justice and liberation. Indic traditions have also transformative genres of *kayva sastra* and *natya sastra* which crossed boundaries as *Natya sastra* challenged logic of closure of degenerated Vedic tradition. Similarly the *kavya* traditions in classical India such as Ramayana and Mahabharata have explored visions and pathways of *purusartha* with a creative spirit of complexity, subtlety and border-crossing which now needs to be brought to our engagement with *purusartha*. For example, if going beyond an isolationist view of *purusartha* and realizing the inter-relationship among *dharma*, *artha*, *kama* and *mokhsa* is an important challenge of our times, then both *kavya* and *natya*—poetry and drama—can help us in this reality, aspiration and challenge of border-crossing. It can bring a perfomative dimension to both the elements of *purusartha* and their movements of inter-relationships across borders which can help us to go beyond a logic of domination and structuration and realize the potential of transformation. *Kavya* and *natya* can bring the performative dimension to both *purusartha* and development which can help us go beyond a logic of reproduction and come to paths of transpositional movements and transformations where the performative becomes paths of realization of potential rather than a reproduction of logic of existing structures (Giri 2016; also Giri 2012 & 2013). In realizing such a meaning of the performative, we can draw inspiration both from classical sources as well as from contemporary movements of critical thinking such as the ones articulated by the performance theory of Judith Butler and the critical realism of Roy Bhaskar.[1]

Cultivation of the *performative* in *purusartha* and development brings us to the vision and practice of poetics of development. Development is a multi-dimensional aspiration, struggle, *sadhana* (striving) and process of change and transformation. So far mainstream discourse and practice of development mainly focuses on the hardcore, the issues of economics, politics and infrastructure

and rarely explores the subtler dimension of development. Discourse of development is too prosaic and there is very little poetry in the mood and methods of the advocates, engineers and executives of development. While there is some effort in exploring and reflecting upon the pathways like art and development, there is very little effort in exploring the poetics of development. Such an exploration includes exploring new visions of human development and earth realization coming from many traditions of poetry from classical to the contemporary. It also includes exploring the way new songs and poems of life, culture and society gets written during the course of development work carried out by manifold actors of development such as social movements and voluntary organizations. But very rarely even social movements and voluntary organizations write poems about the experience of their work with people. Poetics of development is also missing in the so-called valorized discourse of alternative human development coming from scholars such as Amartya Sen (1999). In Sen's pathways of human development there is focus on functioning and capability but where is our nurturance of and devotion to creativity? Even where is poetry in the current discourse of happiness and human development. True, in the Bhutanese version there is emphasis on protecting cultural diversity but where are we encouraged to write poems, sing songs as part of our interlinked journey of transformation from Anna to Ananda, food to freedom?

Our dialogical exploration in this seminar is concerned with poetics of development as well as with *purusartha*. Purusartha is concerned with ends of human life and it can be related to a mode of critique and creativity in contemporary critical theory what Piet Strydom (2009) calls *endeetic* critique which asks the question of ends and challenges us to be remain vigilant about the displacement of ends by means which constitutes a pathology of not only different paths of modernities but also in the modernization theory itself.[2]

Strydom's *endeedtic critique*, i.e. a critique concerned with the issue of the meaning of our ends and needs also reminds us of the famous question that Maitreyee had asked about the end of our strivings thousands of years ago. Amartya Sen renders this immortal question of Maitreyee in the following way:

It is not unusual for couples to discuss the possibility of earning more money but a conversation on this subject from around the eighth century B.C. is of special interest. As that conversation is recounted in the Sanskrit text *Brihadaranyaka Upanishad*, a woman named Maitreyee and her husband, Yajnavalkya, proceed rapidly to a bigger issue than the ways and means of becoming more wealthy: How far would wealth go to help them get what they want? Maitreyee wonders

whether it could be the case that if "the whole earth, full of wealth" were to belong just to her, she could achieve immortality through it. "No," responds Yajnavalkya, "like the life of rich people will be your life. But there is no hope of immortality by wealth." Maitreyee remarks, "What should I do with that by which I do not become immortal? (Sen 1999: 1).

Maitreyee's question is a question of *purusartha* urging us to ask the question of relationship between *artha* (wealth) and *moksha* (salvation) which has layers of symbolic and worldly meaning and Sen translates its worldly meaning in this way: "If we have reasons to want more wealth, we have to ask: What are precisely these reasons, how do they work, on what are they contingent and what are the things we can 'do' with more wealth" (Sen 1999: 2). Sri Aurobindo (1957) in his *Thoughts and Aphorisms* has said there are eternities and eternities and similarly Maitreyee's concern with immortality means immortalities and immortalities which can be creatively translated to our contemporary condition of collective learning and triple contingencies. Contributing to the self-critical and public discourse of meaning and ends of human life and the public that Strydom presents with his *endeetic*critique and in the spirit of Maitreyee we can ask: What do we have to do with that kind of life, society, humanity and pursuit of wealth which does not ensure self-development, inclusion of the other, social transformations and planetary realizations.

But such questioning is not only concerned with the question of end but also with the reality and challenge of and. Poetics can transform *endeetic* critique in *purusartha* and critical theory to an and-nurturing concerned critique and creativity which is suggested in the following poem:

End and And

End and And..
I am responsible for the end..
How do you reach the end
Without and..
Is not and the mother of end?
Anxiety about end
Without walking and meditating with and..
Makes it a Gulag
A Gulag archipelago
How do we create
A rainbow of and and end
End and and
Dancing in the middle
A Midwife of Transformation
A Garden of Love and Life[3]

End Notes:

As Heikki Patomaki interprets Bhaskar's critical realism:Critical realist ontology explains why there are multiple possible futures—The actual is only part of the real world, which also consists of non-actualised possibilities an unexcercised powers of the already existing structures and mechanisms that are transformationally efficacious in open systems (2010: 364-365).

What Bellah writes in his paperback edition in 1985 to his book on Tokugawa Religion first published in 1957 where he had adopted an uncritical modernization approach this context below deserves our careful consideration:However, the greatest weakness of the book has nothing to do with Japan but with a weakness in the modernization theory I was using: I failed to see that the endless accumulation of wealth and power does not lead to the good society but undermines the condition necessary for any viable society at all. I suffered myself from the displacement of ends by means, or the attempt to make means to ends, which is the very source of the pathology of modernization. [..] What would it mean to reverse the functionalization of religion, the reduction of the realm of ultimate ends to the status of means? What would it look like if religion set the ends, and the means—wealth and power—that have usurped the status of the ends, were reduced to the status of means again?

A Poem by Ananta Kumar Giri which is part of his forthcoming collection of poems, *Weaving New Hats: Our Half-Birth Days.*

References Cited:

Bellah, Robert N. 1985 [1957]. *Tokugawa Religion*. Glencoe, NY: Free Press.

Dallmayr, Fred. 1998. *Alternative Visions: Pathways in the Global Village*. Lanham, MD: Rowman & Littlefield.

Giri, Ananta Kumar. 2016. "Transforming the Subjective and the Objective: Transpositional Subject objectivity." Paper.

    2013. *Knowledge and Human Liberation: Towards Planetary Realizations*. London: Anthem Press.

    2012. *Sociology and Beyond: Windows and Horizons*. Jaipur: Rawat Publications.

Krishna, Daya. 1997 Prolegomena to Any Future Historiography of Cultures and Civilizations. New Delhi: Project of History of Indian Science, Philosophy and Culture &MunshiramManoharlal.

1991. "Time, Truth and Transcendence." In *History, Culture and Truth: Essays Presented to DP Chattopadhyaya* (eds.), Daya Krishna & K. SatchidanandaMurty, pp. 323-326. Delhi: KalkiPrakashan.

Patomaki, Heikki. 2010. "Realist Ontology for Future Studies." In *Realist Methodology*. Vol 3. Realist Empirical Research. London: Sage.

Sen, Amartya. 1999. Development as Freedom. New York: Alfred A. Knof.

Sri Aurobindo. 1957. *Thoughts and Aphorism*. Pondicherry: Sri Aurobindo Ashram.

Strydom, Piet. 2009. *New Horizons of Critical Theory: Collective Learning and Triple Contingency*. Delhi: Shipra.

Divyadarshana- In the Context of Temple Arts

Prof. Choodamani Nandagopal

PhD, Art Historian UNESCO Fellow

Former Dean School of Humanities and Social Sciences
Jain university, Bangalore

With reference to certain terms in Sanskrit and regional languages, it is almost impossible to find the equivalent in English and one such term is *darshan* and related *divyadarshan*. Seeing or viewing in general, can be associated with *darshan*, where as if dwelled into deeper connotations, it is closer to auspicious sight. Still this meaning will not suffice with the term *divyadarshan*. Though the word means 'seeing', it is often used in a technical sense, indicating any system of philosophy. Generally the Indian philosophical systems are called '*darshanas'* since they claim to have been based on the 'seeing' or the 'experiencing' of the final truths. These *darshanas* are classified into two broad groups, the *asthika darshanas* and *nastika darshanas*. The former, the *shaddarshanas* accepts the authority of *Vedas* and the later do not[1]. Where as in the context of *divyadarshana*, the term and concept is more akin to temple arts and literature than the philosophical understanding of *shaddarshana*.

The 4th century encyclopaedic work *Vishnudharmottara Purana*, deals with the concept of *darshana*- namely, Hara *darshana*, *Chandramandala Darshana* and Aditya *darshana* in three chapters (28,29 and 30). In the chapter Hara *darshana*, the sage Markandeya mentions, the way Hara, was seen by Indra and others, Shankara was shining like a mass of fire adorned with matted hair in Rudra Loka, the young moon was shining in the head with vast matted hair, the third eye just like the light of the sun. In the 14th verse the *Haradarshana* eulogises as the earth, the sky, the sun, the fire, the wind, the moon, the vayu, with whom the whole universe is filled, worship you oh, Great God!, further the auspicious ways of seeing and experiencing Hara continues in all 22 verses, with concluding verse, thus ends the chapter 28 entitled Hara *Darshan* during the discourse between Markandeya and Vajra in the first part of *Shri Vishnudharmottara*[1]. Chapter 29 gives a splendid description of viewing the *Chandramandala darshana*, where in the entire orbit of lunar celestials are propitiated and Shankara enjoys the delightful visual experience of Moon in all respects. 27 verses are dedicated to the viewing of *Chandramandala*. Similarly, 30th *adhyaya* is dedicated to Aditya *darshana*, the viewing of Sun. Here, Markandeya ushi said: On going there Mahadeva saw the large solar *Mandala*, its circumference and area was equal to that of the Lunar *Mandala*. It looked as if it were the shining burning globe of fire, besides, it looked as if the *dhama* (Residence) of the *devadhideva* like owner of intelligence, God Vishnu. All 26 verses address the Sun with different names such as Mitra, Aditya, Surya, Aryaman, Amshuman, Vivasva, Varuna

and so on. These verses give us an indication of the concept of *darshana* of celestial beings in the sense of an auspicious viewing and an experience of *aloukika ananda*, a celestial delight.

Mīmāṁsā is reverential investigation into the essential import of the Vedic corpus. It is traditionally regarded as consisting of three divisions *(trikāndī):* the *Karma - Kāṇḍa -* crystallised by Jaimini, the *Upāsanā-Kāṇḍa,* also known as *Śankarṣa - Kāṇḍa* and the *jñāna-kāṇḍa -* codified by Bādarāyaṇa. The first division relies on the *brāhmaṇa* portion of the Vedic corpus and deals with rituals of many kinds to win the favour of the gods conceived as luminous spirits abiding on earth, in the atmosphere and in the sky. The third division in effect rejects the ritualistic approach and emphasises the wisdom involved in self-recognised significance of the second division *(upāsana-kāṇḍa)* although the philosophical context generally ignores it. *Upāsana* stresses devotion *(bhakti)* incorporating both ritual and wisdom that are in consonance with devotion. This is the āgamic approach that has prevailed in the country all along, for the simple reason that it has appeal for the popular as well as the elite[2]. From here, singing poems in praise of the countenance of gods continued in esoteric traditions which were brought into practice to experience the process in the form of rituals on the basis of *agamas* in great temples of India.

The temples of India, are a living testimony to the efficacy of the sacred world of consecrated image: they are integral to the conception of enlivened image. Art historians and archaeologists have so far been interested only in the archaeological monuments and not the living traditions or modes of worship. The temples have become architectural edifices of only historical interest.

Of late however there has been a renewed interest in temple rituals, and many scholars from different parts of the world are examining the archaeological evidences that include ritual traditions that are still alive. The ancient modes of worship authenticated by the *agamas* have continued to this day, and the practicing priests can provide material on these for conducting holistic studies to get a unifying vision. In contemporary language, the architecture and sculpture, the paintings, images, jewellery, modes of worship, music and dance, constitute a single ensemble[3]. All these are entangled in a specific process leading to personal as well as community oriented perpetuation. They come under the broad category of 'Temple Arts', that were emerged with the conceiving of temple, the evolution and development of sacred space and all the associated nomenclature such as icons, sculptures, paintings, elaborate ritual space, paintings, ritualistic process, festivals, decorations, jewels, utensils, chariots, palanquins, literature, chanting, and all such associated assemblage.

From the perspective of Cultural History of our country we are endowed with two facets of cultural heritage namely, Tangible Heritage and Intangible Heritage. In the present technological terminology they can be equated to hardware and software respectively. The tangible sources are obviously visible: but intangible sources can only be felt through the intrinsic values. These resources are termed today as 'Living Traditions' or 'Living Human Treasures', which come under the category of 'Intangible Human Heritage.

The Intangible Culture can be precisely defined as non-physical cultural heritage, something unable to touch. But it has relevance to a category of socio-psycho elements of human values. it is experienced through the senses both strong and fragile, as it relies on 'community to pass it on'. It has symbolic relevance, so it is intangible symbolism inlaid. For example, if the hand-bell used in the daily rituals is tangible, the shape, the metal, the insignia and the way in which it is handed over to us is intangible. To fully understand and appreciate the rich cultural history of our social system it is necessary to observe and record the ramifications of each of the ritual content in the system and procedure of worship.

The intangible culture is the element least often written down. It is also an aspect of culture most easily lost in the turbulent recent past and it is the one that gives a vital extra dimension to the monuments we preserve and to the objects we display in the museums. Thus intangible culture is truly the 'living culture'.

Under UNESCO the socio-cultural facets, which shaped human endeavour have been brought under two categories: The Tangible Human Heritage and Intangible Human Heritage. The tangible human heritage covers the historical monuments, sites, written records and other thing which have the nature of permanency and they have survived over the centuries reflecting the technology, concepts, executive skills, and the capacity of using natural resources available in the context of time and space. The intangible culture in most of the places is in the endangered state and needs immediate preservation. The chanting, hand gestures, storytelling, the right sense of using of the ritual objects in the practices handed over by the scriptures figure out to be the absolute intangible forms without which the tangible forms prove lifeless. In this context the study of artefacts, ritual objects, folk, tribal and oral traditions, dance and music traditions, the ways and means of worship and many more living traditions with literary interpretations are seemingly significant.

The sporadic growth of *Bhakti* movement triggered the devotional current among common people upholding the relationship between the devotee and the Almighty. The temple through its

elaborate rituals, modes of worship, ceremonies daily procession of the deities and celebration of the chariot festivals connected the people to their spiritual aspirations. From historical point of view architecture, sculpture and painting are the visual records of the past and they are in static forms. Whereas the ritual tradition is continuous in nature, very much living and hence they are dynamic forms. Thus the temple is the fusion of both the dynamic and static elements[4]. Tangible and intangible cultural heritage deeply rooted into the temple traditions, in its true sense makes a person more humane in all respects.

Owing to such an understanding and background, the *pūja paddathi* be it *nitya, pakṣa, māsa* or *saṁvatsara* – daily, fortnightly, monthly or yearly rituals and festivals are observed with care and concern. The process followed are concurrent and simultaneous with an underlying principle of external as seen and internal as unseen paths leading to spiritual attainment experienced by the devotee through the ritual process offered or performed by the priest and the associates.

When considered from the socio-cultural relevance, the rituals are indispensible and they form the layers of preparedness and interrelatedness moving from one phase to another to experience the unmanifest through the *panchēndrias*, the five senses and offering of the *panchamahābhūtas*, the five primordial elements. The sacred space in the form of shrine, the unmanifest in the form of image, all the offerings in the form of rituals and the human beings in the form of priest and devotees all enter into one framework of time and space only to speculate and experience the divine through *divyadarshana.*

Richard Davis in his *Lives of Indian Images* attempted to reconstruct the period eye of the tenth and eleventh century south Indian worshippers and poet saints, such as Nayanmars and Alvars, who composed devotional hymns in the regional language namely, Tamil. The devotional poetry of these saints both reflected and modelled a specific influential way of looking at images and icons of Vishnu and Shiva in medieval south Indian temples, which he calls the devotional eye[5]. The *sharana* and *haridasa* literature astound with the underpinnings of the *atma*, as devotee longing to view the *paramatma*, the divine through the myriad expression. South Indian devotees who worship the temple images relate themselves with the gods through the literary compositions of the saints even to this day.

The temples in India during the Bhakti movement during 10-15th centuries were greatly influenced by the cult of devotion. Therefore the personifying of the images of gods, in the form of principal deity of a temple, *mulamurti* and processional image *utsavamurti*, gained greater importance and

correspondingly there was an increase in the temple rituals and festivals observed according to a particular *agama*. The *agamas* are of *shaiva, vaishnava* and *shakta* traditions, The *shaivagamas* are 28in number, the *vaishnavagamas* are two, namely *vaikhanasagama* and *Pancharatragama*. The *Shaktagama* is the one that deals with the worship of the female energy in the form of goddess. The female deity is propitiated as the Mother Goddess with an independent status, irrespective of her counterparts and consorts.

During this period, every aspect of divine was experienced through a process of viewing consciously with a 'devotional eye'. The elaborate temple rites and rituals were transformed into an aesthetic experience. The kings set the trend of gifting generously to the temples for various purposes. The munificent grants for rituals, land, tanks, and feeding in the temples besides valuable ritual utensils and jewellery. When God is decorated with these splendid jewels and made up for the purpose of rituals, there emerged the strong desire and longing for a face-to-face encounter with the deity, the auspicious sight the *divyadarshana*, enlarged the possibilities of public participation in temple activities.

The manifestation of the divinity in endless forms is symbolised into the performance of elaborate and varied rituals. Rituals occupy an important place in mediating or establishing contact between the devotees and divinity. The modes of worship and the festivities in the temples received greater attention and every action was imbued with devotional feeling. The entire atmosphere is captivated so much so that every region witnessed poets and *bhaktas* composing devotional songs on *ishtadevata*, the god of personal choice. They visualise the deity in many forms and personal way of addressing the god. This is the way of demystifying his god for the common folk, a shared experience of God, *Bhakta*-poet and common folk into a poetic extravaganza.

The literary compositions of the times cite the greatness of the divinities in infinite ways and open the devotional eye of the beholders. This was also achieved through the *darshana*, of the deity in the temple. *Divyadarshana*, the devotional vision was solicited through elaborate rituals. Many royal persons and aristocrats donated valuable articles to the temple, including jewels and to view the god adorned with the jewels that they had donated was gratifying to them[6].

Thus the vital characteristic of Indian culture unfolds with the evolution and development of temple tradition in all its magnanimity through the dimensional expansion of space and customary ritual practices. As a matter of fact the entire gamut of temple culture thrives on the *āgamic* approach. In spite of the great lacuna in establishing the chronological landmarks very precisely the

development of Indian temple culture can be reconstructed coherently by going through the traditions of living temples in correspondence with *āgama*. It is quite natural to experience the implicit contradictions that arose due to a long period following of tradition which were also accountable for the, the diversifications in customs. At times overly rigorous practices culminated in decadence.

The very nature of our understanding of religion is paradoxical seeing that it has evolved from polytheism to mystical pantheism and vice versa. With these diversifications and complexities, all the myriad contradictions were ultimately have been resolved within the parameter of temple order, because the temple is conceived as a model of the universe, itself a reflection of mundane world. The rituals illustrate everyday life in an idealised mode and provide the space for emotional pouring through a divine experience. In particular when the *āgamic* tradition transmigrates the rituals, it reaches the state of 'enactment' where the *bhakti,* the devotee and the *karta (arcāka)*, the priest merge into the experiential understanding of divinity needless to say, obtained by *divyadarshana*.

In this context, Alistair Shearer[7] discovers that the final stage of image worship moves to an internalisation of the whole process, when the outer form of the *deva* as an image is replaced by the inner form of a being vibrant in consciousness alone. This last step is explained by Viṣṇu himself in the *Bhāgavata Purāna;* "A *yogi* will call to mind within the circle of fire in the lotus of his heart this form of mine, beneficial in meditation - namely a form full-limbed, canon of beautiful features, with four long and beautiful arms, a graceful neck and a fair forehead; with a divine and gracious smile; adorned with brilliant ear ornaments in his two well-shaped ears; *karnapatra* in yellow or deep blue *indraneela* (Safire) precious stones bearing in his four hands a conch/shell, a discus, a club and a lotus; with a garland of flowers on his breast; with lotus feet shining with the lustre of bejewelled anklets, ornamented with a shining crown, bracelets, waist chain and armlets; beauteous in all limbs, pleasant; his countenance sweet with grace, with a tender gaze and form fair to look upon''.

Viṣṇu goes on to say that the devotee should 'bathe his mind completely in the waters of love for me' and then hold this inner image until he can comfortably fix his attention on one part of it. From uninterrupted contemplation of the divine face, the mind can expand to embrace the infinite. Then it will not be necessary to mediate on anything, for the worshipper will see the essence of the

deity as his own essential self, as 'one light mingled with another and that is the process of *divyadarshana*.

Vaishnava philosophy has time and again laid emphasis on visualising the divine feet of Vishnu, to attain *darshana* of *Vishnupada* and finally surrendering at the feet. The *padukabharana*, the jewelled feet, born out of this concept draws the attention of devotees to the feet of Master. Termed *Vishnupada*, the sacred feet are also offered ritualistic worship in the temples[8]. The deity when adorned with the jewels from head to toe, such as splendid crown, ear ornaments, necklaces, armlets, silken robes and foot ornaments offered by *bhaktas,* the auspicious sight and divine vision is experienced. The seeker comes back again to have lasting *divyadarshana.* The concept of conducting the *utsava*, a divine procession, known as shobayatra is very ancient and finds ample references in Atharvaveda as also other Brahmanical and Buddhist texts[9]. As the temple building became meritorious deed, *Rathayatra* or *Rathotsava,* gained immense popularity attracting thousands of devotees. Encouraged by this trend, the temples vied with each other in constructing highly embellished *Rathas* and to befit their status, even organised more than one *Rathotsava* in their premises. Car streets were designated for pulling of the Ratha, and the processions turned out to be grand ceremonials. The *bhakta* throngs to have the glimpses of the *utsavamurti*, the processional icon and feels blessed having the *divyadarshana* of god placed in the chariot and moving through the streets amidst the galaxy of singers, chanters, musicians, *lanchana* (insignia) bearers besides hundreds and thousands of ardent devotees.

Prof. Ramachandra Rao's viewpoint is supportive to this discussion for more than one reason. Countless are the methods of worship indicated by God; but iconic worship is the most suitable among them for all, taking into account the capabilities and limitations of human nature. This worship is made possible because of *āgamic* approach, which lays stress on the excellence of worship rituals, on the purity of the life of priests, and on the aesthetic merit of the icons together with the magnificence of the temple.

The entire language and expression of *bhakti* is based on the tenets of interpretation of shared relationship in viewing and experiencing '*Bhakti'* is derived from the verbal root of '*bhaj'* which means to share, aiming at the shared relationship between the God and the devotee. The enlivened image of Viṣṇu as described in the *Bhagavata purāna,* animated the highlighted emotions in the flow of devotion, which were channelized in the monastic order and the temple ritual process. Such *ācārya puruṣas* expanded their horizon under the perusal of temple tradition with their selfless

intention by extending their experiences to the common devotees. The chants, poetry, eulogy, music, dance, narration, decoration, holy food etc. are their acts of expressions, which give the aesthetic touch to customary rites, which could otherwise be rather dry. Their very purpose of life was to live and get others to live in that state of joy.

Observing the devotees taking part in this act of devotion one can experience the significance of *divyadarshana*, leading to the experience of transformation. The all observing and all embracing nature of rituals are beautifully visualised by the *ācāryas* and gracefully executed by the *arcakas* and other inmates of the temple. This is a form of *upāsana* in the real sense of experiencing through the ritual enactment, the climax of the infinite, by merging of the microcosm into macrocosm, the *ātma* with *paramātma.*

When a devotee stands before the temple complex a kind of sacred geometry casts spell on him. His mind is pre-occupied with the visualisation of the moment where he is going to be in union with God. His sensory organs stimulate to receive the transmission of divine energy. He must have walked miles or climbed steep steps to experience just that moment of energy which touch him. He is prepared to pay any price just for that moment which is a priceless experience. Passing through the miles he paved to reach the temple precinct, passing through the several *prakaras* or *mantapas* of the temple precincts and passing through *sukhanasi* (the intermediary structure, the vestibule which connects *garbhagrha* and *Navaranga* in other words the sanctum and the main pillared hall) the devotee finally encounters the truth, face to face. He surrenders himself before the truth in the form of the deity in Sanctum. This incredible experience had been possible only after paving a step after step through the sacred space, the temple architecture in its form, content and experience.

It is a personal experience to see and understand the rituals conducted with deep sense of devotion, *bhakti,* the touching of the images by the priests with a sense of *vatsalya,* the conduct of the services with the sense of seeking the benign grace, *krupa* of the Master, the Deva and the decoration of the images, in the sense of *alaṁkāra,* so intrinsic to this sacred world of the enlivened temple culture. The temple arts here are endowed with a spiritual ideal, and serves as the only means to bring the believer closer to his own cultural ethos. The concept of *divyadarshana* is a cultural experience as it is the sequel of the benign presence of the manifestation of the God as long as the devotees and seekers relate themselves to the divine space as temple and all associated art forms.

End Notes:

1. Priyabala Shah *Vishnudharmottara Purana Translated into English from Original Sanskrit Text,* PP49-50

2. S.K. Ramachandra Rao, Key Note address - *Āgama Suṣama*, Ed. Prof. Lakshmi Narasimha Bhatta, P. 5

3. Kapila Vatsyayan in the Foreword – *Temple Treasures Volume II Temple Jewellery*

4. Choodamani Nandagopal, *Ritual Enactment in Vaishnava Temple Tradition,* P 4

5. Richard Davis, *Lives of Indian Images*, PP. 37-8

6. Choodamani Nandagopal, *Vijayanagar Art – A Retrospective* Ed. Anila Verghese, Anna Dallapiccola*, South India Under Vijayanagara Art and Archaeology*, P.297-8

7. Alistair Shearer, *The Hindu Vision* p. 32

8. Choodamani Nandagopal and Vatsala Iyengar, *Temple Treasures Vol II Temple Jewellery* P 182

9. Choodamani Nandagopal and Vatsala Iyengar, *Temple Treasures Vol III Temple Chariots,* PP 112-3

References:

Swami Harshananda, *A Concise Encyclopaedia of Hinduism*, Vol I Ramakrishna Math Bangalore 2008

Priyabala Shah *Vishnudharmottara Purana Translated into English from Original Sanskrit Text,* Parimal Publications Delhi, 2005

S.K. Ramachandra Rao, Key Note address - *Āgama Suṣama*, Ed. Prof. Lakshmi Narasimha Bhatta, Sanskrit University Tirupati 2006

Kapila Vatsyayan in the Foreword – *Temple Treasures Volume II Temple Jewellery* 1997

Choodamani Nandagopal, *Ritual Enactment in Vaishnava Temple Tradition,* IGNCA and BR Publishers, Delhi, 2017

Richard Davis, *Lives of Indian Images*, Princeton University Press, 1997,

Choodamani Nandagopal, *Vijayanagar Art-A Retrospective* Ed. Anila Verghese, Anna Dallapiccola*, South India Under Vijayanagara Art and Archaeology*, Oxford University Press 2011
Alistair Shearer, *The Hindu Vision* Thames and Hudson 1993

Choodamani Nandagopal and Vatsala Iyengar, *Temple Treasures Vol II Temple Jewellery* Crafts Council of Karnataka Bangalore 1997

Choodamani Nandagopal and Vatsala Iyengar, *Temple Treasures Vol III Temple Chariots,* Crafts Council of Karnataka Bangalore 2002

Intentionality of Consciousness: the debate in the *Lokayata-Pariskha* of *Tattvasamgrah*

Dr. K. C. Pandey
Professor
Department of Philosophy
Lucknow University
Email: phkc@rediffmail.com

&kcpandeyp@yahoo.com
Ph. 94510-50-439

There is nothing more intriguing and mystical than the concept of consciousness in Indian Philosophy. The reason for this is that there are multiple standpoints about the nature of consciousness and various schools do not agree among themselves on a certain issue about it. Consciousness is a multi-disciplinary subject matter. Even in the discipline of philosophy, there are metaphysical, ethical, epistemological, mystical, and trantrik investigations of the nature of consciousness. Notwithstanding their differences about multiple conceptual issues of consciousness, it remains one of the cornerstones of Indian Philosophy as entire structure of the metaphysics of any school has been built around it.

Among various issues and problems regarding the notion of consciousness in Indian Philosophy, the idea of the intentionality of consciousness has not been much explored one. This fact remains intriguing as there is an in-depth study of consciousness in the Vedic and Post-Vedic periods.

One of the reasons as to why the issue of the intentionality of consciousness has not been taken up very seriously by the interpreters of Indian Philosophy is perhaps it is predominantly a contemporary western problem with which phenomenologist have properly dealt with. As such there has been indifference in the thinkers of Indian Philosophical thoughts about the relevance and significance of its exploration.

Let's have a look at what phenomenological thinking maintains about the intentionality of consciousness. It has been generally maintained that Brentano was the first to bring the notion of intentionality into modern Philosophy as he maintains,

"Every mental phenomenon is characterized by what the Schoolmen of the Middle Ages called the intentional (also mental) inexistence of an object, and what we could call – although using not quite unambiguous world – relation to a content, direction upon an object (which is not here to be taken as something real) or immanent objectivity. Every such phenomenon contains within itself something as an object, although not all contain objects in the same way. In a presentation (*Vorstellung*) something is presented in a judgement something is affirmed or denied, in love something is loved, in hate something is hated, in desire something is desired, etc."[1]

Thus the issue of intentionality of consciousness is precisely an issue of the relatedness of the consciousness as it has been maintained that consciousness exist in the acts of human beings and there exists no consciousness which is over and above the acts of consciousness. Now, as in phenomenology an object of consciousness (*noema*) is nothing over and above the acts of consciousness (*noesis*) because both are one and the same thing and latter formulates the former, it has been held that the intentionality of consciousness holds that there is no consciousness transcending the objects of the human world. In other words, this is the assertion of the impossibility of the transcendental consciousness which is bereft of any kind of relatedness or intentionality with the objective world.

Here it is necessary to explain as to what is intentionality of consciousness in Indian Philosophy. For Mohanty,

"…cognitive experiences are intentional inasmuch as they have an 'object' of their own (i.e. are *savishayaka*)….It is used as a technical term signifying any experience that is characterized by intentionality. Some of these are activities in the literal sense, some are not activities. Cognitive acts are not activities, but are cognitive experiences of whatever happens to be their objects. In the technical vocabulary of the Nyaya-Vaisheshika, those cognitive acts are not *karma-s* but *guna-s* of the soul….I think, to the end remains the theory that these intentional acts belong to the atma (or soul) as its qualities – a theory that on the one hand rejects the Advaita Vedanta theory of the atma as a nonpersonal undifferentiated consciousness and the naturalistic theory, which identifies the self with the body."[2]

It seems that Mohanty has tried putting forth that there are two seemingly contradictory views about the intentionality of consciousness in Indian philosophical traditions: one which holds materialistic point of view maintains that there is no existence of consciousness over and above the matter – the epi-phenomenalistic description, i.e. consciousness is a by-product of matter. Thus Charvaka maintains that the consciousness is produced in matter. Just as redness is produced through a combination of the ingredients while chewing betel leaf or just as intoxication is produced through various ingredients of alcohol likewise soul/consciousness is product in the body. Thus, Charvaka-s maintain that consciousness is produced through a combination of four material elements – earth, water, fire and air. The consciousness is always found as associated with body and disappears at the death of body. This is a clear cut case of the phenomenological position of the

intentionality of consciousness which holds that there exists no consciousness apart from the acts of consciousness. On the other hand, the spiritualistic point of view maintains a notion of pure consciousness which can exist apart from its manifestation. It doesn't believe in the intentionality of consciousness, i.e. it holds that there could exist an objectless consciousness.

The basic point which differentiates a materialistic viewpoint from a spiritualistic viewpoint is the notion of intentionality of consciousness, i.e. the existence of the consciousness apart from body. In other words and in a more precise way it could be stated that the intentionality of consciousness holds consciousness as a quality of that into which it resides, i.e. body (or action which is necessarily associated with body) or soul (*Atman*).

In Indian philosophical traditions both these views could be delineated in various schools. Thus, whereas one the one hand, Samkhya, Yoga, Vedanta, and Buddhism maintains the possibility of pure/transcendental consciousness, on the other, Charvaka and Nyaya-Vaisheshika holds the intentionality of consciousness.

The differences has been clarified by Mohanty. He maintains:

"…we find two sharply contrasted positions in Indian thought. One of these takes the defining character of 'consciousness' to be its self-illuminating feature. Just as the light of a lamp manifests an object but also manifests itself (we do not need another lamp to show the light of the first lamp), so does consciousness, while making its objects known, makes itself known without needing to be objectified by another cognition. This is the answer given by Samkhya, Yoga, Vedanta, and Buddhism. The other position, defended primarily by the Nyaya, Vaisheshika, locates the distinguishing feature of consciousness in its function of manifesting, making known, or showing, whatever happens to be its object. In effect, consciousness has the property of having an object (*savishayakatva*). There is no objectless consciousness. Besides, having an object is to manifest that object to its knower. If S has a cognition C of an object O, then S knows O. In a certain sense, this amounts to recognizing that consciousness is characterized by its intentionality. In holding this position, the Nyaya-Vaisheshika rejects the first position stated above, for example, the view that consciousness is self-revealing. If no object is known prior to becoming the object of cognition, the same holds good of a cognition as well. A cognition is known only when it becomes the object of another cognition. Thus we have two extreme positions: (1) consciousness is self-illuminating; and (2) consciousness is intentional."[3]

In my view such a classification of the notion of the intentionality of consciousness in Indian Philosophical traditions is gross, arbitrary, misplaced. Notwithstanding Naiyayikas' view that consciousness is the quality of soul which has resemblance with Charvaka's view that consciousness is the quality (guna) of body, there are differences between them about the kind of intentionality of consciousness. Thus, we find Jayanta's critique of Charvaka to be most vigorous. What is remarkable here is that even though both Charvaka and Nyaya-Vaisheshika hold consciousness to be intentional but differ in their conceptions of it. Over and above these critiques of Nyaya, Charvaka's notion of the intentionality of consciousness has also been criticized, among my others, by Shankaracharya and Shantarakshita. Thus, Shankaracharya in his commentary on *Brahma-Sutra* and Shantarakshita in his *Tattvasamgrah's* chapter *Charvaka-Pariksha* has refuted a materialistic attempt to prove the intentionality of consciousness. On the other hand, the Charvaka text *Tattvopaplavasimha* has criticized Sankhya, Jain, and Vedanta on their point that consciousness is self-illuminating, transcendental, and pure, i.e. the objectlessness of consciousness cannot exist.

Further, neither putting Charvaka and Nyaya-Vaisheshika in group which holds the intentionality of consciousness nor putting Sankhya, Yoga, Advaita Vedanta and Buddhism in another group which maintains the transcendental existence of consciousness will do the task of the clarification of the concept of intentionality of consciousness in Indian tradition. It is so because such a classification could be drawn only through a cursory reflection over the problem in the western context without taking into account the intricacies of Indian way of philosophizing. It is so because here, we do find that there are schools such as Vishishtadvaita and Jaina-s who on the hand hold the intentionality of consciousness and also maintain the transcendental nature of consciousness, on the other. Moreover, from a particular perspective, except Advaita Vedanta, all the systems of Indian philosophy could be regarded as holding the view that there is an intentionality of consciousness

So it is pretty obvious the notion of intentionality of consciousness needs to be analysed in the typical context of Indian philosophical reflections.

Now this can be done only after a relook at the dialogues about the nature of the intentionality of consciousness which existed among various philosophical traditions in the background of multiple metaphysical presuppositions about the nature of the consciousness. The fact that various systems

of Indian Philosophy passed through a passage of development of their notions about God, soul, world, Man, Destiny, Karma etc makes the task of the clarification of the issue at hand more complicated and challenging. However, for the purpose of demarcating the limit of this issue in this paper, let me hold a few texts only.

Shantarakshita in his Tattvasamgraha's chapter number 22 entitled '*Lokayatapariksha'* has shown as to how the notion of the intentionality of consciousness is misplaced. Christian Coseru has rightly pointed out, "It is largely in response to questions about the descriptive and epistemic features of consciousness that Shantarakshita conceives of his defense of the irreducibility of consciousness against the charge of physicalism, specifically as articulated by the Indian materialists, the Charvakas."[4] More specifically in the context of the intentionality of consciousness, it could be mentioned that the "…key issue in the dispute between Shantarakshita and the Charvakas concerns the relation between cognition and the body…."[5] This chapter is in the form of an argumentative dialogue between Lokayata on the one side and Buddhists on the other. There are layers of arguments and counter-arguments between Charvaka and Buddhists on the point of intentionality/non-intentionality or transcendence of consciousness primarily based on the following two points: (a) there is an identity between body and consciousness on the point of their existence, and (b) there is a causation between body and consciousness in the sense that the cause of the existence of consciousness is the existence of body. Whereas holding the former whereas Buddhists holding the later. Here Shantarakshita's perspective has been treated a representative of Buddhist position.

Let us begin with the arguments and counter-arguments of Charvaka and Buddhists regarding whether body and consciousness are identical or not proving the intentionality/non-intentionality of consciousness.

The argument begins with Lokayata's following view in the support of the thesis of the intentionality of consciousness. :"Consciousness must be regarded as produced from certain material substances – just as fermented acids, liquors and such things." (1858)

Buddhist's following reply supports the idea that there is no intentionality of consciousness:"As a matter of fact consciousness or cognition is always produced on the basis of such causes as the Eye and other Sense-organs, and Objects, in the shape of Colour (Forms); - this fact is too well known. How then is said that cognition proceeds from those material substances?"(1859)

Lokayata rejects the above position of Buddhists in the following way: "The names 'body', 'sense-organ' and so on are applied to particular combination of earth and other material substances; there is no other reality than these." (1860) After their proofs for the denial of past and future births, Charvaka proceeds to establish that consciousness arises out of this body only. According to Charvaka, "From this it follows that the right view is that consciousness proceeds from the body itself which is equipped with the five life-breaths – *prana*, *apana* and the rest: - as has been declared by kambalashvatara." (1964) Charvaka considers an objection that there is consciousness in fetus even before the formation of body and this consciousness comes through its the non-intentional transcendental existence passing from the body of previous life. It says, "To assert that consciousness resides in the fetus etc. is sheer audacity; nothing can be cognized at that stage, as the sense-organs are not there; and consciousness can have no form other than the cognition of things; it is for this same reason that there is no consciousness in the state of swoon. Nor can consciousness exist there in the form of a latent potency; because no potencies can exist without a substratum; and as there is no soul that could be that substratum or consciousness, the body is the only substratum possible for it. So that, at the end, when the body has ceased to exist, wherein could the consciousness subsist?" (1865-68)

A Buddhist reply to the above argument of the Charvaka, is to be found in the following text: "There is no audacity in asserting that 'there is consciousness in the fetus': even though the sense-organs have not appeared in it, why cannot cognition be there? – In fact the assertion that does involve audacity is that 'all cognition proceeds from sense-organs and objects'; because the contrary is found to be the case during dreams. In reality, cognition is apprehended also in a form which is distinct from that of the object, as is found in the case of swoon. From this it is clear that consciousness can be there in the fetus." (1920-22) And it has further shown in the following text that subjective consciousness must be regarded as independent and non-intentional:"…conceptual cognitions are not dependent upon sense-organs and objects – because they come about even in the absence of the functioning of these latter – as in the case of the 'sky-lotus' and such things." (1931) Further a point in support of Buddhist's view against the identity between body and consciousness is that in the case of paralysis etc., i.e. when there is a change in the construction of body, there appears no change consciousness. The text is as follows: "In the states of paralysis, etc. – even though there is change in the body, there is no change in the subjective consciousness; hence this latter cannot be regarded as subsisting in the body." (1934) This, for Buddhists proves that there is

non-intentionality of the existence of consciousness as an extension of the previous argument shown the possibility of existence of consciousness even beyond the existence of body. On basis of this line of argument the commentary of 1937-38 supports Sankhya's idea of *lingasharira* (migrated body): "For these same reasons, there can be no denial of the 'migrated body' (lingasharira) postulated by the Sankhya."[6]

Now let us move to the argument of causality/no causality employed in proving whether there is intentionality of consciousness or not.

Buddhists hold that there is no causality between consciousness and body and hence consciousness is not intentional. On the other hand, according to Charvaka, the cause of consciousness is body. The dialogic argument begins in the following way:

According to Buddhists the appearances of the feelings love, hatred etc doesn't take place due to the presence of any external cause "because even when these excitants are present, the feelings in question do not appear, if there is disgust; and when this disgust ceases, they are found to be strong, even in connection with past and future things, when the counter feelings appear in intensified form – the feelings of love, hatred and the rest are found to proceed in regard to women and other things, when the man attributes to them goodness, devotedness and constancy and so forth; even though these qualities may not be actually there – for these reasons, these feelings appearing in this life must be regarded as appearing without the excitants being actually present…." (1948-33). Further it has argued that there could be strong feelings in men with regard to past and future things. Thus it has been shown that there is no causal relation between the things and the feelings, i.e. things do not act as excitants for the origin of the feeling for it.

At this stage, Charvaka's objection has been formulated : "if objects are not the excitants of the feelings, then how is it that feelings of Love, etc. appear only when the Objects are present?"

In reply to this objection of the Charvaka, Buddhistic claim is that had this been the case then there would have been the occurrence of a single affliction from an object like that happens in the case of the perceptual cognition of the form of blue colour/things, etc. However, this does not happen in the case of the relationship between affliction and its objects. Thus, "as a matter of fact however, a single 'Affliction' is not what actually appears; for instance, in regard to the single object in the shape of the body of the Woman, - while in one man the feeling aroused is that of love, in another it is hate, while in yet another, mere jealously; so that there are several kinds of 'Afflictions' (feelings) that appear." (1954-1956)

Moreover, endorsing the theory of the innateness of ideas, Buddhists hold that the cause of the presence of certain ideas of the cognition in the mind of the child could be traced back to its practice in the past life. Charvaka has objection to such an idea. It says, "The feelings of love, etc. that appear during the present life cannot be the effect of repeated experience in the past; they arise either from the seeing of the actual act done by others, or from the advice of other persons."[7] Thus, Charvaka is adamant on establishing causal connection between the occurrence of a particular feeling and the external stimulus of that feeling as its cause.

This again has been rejected by the Buddhists as an untenable explanation for the occurrence of the feeling. In the following text it has been shown as to how there could not be this kind of causal relation between the feeling and the cause of the feeling: "The application of the feelings cannot be due either to the perception of the doings of others, or to hearing of things from other persons because such is not found to be the case always." (1957) In support of their argument and as an example where above mentioned Charvaka's view doesn't apply, Buddhists cite the case of animal's sexual behavior : "Boars, bucks and other animals – who have never seen or heard of the doings – become perturbed at the touch of female of their own kind." (1958).

Further the intentionality of consciousness thesis puts forward the following argument in support of the causality obtained between the feelings and the external cause: "Some people have held the following view: - 'Love proceeds from phlegm (in the physical constitution of the Body), - hatred from Bile, - and Delusion from Wind.'"[8] This is a common fact known through medical science that Testosterone hormone is responsible for a typical sexual behavior.

Contradicting such a point of view Buddhists hold that the origination of the feelings cannot be due to phlegm etc. It is so, because "as a matter of fact, there is no increase and decrease in the feelings of Love, etc. upon increase and decrease of Phlegm. And when the change in one thing does not bring about a change in the other, the former cannot be the cause of the latter. – Similarly, fierce Hatred, and not fierce Love, has been seen to appear in one with preponderance of Phlegm; while one with preponderance of Bile is found to have fierce Love, not fierce hatred; this sort of comingling is often met with; and when one thing appears without the other, this latter cannot be the cause of the former. Further, the man with Love is often found to be in the same condition as the man with Hatred. – From these non-concomitances, it follows that the feelings of Love, etc. are not the effects of Phlegm, etc."[9] For Buddhists, they are the effects of their experiences in the past.

They originate by themselves, i.e. without any causal relation between them and any external entity as maintained through the thesis of the intentionality consciousness.

But then Charvaka is adamant to not leave the ground and makes a final attempt to show that there is an intentionality of consciousness of the feelings of love, hatred, etc. It raises the question as to from which 'repeated experience' the feelings of love etc. proceed from? It formulates three alternatives and rejects them all : Love etc. feelings proceed from the effect of the experience of (1) the present live, (2) the past life, and (3) repeated experience. Charvaka rejects them all because in the case of (1) there is Baadana (incompatibility with the facts of perception) as love etc. doesn't appear due to experiences of the present life, the case (2) also doesn't hold water as there is no past life as per materialistic metaphysics, and finally in the case of (3) the reason becomes contradictory as it proves only the negation of the desired idea of the feelings of love etc. being produced due to experiences during other lives.

Buddhist reply is as follows: "…there is no incompatibility between 'being produced from past experience' and 'Love and other feelings', by virtue of which incompatibility, the idea of 'being due to past experience' could be set aside. Further, such notions as 'this world' and 'the other world' are base on differences in the state or condition of things, - and the differences of childhood, youth and so forth. In this way, the beginninglessness (of things) becomes established."[10]

We can conclude with the view that debate between Charvaka and Buddhists regarding the intentionality of consciousness is a debate on an uneven ground as the metaphysical positions of the two schools are entirely different. Many questions remain unanswered if the scope of the intentionality of consciousness is restricted to the realms of the empirical world as prescribed in the materialistic presuppositions. As Satkari Mookerjee puts it: "The conclusion therefore is irresistible that the different acts of feeling, willing and knowing, emerging as they do in succession, do not relate to a permanent self but are self-subsistent. Were it otherwise, these would arise simultaneously and all at once as the cause is present intact. The momentary character and selflessness of our internal conscious life can be inferred exactly like those of external phenomena from their existence, as existence means causal efficiency and the latter is impossible in a permanent substratum. The self as an eternal principle proves to be an illusory myth, conjured up by the false ideas of the heretical thinkers."[11]

However, rejecting all kinds of causality between the consciousness and its apparent object, as per the Buddhist position, is to avoid all scientific endorsements. Therefore, at this stage it seems

appropriate to hold that a system which could provide arguments for the intentionality of consciousness in the empirical world as well as search the scope of a transcendental consciousness of apperception obtained in the inter-subjectivity might be regarded as a logical position. Whether such a position could be found within the ambit of Advaita Vedanta for the dissolution of all the problems of the intentionality of consciousness is to be further explored.

References:

1. Brentano, F. *Psychology from the Empirical Standpoint*, Vol. I, Leipzig, Felix Meier, 1924, p. 124. Quoted in Edo Pivcevic, *Husserl and Phenomenology*, Routledge, London and New York, 1970, p.46.
2. *Ibid*, pp. 69-70.
3. Mohanty, J. N., *Classical Indian Philosophy*, Rowman & Littlefield Publishers, Inc., Lanham, Boulder, New York, Oxford, 2000, p. 62.
4. Christian Coseru, "Consciousness and Causal Emergence: Shantarakshita Against Physicalism" in Jonardan Ganeri, *The Oxford Handbook of Indian Philosophy*, Oxford University Press, New Delhi, 2017, p. 361.
5. Ibid.
6. Shantarakshita, *Tattvasamgraha*, vol. II, 1986, tr. By Ganganath Jha, Motilal Banarsidass, Delhi, p. 925.
7. Shantarakshita, p. 932.
8. Ibid, p. 933.
9. Ibid. p. 934.
10. Ibid., p. 935.
11. Mookerjee, Satkari, *The Buddhist Philosophy of Universal Flux*, Motilal Banarsidass Publishers Pvt. Ltd., Delhi, 1935, 2006, p.151.

Rewriting Indian Epistemology befitting Contemporary Times

Sreekala M.Nair
Dept. of Philosophy, SSUS,Kalady

Higher education world over is on the brinks of a transition – teaching is no more considered as a process of passing on information from a Scholar to the uninformed – it gets better defined in terms of discussions initiated by an experienced, well - read academic to her novice peers. This redefinition of pedagogy in higher education sector is all the more relevant as far as academic philosophy is concerned, in some sense, we can claim that we were the pioneers in introducing innovations in this area, probably due to the nature of the discipline itself, the discipline indeed demanded discussion oriented teaching. Philosophy since ancient times was never conceived as a frozen package handed down to the student, on the contrary, doing philosophy was always conceived as an activity performed, right before the eyes of the students, they were handed down the freshly baked stuff, not the cold storage products - neither Socrates, nor the Upanisadic seers of our country believed in transmitting standardized knowledge, unexamined.

This changed scenario in the University education calls for a change in the curriculum – updating it to suit best the era of Information technology. Anyone who is set on to such a task should keep in mind the fact that students are no more information seekers – that is available in plenty outside. This is a pointer to those who are habituated to setting the syllabi in a historical fashion – history of the conceptual development may enthuse students, but only as a supplementary – the primary interest would be to address concepts themselves – problematizing the available theses. With this prelude, let me get to my assigned task of namely rewriting Indian Epistemology for academic instruction.

Among the branches that shoot out from the stem of Philosophy, epistemology has been ascribed a privileged position, conceptually as well as valuationally - conceptually because it takes a conceptual precedence over other branches – before proceeding to any conceptual analysis one has to fix the method, the tools as it were, conducive for the set task. Valuationally because addressing epistemic issues with regard to the type of philosophy that you plan to propose would in some sense limit your scope/ extension of philosophy. In that sense, clearing the frontage helps you put in place the rest of the things and in that sense a good epistemological undertaking takes the system half way through, as the popular saying goes, a good start is half done.

I suggest that there be a separate paper on epistemology as a core course in all PG programs . This paper may start introducing the major problems the discipline choose to address, namely

What is knowledge?

How is knowledge possible?

Is knowledge possible at all?

Evidently, the first problem address the fundamental issue regarding knowledge analysis – how can we define knowledge- this is significant for all knowledge seekers, for unless you know the definition of knowledge, how will you possibly find out the object of your search? The very term Epistemology, that refers to the science of *episteme*, has a Greek origin.   Since the time of Socrates the discussion on knowledge analysis was kept alive among philosophical circles.   In *the Theaetetus* Socrates famously made a distinction between *doxa* and *episteme* and subsequently we find him refusing to go along the path of formal definition of knowledge, probably due to his metaphysical convictions. At one stage we find Plato convincingly asserting that knowing is not true belief which is accountable,   but rather it is understanding the form of the object.

Since the time of Plato, the Western epistemological tradition has offered a prominent definition of knowledge composed of three conditions, viz., truth, belief and justification, which were deemed necessary and sufficient. This standard form of knowledge, the JTB analysis as it is popularly known, asserts that *to know* something one must not only *believe p,* but also one's belief must be *true* as well as *justified*. It is interesting to note that this JTB analysis of knowledge available in the West has its resonance in Indian epistemology.

It was only towards the last quarter of the bygone century that the global philosophical community has come to recognize the analytical and logical fervor in Indian philosophy, which for centuries together remained under the veil of spiritualism and mysticism. As a matter of fact, since the beginning of this century we have witnessed a somewhat open and welcoming attitude towards technical philosophy that belongs to this subcontinent from the global philosophical community, which was accelerated by the writings of contemporary Indian Philosophers like J.N Mohanty, B.K Matilal, Daya Krishna, Arindam Chakraborthy, Sibjiban Bhattacharya and others, who could successfully showcase the logical rigor and epistemic fervor underlying in Indian philosophical writings, and to establish that all those that are speculative and metaphysical were subtly oriented by epistemic concerns. Of course, for anyone who is set on the path of juxtaposing these two traditions with an aim to better either of these traditions by incorporating the best in the other, the hurdles are many: to start with, knowledge in the Indian context is not structured in the

propositional format, second, in contrast to the knowledge analysis of the Western tradition, in Indian philosophical contexts the belief exhibits an episodic nature, third, truth and justification is wound up into one single roll that it is hard to discern one from the other for the purpose of analysis. All these, which in some way can be characterized as marks of cultural specificities, however, do not disqualify Indian knowledge analysis from being a participant in the debates on common epistemic issues, for, as Matilal points out, some of the basic questions about the nature of knowledge are common to both these philosophical traditions. The present paper has set as one of its goals, unravel of those common characteristics shared by knowledge analyses in the two traditions.

Of all the schools of Indian philosophy, it is Nyaya-Vaisesika that consistently get engaged in discussions on the basic issues of knowledge and its apprehension. Curiously, some of the issues raised by ancient Naiyayikas are very much relevant in contemporary discussions on standard analysis. During the hey days of Gettier problem, Indian epistemologists like Karl Potter wondered whether *knowledge i*n classical Indian tradition was conceived as *justified true belief*. They have worked out an Indian parallel to JTB analysis as follows: Here, knowledge gets defined as,

(1) A truth-hitting episode (*yathartha-jnana*), indicating the truth condition,

 (2) A non-dubious mental episode (*apramanyasya samsaya naskandita*), suggesting that there is no reasonable ground for doubting its truth, which amounts to a belief condition, and

(3) There is a causal factor revealing the relation between the object known and the belief maintained by the cognizer (*adustakaranajanyam jnanam*).

This tripartite analysis is sufficient to prove that Nyaya system presents a consistent analysis of knowledge on par with the prevalent knowledge analysis in the Western tradition.

 Ever since Gettier problem occupied the center stage in the Analytic circle, philosophers weary of the counterexample dragons let loose by the event, tried alternate ways to immunize standard analysis, by either formulating a minimal variety of knowledge, keeping aside the troublesome justification condition, or revamp the very notion of warrant seeking by embracing externalism. There is a common consensus among epistemologists that, Western epistemic ground, for multiple reasons, is a field least fit for the growth of externalistic theories. The inbuilt formalism and anti-psychologism in Western epistemology has made it resistant to externalistic approach in justification. In the history of epistemology this task has been well undertaken by Indian epistemologists, since they were culturally well disposed to embrace externalism. The thesis argues

that the externalist variety of justification propounded by Indian *Pramanasastra* is a unique contribution to knowledge analysis as it resolves some vexing problems that haunted epistemology since the last century.

Despite the fact that a JTB structure has been extracted from Indian *Pramana* theory, pinning down an exact representation of justification condition was found difficult , which left an impression on those who were not familiar with the tradition that the concept of justification has been ignored. Though, the nearest equivalent of epistemic justification can be found in *pramanya* theories, popularly they represent the truth element in knowledge analysis and the justification condition gets rolled up along with it unobserved. That in Indian standard analysis the truth condition and justification condition are not segregated, both being referred with a single term *pramanyata* deserves special attention, for a couple of reasons: first, when justification is clubbed with truth, it helps us avoid the risk of building a bridge between objective truth and subjective belief, second, this version of justification redeems knowledge analysis from the notorious Gettier trouble, since it has fallibilism inbuilt in it, and third, it offers a naturalistic approach to knowledge, much in tune with the Quinian call to naturalize epistemology. We need to undertake the task of isolating these two conditions, truth and justification, intertwined as it were, in *pramanyavada,* in order to procure the traipartite structure on one hand, and to establish that justification takes a prime position in Knowledge analysis in Indian context. This task, it is presumed, would also benefit western epistemology, as there are quite a few progressive ideas in epistemology that they could pick up from the Indian basket.

For a smooth and systematic analysis, the present paper is divided into five sections. The first section titled 'Analysis of Knowledge: The Indian Perspective', tries to extract a JTB structure from the analysis of knowledge put forth by Nyaya -Vaisesika school.   The chapter begins with a discussion on the charge of psychologism put on Indian epistemology. While in Western tradition, the JTB analysis enthusiastically shares the formalistic features of logic, in India formalist aspirations are minimal with epistemologists. If you note, *The Theaetetus* fame distinction between *doxa* and *episteme* marks the starting point for de-psychologism in Western tradition, while *doxa* or belief is a subjective entity, *episteme* or knowledge is a logical entity, which can well be credited with a definite truth value, particularly in the post Fregean period. It was Frege who converted Western epistemology as a formal science and since then it continued to behave as a close sibling of logic. Indian epistemology, quite different from the above mentioned

model, conceives knowledge primarily as a mental episode, and the incurable privacy it carries reduces epistemology to psychology. In an attempt to redeem Indian epistemology from the clutches of psychologism, Mohanty points out that while *jnana* as an instance of sheer cognition retains the subjective limitation, *prama*, by definition bears serious epistemic implications. Apart from distinguishing between *jnana* and *prama*, the section also throws some light on the varieties of erroneous cognitions. This section concludes with a detailed analysis on the characteristics of Indian knowledge analysis juxtaposing it to its Western counterpart.

The second section titled 'Epistemic Justification: Problems and Prospects' discusses various current concepts and theories of justification. Today, theories of justification stand divided into two sections, namely, Internalist and Externalist theories. This section undertakes an evaluative study on these two theories of justification separately. Very briefly, Internalist theories like foundationalism, coherentism and contextualism conceive justification as one within the purview or access of the agent. Externalist theories such as, causal and reliabilist theories on the other, hold that what is significant is not the access of the agent to the justificatory process, but rather how efficiently it gets tied on to truth. The chapter undertakes an in depth study on these varieties of justificatory accounts to help categorize the Indian theory of epistemic justification and to evaluate it in the light of these theories. Special emphasis is laid on prominent externalist theories like Causal theory and reliabilism, for they bear distinct similarities with that of Indian theory of Justification. R*eliablism* holds that a belief is justified only if it is produced or sustained by a reliable belief-forming process that indeed connects the belief with truth. It is interesting to note that Goldman's Reliabilism carry visible similarities with *pramanya vada*, and anyone who would care to undertake an analogical study on these two theories would agree that the basic insights that underlie in both these theories are identical.

The third section titled as 'The Problem of Truth and Indian Knowledge Analysis' commences with a discussion on the nature of truth and moves on to explore the onslaught of relativism in veritistic knowledge. The question 'What is truth'? is considered as a request for information either about what is said when something is asserted as true, or about the conditions under which it may rightly to be so asserted, that is, as distinct from the conditions under which it may be known as such. This section gives a detailed analysis on classical and modern theories of truth, delineating the latter in terms of their deflationary features. The second category of truth theories to which redundancy, performative, minimalist etc. belong, argue that all proper application of the

truth predicate, including those in science, logic, semantics and metaphysics are merely display of the generalizing function and that the equivalence system is just what is needed to explain that function. Thus, according to them, there is no requirement for, or sense to, a theory of truth different from a theory of truth ascriptions.

With the stage set thus, we may move on to discuss the problem of truth in classical Indian Epistemology. There are some common presuppositions underlying the theories of truth in Indian philosophical tradition. The chapter commences with a discussion on the nature of truth-bearers in Indian knowledge analysis. Quite different from Western position, which assigns the role of truth bearers to propositions, the Indian philosophical systems consider that cognition predicates truth. But this cognitive process is not completely subjective in the sense that there is a logical structure of its own, which one becomes aware by means of reflection on cognition. The theories of truth or *pramanyata* are standardly classified as *svatah* and *paratah*. Under this division the problem of truth gets discussed at two stages: origin (*utpatti*) and apprehension (*jnapti*). At the level of *pramanya utpatti*, Schools like Mimamsa hold that when an awareness arises it becomes a knowledge event automatically, unless and otherwise intervened by bad elements. Opposing this *paratahpramanya (utpatti) vadin*s maintain that the set of causal conditions that produce awareness either include a subset of gunas, which turn this into a case of knowledge, or a subset of dosas, which reduce it to a case of illusion. At the apprehension level (*jnapti)*, again there is a cleavage between Mimamsakas and Naiyayikas: according to the former, if a person, say S, knows that he has an awareness, which is indeed a piece of knowledge, he would also know the knowledge – hood of that knowledge. This has been countered by Naiyayikas and Buddhists, for them, to know whether it is also a piece of knowledge or not we need to depend upon either *vyavahara* or successful activity. And lastly, a brief discussion on the *prakasa* theory, the apprehension of awareness figures in the discussion though this theory logically comes prior to the *pramanya* theory.

Fourth section is devoted to discourse on the core issue, namely, how Truth and Justification conditions get amalgamated in *Pramanya* Theories. The discussion kick starts with the analysis on the counter examples proposed by Gettier and Sriharsa and the reformulations floated by epistemologists of both traditions to immunize standard analysis from such defeaters. Here the solution offered by Gangesa seems quite relevant in the context of post Gettier discussions on knowledge analysis. According to Gangesa, we may limit the technical use of the word 'know' to

the cases of true cognition or true awareness and reserve the justification condition applicable only in philosophical and technical discussion, where *pramanayata* in the sense of *because* is crucial.

It is relevant here to cite the divide among contemporary Indian epistemologists on the nature of justification as employed by ancient Indian thinkers: a few argue that there are ample grounds to brand *pramanyata* as justification - centric thus, falling in line with contemporary analytic epistemology. However, others think that naturalistic tendencies are prominent in Indian epistemology. The present paper holds a middle position, while it is true that a justification condition in the true sense of the term necessarily falls within the internalist mode, with regard to *pramana*, one has to emphasize its dual character, *evidential* and *causal* since the *ana* suffix carries a dual meaning (*prama bhava* as well as *prama karanam*). In short, the *pramanya* theory unambiguously declares that justification is a stronger and philosophically richer concept than its analogue *jnanasamanyakarana and* that acquiring knowledge is not a matter of coincidence, but a rightful claim put forth by the deserving cognitive agent. By subscribing to extrinsic validity Naiyayikas wisely accommodate fallibilism in their knowledge analysis, something which the Western epistemologists aspire for even today. The striking similarities between Goldman's Process Reliabilism and Nyaya pramana method also becomes a topic of discussion in this chapter.

The fifth and the final section concentrates on accounting for the contributions of *Pramanasastra* in resolving the epistemic issues of the Contemporary World. The lesson from the textbook of Pramanasastra to the global philosophy community in brief, is that the gulf between truth and justification is to be bridged not by adding a fourth condition to knowledge, but by insisting that the existing three conditions should not be independently satisfied. The division between the strong and weak senses of knowledge proposed by Gangesa in fact is very contemporary and opens up the possibility for engaging social epistemology.

This section further explores the Indian model of naturalized epistemology, that opens avenues for the entry of cognitive science. At a time when the whole globe cries for naturalizing epistemology, this ancient model of naturalism, if exposed sufficiently to the West, would interest a good number of scholars. As it gets revealed in the thesis at the end, quite like Reliabilism, Pramana theory too stand close to the aspirations of Quine to take epistemology to cognitive science. The externalist versions of justification, be it that of Goldman's reliabilism, or that of Nyaya theory of *pramanya*, in a sense rescue knowledge analysis from its present crisis to a considerable extent, bringing relief to the epistemological camps, both in Western and Indian tradition.

Is knowledge possible at all?

In India Skeptics are not considered as intruders into the temple of truth. On the contrary, there is an epistemologist in every skeptic and vice versa, for both are primarily engaged in the same task, on inquiry of truth, only with this distinction that the septic's is severely blown out of proportion. Nagarjuna, a marked skeptic of the Buddhist tradition, throw serious challenge to the pramanasastra raised by Naiyyayikas, pointing out that the existence of the phenomenal world cannot be established by the reliable methods, for what then causes knowledge of these methods? Naiyayikas answer employing the analogy of light revealing itself has been challenged by him.

At the end of the course of argument he politely points out that his intention is not to crate a chaos in the world of experience, instead he wants them to realize that there is circularity in our arguing that the phenomenal world is established by perceptual evidence and this very exercise is based on the presupposition that there is a real world independent of our knowing. In other words, pramana smuggles in the existence of an independent reality for our beliefs to match with. Instead we may realize that our *pramana* doctrine is nothing but a convenient myth-making, the inherent value of which lies only in making day-to-day life work smoothly, and rendering inter-subjective communication.

By this we are not to judge that Nagarjuna is utterly against the very possibility of knowledge. On the contrary, he concedes that we do have knowledge secured through valid pramanas, but a journey from *pramana* theory to the world as such, which Nyaya theory proposes, is something objectionable.

Countering Nagarjuna realists come up with the rejoinder that truth out runs justification. It's our experience that often we take propositions to be justified, and subsequently find them untrue; also there are cases where we find ourselves improving our justification on a particular proposition. This argument that truth outruns justification may be granted, but it forces us to smuggle in an omniscient agency, perhaps God, who is in possession of all truths, who is justified in accepting it employing his own epistemic method. Once this presupposition is exposed, Nagarjuna's original problem reappears with greater vigor.

Traces of Anti realism in Nagarjuna

Mark Siderites has argued that Nagarjuna should be marked as an antirealist rather than a skeptic, for quite like Dummett he too questions

Adoption of correspondence notion,

Mind-independence of the reality, and

promotion of a single theory of truth that deemed to perfectly fit the reality.

Being engrossed in drawing issues raised in contemporary Knowledge analysis and make it converse with its Indian counterpart, I couldn't place before you other varieties of possible dialogues, like say between Yogachara Buddhism and Berkeleyan subjective idealism, ancient Buddhist phenomenalism and its Western counterpart or Classical Indian scientific empiricism and modern philosophy of science; they are not ignored, but kept aside for the sake of brevity.

What Indian Philosophy should be: Context and Content

Prof. P. George Victor, MA., Ph.D.,
Formerly Vice-Chancellor,
Adikavi Nannaya University and Professor of Philosophy, Andhra University.
D-1, Nestles Colonial Apts.; East Point Colony; Visakhapatnam – 530 017, AP
E-mail: pgeorgevictor@yahoo.co.in

The survival of any subject in academics depends upon its teaching, research and relevance. Philosophy being known as a subject of great ideas and ideals with rational perspective, lost its glory due to its emphasis on logical analysis without a practical use, and therefore it draw students less. While writing textbooks, the message and vision, the content and the scope of philosophy have been forgotten; and in teaching misrepresentations have taken place from the time of Wittgenstein to the present day. It has become a subject of gymnastics with words and arguments. Contrary to the spirit of philosophy in ancient Greece and what took place in India, philosophy draw less public attention.

The downfall of philosophy academically in the world, especially in India was due to many reasons as outlined here for which a methodology and parameters have been outlined mainly drawing inspiration from the works and report of a professor of philosophy- K Satchidananda Murty.

I

What is Philosophy?

A number of concepts and theories about life and society have formed the area of philosophical discussion. Bertrand Russell writes that philosophy appeals to human reason than tradition and divine relation. Whether it is in the West or East and either in early Greek Philosophy or ancient Indian Philosophy, discussion and analysis of the physical world cannot be considered as philosophy for Socrates, the father of the line of philosophers declared that he has nothing to do with stones. Analysis for analysis sake is not the content of philosophy; rather to uphold the values and to bring out the truth of our words, dialogues and assumptions is philosophy. In analyzing so and so, philosophy tries to establish a perspective, a value system and a bunch of ethical norms and ideals; that is doing philosophy. Therefore philosophy is critical thinking about values, norms, ideals, and perspectives; in this sense Socrates was considered as the father of the line of philosophers and Marx was considered as philosopher.

Today philosophy is the critical speculation about the, norms, concepts and ideals confronting man in everyday life. Philosophers are the thinkers who speculate on basic values and issues of life with their own mind rejecting authority, tradition, beliefs, holy texts and religion. A number of

conceptions and theories about the purpose of life and society, the ultimate usefulness of norms and goals have found in the area of philosophy.

In the history of Philosophy we see the development of reasoned human thought stage by stage. The foundation of philosophical speculation was laid on either human reason or empirical experience, or on the synthesis of the both. The authority of religion and state and the statements of great men and books do not influence and direct the reasoned thinking of a philosopher of the west.

The Downfall of Philosophy was started with the Publication of *Mind*:

The downfall of philosophy has begun with the publication of '*Mind'* the British Journal of Philosophy, which gave importance to Logical analysis. Logical analysis is a tool to evolve a philosophy or to make the thought process perfect; In order to be an automobile engineer, one should be familiar with the use of tools like scale, wrench, turn-screw, cutting player and etc; but the knowledge of using them is not engineering; on the other hand without the knowledge of using them, one cannot become an automobile engineer. Thus so is with logic. Logic is not philosophy; but without logic, a perfect philosophy cannot be arrived at. Similarly, it is no doubt that mind is the root cause of all our speculation, without which thinking process does not take place; however to know about our mind or the process of our thinking or for that matter the study of our consciousness is not philosophy. But the rational faculty, when it tries to understand the rationale underlying the principles we propose and practice, the words which we use, the norms we maintain is called philosophy. Thus philosophy is the way of looking or perceive at things, principles, norms and concepts.

Views and perspectives are not philosophy unless they are critical, rational and logical; it does not mean that all that critical, rational and logical is philosophy. However ideas, concepts and notions that cantered around man constitute philosophy, when they are critical, rational and logical. In the field if philosophy, logic is neither a substance nor a goal but it is a tool to make the best of philosophy. Therefore the analysis of language is not philosophy as it has been the job of the grammarians; on the other hand a critical speculation of ideals, perspectives, and notions is philosophy; but the British Journal of Philosophy '*Mind'* misguided the whole academic world of philosophy. In this context, it is worthy to remember the remark made in the preface of his work, *The Story of Philosophy* by Will Durant, who remarked that epistemology has kidnapped philosophy and ruined it.

II

Indian Philosophy:

In between the agreements and disagreements about what is philosophy, and whether Indian Philosophy is a philosophy or theology, in ancient period, philosophy has been taught in India as a part of theological education. At the same period in the West, the early Greek philosophers before Socrates were physicists rather than philosophers. Though a distinction has not been drawn in India between theology and philosophy, we have philosophical content infused in theological works in the *sutra* literature.

Even earlier, the Upanishads contain fundamental questions of life, world and human experience. The perspective and vision that has been critical and embodied in various works of the commentators (*bhasyakaras*) reveal that philosophical discussion took place in India. Schools and works that aroused in the Christian era do have philosophy, though dogmatism prevailed in Europe during Middle Ages. The tragedy of our age is that philosophy as such in Indian context has not been elevated by the writers of Indian philosophy, making an exodus from theology. Both in the popular text-books and the prescribed syllabuses, theology and philosophy are being mixed together. Therefore along with the Greek Philosophy or European philosophy, the faculty of Philosophy in Indian Universities is being groomed around religion, theology and philosophy. Professor K Satchidananda Murty writes that no attempt to write a real history of Indian Philosophy as a whole has been made in India. (K. Satchidananda Murty, *Philosophy in India,* p.47)

Indian Philosophy Examined – the *Anviksiki*-tradition:

The '*Darsanas'* have been taught in the name of Indian Philosophy in India because some of the translators of '*Darsanas'* named them philosophies. What we call 'Indian Philosophy' is usually represented with the six Brahminical systems such as Nyaya-Vaisesika, Samkhya-Yoga and Mimamsa-Vedanta along with the anti Vedic religions like Jainism and Buddhism followed by the materialism of Lokayatas.

After the arrival of Henry Thomas Colebrooke in 1792 a number of Sanskrit texts have been translated into English language. The '*Asiatic Researches*' brought Colebrooke's essays on Jainism, Buddhism, Carvaka and Saiva system in 1795. Subsequently after 1823, he read some of his essays on Nyaya, Vaisesika, Mimamsa and Vedanta in the meetings of Royal Asiatic Society.

As a whole all these articles have been published under the title "*Essays on the Religion and Philosophy of Hindus*" in London during 1837. Max Muller, the editor of the Vedas, brought out his "*Six Systems of Indian Philosophy*" later in 1899. Thus the researches of the 19th century brought out the '*Darsanas'* into the light of the world with the title 'Philosophy'. Accordingly in the beginning of 20th century, the Indian authors like SN Dasgupta and S Radhakrishnan brought out their books on Indian Philosophy after 1922.

Starting from Henry Thomas Colebrooke, books on Indian Philosophy have been repeated and interpreted in the same pattern, containing the six Brahminical systems along with the three heterodox schools. These expositions were from the patterns originally expounded by Haribhadra of 8th century AD in his work. "*ShaddarsanaSamucchaya*" and Madhavacarya of 14th century AD in his work "*SarvadarsanaSamgraha*" though these texts contain some more systems.

According to the Indian Scholars the philosophical discussion in Vedic literature is '*Brahmodaya'*, in the Upanishads it is '*atma-vidya'*, '*para-vidya'* and '*Brahma-vidya'*. The philosophical discussion in the Buddhist Pali canon is 'dristi', and in the *Bhagavad Gita*, it is '*adhyatma-vidya'*, transcendental knowledge of self and '*tattva-jnana'*, knowledge of reality. Accordingly M Hiriyanna believed 'that religion and philosophy have been one in India'. Chandradhara Sharma remarks that 'most of the schools of Indian Philosophy are also religious sects'. The eminent historian of Indian Philosophy S N Dasgupta has pointed out that Indian Philosophies have 'a deep craving after the realization of the religious purpose of life'. Further the six systems of Indian Philosophy were called as Brahminical systems by Radhakrishnan; and it is a fact that they have faith in the Vedas and Vedic tradition. Though some of them are against to Vedic rituals, they did not reject the stand-point as a whole for their view of life is totally religious and practically traditional.

'Theology' means the study of God; it is an inquiry into the doctrines and related views of religious texts. The theologians with the power of their reason upheld the religious norms in practical sphere. The Indian commentators, teachers have exactly performed the same by analyzing the meaning of the words and sentences of their respective scriptures. The nature and scope of '*darsana'* in Sanskrit language is equivalent to what 'theology' denotes in English language. Therefore, on the basis of the actual meaning, nature, definition, scope and methodology the Indian Philosophy is nothing but Indian theology, which is *Bharatiya Darsana*.

By translating and projecting the '*darsanas*' as philosophies, the Western Sanskrit pundits have done great harm to Indian philosophy. Instead of discovering the Indian side of philosophy and critical thought, the academicians in India simply adopted the available books on Indian '*darsanas*' as philosophy for teaching. The nearest word to philosophy, according to Herman Jacobi, is '*Anviksiki*' in Indian classical literature, which means 'after knowledge' (*anviksa*) which in other words it is *icha* for *anveshana* the desire for investigation.

Kautilya's '*Arthasastra*' first denoted philosophy with the word '*anviksiki*'. Kautilya says that '*Anviksiki*' is a separate branch of knowledge apart from the Vedas and etc., and considers it as associated with 'hetu' or reason. According to Kautilya, '*Anviksiki*' with the help of arguments reviews the contents of theology, economics, politics and public administration. Kautilya says that "Anviksiki' clarifies ones insight, speech and action'. It is the lamp of all sciences, the aid to all actions and the basis of all virtues'. Kautilya categorizes the Samkhya, Vaisesika and Lokayata schools as '*Anviksiki*'. By tracing the evolution of *Anviksiki*-tradition, it is possible for India to have its own philosophy of highest order in the world.

III

K Satchidananda Murty's Report:

During the 1980s the UNESCO has made an effort to get reports on how teaching and research in philosophy took place among various nations in the world, on the request of which Professor K Satchidananda Murty prepared a report on India being assisted by a number of philosophy teachers. He presented it in the regional meeting held at Bangkok during 21-25 February 1983. Subsequently Indian Council of Philosophical Research (ICPR) published its revised version as a book '*Philosophy in India*'.

Professor K Satchidananda Murty has taught philosophy at Andhra University for a quarter century. Four Indian universities, including the BHU have conferred on him the Hon. D. Lit., apart from Wittenberg University in Germany, Sofia University of Bulgaria, Russian Academy of Sciences, and People's University of China. He was the Vice-Chancellor of SV University at Tirupati (1975-78), Vice-Chairman of the UGC (1986-89), and the Chairman of Indian Philosophical Congress for a long time (1980-94). He was honored with *Padma Bhushan* in 1984 and *Padma Vibhushan* in 2001. This profile is being enlisted to draw your attention for Professor K

Satchidananda Murty is the most thought-provoking philosopher of our times, whose books on Indian philosophy, culture, religion- particularly Vedanta contain an instructive and penetrating analysis.

Interpretation in the context of social, political and economic background:

Professor Murty says that philosophy can be understood better, if the political, social and economic circumstances are studied. He cited the Marxist views in support of his assertions, which dealt that "Philosophers do not grow out of the soil like mushrooms; they are the product of their time and of their people." Professor Murty opines that 'Every ideology- political, philosophical or religious arises in answer to a particular problem of a particular age and part of the country.' He was influenced by Bertrand Russell's book *A History of Western Philosophy*.

While describing the impact of Buddhism on society, as early as in his *Hinduism and Its Development,* Professor Murty discussed the social perspective of Buddha's teaching that 'all men belong to one *sangha,* they should live together and lead a common life of righteousness.' In this context, he says that the Buddhist doctrine of equality and love, establishment of new social order and condemnation of all private-wealth anticipates a pattern of society, similar to Marxian materialism and Gandhian idealism.

In his *Evolution of Philosophy in India* he remarked that all the heterodox schools are the results of speculative outlook of sixth century BC at which time the authority of the priests and the validity of magical cults, the worship of God and goddesses- have been questioned. The Buddha, being the son of a *Ksatriya* ruler from the clan of *Sakhyas,* was a critic of the *Brahmins,* according to whom the true *Brahmin* is one who is virtuous and learned, but not he who is born in the *Brahmana* caste. Buddha's criticism of the *Brahmins* at various occasions, according to Professor Murty, shows the social background and also reflects the modern concept of class outlook while professing views and comments.

According to him, probably the influence of Islam in Kerala might have caused Sankara to undertake adventurous journey, through hills and forests with fervour and faith, to defend the

religion of the Hindus through his interpretation of *Vedanta.* Professor Murty also stated the influence of Islam was responsible on the thought of Kabir and Nanak, and the socio-political and educational reforms of the British in India were the base for the rise of new outlook in Hinduism.

Distinction between Philosophy and Theology should be made:

Professor Murty observed that the writers of the histories of Indian philosophy confuse religion with philosophy, though these two are not identical. The western writers of Indian philosophy-especially Max Muller, Paul Deussen and Richard Garbe have remarked that certain sections and portions of Indian philosophy are not philosophical at all. Max Muller has remarked that the word *'darsana'* cannot be translated as philosophy. Therefore Professor Murty says that while writing Indian philosophy the distinction between philosophy and theology should be maintained; and the difference between the systematic thought and belief should be kept in mind.

Satchidananda Murty's book *Evolution of Philosophy in India (1952)* does not contain any chapter or section on the systems of *Nyaya, Yoga* and *Mimamsa.* Probably Professor Murty might have been influenced by the writings of Max Muller, Paul Deussen and Garbe, assuming that the *Mimamsa*as scriptural exegesis of the ritualistic portion of the *Vedas, Yoga* as a form of discipline of meditation and *Nyaya* as the science of logic having little philosophy.

A number of parallel thoughts or striking similarities are found between thinkers of India and philosophers of the West. Comparisons have been made between Sankara's *Advaita*and portions of St John of the cross. The conception of history found in *Srimad Bhagavatam* and the *Bible* seems to be similar; studies have been undertaken comparing Sankara and Bradley. But Professor Murty argues that comparison does not make any school logical; but the validity of any system depends upon the consistency of its own doctrines. If at all any comparison is to be made with reference to Indian philosophy, it can be compared to the Medieval Scholasticism only. He writes:
"My point for the present is that Scholastic philosophy and Indian philosophy resemble each other to a great deal, while there is no resemblance between Indian philosophy and modern philosophy of the West."

Both scholasticism and Indian Philosophy are similar and aimed to systematize and rationalised religious dogmas. The scholastic thinkers did not care to acquaint themselves with the development of geography and physical sciences made by Greeks and Arabs. Similarly in India too, the philosopher never considered the work of the materialists, *Carvakas* and the medical man, Susruta; but go on describing their conception of soul and allied problems, when the Indians travelled to the Far East Countries like Jawa, Sumithra and Cambodia and many other places. Sankara, Ramanuja and other *Vedantins*go on discussing about the souls travels to the moon, and believed in the existence of seven *lokas*(heavenly abodes) above and the seven below, and about the ocean of milk and honey, the *meru* mountain and etc. Contrary to the scientific discoveries made by the Indian Astronomers the Indian religious texts contained sentences about cosmology that are far away from truth.

Finally Professor Murty says that there are certain systematic schools like the *Samkhya,* which adhered to reason. Though there have been splendid efforts to analyse and articulate questions and discussions regarding the issues they have taken up, but all those laborious learning proceeded on the basis of the scriptures they believe or the master they worship. Though a clear distinction between philosophy and theology, reason and faith did not find in the systems of Indian philosophy; yet there is a need and possibility to extract philosophy from the mythological and historical writings of India. Professor Murty asserts:

"We do not find any clear distinction between philosophy and theology, reason and faith as is found in Thomas Aquinas. On the other hand there are systems like classical *Samkhya,* which though they rely on tradition *(apta-vacana)* are atheistic. In the case of all the schools it is possible to some extent to extract their philosophy from their concomitant theological and mythological trappings, and assess the value of such philosophy. But *Purva Mimamsa* and *Yoga* must be put aside while we are concerned with philosophy. Only then can a history of Indian philosophy be accomplished, which it can be asserted is no light task."

*Anviksiki*as Indian Philosophy

Professor Murty, while explaining philosophy in India not only discussed about *'darsana'* but also records the different words that were used in Sanskrit literature. *'Brahmodaya'* is the word that

used to denote philosophical or theological discussions in the *Vedic* literature. In the later *Vedic* literature the same speculative discussions have been denoted by the words *'Atma-vidya', 'Para-vidya.'* The Buddhists used the *'dristi'* or *'ditthi'* to denote the philosophical viewpoint; similarly the *Bhagavad-Gita* refers philosophy as *'tatva-jnana.'* But Professor Murty prefers *'Anviksiki'* as an appropriate word to denote philosophy. Kautilya, in his *'Artha-sastra'* classified knowledge into four kinds; in which *Anviksiki'* is stated to be the 'science of review' which differs from the other three — the *Vedic* study (theology), economics (agriculture) and politics. Here Professor Murty summarises what *'Anviksiki'* is:

"Anviksiki, according to him, reviews (examines) with the help of arguments, the contents of the other three sciences and their strength and weaknesses, makes reason stead-fast and balanced in adversity and prosperity, and clarifies one's insight, speech and action. It, he continues, is the lamp of all sciences, the aid to all actions, and the basis of all virtues."

Professor Murty writes that according to Kautilya the systems of Indian thought- the *Samkhya, Vaisesika* and the *Lokayata*schools constitute *Anviksiki.* Subsequently in the later works *'Anviksiki'* is used to denote as the 'science of self *(Atma-vidya)* and the 'science of reasoning' *(Nyaya).* Though in the ancient times, philosophy was conceived as *'Anviksiki',* which helps to analyse the potentiality of one's behaviour, "but unfortunately over the centuries this conception receded due to the domination of the *darsana* concept of philosophy as essentially ontology and metaphysics conductive to liberation."

Future of Philosophy

Professor Murty analyses the lacuna in the philosophical thinking of philosophy teachers in India. He writes that for some scholars any kind of religious, ethical and political thinking seems to be the soft philosophy. For others only analytical, logical schools of the West are the right proto-type of philosophy. Professor Murty emphasises that it would be a mistake to consider only metaphysics, epistemology and logic as the whole of philosophy. He also remarks that, apart from this kind of perception, the contributions of the philosophers on human welfare and progress have also been considered as philosophy.

There has been a uniform opinion about Western philosophy in Indian universities, but not on the ancient Indian philosophy or contemporary philosophy. Though MN Roy and Jiddu Krishna Murthy were far superior in their analysis of Indian philosophy and thought the philosophy teachers in the universities have not considered them as philosophers; however they have great

following in the country. If philosophy is considered as discussions and analysis of all ideas and ideologies relating to poetic, scientific, religious, legal, political, social and educational aspects, automatically the studies of our ancient, medieval and modern writers on law, sociology, history and politics will also be considered as philosophies.

The inconsistency in tile philosophical understanding of contemporary thinkers has been analysed by. Professor Murty. He comments that some critics consider Vivekananda, Ramana Maharshi and Gandhi as philosophers and neglecting phenomena of Narayana Guru, Chandrasekhara Bharathi and Ambedkar. Professor Murty opined that initiative has to be taken in the case of Vinobha Bhave and Jayaprakash Narayana and Ambedkar at large.

As early as in the year 1966 the University Grants Commission published a report entitled *Philosophy in Indian Universities.* The report suggests that there must be critical evaluation of Indian philosophy and also there should be infusion of Western and Indian philosophies; and the issues of our times should be studied including the modern schools of Indian philosophy.

In his book *Philosophy in India,* Professor Murty also reviewed the discussions published by the University Grants Commission in 1978 related to the four workshops entitled 'Philosophy teaching in India: New Perspectives and Programmes', organised in 1975-76 at four places in Indian Universities. The report of 1978 advocates to teach and emphasise on the relevance of philosophy in everyday life, giving the following four conclusions:

The rich and varied philosophical heritage of India should be taught with social relevance.

What is not relevant in the traditional Indian philosophy should be discarded; and what is universal and best for now is to be taught.

With critical outlook, various ideologies and systems of Western and Indian should be taught to arrive and develop an adequate value system.

Various philosophical problems as perceived and answered by each philosopher should be taught.

The report suggests that though metaphysics and epistemology arc the core of philosophy; yet a greater emphasis is needed on moral and political philosophies, philosophy of education, philosophy of religion, etc. In this context, Professor Murty says that there should not be any

uniform curriculum throughout the country, providing autonomy to the universities and philosophy teachers.

"I think it is good that universities should be entirely autonomous, provided they have internal democratization; and this implies that every university department should be free to conduct its affairs in its own way with all its teachers equally participating in every one of its decisions and activities."

India has long, rich, continuous and most varied philosophical heritage, in which the systems of Buddhism, Hinduism, Jainism, *Lokayata* and Islamic religions have penetrated. In this varied situation it is neither desirable nor feasible to prescribe uniform curriculum and standards of philosophy teaching in a democratic country like India, writes Professor Murty.

Though some of the dynamic experts of the University Grants Commission suggest writing a comprehensive history of philosophical ideas in India in the context of social, economic and political factors, Professor Murty informs, that nobody undertook the project. However there is a need to write the history of Indian Philosophy from the standpoint of the thinker-wise than the system-wise in the historical perspective.

Professor Murty stands for the plurality of philosophical thinking; he says that either in the past or in the present times there was no single philosophy of 'independent Indian identity.' For him, even the same socio-political conditions do not yield or result in the same philosophical thinking. No doubt, in a particular period certain issues and problems arise but the solution may not be uniform. A civilization may have a kind of ideas evolved into a homogeneous unique philosophy, but no nation can claim that a particular kind of ideas and doctrines are of its own. Hence Professor Murty departs from the idea and proposal of having a single philosophy of 'independent Indian identity.

There is a lot of discussion on how philosophy is to be taught in the contemporary times in terms of, either thinker-wise or theme-wise. Similarly some teachers of philosophy argue that philosophy should be taught selecting some problems of philosophy or selective passages of philosophical classics. In accordance with the view of S Radhakrishnan who urged that we must recognize the

solidarity of philosophy with history, intellectual life and the social conditions, Professor Murty says that philosophy should be learned from the historical perspective. For him histories of philosophy are more inclusive or comprehensive than the problem oriented writing and learning. Professor Murty's words are more apt to recollect here:

"Philosophy students must know that their subject has a long history both in the East and in the West. No system existed as such from the beginning; each evolved. All systematic thinking is historical; problems arise in a particular context. ... A history of philosophy can show all this. There cannot be any separation between the systematic problematic approach and the historical approach in philosophy."

IV

Extract Philosophy from Theology:

Therefore in order to disprove the charges leveled against Indian Philosophy by Thilly and others, the 21st Century Indian philosophy-teachers have to trace and record pure philosophy of Indian origin rather than philosophizing Indian '*darsanas'*. It is to be remember that most of the Europeans who named the '*darsanas'* as philosophies were mere translators and Sanskrit Pundits but not philosophers; and those Indians who wrote the text-books of Indian Philosophy were philosophy teachers, but not Indian Sanskrit pundits. In view of these facts, research is to be initiated to discover the philosophical heritage of India but not the spiritual heritage of India.

For example, Sankara's Vedanta contains both theology and philosophy. Prof. K Satchidananda Murty considers Sankara as a philosophical theologian like Thomas Aquinas. A philosophy student and authority on Sankara, Paul Deussen divided his work, *The System of the Vedanta* on the '*Brahma Sutra Bhasya'*, into 5 parts as Theology, Cosmology, Psychology, Transmigration and Liberation; but he does not included philosophy. It does not mean that there is no philosophy in Sankara; but in the system of Vedanta, Paul Deussen conceived theology but not philosophy.

The UGC report of 1966 on 'Philosophy in Indian Universities' recommended that 'there must be critical evaluation of Indian Philosophy'. Hence, a fresh understanding of Yoga, Mimamsa and Vedanta systems is necessary to bring out the philosophical content and renounce the contents of theology.Accordingly Professor Murty writes in his book "*Indian Philosophy Since 1498* that "Justice is done to a philosophy only when it is analysed, evaluated and critically assimilated;

defecation of any thinker- whether Sankara or Gandhi, Marx or Wittgenstein, is not the best way of paying a tribute to him".

Ethics was included in the chapters of the books on Indian '*darsanas*'; but the ethics that was discussed in the '*darsanas*' is intended towards a specific metaphysical end. Any text that deals with Indian ethics so far discussed contained only the concepts found in the *darsanas* and books related to the Indian religions- Jainism and Buddhism forgetting the grate and rich tradition of morals, expounded in many books like the *Hitopadesa* and other classical independent treatises. They did not contain the ethical discussions recorded in the epics, law codes and independent ethical treatises. Thus there is a need to do research to bring out the traditions of secular ethics, cultivated and recorded in India by Vidura, Sukracarya, and Bhartruhari.

The works of S N Dasgupta, S Radhakrishnan, C D Sarma, Hiriyanna and Nagaraja Rao have been textbooks until today, neglecting the medieval and modern periods of Indian Philosophy. While the texts on Indian history were conceived, written and divided into periods or phases- Ancient, Medieval and Modern, the texts on Indian philosophy do not have the historical perspective, though they were called histories.

Indian Philosophy in contemporary times has no uniformity and universality, because of the sectarian, regional and religious affiliation that one inherits and entertains. When Indian Philosophy is discovered and liberated from theologies, there is every possibility of achieving the desired status in the world of education. Many *yogis* and *gurus*, devotees and poets in the middle ages in India have contributed for the enlightenment of the country through their ideals with an advanced critical attitude towards certain social practices and tribal values that we inherited. Thus the scattered materials have to be drawn carefully to form the content of our philosophical heritage of the medieval period. The Indian '*darsanas*' have to be evaluated to separate philosophy from theology, to form Indian philosophy and to reconstruct historically, starting from Vedas to Vivekananda or to the present times.

 In modern times, there were great men with multitude of followers; these men have not drawn their ideas, ideals and arguments from scriptures and sages. Gandhi and Ambedkar, Jiddu Krishna murty and Rajanesh are such great persons that India produced in the 20th Century. These great sons of India have advanced ideas of universal acceptance and analyzed certain norms and principles with much critical scholarship. While the educated and public adoring and studying their books, the academicians and writers of philosophy have not attracted to these thinkers. Probably it

is because, now we have no western scholars writing books on them with the philosophy title. Based upon this precept, in his book *Indian Philosophy Since 1498,* Professor Murty evaluated the philosophies of Mahatma Gandhi, Radhakrishnan and Ambedkar, who influenced the Indian mind, tremendously in the 20[th]century.

It is to be remembered again that all the works written on Indian philosophy, starting from S N Dasgupta down to R Puligandla are nothing but repetitions of the books available to them with the same title and content written by Westerners. The modern generation of scholars has to initiate research and writing of texts not only to philosophy students but also for public awakening.

Philosophy-teachers are not Philosophers:

There has been a tendency in contemporary period to project philosophy-teachers as philosophers. Kant and Hegel are the great teachers of philosophy and became philosophers not simply due to their books but because of their original ideas and conceptions advocated with many followers behind. Primarily the philosophy-teachers should keep in mind that they cannot become philosophers by merely teaching philosophy and interpreting the scriptures and doctrines. Further the younger generation of philosophy-teachers is encouraging research on their guides and mentors, with an admiration of their virtues. The committed and good philosophy-teachers cannot be called philosophers, they are our teachers of virtues and great personalities; and on the contrary a philosopher is one who advances critical thought, even self critical about his being and the virtues and values of his times.

Many philosophers are men of social-change; they lived and worked for the ideals and virtues they proposed. Socrates, Marx and Gandhi were men stood for their ideals at the risk of their life. K Satchidananda Murty in his book *'Philosophy in India: Tradition, Teaching and Research'* states about the role of philosophers in the context of change, social justice, peoples' character and moral integrity. He writes:

"….. Creative altruism and moral integrity govern the motives and actions of all. Academic men including philosophers could do much in this direction by strengthening the moral motivation of people by first of all leading their personal lives in such a way that morality becomes fashionable, which it is not today, and then by developing contemporaneously relevant normative ethics… Philosophers …can surely attempt to find practical ways in which people may be inspired to

become altruistic and moral. Government and organizations like the UGC, ICSSR and ICPR and University administrations should promote research of this type."

Down with Epistemology and Metaphysics:

How knowledge comes? The means of knowledge or the theory of knowledge – are some of the issues that the philosophy teachers entertain today in the classrooms and in their books. Either an engineer or a doctor and even the college student, appearing for a competitive examination will laugh at the philosophy-teacher, when he searches for knowledge, when it is available in the market openly. The philosophy-teachers, whether in Oxford or Orissa, if they continue to talk about perception and sense data, means of knowledge and life after death, nobody cares for them. "Metaphysical speculation is idle and its results are worthless", Protagoras declared. A philosophy-teacher, who talks about means of knowledge and the metaphysical ideas today, is no way better than an armchair-politician, who never votes and a priest who does not believe in God. The philosophy-teacher and the researcher in philosophy should imbibe all the philosophical content and heritage inculcated by Socrates and Kierkegaard, Marx and Sartre, Yajnavalkya and Uddalaka..When information and communication is viewed as education, the philosophy-teacher and researcher should communicate the ideas, ideals, norms and doctrines useful to everyday life in order to direct the mode of thinking and living. In other words, parallel to the communication-development, philosophy should be communicated to the world with its plurality.

Discover the Ethical Tradition and Project the Secular Ideals:

Man is not only a rational animal and social animal but also an ideal animal. It is a fact that education is not for enlightenment only but also to get employment, therefore research should help the scholar to equip himself to become a skilled and effective teacher. It is to be remembered that the disciples of Sophists came in order to acquire necessary skills to get employment and to become successful in the assemblies of the city-states in Greece. The norms and virtues proposed by our ancient sages and writers which are universally acceptable and secular in content are to be discovered and included in philosophical teaching for which an appropriate research has to be undertaken.

From ancient times onwards philosophy has been connected with the nature as well as society. Philosophers tried to discover the laws of nature and also formulated the principles that guide

social life. Again philosophy has a concern for ordinary everyday experiences also. Emphasising this view, John Dewey writes:

"Philosophy which surrenders its somewhat barren monopoly of dealings with ultimate and absolute reality will find a compensation in enlightening moral forces which move mankind and in contributing to the aspirations of men to attain a more ordered and intelligent happiness."

Quest for reality has been the thirst of man, but the nature of the thirst differs. For example, the ancient Greek thinkers wondered at nature; the Vedic sages praised the terrestrial powers; in ancient times poets recorded stories in praise of kings; philosophers examined life and what is after it; and the theologians explained about Almighty God. But in modern times the perspective is different. Most of the neglected aspects of nature, society and man have become the subject matter for research and re-examination. Briefly stated, man became the centre of investigation. The problems of other world are replaced by the present day social situations.

In recent years, the Indian *Guru* Ravi Shankar, the founder of 'Art of Living' was involved in the movement demanding a strong '*lokpal bill'* and was also one of the founders of the "India against Corruption" movement. He was a spiritual man asserts that spirituality is that which enhances human values such as love, compassion and enthusiasm. He feels the spiritual bond we share as part of the human family is more prominent than nationality, gender, religion, profession, or other identities that separate human beings. In 2003, he initiated the "Ethics in Business - Corporate Culture & Spirituality" dialogue with an aim of strengthening human values and ethics in business. This evolved later on in the formation of the 'World Forum for Ethics in Business' which convenes international conferences on ethics. This reflects that one cannot escape the demands of our contemporary civilisation. "Philosophers have sometimes tried to provide not only a vision of the world in which we live, but standards and guides for individual and social action as well."

Social action has become one with philosophy; in the past philosophy became a force for social action and aimed at social change. Humanism, Pragmatism and Marxism, as well as the liberation movements of Latin American countries have testified to this objective of philosophy.

***

The Contemporary Relevance of Vedantic Values

Professor Raghunath Ghosh
Professor Emeritus, Department of Philosophy
University of North Bengal, Siliguri-734013, W.B.

Introduction:

It is a common idea cherished by the ordinary human beings that Vedānta is devoted spirituality and religion, which has no connection with wellbeing of the society and human beings. In Indian

philosophy there is no system which is not connected with the welfare of human beings and society. Actually human value is the primary one upon which other values like environmental value, aesthetic value; social value, hedonistic value etc depend. In this paper an effort has been made to show that the acceptance of only one self (Self) leads us to believe that all human beings are of equal status, merit, standard, which ultimately leads an individual to respect all human beings. Regard to humanity is the basic value on which other values are dependent. If the Vedāntic treatises are consulted seriously, it would be found that there are some policies and principles for enhancing our regards to the humanity, environment, animal world and plant world. In fact, a holistic development in a society is only possible if the Vedāntic principles are strictly adhered to.

II. Fundamental Principles of Vedānta:

The Advaita Vedānta system of Indian Philosophy speaks of One Reality, i.e., Brahman covering the whole world and hence there is no question of disintegrity, non-harmony among men and nature. No question of exploitation, blackmailing, hatred etc arises due to having a strong sense of oneness with the rest of the world. Exploitation etc of others entail the exploitation of one's self which is compared to one's self-killing (*ātmahana*). Such social evils arise if there is the sense of separateness from the source *(dhruva)*. An individual having the cognition of sameness among all can enjoy through renunciation (as indicated by the mantra- '*Tyaktena bhuñjīthā'*), because his personality becomes non-artificial *(amāyika)* having no crookedness (*kauṭilya)*. Such persons can sacrifice their lives for the welfare of others and speak the truth, sweet and beneficial words for others, work for the protection and preservation of others with their body and regards others with benevolence and compassion. The realized person looks towards the whole environment, trees, mountains, flora and fauna and natural recourses like oil, patrol, water as the manifestation of the Brahman, which leads them to protect the same.

In present day society there prevail disintigrity and separateness among man and nature creating havoc, hatred among them leading to social chaos and disharmony. The social evils like bride-burning, witch-killing, trafficking, environmental pollutions like flood, draught, earthquake, tsunami, global warming etc are due to the non-realization of oneness of Vedāntic Self among all. Hence the Vedāntic oneness is the only medicine to remove social ailments.

Now-a-days human beings are used as commodities, which are not sanctioned by our tradition. Excessive greed and lust has turned a human being beast, which is evidenced from the incidents of murder, bride-burning, child-abusing etc. Such human beings are called by Bhartṛhari as Devilish

Men (*mānavarākṣasāh*)[1]. Those who supply adulterated medicines and foods including baby-foods to satisfy their beastly lust belong to this category. Individuals who sacrifice for the other even at the cost of their valuable lives are also rare in this world. He calls these persons as *Satpuruṣas*. Many acts like human rights, child labour etc have been introduced to protect the basic human rights and facilities. But these cannot make a man moral until and unless there is a proper awakening of the same from within. Through proper counseling and enlightenment we can get rid of this situation. When we are awakened, then dawn comes (*yakhanai citta jegecche śunecho vāṇī takhanai eseche prabhāt*). Let us hope for the dawn.

III. Human Values in the Âgamic and Vedāntic texts:

In the Rgvedic *mantra* seers are always found to pray for the same status of all human beings irrespective of caste, creed, colour etc. It is prayed so that all of us can go together, speak together and can have same equal mental status. We should also have same purpose, same organization, equal mind and equal hearts, same appeal to the Almighty, and so also same heart having the same feeling ('*sam gacchadhvam sam vadadhvam sam vo manānsi jānatām../samāno mantrah samitih samānī, samānam manah saha cittameṣām…,samāni va ākutih samānāh hṛdayāni vah samānamastu vo manah*'[2] etc.). Even teacher had a strong desire that he should not possess the sense of exclusion from the student. That is why, both the teacher and student used to pray so that God may protect both of them, bring them up equally and strengthen the capacity of grasping of what is taught. A teacher sincerely wanted that there should not be any sense of exclusion but instead both are equally brought up and protected by God after strengthening their acquired knowledge and bringing no room for violence between them ('*Saha nāvavatu saha nau bhunaktu saha vīryam karavāvahai/Tejasvi nāvadhitamaslu mā vidviṣāvahai//)3*

The seed of such inclusion is found even in the *Yajurveda* in the following *mantra* (38/18).

"Mitrasya mā cakṣuṣā sarvāni

bhūtāni samīkṣantām/

Mitrasyāham cakṣuṣā sarvāṇi

Bhūtāni samīkṣe

Mitrasya cakṣuṣā samīkṣāmah//.4

'May all beings look upon me with the eyes of a friend; may I look upon all beings with the eyes of a friend; may we look upon one another with the eye of a friend."

The Upaniṣadic seers do not consider the equality of all human beings alone, but among all movable and immovable world like animals, beasts, plants, mountains, rivers, stones etc. including all that constitute our environment as such.

This sense of alienation makes a man 'self- centred' or 'narrow' which closes the door of inclusive idea. If a man thinks that he is not isolated or alienated, he starts looking 'others' as his 'own'. This sense of 'owning' generates the feeling of patriotism, nationalism, fellow-feeling, sacrifice etc. If these feelings are developed, he will not see 'others' as excluded from 'himself' leading to the cessation of desire of exploitation, desire of having others properties, sexual exploitation, hatred etc.('*Yadaitamanupaśyatyātmanam devamañjasā/ Îśānam bhūtabhavyasya na tato vijugupsate*')[5.] It is deeply felt by Swami Vivekananda while concentrating on the initial *mantra* of *Îśopaniṣad*- '*Îśāvāsyamidam sarvam yat kiñca jagatyām jagat/ Tena tyaktena bhuñjīthāh mā gr̥dha kasya-sviddhanam.*'[6] That is, whatever remains in this world is covered by the Self. Hence one should enjoy through renunciation without being greedy towards others properties. The first line of the *mantra* is the premise and hence the second line follows from the realization of the first one. If a man does not have the sense of 'owning', he cannot grasp the significance of inherent inclusion in tradition leading him to the path of exclusion resulting in human being's exploitation as well as environment's exploitation. In this connection an aphorism of Pāṇini may be recalled. Pāṇini has formulated an aphorism on *apādāna kāraka* or ablative case as follows: '*Dhruvamapāye'pādānam*'[7] i.e., alienation from the fixed eternal truth (*dhruva*) is called ablative case or *apādāna*. Such principle is also applicable to a man who is alienated or deviated from his eternal root (*dhruva*). This sense of alienation gives him insecurity which is the root for separatism or sense of isolation. Had there been no sense of alienation, he would have been fearless *(abhīh)* creating an integral society having no discrimination on the basis of caste, creed or colour. Vivekananda, being inspired by the above-mentioned *mantra,* realized such inclusion among human beings and hence he could declare it with courage : "Forget not that the ideal of thy womanhood is Sītā, Sāvitrī, Damayantī; forget not that the God thou worshipped is the great Ascetic of ascetics, the all-renouncing Sankara, the Lord of Uma, forget not that thy marriage, thy wealth, thy life are not for sense-pleasure, are not for thy individual personal happiness; forget not that thou art born as a sacrifice to the Mother's alter; …forget not that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers." (IV.479-80)[8]

Those who are self-realized can alone capture Truth (*satya*) in life, the definition of which is given by Sankara as follows: '*Satyamityamāyitā kāyamanovākyeṣu akauṭilyam'.*[9] That is, 'adoption of truthfulness' entails 'adoption of non-artificiality' (*amāyitā).* An individual who is simple or non-crooked in speech, mind and action is called non-artificial or truthful. In fact, a person having one to one correspondence or transparency between what he thinks, what he speaks and what he acts is considered as a truthful one. In the present day society a person is normally found to speak something what he does not think or he prefers to act something what he does not think and speak. In such case there is a sort of hypocrisy which is called crookedness in a different way. If someone has got transparency in speech, mind and action, he is called true to himself. Such person is having Truth which is the abode of Brahman, (*tasyāyatanam satyam*).

Rāmānuja in his philosophy argues that when an individual says something which is true, loving and beneficial to others, acts to protect and relieve others with his body and thinks others welfare, benevolence and compassion through mind with due surrender to Lord, he is described as someone engaged in *bhajans* towards Lord.[10]

IV. Means to attain the Values:

It is told that a human being can feel for integrity for the society and social beings if he attains truth or abode of simplicity which is equivalent to the attainment of Brahman. For this he must go through certain rigorous training process which has got some individual and social value. These processes are to adopt *śama, dama, uparati, titikṣā, samādhāna* and *śraddhā*. In order to perform some moral duties one should undergo certain process to prepare himself for such work. First is to become self-restraint in respect of mind *(śama)*. It is necessary to restrain mind from the objects which are not necessary for our purification of mind. The second (*dama*) is to restrain our external sense-organs from their objects. *Uparati* is the rejection of the actions not efficacious to our wellbeing. *Titikṣā* is to acquire the power of enduring both heat and cold, because the path towards Brahman is as difficult as razor's edge (*kṣurasya dhārā). Samādhāna* is concentration for engaging the restrained mind towards the content of *Âgama-vākya.*[11] Lastly, it is also essential to have our regards towards the sentences uttered by preceptors or sentenced of the Vedas.

If an individual is qualified with the above-mentioned qualities, he will be in a situation of engaging himself in *śravaṇa* (hearing the Vedāntic and Âgamic sentences), *manana* (reflecting in what is said in Vedānta and Âgama) and *nididhyāsana* (meditating on the Ultimate reality).[12]

Apart from the necessity of the realization of Brahman the means like *śama, dama* etc have a great relevance in our present day society. If a man is self-controlled in respect of external and inner sense organ, having power of enduring heat and cold in the same manner and having regards to the superiors, there will be fewer problems in the society. All social problems arise out of greed, anger, intolerance, disrespect to others etc, and hence if all social beings are trained with these qualities, no moral crisis will be found in the society. For this reason I am inclined to tell that these qualities have got some mundane or moral values also, apart from their transcendental ones.

Such self-restrained moral persons can behave in a different way in a society creating fewer problems. They start thinking mother, father, teachers, and guests as the manifestation of Divine deity and hence they engage themselves in performing faultless actions. Even the gifts they give are presented with regards, dignity, and fear as per their own capacity in a decent manner.[13] In this manner such persons can change the whole world leaving no room for immorality.

The term '*śānti*' is originated from the root '*śam*' meaning restriction of the internal sense organ. In order to understand peace we have to understand what pleasure (*sukha*) and pain (*duhkha*) are. To the Naiyāyikas (a school of Indian Logicians) something experienced as favourable generates happiness in somebody (*anukūla-vedanīyam sukham)* while something experienced as non-favourable generates pain *(pratikūla-vedanīyam duhkham*)[14.] The favourability *(anukūlatā)* and non-favourability *(pratikūlata*) of an experience is very much subjective, as it depends on a particular situation or environment. There is no fixed rule under what situation an experience would be favourable and non-favourable. In the Kaṭha-Upaniṣad there is a prescription through which we may judge whether our experience is favourable or not and thereby determine its pleasantness or peacefulness.

As per the derivative meaning of the terms *'sukha'* and '*duhkha*' a common term '*kha*' is found in two terms, which are prefixed by two particles- '*su*' (favourable) and '*duh*'(non-favourable). The term '*kha*' literally means the 'hearing sense-organ' *(śrotra)* by which all sense-organs may be taken into account as its meaning by secondary implication (*lakṣaṇā)*. These sense-organs are always rushing towards the external objects to fulfill one's thirst, which is cause of painfulness or an unpleasant situation. Hence in order to have peace in our mind we should try to resist the rushing of the external sense-organs towards the objects and to bring them back towards an opposite direction i.e., self. Just as the flow of the river can be brought to the opposite direction through some method, the nature of the sense-organs which rush to the external objects can be

changed through turning them towards the opposite direction, i.e., the internal side. An individual who is wise tries to withdraw his sense-organs from the external world and concentrates these to his own self, which is called 'śama' ('the restrain of the sense-organs') from which the word *'śānti'* meaning 'peace' is originated as told earlier.

If the sense-organs rush to the external objects without being controlled by us, our minds become polluted and troubled through the vitiation of thinking on the object of enjoyment. Such a polluted mind cannot give us peace or happiness. For this reason the sense-organs are called non-favourable *(duh)*.[15] On the other hand, if an individual, after withdrawing it from the external object, puts the sense-organs towards his inner self, the mind becomes calm and non-polluted. Hence the sense-organs *(kha)* become *'su'* or favourable by virtue of their utilization in favour of one's calmness. Moreover, in order to keep our mind balanced, it is necessary to bring sense-organs within our control. It is possible if their flow is turned towards our own self or inward direction. At this stage mind becomes calm and tranquillized producing 'peace' or 'śānti'. It confirms the famous saying that whatever is one's own control can generate peace to him while that which is not under one's control can provide only misery *(śarvam ātmavaśam sukham, sarvam paravaśam duhkham)*. One story supporting this is found in Buddhist literature. One day some Buddhist monks were returning to their own monasteries, but on the way they faced some foul weather with storms and rains. On account of this they had to take shelter in a cowherd's place and to spend the night. The cowherd boys, after seeing the monks, started irritating them by saying-"We are well-protected in a shelter. We have a lot of food for ourselves and cattle. Hence, O rain, you go on showering the whole night." On hearing these irritating words the monks also started saying-"Our sense-organs are well-controlled. Our mind is meditated towards a particular object. Hence, O rain, you go on showering during the whole night." The second one is the result of a self-restrained mind *(ātma-vaśam manah)*.

IV. Environmental Values in Vedānta:

The Vedantic principle of oneness is, in fact, extended to environmental world. The Advaita Vedānta can give us certain clues of social inclusion. The *Pṛthivī-sūkta* of the *Atharvaveda* echoed the theory of inclusion among men where it is prayed to Mother Earth to strengthen all in the earth to have a secular outlook. It is said: Oh, Mother Earth, give us as your children the ability to mix armoniously without any discrimination, may we speak sweetly with one another'. The original *mantra* runs as follows: "*Ta nah prajāh buhatam samagrā vāco madhu pṛthivī dehi mahyam*".[16]

95

That is why, the Vedic seers are found to pray for the well-being of the whole environment, but not for mankind alone. It is prayed so that let cool breeze flow gently (*'madhu vātā ṛtāyate'*), let the rivers flow gently without creating flood *('madhu kṣaranti sindhavah')* , let cows give profound milk so that our children and adults get nutritious food (*'madhvīrgāvo bhavantu'*), let the soil become fertile capable of producing crops (*'mādhvirnah santvauṣadhīh'*), let days, nights, dust of the earth and green trees become efficacious to the society (*'madhu naktamutoṣaso madhumat pārthivam rajah…madhumānno vanaspatih…'*).[17] The seed of such inclusion is found even in the *Yajurveda* in the following *mantra* (38/18).

"Mitrasya mā cakṣuṣā sarvāni

bhūtāni samīkṣantām/

Mitrasyāham cakṣuṣā sarvāṇi

Bhūtāni samīkṣe

Mitrasya cakṣuṣā samīkṣāmahe[18]//.

'May all beings look upon me with the eyes of a friend; may I look upon all beings with the eyes of a friend; may we look upon one another with the eye of a friend."

It was already been admitted in the Advaita Vedānta School of Indian Philosophy that everything, static or moving, in this world is nothing but the manifestation of Brahman or Atman (Self) and hence it should be looked with honour and protected seriously. It is said - '*Sarvam khalvidam Brahma*' (i.e. every thing is nothing but the manifestation of Brahman), which is endorsed by Sankara in the following *śloka 'jīvo brahmaiva nāparah'* (i.e. an individual being is no other than the Brahman). The Upanaṣadic seers do not consider the equality of all human beings alone, but among all movable and immovable world like animals, beasts, plants, mountains, rivers, stones etc. including all that constitute our environment as such. It is said in the Kenoponiṣad that one who realizes Brahman in all animals and plants can attain Immortality after leaving this mortal world aside *('Bhūteṣu bhūteṣu vicitya dhīrāh pretyāsmallokādamṛtā bhavanti').*[19]

The tree or plant world is the great friend of human being, because they supply many things to human beings like shadow, fruits, oxygen etc in a free manner. Those who believe in the theory of anthropocentricism, assert that for the sake of the survival of human community the trees are to be protected. But the Advaita Vedantins do not believe in such anthropocentricism. To them non-anthropocentricism has to be admitted here, because the trees have got some right and power to be survived in this world of their own without considering human being's fate in this matter. The

Advaitins think that the tree has got some body called *udbhijja-śarīra* (body arising after breaking the ground). The Advaitins have admitted four types of body- arising from mother's womb *(jarāyuja),* from egg *(andaja)*, from moisture *(svedaja)* and up shooting the ground *(udbhijja)*.[20] It has been admitted that the locus of enjoyment is called body *(śarīram bhogāyatanam)* where individual experiences happiness and misery. The enjoyment of happiness and misery entails the fact that the enjoyer has got the result of *karma* accumulated in this birth or in previous birth. As trees have got enjoyment, they have got the result of *karma* and feeling of happiness misery etc. If plants are born in this earth, they are having body capable of enjoying the result of *karma*. Hence they should remain in this earth to exhaust the *karma*-s which is pending. If this is taken into consideration, the plants have got right to remain in this earth without considering the welfare of human beings. This theory is non-anthropocentric in character. It is not al all true that for the sake of the wellbeing of human being, they should remain in this world as the anthropocentric view claims.

References:

1. Bhartṛhari: *Nītiśataka*, verse no.64
2. *Ṛgveda*-10/191/2-4
3. *Kathopanṣad* - Mangalācaraṇa mantra. Gita press (2013): *Upanisad,* Ninth Edition, p.49.
4. *Yajurveda* 38/18
5. *Bṛhadāraṇyakopaniṣad*-4/4/15
6. *Īśopaniṣad, 1/1*
7. *Pāṇini-sūtra*-1.4.24
8. Das Karunasindhu Dr.(2002): *Prācīn Bhārater Bhāṣādarśana*, Progressive, Kolkata, pp.124-125
9. *Swami Vivekananda (1966): The Complete Works of Swami Vivekananda,* Vol.1V, Ninth Edition, pp.479-80.
10. *Sankarabhasya* on *Kenopanisad, 4/5*
11. Sāyana Mādhava: *Sarvadarśanasamgraha, Purṇaprajñadarśana,* Satyajyoti Chakraborty (Trs) (1383 BS):,Sahityasri, Kolkata p.43.

12. *"Bhajanam daśavidham- vācā satyam hitam priyam svādhyāyah kāyena dānam paritrāṇam parirakṣaṇam manasā dayā spṛhā śraddhā ceti. Atraikakam niṣpādya nārāyaṇe samarpaṇam bhajanam."*

13. Sadānanda Yogīndra: *Vedāntasāra*, Brahmacārī Medhācaitanya (Trs & Ed) (1993):

Sri Ramakrishna Vedanta Math, Kolkata, pp.39-43. *"Śama-damoparati-titikṣā-samādhāna-śraddhākhyāh. Śamastāvat śravaṇādi-vyatirikta-viṣayebhyo manaso nigrahah. Damah vāhyendriyānām tadvyatirikta-viṣayebhyo nivarttanam. Uparatih nivarttitānām eteṣām tad-vyatirikta-viṣayebhyo uparamaṇam. Athavā vihitānām karmaṇām vidhinā parityāgah. Titikṣā śītoṣna-dvanda-sahiṣnutā. Samādhānam nigṛhitasya manasah śravaṇādau tadaṇuguṇaviṣaye ca samādhih samādhānam. Śraddhā guru-vedānta-vākyeṣu viśvāsah".*

14. Dharmarâja Adhvarîndra: *Vedânta-paribhâṣâ*. Swami Madhavananda (ed.; English tr.): (1972) *Vedânta-paribhâṣâ with Sanskrit Text*. Visayaparichheda, Belur Math, pp.

15. *"Mātṛdevo bhava, pitṛdevo bhava, ācāryadevo bhava, atithidevo bhava…yānyanavadyāni karmāṇi tāni sevitavyāni…śraddhayā deyam aśraddhayā adeyam, śriyā deyam, hriyā deyam, bhiyā deyam, samvidā deyam."* Taittirīyopaniṣad, 11

16. Annambhatta: *Tarkasamgrahadipika,* Arabindo Basu (Trs)(2010): *Tarkasamgraha o Tarkasamgrahadipika,* Mitram,Kolkata, pp.293-294

"Parāñci khāni vyatṛṛṇat svayambhūstasmāt parāṇpaśyati nāntarātman/ kaściddhīrah pratyagātmanamaikṣadāvṛttacakṣuramṛtamicchan// Kaṭha-upaniṣad, 2/1.

Atharvaveda (Pṛthivīsūkta) 12/01/01/45

17. *madhu vātā ṛtāyate madhu kṣaranti sindhavah/*

*mādhvirnah santvauṣadhīh…madhu naktamutoṣaso
madhuvat pārthivam rajah/…
madhumānno vanaspatirmadhumānastu sūryah/*

18. *Māndukyopaṇṣad*- Śāntimantra

19. *Kenoponiṣad*-2/5

20. Sadānanda Yogīndra: *Vedāntasāra*, Brahmacari Medhacaitanya (Trs & Ed) (1993):
Sri Ramakrishna Vedanta Math, Kolkata, p.132.

SUFISM AND VEDANTA: A COMPARATIVE STUDY

Md. Sirajul Islam
Professor and Former Head
Dept. of Philosophy & Comparative Religion
Visva-Bharati University
Santiniketan,West Bengal, pin-731235

The emergence of Sufism is, indeed, a glorious one in the annals of mankind. There is no doubt

that Islam is a religion of peace, however, a section of people were very much engaged in luxurious life and winning the territory only. They have taken Islam from their external (*zahiri*) outlook. As a result, a section of Muslims were reacted against the activities of those rulers as well as the luxurious activities of the Muslims. Sufis say, Islam is not for particular community rather it is a message for entire humanity, and the holy Quran depicts that idea in the various verses in its salutation *"ya aiuhannas"* (Oh mankind!) but very few Muslims are aware about it. In the aspect morality Islam is called *"din"* (code of life) which has keen affinity with the term *"Dharma"* (way of life) of Hinduism. Most of the Muslims are seeing Islam from its outer form; however, Sufis seeing Islam from inner side, hence Sufism is called *batini Islam*. Sufi scholars claim, this is an inner path, which originated from the heart of Islam and was established by the people of the platform, *Ahle-Suffa*, in Medina, Arabia, fifteen centuries ago and they were familiar about the Arabic term *Tasawwuf*. They led pious secluded life and purely indifferent in worldly affairs. Later on this has been acquainted as Sufism by the British. It is because of the inner truth of Sufism, a belief system and discipline completely free from the confines of caste, community, time and place, that people from diverse cultural backgrounds and all walks of life, who are, yet, seeking a common pathway to an eternal and transcendent truth, can call themselves Sufis. It is easy to think that Sufism is an open invitation towards all that leads to the garden of truth and peace through the path of unsurpassed love. It is all too easy if we tend to forget that the inner strength of Sufism has been established through and from the personal qualifications, devotion and intellectual ability of those who have defined the quest of truth (Haq), which lies at the heart of Sufism. The people of *Ahle Suffa* were coming to hear the teachings of the Prophet Hadrat Muhammad (s). Among these seekers, there were also groups of people, from many lands, nations, cultures and backgrounds, who were united by the inner longing to learn the reality of religion. Prophet said to them, Humanity *(insaniyat)* is one because *kullukum Ibn Adama* i.e. all you are the descendant of one Adam. These individuals found the teachings of the Prophet close to their hearts. Being inspired by his teachings, they became so enraptured by Divine love that they devoted themselves to meditation, purification and servitude and in search for an inner path called *Tasawwuf*. It is from these enlightened individuals that Tasawwuf came into historical existence. At that time, these enlightened individuals did not call themselves Sufis. The term came into the vocabulary many years later.

Thus, Sufism has been referred to as a path (*tariqa*), a journey of the heart for the service of entire humanity (*khidmat-e-khalq*). Such a journey has a beginning; a point of departure that leads towards a destination. A Sufi takes an inner journey to attain the knowledge of Self (*ma''arifat*), a knowledge that leads towards the understanding the Divine Truth. A journey towards understanding such Truth will necessarily involve steps; one has to pass through some stations and states (*maqam wa haal*) of learning, awareness and understanding. One must learn the rules, disciplines and practices. One does not become a Sufi without honoring the rules of the Path. Being attracted to the teachings of Sufism does not necessarily make one a Sufi. In Sufism, the traveler departs from the station of limited knowledge and understanding and takes the journey towards the destination of greater understanding and Divine proximity. The foundation of such a journey is based on the individual's recognition of his/her own limited knowledge and a desire to expand such knowledge and ultimately surpass its limitation. In passing the successive stages of the journey, the traveler (*salik*) will learn the meaning of Divinity and become aware process of truth, will pass the levels of purification to discover the meaning of unity which lies hidden behind the veils of multiplicity. And s/he will finally arrive at the stages of knowledge and peace in the presence of Divine illumination/consciousness (*marifah*). In the journey of the heart the Sufi, the traveler, becomes enraptured by the magnificent existence of the Divine, the Divine becomes the eternal Beloved and the journey becomes the journey of the lovers towards the Beloved where finally the Sufi declares:

God is Love, Prophet is Love, Religion is Love
From the smallest grain of sand to the highest heavens All are enraptured by love.

Throughout the world of Sufism, love has become the eternal theme. Sufis have gracefully glorified this theme in their poetry, in their principles, in their songs and practices, to the point that the Sufi proclaims:

Let love exist
No fear if I exist or not

Let this iron change into gold Rising from this fire of love.
(Moulana Shah Maghsoud, 20th Century Persian Sufi)

We must understand that it is a human right to be able to find the way towards understanding the reality of the Divine, an understanding which is direct without the need for a medium. One needs to dissolve into the being of the Beloved, the Divine, where there remains no need to refer to You (referring to the Divine) and I (referring to oneself). In such a state the veils of multiplicity will fall and essential unity will remain. The seeker will become the true manifestation of *la illaha illa Allah*; there is nothing except one Divine Unity. It is in this state that the seeker becomes a truthful monotheist.

I wonder at this You and I You are all there is
And I am all annihilated. There is an I
No longer exists.
Mansur al-Halaj (10th Century Persian Sufi)

In the life story of the Prophet, whose title was Habib-u-Allah, the beloved of Allah, we read of his immeasurable love for Allah. We learn that his love for the Divine was powerful and so complex that it was/is not easy to separate this lover from his Beloved Allah. His state of Unification is beyond words. Such tradition, annihilation in the Divine has remained strong in Sufism; certainly it was strong among the People of Suffa. After the passing away of the Prophet those founders of Sufism went back to their own homelands. They began teaching what they had learned. Students gathered around them and centers were created. Among the most organized and established centers were: Khorasan (northeastern Iran); Fars (central Iran); and Baghdad (Iraq). There were large number of Buddhist resided and the people of that region were familiar about the philosophy of India. Thereafter, the students of these teachers, in turn, traveled to many lands and with them the teaching and message of Sufism was introduced to the hearts of many nations and many people. Over the centuries, gradually two systems of Sufism developed: practical Sufism and philosophical Sufism.

Sufism is established on the essential laws of Being (*wujud*), and the laws of Being are timeless, free from dimensions of time and place and the limitations of human qualities. Individuals do have the ability to understand the laws of Being, yet they cannot change the laws. The same principle applies in Sufism. As a result, the essential principles of Sufism have remained free

from the dimensions of time or place, gender or race, cultures or ceremonies, caste, creed and religion.When a traveler of the journey of the heart, a Sufi, passes the stages of Being and arrives at the ocean of infinity, then s/he passes from the world of multiplicity to discover essential unity, when the walls of nature fall, and the manifestation of the Divine reflects into the heart of the seeker where s/he discovers the bounty of the existence after complete annihilation, capable of witnessing Divine illumination, s/he has entered the realm of Practical Sufism. Such essential law does not change as cultures and community rather encompassed everything.

When Practical Sufism has entered different cultures and times, sometimes its surface might have taken the colors of cultures and times, but its essence (*dhat*) has remained secure and unchanged in the chests of its owners. This spiritual journey is not a matter of chance, of following intuition, or trusting empty verbal formula. Rather, it is an expedition carried out in accordance with definite rules. Practical Sufism did not deviate and change from its original mission. Parallel to this school, another line of Sufism has developed since the 12th-13th century. When a few Sufi teachers began to explain the laws and mysteries of creation and governing principles of Sufism within the confines of the philosophical language, so people could better understand, they created, knowingly or not, Philosophical Sufism; a descriptive as well as logical Sufism based more on explanations, philosophy and history. The expansion and development of Philosophical Sufism was faster, since it was easier to understand Sufism logically.

This belief system, founded on the principles of Islam, gradually became an interesting discovery for a few western researchers. These researchers, or Orientalists, focusing on this Middle Eastern mysticism, have translated or written commentaries on the works of Sufis, yet not all those researchers were familiar with those cultures, Sufism and the dominating languages including the language of Sufism itself. Many of these researchers have made the mistake that they have felt the Philosophical Sufism as Practical Sufism and introduced it to their readers. Practical Sufism is based on practice while philosophical Sufism focuses on the verbal explanation of the practice, and argument. Such explanation, even though useful, however, not similar in comparison to the knowledge of realization. It is also quite obvious that Sufic realization is basically ineffable which cannot be perfectly expressed in language and words. As we all know, how the meaning behind the words varies from one culture to another and one person to another as well. Even

though these two systems of Sufism are different from each other, it is not always easy for an observer to distinguish between the two, especially since sometimes ceremonies and traditions may become more interesting, therefore easily replacing the quest for the truth which lies in the heart of Sufism. It is necessary for us to remember that the verbal explanation of an experience is different from the experience itself. The word ‒water‖ or its description does not quench thirst, its drinking does. Imagining the Divine will not lead to understanding the Divine, inner discovery will. Ceremonies will not open the door towards Unity; Divine unity is attained through passing from the limited self and dissolving in Divinity, without any medium, and becoming the messenger of *la illaha illa Allah*, there is nothing except Divine Unity. One cannot confess such truth without being that truth and the truth does not change with the changing of cultures and times.

Vedānta is basically a school of Indian philosophy aspires to attain the knowledge of Brahman and that can be obtained through three stages of practice, *sravana* (hearing), *manana* (thinking) and *nididhyasana* (meditation). Although in reality it is a label for any hermeneutics that attempts to provide a consistent interpretation of the philosophy of the Upaniṣads or, more formally, the canonical summary of the Upaniṣads, The names of Upaṇsadic teachers such as Yajñavalkya, Uddalaka, and Bādarāyaṇa, the author of the Brahma Sūtra, could be considered as representing the thoughts of early Advaita Philosophy. Advaita, Visistadvaita, Daita-dvaita, Shuddhadvaita and so on are the schools of philosophy those who expressed their understanding about the Reality in their own ways. Advaita Philosophical school propagates ‒non-dualism‖ where Reality is one without second (*ek me va dvitiyam/ekam Brahma dvitiya nasty*). Although Śaṅkara is regarded as the promoter of Advaita Vedānta as a distinct school of Indian philosophy, the origins of this school predate Śaṅkara. The existence of an Advaita tradition is acknowledged by Śaṅkara in his commentaries. The essential philosophy of Advaita is an idealist monism, and is considered to be presented first in the Upaniṣads and consolidated in the Brahma Sūtra by this tradition. According to Advaita metaphysics Brahman—the ultimate Reality, transcendent and immanent God of the latter Vedas—appears as the world because of its creative energy (*māyā*). The world has no separate existence apart from Brahman. The experiencing self (*jīva*) and the transcendental self of the Universe (*ātman*) are in reality identical (both are Brahman), though the individual self seems different as space within a container seems different

from space as such. These cardinal doctrines are represented in the anonymous verse *"brahma satyam jagan mithya; jīvo brahmaiva na aparah"* (Brahman is alone True, and this world of plurality is an error; the individual self is not different from Brahman). Plurality is experienced because of error in judgments (*mithya*) and ignorance (*avidya*). Knowledge of Brahman removes these errors and causes liberation from the cycle of transmigration and worldly bondage. Thus, according to Vedanta philosophy, Truth is one but preachers preached it in different forms (ekam *sat vipra bahudha vadanti*).

Vedanta or Upanisadic philosophy is basically the very essence of Hindu spiritual reality may be considered as the essence of the Veda, which is universal in character and non dogmatic in nature. Its monotheistic appeal and hankering for the knowledge of Reality attracted all people of the globe. The classical Advaita philosophy of Śaṅkara recognizes a unity in multiplicity, identity between individual and pure consciousness, and the experienced world as having no existence apart from Brahman. The major metaphysical concepts in Advaita Vedānta tradition, such as *māyā*, *mithya* (error in judgment),*vivarta* (illusion/whirlpool), have been subjected to a variety of interpretations. On some interpretations, Advaita Vedānta appears as a nihilistic philosophy that denounces the matters of the lived-world.

As we have maintained earlier that classical Advaita Vedānta, Brahman is the fundamental reality underlying all objects and experiences. Brahman is explained as pure existence, pure consciousness and pure bliss (*sat chit ananda*). All forms of existence presuppose a knowing self. Brahman or pure consciousness underlies the knowing self. Consciousness according to the Advaita School, unlike the positions held by other Vedānta schools, is not a property of Brahman but its very nature. Brahman is also one without a second, all-pervading and the immediate awareness. This absolute Brahman is known as *nirguṇa* Brahman, or Brahman ‒without qualities,‖ but is usually simply called ‒Brahman.‖ This Brahman is ever known to Itself and constitutes the reality in all individuals selves, while the appearance of our empirical individuality is credited to *avidya* (ignorance) and *māyā* (illusion). Brahman thus cannot be known as an individual object distinct from the individual self. However, it can be experienced indirectly in the natural world of experience as a personal God, known as *saguṇa* Brahman, or Brahman with qualities. It is usually referred to as *īśvara* (the Lord). The appearance of plurality arises from a natural state of confusion or ignorance (*avidya*), inherent in most biological

entities. Given this natural state of ignorance, Advaita provisionally accepts the empirical reality of individual selves, mental ideas and physical objects as a cognitive construction of this natural state of ignorance. But from the absolute standpoint, none of these have independent existence but are founded on Brahman. From the standpoint of this fundamental reality, individual minds as well as physical objects are appearances and do not have abiding reality. Brahman appears as the manifold objects of experience because of its creative power, *māyā*. *Māyā* is that which appears to be real at the time of experience but which does not have ultimate existence. It is dependent on pure consciousness. Brahman appears as the manifold world without undergoing an intrinsic change or modification. At no point of time does Brahman change into the world. The world is but a *vivarta*, a superimposition on Brahman. The world is neither totally real nor totally unreal. It is not totally unreal since it is experienced. It is not totally real since it is sublated by knowledge of Brahman. There are many examples given to illustrate the relation between the existence of the world and Brahman. The two famous examples are that of the space in a pot versus the space in the whole cosmos (undifferentiated in reality, though arbitrarily separated by the contingencies of the pot just as the world is in relation to Brahman), and the self versus the reflection of the self (the reflection having no substantial existence apart from the self just as the objects of the world rely upon Brahman for substantiality). The existence of an individuated *jīva* and the world are without a beginning. We cannot say when they began, or what the first cause is. But both are with an end, which is knowledge of Brahman. According to classical Advaita Vedānta, the existence of the empirical world cannot be conceived without a creator who is all-knowing and all-powerful. The creation, sustenance, and dissolution of the world are overseen by *īśvara*. *īśvara* is the purest manifestation of Brahman. Brahman with the creative power of *māyā* is *īśvara*. *Māyā* has both individual (*vyaśti*) and cosmic (*samaśti*) aspects. The cosmic aspect belongs to one *īśvara*, and the individual aspect, *avidya*, belongs to many *jīvas*. But the difference is that *īśvara* is not controlled by *māyā*, whereas the *jīva* is overpowered by *avidya*. *Māyā* is responsible for the creation of the world. *Avidya* is responsible for confounding the distinct existence between self and the not-self. With this confounding, *avidya* conceals Brahman and constructs the world. As a result the *jīva* functions as a doer (*karta*) and enjoyer (*bhokta*) of a limited world. The classical picture may be contrasted with two sub-schools of Advaita Vedānta that arose after Śaṅkara: *Bhamati* and *Vivarana*. The primary difference between these two sub-schools is based on the different interpretations

for *avidya* and *māyā*. Śaṅkara described *avidya* as beginning less. He considered that to search the origin of *avidya* itself is a process founded on *avidya* and hence will be fruitless. But Śaṅkara's disciples gave greater attention to this concept, and thus originated the two sub-schools. The *Bhamati* School owes its name to Vacaspati Miśra's (9th century) commentary on Śaṅkara's *Brahma Sūtra Bhāṣya*, while the *Vivarana* School is named after Prakāṣātman's (tenth century) commentary on Padmapāda's *Pañcapadika*, which itself is a commentary on Śaṅkara's *Brahma Sūtra Bhāṣya*. The major issue distinguishes *Bhamati* and *Vivarana* schools are their position on the nature and locus of *avidya*. According to the *Bhamati* School, the *jīva* is the locus and object of *avidya*. According to the *Vivarana* School, Brahman is the locus of *avidya*. The *Bhamati* School holds that Brahman can never be the locus of *avidya* but is the controller of it as *īśvara*. Belonging to *jīva*, *tula-avidya*, or individual ignorance performs two functions – veils Brahman, and projects (*vikṣepa*) a separate world. *Mula-avidya* (‒root ignorance‖) is the universal ignorance that is equivalent to *Māyā*, and is controlled by *īśvara*. The *Vivarana* School holds that since Brahman alone exists, Brahman is the locus and object of *avidya*. With the help of epistemological discussions, the non-reality of the duality between Brahman and world is established. The *Vivarana* School responds to the question regarding Brahman's existence as both ‒pure consciousness‖ and ‒universal ignorance‖ by claiming that valid cognition (*prama*) presumes *avidya*, in the everyday world, whereas pure consciousness is the essential nature of Brahman.

The Advaita tradition puts forward three lesser tests of truth: correspondence, coherence, and practical efficacy. These are followed by a fourth test of truth: epistemic-nonsublatability (*abādhyatvam* or *bādhaṛāhityam*). According to the *Vedānta Paribhāṣa* (a classical text of Advaita Vedānta) ‒that knowledge is valid which has for its object something that is nonsublated.‖ Nonsublatablity is considered as the ultimate criterion for valid knowledge. The master test of epistemic-nonsublatability inspires a further constraint: foundationality (*anadhigatatvam*, lit. ‒of not known earlier‖). This last criterion of truth is the highest standard that virtually all knowledge claims fail, and thus it is the standard for absolute, or unqualified, knowledge, while the former criteria are amenable to mundane, worldly knowledge claims. According to Advaita Vedānta, a judgment is true if it remains unsublated. The commonly used example that illustrates epistemic-nonsublatabilty is the rope that appears as a snake from a distance (a stock example in Indian philosophy). The belief that one sees a snake in this

circumstance is erroneous according to Advaita Vedānta because the snake belief (and the visual presentation of a snake) is sublated into the judgment that what one is really seeing is a rope. Only wrong cognitions can be sublated. The condition of foundationality disqualifies memory as a means of knowledge. Memory is the recollection of something already known and is thus derivable and not foundational. Only genuine knowledge of the Self, according to Advaita Vedānta, passes the test of foundationality: it is born of immediate knowledge (*aparokṣa jñāna*) and not memory (*smṛti*). Six natural ways of knowing are accepted as valid means of knowledge (*pramāṇa*) by Advaita Vedānta: perception (*pratyakṣa*), inference (*anumāna*), verbal testimony (*śabda*), comparison (*upamana*), postulation (*arthapatti*) and non-apprehension (*anupalabdhi*). The *pramāṇas* do not contradict each other and each of them presents a distinct kind of knowledge. Nonfoundational knowledge of Brahman cannot be had by any means but through *Śruti*, which is the supernaturally revealed text in the form of the Vedas (of which the Upaniṣads form the most philosophical portion). Inference and the other means of knowledge cannot determinately reveal the truth of Brahman on their own. However, Advaitins recognize that in addition to *Śruti*, one requires *yukti* (reason) and *anubhava* (personal experience) to actualize knowledge of Brahman. *Mokṣa* (liberation), which consists in the cessation of the cycle of life and death, governed by the karma of the individual self, is the result of knowledge of Brahman. As Brahman is identical with the universal Self, and this Self is always self-conscious, it would seem that knowledge of Brahman is Self-knowledge, and that this Self-knowledge is ever present. If so, it seems that ignorance is impossible. Moreover, in the *adhyāsabhāṣya* (his preamble to the commentary on the *Brahma Sūtra*) Śaṅkara says that the pure subjectivity—the Self or Brahman—can never become the object of knowledge, just as the object can never be the subject. This would suggest that Self-knowledge that one gains in order to achieve liberation is impossible. Śaṅkara's response to this problem is to regard knowledge of Brahman that is necessary for liberation, derived from scripture, to be distinct from the Self-consciousness of Brahman, and rather a practical knowledge that removes ignorance, which is an obstacle to the luminance of the ever-present self-consciousness of Brahman that does pass the test of foundationality. Ignorance, in turn, is not a feature of the ultimate Self on his account, but a feature of the individual self that is ultimately unreal. Four factors are involved in an external perception: the physical object, the sense organ, the mind (*antaḥkarana*) and the cognizing self (*pramata*). The cognizing self alone is self-luminous and the rest of the three factors are not self-

108

luminous being devoid of consciousness. It is the mind and the sense organ which relates the cognizing self to the object. The self alone is the knower and the rest are knowable as objects of knowledge. At the same time the existence of mind is indubitable. It is the mind that helps to distinguish between various perceptions. It is because of the self-luminous (*svata-prakāṣa*) nature of pure consciousness that the subject knows and the object is known. In his commentary to *Taittirīya Upaniṣad*, Śaṅkara says that ―consciousness is the very nature of the Self and inseparable from It.‖ The cognizing self, the known object, the object-knowledge, and the valid means of knowledge

As we have stated earlier that Sufism is a spiritual philosophy where devotee/seeker of knowledge is longing for the knowledge of Reality is vital. *Allah/Khuda* here is the non-dual Reality (*la ilaha illa Allah*) and the world is considered as *hijab* (veil). A Sufi anchorite works to unveil the veil of both the phenomenal and metaphysical world which is highly mysterious in nature and character. Like Quran, here Allah is the Supreme Reality and nothing is like Him (Quran42:11). Like Vedantic God, in Sufism, Allah has two aspects like- *dhat* (essence) and *sifat* (attributes). It has keen affinity with the Vedantic notion of *nirguna* (attributeless) and *svaguna* (without attributes) Brahman. The ideal perfection in Sufism is called fanafillah *wa baqa billah* (annihilation in God and persistence in Him). In a single term it is called *'Najat'* in Islam, 'Nirvana' in Buddhism, 'Salvation' in Christianity and ‗Mukti in Hinduism. *Baqa* is the highest state of **God** where the devotee and Divinity division is being disappeared. Sufis say, *dhat* of Allah is incomprehensible and similarly inescapable and infinite in nature but *sifat* is apprehendable and we the people worship as well as attained knowledge of this God. When it reaches its zenith then the revelation process begins which is known as ―Mukashfa‖ (the uplifting of veil). At this stage the attainments of the saint (or Sufi) are so exquisite that he emerges his identify in the will of God, the creator, and the reactions are visible and affect the code and conduct of human beings. The effort by which each stage is gained is called „haal‟ (state). It is a state of joy or desire and when the seeker is in this condition he falls into „wajd‟ (ecstasy). Sufism in spite of its loftiness in religious ideals has been less fastidious and more ready to accept alien practices and ideas provided they produced good results. Blended with Sufism the orthodox couch was undoubtedly refreshed and strengthened and in fact acquired a more popular character and attraction in Islam.

‗Reality' is beyond the scope of all human conception and is therefore inexpressible and indescribable because human intellect or faculties are restricted to a ‗limit and transcend no more. This is the highest and final stage of Sufism in which the aspirant is face to face with the ‗Divine Light (nur)'and ultimately merges his identity with the Supreme(Allah). It is therefore a state, the secrets of which have never been divulged to the humanity at large without Sufism entitles. A Persian couplet describes this state 'as follows *"Aan raa ke Khabar shud Khabarash baaz nayamad."* i.e. nobody ever heard of them who dived deep into the secrets of God or the mysteries of Nature. Sufis emphasized that ultimate Reality could be grasped only intuitively (*Ma‟arifat* or gnosis). It was veiled from the human eye and intellect, and constituted a mystery which could be apprehended by none but the advanced spirits. Although they described in vivid details how *Ma‟arifat* could be achieved they never concerned themselves with the nature of the Reality. There are clear traces of belief of pantheism and of monism, although in general they believed in a transcendental omnipotent God as the Creator of the universe. In this stage a devotee feels his ontological status (*martaba*) of imagination (*khayal*) only and phenomenal existence is disappeared. Then he seeing nothing is like Him (Quran 42:11, 2:312). Ibn Arabi, a Sufi Philosopher expressed this stage in using the term as *wahdat al wujud* (Unity in Being), it can be considered as the single Reality existence but this single Reality is is purely self-aware (Seyyed Hossein Nasr and Oliver leaman, History of Islamic Philosophy, Part-I, Routledge, London,1997, p.504-5), it finds itself only due to the omniscient capability of God. In this regards the existence (*wujud*) of God is One and many as well. Here existence of One comprehends the reality many. (ibid,p.505). Thus, *wujud* /existence in Ibn Arabi's philosophy of God is analogous to light (*nur*) like the holy Quran (24:35) where each and every thing are appeared like his rays.(ibid).From ontological standpoint God is necessary Being (*wujud-i-wajib*) while the creatures existence (*wujud*) is contingent (*mumkin*). Hence Ibn Arabi stressed on the Absolute existence of God as well as the absolute nothingness of the world(*al adam al mutlaq*) (ibid, 504-5). Therefore, in philosophical aspect is basically a state of imagination (*khayal/mithal*) of the devotee that possesses ontological existence that not only the faculty of mind or reason. This is basically an imaginable reality like the mirror image (ibid 505) and which is neither the mirror nor image like Sankara's Adviatic notion of Maya. In Ibn Arabi's outlook it is neither existent nor non-exitent, neither known nor unknown, neither affirmed nor

denied. (Ibn Arabi, Fusus –al hikam,I-304.23;4,408,11).

This philosophical view of Ibn Arabi has been criticized by Shyakh Ahmad Sirhindi, Punjabi Sufi in advocating his view of *wahdat-as-shuhud* (unity in withness).Shyakh Ahmad Sirhindi was born in Sirhind, India in 1564 A.D. his mystico-philosophical acumen has changed the Wujudiya philosophy into the new direction. Shaykh Ahmad Sirhindi basically discussed upon the philosophy of Being in contrast of –Ibn-Arabi‟ₛ *"wahadat-al-wujud"* (Unity of Being) theory. The trend of ‗*wujudiya"* philosophy is very primitive in India. It is said that notable Sufi Abu-Ali Sindi was aware the pantheistic concept of the Upanisad. He was inhabited in Sind region of India. His pantheistic notion was easily transmitted to his disciple Abu-Yazid al-Bistami (d.874 A.D.), who uttered –*Subhani-ma-azma-Shani*‖ (glory be to me alone, how great is my majesty!). Shaykh Sirhindi was the disciple of Khwajah Muhammad Baqi billah Berang (b. 1563 A.D.).   In the early life he was believed in *„wahdat-al-wujud"* theory of God, but in later period he deviated from this theory and propagated the theory of *"wahdat-as-Shuhud"* (Unity in witness/phenomenological monism) in contrast of Ibn-Arabi‘s *„Wahdat-al-wujud"* doctrine[2]. His popularity was reached in very high position in India and it is considered that the is the founder of *Mujaddidya* branch of Naqshbandiya Sufi Silsilah (order). In the initial stage the concept of –*Wuhadat-as-Shuhud*‖ was preached by Ala-ud-Dawla Simnani (d. 1336 A.D.) which was passed naturally to the posterior generations and finally popularized by Shaykh Ahmad who criticized the ‗wahdat-al-wujud‘ theory on the ground that Ibn-Arabi‘s pantheistic idea of Good/philosophy of Being neglects the –idea of human actions and freedom, because, Ibn-Arabi propagated the view as –La mawjud illa Allah‖ (there is nothing in existence but God)[24]. After initiation into the Naqshbandiya order Sirhindi has apprehend that all the secret of God or –tajalli-i-Dhati‖ (vision of being) was considered as the highest stage of Sufi journey, beyond which nothing but pure non-entity exists, however, after a title while a Sufi can attain an experience of –*ittihad*‖ (union) and –*wahdat*‖ (unity) which seems futile. Hence, the elevation of –*Ihata*‖ (comprehension), –*Siryan*‖ (penetyrtation), –*Qurb*‖ (proximity) and –*mahiyat*‖(conjunction) with the essence appeared to him is nothing but a mirage. Sirhindi also says, that the –*Zill*‖(effect) is not the –*Ain*‖ (essence) of –*Asl*‖ (the real) as propounded by Ibn-Arabi. Sinhindi claims for the stage of –*Zilliyat* (adumbration) after having traversed through the –wujudiyat (pantheistic existence of God) and finally he can be elevated to the state of –*Abdiyat*‖ (the state of

serviceable), which according to him is the highest stage of Sufi journey.

In discussion concerning the philosophy of being, Sirhindi refuted Ibn-Arabi‘s ‒*wahdat- al-wujud"* theory on the ground is that, *wujudiya* theory underlying the idea of *"Hama-Ust"* (all is He) which is not satisfactory so he propagates the doctrine of ‒*wahdat-as-shuhud*‖ which depicts the idea as ‒Hama-az-Ust‖ (all is derived from Him). According to Shaykh Sirhindi, the *wahdal-al-wujud* theory of Ibn-Arabi denies the existence of all except Allah (God). Hence, the creation (makluq) is identical with Allah. But Sirhindi‘s *wahdat-as-shuhud* maintains that Gods exists and He is unique (*Yagana*) in His existence, no created being can be a part of Him, rather all are derived from Him. It does not mean *Khaliq* (creator) and *Khalq* (creation) are same. Thus, he affirms the gradation of Being and opines that the gradation of *Dhat* is higher than the gradation of *sifat*, which does not possess the same status conceptually and they are not independent in their existence. To analyze the philosophical speculation and theology of *wujudiya* and shuhudiya Manjan Mole interpreted that ‗*Tawhid-i-Wujudi"* of Ibn-Arabi is an expression of ‗*ilm-al-yaqin"* (certitude of knowledge), whereas ‒Tawhid-i-Shuhudi‘ is an ‒*ayn-al-yagin*‖ (certitude of vision) which accompanied by *"haqq-al-yaqin"* (certitude of Truth) in the unitive state of the mystic. In this way Shaykh Ahmad Sirhindi has synthesized between the Shariah and Sufism.

The intuitive or esoteric experience or Reality implied that parallel to the orthodoxy or ‒external‖ theology, there was also an ‒internal‖ or spiritual interpretation of the Holy Quran and of the actions prescribed by the Law. This spiritual interpretation was necessity subjective, intuitive and esoteric. But this is a very delicate point to be discussed by a layman. Only the advanced Sufis or Saints, who are now rare, can interpret them satisfactorily in the light of their own practical experience. No one in the present scientific civilization can either understand or convince easily the average man on these delicate points.

According to Islamic conception a Sufi is one who is fired with Divine live and who as a true devotee of God and is constantly impatient to seek nearness to HIM. The quest of a Sufi centers round the exploration or probe into the mysteries of the nature. He is whole-heartedly engrossed in seeking out the myriad truths of the TRUTH, and concentrates on the hard task of reconciling his action to his thoughts. This is an extremely difficult process. He has, first of all to suppress or

subdue his worldly desires inherent in the soul of man called Nafs in order to attain purity and steadfastness in his character. After attaining this stage, he enters the second phase of building up his external and internal character through mental exercises as the result of which the knowledge of the hidden mysteries of Nature or God is revealed unto him. To summarise the whole process of Sufism, the true path of a Sufi's salvation lies through the thorny wilderness of renunciation, self-mortification on and annihilation of the Nafs by incessant devotion to God. Thus a Sufi aspirant has to under go a rigid test in morals and by acquiring a perfect knowledge of the Quran and Islamic theology. Also strict adherence to the Muslim law of jurisprudence called ‗Fiqah' and ‗Hadith' which deal with the moral, social, economic, and political aspects of Muslim life, he reaches his goal ultimately.

The basis of the teachings of the early Sufis was a clear distinction between the real and the apparent, between the external and the internal, between the formal and the spiritual. The codes of beliefs and behaviour prescribed in the two were the Shariat which they called ‗external science' and the Tariqat (the path or way) or the ‗internal' or ‒spiritual science‖. The starting point of the spiritual progress, they argued was the Shariat but their distinctive contribution to the religious life of the Muslims was the emphasis which they laid on Tariqat. They bypassed the abstract and colourless scholastic discussions of faith and ritual, and supplemented the inspiring orthodox attitude of commands and prohibitions with an ‒emotive principal and a living religious experience.‖ In orthodox Islam, these features had become subordinated. By emphasising them the Sufis sought to restore the religious balance and brought Islam into greater harmony with the prevailing Indian traditions.

References and Bibliography

1. Seyyed Hossein Nasr and Oliver Leaman, *History of Islamic Philosophy*, Part-1 Routledge, Londan & New York, 1996.
2. Hamid Naseem Rafiabadi, *Muslim Philosophy and Science* – An Introduction, Cosmos Computres & Publication, Srinagar, India, 1978.
3. Saed Shaikh, *Studies in Muslim Philosophy*, (Adam Publisshers, Delhi, 1940.
4. Ibn Arabi, *Fusus, al Hikm*, Cairo .
5. M.M. Sharif, A History of Muslim Philosophy, Vol-I, Otto Harrossowitz, Wiesbaden, Germany, 1963.
6. A.E. Affifi, *The Mystical Philosophy of Muhiud Din Ibnal Arabi,* Cambriodge, 1939
7. Saiyed A.A. Rizvi, *A History of Sufism in India,* Vol-ii, Munshiram Manoharlal Publication Pvt. Ltd., 1983.

8. Aligarh Journal of Islamic Philosophy, Edited by Jalalul Haq, *"Sufism in India – A Revolutionary Movement"* by Zulfiqar Ahmed, July 2003, No. 9, pp. 67, 71

9. Fazlur Rahman, The Philosophy of Mulla Sadra (Sadr al din Shiraji), State University of New York Press, Abbany, 1975.

10. Md. Sirajul Islam, *Sufism and Bhakti*, Council of Research in Values and Philosophy, Washington, D.C., 2004.

11. Saiyid A.A. Rizvi, *Muslim Revivalist Movement in Northern India*, Munshiram Monoharlal Publication Pvt. Ltd., New Delhi, 1993.

12. Burham Ahmed Faruqi, *The Majaddid Conception of Taawhid*, Shah Muhammad Ashraf, Kashmiri Bazar, Lahore, 1940.

13. Annemarrie Schimmel, *Mystical Dimensions of Islam*, The University of North Carolina Press, Chapel Hill, 1975.

14. Madhusudana, Saraswati. *Gudartha Dipika*. Trans. Sisir kumar Gupta. Delhi: Motilal Banarsidass Pubs., 1977.

15. Alladi Mahadeva Sastri (Trans.). *The Bhagavad Gita with the commentary of Śrī Śaṅkara*. Madras: Samata Books, 1981.

16. *Brahma Sūtra Śaṅkara Bhāṣya: 3.3.54.* Found in, V.H. Date, *Vedānta Explained: Śaṅkara"s Commentary on the Brahma-Sūtra*, vols. 1 and 2 (Bombay: Book Seller's Publishing Com., 1954).

17. Date, V. H. *Vedānta Explained: Śaṅkara"s commentary on the Brahma Sūtra*. Vol. I Bombay: Book Seller's Publishing Company, 1954.

18. *Taittiriya Upaniṣad Śaṅkara Bhāṣya*: 2.10. Found in Karl H. Potter, Gen. Ed. *Encyclopedia of Indian Philosophies*, Vol. III. 1st Ind. ed. Delhi: Motilal Banarsidass Publishers, 1981.

19. *Upadesa Sahasri of Śaṅkaracharya*, Trans. Swami Jagadananda. Mylapore: Śrī Ramkrishna Math, 1941.

20. *Dṛg-dṛṣya Viveka of Śaṅkara*. Trans. Swami Nikhilananda. 6th ed. Mysore: Śrī Ramakrishna Ashrama, 1976.

21. Potter, Karl H. *Advaita Vedānta up to Śaṅkara and his Pupils*. Vol. III of *Encyclopedia of Indian Philosophies*. Delhi: Motilal Banarsidass, 1981.

22. Mahadevan, T M P. *Śaṅkara*. New Delhi: National Book Trust, 1968

23. Mahadevan, T M P. *Superimposition in Advaita Vedānta*. New Delhi: Sterling Publishers Pvt. Ltd., 1985.

24. Dasgupta, Surendranath. *A History of Indian Philosophy*. Vol. I. Delhi: Motilal Banarsidass, 1975.

25. Radhakrishnan, S. *Indian Philosophy*. Vol. II. Delhi: Oxford University Press, 1940.

Modern Indian Thought: Multiple Dimensions

Dr. S. Panneerselvam
Former Professor, Department of Philosophy
University of Madras, Chennai 600 005
sps@md4.vsnl.net.in

To-day India swings between the blind adherence to her old customs and a slavish imitation of foreign ways. In either of these can she find relief or life or growth...True culture derives its inspiration from every corner of the world, but it is home-grown.

-Jawaharlal Nehru

Philosophy consists of reflection on man's experience in relation to himself. But a reflection on one's experience is based on what type of philosophy one is subscribing to. By "type of philosophy", I mean whether one is rooted in one's own tradition or rooted in "borrowed tradition" of the west. If a person develops his reflection on a borrowed tradition, then one must also see how far this will help. Can we simply ignore our own tradition and adopt the tradition, which is completely alien to us? Professor K.C. Bhattacharyya's remarks on this must be taken seriously. His article entitled, "Svaraj in Ideas" (*Viva-Bharathi Journal*, vol. xx, 1954, pp. 103-114) deals with the distinction between cultural subjection and cultural assimilation. He explains the dangers of cultural subjection and argues that it is the suppression of one's traditional cast of ideas and sentiments without comparison or competition by a new cast representing an alien culture. In this article, he stressed the need to make our own distinctive estimates and evaluations of foreign philosophy. He also rejects "hybridization of ideas" and "patchwork of ideas of different cultures" and suggests that one need not accept the foreign valuations or appraisals of our culture. He was very much supporting the need for a translation of all foreign ideas into our native ideas and for thinking "in our own concepts" to be able to "think productively on our own account". He says: "We can think effectively only when we think in terms of indigenous ideas that pulsate in the life and mind of the masses". The need to return to the cultural stratum of the real Indian people and to evolve a culture along with them suited to the times was emphasized by K.C. Bhattacharyya. Sri Aurobindo and S. Radhakrishnan have expressed the same idea. "We cannot cut ourselves off from the springs of our life," says Radhakrishnan. (*Indian Philosophy*, vol. ii, p.779). Further he says that there is nothing wrong in observing the culture of other

peoples; only we must enhance, raise and purify the elements we take over, fuse them with the best in our own. Our philosophical tradition should be the basis for our present philosophical approach. We must think in our own concepts and stick to our own ideas. It is clear from the above passages that there has been a call by some of our philosophers to retain Indian identity and to make philosophy more indigenous. But let us see whether it reflects the views of the majority of philosophers in India, and also whether there is any real need for it. Professor K. Satchidananda Murty in his book, *Philosophy in India*, argues that there were three different conceptions of philosophy prevailed in India at different periods. (i) Philosophy as the rational, critical and illuminating review of the contents of theology, economics and political science and also the right instrument and foundation of all action and duty, which helps one to achieve intellectual balance, (ii) Philosophy as a system of ideas comprising epistemology, metaphysics and ethics, and (iii) Philosophy is the intuitive network of views regarding man, his nature and destiny. Of these, the second conception is found in Sanskrit, Pali and Prakrit sources and the third is expressed in other Indian languages. Philosophers in India are concerned with all the three conceptions of philosophy though philosophers choose their conceptions based on their interest. But a total understanding of Indian philosophy becomes complete only through the understanding of all three conceptions of philosophy taken together.

When Indian philosophy was dwindling under the yoke of British rule, and English missionaries with a view to exposing weakness of Indian thought and culture and establishing superiority of their own, writing books and translating a number of religious and philosophic works in Sanskrit, a new wave of consciousness was created in India. The coming of the Europeans and the establishment of a vast British Empire on Indian soil in the 19th century, no doubt, opened a new chapter in the cultural and political history of India. The strong impact of western culture, religion, education, politics, economics, law and order, its science and technology on our ancient culture and religion, polity and economic structure also resulted in the creation of a void in the life and thought of the Indian of the period. There was conflict between his traditional values and alien cultural pattern. For a time, everything Indian was considered inferior before the superior civilization of the rulers. Just as the British market had closed to Indian commodities and self-sufficient village economy was brought to a stand still, similarly in the cultural sphere, the British and western ideas came to reign supreme over Indian ideas and a deliberate and

systematic attempt was made to cripple Indian ideas. The Orientalists have made an attempt to revive Indian philosophy. But unfortunately the Indian that was rediscovered now, was the Indian seen through western eyes. The western-oriented Indian intellectuals had their visions coloured by the western world. They began to judge Indian concepts in western terms. The dynamic civilization of the west began to break the age-old Indian traditions and ideals. At one stage, it was even felt that the ancient Indian civilization would just be replaced by the western. This was not a genuine renaissance. In genuine renaissance, new ideas are absorbed in already living traditions. Kalidas Bhattacharyya says: "What happens in genuine renaissance is that under the impact of some powerful new ideas people with living tradition adjust those ideas to the tradition... what these English educated Indians did was to understand and interpret the traditional Indian ideas--Indian philosophy, for that--in terms of ideas that were western. This is no renaissance" ("Traditional Indian Philosophy" in *Visva-Bharathi Journal of Philosophy,* vol. xiii, no. 1&2. p.14). Rammohun Roy, the father of Modern India emerged during this period, followed by Swami Vivekananda, Swami Rama Tirtha and others. These western educated Indians were appalled at the plight of their countrymen who were reluctant to leave their ancestral heritage and embrace the alien cultural patterns and values imposed on them. The translation of many ancient Sanskrit texts into English by the Orientalists and their publication by the Clarendon Press, Oxford, under the general title "Sacred Books of the East" helped the Indians to know the significance of their rich spiritual heritage. They felt the need to defend it. But they also understood the necessity of accommodating and absorbing certain trends of western civilization, into the fabric of Indian culture, without affecting the essential root bases of the ancient past. In order to suit modern conditions, they sought to revise their ancient pattern of thoughts. They interpreted for example, the Vedanta texts in the light of the ideas stemmed from the west by means of their intuitive experiences and offered the necessary ethos best suited to the Indian mind in the modern context. The west is a symbol of the new age as well as new knowledge to Roy and Vivekananda. Roy who had his spiritual roots firmly in the Vedanta also had profound knowledge of the great philosophical thoughts of the west. Different western movements were familiar to him. It was he who had put India on the march towards progress and freedom. Commenting on him, Vivekananda said: "A new life enters India with Roy. There occurs a new movement in the history of India and there is a general struggle in the dormant atmosphere towards self-assertion in several fields of life and knowledge. The hidden learning

and scholarship of India thus came to be known to all the world"(*Complete Works of Swami Vivekananda*, vol.iii. p.317). Roy found in the Vedanta, a cure for the present evil, and for him, the significance of Vedanta lies in its application to the problems of life. The translations and commentaries of Roy on the ancient scripture of Vedanta is no match to the commentaries produced by Shankara and Ramanuja, yet in Roy, one finds elaborate discussions and arguments in the style of Shankara and Ramanuja. The aim of his arguments and interpretations of the Vedanta and other scriptures was to help one in recapturing the original spirit of Vedanta. The creative spirit of Indian philosophy was seen in the continuous intervention between different systems as a result of which new problems were encountered and old problems were re-thought. Thus in the works of Roy, Aurobindo, Radhakrishnan and others we find a conscious attempt to reverse the direction in which the western-oriented intellectuals had previously studied Indian thought. Instead of assessing Indian ideas in western terms, they assessed western ideas in Indian terms.

Contemporary Indian philosophy took an important dimension in 1917 and scholars classify the development of contemporary Indian philosophy into two periods: (1) The period from 1917 to 1947 and (2) from 1947 onwards. During 1917-1920, two important events took place in Indian history. Gandhi became the leader of the national liberation movement in 1917 and Aurobindo's philosophy became prominence. Aurobindo was dissatisfied with the traditional as well as the western Indologists' way of understanding the Vedas. He made a significant contribution in shaping the contemporary Indian philosophy. For this reason, some consider him as the father of contemporary Indian philosophy. Similarly, Radhakrishnan as an interpreter of Indian thought gave a new direction to Indian philosophy. His commentaries on the texts were always refreshingly original. He firmly believed that his role as a commentator was to disclose the relevance and the topicality of the central truths of the scriptures to our nuclear age.

During the post-independence period, three important works on contemporary Indian philosophy were published by the modern scholars teaching in different Universities. They are as follows: 1. Current Trends in Indian Philosophy, (1972) (ed.) K. Satchidananda Murty and K. Ramakrishna Rao, 2. Contemporary Indian Philosophy (second series) (1974) (ed.) Margaret Chatterjee and 3. Indian Philosophy To-day, (1975) (ed.) N.K. Devaraja. It has been generally viewed that the

above works published during 1970-80, mainly deal with western philosophical thinking. The articles published in these books mainly discuss western philosophical issues and discussions on Indian philosophy is comparatively less. Hence there has been a criticism that Indian Philosophy has lost its direction and if at all it has to survive, there must be some direction. Why did this problem occur? The problems that are faced by Indian philosophers are partly due to lack of Sanskrit knowledge and also partly due to the influence of the anti-metaphysical trend in Anglo-American analytical philosophy has produced a rift, a sort of crisis of communication among traditional scholars. No such rift was there in pre-independence India. It is argued by many that no important development took place in Indian philosophy after 15th century A.D. The critics argue that it has produced no new system of thought or had created no new philosophical concept. Most of the Indian philosophers were concerned with expositions and interpretations and only a few were aware of the need for creative work. It is also wrongly believed that Indian philosophy ended up with Dvaita Vedanta. The fact the many textbooks on Indian philosophy do not go beyond it proves this. Some hold the view that Indian philosophy ended up with Udayana (later half of the 10th century). There are others who believe that contribution of Indian philosophy came to end by the 18th century. Modern Indian philosophy or Contemporary Indian Philosophy began in the second decade of the 19th century. The revival of Indian philosophy received a severe blow from the World War II, which enabled our Indian philosophers, through their contact with America, to get acquainted with western philosophy by bringing them into contact with European philosophy and also American philosophy. During the same time, the study of symbolic logic and philosophy of science were taken up by Indian scholars. By this time, the Sanskrit scholars has generated into "mechanical textual scholars, often without any broad perspective" (Kalidas Bhattacharyya's note in K. Satchidananda Murty's *Philosophy in India*, p.149). Thus the problems faced by the contemporary Indian philosopher is something peculiar. The structure and mode of presentation of Indian philosophy has drastically changed by the use of English language. Mohanty very rightly observes: "In India something very basic has changed now: we write in English not in Sanskrit. Writing in English cannot be a simply external change. It has and will continue to deeply alter our mode of thinking" (*Essays on Indian Philosophy*, p.331). This may be partly due to the fact that the contemporary Indian philosophers are trying to impress their western counterpart by presenting an apologetic of their favourite systems of Indian philosophy *vis-à-vis* western criticism of them. Or the contemporary Indian

thinkers were trying to construct their own systems of philosophy, which is based on Indian intuition, but present them in a western garb.

It is true that the contemporary thinkers have contributed enough for Indian philosophy in one way or other. But how far they are really successful? A serious comment was made by Swami Agehananda Bharati in 1952 about the status of contemporary Indian situation. "No Indian philosopher in this country has suggested anything new-we find nothing but the old stuff dressed in impressive up-to-date language" ("Radhakrishnan and the other Vedanta" in P.A. Schilipp's (ed.) *The Philosophy of Sarvepalli Radhakrishnan*, p.464). The above criticism made against the contemporary thinkers, and must be taken seriously. An introspection is needed to see how far we have progressed? Indian philosophers are desperately looking for an identity and a way of self-assertion. It is criticized that some of the thinkers took refuge in concepts like "spirituality", "moksa" etc. and argued further that one should make use of a philosophical tradition only if it is philosophically rewarding and not simply because it is indigenous. "Bondage to a tradition is always destructive of philosophic freedom. Philosophical creativity does not take place in a vacuum." (Rajendra Prasad, "Tradition, Freedom and Philosophical Creativity" in *Indian Philosophy: Past and Future*, ed. S.S. Rama Rao Pappu and R. Puligandla, p. 311). But how far Prof. Prasad is right? Many Indian scholars like Dr. S. Radhakrishnan, S.C. Chatterjee and D. M. Datta consider that the dominant character of the Indian mind, which has coloured all its culture and moulded all its thoughts, is the spiritual tendency. Prof. Prasad and critics like him try to understand philosophy purely from the intellectual side, which is the characteristic of western philosophy. Philosophy in India has altogether different purpose; it is not a mere intellectual exercise. Philosophy in India is concerned with the upliftment of man and his values. To substantiate my point, I would like to quote Professor R. Balasubramanian who in his presidential address in the IPC (1984) says that there are two approaches to the study of philosophy. The first is the humanistic approach which is directed towards the study of man and the universe, the principles which govern both of them. The other approach is the scientific approach where a study of a particular philosophical problem comprises analysis, generalisation through logical reason, and verification. Professor RB says that "the classical Indian philosophers have adopted both the approaches--humanistic and scientific--to the study of philosophical problems. All the …schools have not only worked out well-knit philosophical

systems, but also have provided sophisticated analyses of problems in logic and epistemology, psychology of human action, and philosophy of language comparable to those found in western philosophy. They never considered that logic and epistemology, conceptual and language analysis are ends in themselves." (p.4)

Based on the above understanding, we can classify philosophers in India into three major groups: (1) Group of philosophers who are well trained in classical Indian tradition but lack both the knowledge of any foreign language and the tools of philosophizing. (2) Group of philosophers who are basically trained in western philosophy, especially in existentialism, phenomenology and analytical philosophies. These philosophers altogether reject Indian philosophy and they believe that Indian philosophy has nothing to contribute and (3) The group of philosophers who are good both in western and Indian philosophy; these philosophers try to apply the western models or tools to Indian philosophical problems. It is the third group of philosophers who could bring a real change in Indian philosophy. How far we are productive? How are our indigenous methods or techniques acceptable? Are we prepared to accept something from other culture to suit us? What does translation of western ideas into our own native idea mean? All these questions can be addressed to the third group of philosophers, as they alone are capable of answering and solving the problems of philosophy. The Sanskrit pundits, belonging to the first group are not in a position to translate their ideas into any of the foreign of languages and hence the outsider finds it difficult to understand them. The western philosophers living in India, i.e., the second group of philosophers writes mainly for the Indian scholars in India. Suresh Chandra points out that Indian scholars writing on western literature is not taken seriously by the west. (Suresh Chandra's Report, in *Philosophy in India* by K. Satchidananda Murty, p. 151). Thus the future of Indian philosophy depends on the synthetic and assimilative approach of Indian philosophers towards contemporary western philosophy. The Indian philosopher of to-day must, widen his perspective and sharpen his philosophic tools through a thorough and careful study of a balanced assimilation of the movements of contemporary western philosophy. In other words, "we must become philosophically alive and active"(Ibid., p. 152).

I feel that in the name of our searching for identity, we should not forget the fact that if Indian philosophy is to survive and grow, western philosophy also should be examined from the Indian standpoint. Indian philosopher should respond to western philosophical problems. Philosophers

of the east and the west can converse, try to understand each other's thesis and analyze the arguments and evidences in support of them. There are many unexplored possibilities. Dharmakirti's *Pramanavarttika*, Jayantha's *Nyayamanjari*, Sri Harsha's *Khandana-Khanda-Khadya* also deal with philosophical issues. How much importance was given to these texts? In order to understand and analyze them, one not only needs philological competence but also philosophical competence. Attempts have been made in this direction by B.K. Matilal, J.N. Mohanty and others. We must be in a position to understand our own systems before we make any judgement on them No doubt Indian philosophy needs new direction and radical departure wherever necessary. Mohanty's remarks on this are very apt. "There must be many things those that are for us dead and only of antiquarian interest, some again whose interest is only cultural but not philosophical" (*Reason and Tradition in Indian Thought*, 1992, p.4).

Many contemporary Indian philosophers have shown the need and the method to evolve a truly modern way of doing philosophy. There are philosophers who talk about establishing a creative philosophical tradition in India, for National philosophical identity. The UGC Report (1978) also sought the need for an independent Indian identity in philosophy. Indian philosophy, like its counterpart, must allow different philosophical methods. No philosophy is inferior or superior. Philosophies are common. Philosophizing must be autonomous. The authority of our own tradition or of the west should not curb its freedom. No philosophical idea is the property of a nation alone. We philosophers have to allow different methods. Here the question of East or West should not be important. Once again I quote from Mohanty. "... any philosophical work which self-consciously takes up that core-tradition, and perceives itself as continuing the discussion of the themes, issues and problems formulated in, and arising out of, that tradition, no matter in what language and irrespective of the geographical and socio-political loyalty of the author" ("Indian philosophy between Tradition and Modernity" in *Indian Philosophy: Past and Future*, op. cit., p. 235). Sibajiban Bhattacharyya's usage of mathematical logic to represent Navya-Nyaya, B. K. Matilal's application of analytical philosophy to understand Nyaya realism, J.N. Mohanty's application of Husserlian concept of phenomenology to Indian philosophical problems, Ganeswar Mishra's linguistic and analytic trends to interpret Advaita, R. Balasubramanian's phenomenological model for understanding Advaita are all creative methods which show the Contemporary thinkers have not lost their identity. For example, Ganeswar Mishra approaches Shankara's philosophy from analytical standpoint of Wittgenstein. His two

important books in this direction, namely, *Analytical Studies in Indian Philosophical Problems* and *The Advaita conception of Philosophy: its method, scope and limits* through enough light to approach Advaita from analytical perspective. In this new approach Mishra tries to see Shankara's philosophy of language in the background of western tradition. This model tries to give enough arguments to prove that Indian tradition does not lack the so-called analytical approach, which we are fond of. "The traditional Indian philosophers of the past were actually doing the same thing which the contemporary western philosophers are at present doing in the name of philosophy" according to Mishra. He further says: "Shankara's logic corroborateness and confirms the findings of this philosophy of language. His theory of meaning and his theory of propositions shoe that all descriptive language is incomplete in sense and that identification propositions alone are self-complete in meaning". (*Analytical Studies in Indian Philosophical Problems*, p.8). What is interesting and novel in the above approaches is that these thinkers have tried to approach traditional systems of philosophy from western model. Indian philosophical tradition will become a living tradition only when modern thinkers establish continuity with it. Such attempts prove that there is always a need for unexplored possibilities which throw new lights on the traditional problems and such attempts teach that philosophy is not a mere "edifying discourse". I am in full agreement with Daya Krishna's following remarks: "The dead, mummified picture of Indian philosophy will come alive only when it is seen to be a living stream of thinkers who have grappled with difficult problems that are, philosophically, as alive today, as they were in the ancient past... It is time that this false picture is removed, and that the living concerns of ancient thought are brought to life once more"(*Indian Philosophy: A counter perspective*, 1991, p. 15).

Envisioning the Reality and Realizing the Vision

(Ontological Exploration of Indian Philosophy in Concepts and Debates)

Godabarisha Mishra
mishra.godabarisha@gmail.com

It has been taken for granted that Indian Philosophy is liberation centric and in all schools, including that of Cārvāka, there is some reference to liberation, mokṣa. The nature and scope of liberation are based on the conceptual analysis of the schools, accepting or rejecting the metaphysical realities. The concepts that are generated out of the vision of the proponents are like pillars of thought structure of that particular school that has been systematically subjected to debates and refutations by other schools. This is the precise reason why we have so many schools of thought and each school has so many sub-divisions. A question may arise at this point: How can there be different 'visions' of Ultimate Reality? Should not the Ultimate Reality be the same for all? How can it be different for different groups of people? It may be asked in reply: Do not these questions assume that all philosophers should arrive at the same conclusions whatever be their starting points and assumptions? This counter-question can be said to be not very reasonable on the ground that for all Indian philosophers, philosophy or *tattvajñāna* is the knowledge of Ultimate Reality as it really is and this knowledge cannot be different for different persons. Reality may *appear* to be different to different persons, but it cannot also *be* ontologically different for different persons.

This is indeed a serious objection and if it is accepted, may lead us back into skepticism. In the west, Kant made this distinction between 'reality as it appears to us' and 'reality as it really is (in itself)' and he was compelled to hold that we can know reality *only* as it appears to us (as 'phenomena'), and we can never know it as it is in itself (as 'noumena'). This kind of Kantian skepticism is rooted in the western desire to secure maximum certainty and complete truth of our empirical knowledge. If knowledge cannot be wrong (as is held in the west), our only choice is between knowledge and skepticism. There is no middle ground.

But the Indian philosophers avoid this kind of a situation by admitting the possibility that knowledge could be right *as well as* wrong (as cognition). This enables the Indian philosopher to

talk about both 'wrong' knowledge of Ultimate Reality and 'right' knowledge of it. This is the famous Indian distinction between '(metaphysical) ignorance' (*apramā*, *avidyā*or *ajñāna*) and '(metaphysical) knowledge' (*pramā*, *vidyā* or *jñāna*) concerning Ultimate Reality. There are well-accepted, appropriate means of achieving such (right) knowledge.

It is also commonly accepted by different Indian philosophical schools that different kinds of right knowledge are accomplished through different kinds of means. Perception (*pratyakṣa*) and inference (*anumāna*) are both means of right knowledge (*pramāṇa*) and they each give us different *kinds* of right knowledge (*pramā*). If we perceive Mount Everest from different angles, we have completely different perceptions of it. Likewise, if we go up Mount Everest and take a look, we perceive completely different landscapes each time we change our angle of view. If we use a telescope for perceiving, what we see will be radically different. Yet each one of these perceptions can be unquestionably taken to be the perception of the real ('what is there') even though every one of those perceptions differs from every other.

What is important is whether reality is known correctly rather than whether it is known in the same way by all. The differences in the various 'visions' (*darsana*) of different philosophers is due to their employment of different means of correct knowledge in different combinations. If we insist on using only the naked eye, we have a certain view of the world. If we use a microscope or a telescope, our view changes radically. It would indeed be very odd to ask whether the naked eye alone gives us the knowledge of reality or the telescopes and the microscopes as well. The nature and scope of different means of correct knowledge (*pramāna*) are also understood very differently by different Indian philosophers and this in itself leads to significant differences and variations in their views of what is ultimately real. The Materialists (*Cārvā*ka) are said to accept only raw perception of the direct type (*pratyakṣa*) as the only means of correct knowledge and there is no wonder that they end up excluding invisible entities like *karma*, *dharma* and *ātman* which are accepted by many other philosophers.

Disagreements in deciding what sorts of entities are *perceived* (by the sense organs) and what sorts of entities are *conceived* (by the mind) also result in differing philosophical standpoints. For example, while the Nyāya philosophers regard the universal 'blueness' as a legitimate object of

perception (of a special kind which they call *jñānalakṣaṇapratyakṣa*), the Buddhist totally reject this by holding that all universals are purely mental constructions and are hence unreal. These and similar factors add up and finally result in the development, by different schools of Indian philosophy, of completely differing accounts of what is Ultimate Reality. But then, is it not possible that such totally divergent views of Ultimate Reality are either completely subjective or totally relative? This is a very serious query which requires a satisfactory analysis. If each of the views of Ultimate Reality is held to be purely subjective, then it will be quite mysterious how generation after generation of philosophers of the same school continues to hold those views with increasing degrees of conviction. Subjective illusions are not known either for their capacity for continuing for a very long time or for passing on from one generation to the next. Therefore, in the normal and usual sense of the term 'subjective' these views of reality cannot be held to be subjective.

Are they then relative? If they are all relative, then what is it in relation to which they are all relative? The idea of being relative is itself relative and relational and nothing can be really relative if that other thing in relation to which it is relative is itself relative. There must be something non-relative in relation to which alone any view can be held to be relative. Which is that non-relative view in relation to which all these philosophical views are relative? Unless this question is answered satisfactorily, the charge of relativism cannot be pressed legitimately. There is one very important point on which Indian philosophical schools differ from those of the west. No view of Ultimate Reality is sought to be established for its own sake. The knowledge of Ultimate Reality is sought for the sole reason that it alone brings about the final good. This final good is what is variously described as *mokṣa*, *nirvāṇa* etc. Therefore the test of whether or not an individual has attained the knowledge of Ultimate Reality is whether he has attained that highest of values. When he attains that value, it certainly shows up in a complete transformation of his personality. The most important thing about Ultimate Reality is that its knowledge results in a permanent transformation of one's personality. In fact, it is exactly to bring about such a transformation that anyone starts seriously looking for 'higher knowledge' or knowledge of reality as it truly is. Seeking and attaining 'higher knowledge' is thus not at all a matter of accident. It is not the case that a philosopher is looking here and there out of curiosity and wonder and just suddenly happens to stumble upon some 'higher knowledge.' Knowledge of

Ultimate Reality is always sought for a purpose and therefore it is not itself the end. But when such knowledge is achieved (which also results in the realization of highest value), it also so happens that nothing else really remains or needs to be attained and therefore it also becomes *the end*. In ignorance one may think that achieving the knowledge of reality as it is will bring in liberation. But when such knowledge is actually achieved, he is *already* liberated!

The history of Indian philosophy shows that there is a very deep and tight relationship between the theories of knowledge and the theories of reality. Therefore the specific features of the theory of knowledge have a necessary link to the specific details of the theory of reality. In view of this, whoever is averse to a specific theory of reality, is also seen to be averse to specific concepts and doctrines in theory of knowledge. Conversely, whoever is averse to certain ideas and doctrines in the theory of knowledge finally ends up rejecting certain specific theories of reality. A theory of conduct invariably accompanies both the theories of knowledge and the theories of reality. This connection exists possibly because reality requires a certain way of perceiving it and since this way of perceiving is not natural to anyone (because of metaphysical ignorance or *ajñāna*), one has to cultivate the necessary temperament and outlook which is conducive to perceiving rightly. Otherwise one will continue to perceive wrongly which is the original or natural way for all beings. Unless certain ways of behaving in this world and in everyday life become effortlessly natural, no one ends up at the doorsteps of reality as it is and has its vision (*darśana*). How one lives all the time in the world very much determines where he finally ends up. Therefore proper conduct (*dharma*) is the only solid foundation on which one may begin the search for Ultimate Reality and the final goal of life.

That is how several issues concerning knowledge, reality and values get linked up invariably in certain determinate ways and philosophy as a discipline also comes to acquire its own distinctive purpose and use. Therefore philosophical activity is not at all purposeless or without benefit. In fact, purpose and benefit lie at the very core of nearly everything that humans do, and as one sage of India observed centuries ago: "Even the dullest person does not move himself into action without a purpose or benefit in view.[1]

---

[1] *prayojanamanuddiśyanamando'pipravartate*

THEORIES OF REALITY

Now we turn to a consideration of some major features of the Indian theory of reality. The one important point on which Indian philosophers differ from their western counterparts is in the consistent distinction they make between 'reality' and 'Ultimate Reality.'

Only the Materialists accept the reality that appears in perception as itself the ultimate reality, there being nothing beyond such reality. But all other Indian philosophers agree on the point that the reality as it normally appears even in our normal cognitions is not what it ultimately or really is. This is because all our normal cognitions are conditioned by our metaphysical ignorance (*ajñāna*) which always prevents us from seeing things as they really are.

Therefore it is only when the means of right knowledge (*pramāṇa*) are employed by a person that he will be able to achieve right knowledge (*pramā*). He who employs these means to attain right knowledge is the 'knower' (*pramātṛ*) and the objects he comes to know in this way are the 'objects' (*prameya*). All these four categories (knowledge, knower, the known (objects) and the means of knowledge) are admitted by *all* Indian philosophers including the Cārvāka.

But a very clear distinction and detailed discussion of these four categories does not exist from the earliest beginnings of Indian philosophy in the Vedas. It develops very gradually but also in the most well-defined way. This kind of the most clear-cut distinction is never made in the west. The *pramāṇa*s can be employed in acquiring knowledge of both reality as it appears to us and also of reality as it actually is. The first kind of employment results in the generation of ordinary knowledge like botany, zoology, medicine and so on. It is only when *pramāṇa*s are employed to know reality as it really is, that 'higher' (that is, metaphysical) knowledge arises. In philosophy, we are interested only in this kind of higher knowledge concerning reality. Again, all the *pramāṇa*s may not be involved in the process of acquiring higher knowledge. For example, ordinary kind of perception cannot be said to be involved in the process of acquiring higher knowledge of ultimate reality simply because if it was so involved, we all should have been able to get higher knowledge automatically without any serious effort on our part.

In Indian philosophy, there are widely differing descriptions of what reality actually is, and this issue was raised and discussed earlier. It has also been pointed out how refinements in theory of knowledge are accompanied by refinements in the theory of reality. As there is no single and common concept of correct knowledge (except the formal idea of correct knowledge itself), there is a diversity of theories of reality. In approaching the theories of reality, it may be beneficial to adopt a twofold approach. First, we need to make a very brief survey of what these different theories of reality are. This survey will necessarily be school-wise because only different schools advocate different theories. After this survey, we will try to see what kinds of questions can be asked about these theories of reality. In other words, we will be asking: What are the *sorts of questions* concerning reality in general which these different theories attempt to answer?

What we can definitely say about the Vedic thinkers is that they accepted the world of everyday experience as real. But they suffused this world with numerous divinities in such a way that nothing remained a purely physical object. Every physical phenomenon came to be associated with a divinity (god or goddess) who was in control of that phenomenon in accordance with the principle of *ṛta*. This *ṛta* was a principle responsible for order in the whole universe. Later this principle was extended into the realm of human actions also. As a result of such extension, actions which were in conformity with the *ṛta* came to be regarded as good and moral (merit or *puṇya*) while actions in violation of the *ṛta* came to be looked upon as immoral, bad and sinful (*pāpa*). Thus all human action came to be viewed in terms of a scheme of *puṇya* and *pāpa*. This scheme gradually evolved into the now famous theory or law of *karma*.

The Vedic thinkers also believed in the existence of heaven and devised a number of complex rituals and sacrifices (*yajña*) to acquire great merit (*puṇya*) to reach heaven and extend one's stay there. These rituals most of the time involved ritual killing of many different kinds of animals. This was not liked by some thinkers who questioned the very desirability of seeking heaven. Though heaven itself was permanent, one's stay there was also not permanent. Once a person's *puṇya* was exhausted, staying in heaven was not possible. He would have to come back to earth and sacrifice many animals once again to get back to heaven. The critics thought this to be a useless exercise and wondered whether one could escape completely from the clutches of *karma*, that is both *pāpa* and *puṇya*, and avoid repeated birth and death permanently. These thinkers

were also more philosophical in temperament and made deep and sustained enquiries into the ultimate nature of the universe and also the ultimate nature of man.

They reached the conclusion that the whole universe had its origin in an ultimate reality called *brahman*. They also reached the conclusion that the essence of man did not consist in his body, senses or the mind but was different from all these. They called it *ātman*. As the enquiries deepened further, it was realized that *brahman* and *ātman* were not different from each other but were the same. The discovery of their identity forms a very major stage in Upaniṣadic enquiry.

Further, this *ātman* whose essential nature is described as pure consciousness, comes to be analyzed in terms of the states of consciousness experienced by all of us like waking, dream and sleep. A correlation of these states is also made with the cosmos or the universe. The details of this correlation between the microcosm (the individual self) and the macrocosm (the cosmic self) are found in the *Māṇḍukya Upaniṣad* and Gauḍapāda's explanatory work on it called *Māṇḍukyakārikā*. This thesis is elaborated later on by many other philosophers of the advanced school.

The Materialists who must have very much existed during the Vedic-Upaniṣadic period, were not only opposed to animal sacrifices, but they also rejected the theory of heaven and hell along with the theory of *karma*. They accepted the physical universe as the only reality and refused to admit that some higher kind of reality was hidden behind whatever we were seeing. They also refused to accept any eternal, permanent entity like the *ātman* or *brahman* of the Vedic Upaniṣadic kind. They explained human consciousness as an accidental property produced by purely physical elements just like red colour is produced by chewing '*pān*.' None of the components of a *pān* like betel leaf, areca nut or lime is red, but still the *pān* produces red colour.

Buddhism was a reaction or rebellion against the Vedic/Upaniṣadic thinking. The Buddha who discovered that everything was impermanent and changing, rejected the Upaniṣadic idea of an unchanging, eternal *ātman*. Exactly like the Upaniṣadic thinkers, he was also interested in overcoming rebirth but his way was different. The thesis of impermanence leads to the idea of constant change or flux, and this idea logically ends in the concept of momentariness

131

(kṣaṇikavāda), that is, everything keeps changing every moment. After the death of the Buddha, his doctrine undergoes a lot of change and evolves into dozens of different schools in India, Sri Lanka, Mynmar (Burma), Thailand, Korea, Tibet, China and Japan. For the Buddha, everything was an aggregate of parts, a collection, a *sanghāta*. The self too is one and it is made of five elements or aspects (*pañca skandha*): *rūpa*, *vijñāna*, *vedanā*, *samjñā* and *samskāra*. This is the way everything else is also constituted, as it becomes clear from the conversation between sage Nagasena and king Milinda when it is pointed out by the sage that the chariot in which the king has arrived is just a collection of wheels, axel etc. and there is no separate entity 'chariot' other than these parts. Because of such a view about the self, the Upaniṣadic critics of Buddhism came to describe their doctrine as the 'doctrine of no-self (*nairātmyavāda*).'

In the later history of Buddhism, doctrinal differences lead to a major split in the school into Hīnayāna (the little path) and Mahāyāna (the great path). This latter is a revolutionary and rebellious school which developed into dozens of sub-schools and spread all over Asia. While the Hīnayāna is quite orthodox and hence relies only on the original Pāli texts going back to the time of the Buddha himself, the Mahāyāna has given rise to numerous works in Sanskrit in addition to thousands of works in Korean, Chinese, Tibetan and Japanese languages.

There are two major Hīnayāna schools: Vaibhāṣika and Sautrāntika. Both the schools accept the doctrine of impermanence of all objects. While the Vaibhāṣika hold that objects are directly perceived and known, the Sautrāntikas reject this. Since all objects keep on changing, they say that we know the objects only as they were just a moment ago. What these objects are right now at this moment can be known only during the next moment, by which time they will have changed further. Hence they hold that objects are known only indirectly through their representations in our minds.

What is common to both these schools is the acceptance of the existence of objects outside of the consciousness which knows them. This consciousness itself keeps on changing exactly like the objects which it knows. The followers of Mahāyāna school reject this. Mahāyāna school is also two-fold: Yogācāra or Vijñānavāda and Mādhyamika or Śūnyavāda. The Yogācāra argue that it is impossible to firmly believe that consciousness is aware of external objects because in dream

we are aware of objects which do not exist at all outside of that dream experience. And only when we wake up from dream we know this. During the dream we firmly believe that the objects we are seeing are quite real and are also existing outside of us, which is not true at all. They therefore hold that we can be sure about the human mind and its various conscious states, but we can never be sure that these mental states are also connected to any kind of objects existing in the external world.

Therefore it is perfectly possible that when we are sure that there are external objects, in reality there may not be any objects at all exactly as in dreams. Hence all our waking experience, which we always distinguish from dream, may in reality be only dream, but dream from which we have *not yet* woken up. Since this logical possibility of all our experiences being like dream experiences cannot be conclusively and firmly ruled out, the Yogācāras or Vijñānavādins argue that the only reality we can firmly believe in is the eternally changing consciousness itself. *That* is the ultimate reality and there is no other reality of any kind, and certainly no objective reality of any kind like 'externally existing' trees and stones.

The Mādhyamikas uphold a radically different position and some of them see very serious difficulties in accepting the 'reality' of an eternally changing consciousness. They ask: Does this consciousness have 'its own nature' ('*svabhāva*' means 'own nature') which is unchanging? The answer to this must be 'yes' because the ultimate reality accepted by the Yogācāra *continues* to be consciousness only, and is also *always* changing. If *x* continues to be the same and if that *x* is also always *y*, then that *x* is *not at all impermanent*. It has a very fixed nature of its own (*svabhāva*) and nothing that is fixed can also be regarded as impermanent. Since the Buddha has said that everything is impermanent, the Yogācāra view of reality must be wrong because it incorporates an element of permanence. That is, the Mādhyamikas see the very idea of a 'permanently changing' consciousness as logically unsound and metaphysically dangerous.

The Mādhyamika argues that no object (including consciousness) can be declared to have any kind of abiding 'nature' or *svabhāva* because according to the Buddha *all* objects (without exception) are changing and hence necessarily impermanent. Therefore, if all objects are impermanent, then they will also never have any kind of 'nature of their own' (*svabhāva*). In other words, they are all 'without any kind of nature of their own' (*nissvabhāva*). Therefore what

the Buddha really meant to say was that all objects were 'void' *(śūnya)* of any nature of their own *(svabhāva)*. The argument of the Mādhyamika was that there are no permanent essences or essential features that characterize any object because the existence of such essences goes against the teaching of the Buddha that there is nothing permanent. For him all objects were 'empty' *(śūnya)* in the sense of totally lacking such 'essences.' But his opponents came to totally misunderstand his position as meaning that objects themselves were void or empty *(śūnya)*and gradually he came to be called a *śūnyavādin*' and was also severely condemned by all philosophers of all schools!

While some of the Buddhist schools advocate a dynamic view of reality and view all objects as 'processes' and are thus anti-substantialist, the view of the Mādhyamika is in addition anti-essentialist also. The Upaniṣadic idea that *ātman* is the only reality is not favoured by the Jainas who were also opposed to the very violent Vedic rituals. They believe that there are just two basic categories, the *jīva* (living) and the *ajīva* (non-living). There are infinitely many *jīva*s distinguished by the number of sense organs they possess. The *ajīva*is made up of matter *(pudgala)*, space *(deśa)*, what aids movement *(dharma)*, what obstructs movement *(adharma)*. They think of *karma* as a fine form of matter which sticks to *jīva*s and only when this *karma* is washed off completely, the *jīva* attains liberation.

The Nyāya was an independent school which came to be combined with the Vaiśeṣika school at a later stage. Gautama, the founder of Nyāya, accepted sixteen 'categories' *(padārtha)*. In philosophy the term 'category' refers to the broadest or the widest group into which things or entities are assigned. For example, 'mind' and 'matter' are 'categories.' So are 'living' and 'non-living.' The *padārtha* accepted by Gautama are: *pramāṇa* (means of correct knowledge), *prameya* (objects of knowledge), *samśaya* (doubt), *prayojana* (purpose), *dṛṣṭānta* (illustration), *siddhānta* (conclusion), *avayava* (premises), *tarka* (argumentation), *niścaya* (decision), *vāda* (debate), *jalpa* (disputation), *vitaṇḍā* (destructive argument), *hetvābhāsa* (fallacy), *chala* (quibble), *jāti* (refutation) and *nigrahasthāna* (points of opponents' defeat).

These are mostly logical and epistemological categories used in the context of debates and disputations about philosophical matters in those times. India has a continued and famous history

of debates and the techniques were mainly formalized and perfected by the Nyāya and Mīmāṃsā schools. It is obvious that Gautama attached very great importance to clarity in our beliefs. Since such clarity does not come naturally and has to be systematically developed, he regarded the tools which were needed in this task as the 'categories' (*padārtha*). He held that a clear and complete knowledge of these categories will result in the decrease of wrong knowledge (*mithyājñāna*), reduction of defects of understanding, and lesser inclination to act in wrong ways (*pravṛtti*), reduction in birth and sorrow etc. That is, it leads to welfare (*abhyudaya*) of the individual and finally his attaining the 'highest good' (*niḥśreyasa*).

The goal of all philosophical debate was the attainment of clarity of beliefs and the highest good resulting from it. While the debate itself became the object of critical investigation at the hands of Gautama, his later followers brought in the various 'objects' found through conclusive debates as categories to be known. In fact, another school called Vaiśeṣika founded by Kaṇāda had already formulated these categories and the Nyāya school adopted them and modified them in its later history.

The Vaiśeṣika started with fewer categories but they were finally enlarged to seven. They are *dravya* (substance), *guṇa* (quality), *karma* (movement), *sāmānya* (universality), *viśeṣa* (particularity), *samavāya* (inherence) and *abhāva* (absence). Kaṇāda regards only substances, qualities and movement as 'objects' (*artha*) and universality and particularity as '*padārtha*' (literally, 'object of word' meaning that they are what are indicated by words and not objects by themselves). He says that they are 'dependent upon mind' (*buddhyapekṣya*) very much like some of the Buddhists. The chief feature of Vaiśeṣika is its theory of atomism. It is also very logical in its formulation of categories, the postulation of one category logically necessitating the next. For example, there must be many atoms and also atoms of different kinds. Atoms of a certain kind must possess a set of common characteristics; that is, they must all come under a common universal. Thus, the category of atomic substances necessitates universals (*sāmānya*). But there must also exist several *different* atoms of the *same* kind. Otherwise, there will be only one atom of just one kind. Therefore, though of the same kind, atoms must still be different from one another and this requires a differentiating principle. This is *viśeṣa* (hence the name of the school, 'Vaiśeṣika).

An atom is made out of some substance (*dravya*) like earth and it has a quality (*guṇa*) like smell. The substance out of which an atom is made is different from the universal (*sāmānya*) which characterizes it. Also, what makes one atom different from another atom (*viśeṣa*) should itself be different from both those atoms. Yet all these different entities like substance, quality, universal and particular are all found together. They are all clearly distinguishable from one another, but at the same time, also exist together as an inseparable whole. How is this possible? Therefore there must be something other than these categories themselves which is responsible for their inseparable bonding and this itself must be another category different from them all. This is inherence (*samavāya*). The Vaiśeṣikas also accept absence of things (*abhāva*) as a distinct category and claim that we come to know of this through sense perception (*pratyakṣa*).

The Sāṅkhya school has an entirely different theory of reality. It admits only two basic realities, the spirit or consciousness (*puruṣa*) and primal matter (*prakṛti*). *Prakṛti* is constituted by three components called '*guṇa*s' or 'qualities' which are *sattva*, *rajas* and *tamas*. These three are in a state of equilibrium and when this state is disturbed a process of evolution starts. The products of evolution are differentiated from one another by the predominance of one particular *guṇa* in them over the other two. There is a primary evolution which results in the creation of twenty-three primary products starting from *mahat* or *buddhi* and ending with the five gross elements (*pañca mahābhūta*s). From these gross elements all gross objects in the physical world are produced by another process of secondary evolution. The Yoga school has adopted the Saṅkhya theory of creation of the external world because its main concern is with the inner world of man. It is concerned exclusively with the question of how to restrain and stop the modifications of the *citta* or *antaḥkaraṇa* (the internal organ made up of intellect (*buddhi*), mind (*manas*), the ego (*ahaṅkāra*) and the five sense organs) in which pure consciousness (*puruṣa*) gets entangled. The goal of all Yogic practice is to help *puruṣa* permanently detaching itself from *prakṛti*.

The Mīmāṁsā school also has no independent theory of reality and it substantially accepts the Nyāya theory. Where it differs from Nyāya is in epistemological matters and also in upholding *dharma* to be the central teaching of the Vedas. In Vedānta which is a very wide- spread and currently existing school, there are several variations. The basic reality accepted in all schools of Vedānta is the Upaniṣadic *brahman* but with enormous variations in its characterization. Most

theistic schools identify Brahman with Viṣṇu or Kṛṣṇa and some others with śiva. While theistic Vedāntins like Madhva largely adopt the Nyāya scheme of categories, others adopt some variations of Sāṅkhya categories. The śaivites locate the source of the universe in śakti, conceived as the inseparable aspect of śiva. Anyway, there is little innovation and little that is very new found in their theories of reality. Most theistic schools fall back on one or the other of the many Purāṇas for justifying their peculiarly theological doctrines and beliefs.

The large variety of schools of Vedānta can be classified into Absolutistic and non- Absolutistic schools. In the Upaniṣads *brahman* is sometimes described as 'possessing qualities' (*saguṇa*) and sometimes as not possessing any (*nirguṇa*). The Absolutistic schools uphold the view that *brahman* possesses no qualities while the non-Absolutistic schools uphold the other view. This difference is also linked to the metaphysical view concerning *brahman*: whether it accommodates difference (*bheda*), excludes all differences (*abheda*) or accommodates both these (*bhedābheda*). Different schools of Vedānta prefer to hold one of these three views and with great variations when it comes to the details. So, we can briefly look into one school of Vedānta of each one of these types. Historically, the first among the schools is Advaita Vedānta which upholds the idea of non-difference (*abheda*). Sankara who upheld this view very powerfully maintained that all the many differences and plurality we experience is due to ignorance (*avidyā* or *ajñāna*) regarding the true nature of ultimate reality as described in the Upaniṣads. It is natural on our part to ascribe characteristics of the body or the mind to the self as when we say 'I am blind' or 'I am angry' and this is fundamentally wrong because the self is pure consciousness and therefore it can be neither blind nor angry. This is like ascribing 'snakeness' to a rope when it is not seen properly. śaṅkara calls this '*adhyāsa*.' He says that our perception of plurality is due to *adhyāsa* because the *ātman* or pure consciousness alone exists.

The followers of śaṅkara misunderstood his teachings and came to hold that the world itself is an illusion created by *māyā*. This *māyāvāda* came to be seriously challenged by later Vedāntins like Rāmānuja and Madhva. Rāmānuja's seven objections to the theory of *māyā* are famous. Believing that Brahman is *saguṇa,* he identifies this ultimate reality with the god Viṣṇu. He says that this Lord is the 'inner ruler' (*antaryāmi*) of everything in the universe including the human selves (*jīvas*). According to him, the entire universe and the human selves are the body of the

Lord in all of which here sides. The relation between the bodies and the one who is in the body is an inseparable relation (*apṛthaksiddhi*). Since the Lord who is inside all bodies is one and the same reality, the doctrine is a form of Advaita. But, because the ultimate reality is also characterized as having everything else as belonging to it as a quality belongs to a substance, it is regarded as a 'qualified' (*viśiṣṭa)* Absolute. Hence the name of the system: viśiṣṭādvaita. In this system the idea of non-difference is accepted along with the idea of difference (*bhedābheda*).

But the very idea of non-difference is unacceptable to Madhva who argues that the ultimate reality, which is also the same personal god Viṣṇu, is totally different from everything else. In his theory called Dvaita he rejects śaṅkara's idea that differences are perceived by us due to ignorance. He also vigorously rejects *māyāvāda*. He argues that the category of difference (*bheda*) is fundamental and lists five types of fundamental differences that characterize the whole universe. These differences are between 1. God and the physical world, 2. God and the *jīva*s, 3. *Jīva*s and the physical world, 4.One *jīva* and any other *jīva*, and 5. The *jīva*s and physical objects. In fact, he says that the differences among the *jīva*s are never destroyable and that they persist even in the state of liberation or *mukti*. There are several variants of Dvaita and viśiṣṭādvaita doctrine practiced all over India.

This great diversity in the theory of reality also puts the Indian philosophical schools and philosophers in different camps with respect to different general questions that may be asked about reality. That is, if two schools are together in answering a certain question regarding reality, as soon as another question is asked, they may no longer be together and be found in opposite camps. It looks like that greater insight is possible with regard to Indian theories of reality if we approach the issue in this way rather than approach the theories school-wise.

Various general questions may be asked about ultimate reality like 'Is reality only one, or of only one kind, or many, or of many kinds?', 'If reality is 'many' or of 'many kinds' which are they?', 'If it is only of one kind, of *what* kind?' (that is, is it only material, only mental/spiritual or both?), 'Does reality exist independently?', 'If it does not exist independently, then on what is it dependent?', 'Is reality knowable and describable?', 'Is reality relational or non-relational?', 'Is reality only empirical, only non-empirical or both?', 'Does reality possess some essential quality

or nature or is it *nirguṇa* or *nissvabhāva*?' It is while seeking an answer to these and other similar questions that the truly astonishing beauty of the diversity of Indian philosophical thinking can be seen.

As most of these questions are closely interlinked, it is difficult to begin. But let us begin arbitrarily through asking whether reality is only empirical or only transcendental or both. This is the question whether whatever we see is the only reality or whether there is something other than or beyond it. The Cārvāka would answer this by saying that reality is only empirical and that there is nothing like transcendental reality. With other schools, the question becomes more complicated because they admit more than one way of knowing correctly. It gets further complicated by answering the question one way or the other as to whether these mean of knowing overlap one another or are completely exclusive (*pramāṇa samplava* or *pramāṇavyavasthā*). Further, those philosophers who admit the possibility of lower as well as higher knowledge would answer the same questions somewhat differently. Also, if 'empirical' is understood to mean 'what can be accessed through the senses' and 'transcendental' is understood to mean 'beyond the reach of the senses', still different answers emerge. These answers become even more complicated when there are differences of opinion on the range of objects any sense is able to access.

To take the last factor first, for example, the Nyāya school maintains that the existence (*bhāva*) as well as the non-existence (*abhāva*) of objects are alike known through perception. It is only through sense perception we come to know that there are chairs in the room but no students. But there are also cases where though we had never actually observed the absence, we still concede the absence of things like the absence of an elephant in the lecture hall yesterday. We had not observed yesterday and found out that there was no elephant in the classroom. Therefore the Mīmāṁsakas argue that there is no perception of the absence of objects. Absence of objects comes to be known only through the corresponding absence of any cognition of those objects (through perception, inference etc.). This is called by them as non-apprehension (*anupalabdhi*).

Yet another example concerns how universals are grasped. The Nyāya extends the scope of sense perception (*pratyakṣa*) in such a manner as to account for our knowledge of universals also

through *pratyakṣa*. But the Buddhists flatly reject this and maintain that universals are never objects of sense perception but are only objects of mental perception, or strictly, mental construction (*kalpanā*).

The Cārvāka refuses to entertain the very distinction between the 'empirical' and the 'transcendental' types of reality but many other types of philosophers find this distinction very essential. In the Upaniṣads, *ātman* is regarded as a reality that is completely beyond the reach of the senses and the mind. For the Sāṅkhya philosophers both *puruṣa* and *prakṛti* are transcendental categories because none of their essential features are within the grasp of the senses. Their existence is known only through inference. Again we have some Advaitins who would regard all empirical reality as illusory and accept only the transcendental *ātman* as finally real.

If it is asked whether reality is material or mental/spiritual, the Cārvākas would answer that reality is material and what is regarded as mental is a byproduct of matter just like red colour is the byproduct of combining lime, betel nuts and betel leaves, none of which is red. The Jainas would maintain that reality is both physical and mental. But the Vijñānavādins and Advaitins would together hold that ultimate reality is not at all material or physical.

To the question whether reality is relational or non-relational, there are again two answers. The followers of Nyāya and Mīmāṁsā would unhesitatingly maintain that reality is relational. They believe in the existence of individual and independent objects which have to be inter- connected by way of several different kinds of relations. In fact 'relation' (*sambandha*) is a very important quality admitted by these schools. In the Dvaita philosophy of Madhva difference among things is very fundamental and therefore relations among these different things is both natural and necessary.

But relations are unwelcome entities for philosophers like the Buddhists and the Advaitins. Relations presuppose the existence of different objects that get related by the relation. Therefore for philosophers like the Vijñānavādins and the Advaitins for whom there are no genuine objects at all other than pure consciousness, relations are both unnecessary and unreal. The matter is

pretty clear because only dualists and pluralists alone need the category of relation and pure monists or non-dualists do not need it at all.

Regarding the knowability and describability or otherwise of reality, there are different views too. The Nyāya philosopher has made the statement famous: 'Whatever is knowable is nameable.' He would also be unwilling to admit that reality can be known but not described. But, for the Advaitin, both knowability and indescribability would go together perfectly as in the case of our knowledge of *ātman*. But he would not at all be using the term 'knowable' in the same sense in which either the Nyāya school or any of us would ordinarily be using.

Though the Advaitin would accept ultimate reality as 'knowable' he would refuse to accept it as also describable. This is because he holds this reality to be not characterized by any kind of qualities. A thing can be described only in terms of the qualities it has and there is therefore no way anything without any kind of qualities can be described.

This can lead to the question whether reality is with or without qualities. All philosophers of the Nyāya and Mīmāṁsā schools, the Sāṅkhya, as also the Jaina and several others have no problem accepting reality with qualities. It is obvious that when at least two or more things or categories are admitted by any philosopher, he has to necessarily distinguish between them and this distinction can be done only by means of the different qualities of these different categories. If two categories are admitted and if it also admitted that all their qualities are identical, it will not be possible to demonstrate that they are really two different categories. Thus, on this point also it is pretty clear that only those who deny that reality is many or multiple can reject all qualities. For all others, acceptance of the existence of qualities becomes quite essential.

Now it is clear that only non-dualists reject the concept of a reality with qualities. Qualities have the sole function of differentiating or setting one thing apart from another. The blue colour, which is a quality, separates the lotus from all other objects that are not blue. If there are several blue lotuses, then the quality 'blue' is of no help in distinguishing one of them from the other. We must distinguish among them on the basis of some other quality in terms of which they all differ from one another. From this it becomes clear that when there is no quality, there is also no basis to make any kind of distinction.

The Advaitin holds that the *ātman* is such a reality that there is no other reality like it, that is, it is 'one without a second' (*ekamevaadvitīyam*). The entity which is 'one without a second' need possess no quality whatever because there is no 'other entity' from which it needs to distinguish itself. The *ātman* is such an entity and the Advaitins therefore hold it to be 'without qualities' (*nirguṇa*). This is also the way in which the *ātman* is characterized in some Upaniṣads.

It is now clear that the idea of being an entity of its own kind (with no other kind of an entity beside it), and the idea of being 'qualityless' (*nirguṇa*) go together logically. They both stand together or fall together. But Advaitins think that though the *ātman* has no qualities whatever, (*nirguṇa*), it still has a 'nature of its own' (*svabhāva*). The nature of *ātman* is to be conscious (*cit*), to exist (*sat*) and to be of the nature of bliss (*ānanda*). Obviously, the thinking here is that consciousness is *not* a quality of *ātman*, it is *ātman* itself, its very nature. And so are existence and bliss.

The Mādhyamika philosopher thinks that the notion of such a 'nature' (*svabhāva*) is unacceptable. It is unacceptable because it goes against the Buddha's teaching that there is nothing whatever that is permanent. Besides it is also not philosophically justifiable. *Svabhāva* is something unchanging, enduring, permanent and what cannot be removed or destroyed. It is the nature of fire to burn, and it is impossible to change this nature and make it cool or wet. Therefore it logically follows that if there is really nothing whatever which is permanent, there cannot also be anything which possesses a *svabhāva* of its own. It is precisely because there is nothing which possesses any *svabhāva* of any kind that there cannot also be an *ātman* which has the *svabhāva* of being without any qualities (*nirguṇa svabhāva*). We may perceive a number of things as possessing fixed natures, but this perception is erroneous. There are no *svabhāva*s which continue to exist when the things themselves disappear. All things are impermanent, and therefore impermanent must be their *svabhāva*s as well.

Therefore, if at all there is any reality, it must be truly 'without any nature of its own' (that is, *nissvabhāva*). We cannot even say that this is the nature of all things because in the very act of saying that we are violating the concept of *nissvabhāvatā*. The Buddhist would say that it is very

142

much true, but it cannot be stated in words.

Then, are the '*nirguṇa*' and the '*nissvabhāva*' one and the same? Advaitins have hotly denied the suggestion that they are one and the same. But the critics of Advaita have been inclined to viewing them as the same.

The above is only a very rough sketch of the theories of reality. There is a lot more to them all than what is briefly mentioned here. In fact, in each school we can trace a clear and definite development and refinement of the views of the original founders. It is only when a philosopher thought that he had something to say that he wrote his work. Therefore what we find in the classical Indian philosophical works is usually cumulative thought of successive generations.

EDUCATION AND JOYFUL LEARNING

S.R.Bhatt
srbhatt39@gmail.com

Education has to be both enlightening and joyful. Learning with joy and learning for joy should be the objectives of Education. In Indian culture joy is given supreme importance and it is

equated with Reality. The nature of joy and methods of joyful learning may be discussed now. The concept of joyful learning is a very rich, rewarding and innovative idea in a system of education particularly when it gets entangled in the labyrinth of rote learning, mere information-gathering, insensitive teaching and unintelligent learning. It is a therapeutic concept in a situation when wisdom and knowledge get replaced by information and the system of education becomes socially irrelevant. It is a concept which should constitute the core of any system of education worth its name. It is a pivotal concept round which the objectives, the means and modalities of the system of education should revolve.

What is Joy?

Joy is realization of a state of achievement, contentment and happiness at the physical, mental and spiritual levels. It is a state in which one feels that one has realized what one wanted and needed to realize. It is a natural and spontaneous expression of the fulfillment of one's being and becoming. Negatively speaking it is a state in which one feels as if one does not lack anything, does not want anything and does not miss anything. It is a state which is free from bondage, restrictions, limitations and suffering.

Of course, such a state of joy described above is temporary and evanescent, and more often than not we do not experience it for a longer while, it should however, be our endeavor to realize it and to make it endure as long as possible. It is an indisputable fact that we do have occasions in our life when we have such a realization however fleeting it may be. It is also a fact that all of us do aspire to have such a realization in the best and the highest form. This is natural also because only in this lies the meaning, significance and value of life. Life is not worth living if there is no joy.

Nature of Joy according to Classical Indian thought

According to classical Indian thought we are the progenies of the Immortal and the Perfect. We are *Amṛtasya putrāḥ* say the Vedas. We have come from the source which is perfection and our destiny is to reach back to that source. Where there is perfection there is happiness and joy *(Yadbhūmātadvaisukham, nālpesukhamasti)* say the *Upaniṣads*. This perfection is joy. This is the Ultimate Reality. "*Rasovaisaḥ Rasamhyevāyamlabdhvāānandībhavati*" says the *Taittirīya Upaniṣad*. That is to say, the Reality is of the nature of joy and all beings become happy on realizing the same. It further declares "*Ānando Bhrahmetivyajānāt.*

Ānandāihyevakhalvimānibhūtānijāyante.   *Ānandenajātānijīvanti.*
Ānandampratyantyabhisamviśanti". That is, "Know the Reality to be joy. From joy all these beings arise. By joy all these created beings live and are sustained. In joy all these culminate." The Reality is of the nature of joy inessence. Therefore we should ultimately attain the state of joy. This should be our *summum bonum.* All else should be subservient and instrumental to it. This should be our aim and aspiration, our attainment and realization. This is what is known as *mukti* or *mokṣa.*

In this ultimate analysis genuine education should equip us with that knowledge and wisdom which is redemptive of all pain, suffering, limitations and bondage. "*Sāvidyāyāvimuktaye*," should be the motto of our educational institutions. Education should enable us to attain that *vidyā* which leads us to perfection and joy named as *amṛta* in Indian culture. It is our pristine nature and we must attain it. Through education alone we can do so. Being the progenies of the Immortal and Perfect, we have the natural propensity to go back to that state of *amṛta*. Education alone is the way to do so. There is no other way *(Nānyāpanthāvidyateayanāya).*

Nature of Joyful Learning

The above analysis of the nature of Reality and of human nature beings us to the concept of joyful learning. Joyful learning is learning with joy and for joy. It is both joyful and joy-yielding. It is the means and the end, the process and the outcome, the beginning, the middle and the end. Learning is a process of unfoldment of inherent potentialities for the realization of perfection which, as we said earlier, consists in a joyful state of existence, a state of unalloyed bliss. With each step in the process of learning, at each moment in the duration of learning there should be the gradual realization of perfection and consequent attainment of joy. This is the ultimate objective of all education. Education for job or livelihood etc. is only a means. It does not have end-value. It is valuable only for the sake of the ultimate value of joy.

If we accept the view that our real essence is of the nature of joy then it follows that the learning process should also be not only geared towards the realization of the essence but the very nature of this learning process should also be joyful. So learning for joy implies as its corollary learning with joy.

Learning is a natural and spontaneous process. So there should be no imposition and coercion. Then only it becomes joyful. This means that learning should be in the form of play. According to Indian culture the whole cosmic process is also a joyful play (*līlā* or *krīḍā*) of God. It is a

sportive play in which the Supreme person expresses Himself through a divine dance. The origin of all languages and all forms of knowledge is through the divine dance only. So all learning should also be in form of playful activity.

Perfect joy springs up from the state of perfection. But that is only an ideal. Our earthly existence is imperfect and all our activities including learning can only give us imperfect joy. Nevertheless we must make our learning process as much joyful and joy-yielding as possible. But the ultimate purpose of all learning should be to acquire joy. The objective of life is also the same.

Importance of Joyful Learning

The foregoing analysis has a very interesting implication for the process of education. The learning situation should never be painful and boring. It should not cause any strain on our learner. Otherwise it is not a genuine learning situation. It will then be anti-learning. This requires a proper framing up of the curriculum and syllabus and also an appropriate teaching-learning situation. In this respect both the logical and psychological orders involved in the process of education should be given due attention and care. Logical order is needed for proper arrangement of the instructional material involved in the curriculum, syllabus and text books. Psychological order is needed to ensure the sustained interest of the learner. These two orders are mutually supporting and reinforcing. They are not antithetical and they go hand in hand. So along with the psychological foundation logical foundation should also be taken into consideration in a balanced process of education.

Learning is a process of acquiring knowledge. But knowledge is not just information. It is a true understanding of the nature of Reality which must transform our being. It must be liberating knowledge. It must liberate us from our wants, sufferings and imperfections. Only such knowledge can enable us to realize joy. This liberating knowledge is not merely theoretical or academic. It must result in or lead to successful behaviour. All our ends and objectives, all *puruṣārthas* or *summum bonum*, all purposes and goals of our existence are realizable only through proper knowledge. In other words, knowledge should be knowledge-in-action and knowledge-for-action. Only such a type of knowledge can have spontaneity and creativity. It is knowledge through practical experience, through activity methods. It is learning through play and activity methods, through self-effort and self-study. In the *Upaniṣads* we find several instances of learning situations through practical experience. It would be relevant here to cite one such example from the *Chāndogya Upaniṣad* where a profound and subtle metaphysical truth

that there is one fundamental Reality invisibly underlying the entire world of multiplicity, has been explained in a very simple and interesting way with the help of a practical example. It gives a parable in which the father Uddālaka explains and brings home to his son Śvetaketu this great and highest philosophical truth as follows:-

"Bring a fruit from this fig-tree".

"Here it is revered Sir."

"Split it."

"It is split, revered Sir."

"What do you see in it?"

"These minute grains, revered Sir."

"Break one of them dear boy."

"It has been broken, revered Sir."

"What do you see in it."

"Nothing, revered Sir."

To him (the father) said, "Dear boy, this minutest seed-part which you do not perceive, as the product of this minutest seed-part stands this large fig-tree. Have faith, dear boy."

"That which is this subtle principle, all this world has that as the self. That is the truth. That is the self. That thou art, O Śvetaketu."

"Revered Sir, May you be pleased to enlighten me further:"

"Let it be so, dear boy" said he.

"Put this salt into water and then come to me in the morning." He did as instructed.

To him he (the father) said.

"Dear Son, bring the salt you had put into water last night." Having searched for it he could not find it.

"As this has become dissolved and you do not see. Dear son, take a sip from the top of this waster. How is it?"

"It is salty."

"Take a sip from the middle. How is it?"

"It is salty."

"Throw this water away and then come to me."

He did accordingly and said,

"The salt is always there everywhere."

Then his father said to him.

"Dear boy, in the same way, '*Sat*' (the one Ultimate Real) which you are unable to perceive is always there everywhere in the world."

There are innumerable such examples which may be given here to illustrate this point. In fact all the *Upaniṣads* are repleted with similar type of examples which are interesting as well as illuminating. In a joyful learning such examples and activity method play a pivotal role. What is needed is paradigm shift in the form of learning by doing, learning as play and learning by discovering. They make the lessons interesting and attractive and enable the learner to absorb the knowledge. In this method there is a role of teacher but it is only that of a guide and a help. It is more a self-learning and self-experience. This alone can be sustainable learning as it becomes a part and parcel of one's being.

It is unfortunate that the present day system of learning in India is far removed from this type of joyful learning. The pupil is overloaded with text books and over-worked with home assignments. There is too much of quantity but too less of quality in terms of relevance in instructional material. In many cases neither is the teacher interested in his/her job nor is the pupil inquisitive in learning. The learning is also in the form of information gathering, rote learning, cramming and memorization. Not only the teaching-learning process is dull and mechanical, the method of evaluation is far from being genuine and trustworthy. It is much more unfortunate that all concerned are painfully aware of this unhappy situation but everyone feels helpless, everyone finds oneself in despair. The situation seems to be incurable at present. But we can hope that the day of redemption will come and we shall revert to the joyful days of joyful learning. Human beings lives by hopes and let us hope that such a time will come.

Reality, Knowledge and Consciousness: Three Paradigms in Indian Tradition

Dr.Meenal Katarnikar
Associate Professor
Department of Philosophy
University of Mumbai

"………….. It admitted nothing but the transcient flow of evanescent events and their final eternal quiescence in Nirvana Reality according to Buddhists is kinetic not static, but logic on the other hand imagines a reality stabilized in concepts and names the ultimate aim of Buddhist logic is to explain the relation between a moving reality and the static consternation of thought it is opposed to the logic of the Realists, the logic of the schools of Nyāya Vaiśeṣika and Mīmāṁsa for whom reality is static and adequate to the concepts of our knowledge."[1]

(Stcherbatsky, P.2)

The idea expressed above triggered the basic theme of the present paper. The relation between the Reality and knowledge has been one of the enigmatic relations and responsible for the emergence of the two camps of realists and constructivists in the Indian tradition. 'What precedes what ? Reality or knowledge ?' is a perennial riddle in Indian tradition ; and the classical debate between the Naiyāyikas and Nāgārjuna the Buddhist logician throws light on various issues allied to this central question. While critiquing the realist notion of Pramāṇas , Nāgārjuna raises very significant question of the essentiality of relation between pramāṇa and prameya . In the course of argument Nāgārjuna expounds   /points out the fallacies of infinite regress and circularity in the Naiyāyikas' doctrine and emphatically asserts that there is no essential relation between the objects of knowledge and the sources of knowledge.

 In Naiyāyikas' counter arguments case is made for the essentiality of the nature of the things and related possibility of knowing that nature through alternative sources of knowledge. This point will be discussed in further discussion. However, both parties took into account only the relation between the object of knowledge and knowledge. The third component is completely ignored. That component is one of consciousness, on more categorically, that of the Subject of knowledge. In any theory of knowledge, which is proposed from the episodic perspective, knower is the important component along with the object and knowledge. Even though the role

---

[1] *Buddhist Logic*, p.02

of Subject is not explored explicitly in some theory, it remains the hidden content of the elaboration of the other two components.

This paper will make an attempt to delve into the Subject-object-knowledge relationship as expounded in the theories of the Naiyāyikas and the Buddhists which are the main rivals in this field who were engaged in the epistemological debates over the centuries.

This discussion will remain incomplete if the Jain perspective on this issue is not taken into consideration. Even though the references to the views of the Jaina logicians are not mentioned in the Nyāya Buddhist Polemics , there are ample references to the views of the Nyāya and Buddhist logicians regarding epistemological issues in the works of the Jaina logicians. To enrich the discussion, it is necessary to include the Jaina Theory of knowledge.

The Naiyāyikas and the Buddhist hold the views which can be said to be diametrically opposite to each other. Philosophically, Jainas are known to present a reconciling approach regarding many issues. In epistemology, apparently Jaina view seems to be a middle point between other two. However the Jaina logicians show a unique understanding of the subject object knowledge relationship. From this stand point too, the inclusion of the Jaina perspective is enriching.

NYĀYA PARADIGM

Let's begin with the realist paradigm of the Naiyāyikas . It is for two reasons -1.TheNyāya Sūtras of Gotama present a foundational epistemological theory that provides the starting point (i.e. pūrvapakṣa) for the further epistemological debates; 2.From a perspective of a reader , the bāhyārthavādī approach of the Naiyāyikas is close to relate with.

Before elaborating the Nyāya view it is necessary to clarify that the realistic paradigm of Nyāya School presented here, is a view of syncretic school of Nyāya and Vaiśeṣika where the synthesis of Nyāya epistemology and Vaiśeṣika metaphysics is done.

Reality vis-à-vis knowledge

Nyāya is known to be the realist school though it is not explicitly stated in the Sūtras. Existence of the external world which is classified into seven (or six ?) categories is the important presumption of the Nyāya . Is the world permanent or changing? This question is not discussed either prominently or in any secondary manner in their system. There is ample room to hold that the characteristics of permanence and charge are not regarded with exclusivity by the Naiyāyikas. That is to say, the concepts of permanence and impermanence are explored only in the context of substance. All substances in their pure forms are permanent substances and where

the compositions begin those are no more permanent. Because there are association and dissociation of the components, the composite substances are impermanent ones. World is made up of these permanent and impermanent substances. And both these groups together form the objects of knowledge. Ordinarily, the things in the world which are impermanent substances and which also are the combinations of various categories accepted by Nyāya are the objects of knowledge. To give a concrete example, a table which is made up of substance which has qualities (that are related to the substance with the relations of inherence) and which has individuality as well as universality, forms the proper object of knowledge. To cognize a table means to cognize its substance, qualities, individuality and universality. If these are cognized accurately, it will be regarded as true cognition, otherwise false. Thus, for Nyāya, reality/world functions as the object of knowledge and also as the supplier of the norm of truth. The anvaya (lit. correspondence) between the object and cognition is the norms of the truth of cognition that establishes the unmistaken employment of the process/ the means of cognition and qualifies that cognition to the title of pramā i.e. knowledge.

Technically this norm of the truth of cognition lies outside the cognition itself and gets its confirmation from the object. This view of the Naiyāyikas is well known as parataḥ-prāmāṇyavāda i.e. theory of extrinsic validity of the cognition.

The validation of the cognition takes place according to the Nyāya logicians, through four alternative processes viz. Pratyakṣa, Anumāna,Upamāna and Śabda. These four pramāṇas are mentioned in the Nyāya s ūtras of Gotama and further continue even after the synchronization of the Nyāya and Vai śeṣika systems.[1]While accepting these four means of knowledge, it seems to be the view of Naiyāyikas that the means are both complementary and substitute to each other. These are complementary in the sense that the four means collectively exhaust the field of knowledge. They are substitute in the sense that any object can be known by either of these means. If an object is not in the reach of one pramāṇa, the alternative pramāṇa is there to grasp it. So, there is no one to one relation, or to use the technical term no 'essential' relation, between the object and the pramāṇas.[2]

---

[1]It must be noted here that Vaiśeṣika before synchronization accepted two pramāṇas viz. Pratyakṣa and anumāna inclusion of śabda and upamāna is after synchronization. Surprisingly, there is no discussion on this change of position.

[2]It is to be noted that the Naiyāyikas are insistent about the 'essential' nature of the reality vis-à-vis object of knowledge but they are not so insistent about the relation between the object and the means of knowledge.

It may be argued by the Naiyāyikas that as the object of knowledge exists independently in the world outside, it may be known through either means 'A' or means 'B' . It is immaterial which means is employed . What is important is object must be cognized as it is . If it is 'Yathārthaanubhava' of the object through either of the means of knowledge , then only it is the pramā.

This paradigm of object -knowledge relationship paves the inquiry about the role of the knower in the process of knowledge. From the perspective of a substance, Naiyāyikas hold the soul to be the substance of consciousness having knowledge as its (adventitious?) quality. That is to say, soul does have knowledge only when there is object to cause it. In the absence of object there is no advent of the quality of knowledge in the soul. Thus, soul as a substance doesn't have knowledge as its essential aspect but a dependent aspect. From the epistemological perspective, the important question is - 'what is the role of the knower in the episode of knowledge?' The answer given by the Naiyāyikas can be formulated as follows- as the object is the cause of the cognition, the knower is the receiver of the cognition; but a passive receiver. That this is so can be proved with the help of other related aspects. First of all, knowledge is defined as the experience of the object as it is. It is no doubt an experience received by the knower but without playing any active role as such. It is confirmed by the paratahprāmānayavāda of the Naiyāyikas. In the process of validation of cognition the correspondence between the object and cognition is examined. In a way, confirmation from the side of a knower doesn't seem to have much substantial influence in the process of validation of cognition.[1]

In nutshell, Nyāya Paradigm of knowledge can be summarized as the process involving three components: object as the key-factor in the process and the main cause of the cognition, subject as the passive receiver of the input given by the object, and finally cognition which is a product or a result of the one-way interaction that taken place between the previous two. Object seems to be the sole determinant to confirm the validity of the entire process.

Thus, it can be very well described as the 'object- centric' paradigm of knowledge which embeds both realism and pluralism. Jaina logician Samantabhadra, in his text 'Āptamīmaṁsā' describes Nyāya as Ekānta-Aneka-Pakṣa. That is applicable to the Nyāya paradigm of knowledge too.

---

[1]Rather this seems to be the main point of debate between the Naiyāyikas and the Prabhākaras in the discussion related to Prāmāṇyavāda. SvataḥPrāmāṇyavāda of Prabhākara is advocated and justified countering aloofness of Nyāya's soul in the process of knowledge.

BUDDHIST PARADIGM:

In Buddhist tradition, the emergence of the knowledge, its sources, object, knower etc. have the background of Nāgārjuna's critique of the Nyāya doctrine of Pramāṇas. Nāgārjuna forcefully argues against any essentiality of the roles of pramāṇas and prameyas. He points out the fallacies of circularity and infinite regress in the Nyāya doctrine and condemns the entire business of epistemology.

Diṅnāga, who is known as the founder of Buddhist epistemology, had to articulate the theory of knowledge, by avoiding the fallacies committed by the realistic paradigm; but at the same time, which will be able to give some adequate justification of our knowledge of the external world.

REALITY AND KNOWLEDGE

In the Realistic paradigm, the concept of pramāṇas and knowledge was developed in order to grasp the static notion of reality and hence it had to match the requirement of static-ness. The challenge before the Buddhist logicians was to develop a dynamic theory of Pramāṇas in order to meet the requirement of 'dynamic' reality and equally 'dynamic' knower. Buddhist logicians have articulated their theory on the background of Nāgārjuna's scepticism and abovementioned challenge. Momentarism is the Buddhist notion of reality. From the pair of permanence and change, the Buddhists choose change as the nature of reality (if at all) and explain permanence as either product of ignorance or that of construction by human mind. (It must be said that the Buddhist logicians chose the latter alternative.) Consequentially, all the objects in the world get the status of an incessant flow of moments as their identity. Even the knower, i.e. the Sanghāta, is also the series of moments. The episode of cognition can be analysed as one series (representing knower) coming across another series (representing object) for a moment.

Even though this matches with the idea of reality as advocated by the Buddhists, it doesn't serve the purpose of epistemological theory viz. of articulating the concept of knowledge; for, in the momentary interaction of two series there is no occasion for either articulation or conceptualization.

The challenge of theorizing the notion of knowledge was accepted by the Buddhist logicians and was converted into an opportunity to construct a theory of knowledge. This theory was based on the sharp distinction between the two types of knowledge two types of human faculties and two types of the object of knowledge.

It is as below –

Type of knowledge	Human Faculty	Object of knowledge
DIRECT KNOWLEDGE	PRATYAKṢA (SENSIBILITY)	SVALAKṢANA
INDIRECT KNOWLEDGE	ANUMĀNA (REASONING)	SĀMANYA LAKṢANA

The distinction between pratyakṣa and anumāna is drawn on the basis of how human person obtains the knowledge. It is either through the sensibility or reasoning. These two faculties of human person are exclusive and work in altogether unique fashions. Though in any actual episode of knowledge the synthesis of the two is found, their exclusive modes of functioning can be analysed and segregated. The task of senses or sensibility is to present the object, merely apprehend it, and nothing else. As against this, the task of reasoning is to comprehend/interpret/construct anything with the help of 'kalpanā' (which is five told, viz. name and form quality action, substance and genus.).

These two human faculties function with respect to two distinct kinds of objects viz. svalakṣana and sāmanyalakṣana. Svalakṣana is a momentary particular having its own nature, rather no essential nature as such. It can be grasped by sensibility as there is only apprehension and nothing else. Sāmanyalakṣana is the universal or generalized idea; it is a product of kalpanā. It is grasped by reasoning or intellect as it functions in the realm of construction or conceptualization. The analysis of the cognitive faculties and the respective objects of cognition logically lead to the two types of knowledge viz. Pratyakṣa and Anumāna, direct and indirect respectively.

The distinction between direct and indirect is mainly based on the contribution or the 'admixture' of kalpanā. Cognition that is free from Kalpanāis pratyakṣa or direct whereas the cognition which arises as the product of kalpanā is anumāna or indirect.[1] Buddhists are insistent about the one to one relation between the faculty of the subject, the object and the resulting cognition. It is so because according to them these factors are inter- dependent and can be articulated only as having reciprocal relation. They acquire meaning only in reciprocity, not in isolation. The interrelatedness among them forms the justification for our knowledge of the external world, in turn for accepting the peculiar number of pramāṇas, both in relation to the actuality and the potentiality of the knower.

---

[1] Anumāna is not defined in this way by the Buddhists; however this idea can be entailed from the idea of pratyakṣa or direct.

Apparently, this may be viewed as pervaded by circularity rather than logical consistency. However, the question-'what precedes what- reality or knowledge?' poses an epistemological paradox. Asserting the primacy of either of them leads to a logical fallacy.[1] If this is so, another alternative is that of interdependence rather than linear primacy.

Buddhist paradigm of knowledge adopts the alternative of circularity and regards it to be superior in at least two contexts:

(i)   This articulation of knowledge enables one to go beyond the apparent reality and meet with sceptical challenge seriously and meaningfully.

(ii)   Even though this idea of knowledge denounces the common-sensical understanding of the same, it provides better justification of the interrelation between subject –object-knowledge.

Jaina Paradigm:

In the Jaina theory of knowledge as mentioned earlier , there is a synthesis of the Nyāya and the Buddhist views . Moreover, in this theory there is a confluence of epistemology and spirituality apart from the usual connectivity of epistemology and metaphysics. In addition to this, the Jaina theory of soul and that of knowledge develop hand-in-hand. Each of those provides a good justification for the other one.

Reality: As customary to the realistic understanding of the world/reality, the Jainas enumerate six substances as the 'Reals' and the components of the world. The Jaina idea of reality is relativistic i.e. of permanence-cum-change. Accordingly the six substances are permanent as substances and are subject to change as the modes. Each substance possesses some essential qualities (which remain in substance in any mode of its existence); and the substance exists in some mode or the other which is subject to origin and destruction. Thus substance has both aspects viz. permanence and change in so far as it has qualities and modes. Perfect or highest knowledge represents the knowledge of all substances with their all modes.

Knower: According to Jainas, Jīva is one of the substances and that substantiates consciousness as well as knowledge. If Jīva is not liberated, it lives in some or other form of embodiment and the body provides the apparatus to know the reality. This apparatus is in the form sense organs and mind. (It can be said that for Jainas, mind stands for both psychological and cognitive faculties of consciousness. It is so because there is no mention of buddhi as an independent faculty in the Jaina texts.) Whether knowledge is acquired through sense organs

---

[1] This is argued very aptly by Nāgārjuna in his VigrahaVyavartani .

or/and mind or directly (i.e. without any instrumentality) depends upon the balance of karmas-that is on the balance of accumulated and annihilated karmas. But it will not be discussed here in detail as it is non-epistemic concept. It is sufficient to say that Jīva being inherent knower and being availed of the instruments due to the body, it can have knowledge of various types that is articulated in the concept of knowledge.

Knowledge: Jainism, like Buddhism, refrains from any distinction between pramāṇa and pramāṇa-phala. Pramāṇas, according to both of them, are the types of knowledge. In the Jaina scriptures (mainly in Anuyogadwāra sūtra and Nandi sūtra) five varieties of cognitions are enumerated. These are Mati-jñāna (Empirical cognition), Śruta-jñāna (Testimony), Avadhi-jñāna (clairvoyance), Manaḥ-paryāya (mind-reading or Telepathy) and Kevala-jñāna (omniscience). These are further classified into Pratyakṣa and Parokṣa. The first two of the cognitions belong to the parokṣa category of pratyakṣa.[1]

Here it must be noted that the Jainas do not follow the trodden path while enumerating the types of cognition. The pramāṇas accepted by them are peculiar to their system. The three intuitions (pratyakṣa pramāṇas) represent an ascending order culminating into omniscience. These are designed in conformity with two factors.

1. Increasing cognitive-spiritual capacity of the knower and

2. Relative to that, grasping of the subtler aspects of the object of knowledge.

Mati-jñāna is an umbrella term and subsumes under it five different sub varieties viz. empirical perception, memory, recognition, induction and inference. Like intuitions, these sub-varieties also represent an ascending order culminating into anumāna which may be regarded as the highest form of empirical-rational cognition. Except empirical (i.e. sensuous and mental) perception and inference other sub-varieties of mati-jñāna are the unique contribution of Jainism and they have been justified on the epistemological grounds by the Jaina logicians. Moreover, acceptance of these sub-varieties is in conformity with the above mentioned two factors in slightly revised manner –

i.   Different dimensions of the knower viz. physio-biological psychological and rational

---

[1] For the details of the Jaina Theory of knowledge please refer to 'Recollection Recognition and Reasoning: A study of the Jaina Theory of Parokṣa Pramāṇa'.

ii.   Grasping the aspects of reality as in reciprocity with the relative dimension of the knower.

Thus, the Jaina theory of knowledge substantiates the Jaina concept of reality as well as their notion of the knower. All the three wings of the edifice of knowledge are developed in harmony with each other and that can be noted as the salient feature of the Jaina theory of Knowledge.

Epilogue:

As observed by the scholars 'Prāmāṇa' no doubt is a central theme in Indian theories of knowledge. However, its logical geography is determined by the other related notions such as the subject and object of the knowledge. Moreover, the fabric which binds the three together is woven by the threads of metaphysics, psychology, and logic in addition to epistemology.

In this context the three paradigms discussed above lead to some observations as noted below:

1.   The conceptual of fabric of knowledge necessarily requires the contribution of all the related factors; though it may not be made part of the 'definition' of knowledge as such.

2.   It is a choice of a particular theory which factors to include in the definition of knowledge and the choice may depend upon epistemic as well as non-epistemic reasons.

3.   When there is harmony in the development of the concepts of subject object and knowledge, that particular theory presents a well-nit paradigm of knowledge. And that largely depends upon the factors included in the 'definition' of knowledge. So even though it is a choice of a particular system to select the 'components' of the concept of knowledge, no paradigm can afford to make an arbitrary choice.

Phenomenon of knowledge is shared ground for all disciplines of science, i.e. systematic learning. If the epistemic notions are related to the field of education, there are several avenues open for further research. It will deepen the understanding about knowledge and also show the application of its theoretical elements in the diverse fields.

<center>*************</center>

Select Bibliography:

1. Hotori Masaaki , (Tr. & Annot. of Diṅnāga's , *Pratyakṣa Paricchheda*), '*Diṅnāga on Perception',* Cambridge Massachusetts (1968).

2. Athalye and Bodas: *Tarkasaṅgraha of Annambhaṭṭa*, Bombay Sanskrit Series No. LV, Bhandarkar Oriental Research Institute, Poona, 1974

3. Akalanka-Granthatrayam (A.) Ed. By Nyāyacārya Pt . Mahendra kumar Śāstri Jain, Singhi Jain Granthamāla, Ahmedabad, 1939.

4. Jaina TarkaBhāṣa (J.T.) by Yaśovijaya, Trans. & Annot. Dr. Dayanand Bhargava, Motilal Banarasidas, New Delhi, 1973.

5. Tattvartha sūtra (T.S.) by Umāsvāti , Trns. & Annot. K.K. Dixit, L. D. Institute of Indology, Ahmedabad,

6. Stcherbatsky Th., *Buddhist Logic* Vol. S. I & II, Mouton & Co.'s Gravenhage (1958).

7. F. Max Muller, Ed. *Milind Paññha* , The Sacred Books of the East Vol.35, Pub. Delhi, Motilal Banarasidas, 2003.

8. Bapat P. V. (Gen. Editor), *2500 Years of Buddhism*, the Publications Division, Ministry of Information and Broadcasting. Govt. of India, (May 24, 1956).

9. Chatterjee S.C., 'Nyāya Theory of Knowledge' , Bharatiya Kala Prakashan, Delhi, 2008.

10. Bhatt G.P., 'Basic Ways of Knowing', Motilal Banarasidas, Delhi, 1989

11. Antarkar, Gokhale &Katarnikar, 'Recollection, Recognition and Reasoning: A Study in the Jaina Theory of Parokṣa-Pramāṇa', Shri Satguru Publications, Delhi, 2011

12. Shastri D .N., 'The Philosophy of Nyāya -Vaiśeṣika and its Conflict with the Buddhist Diṅnāga School', Bharatiya Vidya Prakashan, Delhi, 1974.

****

The Genesis and Development of Temple Architecture in India: An Observation

Professor Rahman Ali
Bhopal (M.P.)
Member, I.C.H.R.
New Delhi

The genesis of art and architecture may be traced back to the dawn of human civilization. The concept of creation is closely associated with the eternal world-"Space in relation to Time". The space or the world is to be perceived and interpreted through consciousness of time. The notion of time implies a related character of the world view or contemplated as an object of thought.[1] The physical concept of time may relate to the past or to the present, which stands only in relation to the past and future. But the present may be represented either continuity or as duration which is to be perceived only by one active moment of consciousness.[2] It is in this respect the whole universe can be perceived by a single act of intuition or consciousness. The awakening of consciousness in an individual produces the concept of the past the present and the future. Human Will implies creation, creation implies time and time implies life. Time is the expression of freedom of the Will and value.[3] Thus time is one dimensional continuum. Time as continuity in art refers to continuous addition or application of space, size, colour, shade, tone, line, and dimension. Till the maximum artistic result is achieved. Time as a duration in art refers to the span of life, to a career of a person or to period of history.

The above mentioned twin concept of space and time played significant role in art and architecture in India.[4] The Indian temple architecture is the product of Indian religion and philosophy and its structure of <u>Sarira</u> and its inner life and being its heart and soul the <u>Atman</u> are based on sanskrit texts belonging to the two disciplines-the <u>Silpa-shastra</u>, <u>Agam</u> (<u>Tantra</u>). Taking a structural side alone from the foundation to the finial the style and shape of every part large or small has a textual line on it- a name and the definition. It may be legitimately maintained that Indian structural architecture and its literary documentation in the form of ritual, <u>silpa</u> texts, have

---

[1] Bharhut, Book- III,PP 79-80

[2] Mahaniddesh

[3] Sinha, A.K., Science and Tantra Yoga PP-233; Watanbey S. " Time and the Probabilistic world ." Artorga 1966 PP-562

[4] Similar was the case with Buddhist architecture- The Stupa The Chaitya and The Vihar were the concept of space has played significant role. Buddhism believes in special concept emptiness could be conceived only in relation to the object etc

been the product of the genius of the Hindu craftsmen their patrons, the pontiffs and the devotees.[1]

Our recent researches have thrown a vivid light on the textual sources of the origin, the concept of classical temple architecture/ religious architecture vis a vis the literary evidence of archaeological explorations which substantiate to the antiquity of building religious architecture in the pre-vedic age for excavations at Mohenjodaro and Harappa yielded the evidence of temple architecture as assumed by great archaeologist Sir John Marshall. The findings of architectural remains of temples noticed in the Indus Valley excavations may not be called non Indian.

Vedic Literature:- several hymns of the Rgveda mirrored the advancement of architecture in the society. Toquote with hymns of the Rgveda IV – 148. 200; II, 313; II, 415; V, 179; V,;62.6 are very important (H.H. Wilson);- and same also of the Atharva-Veda, XI, 9.1-2, are noteworthy. Besides these references the Brahmanas, too, referred to it. In the present context we may quote some of the Rgveda's references as follows: 1st We find the mention of desire of Vasistha who wishes to have three storeyed dwellings " Tri Dhatusaranam" the 2nd ,is the reference to a sovereign who sits down in his substantial and elegant hall with a thousand pillars and the 3rd alludes to the residential houses with such pillars and set to the vast, comprehensive and with the thousand doors; lastly, in the 5th Mitra and Varuna are represented as occupying a grand palace with a thousand pillars as well as the thousand gates. Obviously, these are spacious halls the chief characteristic of which is the abundant pillars. There is several expression in the Rgveda which have been explained by Sayana as referring to many storied houses. Saranams is tridhatu ; and, later on, the Atharva-Veda, XI,9,1-2, however, also provides us features and norms regarding the palaces, the concept and origin of plans temples etc.

Next to it, in the Rgveda we find references of the puras or towns and their fortifications expressed by the words like Durgani, Asmayasi, Satbhuji etc. The following quotations are significant which give us a picture of the strong cities or forts besides these, there are references and illusions to many other objects; a detailed notice of which are in the following places; the Rgveda-I, 58.8; 144.1;II, 20-8; IV-27.1; 30.20;VIII,37;15.14;89.8, 95.1.[2]

Later on, during the period of smritis the number of forts increased but Manu enumerated only 6 types of forts and their merits and demerits based on their architectural features as well as

---

[1] .Ali. R, Temples of Madhya Pradesh: The Paramara Art, M/S Sundeep Prakashan , New Delhi,2002 PP.1-2
[2] Sarkar, S.C., Some Aspect of Early History of India. PP-19

their constructions which have further been described by Yagnya-Valkya and Chausanasa. These are- Dhanudurga, Mahidurga, or Parikha Mrdurga, Jaladurga, Vrkshadurga, Nrdurga or Baladurga, Giridurga and the Parvatdurga. The recent researches have noticed the remains of such durga in a large number. All these durgas or forts were constructed following the textual norms. The Rgveda (4.30,20) has further enumerated that Indra over threw a hundred Puras in favour of his worshipper Divodas. Obviously, it indicates towards the conflict between the Aryans and Non- Aryans(Asura).

Some of the scholars like Ghosh consider that the Vedic architecture as referred to or the illusion in the hymns. The Rgvedic reference of the advanced architecture of strong forts referred to those of the Asura which may be identified with the Assyrians but the Vedic people Aryans had villages and cities with ditches and hampered around it.[1] It is pertinent to note the evidence of the recent excavations which have yielded a good number of the remains of defensive architecture- the ramparts, mud brick walls and the revetments of strategic importance at Mohenjodaro and Harappa.[2] Similar excavations have also thrown light on the subject for the sites like Kalibangan, Vanawali, Surkotda (Gujarat) Manda, Dhadheri, Nagar, and Katpalan.[3] Sir John Marshall has categorised the structures as revealed by excavations at Mohenjodaro and Harappa into 6 heads among which the public bath of religious or secular characters and the temple of some kind were noticed. These were raised on high platform. Besides these he has identified at Mohenjodaro only two buildings which bear all the essentials features of the Hindu temples i.e. comprising of two chambers in corridors, central chamber with corridor at on its western and southern sides, a well and two other at it southern end etc. the original plan of building is obscured. However, the foundation correspondences with the high structure perhaps well suited to the corbelled sikhar over the central apartment as assumed by Marshall. We may assume that Sir John Marshall does not seem to have any doubt about the existence of temple at Harappa. Both D.R. Sahni and John Marshall declared that the temple stand at elevated ground and are distinguished by the relative smallness of their chambers and the exceptional thickness of the walls suggesting several stories of the height. To a temple also doubtless belong to the spacious courtyard with chapels or other compartment on its four sides.

---

[1] Ghosh, J.C., Indian Culture, Vol.VI
[2] Marshall. J, Excavation at Mohenjodaro and Harappa Vol.I PP. 282-89 also Ancient India Vol. III PP.66
[3] Bist.R.S. and Asthana, S., South Asian Archaeology Naples, 1979,PP.277

Thus the Vedic hymns indicate towards the practice of an advanced architecture of the period but due to lack of concrete evidence we may only assume that these were build it bamboos and thatching. We may quote the words like <u>Pur-Rupa</u>, <u>Tvasta</u>, <u>Karmara</u>, <u>Samdhamana</u> etc. which confirms the activities of varied categories of <u>Silpins</u> engaged with their specific art. We may further refer to some of the Vedic prescriptions which were faithfully followed by the <u>silpins</u> to prepare building material for the use in different components part of the residential buildings It is these methods object which were canonised for raising secular and religious structure in India.

<u>Architectural Layout(Plan):</u> It is interesting to note the terms and architectural layout and different parts of buildings – the pillars were the main support of a building which was called <u>Skambha,</u> Indra is <u>Skambhiya</u>*,* i.e., best possessor of the pillars(<u>Rgveda</u>, X, 115-5). The building was measured out <u>Dhammane</u> and supported on pillars(<u>Skambhena</u>- <u>Adharyat</u>)<u>Rgveda</u>, VIII,41,10. There is a reference of three pillars made stable in their foundation which gives us idea of vaulted or conical roof Trayah <u>Skambhkasa</u>- <u>Skambhitasah</u>, (<u>Rgveda</u>-I, 34.2). The foundation is called <u>Dharunanya</u> on which the pillar was raised. Skambham <u>Dharune</u> (R.V. X,44.4). A big pillar was praised as <u>Mahat</u>- <u>Skambha</u> (R.V.VI, 47.5)- having a tall shaft <u>Varsha manya</u>, <u>Rgveda</u>, III 8.3). Raised aloft <u>Urdhvantistha</u>, (R.V.III, 8.1) and considered to be the emblem of universal prosperity (<u>Uchhrayasva</u> <u>mhate</u>)<u>Subhagaya</u> (<u>Rgveda</u> III) as the yupa or Indra's banner. The banner Stambha nata has been used for a pillar <u>Skambhanene</u>, <u>Skambhanata</u>. <u>FR.V</u>> VI46.8-1 giving the later word <u>stambha</u>. We find here the reference of expert wood cutters who go to forest and cut the trees with their access Vanaspate,   Svadhististaksha, <u>RV</u>. III 8.6.

Similarly, several names of houses found in Vedic texts with salient features viz., <u>Dama,</u> <u>Grha</u>, <u>Durona</u> etc. and there are different names of compartments-<u>Antahpur</u> and <u>Agnishala</u> etc. The <u>Atharva Veda</u>(9.3.19)-. the Mana, <u>Brahat</u>- <u>Mana</u> <u>Shala</u> were components part of palaces. There are many references of thousand pillars. Interestingly the Pratham- Dvar <u>Dvarkostha</u>, <u>Satbhuji</u>. <u>Satadvara</u> etc. We may assume that <u>Silpis</u> were well addicted in raising building. The Vedic terms were canonised and applied for the religious architecture(temple) soon. We may throw light on temple architecture as follows:

Temple Architecture

Plan(<u>Talachhanda</u>): As regards the plan of the temple we may quote the important <u>Sukta</u> of the Atharva-Veda(XI,7,1-2) the sukta indicates the basic concept for lying the foundation of the temple.

Uchchhiste Namarupam Choschiste LokaAhith.

Uchchhiste Indraschagnishca Vishwamantah Samahitam II I-II

Uchchhiste Dvaprithivi Vshvabhutam Samahitam.

Apahsamudra Uchchhiste ChandramaVata Ahitah II 2 II

"Name and Farm are in Residue.

The World is in the Residue.

Indra and Agni are in Residue.

The universe is in the Residue.

Heaven and Earth, all existence is in the Residue.

The Water, The Ocean, The Moon and The Wind, are in the Residue"

Stella Kramrish has discussed critically the theory of <u>VastuPurush Mandala</u> which is the basic concept of plan of all architectural forms of the Hindus.[1] The site plan, the ground plan, the horizontal and vertical section are regulated by its norms. She has discussed the origin of squares and circles for gods and <u>Brahmanas</u> referring to text the <u>Mayamata</u>, III ; and she has expressed that these have its Vedic origin. She adds that the square and circle coordinate in the architecture of India. From the Vedic Fire Altar Agni. The fire (Agni) and its support the Altar are one in name.

The <u>Satapatha Brahmana</u> and the <u>Shulva Sutras</u> give the rules for piling up these Herths or Altar. The <u>Sraut Sutra</u>(2000-1500) B.C. contain the rules for the rites ordained by the Veda. Each <u>Sraut Sutra</u> had its <u>Sulva Sutra</u> which deals with the measurement and the geometry of the Altar(<u>R.V</u>. VIII, 10-18).[2] Thus it has been assumed that <u>VastuPurush Mandala</u> is square which can be converted into a triangle, hexagon, and octagon the circle of equal area. Later on, the symbolism has been retained in <u>Brhatsamhita</u> (Chapt. III, 56). Originally, and in practice the site plan is lay out according to the <u>VastuPurush Mandala</u> and the "General form of the temple" (<u>Samanya Prasada</u>) the text rests on this theory.

---

[1] Kramrisch, Stella. The Hindu Temple Vol. Ist Calcutta, 1946, PP 21-22
[2] ibid

Interestingly, the Brahmanas repeatedly say about the whole earth round, once floating and mobile, remained in this condition until the cardinal points, becoming fixed themselves also fixed the earth. In its fixed position it is spoken of four cornered (Chaturbhristi- RV, X 58.3). From repeated division of the border of the square of 32 divinities are assigned to the outermost border of Vastu Purush Mandala.[1]

Super Structure (UrdhvaChanda)

In the Pancavimsa Brahmana, IV 9-11, we find the expression or norms regarding the superstructure as follows on an enclosed space they hold the laud in order that they may encompass the Brahmana." To encompass the Brahmana, to build up in space a compartment corresponding to the Brahmasthana on the plan the VastuPurush Mandala the dolmen lent its stone walls, they were raised on a socle, a flat roof which serves also as the ceiling shielded the enclosure on the top of the plan was thus completed. The later Silpa texts speak more details about the relations between plan and Urdvachhanda (elevation) measurement of the spire from the Tabernacle made of bent Bamboos tied of other to a point. It was a during the period of sutras, we find very important informations regarding the necessity of raising temple for the welfare of people, patrons, and for the entertainment of gods/ goddesses in the town/ villages. This expression may be mentioned as follows:

"*Suralayo Vibhutyartham*

Bhusanartham Purasyavo Tu,

Naranam Bhukti Muktyartham

Satyatartham Cha Garva Sarvada.

Lokanam Dharmahetuscha

Kridahetuscha Svarbhuvam;

Kirittirayurya Yashoarthm Cha

Rajnyam Kalyanakarkah" (Apstambsutra-115).

Undoubtedly, the Vedic literature, Sutras Epics, Agams and Sanskrit texts are the basic sources of different technical terms as well as the aspects of the temple architecture. These were later on canonised with distinguishing techniques and architectural terms and the features. It was due to lack of details of nuances the coherent history of architecture cannot be authentically described, however, the remains of religious architecture have been noticed in the archaeological

---

[1] Op.cit.

excavations. For instance the remains of <u>Yangya-shala</u> have been recently identified in Malwa by VS Wakankar and M.D. Khare(excavations at <u>Dangavada</u> district Ujjain M.P. in 1975).

It was during the second urbanisation the cultural activities were accelerated and hence a good number of township/ architectural remains have been noticed throughout country. A few of the temple remains, in different stages of preservation, have been brought to light. For instance, the temples remains at Nagari <u>(Madhyamika)</u>, Mathura Besnagar and Bhrahut, Sanchi (temple no. 18) Bodhgaya etc (North India) as well as Amravati Nagarjuna Konda in South India . The majority of these temples are noticed intact around the Buddhist Stupas. The latest general plan of the temple was elliptical and or dated to circa 3rd century – to 2nd century B.C.

During the Gupta Period the architecture of the temple were restricted by textual norms. The Sanskrit text <u>Brhatsamhita</u> of <u>Varaha Mihir</u> is noteworthy. Besides this the Puranas like <u>Visnudharamottar Purana Matysa Purana</u> <u>Mansar Kamika</u> <u>Agam Samaragana Sutradhara</u> <u>Aprajita Prasna Priksha</u>, <u>Mayamata</u> <u>SilpaprakashYuktikalpataru</u>, <u>Silparatna Vaikhanas</u> <u>Agama,</u> <u>IsanaSiva</u> <u>Guru Deva Paddhati</u> <u>Prasada</u> <u>Mandana</u> <u>Diparnava</u> <u>Kshirarnava</u>, etc. which provided long lists of different class of temple their members and architectural features throughout country. It was because of these texts the classical temples and icons of different deities to decorate the various parts of temple were produced as per norms. Thus the classical architecture appeared throughout country which was the hallmark of Indian architecture witnessing the zeal of their patrons, <u>silpis</u> who created different groups of temples specifically like the major groups of the <u>Nagar</u>, the <u>Vesar</u> the <u>Dravida</u> styles type of temple in different regions of the country. These may be seen <u>in- situ </u>in India.

Reference

1. Ali. R, The Temples of Madhya Pradesh : The Paramara Art M/S Sundeep Kala Prakashan, New Delhi- 2002

2. "Indian Architecture As Gleaned from the Vedic Literature" Recent Trends in History and Archaeology in Vedic Perspective M/S Nag Publishers Editor Prof. O.P. Pandey et.al

3. Bist, R.S. and Asthana, S " Recently Excavated Harappan Sites, South Asian Archaeology Naples, 1989

4. Ghosh, J.C. Indian Culture Vol. 6

5. Kramarisch, S., The Hindu Temples Two Vol. Calcutta 1946

6. Sarkar, S.C. Some Aspects of Early History of India

7. Singh A.P. Forts and Fortification in India, New Delhi 1987

8. Sinha, A.K. Science and Tantra Yoga PP. 233

9. Pant, S " Space and Time in Indian Art with Special Reference to the Buddhist Architecture" India in the Buddhist Period, (Edit) S.R. Dubey M/s Pratibha Prakashan, Delhi 1996

Sarvapalli Radhakrishnan: Writer of Indian Philosophy with Modern Perspective

Prof. V.N. Sheshagiri Rao
Department of Philosophy, Mysore University.

S. Radhakrishnan was a great lover of philosophy in general and Indian philosophy in particular. He was a philosopher with a difference in many senses. He was an ideological participant in Gandhism. His tributes to the message of Gandhiji, in terms of universal and philosophical are memorable. His intellectual career was marked by philosophical reflection throughout. He wrote a book on the philosophy of Rabindranath Tagore, which brought him fame. He had a brilliant entry into international philosophical circles. Western writers and philosophers like Kant, Hegel, Bradley, Bosanquet, CEM Joad, J.H. Muirhead influenced his philosophical speeches and writings. His contribution to Indian Philosophy and religion is enormous. 'Reign of Religion in Contemporary Philosophy', his book, caught the attention of philosophers all over the world. It really points to the direction of thought in his subsequent writings. His philosophical reflection of historical survey precipitates in his two volumes of Indian Philosophy. There is clarity and data is suffused with the play of philosophical imagination and art. He brilliantly traces the evolution of Indian Philosophy inspite of minor inaccuracies of details. Yet in them, there is the quality of a superb imaginative reconstruction and metaphysical creativity. The way he presents acquires a characteristic style and a standard mode. The historic Indian Philosophy really gets a historic and comparative treatment at his hands. If Indian Philosophy has a place in the world map of philosophy, it is because of his scholarship and daring technique of execution.

Radhakrishnan presents Indian Philosophy, is all its fundamental insights in terms of modern thought. The social aspects of Indian thought, he further expounds, in terms of modern social philosophies. His book 'Religion and Society'is a standing instance of his glowing interpretation and best philosophical production.

Radhakrishnan was mainly a philosopher of religion. He brings out primal affirmations of religious consciousness most magnificently. He incorporates in it amply, all the essential elements of vedantic thought. His is 'Vedantic Idealism' founded on the structure of arguments in the style of Hegel, Bradley and Bosanquet. He critically reviews Holism, Alexander's Emergent theory of Evolution, Bergson and the philosophy of A.N. Whitehead. Bradley's "higher immediacy" gets acknowledged in his assertion that the ultimate is attainable only through intuition.[1]He brings out the indebtedness of western thought in interpreting the ancient India. In his philosophy, there is an Eastern intuitionism contrasted by western intellectualism. A certain freshness and vitality of reaffirmation of intuition is clearly seen throughout. The ancient texts are transformed into vibrant documents of spiritual wisdom. The old masters such as Deussen and Thibaut are freshly reinterpreted and reincarnated. All his stupendous learning in western thought and culture ends up in presenting the supreme wisdom of Indian thought. This is really a substantial task of modernization of the aberrations of Indian philosophy. He mobilizes the affinity of the western idealist tradition to vedantism in an inspiring way. He spoke with

firmness conviction and authoritativeness of a rishi (seer). His analytical clarity never suffers. It confers in word peace, humanistic dimension, and joy. In this sense, Radhakrishnan was a master of comparative philosophy.

Radhakrishnan's final conception of reality is that of the Absolute. He reconciles the Absolute with the God of theistic consciousness. God is Absolute from the cosmic point of view. The Absolute is God from the pre-cosmic point of view. The Absolute is a home of infinite possibilities. It appears to be God when one specific possibility is 'actualized'. God in this sense is concrete. The world is no hallucination.[2]Radhakrishnan raises the status of God above that of Iswara of traditional Advaita. His Vedanta has a strong humanistic dimension[3] with life affirmation. In doing so, he welcomes science and says that philosophy, Religion and spirituality should go hand in hand with science.

Notes &References:

1. S. Radhakrishnan, An Idealistic view of Life, P.110
2. Ibid, It is 'hasty' logic that banishes the finite to the realm of illusion. "Unreal the world is, illusory it is not". The one reveals itself in the many. P. 343 and 345
3. Ibid, P.306

Philosophy of Religion: Indian Perspective

Dr. D.A. Gangadhar
Retd. Professor of Philosophy, Banaras Hindu University,
Varanasi-221005

The Philosophy of Religion is a Cognitive enquiry into the nature and function of religious truths. This, in India philosophy is known as Darshan (Anvikshiki) is not distinguishable from spirituality or religion. The term, Darshan, etymologically suggests, that it is through which one can see, experience, that which is not seen or experienced through our bodily or empirical means of seeing or knowing. And the next question arises in that what one can see through the sopra-empirical knowledge or self-realization. The reply is the truth of the truths i.e. the supreme truth or the spiritual truth. This truth is, philosophically speaking "Pure Consciousness", unattached to the physical level of truths.

In the West philosophy has been a ration enquiry to know the truth. Here philosophy developed as method to deal with religious issues such as God, world and life's goal. It is regarded as an intellectual enterprize to discuss religion as such. Therefore it has become necessary to develop a method, which is available is our classical tradition, in order to have an intellectual method as used with scientific temper to seek and understand religions i.e. Dharma or spirituality.

Philosophy or The word Darshan as the source of Knowledge has been understood unsuitable to deal with the physical world and material life. The basic difference her been shown between two types of knowledge viz. Para and Apara. The Apara in the domain in which we live and try to explain the things. The advancements to this Apara knowledge has brought the science and technologies in to existance. Science always seems to advance new discoveries and consequently influence man's way of living. Our age has made tremendous advancements with the help of sciences and Technologies. It has broken the barriers of sound, space and time. It has delved deep into the profound mysteries of Nature. It has attempted to explain all phenomena of external life. But in spite of all its achievements, science has not been able to solve the problem of human suffering and misery. Then is, still, the unsolved questions regarding natural calamities, human affairs, mental disorder ect.

The science can only strengthen the power of mind to go further questioning related to the mysteries of Nature and life. But it cannot explain satisfactorily the purpose of creation, and

169

human destiny. As Socrates said, "There is an infinitely worthier subject for philosophers than mere physical philosophy. There is the mind of man. So he questions first about himself and the purpose of life. Certainly life is to be lived but it can be lived best with the advantages of that is gives to us. We have the desire to know the meaning and purpose of ourselves and the creation as a whole. This quest makes philosophy and Darshan inevitable necessity. Philosophy as Greek thinking found as love of wisdom and Darshan as the realization of Truth in India provide reply to such question's with regard to the existence and purpose of life[1].

It is roughly felt that human mind constantly struggling with the conflict between materialism and spiritual. This is because, as I have stated is the very beginning that knowledge or Vidya is of two kinds Apara and Para. The one prides in its external achievements and the other, works at the obvious emptiness contained therein. The conflict between matter and spirit has been realized externally. When the saintly thinkers propound Prakriti (matter) and Purush (Spirit) to two opposites as the constituent to creation i.e. the spiritual and material elements of creation.

Now Darshan or philosophy as it is called paves the way to open the door of reason in order to understand religious or spirituality.

This is how philosophy proceeds to formulate thought and attainment of knowledge. So far as knowledge is concerned, I have repeatedly admired the two classification drawn the knowers of Truth as stated earlier. To thought, we have explained it in two way viz. The one way is look back to the origin of creation and the other way is to analyze the logician`s methodology who start with doubt at first and then exercise his mind over the thought process.

Let me take to deal with the first way which pertains to the creation. In India sears realized the Rita and Truth as the basic principles of cosmos.

Rita as Cosmic Law is the regulative force of creation. Rita is cognate with Truth. Both are born in the beginning of things out of the perfect spiritual order[2]. Truth upholds the earth and Rita upholds the heavens[3]. Rita as moral order seems to be more comprehensive because it includes justice and goodness. This is because Rita is called Dharma according to the Vedic

---

[1] The Vedic question. कोऽहं, कस्मै देवाय हविषा विधेम, are the basic questions that the Rishis were engaged to know.

[2] Rigveda- X. 11001

[3] Ibid- X 85-1

tradition. Its nature is to stern and fierce. It is said Brihaspati, the deity rides the awful car of Rita in order to destroy evil as follows:

Having chased the wicked ones and darkness.

Thou mountest thy refulgant car of order

The awful car, O Brihaspati! that subdues the foe.

Slays the wicked, eleaves the stail and brings the light. (Rig. II, 23-3)

Rita has been stated as cosmic order, law of nature by which the universe becomes systematized and integrated and avoid chaos and confusion. But to most significant point to be noted here is that the Indian tradition, that is vedic tradition leaves the question open regarding the theory of creation. In the Rigveda it is clearly stated:

को श्रद्धा वेद क इह प्र वोचत्
कृत अजाता कुत इयं विसृष्टि।
अर्वाग् देवा अस्य विसर्जनेनाऽथा
को वेद यत् आवभूव।। ऋग् 10−129−6

Who verily knows, and who can have declare it.

Whence was at born and where came this creation?

and did The shining ones appear with its production?

But, then, who knows whence it has arisen?

Therefore we can only speak of the mystical origin of the creation. The Veda recognises the supreme being overseeing all in the clarity it leaves unanswered the question of whence form the material, This creation come into being. In fact this is the mystry of the Truth. No final answer is available. Lord Buddha Kept Silent when he was asked such question. The Ultimate reality cannot be stated as a simple fact. In the Upanishadic language it is said-

यतो वाचो निवर्तन्ते। अप्राप्य मनसा सह। तैत्तिरीयोपनिषद् 2−4

The Reality is, thus, in effable, Rishis, the great seers witnessed this ineffability.

Now let me, briefly take up the meaning of religion in the western concerns. The term religion has been vague concept. It comes form the latin root religare means "to bind", in other words that which bind man with God. The notion of religion seems of faster a tendency to loyalism. To clarify it more, religion in its theistic form have been founded is God, who is supreme Being, and man as dependent being has to pay its debts to God only, Hegel's definition show that religion is the knowledge of finite mind of the Absolute mind. Religion is a belief in spiritual being, and George Galloway's view that religion is Man's faith in a power beyond

himself. Thus religion is bound with the dependence in a creator God. Fundamentally it is a personal belief of man in God".

But the term Dharma of Indian perspective stands for cosmic Law or order, as it has been narrated in earlier paragraph. In the epic Mahabharat Dharma comes from the root Dhri means to hold

धारणात् धर्मइत्याहुः धारयते इति प्रजा, In the Manusmriti there are the characteristic

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रिय निग्रह
धी विद्या सत्यमक्रोधो दशको धर्म लक्षणम्।।

Again in Mahabhart it is said that following the pathways of great men is Dharma – महाजनो येन गतः स पन्था। Again it is said : अहिंसा परमो धर्मः। That is Non-vilence is its varief forms are known supreme Dharma. Violence is not mearly killing but any sort of hurting other is violence, The great of scholar, Acharya Kanada has given wide scope in his definition of "Dharma", he says यतोभ्युदयानिःश्रेयस सिद्धि स धर्मः i.e. Dharma is that which if followed properly, shall bring the pleasure and comforts of worldly life, as well as the attainment of supreme good which is known as Moksha. In this way Hindu view of Dharma has given the important of Life in the world and also the attainment of highest goal of Life. The other way of defining religion is a way of Life.

But since we are living in a multicultural society, the modern needs are widened more keeping in view the other religions also. Therefore it has become necessary to understand the meaning of other religion so that a rational view comes out to satisfy the modern needs. The scholars in the 18th century have given all the aspects of religion so as to make a scientific view. Several methods have been suggested to study religion, for example, Anthropological, Historical, psychological, sociological and comparative religion. But in all the methods, philosophy as a method has played praiseworthy role, as religion is much closer to philosophy. So let me have glimpse of the answer to a question whether religion needs philosophy?

What is philosophy and what is religion? Even a cursory glance should be enough to draw a line demarcation between philosophy and religion. Religion is essentially and basically a matter of faith, where as philosophy is based on reason. This is not only true but a truism. Religion with faith and intuitive form involves the synthetic approach of the mind in order to experience or feel the object, whereas philosophy with its rational approach analyses the object of experience. Let us make it clear as to what we mean by faith and by reason. Generally speaking, faith involves belief and commitment and reason leads the way to the logical action.

172

Faith and reason, both reveal the knowledge. But the question is: which reveals the depth of the knowledge? Faith is a belief, an attitude of one's mind towards an idea which makes it acceptable as a basis of action. This view emphasizes on believer's will to act upon, which gives the full meaning of faith as a form of belief. Faith, religiously speaking is belief which is more than intellectual assent, Faith is the depth and urgency of conviction that one is willing to trust for one's sake. On the practical side, faith is more than intellect since it involves emotions and the living needs of man, in this sense faith involves some kind of commitment because it has a surer belief, for example a man who places a bet on a horse, commits himself to the belief that it will win. This is the supremacy of commitment or conviction. The man, who place the bet cannot even think about the victory of other's horse, The same situation is also found in religion. One has faith in Temple, Church because he commits himself in that place where he can only experience the absolute Truth. This assent is not found in reason or logic. When we reason about a situation, we study it skeptically in order to have its critical view. Here we may point out a difficulty; that the verdict of reason seems more comprehensive and acute than that of faith. But really speaking what seems to be rational is not given by the depth and the urgency of the knower. This is a matter of controversy.

A rational enquiry gives an analysis of the object, whereas faith reveals the assent of that object. Thus, it is obvious to understand that both are concerned with the different methods. The one being concerned with prima facie analysis of the object and the other penetrating in to the depth of the object, identifies the knower with the object. It is clear with a concrete example. A Botanist and a poet, both describe the same object e.g. flower, differently to satisfy themselves. The outlook of Botanist is to divide the flower rationally into its components. A poet produces life into the flower without dividing it and feels a significant pleasure. Botanist with his rational enquiry cannot give the complete significance of the flower, whereas a poet with his faith and feeling consciousness and with his keen imaginative power synthesizes the flower. With this synthetic approach he brings the real significance, and botanist's approach remains as mere analysis. Faith or religion is essentially based on this synthetic method.

Faith on this ground becomes more than reason because it dominates over the partial description given by reason. Faith with its penetrating capacity, not only makes us acquainted with the reality of the object but commits us to that also. it can also not be a blind belief. And it is not opposed to reason. Faith does not ignore reason but has a great respect for it. Irrational and

unreasonable faith is always unintelligible and unacceptable. But faith transcends reason in order to have experience of the object. It involves self-surrender, selflessness and self-searching. Max Schoen has clearly interpreted this nature of faith, when he describes it as more than mere belief. In his view, belief is a liberal attitude which is compromising in nature, but faith is never compromising nor does it know exceptions[1].

Faith may also be described as the pure form of the consciousness. Its awakening shows the sublime nature of the self. Faith is the support for the self-transcendence. It avoids all the distinctions and brings the awareness of identified self. Faith is the primary motion of the human spirit when brought into contact with Divine truth and goodness. It is self-devotion.

Jesus Christ had interpreted this content of faith to the simple folk whom he gathered round him in galilee[2]. Faith is described as Divine grace throughout the Christian history. We attain the truth and preserve it through faith. Faith also demands that its object shall he active-that God shall be experienced, and not merely thought of as existing. Again, faith is explained to be-'a seeing of the invisible'. 'The invisible' is God as the gender shows[3]. According to the Christian theology faith is the first formula to reach the absolute truth. A devotee gets himself identified in the experience of love through faith. Here faith and love are said to be two points of a rope. The rope which stands as a curious metaphor for the Holy Spirit in the cross. Faith is understood as the motive force, love, as a kind of Inclined plane. Both faith and love towards Jesus Christ are the beginning and the end of life. To support this view a similar chain may be referred here from Hermas -"From Faith arises Self-restraint; from Self-restraint Simplicity; from Simplicity Guilelessness Chastity; from Chastity Intelligence and from Intelligence Love"[4]. 'This chain shows a continuity from faith to love, where intelligence is also involved. This means that faith in order to get its goal should proceed through intelligence and some other disciplines.

In Indian system of Dharma, Mimamsa has played a meaningful role in order to give a systematic view of Vedic statement which has reconciled between reason and faith. Reason, here is meant to interpret the truth of Dharma in a consistent way. This view does not decry reason; it

---

[1] Max Schoen : Thinking About Religion, Philosophical Library, New York.
[2] W.R. Inge : Faith and Its Psychology, P. 10
[3] Ibid, P. 18
[4] Ibid, p. 25

shows only the limitation of reason that is not able to enter into the mysteries of faith. Mimamsa provides the Vedic view with regard to faith as having self-dedication to the Karmas, which a man performs. Even the Yajna is dominated by a mechanical spirit. It proves the relevance of cosmic principles. This requires to be discussed separately in another manner. Here by concern is to show the relevance of reason and faith both.

But, what is the actual tension between faith and reason is seen in their methods and approaches since faith has its support on inner experience, whereas reason is supported by knowing and analyzing the truth and falsity. But feeling or experience penetrates into the depth and brings the essence of the object. To this Otto has described faith as the center of the soul - *fundus ardmae* or the basis of the soul of the mystics in which the union of man with God fulfills itself. It is at the same time an independent faculty of knowledge, a mystical a-priori element in the spirit of man by which he receives and recognizes supra sensible truth.....[1] In Gita it is said "Man, who possesses this faculty achieves the knowledge of Supreme and then finds himself in the Supreme Peace[2]. But the absence of this faculty leads man to be sceptic and thus he loses everything of this world as well as of the other world[3]. Faith is, thus understood as a unique cognitive faculty for the apprehension of divine truth. It is contrasted with reason, the natural capacity of understanding. Faith appears as an a-priori element in man, which arises from within. It is self-evident and supra-rational attitude, which makes it reasonable.

This is faith, which makes the experience of the religious concept possible. But it does not mean that it is irrational. Faith is a rational faculty but it is opposed to the dry reasoning. Reasoning is the evaluation of the concepts. In this sense religion differs from philosophy. Philosophy so far as it is mere reasoning, is opposed to religion, for it involves evaluation, but in religion we are not concerned with the validity of the concept but rather to have its experience. Philosophy with its reasoning capacity is not able to have the experience of the transcendence, and religion, on the contrary is said to be the way of contemplation. It is not the investigation of the situations, but its attempt is to find out the implication in life.

Indian thinkers, in order to have the essence of knowledge, have emphasized much on contemplation and realization. They have clearly reported reason as a dry-method to know the

---

[1] Rudolf Otto; The Idea of the Holy (Tr. John W. Harvey. Penguin Books) P. 120

[2] श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ज्ञानं लब्ध्वा परां गतिरेणधि गच्छति—4—39 ।

[3] Gita – VI-40

object. In Kathopanishad, Yama says to Nachiketa that the knowledge of Atman is not known by reason[1]. In Mundakopanishad, it is said that the knowledge of Brahman can neither be attained by perception nor by reason[2]. Western Scholars also have raised their voices against reason; In Plotinus reason has no place in under to get knowledge. In the Middle Ages, reasoning was vehemently opposed by faith. Kant in the modern period has shown reasoning as the imperfect way of knowing. Bradley opposed reasoning because this is a method of relative propositions. The relative propositions cannot apprehend the essence of the knowledge. Bergson has supported this view in saying that reasoning can give the knowledge of the phenomenal truth but not of the absolute truth. These views make us able to distinguish reason from faith.

But is it proper to say that philosophy can have no relevance to religion simply because philosophy deals with reason and religious faith has nothing to do with it? if so, certainly we are not much reasonable. Philosophy helps religion in answering the question. Religion has become the matter of questioning in the present day. Intellectuals of to-clay need religion on the common ground. But there are religious commitments and beliefs which seem ambiguous to the common-intellect. For example 'God exists', this is a religious commitment seeming to be ambiguous for many. This is the point where religion needs reason or philosophy in view of clarification. George Galloway puts forward this position in another way. His view is that 'religion calls for philosophic interpretation because it is an aspect, and a very important aspect of human experience'[3]. His position leads the way to the religious philosophy. Is there anything called religious philosophy? To my mind, sometimes it is very hard to distinguish between religion and philosophy-as in the case of Indian, Christian and Chinese philosophy. Here religion and philosophy are mutual supplementing concepts.

We may now raise questions 1. What is the actual tension between philosophy and religion? 2. And how is the religious philosophy possible P To the first questions, it can be understood in two ways- l. that, each claims to be supreme 2. and there is a complete contrast in their methods. Philosophy is an enquiry to satisfy mans understanding while religion seeks

---

[1] "Naisa tarkena matirapaneya"– Kathopanishad, 1-2-9 and Nayamatma pravachnena labhyo"- Kahtopanishad, 1-2-23.

[2] Na chakshusa grihyate napi vaca"- Mundakopanishad, 3-1-8.

[3] George Galloway: The Philosophy of Religion, Edinburgh, 1960, p. 25.

knowledge for the sake of worship[1]. The aim of philosophy is to construct a coherent synthesis of the governing principle of knowledge. But in the case of religion, this synthesis is not recognized, not because its Scope is limited, but because is concern is not only practical hut more than theoretical also. Religion, in modern times is not distinguished from ethics as well as from science. The ethical base and the scientic interpretation is somehow, accepted. But the actual tension, between religion and philosophy as understood by W. Temple, is only due to the sharp difference in mental habit and outlook. The primary assurance of religion is the ultimate question of Philosophy[2]. Religion gets its full meaning in the absolute surrender to the object of its faith. Philosophy is concerned to deal with this object. It is not possible to discuss impartially the existence of the object or being to whom one is utterly self-surrendered.

To the second question, this is hard enough to combine two activities. The function of religion, as I understand, is to undermine the truth of phenomenal world and to emphasize on the spiritual freedom. For this one example may be suggested to which W. Temple himself has emphasized i.e. the Hindu doctrine of Maya, which makes the phenomena as illusory establishes the reality and the supremacy of spirit. William Temple gives some more deliberate alternative to combine the nature of religion and philosophy. Religion starts with that supreme spirit with whom it establishes communion and complete surrender of the seeker. And then, for the Philosophical explanation, It makes the reference to the character of that Supreme Spirit. This he says is Theological philosophy. With such possibility he further proceeds to seek a critical philosophy that 'starts from the detailed experience of man'. To show the relationship between religion and philosophy we may quote Dr. Radhakrishnan's position-'Philosophy of religion attempts to define the world to which our religious experience refers.[3] He distinguishes between thinking and imagination in this regard; that imagination does not refer to any fact, while thinking involves certain fact, for 'if thought cuts itself away from the compulsion of fact, to that extent it ceases to be thought and becomes imagination.[4] To this religious thinking does involves the fact to which philosophy of religion is an attempt to analyze them[5]. But the data for

---

[1] William Temple: Nature, Man and God, Gifford Lecture, London, 1956, P. 30.

[2] Ibid, P. 35.

[3] S. Radhakrishnan : An Idealist view of life, 1947, p. 85

[4] Ibid, P. 84

[5] Ibid, P. 84

philosophy of religion are diverse and discordant for 'God is Buddha to some and Christ to some other.' This is the position of religion and Philosophy.

To come to the relevance of philosophy to religion, we may conclude our position that the man of to-day needs philosophy because he finds different faiths which are incompatible with each other, and begins to ask 'which faith ?' Philosophy is an attempt to the rational enquiry concerning the fundamentals of the questions. As I understand, philosophy is an effort to solve the problem in a disciplined way. This is intellectually satisfactory only in the sense that it defends the religious data from their sophisticated meanings. In other words, philosophy is honestly engaged with religion in order to make the disciplined approach. indeed, there is great difference between religion and philosophy, yet philosophy is not an absolutely different area but a different approach to the same reality. Both deal with reality in a different way only. The essential difference of these two approaches may be summarized as David Elton Troubled has reported- 'the essence of philosophy is to think and the essence of religion is to dedicate...' Lastly we may say that though there is difference between religion and philosophy, yet religion shares with philosophy in so far as both seek the knowledge. Yet philosophy can never ignore the fact of religious experience.

Dr. Radhakrishnan, an eminent thinker of Modern India has taken up the concept of philosophy of Religion in his celebrated look known as "An Idealistic view of Life"[1]. Here he says: Philosophy of Religion is religion come to an understanding of itself. If attempts a reasoned solution of a problem which reasoned solution of a problem which exists directly only for the religious man and indirectly for those who, while they have no personal share in the experience, yet have sufficient belief... Further he opines that it is for philosophy Religion to find out whether the convictions of the religious seers are fit in with the tested laws and principles of the universe... This difference means that facts are more complex and requires closure study. Philosophy of Religion attempts to define the world which our religious experience refer. Thus S. Radhakrishan is confident that philosophy of Religion is not dogmatic like theology and other discipline, of if someone finds religion as based upon feeling, emotions, sentiment, instinct, cult and ritual, must learn to think about religion in a philosophical manner, only with the aim of demanding, clear and objective understanding.

---

[1] S. Radhakrishnan: An Idealist view of Life, George Allen & Union Ltd, museum street, London, 4th ed. 1951.

Rewriting Indian Philosophy: Approached through Santhigiri School of Philosophy

Dr. K. Gopinathan Pillai
Santhigiri Research Foundation

Context

There has been a persistent demand from different quarters of Indian philosophers, spiritualists and social scientists to review plethora of writings on various facets of Indian philosophy and rewrite the same keeping in view the foundational principles of Sanatana dharma and Indian culture as enshrined in Vedas and Upanishads. An objective examination and analysis of many of the existing writings on Indian philosophy necessitates demolishing several false presumptions upon which foreign rulers, scholars and Christian missionaries sought to belittle Indian civilization and post date Indian spiritual legacy and Hindu religion. More than the past thousand years of encroachment and onslaught on Indian culture, economy and polity by successive foreign aggressors' right from the Muslim invaders to the British bespeak the cause-effect nexus of India's materially and spiritually fallen state of affairs.

India's history was mostly written on the basis of archaeological and linguistic discoveries made by the British in colonial times, or by historians employed by the English, such as Max Mueller. But the British, who were the Masters in India, had a vested interest to show that Indian civilization was not as ancient and as great as it was earlier thought. It is pertinent to note that up to the 18th century, philosophers and thinkers in Europe, such as Voltaire, Hegel and even as late as Nietzsche, kept referring to Indian philosophy and science, as the mother of all philosophies and sciences. Today when India is resurrecting again from its mental and material bondages, it is essential to revisit and rediscover her unbound spiritual potential which had kept her united beyond seeming diversities. If it is not done truthfully, however painful it could be for certain sections of India's vast ethnic and religious mosaic, India will never be able to face squarely its own history and evolve a justified pride in its great and ancient civilization.

Thanks to a lot of new archaeological and linguistic discoveries, we have been able to shatter many of the myths on which rests India's History. The mapping of the Saraswati river bed by satellite photography, for instance, shows that there was an Indian civilization much prior to the Indus Valley culture – hence most of India's history pointers will have soon to be predated; the possible decipherment of the Harappan script, if proved right, would establish that there never

was an Aryan civilization, but that on the contrary, in ancient times, a tremendous amount of movement went from India, not only eastwards, where Hinduism and Buddhism established a strong presence, right up to China, but also westwards via Persia, where it established the Zoroastrian religion, right up to Europe, where the Gypsies of today are one of those lost Indian tribes; and that the results of this migration can be seen in the making of Egyptian pyramids, the formulating of Greek philosophy and mathematics, or even the legends of the Celts. The Aryan invasion theory fabricated by the British was intended to divide India along ethnic lines by pitting the hypothetical Dravidians against the supposed Aryans.

While we admit that the successive Muslim invasion, plunder and British colonialism had sought to do away with the greatness of Indian culture and spirituality and undermine the economy, social unity and national integration, a question naturally arises. Why a highly evolved culture like India with large size of population, skill and economic development faltered and surrendered before foreign invaders who were inferior to Indians in all respects. So long as we fail to arrive at right answers to this question and rectify the fundamental causations that contributed to India's downfall and debacle at the hands of foreign conquerors and strive to remedy the same, our attempt to rewrite philosophy and history will not do much help.

There are any number of philosophical writings and studies on scriptures and teachings of Guru Parampara. Each Guru Parampara has brought out enough literature on the various facets of the teaching of its founder preceptor. If philosophy is intuitive search to unravel the truth arising out of one's indomitable yearning and love for wisdom, all Gurus and Acharyas have sacrificed their lives to restore dharma by rectifying deviations and distortions so as to protect dharma. However, it has been a paradox of time that these Acharyas could not fulfill their mission. It has also been an irony that no one was able to judge what is right and wrong in the faiths, customs, traditions, practices and worship patterns that have been prevalent among the diversified religious traditions and Guru Traditions. All faiths and practices, irrespective of their merit, have been justified on the basis of a dictum in Hinduism that all paths lead to God just like all rivers ultimately merges in sea. This philosophy has done irreparable damage to Sanatana Dharma or Hinduism and has vitiated the writing of philosophy.

Santhigiri School of Philosophy and Writing of Indian philosophy

It is in this context the emerging discourse on paradigm shift on the prevailing notion of dharma and its practice assumes importance. Though Vedas was revealed treatise, in the absence of

Atmajnani Gurus it becomes dysfunctional. The knowledge embodied in Vedas and Upanishads can be actualized as way of life only through the transforming presence and living guidance of Atmajnani Gurus.Since Dharma is Yuga specific, it is to be discharged in conformity with the dharma of each Yuga. *Kalanthara* Gurusare destined to take birth in each Yuga and are ordained for this mission. The revelatory teaching of Navajyothisree Karunakara Guru, the founder Guru of Santhigiri Ashram calls for an introspection about the non-functioning of dharma for the last twenty five Chaturyugas which has been the singular reason for India's spiritual lethargy and religious decadence leading to successive foreign enslavement and material poverty.

Guru's long drawn spiritual search and Tapas for unraveling the basic causations of lingering human miseries, India's spiritual decay, social degeneration and disintegration as well as material poverty found fruition in 1973 on the occasion of his spiritual fulfillment which marked a shift in the spiritual history of humanity. Guru proclaimed to the world that Manudharma, otherwise called Sanatana Dharma, was the Fountain of Spiritual Knowledge of humanity. It was due to an **Error occurred in Spiritual vision** to a Great Rishi in the Manu lineage, Manudharma was eclipsed and Manu's memory was vanished. The revelation that human miseries and peacelessness lingers despite the advent and sacrifice of innumerable great spiritual visionaries in different parts of the world due to an error in spiritual vision to a Kalanthara Guru in the 3rdChaturyuga of 7thManwanthara is a new knowledge to the world.

When we examine the teachings of Navajyothisree Karunakara Guru, it is found that most of the concepts found in Guru's teachings had already been there in existence. Manu dharma, concepts such as Yugadharma, Jnana marga, spiritual stages, Astral powers, Demonic worship, Pitru Suddhi or Gurupooja etc. are all part of Indian spirituality and religion.

One may naturally ask what the original contribution of Guru's teaching is. Guru's revelation on First Error in Manu Tradition occurred in spiritual vision to a *Kalanthara Guru* in the 7th*Manwantara* and its non -rectification as the singular reason for the unabated miseries and peacelessness of humanity is a new knowledge to the World.

The existing paradigms of dharma, i.e., the spiritual philosophy and religious systems that exist today have been evolved after the initial Error and therefore irrelevant in the present age of Kaliyuga. Hence, the restoration of yugadharma and conduct of dharma, karma and a way of life accordingly alone is the solution for the liberation of man from his materially and spiritually fallen state. Guru's proclamation of "*KaliSudrankal*" and observation that Sudra encompasses

not only the lower castes and untouchables but also the whole masses enmeshed in ignorance devoid of self knowledge is an eye opening assertion validated by historical developments. Guru's position that since Kaliyuga is the age of the redemption of Sudra, the spiritual and cultural elevation and material progress of all the lower castes and class is an inevitable law of this age of Kali Yuga is of utmost significance. Because of the peculiarity of this age Sudra has got freedom. But, since he has not been initiated into *atmabhodham* or knowledge, driven by his inherited *vasanas*, he is divided and quarrelsome which render him incapable to use the freedom wisely. Guru cautioned.

The error in Manu tradition and deviation in Yugadharma

Navajyothisree Karunakara Guru's entire teachings is founded on one of the revelations he received from the Almighty in 1973 regarding an error that happened in Manu tradition identifying the two elements of Error and Curse as the two fundamental undercurrents of socio-cultural manifestation of ill-fated spirituality and society. His mission of life was to rectify this error as authorized by God. Guru's teaching signifies the necessity of overcoming the overwhelming cultural undercurrents of the Error and the Curse for proper spiritual development and thereby an effective evolution of the society leading to humane social order and sustainable development. It could be understood in the backdrop of Indian scriptural writings that include two sections such as *sruti,* what is heard, and *smriti,* what is remembered. Manusmriti belong to the latter section and is the oldest andthe most important one of all other *smriti*-s and sacred next to *sruti* than any other *smriti*-s. It is considered as the oldest Indian law-book and the basic law-book of Manu lineage. Though both scriptural writings are revealed in nature, *smriti* is regarded as secondary to *sruti* since the former is recorded by mediation of men whereas the latter is preserved in its original form of revelation. Manusmriti is revealed by Brahman, the supreme, to Manu, the son of the Supreme,as shown in verse I.3that the entire ordinance belonged to the supreme Self-existent: "for you alone, Master, know the true meaning of the duties contained in this entire ordinance of the Self-existent One, an ordinance beyond the powers of thought or cognition." It was the occasion of the request of the Seers, the sons of Manu, to him to deliver the laws of the self-existent Brahman. This verse, indeed, shows the revelatory nature of Brahman. However, the word *smriti,* what is remembered, itself signifies that the revelation is not preserved in its original form but as remembered from generation to generation. This, to a

large extend, justifies the charges levelled against Manusmriti that the text had undergone large scale interpolation.

Before beginning of the text, **Brahman** is paid homage in the additional verse before the verse 1.1: "To the Self-existent One, to Brahman of boundless energy, I pay homage, as I set out to promulgate the diverse and eternal Laws proclaimed by Manu." Brahman is characterized in this verse as *svayambhu,* self-existent, as well as of boundless energy. The concept"self-existent" is used to refer to Brahman throughout the text.Especially in the first chapter;various other characteristics of Brahman are also given such as super-sensuous, unthinkable, eternal, subtle, imperishable, unmanifest, etc. Though Brahman is unmanifest and consequently super-sensuous, ungraspable and unthinkable, verse 1.7 discloses that He is graspable by *yogic pratyaksa,* super-sensuous perception. *Yogic* experiences of Nvajyothisree Karunakara Guru discloses this fact as the experience of the Word from the Formless which is otherwise unthinkable and ungraspable.

In Manusmriti, the verses 1.6 and 1.7 reveal that it is the very Unmanifest who self-manifested manifesting the world. The entire first chapter from verse 6 onward shows the creative nature of Brahman such as self-manifestation, manifestation of the world, creation of other beings and entities. Though in Manusmriti the self-manifestation of Brahman is with reference to the manifestation of the world, it does not meanthat Brahman self-manifests only at the time of creation. Kena Upanishad depicts another occasion of self-manifestation of Brahman in order to teach the deities, *devas,* that their egoistic attitude of considering themselves as supreme is an erroneous notion that can bring devastating effect. Navajyothisree Karunakaraguru was also blessed to witness the appearance of Brahmn when he was undergoing a tremendously difficult period of desertion and suspicion in his earlier part of life that he spend in a place called Varkala. In that miraculous occasion it was revealed to him removing his doubt, "Word is Truth; Truth is Guru; Guru is God" which can be figured as Word is God. Guru in the physical sense is the one to whom the Word is revealed.According to Navajyothisree Karunakara Guru, the word, *vak,* revealed from Brahmn signifies the will of Brahmn, *Brahmanischayam*. This very concept as formulated out of his experience can be considered as a novel contribution to Indian philosophy.

The created world is temporal in the nature of its existence from an evolutionary perspective that it begins with creation and culminates into total dissolution constituting the cosmic cycle that recurs eternally. The aeon of one cosmic cycle is called as *Kalpa* and is divided into the epoches of 14 Manus. Epoch of one Manu contains 71 divine ages as disclosed in verse 1.79.:

"The divine Age mentioned previously as lasting 12,000 – that multiplied 71 times is here referred to as an "Epoch of a Manu"."One Age-quarters, *Chaturyuga*, contains 12,000 divine years as disclosed by Navajyothisree Karunakaraguru based on his vision, *yogic pratyaksa,*: "A Manu's epoch is considered as over seventy-one chaturyugas (yuga-quarters). One chaturyuga consists of 12000 divine years. This is what the scriptures say and this is what we know.One divine year is equal to 365 human years."[1] One epoch of Manu is known as one *Manvantara.*

A *Chaturyuga* means a cluster of 4 *yuga*-s, ages, such as *Satya* or *Krta*, *Treta*, *Dvapara* and *Kali.Satyayuga* is the first age of one *Chaturyuga*. According to Navajyothisree Karunakaraguru, it is the most perfect age of the *yuga*-quarters because the Light of Brahmn, *Brahmaprakasam,* can be perceived by everybody in that era. The Light is manifested in the gross dimension of the universe. Since everybody receives word from the supreme Light there will not be error in human actions. The change in nature indicates the change of *yuga*. When *Satyyuga* changes to next *yuga*, the light of Brahmncan no longer be perceived. It unmanifests into the subtle dimension.

In the following *yuga*-s only the seers who take birth according to the will of Brahman, can perceive the Light and receive Word from it. Hence, they become the masters leading humanity through the path of evolution to the Supreme.

This process of evolution becomes more significant in *Kaliyuga* since it is the last age of that *chaturyuga* and needs to be evolved up to the perfection of the following *Satyayuga* in which the divine Light is manifested. Whatever mistakes had occurred in the entire *Chaturyuga* is to be corrected and evolved up to the perfection of the light of Brahman by truthfulness. This mission is carried out through the masters born according to the Will of Brahman.

Manu tradition included the order of such masters who takes birth from time to time maintaining the evolutionary order of *Chaturyugas* and *Manvantaras*. In every *yuga* there will be five Gurus, masters.[2] The last one is known as *Kalantharaguru,*[3] Guru in the times of transition, since he takes birth at the end of one *yuga* and the beginning of the next *yuga*. This particular period is known as twilight, *sandhikalam,*[4] the joining period of two *yuga*-s. The mission of such a Guru is something special that he has to convert all the *karmic* streams that are carried over from the previous *yuga*-s into the next *yuga* within the same *Chaturyuga*. The twilight in between a *Kaliyuga* and the following *Satyayga* is still more special since the whole of the

karmic streams of the entire *chaturyuga*has to be carried over into the utmost perfection of the next *Satyayuga* of the following *Chaturyuga*.

The First Error in Manu Tradition

Manu is the first seer, *Adiguru*, of a*Manvantara*. Manusmriti speaks of such **7**Manus in verse 1. 61 and 62, indeed, belonging to 7 *Manuwantaras*. At present is the 7th*Manuantara*. Vivasvata Manu is the first seer of this *Manvantara*. Now, it is the 29th*Chaturyuga* of this *Manvantara*. The current age is *Kaliyuga* of that *Chaturyuga*. In the past *Manvantaras* as well as up to the end of 3rd *Chaturyuga* of the present *Manvantara* everything went well according to the Will of Brahman.

The Will of Brahman was erred in the last twilight of the third *Chaturyuga*. It was the transition period from the *Kaliyuga* to the *Satyayuga* of 4th *Chaturyuga*. In the order of that Manu lineage a *Kalantharaguru* called Satyatranan took birth in this age. Satyatranan was the 16th Guru of the *Manvantaram* of Vaivasvata Manu.[5] He was entitled to transform all the *karmic* streams of that *chaturyuga* purifying them up to the perfection of the next *Satyayuga*.

A *Kalantharaguru*[6]who takes birth in the twilight of a *Kaliyuga* belongs to both the previous and the following *yuga*-s. He is the first Guru of the coming *yuga* and the last Guru of the last *yuga*. It is in accordance with his task of transforming the whole *karmic* streams of the previous four *yuga*-s into the next *Chaturyuga*. Such was the task of Satyatranan at the end of the *Kaliyuga* of the 3rd *Chaturyuga*. Rather he was entitled to perform that mission according to the order of the Manu tradition as per the will of Brahman.

A *Kalantharaguru* with that mission has to evaluate all the *karmic* streams of the previous *yuga*-s. In order to evaluate them he has to perceive them in his power of vision and analyze them. Then only he can purify and transform them in to the perfection of the next *Satyayuga*. Satyatranan was also supposed to look back in to the history of *karmic* streams in order to evaluate them. He by the power of his vision looked back in to the history of Vaivasvata Manu since he is the first seer of that *Manvantara*. That task was part of his performance of his duty up to the perfection.

He looked back up to 10 *Chaturyuga*-s in his vision. Out of these 10 *Chaturyuga*-s 3 belonged to the Vaivasvata Manu and the remaining 7 belonged to the 6th *Manvantara*.[7] He wanted to observe utmost perfection in his duty. He wanted to know what does it mean by Manu

or *Manvantara*.[8] He was so enthusiastic to discover the fundamental truths and structure of *Manvntara* with which it function.

Satyatranan wanted to perceive the reality in its gross as well as subtle dimension so as to get the wholesome structure in which it functions. He wanted to evaluate different kinds of *karmic* streams that have been in the process. He also wanted to find out which is the order that those streams belong to. He looked at the traditions in which the different streams of activities are performed. He also wanted to determine the ages in which they are carried out.

He perceived different karmic streams even from the spaces of *Saptarshies*, the seven seers of seven spaces beyond the gross dimension of the universe. According to the revelation to Navajyothisree Karunakara guru, Satyatranan perceived from there up to the times of Manu and visualized the order of *Manvantara,* the way it functions.[9] The tradition of Manu includes the structure that keeps the order of *Chaturyuga*-s and *Manvantara*-s. The difference between the different ages is kept in well maintained order within the structure of Manu tradition. There was no error that ever prevailed in it.[10]

He could realize that the tradition of Manu is quite unique in the sense that it is all inclusive and all pervading.[11] He could not see any other stream of activities that is not included in the tradition of Manu. The *karmic* streams of both the planes of gross as well as subtle are conceived in Manu tradition.[12] Both the cause of subtle plane and the effect of gross plane are functioning within Manu tradition.

Satyatranan could realize that everything merges in to the order of *Manvantara*. He could also realize the way that everything is merging into the order of *Manvantara*. The functioning of *Manvantara* is according to this structure of *Manvantara*. The structure has got a nucleus into which everything is centred in to. Satyatranan could realize that this nucleus is the Manu, the *Adiguru*. It is the way everything got centred in to the order of *Manvantara*. Manu is the centre of the functional structure of *Manvantara*. Hence, Satyatranan concentrated on the nucleus of *Manvantara*.[13]

Satyatranan could see that how does Manu function as the nucleus of the order of *Manvantara*. All *karmic* streams are merging into Manu. He is the authority of all activities that are carried out in that temporal dimension. The time scale of *Manvantara* is such that it is centred in to its first seer. Everything in that temporality merges into the nucleus of Manu, the merging centre, the beginning of that time order.[14]

Manu is the centre through which the *Adisabdha*, the primordial sound of *'Aum'* which is the conglomeration of the sounds such as *'A', 'U',* and *'M'* have come through. It paves the foundation of being authoritative of all the *karma* getting dissolved into him.[15] It makes him the centre of *yugadharma* and he becomes the authority of *srishti* - creation, *sthiti* - sustenance, *samhara*– destruction, and *mukti* – liberation. He saw the significance of the time scale of Manu that it includes the traditions *jnana (gyana), karma* and *mukti*. He came to a deep understanding that Guru is Brahmn. He had no doubt that it is the truth. The tras-age *karmic* power, *yuganthara karma*, of Manu that extends to the entire time span of a *Manvantara* revealed him this truth that Guru, the *Adiguru* is Brahmn.

Satyatranan's this realization was followed by a vision that the first Manu dissolves into him and everything functions within him. This necessarily led him to the standpoint that he is the absolute authority of all *karma*. He attributed to him the power of all *karma* of the whole *Manvantara* as belonging to him. Hence, he declared: "*Aham Brahmasmi*",[16] "I am the Brahman". Navajyothisree Karunakara guru reveals that out of this self-proclamation Satyatranan derived the other great enunciations too and constituted the four *mahavakyas*: "The present is the seventh Manvantara. In the third chaturyuga of the manavantara a great man in the tradition of Manu perceived that there is no action in this world that is not Manu's. He saw this in both planes, the *sookshmam*, the subtle, and the *sthoolam*, the corporeal, the karanam, the cause and the *karyam*, the effect. Out of this experience came the *chaturvakyas*, the four great enunciations. The first one itself is, *Aham Brahmasmi* - I am Brahman, the Absolute."[17] According to the Navajyothisree Karunakara guru, the four *mahavakyas* such as *Aham Brahmasmi* (I am the Brahman), *Prajnanam Brahma*, (Consciousness is Brahmn), *Tattvamasi* (That Thou art) and *Ayam Atma Brahma* (This *Atman* is *Brahman*) are originated from Satyatranan, a great seer born in the *Kaliyuga* of 3rd *Chaturyuga* of 7th *Manvantara* of Vaivasvata Manu lineage.

The Critique of Navajyothisree Karunakara guru

Navajyothisree Karunakara guru agrees with Satyatranan's understanding that Guru is Brahman. Satyatranan came into such a conclusion because he could visualize that everything merges into the nucleus of Manu as the centre of the time scale of *Manvantara*. Because of the same reason he could declare himself as the Supreme. He could see in his vision that everything including Manu himself as merging into him. Satyatranan's declaration of "*Aham Brahmasmi*" was the

necessary culmination of his standpoint that Guru is Brahmn. But Navajyothisree Karunakara guru asks a most crucial question: How does Guru becomes Brahmn?[18] It is true that everything merges into Manu but Satyatranan disregarded the most crucial aspect of where from and how does it emerge. The answer to these questions shows that it is the way that Guru becomes Brahman as the state of being authorized as the nucleus of the merging point. The actual dissolution takes place into Brahman Himself and by Himself. Guru is a medium into Brahman. It is the creative source of the will of Brahman that authorizes Guru to be the centre of dissolution into Brahman. It is the Will that constitute *dharma* and *karma* and prompts to ask to and know from the very Ultimate itself about the truth and rules that distinguish different ages.[19] Since he somehow missed this crucial aspect he failed to differentiate between the supreme creative will power of Brahman and the entitled functional *karmic* centre of Manu. The will power is emerged from Brahman not from Manu.

Though Satyatranan perceived that there is no *karmic* stream that does not belong to Manu and he is all authoritative, which made him believe beyond doubt that Manu is Brahman by the same way, he came to the consequential mistaken perception that he himself is Brahman. Satyatranan failed to know that this supremacy is confined to the temporal *karmic* dimension only. The actual will power for this *karmic* process lies beyond the temporal *karmic* dimension of *Chaturyuga*-s and even *Manvantara*-s. Such is the will of Brahman or *Brahmanischayam*. The dissolution of all *karmic* streams is the determination of the Supreme. The error occurred with Sataytranan in interpreting his vision as his ego element got dominated due to the forgetfulness of the trans-temporal dimension of the Will. This ego element is very much present in all of the *chaturvakyas*. Being a *Kalantharaguru*, especially in the twilight in between two *Chaturyuga*-s, the purification and transforming process of all the *karmic* streams of previous *yuga*-s into the *Satyayuga* of the next *Chaturyuga*, functionally got centred into him and is perceived in vision but the same got mistaken that Satytranan himself is the Ultimate.

It is true that Guru being the highest evolute has the power of *karma* to perform the will of Brahman. According to Navajyothisree Karunakara guru, even this accumulation of *karmic* power, *sancchitakarma*, itself is due to the will of Brahman. Nobody can secure such a *karmic* perfection without the determination of the Will. To perform such a Will, a physical instrumentality is very much necessary. According to Aurobindo, such is the instrumentality of the maximum possibility of human body as the perfect state of evolution. It is the highest state of

human existence of receiving the Word from divine Light and act accordingly. It demands the dissolution of ego in its physical as well as mental dimension. It is a state of perfection in supra mental dimension. Guru in the physical form is such perfect instrumentality and functions as an agent of implementing the divine Will. According to Navajyothisree Karunakara Guru, Satyatranan has mistaken this absolute instrumentality as the Absolute himself. It is the instrumental identity of the agent with the will of the Absolute. It is not absolute identity as such. It is instrumental identity of the state of perfection of performance of divine determination. The force to perform such a Will, *ichchhashakti*, emerges from Brahman Himself. According to Navajyothisree Karunakara Guru, this functional identity is due to the will of Brahman. The Supreme authorizes one who is being enabled by Him to perform the Will. It is the supra-mental state of evolution that enables the humanity as whole to evolve to the Absolute being the connecting link between the mental and the Absolute. It is Brahman that constitute the creative will power, *ichchhashakti*, of Guru. It emerges from Brahman.

It is the state of fullness of oneness of oneself with the Absolute. But Satyatranan mistook this fullness of oneness as absolute oneness of himself without the Other. Navajyothisree Karunakara guru says, "Each one of us, each blade of grass, is full of the Brahman. But is the will of the Almighty confined to an individual evolute? One concludes this sage did not have the grace to discriminate between the Absolute and the individual even if the individual has had the realization of the Absolute. Thus was blurred his awareness about the will of the Absolute."[20] It is true that he was full of Brahman, but it is also true that each one of us and even each blade of grass is full of Brahman. It inevitably shows that Brahman is not exhausted by an individual's fullness of Brahman. Once he mistook this fullness and oneness with Brahman that Brahman is exhausted by his oneness as absolute self-fullness he commits the mistake of *'Aham Brahmasmi'*. Navajyothisree Karunakara guru opinions that Satyatranan was not graceful enough to differentiate himself as an individual evolute from the Supreme that causes the evolution. Even if the individual has got the realization of the Absolute it does not mean the absoluteness of the individual. Navajyothisree Karunakara guru interrogates Satyatranan's standpoint with the question, "Am I only, the Brahman?", "Is the will of Almighty confined to an individual evolute?"[21]An individual evolute can never be considered neither by himself nor by others that he or she is the Brahman. The Ultimate or His will cannot be confined to an individual evolute.

The Curse from Brahman due to the First Error

Satyatranan's error is primarily concerned with his notion of Brahman that Guru is Brahman. His standpoint is rooted on the conception of Brahman as all authoritative of all *karma* that pervaded throughout *Chaturyuga*-s up to the full extent of *Mavantara*. This notion of Brahman as Manu, the authority of *Manvantara* got shifted to himself when he saw even Manu himself as dissolving into himself. First he saw in his vision that everything merging to Manu and he considered Manu as Brahman. Latter he saw that even Manu himself with everything else merging into himself. He interpreted his vision with the proclamation of *'Aham Brahmasmi.'*

This declaration was in forgetfulness of the Supreme reality that authorizes Manu with a mission. It is the will of Brahman that designates and enables Manu to function. Satyatranan's egoistic declaration was followed by its necessary consequence that there was a Curse from Brahman: "May the very memory of Manu be banished from the heart of man."[22] This was the direct consequence from Brahman for mistaking Manu as Brahman. It was this mistake that basically led Satyatranan to the egoistic notion of himself as Brahman. Considering Guru as Brahman includes the projection of one's own ego into Guru. Hence this notion is fundamentally faulty and inevitably, given a chance, ends up with or naturally culminates into one's own ego. This egoistic attitude got automatically retaliated as the Curse upon Manu tradition and it met with a collapse.

Brahman is the source of creative power behind evolution through numerous births of accumulation of *karmic* power. A Guru is not beyond this process of evolution. A designated soul evolves to the state of Guru and gets authorized to function as the revealing centre of the word from Brahman that is helpful for the evolutionary process of others in the society. Guru is authorized as medium of connecting link between the lower domain of the world and higher sphere of Brahman. Such a Guru, who himself is involved in the evolutionary process and successfully accomplishes evolutionary fulfilment by the determination of Brahman, cannot be mistaken as Brahman. Navajyothisree Karunakara guru discloses: "This error was akin to the arrogance of knowledge. Nor was this error realized later because a curse ensued from the Brahman: *May the very memory of Manu be banished from the heart of man.* All that remained of that memory was Manu's time scale, the *manwantaram.* Ancient texts, which might have spoken of the Manu, are no longer extant."[23] Thus the Manu tradition met with collapse and Manusmriti itself underwent large scale interpolation up to the level that the original text of

190

revelation is no more extant. Now whatever remains as the knowledge about Manu and his tradition are completely erroneous. According to Navajyothisree Karunakara guru, this error happened was not understood by anybody due to the effect of curse. It pushed Manu into oblivion. "The name of this author is unknown, as are any details of his life: his date, his geographical location, influences that may have shaped his life and thought, and a host of biographical questions that would shed light on the text itself."[24] Whatever remained after the curse as belonging to Manu tradition was only the knowledge of the time scale of *Manvantara*-s. The original text and true knowledge about Manu tradition was all lost. As the result of the Curse the total forgetfulness of Manu, who was mistaken for Brahman, took place. The success of the Curse of total forgetfulness of Manu is the way to the memories and realization of and revelation from Brahman, the Absolute.

Conclusion

According to Navajyothisree Karunakara guru, this historical incident of declaration is the origin of the well known Upanishadic *chaturvakyas*. This declaration gets repeated in many ways in the renowned texts due to its *karmic* influence from subtle planes of reality. Whosoever reaches to those planes in the process of evolution will get influenced by this *karmic* effect and consequently makes the same mistake or repeats things in more or less the same way. In this case, the source of *sruti,* what is heard, especially in case of the great *chaturvakyas,* itself is to be interrogated. The influence of this error does not confine to spiritual dimensions only rather pervaded to the whole of human mental domain of attitudes and *karmic* dimensions society with consequences of self-privileging social groups and nations to the extent of exclusion of others with the lop sided developments and environment degradation. "I am the state" can be considered as the political version of this influence. The error pervaded to the entire world by human *karmic* intervention through centuries and centuries with least possibility of rectifying it due to the total ignorance of such an error as ever had happened.

Therefore, the approach that we shall adopt in the rewriting of the philosophy behind the teachings of Guru Parampara, multitude of traditions, practices and worship patterns will determine the relevance and contemporary importance of the study of philosophy and its contribution as path finder and torch bearer to humanity in this crucial juncture of human predicament. The study should throw light into the spiritual science of India which was evolved and developed by the Atmajnanies till the First Error and which constitute the reference point to

the ensuing developments. This will no doubt contribute to a better understanding of Indian culture and tradition beyond caste, creed and religious sectarianism.

Scholars and seekers of truth will have to make humble and intuitive search and study to see if our traditions and faiths and worship systems are in conformity with the dharma of the Yuga. Dharma that is Sanatana or eternal has to be actualized and realized in accordance with Yuga. It may be due to the fear of backlash on the allegation of interfering in other's faith, nobody dares to revisit religious faiths and practices. In India faith is unquestionable and not subjected to scientific and rational scrutiny and analysis. We propose to approach every faith and tradition in a most respectful and judicious manner so as not to offend the sentiments of any one.

While the colonial historians and scholars as well as western oriented and leftist Indian scholars sought to taint and devalue Indian culture and religion, the failure to bring out the philosophy behind large number of traditions, belief systems, practices and complex worships patterns present Hinduism before the world and other religions as a polytheistic religion and a conglomeration of varied sects practicing worship of deities, snake, demon, stone etc. Behind the myriad cultural traditions, worship patterns, practices, puranas, legends, narratives, etc., there runs highest spiritual knowledge and ideals which we have failed in bringing out.

Therefore the present effort should be able to streamline, explain and interpret faiths, stories, legends, puranas etc. with reference to the concept of Yugadharma, fundamental principles in Upanishads, Vedas and other authentic sastras so as to create awareness and understanding of the real spirituality of India

End Notes

1. *Gautier, Francois, Rewriting Indian history, Bahri& Sons: 2002*

2. *Karunakaraguru, Navajyothsree, Birthday Messages, Shantigiri Ashram, Thiruvananthapuram, 1988, pp. 105.*

3. *Karunakaraguru, Navajyothsree, The Path of Culture, Shantigiri Ashram, Thiruvananthapuram, 1993, p.35.*

4. *Karunakaraguru, Navajyothsree, The Path of Culture, Shantigiri Ashram, Thiruvananthapuram, 1993, p.105, 106.*

5. *Karunakaraguru, Navajyothsree, Birthday Messages, Shantigiri Ashram, Thiruvananthapuram, 1988, p. 33.*

6. Karunakaraguru, Navajyothsree, *Birthday Messages*, Shantigiri Ashram, Thiruvananthapuram, 1988, p.81.

7. Karunakaraguru, Navajyothsree, *The Path of Culture*, Shantigiri Ashram, Thiruvananthapuram, 1993, p. 34.

8. Karunakaraguru, Navajyothsree, *Birthday Messages*, Shantigiri Ashram, Thiruvananthapuram, 1988, p. 75.

9. Karunakaraguru, Navajyothsree, *The Path of Culture*, Shantigiri Ashram, Thiruvananthapuram, 1993, p. 34.

10. Karunakaraguru, Navajyothsree, *The Path of Culture*, Shantigiri Ashram, Thiruvananthapuram, 1993, p. 34.

11. Karunakaraguru, Navajyothsree, *Dialogue on Human Prospectus,* Shantigiri Ashram, Thiruvananthapuram, 1980, p. 5.

12. Karunakaraguru, Navajyothsree, *Birthday Messages*, Shantigiri Ashram, Thiruvananthapuram, 1988, p. 71.

13. Ibid., p. 71.

14. Ibid., p. 81.

15. Karunakaraguru, Navajyothsree, *Gurupuja in Shanthigiri,* Shanthigiri Ashram, Thiruvananthapuram, 1992, p. 13.

16. Karunakaraguru, Navajyothsree, *Birthday Messages*, Shantigiri Ashram, Thiruvananthapuram, 1988, p. 75.

17. Ibid., p. 81.

18. Karunakaraguru, Navajyothsree, Dialogue *on Human Prospectus,* Shantigiri Ashram, Thiruvananthapuram, 1980, p. 5.

19. Ibid., p. 5.

20. Ibid., p.5.

21. Ibid., p.5.

22. Ibid., p.5.

23. Ibid., p.5.

24. Olivelle, Patrick, *Manu's Code of Law,* Oxford University Press, New Delhi, 2005, p. 20.

Writing Indian Philosophy in Modern perspective

Dr. Basavaraj Siddhashrama
M.A., Ph.D. (Philo), Ph.D (Sanskrit)   President
Professor of Philosophy (Retd)   International Congress of Social Philosophy
Karnataka University, Dharwad   International Congress of Yoga & Spiritual Science
Cell : 09449606941   UGC Panel Member

Res : No. 31, Siddharudhanagar, Sri Nagar, Dharwad-580003, Karnataka

Modern world is confronted with several problems which are creating havoc in human society. In spite of man's several achievements, discoveries and innovations he is facing the fear of erasing his own self on this planet. The greed and too much exploitation of nature has led ecological imbalance. His jealousy, hatredness, wickedness, greediness, ignorance, fanaticism and the products of inequalities such as caste, creed, sects etc. have led to terrorism, war and bloodshed.

Indian philosophy has got answers / solutions to all these challenges only thing is we should rethink and revive it to suit the modern context. After Vedas and Upanishads, we people have not developed Indian philosophy except interpretations and reinterpretations of the scriptures. For a creative work we should not only depend on the texts which are already in stock but also evolve such a creative literature/ philosophy through dialogue, discussion and through dialectical meditation apart from scientific research. With the combination of these three i.e., tradition, dialectical meditation and results of scientific research one can present Indian philosophy relevant to the contemporary scenario.

In this context I am happy to state that, an attempt done by Pundit Prabhananda (for details please refer **Global Philosophy of Pundit Prabhananda** authored by Dr. Basavaraj Siddhashrama – 2018) is path-breaking. His master piece Muktidarshana written in Sanskrit poetic form is such a text – that includes Upanishad and Vedic mantras of his own – can cater the needs of the modern world. It is original in nature and an outstanding contribution to the field of modern Indian philosophy. Pundit Prabhananda's versatile scholarship is exhibited in this work. He is a great thinker, social reformer, revolutionary and champion of social justice as well as propagator of world peace. Dr. Basavaraj Siddhashrama has explored all the aspects of Pundit Prabhananda's philosophy through his work entitled: **Global Philosophy of Pundit**

Prabhananda. It contains the discussion and critical assessment of all philosophical issues discussed by Pundit Prabhananda (in Muktidarshana) such as Epistemology, Metaphysics, Philosophy of Yoga, Philosophy of Religion, Social and Moral Philosophy and Global Peace.

In Muktidarshana, Pundit Prabhananda has attempted at great length to reinterpret the Vedas, Upanishads and socio-religio-moral and metaphysical concepts of Indian Philosophical tradition to suit modern context. His philosophy is practical oriented that takes man to the higher plane of life, namely spirituality. This makes his philosophy more relevant to the 21st century and as a philosophical method it offers a guiding principle to life.

Prabhananda has accepted only four Mahabhutas viz., Earth, Water, Air and Fire. He identifies Aakaasha with Brahman which indicates his scientific approach. He has not accepted either traditional theory of creation or scientific theory of evolution but puts his own theory of **Yugapatsrusti** i.e., theory of simultaneous creation. In his metaphysics, he deals with Ecosophy or Philosophy of Ecology. He gives scientific version of good and evil and doctrine of Karma. He treats all living beings as incarnation of God. His treatment of all the metaphysical concepts such as Brahman, Maya, World, Soul etc. is fresh and innovative.

Religion according to Prabhananda is the sum total of pious thoughts, virtues and observances. He says do not do to others that would cause pain if done to you. That is essence of religion. Such religion surely leads to peace within and peace without. Prabhananda supports universal religion. Contemporary scenario is contaminated with the fight between different religions on the one hand and among different sects of the same religion on the other hand. Noticing this Prabhananda gives clarion call to transcend these so called religions (Dharmaatheethobhava).

Prabhananda is a great critic of caste system. According to him man's caste is one. Humanhood is the only caste which is inherent in human race. Philosophically speaking man's caste is one like the tree which is one in spite of its different parts such as stem, branches, leaves, flowers, fruits etc. His views on social philosophy are most relevant in the modern context. According to him the aim of social philosophy is the realization of common good and common welfare through the ideal of universe as one family. It tries to bring rehabilitation of humankind towards social reconstruction for the establishment of one world family barring all kinds of differences such as caste, creed, gender, race and religion. Prabhananda accepts only two Aasharamas, instead of four Aasharamas accepted by Vedic tradition. Accordingly,

Brahmacharya and Grihastha are the only two Aashramas which are natural scientific and practical. Vaanaprastha and Sannyaas are unnatural, unscientific and impractical, but can be practiced in restricted sense at Grihasthashrama only. Prabhananda has discarded many values which are not practical and invented his own sets of values which are scientific and can be practiced to promote all beings in the world.

Prabhananda advocates for gender equality. He says that, there is an impregnable relationship between man and woman as they depends each other for their births and therefore they are complimentary to each other. Hence, for the completeness of one, the other is inevitable and therefore Grihasthashrama is the law of the nature and following it one has to realise the summum bonum of human life. He supports marriage institution to maintain social stability. Being a social reformer, he opposes dowry system and encourages widow marriage, love marriage, inter caste and inter religious marriages. According to him family is the proper platform where moral codes are to be inculcated and practiced. Children must be though obligatory, prohibitory and expiatory acts so as to erase several social evils which are rampant in our present day society. Therefore, according to him value oriented / moral education including Yoga has to be taught at tender age.

He criticises several concepts like personal God, Idol and external worship, Kailaasa, Vaikuntha, Incarnation and separate heaven and hell, Theerthakshetra, concept of messenger of God and man as guru. He gives sound reasons to refute these concepts. He also criticises animal sacrifice of karmakhandins. He has maintained a unitary relationship of philosophy, religion and society which are interlinked.

Prabhananda's cosmopolitan world views act as the binding thread for the unity of humankind in order to establish peace and harmony on this planet. If peace has to be established, he says, there is no alternative but to accept the philosophy of one caste, one religion and one God to the entire mankind. To bring unity and harmony and thereby peace, entire humanity should embrace and adhere to the concept of Global family-hood. (Vasudaiva Kutumba).

Keeping in view of all the above points it is worth to refer Muktidarshana of Pundit Prabhananda which is explored in English under the title Global Philosophy of Pundit Prabhananda (the original text of Muktidarshana in Sanskrit versus is included at the appendix) by Dr. Basavaraj Siddhashrama while taking up the writing of Indian Philosophy in Modern Perspective.

Philosophical Method of Cognitive Inwardization

R.C. Sinha
Former Professor & Head
Deptt. of Philosophy
Patna University, Patna
Currently Member of I.C.P.R., New Delhi

The present paper entitled "Philosophical Method of Cognitive Inwardization" has been written in the light of K.C. Bhattacharya's Philosophy. He has propounded the method of "Cognitive Inwardization". In the process of cognitive inwardization subject gets freedom from objectivity. Gopinath Bhattacharya observes: "Philosophy is the elaboration of different kinds of spiritual experiences. The abstractions of the high-grade metaphysics are based on spiritual experience and derive their whole value from the experiences which they symbolize. No metaphysical concept is entirely intelligble without reference to the spirit."[1]

Rationalisation is no guarantee for ontological certainty. The task before the philosopher is to develop a philosophical method for the realization of reality as well as appropriate logic to explain it. Bhattacharya's philosophical method at best can be called "a method of cognitive inwardizing".[2] This method involves an analysis of the subject or different grades of human subjectivity. It enables one to go deeper from the surface to the deeper levels of existence and ultimately reveals the subject which is ultimate and free from all change and duality. The method of "cognitive inwardization" culminates in the attainment of spiritual consciousness. At this stage, man realizes himself as essentially free from all traces of objectivity. The goal of philosophy is reached when man attains spiritual consciousness and realizes himself as subject as free from all objectivity. Bhattacharya conceives different grades of cognitional freedom. He proceeds to analyse the nature of the subject and explains bodily subjectivity, psychic subjectivity and spiritual subjectivity. Man realizes freedom when he attains spiritual subjectivity. The spiritual progress of man lies in the growing realization of the higher and higher grades of subjectivity. It results in the growing realization of man's freedom. Bhattacharya observes, "spiritual progress means the realization of the subject as free."[3] The philosophical method of cognitive inwardization attempts to dissociate the subject from the object. This

ultimately results in the complete freedom of the subject from its relations to the object. According to Bhattacharys: The subject is thus known by itself, as not meant but speakable and not as either related or relating to the object. K.C. Bhattacharya observes, "The modes of relating are at the same time the modes of freeing from objectivity, the forms of the spiritual discipline by which, it may be conceived, the outgoing reference to the object is turned backwards and the immediate knowledge of the "I" as content is realized in an ecstatic intuition".[4]

The realization of self as free involves a specific activity of the subject. There is a demand for some kind of activity of the subject towards itself. There is the demand that the subjective function of knowing which is only believed and not known as fact has to be known as the self-evidencing reality of the subject itself. Bhattacharya says, "This would be the supreme method of cognitive inwardization".[5] In the process of self-realization, one has recognize a specific discipline or consecutive method of activity for such realization. The consciousness of perfection, freedom or salvation as the end is to them a demand for some kind of activity of the subject towards itself. Philosophical method involves the cult of the subject. It also involves an awareness of the subject as what the object is not. Bhattacharya observes, "The specific activity demanded is primarily in the inwardizing direction".[6] Further he states : "The cult of the subject par excellence, a spiritual discipline of the theoretic reason, a method of cognitive inwardizing, the possibility of which, as indeed of any method of realization, is not ordinarily recognized".[7]

A philosophical method implies a series of consecutive steps for the realization of an end. The steps in Bhattacharya's philosophical method correspond to a gradation of subjective functions, of modes of freedom from the object. We usually identify ourselves with body, our freedom from the perceived object is actually realized only in our bodily consciousness. This bodily consciousness is also imperfectly realized. The next stage of freedom is suggested by the distinction of the perceived object including the body from the ghostly object in the form of the image-idea and meaning which may be all designed "presentation". Consciousness as undissociated from such presentation, but dissociated from the perceived and felt body may be called presentation of psychic subjectivity. The dissociation of the subject or consciousness from this presentation conceived as a kind of object would be the next stage of freedom which may be called non-presentation or spiritual subjectivity. According to Bhattacharyya, "The elaboration of

these stages of freedom in spiritual psychology would suggest the possibility of a consecutive method of realizing the subject as obsolute freedom, of retracing the felt positive freedom towards the object into pure intuition of the self."[8]

In Bhattacharyya's philosophy, a great emphasis is put on the subject. He deals elaborately with "the cult of subject" and "the subject as freedom". The cult of the subject involves abstraction from the object. The way to understand the word "subjective" is to call it "non-objective". Bhattacharyya observes, "The modes of subjectivity are the modes of freeing onself from the modes of objectivity."[9] The cult of the subject involves a feeling of dissociation of the subject from the object. It is a sort of an awareness of the subject as what the object is not. The most important characteristic of subjectivity, therefore, is the subject's awareness of its distinction from the objects.

Subject as Distinct from Object

There are two basic terms in ontlogy — subject and object. Subject and object both involve each other. Bhattacharyya makes it a point that the subject has always an awareness of its distinction from the object. The object, at best, is defined as "what is meant". The object has always a "meant content". The awareness of the subject is definitely different from meaning awareness. The meaning awareness involves relation. It is exclusively the function of reason to give meaning awareness. The subject awareness entails withdrawal from the object. It is a sort of "cognitive inwardization". This "cognitive inwardization" is a sort of consciousness which may be taken here as "intuition". It is not meaning awareness but realization. The meaning of awareness involves duality but the cognitive inwardization is a sort of self-realization. K.C. Bhattacharyya observes: "Object as meant is distinguished from the subject or the subjective of which there is some awareness other than the meaning awareness."[10]

At best, the subject can be termed as "significant speakable". The object can be pointed as "this". The subject can be indicated by the word "T". Bhattacharyya suggests that the word "this" is the symbol of the object. Bradely also holds that "this" can stand for the object. Every object can safely be called "this". But the subject can call itself as "I". The pronouns "he" and "you" can claim to stand for the subject. Bhattacharyya has given original definiton of the subject. The word "I" stands for the subject."I" appears to be more basic because "he" and "you" can also call themselves "I". Two speakers may use the term "this". "This" may stand for the same object. But

two speakers cannot use the word "I" in the same sense. The word "this" as used by speaker means primarily what he perceives. The heart may use "this" of some other object as well as he can use it of the same object. One speaker uses it for the object that he perceives. Another may use it for a different object. He can also use "this" for the same object. This is possible because in the realm of objects, "what the speaker means by a word must be capable of being meant by the hearer if he were to use it".[11]

This is not the case with the word "I". If I use this word, I mean myself and if anybody else uses it, he uses it for himself and not for me.This clearly shows that there is a basic difference between the subject and the object. There is again a difference between object consciousness and self consciousness. Object consciousness is to understand through the meaning of the word. Object consciousness involves meaning of the word and self consciousness is enjoying understanding of the subject or I. The meaning awareness involves relation. Reason can serve as an efficient instrument to give meaning awareness. For example, when somebody from a control room reports that "a fighting jet" is approaching, it is "jet" as approaching that is understood and the self as speaking. In case, self consciousness is communicated, it is not only the self that is understood, but the self as speaking "communicating or expressing itself is understood". Therefore, "what then is meant is expressible as this is not what is conveyed by the word "I".[12] Object may be an individual object or a group or a class. Object may be described as individual or general. But subject can neither be described as singular nor general because the word "I" is neither singular nor general. On the other hand, in some sense, it is singular and in other sense, it is general. It is singular because everybody uses it for himself only. It is general in the sense that everybody uses it. As used, the term has a uniquely singular reference. But as understood, it is general in the sense the term "unique" is general.

Sometimes, subject may be spoken of as the object though not meant as object. But the object can never be spoken of as subject. Suppose one says, "I am a leader". There is an objective reference of the subject here, in so far as the subject appears to be something. Here "I" appears to be "this". In other words, "I" appears to be an object. But no object can ever be referred to as a subject. Bhattacharyya makes this point clear when he says, "The statement 'this is I' is false, while the statement 'I am this' cannot be denied".[13] This leads to one controversial point concerning subject and object. The question arises" when the subject is spoken of as an object,

why should it be not treated as an object? Bhattacharyya says that even when subject is objectified, that objectification is not a determination of subject. That the subject is spoken as the object, is no argument for assuming that there is a similarity between the two. Even while the subject is referred to as "this" or "that", it does not become object. On the other hand, the subject is felt to be dissociated from the object as being prior to object logically. Bhattacharyya defines object as "what is meant". The "meant" involves doubt, where the question of doubt is involved, the question of its correction is also involved. This derives one to the point that object can always be doubted. The "meaning awareness" cannot be taken for granted. If the nature of object is doubtful, it cannot be known with the same assurance as the subject. The subject is not the meant content. Therefore, it is not subject to doubt. It is known more intimately than the object. Its knowledge is more assured than the object only because its awareness is direct and not through the medium of a meaning or reference to something outside itself.

The above distinction between subject and object has been drawn with a significant purpose. Metaphysics, according to Bhattacharyya, is primarily a study of these two basic concepts. Its essential function is to distinguish subject from object and know the reality which transcends them both. This "negative function" is done by reason. Reason negates what is not real. It point ultimately to the subject. In the Advaita Vedanta, ontology is taken as the science of Being. Reason, as conceived by the Vedanta, does not give the knowledge of Being. It gives the knowledge of what is non-being. Bhattacharyya, like the Advaita Vedanta, conceives that the real subject cannot be apprehended by reason. It is "cognitive inwardization" or "intuitive vision" which realizes subject as free from objectivity as well as from subjectivity. K.C. Bhattacharya propounds philosophical method of cognitive inwardization.

References :

1.   K.C. Bhattacharyya, Studies in Philosophy, vol. II (Introduction) by G. Bhattacharyya), p. xvi.

2.   Ibid., p. 32.

3.   K.C. Bhattacharyya, Studies in Philosophy, vol. II, p. 32.

4.   Ibid., pp. 31-32.

5.   K.C. Bhattacharyya, Studies in Philosophy, vol. II, p. 7.

6.   Ibid., p. 32.

7.   Loc. cit.

8.   K.C. Bhattacharyya, Studies in Philosophy, vol. II, p. 33.

9.   K.C. Bhattacharyya, The Subject as Freedom. p. 29.

10.   K.C. Bhattacharyya, The Subject as Freedom. p. 1.

11.   Ibid., p. 2.

12.   K.C. Bhattacharyya, The Subject as Freedom. p. 2.

13.   Ibid., p. 5.

VALUING THE INDIAN THOUGHT IN CONTEXT OF THE EXISTING EDUCATIONAL PREDICAMENT

Prof. Nitin. J. Vyas
Former Professor and Head- Deptt. of Philosophy and Dean
Faculty of Arts, M.S. University of Baroda
Vadodara -390002
E-mail- nitinjvyas@gmail.com
Contact No. 09228280854

Education formally or informally *per se* has come to occupy a fundamental human pursuit for all practical as well as idealistic goals of man. By its nature, it mainly aims at cultivating the whole human personality for excellence through trying to bring out one's own inherent powers and insights. Its objectives are intimately bound up with the needs and the goals of man and society at large. This process of education is a continuity of great human endeavor and a medium of transmission of one's cultural heritage since past. It is searching a qualitative higher living as ever in what is true and abiding perspective, physically and mentally, morally and spiritually for man. In this it strives to relate the learner's unique endowments and aptitudes in enriching such needs. In short, it seeks the stability of living for a nobler and cohesive existence for one and all. However, the past twentieth century has been the most significant era in the educational history of man which has witnessed the spread of its tentacles as in all aspects of human knowledge and living. For, the prevailing present day compulsions of the scientific and technological march and its' consequent resulting of the world as a global village have been such that there is an endless need in striving to articulate man's own place in a vast socio-economical and political cosmos. This is fast prompting man to go through awesome constraints in his cognitive capacities. Parents and teachers, administrators and leaders all over have become more conscious in dissemination of the stated educational contents. Truly speaking the irony and intensity of this pursuit of the educational craze is such that it has blurred all differences between both the endowing and the receiving agencies universally.

There have been many visible and invisible gains of such laudable attempts by man so far. This is why, it is pursued by all and sundry as best as possible till the date. But, at the same time man faces some formidable challenges in context of these mega educational efforts and has begun to question the same. Despite such pursuits in learning the burning issues are: why is there the deep stirring of unrest, violent reactions and cynicism of the future by man all over? What are the

shallow learning of shortcuts to success or dwindling regards to authorities all over convey regarding man's future? Don't we feel deeply that man is just wielding power today by sheer intelligence of both creation and destruction as if together? It is granted that there is the growing population with acquisitive tendencies all over. It is facing lack of required resources and suitable work involvements. There is the staggering unemployment everywhere and it is fomenting discontentment for man. Socio-political crisis of various hues prevail at different places including the environmental one at large confusing and confounding man more and more. For, there is the routine ceaseless educational pressures and strains in young ones, constant revision of curricula and teaching methods all where along with its feverish examination blues and backbreaking competitive craze etc etc. These are leaving disastrous influences physically and mentally on students. For, the learner everywhere gradually finds himself rootless and lonely in midst of all outer unity and marveling achievements of the technological world of today.

This critique of the prevailing learning methods notwithstanding, it does not mean resorting in glorifying the past at all. It is rather searching for an authentic way out for man's own deeper spiritual issue in realizing his ultimate destiny of being. Man has to grasp basically that all his globalised achievements till now are due to common struggles of all. Hence there has to be a focus of missionary commitment to preserve and progress together. It means to imply following truly creative and assertive actions by all, habitually as well as spontaneously for a lasting solution as such. For, it is worthwhile to note that this premise starts with the notion of man as a moral and spiritual subject and does not uphold planned regitimentation and coercive approaches. It is an unique way of realizing the will and welfare of individuals by human beings only. It is a classic call for rediscovering one's faith in one's being only.

The Pervasive Impact of Westernism

The western methodology as in practice all over is dominating the organization as well as the evaluation of whole educational system. It mainly opts for the experimental and social sciences approach in it. It has no place for the great classical and historical approaches of the human heritage as in past. Moreover, it being elective and specialized one, it is mechanical and repetitive in nature and thus satiating the external variables of life. It is mainly impelled by materialistic outlook of the universe and merely preventing man in spontaneous organizing and integrating vast quantities of knowledge. For, in such a system man is *not educationally determined by his own ideas and ideals as innately and deeply aspired so far.*

This is why there is a blind rush to realize the immediate and utilitarian requirements by man, as if driven by this contemporary culture of supremacy and Power, Superiority and Dominance. This method being neutral in nature and formal in approach, it not only proves a hurdle in the individual and social growth, it also helps to create wrong notions to its beneficiaries. Natives in many countries feel uprooted and alien in their own heritage despite the apparently vast progressive results of this educational method. Man is slowly realizing the limitation of human scope in inquiry in it. In other words, man finds it as insufficient in gauging the depth of his own psychology. This Westernism through its another aspect of Marxism has also influenced the educational processes. This educational perspective too, like scientific and experimental method aims at man's material welfare. There is no gainsaying that these methods have thus fulfilled partially and relatively. Agreeing with its predominant role still, it too competes for the endless quest for material goods and status symbols. Its quantitative criterion with utilitarian and hedonistic ends lend premiums to corporeal needs. There is a vast diversity of moral values, varying from a reckless hedonism to a cynical moral behavior. Man follows these methods in learning without essentially understanding the process of becoming.

Further, the dictatorial response of Marxism has proved immoral as to the means and the ends both. Omnipotence of the state is its cardinal doctrine and well-knit power groups in it control power in the name of progress and peace. The subjugation of the individual to an impersonal state machinery means even negating the real socialism. It is relegating man into the position of an automation in serving the cause of the state. In context to its idealism viz ' *for each according to his need, and each according to his work',* the former is enforced ruthlessly whereas it kept on ignoring the latter. Further, the universal moral law basically strikes not at violence but harmony as such. For, even the outlook of violence is no good in itself although justified for one's defense and freedom as well. Truly speaking there is a rejection of the specter of militancy in one form or the other. A deeper and broader educational ***visioning rooted in humanistic, moral and spiritual aspects of man thus becomes a better way out of the prevailing crisis***. This is why it is no exaggeration to state that human adjustment for an enduring universal stability and harmony is turning chimerical day by day. Besides this, man constantly feels an inner void as evidenced though his restless activities. Further, both the methods as above could not fulfill man's longstanding hope in removing the historical imperialism or eradication of poverty fully. Not only that both the predominantly prevailing western methods of education have failed to identify

the sources of hidden potential, innate creativity and all round development of man. Marxism as claiming to reclaim the lost dignity of man although, its collectivism hammered at man's unique goodness and intrinsic worth within man. Its method of unified group identity sacrificed the individuality and independence of man.

In this background some relevant posers such as: Is man merely limited to sensuous variable existence? What is an unique initiative as common person in making oneself an architect of one's own life? etc are some basic quarries for the educational quests. The reasoning emphases of mind in both the methods have narrowed down on physical forces and material facts of life. It blunts self- confidence and self-aspiration of man in process. It has replaced the classical leaning that man cannot live without faith to the latest emphasis that man can live without faith. In this man has mastered the art of organization in such a way that man follows accordingly and feel at ease in their own fears they have groomed so far.

Once again to reiterate that this present cultural challenge of the modern west is not from its approach of science and technology or humanistic outlook but rather from its ensuing philosophy of materialism as such. The poser is as to how to bring order out of this chaos? Is man merely limited to sensuous variable existence? What is an unique initiative as common person in making oneself an architect of one's own life? etc are some basic quarries for the new educational direction.

The Indian Vision as a Catalytic Perspective

The fundamental issue of the educational predicament stands as ever as to how to orient man to a goal and make him value and realize the individual dignity and perfection in spiritual context as a necessary portion in all his creative actions. It does not convey ante-thesis of materialism nor admits any exclusivistic, materialistic standpoint. It is no crass pragmatism as well. It is woven into the very life-breath of human life. As against the personal and immediate problems, it aims at ultimate concerns in knowledge mainly. For, the Indian perspective is aiming at assimilation and integration of life within the broad Indian vision of 'Dharma' as a way of life as pervading all aspects of human existence.

 Thus, it is not merely an intellectual learning which becomes narrow and mechanical only. However, knowledge has to *culminate in vision (tejasvinanamvadhitamastu) and spiritual illumination as well.* For, it has *a* purpose too*, in enabling to discriminate between right and wrong(*vidyavimarsharupini*). All such knowers of such knowledge (*rishis*) have been

considered as fulfilling the goal of supreme communion. It is through their penetrating vision (*tapaalochane*), the supreme unitive mystery manifests progressively as unfolding of material (*anna*), vital (*prana*), mental (*mana*), intellectual (*vijnana*), spiritual (*anandam*) aspects of understanding.

This shared common knowledge having continued vigorously since past, have been the foundation of spiritual integration of man. The moral order is its immutable universal law. For it, the human person is an inalienable centre of strength and dignity. It is a faithful search for the vision of absolute truth crossing all parochial divisions and narrow bindings. It implies an assertion that man has knowledge; he has a will and power aspiring for infinite and directing it into life itself. In other words, Man's own freedom and dignity are intrinsic goals in themselves for realizing nature's teleology, establishing social justice and activating the supremacy of moral law.

It is the science of spiritual evolution (*adhyatmavidya*) in working out its practical implications manifesting the vision of the Infinite divinity deeply lying in one and all. It is a vision of human excellence, ***evaluating man not in terms of variable differences and alienable aspects but in his own inseparable form of divinity within***. It is through it that man is infinite and immortal within and without. Despite all external finite conditionings, each man as such is the spark of this divinity. In other words according to the Indian thought, the ultimate reality is spiritual in nature. It is a deep confidence and conviction in cosmic justice as it is rightly maintained that righteousness alone has the victory. It is in this light Swami Vivekanand emphasized education as a process of uncovering the perfection within man later on. For the Indian vision, man is divine and this divinity is realized in the actual experiences of man.

At a time when scientific and technological revolutions have ushered in the modern period as of today, this power of spiritual reassertion by man assumes more significance. It is pioneering in the spirit of self-reliance and self- direction through reinvigoration intellectually. The eternal values as testified and sanctified by the historical part provide a sound footing in prevailing idological mix of numerous hues. It is aiming for a new synthesis in tune with creative human actions without breaking from the past. Man has to broadly understand the cultural roots and disseminating the same on one hand. On the other hand he has to rediscover such deep values and try to inculcate the same by involving to release the collective energy of mankind.

In other words, the future destiny of man hinges on this new vision and higher integrating discipline of human personality. Man's mind is to be trained in controlling egoistic instincts through cultivating the art and will in material, moral and spiritual goals of life. It is an unifying vision in which the sociopolitical ideas and ethico-spiritual ideas get synthesized. For, man has a destiny of his own as an ever free and self-determined spiritual nature. It is man's own unique higher dimension of learning. Along with the secular practical learning, man has to experience and realize this superior transcending vision of himself. Along with one's own worldly needs, it is also revaluing oneself by trusting and respecting the totality as well. That is, along with the best and noble western elements in education, it is retaining *the Supremacy of the Human Spirit as well in becoming the foundation of human learning*.

The Directional Aspects of Indian Vision

A.   Education as formative mode:

This spiritual comprehension *plays as a formative direction* like a prophetic role both nationally and internationally. It is not to mix such an impartial approach with secularism and atheism of any type whatsoever. It is a faith in the unseen spiritual reality and still it does not mean any particular religion. As a matter of fact this spiritual way has a dynamism of diversity in unity with an unique creativity in human hands. For, man can think and philosophize symphatheically and intensely with mankind at large. It is an all-inclusive recognition that all learners are searchers for truth and aim at the same ethico-spritual aspiration. That is, to reiterate that the *educating process is creative self-moulding, a man making process whereby the learner continuously assimilates newer ideas*. It helps to overcome human limitations by slowly and *steadily giving a greater and greater sense of completeness*. Increasingly there is a correct perspective of the unity and goal of life. In other words, it is *not merely making man fit for specific profession of life but also fulfilling his existence as a whole*. It is an attempt at drawing out the best of the innate capacities within him.

B.   Education as Growth of Personality:

This spiritual approach implies that there *is a cosmic mystery for man to be strived* for *knowing and realizing*. The human mind as such cannot know everything and hence one has to cross beyond one's mind. It is a higher stage for man beyond all dualities of worldly push and pulls. It also means to convey an universal potential of human spiritual nature in rising above all

racialism and sectarianism. *Investing this human directions as a sacred path as distinct from profane worldly path is very much hinted, in one way or the other in all faiths*. To them all, man basically being a spiritual subject, he is lifted above the natural and social objectifications. This inward nature of the spiritual aspect is deeper than perception, thoughts and feelings. *It is to be grasped by totality of human person viz. feeling, willing and thinking put together*.

This state of the spiritual approach is rather an in-depth man-centered studies unlike the present day western methodologies. The former approach relating to the human development does not mean to negate the adequacy and complementarity of the latter scientific studies of man either. Further, its concepts and techniques are also fulfilling educative way in inner enrichment as well along with satiating peace to man externally too.

To put differently, this idea of the perfection of personality exists in the western conception of the education too. But the difference consists in the concept of personality to be perfected. For the *Indian thinking the worth of the real personality consists as above all* things. To it mere outer change in various environments do not transform the nature of individual. For, each individual distinctly expresses his own nature through thought, word and deed. Each person has this potentiality for growth and transformation in the higher dimensions of this inner being. Through it one can effect harmony between conflicting trends of his impulses and progress towards personality integration.

C. <u>Education as Cultural Creativity</u>:

Rationality and efficiency both are important in achieving the social goals. At the same time, there has to be a continuity of harmonious cultural integration of it within man as well. That is, besides strong intellectual pursuing, there has to be an increase of wisdom by way of experiencing one's infinity of being in knowledge too. This is hinting that human education aims at going beyond words to meaning, from knowledge to wisdom. For the Indian thought, it is a real matured knowledge and terms it as the truth of higher knowledge (*para vidya*) as against the intellectual truths of lower knowledge (*apara vidya*). In it all textual, authoritative and commanding knowledge being informative in nature, it is lower knowledge only. The higher knowledge (*para vidya*) is a matter of intuitive experience and realized in the human spirit only. This spiritual inquiry arising as it is from the deeper love of truth, even transcending scriptures

and all do's and do'nts conventionally. It concerns inquiring into the depth dimension of one's personality only. In spatio-temporal context, man is a product of his individual talents and aptitudes, heredity and environments. However, the sub conscious of man revolves round the cultural make up of the mind. The human development and destiny derives from the inner life of man. Hence, *the idea of constant reciting of cultural perspective (swadhyaya) means to deal with the fundamental, moral and spiritual values of life*. It is a process of self- making and self-moulding. That is, man's faculties of perception and mental capacity do not exhaust with his sensuous and material existence as such. It means that the conventional secular education is to be further boosted by listening (*sravana*)., reflecting (*manana*) and mediating (*nidhidhyasana*) in the realization of spiritual direction.

D.   Education as a Way of Awakening:

This insight into the supreme reality of consciousness develops a new liberating ethos and freedom of outlook. All beliefs and conducts follow from it. There is a moral sublimity and essential oneness of the world without any dichotomy both in the theory and practice of man. It is a state of evolved spiritual awakening through slow and steady purificatory development of the human self. It is a first- hand direct experience with trans sensory level of understanding and wisdom. *It belongs to the dimension of the knower, the subject of knowledge, an acme of human fulfillment and wisdom. It is an unifying philosophy wherein consciousness is experienced in singular only with all seeming plurality reflecting as different aspects of this all pervasive Supreme Reality*.

 It is this creative source of valuation which lends man the discriminating wisdom of right and wrong, passion for distinction between good and bad, fighting spirit against all evil and suffering etc etc. It is the faith in the human dignity that boosts man to a *higher locus standi.* It is an unbroken continuity from lower to higher and both remain complementary and converging. The primary emphasis of Indian thought is changing the human consciousness. Its educational process means perfecting the various states (such as physical, vital and mental, the psychic, the spiritual, etc.) and activities. This new awakening is for the totality of reality.

In other words by overcoming one's ignorance and incapacities, the learner has to become a perfect instrument of Higher Divine expression. The truly fruitful and dynamic education aims at

developing such latent powers in man. It enables man in establishing rightful relations with himself and totality at large. Man has to realize his true inner nature by constant queries such as Who am I? What is my nature? What is the basic goal and how do I go there? etc. Man's consciousness being a part and parcel of great universal consciousness. One has to know oneself and choose one's destiny as an individual. With all outward progress, man has to develop inwardly too.

To restate, there is no denying of all the achievements of modernity at all. For, the Indian vision only means that the worldly problems cannot be fully grasped by worldly approach. It is to realize the ultimate truth that the higher values of life transcend the gross mundane values of human existence. The educational vision has to strive in synthesizing the real and the ideal, the pragmatic and the spiritual. It does not mean a watertight choice between old and new, past or present but it is connective the present with future through supreme aims and objectives. It is moulding the present with the creative vision of totality.

This is a mission for realizing this truth of the state of one's divinity through one's own vigor and self- restraints, honesty and self- fulfillment through sacrifices. It is a sacramental devotion of perfect work and action as undefiled by passion or the lures of it. Along with all quantitative improvement in life, this qualitative higher awakening too, becomes a vital need for the future of man.

E.   The Practical Application – The Path of Wisdom

Presently, it is striving to understand and transform the contemporary social milieu in terms of the stated eternal Indian vision. First and foremost, it must be applied and experimented with our society as riddled with wide spread illiteracy and poverty, casteism and exploitation of numerous types. It is *to enrich the human situation all-round by targeting the double efficiency of the each individual with love and dedication to all*. The continuity of this higher seeking *through a sustained rational questioning and investigative experience for developing a truer nature and destiny of man* for all common and basic afflicting maladies affecting them. This is a *power of wisdom which helps one and all* in all constructive and peaceful purposes. This is the level of consciousness functioning in the depth of man's inner being.

The nature of human self is not restricted spatio-temporally in Indian thought. *It is a vision of an enduring eternity beyond temporality and spatiality*. This is not *to be considered merely* as an inherited ideology but it is to be recaptured spiritually by each one in each generation continuously. Since as past as Brahminic period, the Indian thought has enunciated the four goals (*purusharthas)* of life as a beacon light to the practical life of man. The material base is there but it exists as means for higher goal for man. It is a preparing state for a wider perspective of evolutionary destiny of man.

This is how the emphasis on spiritual primacy and its quest of liberating freedom means squarely facing the integral worldly tension between the lower and the higher aspects of man within and without him. As against the mere ontic metaphysical idea of the freedom, it is a living freedom of choice by man to be constantly cultivated responsibly. It means to distinguish between pleasure (*preyas*) and higher welfare (*sreyas*) of man. Any action, backward or forward, is due to man's own determination. To the extent man becomes responsible thus, the higher divinity in him get constantly evolved.

Conclusion

In the background of *the educational vision as presented the great Indian thinkers since the renaissance times*, have variously interpreted and enriched this ancient Indian Cultural perspective in modern terms and expressions. It is appropriate to cite some leading approaches in this direction. Following the footsteps of Maharshi Dayananda, Mahatma Gandhi attempted at mastering the path of action. In line of this great visionary tradition, Sri Aurbindo aimed at mastering the path of supreme knowledge and integration. The great poet Sri Rabindranath Tagore aimed at uplifting humanity through mastering aesthetic expressions as inherited since past. Recently Jiddu Krishnamurthy adopted a totally unconventional way of discovering oneself in context of the total implication of existence. To them all the way of transcendence and transformation of the worldly existence is a way of awakening.

It is an infinite divine dimension with its infinite capacities and power. It is to be a new approach of learning to be, in addition to learning to know and to do. It is a truth that breaths the spirit of universality, manifesting higher dignity and divinity of spiritual. It is renewing and revitalizing

he outer through inner unification. It is a living quest by ordering the day-to-day dealing of all our life in all times.

BIBLIOGRAPHY

1. *An Idealist view of life, S. Radhakrishna Allen and Unwin, London, 1972*

2. *Axionoetics : Prof A.G. Javadekar, Allied pub. Pvt.ltd. Mumbai, 1963*

3. *The Eternal values and the changing society, (vol. II and III) Swami Ranganathanand, Bhartiya Vidya Bhavan, 1995*

4. *The Philosophy of Personality, Sri Radhakamal Mukerjee, Allied pub. Pvt ltd., Mumbai 1965*

5. *Sanathan Dharma, Swami Bharti Krishna Tirth, Bhartiya Vidya Bhavan, Mumbai-7, 1964*

6. *Sri Aurobindo and The Indian Renaissance, G. N. Sarma, Banglore-40, 1997*

7. *The True* Function of the Universities, K. M. Munshi, Journal of Bhartiya Vidya Bhavan, Bhartiya Vidya Bhavan. Mumb*ai, April, 1970.*

****

Theory of Puruṣārtha: Dharma-śāstra, Artha-śāstra Kama-śāstra traditions dealing with social, political and aesthetic value analysis[1]

Dr. Sushim Dubey
Programme Officer,
Indian Council of Philosophical Research
(Under Ministry of Human Resource Development, Government of India),
New Delhi
sushimdubey@gmail.com, sushim.dubey@icpr.in
+91-11-29901536 (Phone) +91-9818420102 (Mobile)

I

Theory of *Puruṣārtha* is an interpretation and description of rich inclusive merit of ancient Indian tradition where aspects of human life have been thread bar discussed and categorized on the basis of their functional nature viz. social, political, economic, aestheticor personal. This theory, said to be the Indian theory of values, however, due to its functioning on fundamental human nature, it may be seen as fundamental to all human being irrespective of cast, creed and colour and boundaries.

From the very ancient times in India, *Dharma, Artha, Kāma* and *Mokṣa*[2] have been considered as values, and formed its essential value system. These concepts, later considered, under the notion of *Puruṣārtha*, and various philosophical systems, placed them in their foremost inquiry[3].Each of these areas has been the subject matter of ample discussion in ancient Indian literature. Special treatment and study of these acknowledged as *Śāstra*[4]. These *Śāstra* (in the form of systematic study of tradition) are known as *Dharmaśāstra*, *Arthaśāstra*, *Kāmaśāstra* and *Mokṣa*śāstra. In the *Dhramśāstra* we have authority of *Veda* and onward to interpretation in *Dharma-sutras (Gautam*[5], Bodhayan*, Āpastamba* etc.)*, *Smṛti* texts (*Manusmṛti**,

---

[1]   Views and thoughts presented in the article are of the author personal and author expresses his thanks and gratitude to all source/persons who helped and provided research material.

[2]   From the very early literature we find the references of these :
*Dharma - **Ṛgveda** V.63.7; **TaittirīyaĀraṇyaka** X. 63.1*
*Artha - **MadhyāndinaSaṁhitā** 18.15 and others*
*Kāma- **Ṛgveda** IX. 113.22; **Atharvaveda** XI. 7.13*
*Mokṣa - However form mokṣa does not occur in **Ṛgveda** but as "Amṛtattva" (**Ṛgveda** I.13.7) this notion can be said to be found at least in conceptual level.*

[3]   *"Athatrividha-dukhātyanta-nivṛtratyantaPuruṣārthaḥ" - **SāṅkhyaSūtra** 1.1*
*"PuruṣārthaśabdāditiBādarāyaṇa" - **Brahmasūtra**3.4.1*
*"AthakratatvaPuruṣārthayojñāna" - **MīmāṁsāSūtra** IV.1.1*
*and **VedāntaParibhāṣā**. 5; **Nyāya-Sūtra**III. 1.40, **Yoga-Sūtra**IV. 34 etc.*

[4]   *Śāsanātśaṁsanādvāśāstram.Yatra śāsanaṁśaṁsanaṁvāpradhānaṁtatra śāstrasaṁjñaivocitā.*

[5]   * Astrisk mark all texts have been digitized and text of them in Unicode searchable carried by author of this paper and they are online available at   www.bharatvidya.org

Yājñavalkya-smṛti etc.) to description in *Ramayana*, *Śrīmad-Bhagavadgītā* and number of other texts dealing with myriad situations of life and explaining types, forms and prescription with volitions for action. Similarly, in *Arthaśāstra* financial needs, its management to political structure and state to King have been elaborately discussed. *KauṭilyaArthaśāstra**, *Śukra-Nīti*, *CanakyaSūtra**, *BhṛahaspatiSūtra**, *Nītisara* of *Somdeva* may be said as few representative texts in this tradition. Whereas, the desires its types, forms, consequences and limitations are concerned they have been elaborately discussed in *Kāmaśāstra* tradition and *Vātsyāyana'sKāmasūtra* is representative texts in this tradition.But to understand the tradition we may enter into the discussion with root terms viz. *artha, kāma, dharma* and*mokṣa*.

The word *'puruṣārtha'* literally combined of two words *'puruṣa'* and *'artha'*, which is understood in two ways:

(1)   *'puruṣanam-arthaḥpuruṣārtha'* means, 'what is the meaning of Puruṣa that is Puruṣārtha' or that after getting which, Puruṣa achieves its real meaning.

(2)   *'Puruṣaiḥarthyateitipuruṣārtha'* means, 'desired by Puruṣa', therefore it is Puruṣārtha. With the above interpretation, variety of meanings get associated with the Puruṣārtha, which are found in Hindu Religio-Philosophical texts. These range from, 'motivations of human activities, human ends, individual urges, human needs, desire to be satisfied or ingredients of experience conducive to human fulfillments.

In fact, the notion of puruṣārtha is tinged with all these meanings. However, the most general definition accepted by modern thinkers is *puruṣārtha* as 'human values consciously pursued by man'[1]. In fact the ingredients of *puruṣārtha* viz. *dharma*, *artha*, *kāma* and *mokṣa* are conceived on the complex personality of man which seeks its fulfillment through four outlets or broad major areas, these are his social aims (*dharma*), his craving for power and material things (*artha*), sensuous and aesthetic enjoyment (*kāma*) and his spiritual impulse (*mokṣa*).

'Arthyateprārthyateitiarthaḥ', literally, means through with result (*Phal*) is desired. *Kāmasūtrakāra*[2] has given a fairly large list of *arthas* as "Vidyā, bhūmi, gold, household utensils, friends...." while *ArthaśāstrakāraKauṭilya*[3] describes *'Bhūmi'* or land as *artha* with the reason that all the things cultivated or coming from the land are also the basis of a State. Vaman Rao Apte in his Sanskrit Dictionary, enumerated seventeen meanings associated with the word *'artha'*, however in the scheme of *puruṣārtha* theory the meaning that lies in *'artha'* is instrumentality and this instrumentality is for use. Therefore *artha* is here as instrumental value or mean value. This value is 'useful' for attaining some desires or purposes. This leads to the next *Puruṣārtha* i.e., *Kāma*.

The *Mahabharata* describes *Kāma* as "sense organs with mind & heart when associated with their respective subject then from their contact, the pleasure, physical & mental is experienced is *Kāma*. *Vatsayayana* in *Kāmasutra* has given two definition of *Kāma*, first similar

---

[1]   **Quest for perfection,**Hiryanna, Mysore, Kavyalaya Publisher, Mysore, P.64

[2]   *Vātsyāyana- Kamasūtram, "Trivargapratipatti"* (1.2)

[3]   *"Manuṣyasyapradhānavṛttirarthaḥ. Manuṣyavatibhūmiritiarthaḥ".* - *KauṭiliyamArthaśāstram*.

to above telling it as *sāmānya-kāma*[1], and second definition as sensuous and sexual pleasure, specifically *kāma* or *viśeṣa-kāma*. Thus the *kāma* could be said as representing as sexual pleasure, procreative urge, man's appetites, aesthetic enjoyment and all the pleasures derived from mental faculty. However, in general the very first meaning associated with *kāma* is 'to desire', as we look in to Sanskrit origination as - *'kāmyateitikāma'*. As a matter of fact this lies in the root of any activity. Even it has been understood as the first cause of creation[2].

Desire is a prime psychological fact. We desire for things, but only desire cannot produce result or object; for this we require to have a kind of mean to fulfill or actualize it and here the relation of *artha* and *kāma* becomes evident. *Artha* plays the role to satisfy the desire and this is its instrumentality, usefulness and *arthattva* of *artha*. Further question comes, the fulfillment of *kāmaPuruṣārtha* for the sake of itself? Or do we seek any other ends through it? At the first sight its answer is 'no' because satisfaction of desire could be an end in itself. Therefore, *kāma* in this way is considered as an end value. But there are some problems associated with the *kāmapuruṣārtha*, for example, one may think to fulfil that desire or that *kāma*, which is against the welfare of others, for example, one person may desire another person to be his servant forever. So under the realm of *kāma* the nature of desire or *kāmanā* can be infinite and even against the person itself because the *kāma* as delirious cupidity when pursued with single devotion makes the agent headless to profit and pain and at the peak of it the agent loses all the sense of proportions and balance. Therefore, here comes the need for the higher guiding principles, which can obviate and adjudicate the conflict among the desires or we can say as which can guide or regulate the *kāma*. For the purpose of this, Indian thinkers conceived *dharma*.

Dharma, in its very early meaning is equated to '*ṛta*' which in the form of natural law, is the maintenance of the order (Ethical order) of Universe. *Dharma*, etymologically, derived from the root, *'dhṛ'*, means, 'to uphold', 'to sustain' as in *'dharatidhāryatidharmaḥ'*.

Dharma comes as the second most important concept in Hindu literature, after the concept of Reality. It is also an omnibus term which probably does not have any translation in English. Various meanings have been associated with *dharma*, with the progress of Indian civilization. Some of these are *ṛta*, *yajña*, *satya*, a characteristic, property, law, social code, conduct, morality, merits, virtues, rituals, and duty[3]. What is unanimously accepted by modern interpreters of *dharma* that, among these meanings, the meaning 'duty' is found associated with *dharma*, since the very beginning of its use in literature and this meaning is central to the concept of *dharma*. Therefore, *dharma* consists of all meanings which are important and essential for sustenance and maintenance of mankind and Universe.

In this way, the *dharma* has been defined as *Sādhāraṇa-dharma*, *Varṇa-dharma*, *Āśrama-dharma*, *Kula-dharma*, *Deśa-dharma*, *Jāti-dharma*, *Ā*pad-*dharma* and *Yuga-dharma*.

---

[1] *"Srotratvakcakṣurjivhāghrāṇamātmasaumktenmanasādhisṭhitānāmsveṣusveṣuviṣayeṣuanukūlataḥpravrttikāmaḥ"*. - **Kāmasūtram** I.2.11-12

[2] *"..... saekākīnaramate, ... so'akāmayata, eko'ahambahuṣyāmi...-* **BṛhadāraṇyakaUpaniṣad**: 1.4.3. This explains who why one became many.

[3] **Science of Social Organization**, Bhagwan Das, Vol. I, pp 49-50

Definitely, these are the *dharma*s which have been advocated profusely in *Dharmaśāstra* and *Smṛtis* for regulation. Hence, in the Puruṣārtha scheme the role of *dharma* is also a guiding principle, a regulating authority. Almost all the places in *Śāstras*, it is equivocally stated that through the *dharma*, *artha* and *kāma* become real value i.e. real *artha* and real *kāma* otherwise become disvalue and get condemned. Therefore, it is prescribed in *Śāstras* to pursue only those *artha* and *kāma* which are aligned or not opposed to the rules of *dharma*.

Thus, the society, with the *samyak* or right *kāma*, right *artha* and abiding by the regulation of *dharma* is bound to flourish. Therefore, these three *Puruṣārthas* are also considered as sufficient with regard to social life of a person. But the Indian thinking does not stop at here, as it seeks to attain the highest goal. This has been described as *mokṣa*. But the very question is, can there be any higher goal? And if it exists, then what is its basis?' We can see this problem from two angles are, how do we reach to the concept of *mokṣa* and two, what prompted Indian mind to include *mokṣa* as Puruṣārtha? In fact this is a very broad issue. Perhaps we can enter in its discussion through the very etymological meaning of *mokṣa*, which is derived from the root *'muc'*which means 'to release', 'to release from the bondage and all sufferings'[1].Thus the very basis of *mokṣa*Puruṣārtha lies the concept of *duḥkha* or sufferings[2]. It can also be asserted at this point, that all the Indian philosophical system, theistic, non-theistic whatsoever they are, they may vary about the nature of *mokṣa*, nature of final stage of *mokṣa*, about the way to attain the *mokṣa*, but they approximately unanimous about the 'sufferings' in life and its complete cessation in the state of *mokṣa*.

However the sorrow is stressed and *mokṣa* is applauded in Indian philosophy, again I come to former question as how do we reach to the concept of *mokṣa* and I start with the example of the Buddha. It is well known that the *Buddha* (prince *Siddhartha* on his one day journey, outside from the palace, with his coachman, saw old age, disease, suffering and death and he was so moved by these that he renounced palace, in search for their real causes and eradication of them, which he later declared them as in '*Bhava cakra*' and nirvana subsequently. But one thing is worth of observation as the very coachman, who was also the observer or *sākṣī*, with the prince *Siddhārtha* of those events did not left the home, why? One answer may be as, at one level of consciousness or one level of satisfaction or dissatisfaction one finds little interest in worldly affairs and then question looms what is next? What is higher reality? the above view is also affirmed, as in *'Vanaparva'* of *Mahābhārata*, it comes as: "When *Viśaya-sukha* (Pleasure derived from worldly affairs) seems to be trivial and renunciation (*tyāga*) of them seems only *śreyas*, then one should enter the *saṁnyāsaāśrama*, whose fundamental aim is, *mokṣa* Puruṣārtha[3].

---

[1]   '*Mucyatesarvairdukhairbandhanairtramokṣa*'

[2]   ***Nyāya-Sutra***analyses the concept of *dukhaḥ* through *kāmanā*. *Kāmanā* with its generation unrest the mind for its fulfillment, and when it is fulfilled then the next moment another kāmanā or desire generated and whole process repeated again and this process does not come to end. ***YogaSūtra***also analyses this.

[3]   ***Mahābhārata,Vanaparva***. 91.6

The above argument perhaps much related to the practical approach to *mokṣa*. However, in Indian philosophical systems, attainment of *mokṣa*, has been stated as attainment of man's true nature or as attainment of ultimate reality, specifically in *Vedānta* tradition, where very nature of reality is *Brahman* which is also the true nature of self or *ātman*. This true nature by *Māyā*, not experience in its real sense. I would like to code here the very definition of *mokṣa* given by *ĀcāryaŚaṅkara* in the commentary of **Brahmasūtra** as -

"*Idaṁtuparamārthikaṁkūṭasthanityaṁvyomavatsarvavyāpīsarvavikriyārahitṁnityatṛptaṁnirava yavaṁsvayaṁjyotisvabhāvajaṁ, yatra dharma-dharmausahakāryeṇakālatrayaṁ ca nopāvartatetadetad-aśarīrtatvaṁmokṣākhyam*"[1]

The very definition described here as the characteristic of *mokṣa*, are equivalent to that of *Brahman*. According to this, in fact, to realize *Brahman* is to become *Brahman*.

However different philosophical systems have defined *mokṣa* differently. Jaina believes it as the stage of infinite knowledge; in Buddhism as nirvana, cessation of all suffering, stopping the *Bhava-cakra*; *Nyāya - Vaiśeṣika* as a state, which is devoid of all feelings, including consciousness; Yoga as cessation of *citta-vṛtti*; Dualistic *Sāṅkhya* as devoid state of *Puruṣa* from the amplitude of *Prakṛti* and as pure consciousness state which is very nature of Puruṣa but believed in multiplicity in their number, which in lack of any ordering principle becomes untenable. *Rāmānuja* and other theistic systems describe it as the best possible communion with God, while Bhagvad-Gītā, explains it as the equanimity of mind in the form of *sthitiprajñā*.

Now we come to the relation among the Puruṣārtha as: means and ends value or *preyas* and *śreyas* values. It is clear from the above discussion that in the scheme of *Puruṣārthas* i.e. among *dharma*, *artha*, *kāma* and *mokṣa*, the *arthaPuruṣārtha* with its instrumentality and usefulness stands for the mean value. This is a mean to fulfil that of *kāma*. *Kāma* does not signify in its fulfillment to the other value, therefore it is an end value. A natural inclination is found in man towards *kāma* and *artha* both. They are dear *(preyas)* to man naturally, therefore, these can be categorized as *preyas* value. While *dharma* containing the element of prescription and obligation is a social value. It functions as betterment of *artha* and *kāma*, and welfare for men, therefore it is *Śreyas* value. *Dharma* may be construe as the mean value for the *mokṣa* as it could be seen that some of the discipline for obtaining *mokṣa* are also *dhārmika* disciplines like *yama*, *niyama* of *Yoga* and *sādhanacatuṣṭaya* of *AdvaitaVedānta*. While *mokṣa* is 'the end' value or *niḥśreyasa* value. '*Nāstiśreyānyasmātsaniḥśreyasaḥ*'.

Now we come to the gradation of these values or order for their actualization. From the existential point of view, desire comes first and after, means to fulfill it becomes necessary, but simultaneously, it also becomes necessary, to regulate or check the validity or invalidity of desire itself, and same for the means of desire off course. Here comes the role of *dharma* in the form of regulation of *kāma* & *artha*. In this way, it is evident that these *Puruṣārtha* do not function separately, rather they function conjointly i.e. as a conjoint goal. While, *mokṣa* can be understood as the maturity of these Puruṣārtha in a sense, when man becomes satisfied or

---

[1]   ***Brahmasūtra - ŚāṅkaraBhāṣya*** I.1.4

dissatisfied with material prosperity, sensual enjoyment as in the case of famous sage *Yajnavalkaya*[1] or have attained *nivrtti* from them. But before this experience realization of *trivarga* value becomes necessary as they are the very basis of the world & worldly behaviors. With this view, it can be understood that why *mokṣa* has been placed as the goal for the last āśrama i.e. *saṁnyāsaāśrama*, up till reaching this stage of life, the social responsibilities as well as essential three *ṛṇa* (debts) got fulfilled and one can explore his enquiry up to last or ultimate reality and its realization.

---

[1] The famous dialogue between Yājñavalkya and his wife*Maitraiyee* in ***BṛhadāraṇyakaUpaniṣad***. Where sage declared highest attainable cannot be gained through worldly objects.

INDIAN PARADIGM FOR SOCIAL SCIENCE RESEARCH

Prof. S.R.Bhatt

srbhatt39@gmail.com

The present write up is a prolegomena to any model of social science research. It is conceived from Indian perspective but can be universalized. It consists of three parts which are interrelated in graduated manner. The first pertains to uniqueness of Indian culture which demands a distinct methodology of research. The second one deals with the epistemological basis of social science research. Though uniquely Indian it can be universalized. The third one analyses the subject matter of social science research mainly from Indian point of view.

Nature of Indian cultural traditions

This write up is an academic exercise in self-awareness and self- reflection with regard to understanding highly significant arena of human life concerning the nature and goal of individual existence and interaction with specific social environment experienced in our concrete day to day living in India and consequent adherence/non-adherence to social norms and realization of values. In this respect we may derive helpful guidance from the deep insights and enlightening visions of Indian seers and sages, thinkers and social reformers, ancient and modern. In this enterprise the entire wide and variegated Reality is to be kept in view with the main focus on human existence. It has to be a holistic reflection from varied perspectives and multiple approaches (*anekāntadṛṣṭi).* It has to be done with the objective of being benefited by it in shaping the cosmic and human existence for universal well being. Indian seers and sages never talked of well being of individual (*sva)* but of totality (*sarva*).

Ādhyāmtic basis of Indian culture

In Indian culture the term *adhyātma* stands for a particular view and way of life and Reality and a particular attitude that there is commonly shared spiritual essence in this variegated world of multiple animate beings and inanimate things, and that the vast and unending cosmic process, all that was, all that is and all that shall be, is enlivened by it and it underlies them all. Essential unity of the entire Reality is the basic presupposition and guiding principle of spiritualistic approach and therefore realization of that commonality has been postulated as the *summum bonum* of all existence.

The Indian spiritualistic vision has enjoined the Self in all beings and all beings in the Self. It has exhorted us to get engaged in the welfare of all beings, with malice and hatred towards none and with friendliness and compassion for all. This holistic approach has been the quintessence of the **Vedic**, **Buddhist, Jaina** and **Sikha** traditions and this also has been the perennial message of all the seers, saints and sages at all periods of time throughout the country. In modern times, **Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, Deendayal Upadhyaya** and many others highlighted this truth. Only a heightened spirituality of Indian seers could make them project the lofty ideal of the entire world as a family (**V*asudhaivakuṭumbakam)*** and the pious longing of "May everyone be happy. May everyone be without hunger and disease. May every one experience the good and the noble and let no one meet with suffering."

Symbiosis of theory and practice

In Indian context, any research enterprise has to be bi-faceted. It should have a strong theoretical foundation rooted in intuitive visions and intimate realizations or empirical apprehensions of the surrounding reality which constitutes a theory and which results in a viable and practical mode of living. Both are equally important and can be regarded as interdependent. They are complimentary. One is incomplete without the other. This should be the nature of any social science research which is our present concern. Doing this is thus not speculation or brooding. It is primarily theoretical and not speculative and therefore must have practical orientation. It must entail practice. There is a popular saying that knowledge without action is burdensome. If reflection is not applied to and used for concrete life-situations it is incomplete and abortive. It will have an abrupt end if it is not put to use or if it does not fructify in action in the form of realization. There is no chasm or incompatibility between being and knowing on the one hand and between knowing and doing on the other. The relation among the three is to be viewed as symmetrical and transitive. The Reality is at once all the three but the modes of their realization are different and varied. This is because Reality is multifaceted and multilayered. This fact is vouchsafed by experience only. We have not to go beyond the ambit of experience to apprehend Reality.

Thus, social science research in Indian context has to be a symbiosis of theoretical knowledge and practical wisdom expressed in concrete life situations. A genuine thought has to spring from life's urges and prompted by life's ideals. It is basically a *tattvadṛṣṭi* (view of Reality) and based on that it is *jīvanadṛṣṭi* (way of life). It springs from experiences but does not accept them at their

face value or superficial appearances. It dives deep into them, questions them, probes into them, evaluates them and ultimately views them in their veridical form in a holistic and integral way. It is not for nothing that Arthur Schopenhauer was enamoured of Indian thought when he writes, "But the conviction here described and arising directly out of the apprehension of nature must have been extremely lively in those sublime authors of the Upanishads of the Vedas who can scarcely be regarded mere human beings. For this conviction speaks to us so forcibly from an immense number of their utterances that we must ascribe this immediate illumination of their mind to the fact that standing nearer to the origin of our race as regards time, these sages apprehended the inner essence of things more clearly and profoundly than the already enfeebled race, as we mortals now are, is capable of doing so." (The World as Will and Representation, Vol. II, p. 475) He described the Upaniṣads as 'Solace of my life and solace of my death". Charles Moore, former Director of East-West Center of Hawaii University, has also perceptively opined about Indian philosophy that "… there are very significant ideas and concepts there no matter how old they are –to which rest of the world may well turn for new insights and perhaps deeper wisdom." (The Indian Mind, p. 8) He further writes, "In this respect India provides the basis for a potential philosophical renaissance, if only the rest of the world, especially the west, will search out the new insights, the new intuitions, the new attitudes and methods which might well at least supplement if not replace or correct and at least enlarge- the restricted perspective of the western mind". (ibid, p.9)

Why Indian paradigm for Indian social science research?

Though human cognitive enterprises and value-pursuits know no geographical confinements and boundaries or barriers, there is something unique and distinctive in each individual culture to be reckoned with. Values posited and pursued in each individual culture are global and *universalizable* and yet the way they are posited, pursued and realized are uniquely local to its culture. The multi-hued tapestry of Indian culture glitters with numerous shining strands, right from the dawn of human civilization. The multiple strands are quite varied. They display some commonalities as well as differences, similarities as well as dissimilarities. Without proper understanding and appreciation of these and without thorough grasp of these one should not undertake generalizations otherwise they may not be genuine and helpful. In this enterprise one should take judicious care to avoid false anti-thesis and monolithic comparisons. However, the variety of cultural traditions has broad similarities which may enable us to have mutual

222

understanding and call for a need for co-existence with mutual reinforcements. They provide richness to human heritage and are valuable in themselves. In the history of India there has been ceaseless flow of several thought currents with new tributaries joining them. There is multiplicity embedded in unity and therefore these traditions contribute to the symbiosis of the mixed fragrance. It is like a symphony of the play of multiple musical instruments in an orchestra each contributing its melodious tune to the totality. Of course there have been some jarring notes but they should be treated as aberrations rather than normal happenings.

What is 'Indian'?

A question is often raised, more by Indian scholars than by non-Indian scholars, as to what is meant by the expressions 'India', 'Indian culture' etc. Because of heterogeneity they question these captions. These in fact raise the problem of 'Indian Identity' in particular and 'Identity' in general.

Any attempt to understand an entity or a phenomenon is to identify it in terms of its differential properties that constitute its very essence. However, in view of the dynamic and constantly changing character of every existence there cannot be absolutistic or static determination of an identity. The notion of identity, whether that of an individual or that of a collectivity, defies neat and precise categorization. The identity of an individual has some ostensiveness and therefore it can be demonstratively referred to but the identity of a collectivity does not admit even this type of reference. And yet our mind tries to look for and discern such identities for practical purposes. Though experienced intimately and made use of in worldly behaviour identity eludes determination in thought and language. It provides a basis for all empirical activities and yet its conceptual apprehension may not be adequately available. Thus there is a paradoxical awareness of an identity. We know what it is but we cannot clearly define or describe it through concepts and words. This is because the Reality has a natural way of breaking down whatever walls of separation human mind may erect between it and its concepts.

The questions as to what is Indian-ness or what is to be identified as Indian or what is Indian culture etc. are characterized by the same vagueness and relativism that pertain to other collectivities. In spite of this Indian identity is so profoundly and vividly unique that there is some kind of demonstrativeness about it. Our perception of what makes an 'Indian' may be different but none of us who is an Indian would deny the label of that identity and on this logic none else would refuse such an ascription to an Indian. We may disagree over notions of

223

democracy, socialism, secularism etc. but may not do so in regard to Indian-ness. However, it must also be conceded that there is such a spatio-temporal vastness and wide variety about India that this identity cannot be seen in rigid and fixed terms.

India is a geographical unit with changing boundaries at different periods of time. Initially having a habitational reference Indian-ness soon transcended geography to spread far and wide with the stream of emigrants who zealously preserved, propagated and practiced all that India stood for. As a consequence, Indian-ness becoming quasi-geographical assumes a cultural overtone. It may appear to be naïve but it must be made clear that Indian-ness is not to be confused with Indian nationality or Indian citizenship or even Indian ethnicity, though their evolution as concepts in actual practice has been so closely interspersed that they have often slipped from one to another. Thus Indian-ness is a matter of psychology, a unity of race and culture, of a view and a way of life. Since in the course of history it acquired the nomenclatures of Āryāvarta, Bhārata, Hindustan, India etc. all refer to the same cultural identity.

Indian identity is embedded in the multi-faceted Indian culture, which has been eternal bedrock of India's glorious past, adventurous present and bright future. In order to discern Indian identity one has to look precisely to the diverse cultural and sub-cultural traditions, which have evolved over times, in which the Indian people have been born and/or nurtured and by which their general human sensibilities have been refined and shaped. This is so whether they are Indian citizens or Indian Diaspora or adopted Indians.

India being multi-lingual, multi-racial, multi-religious and multi-sub-cultural, there cannot be any fixed parameters of Indian identity. The same is the case with Indians born or settled abroad. There are many elements, which have contributed in making of Indian identity. There is a generic identity and many specific sub-identities, each having one's own unique nature and features. So only an organismic approach to Indian-ness can enable one to understand it properly and fully. One may mistakenly argue that for an identity there must be common habitation or culture or way of living or pattern of thinking or language or race or religion etc. but none is attached to Indian-ness in an indispensable way. The simple reply to above stated fallacious arguments is that in practice we do understand what is meant by being an Indian and it is a matter of common sense and logic that there is a consciousness of some principle of unity, howsoever vague and varied it may be, which enables us to apply this single individualizing appellation to a vast variety of ideas, practices and human beings. Indian-ness is characterized by

inclusive pluralism in which there is accommodation for each individual or unit. It is holistic and integral. It has basic openness which is at once both centripetal and centrifugal. It is not a 'melting pot' but a unity-in-multiplicity and multiplicity –in-unity ideally based on the principles of coexistence, cooperation and mutual caring and sharing regulated by the spirit of duties and obligations rather than demands and rights. Unfortunately, because of vested interests and alien onslaughts this base is dwindling very fast in modern times and there is an urgent need to revive, revitalize and consolidate it.

It has to be reminded that Indian culture possesses inherent vitality, tolerance and resilience, which have enabled it to survive the onslaughts of time and foreign invasions. This is due to its openness and catholicity to accommodate and absorb the diversity. It has displayed a remarkable symbiosis of two sensibilities of belongingness to the whole and of being a part of the whole, of self identity and of relatedness. It advocates a communitarian or participatory mode of living implying distinctness of its members along with solidarity with the whole enjoying an individual existence and yet partaking and sharing experiences with the whole. It is an inclusive socio-cultural pluralism in which every individual becomes a 'person'.

There is an unbroken spiritual-material culture of India which is uniquely its own which it is sharing with the outside world for more than five thousand years known in history, which is multifarious and manifold, which is living and has vitality to live. Because of its organismic nature and character it displays a unity-in-multiplicity and becomes conducive to self-identity and self-preservation as well as group solidarity and group-cohesion. It has a vitalizing and animating force of its own and yet it does not deny nourishment and nurture from extraneous sources as well by incorporating and absorbing them as its own. Both the variety and continuous identity are the assets of Indian culture. This diversity is not to be looked at in terms of fragmentation of time as ancient, medieval and modern or in terms of associating these time fragments with racial or denominational segregations. Such a fragmentary and divisive approach to integral Indian culture is not only a superimposition and a distortion but it also strikes fatally at the roots of identity and continuity. The very ideas of identity and continuity are at stake if Indian culture is taken to be disjointed pieces of multiple contributions from heterogeneous sources. Equally suicidal is the approach to confine India to the present and to negate all past inheritance.

Svarājya in Ideas—a lession for social science research

It has been a lession of history that no nation can grow and advance, survive and thrive if its key concepts and guiding principles get fossilized, twisted and distorted and its intellectuals lose the capacity of creative reinterpretation of its past heritage and tradition to suit the new and changing circumstances and their requirements and aspirations. Like the concept of Dharma etc., the concept of *Svarājya* has been pivotal to Indian modes of thinking and ways of living right from the Vedic times, though of course its original and basic connotation has become oblivious to us. It will not therefore be a futile and worthless exercise to attend to its proto-meaning and restate the rich and profound ideas inherent in it. It is advisable to be aware of its original spiritual meaning of which cultural, moral, political, economic etc. are only derivatives.

The idea that every existence has an intrinsic nature and in the cosmic process this must be realized has been the vision of the Vedic seers. In the holistic and organismic approach to Reality the Vedic-Vedāntic thought has maintained that the ultimate nature of Reality is unitary and sui generis (*Ānidavātamsvadhayātadekam*) and it gets diversified out of its own free will (*Ajāyamānobahudhāvijāyate; So akāmayateko'hambahusyāmiti).* Whether it is the state of '*naturanaturata'* or of *'naturanaturan*', the ultimate Reality is independent, as it is second to none in the Vedic-Vedāntic framework. In the cosmic process *(viśva)* there is mutative world (*'jagat')* which is multiplicity arising out of, contained within and sustained by and subsumed under one unifying **Whole** (*Tajjalān).* The Whole (*Brahmāṇḍa)* is independent, self-existing and blissful, and each individual part (*piṇḍa*) within the Whole is also independent *(pūrṇātpūrṇamudacyate)* in so far as everyone is *'svarāt'* but the only difference is that the independence of parts within the Whole is seasoned and conditioned by interdependence and limitations. Every part depends upon other parts at one level and upon the Whole at another level, but this interdependence does not come in conflict with or mar the independence of each part if the process is normal and well–regulated (*ṛtavān)*. Each has its distinct nature, place and role and can enjoy its independent and authentic existence within the Whole. In an organismic approach there is no dichotomy of 'exclusive either-or'. Only if we give up this perverted attitude we can have the unitary vision. This is the nature of Reality given to us in pure experience as corroborated by the Vedic seers and Upaniṣadic sages.

Svarājya constitutes the very essence of Reality (birth right of Tilak) whatever be its conception. It consists in realization of freedom or self-being. In this sense freedom is *the summum bonum*

of all existences. It is a state of perfection. It is both freedom from and freedom to. But it is only to be experienced and not so much to be conceptualized or verbalized.

It is in this background one has to understand and approach the concept of 'Freedom' *(Svarājya/svātantrya)* in Indian context. The ultimate nature of all existence is freedom. The phenomenal nature is due to dependent origination and interdependent existence, which is not original and final. It is a state of circumscription of freedom. But every entity has the innate instinct and potentiality (Svarūpāvasthāna in Yoga and *Pratyabhijñā* in Kashmir Śaivism). It is in this sense the Sāṁkhya thinker Īśhvarkrṣḥṇa talks of freedom not only of *Puruṣa* but also of *Prakṛti.* Whatever be the account of the nature of final destiny conceived variously it consists in realization of freedom.

Since presently we are concerned with academic enterprise in Indian context when we are to rethink about *Svarājya*, the most pertinent aspect that should demand our attention immediately and urgently is *Svarājya in ideas*, a freedom from intellectual slavery, a cultivation of authentic Indian rationality which can be called genuinely Indian, which springs from our soil, which is rooted in our psyche, and which meets our needs and aspirations. It is a tragic incident of history that because of centuries of slavish existence Indian intellectuals have become '**flunkeyist**' and in spite of 70 years of political independence we are still languishing under intellectual slavery. Our system of education which we have inherited from the Britishers has made us to wear a mask which has not only made us appear a foreign '*bābu*' to our masses of people, it has also clouded our thinking so much so that we think in alien terms, about alien issues, in alien methodology mistaking them as our own. We employ adapted language, inapt analogies, borrowed phraseology, superimposed models and unnatural modes of thinking and ways of living, thinking that these are marks of progressiveness and modernity. We are cut off from our roots and feel ashamed to adhere to our traditions even though they may be healthy and conducive to our well being. For fear of being branded as conservative, orthodox, obscurantist etc. we are afraid of being associated with our past and crave to cling to alien thoughts, beliefs and practices which demean our existence and make it inauthentic. Let it be made clear that there is nothing wrong in borrowing all that is true, good and beautiful elsewhere but we have to keep our feet firm in the native soil. We have to keep our mind and eyes open to the world to assimilate all that is desirable and healthy but we should solidly stand on our feet and should not

allow ourselves to be swept away. This is what the Vedic seers enjoined and Mahatma Gandhi averred.

Prof. K.C. Bhattacharya, a modern thinker, in his seminal paper "Svarāj in Ideas" has lamented as to how our thoughts have become "hybrid through and through and inevitable sterile slavery has entered into our very soul." Referring to the colonization of our mind and hybridization of our ideas as one of the most distressing features, he points out that, "We either accept or repeat the judgments passed on us by western culture, or we impotently resend them, but have hardly any estimate of our own ideas wrung from our inward perception." He observes that "India's native soul gets twisted and warped by a shadow mind due to western education" imposed on us but also willingly accepted by us with a slavish mentality. In his view "Slavery begins when one ceases to feel the evil and it deepens when the evil is accepted as good." He rightly warns that "Intellectual bondage is more enslaving than political subjugation because of its invisibility and silent creeping paralyzing power, which unforgivably persists even after political independence." Of course he is for cultural assimilation but he opposes cultural subjugation. He writes, "There is cultural subjection only when one's traditional cast of ideas and sentiments is superseded without comparison or competition by a new cast representing an alien culture which possesses one like a ghost." Prof. Bhattacharya has argued that "reaffirmation of cultural traditions is the heart of all authentic anti-colonialism" and that "our intellectual inheritance needs renewal and reorientation." He feels that "the traditional storehouse of truth can serve our civilization's needs better than imported knowledge and experience. So he pleads for the "conservation of distinctive values evolved through ages of continuous historical life of Indian society". There has to be a creative use of the past but as our understanding has become contaminated we have lost our capacity to understand our past. There is a need for reawakening but unfortunately we are at present incapacitated to do so.

It is high time that we give a halt to and give up this intellectual slavery and cultural superimposition. What we need to day is creation of a new class of intellectuals which can bring about resurgence in the field of ideas. The need is to create new intelligentsia that has ability to overcome the alienated intellectuals of India. Prof. K.C. Bhattacharya opines that "The most prominent contribution of ancient India is in the field of philosophy. He writes, "It is in philosophy, if anywhere, that the task of discovering the souls of India is imperative for the modern India." But our mode of doing philosophy at present is doing history of philosophy and

not philosophy proper. What is needed is doing *darśana* or *tattvajñāna* with *pramāna* (valid evidences) and *prayojana (*clear objectiv*e).* This has to be one of the items in rethinking about *Svarājya.*

In worldly existence political freedom becomes foundational. All other facets of freedom depend on this. If political freedom is lost all other freedom are jeopardized. But to safe guard political freedom preservation of ideological freedom is most essential. If intellectual freedom is lost all other freedoms get endangered. This is what ancient Indian thinkers exhorted and made " **KşhātraTeja**' subservient to " **BrāhmaTej**a". The greatest slavery is flunkeyism. Prof. K.C. Bhttacharya emphasized "Svarāj in Ideas". His views on this subject are both instructive and inspiring. Sri Aurobindo, Mahatma Gandhiand many other modern thinkers also highlighted this point. It is hoped that young Indian mind will pay heed to this. **To repeat, it is unfortunate that even after seventy years of political independence we have not been able to achieve intellectual freedom. We have remained *flunkeyist*. It is high time that our young minds cultivate Svarājya in ideas.**

Experience – centricity of Indian social science research

To undergo experiences is a feature common to all living beings. But **Nature** has endowed human being with the unique capacity to heighten, deepen and widen experiences and also to reflect upon them. It is a prerogative of human being to retain them, to ratiocinate about them, to discriminate among them, and to articulate all these in clear, distinct and logical terms. Conceptualization and verbalization of experiences provide human beings with immense empowerment. A human being who possesses reflective awareness can exercise rational ability to regulate experiences by manipulating innate endowments and external surroundings after examining the veracity, utility and significance of his/her experiences. Human cognitive and reflective potentiality is tremendous and unfathomable. It is wondrous and variegated. It admits of expansion, manipulation, regulation and systematization. It would be sheer wastage of human potentiality if such an exercise is not undertaken. The Vedic seers describe human as offspring of the Infinite and enjoin to utilize our potentialities for betterment and excellence of life.

Reflection thus springs from experience; it is embedded in experience and gets its culmination in experience. It begins from experience and ends in experience. It is rooted in experience and is tied down to experience. To be meaningful and useful it has to confine itself to the arena of experiences alone. Experience is the only gateway to Reality, knowledge, values and their

229

realization. They are apprehended in experience and there is no other way or means to have access to them. They are amenable to experience and genuine experience must pertain to them. To experience is to experience the real. An unreal is never experienced but only imagined or hypostatized and superimposed. Human mind has this capacity of abstraction, computation and superimposition. It can also discriminate between the real and unreal, the experienced and the mentally construed. Of course, the construed also has its significance, value and utility. It is given status of knowledge in a different context as *ūha.* It is sometimes called speculation. A speculative enterprise begins from experience but it gets entangled in the labyrinth of imagination and becomes removed from Reality. It has importance but its role is ancillary and subservient to experience. So long as it helps experience in revealing the depths and subtlety of Reality it has meaning value and utility.

Indian mode of thinking proceeds foundationally as *Īkṣā/anubhava* and derivatively as *Anvīkṣā* and *Parīkṣā.Īkṣā* stands for viewing the reality *as it is* (*yathābhūta)*. For this experience is the only starting point and overriding factor. The role of reasoning in the form of *tarka* or *yukti* is only next to that, known as *anvīkṣā* and *parīkṣā*. They are therefore called *anu+ Īkṣā, (*i.e., that which follows *Īkṣā*as post-reflection*)* and *pari+Īkṣā (complete* examination*). Īkṣā* stands for immediate apprehension and direct realization. When veritable experience gets consolidated and codified it becomes *Śruti* and *Śrutiparamparā*. Thus *anubhava, yukti* and *Śrutiparamparā* are the triple foundations of acquiring knowledge in the Indian context. No history of Indian knowledge tradition can be genuine and representative unless all the three are coordinated.

According to Indian thinkers both *anubhava* (experience)and *śruti* (codification of experience) can be supported by *tarka* or *yukti* (reasoning) and can be put forth in a logical, coherent, cogent and systematic manner. Human being has the prerogative to use reasoning. Reasoning can be employed for abstract brooding. It can also be used to negate, to deny and to refute. Such an exercise is named as *suṣkatarka* and *pratikūlatarka* and it is not favoured. What is needed is *anukūlatarka* (corroborative reasoning). Nature has gifted us with this wonderful power of reasoning and it depends upon us how to use it and for what purpose. For the availability of this experience there are some prerequisites. For this *śruti* and *yukti* can offer only indirect help. Their role is corroborative and supportive and not primary. Only through *sādhanā* one can have that make-up which makes it a fit receptacle of that experience. However, there are some thinkers who do not accept this subordination of reasoning and want to give autonomy to it.

Motive for thinking

There have been two-fold approaches to Reality and hence to knowledge: the fundamental and the derivative, the ultimate and the proximate, the transcendental and the immanent: the ectype and the archetype, the *pāramārthika* and the *vyāvahārika*. There has been search for the transcendent and attempts to understand the immanent. For this both the intuitive and the ratiocinative modes have been adopted. The inward exploration in the form of *'prajñā'* and outward observation in the form of *'pratibhā'* need to be taken as complimentary. It should be a synthesis of experience and expression, of course maintaining clear distinction between the two as Kaṭhopaniṣad rightly emphasizes. This is the message of the Īśopaniṣad also which talks of symbiosis (*ubhayosaha*) of *vidyā* and *avidyā*.

The chief motive of all thinkers, schools and systems in ancient India has been the search for the proximate and ultimate ideals of life. For this they have constructed elaborate systems of epistemology and logic, metaphysics and morals, social and political thought, language and hermeneutics, science and technology all in Indian context and in Indian setting. This search for the ideals of life implies that they were not satisfied with actual life-material, intellectual, moral and religious both individual and social. This dissatisfaction was not so much due to historical and natural circumstances that conditioned the society of the time but it was also generated by a search for a deeper meaning of life than could be found in the day-to-day experience. It was due to a keen and critical sense of peace, perfection and beatitude developed by the people. At the empirical level the problems and riddles of life arise due to finitude and infirmities of human nature along with socio-politico-economic and other material conditions in which human beings are born and brought up. These are not mere theoretical questions but practical ones which are to be faced in concrete life-situations. The real worth and utility of intellectual enterprise lies in providing the required and desired solutions which may supply practical guidance to human society failing which it ceases to be of any value and worth.. The questions that our ancestors tried to grapple were: what is human life? What is its meaning and purpose? How best to plan the life so that the *summum bonum* of life can be attained?

Any approach to Reality has to be holistic and should not be partite to understand it fully in its entirety. For this purpose inner experience which is immediately and intimately realized should be relied upon. It is free from conditioning and limiting influences of senses, mind, language and external surroundings. This is the realm of spirituality which is available in yogic state of

equipoise. Different from this is the outer experience which is mediated by several factors like object, circumstances, subjective limitations etc. That is why it is partial, and sometimes faulty and deceptive. It is contingent and conditional and therefore stands in need of verification. This is the area of empirical science. Both spiritual experiences and verdicts of science are valuable in their respective spheres and must be resorted to with judicious discrimination. As stated earlier, there are two levels of Reality-- the immutable and mutable, the permanent and changing, the eternal and ephemeral. In a holistic approach both need to be attended to. So science and spirituality have to join hands together. Just as pursuit of science presupposes certain training and skill so also spiritual experience requires practice of sādhanā (rigorous discipline and deep meditation).

Holistic nature of Reality

The experienced Reality is a synthesis of unity and multiplicity. Both unity and multiplicity are given to us in our veridical experiences. Our experience vouchsafes that the multiplicity originates from, is situated and embedded in, and is sustained by one all-inclusive Reality. It is an organic unity, like that of a seed containing implicitly the whole tree, a multiplicity-in-unity, not unity brought about in, or superimposed on, multiplicity. Multiplicity issues forth from unity, is accommodated in an orderly way in unity and that is why the Ultimate Reality is a cosmos and not a chaos. (Of course we the human beings disturb that order and introduce chaos). It is a universe and not multi-verse (This is for our galaxy only). It is universe in the sense that it houses 'many' in 'one' as parts of an organic whole. This is how the ontological issue of 'One' and 'Many' is to be resolved. Both 'one' and 'many' are inevitable facts of our experiences. In a satisfactory ontological view both are to be recognized and accommodated in a holistic and integrated system, in a synthesis in which the two are not posed as opposites but as complimentary. This is the '*organismic*' approach we have to resort which fulfills this task by postulating a primordial unity that expresses itself in and through the multiplicity of diverse forms, facets and functions. There are two levels of experiencing Reality, in its transcendental form which is non-manifest Whole and in its empirical form which is manifest as its multiple parts. Both are equally real and meaningful in their own spheres. No incompatibility or schism is to be envisaged between the two. The cosmic process represents its manifest form. This process constitutes the ontogenetic matrix of the individual subjective world of finite selves *(samsāra)* and the objective world (*jagat*)

The richness and complexity of Reality cannot be apprehended in terms of exclusive 'either-or'. Dichotomous or exclusivist approach is not conducive to comprehend its diversity and dynamism, openness and infinite expansion, perfect and yet ever-growing nature. It requires an approach which is all-inclusive and all-comprehending, which is not closed but open-ended, not static but dynamic. This approach regards all opposites as distinct. It is not negative and therefore it defies the logic of dichotomies. It accepts the logic of self-awareness at the transcendental level and a relational logic of complex interactions at the empirical level. One is depth level and the other is surface level. One is the level of the Whole and the other is the level of parts within the Whole. Such an approach can provide a synthetic coordination between 'substantive' and 'non-substantive' view points. The Reality is basically unitary in nature and the entire multiplicity is situated in it as its creative transformation or manifestation. One becomes many and the many is the creative play of One. So the One is in many and the many is in One. As Hua-yen Buddhisn following the Indrajālasūtra of the Avatamsakasūtra puts it, "In One is all, in many is One. One is identical to all, many is identical to One." In this *organismic* view One has *ontic* or existential priority over many but it does not in any way imply its superiority in terms of value. The basic idea is that One and many are not incompatible but mutually reinforcing as they are two facets of the same Reality.

With help of several analogies this dual nature of Reality can be illustrated. The most apt analogy is that of living organism given to us in our concrete experience which is basically a unity accommodating a multiplicity of organs all inhering, coexisting and cooperating in an intimate, inseparable, interdependent and harmonious existence. This analogy is best suited to explain this nature of Reality which is also an organism writ large. A living organism is neither an assemblage of scattered and unrelated multiple parts, nor is it a barren unity or an abstraction that is bereft of the multiplicity of its organs. It is a concrete unity that realizes itself in and through multiplicity. Just as part is not intelligible except through the whole of which it is a part and just as whole is also not conceivable without any reference to its constituent parts, in the like manner the organs are not understandable except as inhering in the organism and the organism also is not conceivable without its organs. Thus '*organicism*' regards 'One' and 'many' as members of an organic whole each having a being of its own but a being that implies a relation to the other. The analogy of sea and its infinite waves may also enable us to understand the nature of Reality. The sea represents a unity in the bosom of which arise an infinite number of

waves all having their origination, sustenance and absorption in the same vast sea. . There is tranquility at the bottom but turbulence at the surface. Both are real and both are natural. The sea cannot be just tranquility or just turbulence. The multiple waves coexist, cooperate, collide and vanish. But their essence is not destroyed. They merge back in their source which is their original self. The sea is at once ever changing many and never changing one. The analogy of space can also be resorted to bring home this fact. The space is one indivisible whole but we may put artificial barriers and feel it multiplied and divided by houses and other confinements. The *Upaniṣads* give a host of such analogies. This is the holistic approach based on the principles of interrelation and interdependence, mutuality and cooperation, reciprocity and coordination, mutual appreciation and mutual enhancement.

The Jaina tradition avers, "Anantadharmātmakam Sat" (The Reality has infinite qualities and modes). The Vedic sages state that the Reality is unitary but it is conceived (*bahūdhākalpayanti*) and expressed in multiple ways (*bahūdhāvadanti*). So there can be multiple alternative approaches to Reality. This can be named as '*Bahuvidhavāda"*. Though there is fundamental unity of all existences that unity expresses itself in multiple forms and becomes multi-faceted. Therefore there can be multiple ways of approaching and describing this multi-faceted Reality. In view of this rich diversity there should not be any insistence on uniformity or unanimity in our modes of thinking and ways of living. Therefore it would be improper and unjust to insist that there can be only one way of approaching Reality. No school of thought originated in cultural vacuum and none developed in isolation or in closed compartments. It has been enjoined that truth can be approached, understood and expressed in diverse ways and therefore the game of theorizing can be played by mutual supplementations and complementarities. The development of thought in each school has not been in exclusion but in intimate interactions so much so that one cannot understand much less appreciate the schools of Indian thought without at the same time well versed and steeped in the prevailing systems. There have been mutual borrowings and corrections. There have been agreements to disagree. But there have not been mutual ignoring or overlooking. There are ample evidences of lively exchanges and resultant *Urdhvamukhi* (Upward), *Bahirmukhi* (Outward) and *Antarmukhi* (Inward) thought movements. Therefore there can be multiple ways of approaching and describing this multi-faceted Reality. The point to be noted is that all strands are complementary in character. They belong to the same genus and differ only as species. These differences are significant and of great worth since they provide

variety and richness and therefore they are to be valued. But they should not be exaggerated. There is mutual opposition but this is not to be taken as hostility.

Multiple approaches to Reality

Every thought system in India is an outcome of the felt need of the age and therefore it has a social context and definite purpose. One of the requirements of undertaking such endeavour is *prayojana* (objective or purpose*).* So, for every school and system there is a rationale and a justification and that should be discerned and prominently put forth. Right from the Vedic times we have been told by the seers and thinkers that the real, as experienced, is multifaceted and therefore there can be diverse and multiple apprehensions of the real. Likewise there can be alternative approaches and understanding of one and the same facet also. Every thought system is therefore a view point (*mata* or *naya).* Every system may be perfect in itself but not complete. It is perfect in terms of its conceptual framework and theorizing from its presuppositions and basic premises and deducing conclusions. It is not complete in so far as it admits of improvement and advancement. There can be refinements in its presuppositions and conceptual framework but no outright rejection. The process of precision making or of drawing out implications can be done without affecting or mutilating its basic framework. Branching off within a school or system is on account of differences of opinion and that is permissible in theorizing. So also, inter-school differences are permissible. There can be attempts to reconcile the differences but it is not necessary that there must be resolution. *Samanvaya* (coordination) is a guiding principle but not an overriding one. One may agree to disagree. What is significant is that it should be vouchsafed by experience and reasonably worked out. The development of *vādavidhi* as a mode of theorizing has been occasioned because of this requirement. In this enterprise care should be taken to present the *pūrvapakṣa* (rival view point) in most authentic way otherwise the whole exercise will be fruitless. The development of knowledge tradition has been possible in India only through *vāda* (exchange of views*)* which makes mutual interaction possible.

According to Indian viewpoint, as stated earlier, Reality is manifold and variegated. It is experienced as multifaceted and multilayered. Because of its variety and manifoldness there can be multiple ways and approaches to comprehend it and to describe it. In view of this rich diversity there should not be any insistence on uniformity or unanimity in our modes of thinking and ways of living. There cannot be any regimentation in this regard. So it would be improper and unjust to insist that there can be only one particular form of theorizing that has to be

235

universally acceptable. Genuine thought enterprise has to stem from concretely lived experiences that are culturally conditioned and therefore democracy in ideas has to be the guiding point. There should always be a scope for healthy intellectual disagreement. The thoughtful and creative minds need not always agree or think along a fixed path. There is room for debate and discussion, mutual exchanges, give and take, to arrive at truth. This is enjoined in a well-known saying, "*Vādevādejāyatetattvabodhaḥ*". Even though there can be diverse modes of thinking this enterprise has to be rational, logical and methodical. Then only it is reasonable and acceptable. In ancient times this was properly appreciated and practiced but later on some sort of dogmatism vitiated intellectual atmosphere. There is a need for revival of this approach. Then only fresh approaches, newer intuitions, novel insights and innovative ideas can be possible. For this purpose the Nyāya, Jaina, Buddhist, Mīmāṁsā and Vedānta thinkers have developed elaborate systems of debate and theorizing known as '*Vādavidhi*'. Kautilya, Caraka etc. have developed '*Tantrayuktis*' (treatises on system building and theory construction and there are many good works in this area which need to be studied.

II

Epistemological foundation of Social Science research

Every school of philosophy in India has attempted a theory of knowledge on which its metaphysical and axiological structures are based. The ultimate goal of all human enterprises, is to realize 'perfection' or fullest all round efflorescence of one's potentialities (*mokṣa* or *niḥśreyasa*) as the *summum bonum* of life and existence. For this realization knowledge of Reality (*Tattvajñāna*) is essential and necessary prerequisite. So, a theory of knowledge is regarded as *propaedeutic* to a theory of Reality because before knowing the Reality one has to know knowledge itself. This requirement is grounded in the fact that to reflect on the nature of Reality it has to be given in experience. Every experience is caused by and pertains to an object. This reference to an object can be cognitive or non-cognitive like emotive, volitional etc. A cognitive reference consists in revelation of an object or in making a knower aware of it.

Need for epistemological basis in social science research

Though our aim is to acquire knowledge, it is not always the case that we succeed in this endeavor. Knowledge is not the necessary acquisition of a cognitive activity. Quite often we end up in error or doubt or indecisiveness. Though every cognitive reference reveals an object, there

is always a possibility of going astray in this reference and there is no guarantee that it will adequately and faithfully reveal its object. This possibility of error and doubt in cognitive reference necessitates an enquiry into its veracity. The entire epistemological pursuit begins and centers round this task. If all cognitions were necessarily true, there would not have been any need for our epistemological enquiry about the nature of knowledge, the appropriate means of knowing, the criteria of truth and validation, and our eagerness to get away from error, indecisiveness and doubt. All issues regarding pramāṇa *(*means of knowing) and *Prāmāṇya* (truth) arise because we quite often go astray in our cognitive endeavor.

The problem of *pramāṇa* or evidencing truth of knowledge has received serious and foremost attention of epistemological thinkers. This problem has given rise to much stimulating debate in treatises under the brain-storming and thought provoking onslaughts of the school of Cārvāka. As stated earlier, the question of evidencing the truth of cognition arises because all cognitions are not at par or equal in epistemic status and their truth value. Some appear to be true and may reveal their objects *as they are* whereas others seem to be erroneous and may misrepresent their objects. Had all cognitions been true there would have been no need of evidencing them and the entire epistemological enquiry would not have arisen. The very possibility of error in cognition necessitates its subjection to a critical examination with a view to establish its truth or falsity. If truth or falsity of cognition needs to be established the question arises what sort of criterion is to be adopted. The problem of *pramāṇa* has been raised and discussed precisely against this background.

DOUBTING AS PRESURSOR OF KNOWING

Doubting is very important in human life to avoid credulous nature leading to false view, blind faith and dogmatic belief. That is why Lord Buddha used to advise '*pariksyamadvacaḥgrāhyaḥ*' (Accept what I say only after proper inquiry). Vātsyāyana, the commentator on the Nyāyasūtras, opines that inquiry or logical investigation begins only in respect of '*samsayite'arthe*' (doubtful object of cognition) though of course Jayanata, another Nyāya thinker, states that '*samśayamantarenāpi'* inquiry can begin apart from doubt as well. The other factors can be *jijñāsā* (inquisitiveness), *siṣadhayiṣā* (will to prove), or *paripṛcchā* (questioning attitude).

Though doubting is useful, persistent doubting is detrimental, as Yājñavalkya rightly says about persistent questioning in the Bṛhadāraṇyakopaniṣad. Doubting can be a starting point for rise of knowledge or for verification of knowledge. This is what the Bhagvadgītā advised

(*Tadviddhipraṇipātenaparipraśnenasevayā)* or Lord Buddha advised as stated earlier. But persistent doubt is harmful to mental peace and must be given up (*aniṣṭanivāraṇaprasaṅga*). That is why the Bhagvadgītā says, '*Samśayātmāvinaśyati*'. In order to have unwavering activity *(niṣkampapravṛtti*) resolution or elimination of doubt is necessary. So doubt should be initial and not final.

Here a distinction can be drawn between cessation of doubt and elimination of doubt. Cessation of doubt is psychological and elimination of doubt is logical. Psychological satisfaction may lead to cessation but doubt may crop up again. Only logically there can be final elimination. This distinction is significant in the context of the social science research. A deeper analysis of this issue as available in classical literature is really enlightening and outstanding contribution to epistemology.

Some conceptual distinctions

The theorizing about doubt is known as *samśayavāda. Samśayavāda* (Skepticism) is to be distinguished from *Ucchedavāda* (Nihilism). In *Ucchedavāda* doubting leads to denial of possibility of acquiring knowledge. It can be brought under *Vitaṇḍā*. Likewise, Skepticism is to be distinguished from *Agyeyavaāda* (Agnosticism). There can be Limited Skepticism or Methodological Skepticism or other verities of *Samśayavāda* like Epistemological Skepticism and Psychological Skepticism etc.

Nature of doubt

Doubt arises due to having conflicting notions about one and the same object. Here mind oscillates (*ḍolāyate*) between two or more alternative characterizations of that object arising from the cognition of common qualities of two or more objects and non-cognition of specific qualities of that object. Due to intervention of memory (Prasastapāda, a commentator on Nyāya Sūtra, rightly brings in the role of memory) mutually incompatible notions are suggested simultaneously and there is no fixity on any one notion resulting in absence of firm assuredness in any one. Here there is no assertion or denial of any one and hence there is no definite judgment. It is absence of assured cognition and oscillation between conflicting notions. Symbolically it can be put as "It may be this or that" or "It may be this or that or none or something else".

Difference among *pramā, viparyaya, samśaya* and *anadhyvasāya:*

It may be useful to draw briefly distinction among some cognate epistemic terms stated above.

Pramā stands for a true cognition which carries certitude in its truth. It is uni-judgmental and well-evidenced.

Viparyaya means a false judgment which was earlier taken to be true and later on its falsity is exposed on valid grounds and assuredness in its truth is withdrawn. It is also uni-judgmental.

Samśaya is multi-judgmental and here there is no fixity on one single judgment. It is indecisive (*anavadhāraṇaka)*.

Anadhyvasāya is incipient cognition. It is vague sensation. It is unripe cognition and non-judgmental.

S*ambhāvanā*' (probability) may be regarded as a variety of samśaya.

Typology of doubt

On different grounds there can be different classifications of doubt. It may be about existence of an object or about properties of a substantive, or about the presence of this or that object and here the alternatives can be two or more. The alternatives may all be false and this may necessitates further investigation. The alternatives may all be true in different contexts or from different perspectives. Or, only one alternative may be true and the rest false. It will be an interesting as well as rewarding exercise to work this out.

The other typology is on the basis of type of *pramāṇa*. For example in the Nyāya system four types of *pramāṇas* are accepted and hence there can be four types of doubt pertaining to perceptual, inferential, testimonial and analogy-based identificational cognitions.

Generating conditions of doubt

Doubt may be generated by any defect in the causal collocation (*kāraṇasāmagrī*) of knowledge as follows:

1.Defective functioning of cognitive senses due to various reasons.

2.Doubt may be generated due to faulty intervention of memory

3.Mental delusion or disturbance may cause doubt

4.And finally absence of conclusive evidence may result in doubt.

Role of *Tarka* in removal of doubt

We may now revert to the problem of elimination of doubt. Just as doubting is helpful in arriving at truth, removal of doubt is also equally needed. Doubt arises due to presentation of conflicting

alternatives (*koṭis*) which may be contrary or contradictory each one claiming truth. This leads to oscillation and indecision in mind. So doubt has to be overcome to remove the deadlock and unless this is done knowledge cannot be arrived at.

In the case of different *pramāṇas* there are different *modusoperendi*. For example, in the case of perceptual and analogical cognitions repeated observation, controlled experiment, crucial evidence (*vinigamaka*) etc. are helpful. In testimonial cognition conscience may be helpful but it cannot provide logical elimination. The Pūrva Mīmāṃsā system accepts '*Codanā*' for this purpose which is regarded as infallible. This problem of elimination of doubt has been discussed threadbare in the context of *anumāna* under *pakṣata* and this needs some analysis.

The Cārvāka/Lokāyata thinkers raised serious objection for accepting validity of *anumāna*. Bhartṛhari gave a classical formulation to their objections. This was extended by Nāgārjuna and Śrīharṣa in theirown ways. Though Udayana in Nyāyakusumāñjali (Chapter III) and Śāntarakṣita in Tattvasaṁgraha (1481-3) try their best to answer Cārvāka/Lokāyata objections, their replies have not been logically satisfactory. Any recourse to *tarka* or *kalpanā*does not satisfy logical requirements. Udayana's arguments have been responded by Śrīharṣa and Gangeśa's replies to Śrīharṣa have been infirm. One may even refer to Raghunātha's commentary on Khaṇḍanakhandakhadya for this. *Tarka* rests on contradiction and contradiction itself rests on *tarka*. This involves the fallacy of *pititioprincipi*. In fact no human experience is immune from doubt and Śabara, a Pūrva Mīmāṃsā thinker, is right in this. For empirical purposes epistemology works well but ultimately it falls down. That is why ĀdiŚamkara has put all *pramāṇavyavahāra* under *avidyā* following the Upaniṣads. The point is that only on psychological grounds doubt can be resolved and there cannot be logical elimination of doubt. The devil of doubt will always haunt human cognitive enterprises and we have to put up with that. But this is not pessimism but a warning to be vigilant. We do need epistemological inquiries but we have to be cautious and on the guard.

Nature of knowledge

A cognitive reference is cognition of an object in terms of its existence, nature, characteristics, relations and functions etc. It may reveal its object *as it is (yathārtha)* or *different from what it is (ayathārtha)* .That cognition is knowledge which reveals its object as it is., i.e., which is non-discordant *(avisamvādaka)* with its object. Such cognition is technically known as *pramā* (*pramāṇa* in some schools where no distinction is drawn between *pramā* and *pramāṇa*). All

other varieties of cognition are treated as different from knowledge. In other words, only that cognition can claim the status of knowledge the non-discordance or truth of which is well established through adequate evidences. There has to be indubitability (*asaṁdigdhatva*) with regard to the truth of that cognition. The truth of knowledge is to be established on the basis of veracious, cogent and convincing evidence known as *pramāṇa*.

The Indian thinkers point out three essential components of knowledge. They are cognitive reference to an object (*arthaviṣayakatva),* exactitude of reference (*yathārthatva*) and indubitability (*asamdigdhātva*) about exactitude. The object must be real and not fictitious. The exactitude of reference means true apprehension of the object and indubitability means adducing adequate and sufficient evidence (s) for its truth.

Thus the Indian thinkers out step subject-centricity of belief and bring in primacy of object-reference. Knowledge situation is analyzed in terms of knower (*pramātā)*, known object (*prameya*) and mode of knowing (*pramāṇa).*

Causal approach to knowledge

The Indian thinkers generally adopt a causal approach to knowledge. Knowledge is taken to be an outcome of a particular causal complex (*kāraṇasāmagrī*) in which the most efficient instrumental cause (*karaṇa)* is known as *pramāṇa. (Pramāyāḥkaraṇamitipramāṇam*). In a causal complex all factors are causally efficient and contribute to the rise of knowledge but those which are causally sufficient as well in so far their introduction alone produces the effect, their totality is known as *karaṇa*. A *karaṇa* of *pramā*, i.e. *pramāṇa,* has dual role to play . Along with other causal factors it gives rise to *pramā*, but also in addition it adduces evidence for its truth (*prāmāṇya*).

Reflections on pure cognition (non-judgmental cognition/pre-judgmental cognition) and judgmental and post-judgmental cognition on the one hand and on erroneous cognition, doubtful cognition and incipient cognition on the other have been carried out in detail and in depth in the epistemological treatises. The role and status of memory, recall and recognition have also received serious attention. Analysis of mental processes has been done very minutely. Psycho-neurological factors and their roles in the cognitive processes have been revealed and their logical structures have been exhibited. Analysis of knowledge requires reflective awareness and

reflective attitude. Analysis of knowledge-claim reveals that we not only know an object, we know that we know and also that whatever we know is true.

For the sake of classified treatment epistemological problems can be put under four heads:

i)   problems concerning object of knowledge

ii)   problems concerning knower who is self-conscious reflective person,

iii)   problems concerning modes of knowing

iv)   problems concerning knowledge itself.

Concerning knowledge also three basic questions are

i)   What is knowledge?

ii)   What do we acquire when we claim to know?

iii)   How do we know and how do we know that we know ?

Sources of knowing

There are three basic sources of knowing broadly recognized in Indian tradition. They are (i) perception, (ii) inference (logic) and Verbal testimony (linguistic analysis). Detailed threadbare analysis is available in Indian literature on all these three.

Analysis of *pratyakṣa* (perceptual knowledge)

It must be made clear that there are two different, though related, usages of the term 'knowledge'. One is technically known as '*parāvidyā'* and the other as '*aparāvidyā'.* The former is trans-empirical knowledge available in intuitive apprehensions or yogic *sādhanā* and the latter is sense-mind generated empirical knowledge. As our experience vouchsafes, there are two types of objects to be known, the existent *(bhūta)* and the prospective *(bhavya).* The existent object is actual, having existence in the past or in the present. We have its descriptive awareness. The prospective object is virtual, potential to be actualized. The one is already existent and the other is yet to be made existent. Accordingly distinction can be drawn between a descriptive and a prescriptive knowledge. The descriptive knowledge pertains to objects which exist in the present or which might have existed in the past. The prescriptive knowledge pertains to objects which are yet to be brought about   The descriptive knowledge is an outcome of sense-object contact and is therefore personal or empirical (p*uruṣatantra*). But prescriptive knowledge does not

242

depend upon the cognitive senses and is therefore supra-personal (*vastutantra*) based on intuition. So a clear distinction is drawn between sensory (*laukika)* and supra-sensory (*alaukik*a) perception.

There can be no unanimity in regarding empirical perception as the sole variety of perception. In spiritual, mystical, religious and some schools of moral thinking there has been an acceptance of trans-empirical perception. In fact there have been claims that this alone is genuine and truly veracious perception. However as a worldly being our main concern is with empirical perception, which may be the subject matter of our deliberations, though some references to the trans-empirical may not be ruled out. Without denying the validity of trans-empirical perceptions that are intuitive realizations of a higher type available only to *realized souls* it must be pointed out that they are beyond the ken of our thought and language. They are to be experienced and not to be analyzed or deliberated upon. In epistemology only the empirical knowledge is the subject matter of enquiry.

Perceptual cognition has been a basic and important factor in human life, in fact for all life in general. It may be regarded as pivotal to mental functions and physical behavior of human beings and its central and pervasive role needs no special mention. The claim of primacy and significance of perception as a foundational mode of knowing can hardly be a matter of dispute and disagreement as all other modes of knowing like inference seem to originate in perception and find their ultimate validation in perception. It cannot be denied that all cognitive processes in the empirical sphere begin with perception but there may be difference of opinion whether they end up in perception.

With the rise of science and its phenomenal successes the attitude of scientism and positivism has cropped up in some quarters. It has not only been claimed that all perception is sense perception with or without the aid of external instruments and appliances technology has produced, it has also been maintained that 'scientific method-generated perception' alone can guarantee objectivity and reliability and, further, it alone can have the feature of being shared (shared-ness). In view of the proven hollowness of this claim the positivistic attitude has lost its creditability in the fields of natural sciences but its borrowed remnants in the social sciences still persist. There are many natural scientists that have the gradual realization of the limitations of the scientific method and consequent disenchantment from its absolute sway. They have come to maintain that even this knowledge can be subjective and falsifiable. Of course the impact of this

conclusion is being felt in the field of social sciences as well but still old dogmatism is seen persisting in some quarters. It must, however, be accepted that no finality can be claimed in the sphere of human knowledge and these issues come up again and again as puzzles for our consideration.

The role of perception in cognizing the reality has always been regarded as inevitable and valuable. Through perception alone the reality is said to be directly apprehended. It has been a perennial human quest to know the reality *as it is*. That is why truth-claim is built in knowledge-claim. But the basic epistemological issue has been substantiation of truth-claim. The entire exercise of *Pramāṇa Śastra* or epistemology has been undertaken precisely for this purpose. It has been argued that in perceptual cognition truth-claim can be self-substantiated but in the face of the possibility, or rather actual and painful experience, of perceptual errors this claim gets falsified. We do say, "*Pratyaksekimpramāṇam*?" i.e., what is the need for evidencing truth in perception as it is self evidencing, but at the same time we do doubt the verdicts of our own perceptions.

The point is that there is always a possibility of perceptual error. It may be due to faulty play of the senses or mental disturbances or non-conducive placement of object or subject of cognition. The result may be non-perception of exact object or partial and lopsided perception of the object. There are several theories available to explain the nature, causes and consequences of perceptual error.

There are several issues concerning the nature, process, types, extent, limits, transcendence of limits, role, error etc. of perception which pose problems and puzzles for our consideration. The phenomenon of perception in sub-human species has its own problems and puzzles but the complex biological structure constituting human organism and its intricate functioning through cognitive senses and brain is no doubt mind-boggling and equally wondrous is its cognizing capacity, potential or actualized, which is vast and variegated. Added to this is the availability of freedom of will and selectivity of attention, choice of the objects of perception and degrees of concentration. The macro and micro objects which are external to the cognizing consciousness as well as the subtle and sophisticated mental objects that are inherent in consciousness present difficult problems.

Role of anumāna (inference)

Another mode of knowing is *anumāna*. The word *anumāna(anu+māna)* literally means 'a

knowledge which follows'. This means that inferential knowledge is necessarily a knowledge which is to be preceded by some other knowledge. In other words, *anumāna* consists of two stages, one pertaining to the preceding which constitutes the causal complex and the other to the succeeding knowledge which is the outcome of the causal complex. But the two stages of knowledge must have a particular type of relationship known as *liṅga-liṅgi-bhāva* (indicator-indicated relation) which implies that the succeeding one should necessarily come from the preceding. The preceding knowledge has to be in the form of *liṅga*. A *liṅga* is defined as that which is a necessary mark of something other than itself. *'Liṅgin'* stands for that which is necessarily marked by *liṅga*. Between *liṅga* and the *liṅgin* there is always a *gamaka-gamya-bhāva* which can roughly be regarded as the relation of entailment such that every case of the presence of *liṅga* is necessarily a case of the presence of *liṅgin* and every case of absence of *liṅgin* is the case of the absence of *liṅga*. This entailment relation is the basis of inference. Between any two concepts/things there will be *gamaka-gamya-bhāva* if and only if they have *avinābhāva/svabhāvapratibandha*, i.e., necessary connection or existential tie. It is the presence of the necessary connection which is the basis for the passage from the one to the other. This relationship of *avinābhāva* is also known as *vyāpti*. *Vyāpti* therefore constitutes the very basis of the inferential process. It has been discussed in great detail in literature.

Anumāna is the knowledge of an object on the basis of the cognition of its mark along with a remembrance of a previous knowledge concerning an invariable and unconditional relation between the object and its mark. In other words, in every case of *anumāna* in the preceding cognition, which can be treated as a premise, there are two elements, viz., (i) perceptual cognition of the *hetu/liṅga* (*pakṣadharmatā*), and (ii) the remembrance of unconditional and invariable relation between the *hetu/liṅga* and the *sādhya/Liṅgin* (*vyāpti*). The perceptual cognition of the mark leads to the remembrance of its unconditional and invariable relationship with the *liṅgin* resulting in a synthesized knowledge.

Anumāna consists of a thought process which may or may not be verbalized and which may be for one's own use or to communicate/argue with others.

Constituents of anumāna: The process of inference involves three basic terms and their interrelations. The three terms are *pakṣa (*the logical subject)*, hetu/liṅga* (the reason), and *sādhya/lignin(* the logical predicate). They *roughly* correspond to the minor, middle and major terms of the traditional western logic.

For the sake of convenience we may use the word logic for a theory of *anumāna*. Logic can broadly be defined as the study of the principles and methods of valid reasoning. What interests a logician is the correctness of the process of reasoning. His/her prime concern is the connections between the conclusions arrived at and the grounds (or evidences) on which these conclusions are based. Barring the state of doubt, there can be three possibilities which can logically be conceived with regard to such a connection. It may be necessary in the sense that the grounds are such that the conclusions derived from them cannot be denied. Or, it may be contingent (i.e. probable) in the sense that the grounds are such that subject to certain conditions the conclusions based on them can justifiably be asserted. Or, it may be impossible in the sense that the grounds can never entail the conclusion. Accordingly we make a distinction between valid and invalid or fallacious reasoning.

Logic and generalization

There are many uses of logic in research. Firstly, it helps in arriving at generalizations. This is one of the important functions of social science research. For this a technique is resorted to which is named as *Pañcakaraṇi* (five –stepped method). We find good deal of literature on this subject. Logic may discern if there has been a mistake of basing theories on false generalizations or on generalizations borrowed or derived from other cultural scenario and applying them to Indian culture uncritically. It may be that many of these generalizations are based on certain assumptions which are uncritically accepted, and for which there may not be any warrant in experience. This may be specially so with regard to the assumptions about human nature in psychology and sociology borrowed from western context. In psychology, for example, there are many 'schools' in the west and the Indian psychologists interpret the data they study in the light of the teachings of the school to which they owe allegiance. Hence, theories based on alien psychological theories are no more to be trusted than the assumptions of the schools that have provided the theories in question. One of the functions of the logical critique of thought should be to examine such assumptions and generalizations.

Logic and analogies

Researchers may draw analogies between certain given phenomena and the phenomena in other realms. Analogies are usually drawn out of metaphors. A metaphorical statement indicates important similarities between two phenomena in certain respects without specifically stating in

what the analogies actually consist. The theoretical value of a metaphor lies in the fact that it points out significant parallels and may hint at a successful hypothesis. Thus, it has a serious theoretical role to play. But analogies are neither deductions nor valid inductive causal inferences, nor a statistical inference in terms of probabilities. And therefore, though they are not always false, they are weak and need to be used cautiously. The metaphors usually suffer from two types of weaknesses. They may prove to be sterile or trivial, like the metaphor of mirror or the lamp. The second type of weakness is that they may be limited in the sense that their applicability is contextual and that they give only a specific perspective on their subjects. Such a limitation is not a reason to reject them completely. Analogies can be profitably drawn, provided two conditions are kept in mind, namely: (i) it is rewarding to give a comparison of alternative metaphors just as alternative theories are rewarding in a science in revealing the multifaceted character of the subject, and (ii) no attempt should be made to transplant the metaphors from one context to another since each one is relevant to a particular context only.

Logic and inferences

Whatever data are collected by the researchers they are to be taken as premises on the basis of which conclusions are drawn. These inferences have to be valid in the sense that premises must entail the conclusion. It may so happen that researchers may derive conclusions from data which do not usually provide complete grounds for those conclusions. The result may be that many statements about concerned phenomena may be based on faulty inferences and inept value-judgments. For example, it has been very often contended that since the teachers are low paid, the quality of teachers is poor in India. Firstly, the premise itself is disputable, and that apart it does not offer any strict logical reason for the conclusion. There is no necessary and invariable connection between low wages and the inferior quality of teachers. To give one more example, the reliability of the method of questionnaire employed in empirical study becomes questionable if the questionnaire is vitiated with certain internal flaws. Questions may be too narrow or too wide, one sided or lopsided. Implicit in the garb of a positive language these items may contain many negative suggestions which should have been avoided in order to elicit spontaneous responses.

A critical analysis of most of such occurrences would bring out an array of logical flaws of which the researcher might not be aware. So, if the researcher is given some training in the

technique of logical thinking, he/she would perhaps be able to avoid such fallacious reasoning. A training in logic would not only help him/her in the selection of appropriate set of evidences and in the derivation of legitimate conclusions from it, but it would also provide him/her with a valid and suitable methodology for solving problems and tackling issues. This will be done by pointing out the nature and steps involved in different research methodologies, and the limitations and the range of phenomena they cover.

Logic and theory construction

In research there may be many low-level generalizations rather than scientifically tested theories. It has been contended that these generalizations often mislead the researcher. In order to avoid such generalizations, techniques of natural sciences are brought into the field of social sciences. But before we apply these techniques we should be well-trained in the process of 'construct validation' so that the methods of theory construction used by us may not be poor or fallacious and hence of negative validity or low reliability. Lest our remedial measures harbor newer vices, it is imperative that we should make a studied use of the scientific methods by duly taking into consideration the logical principles involved in them. What is needed, then, is that researchers should also be trained in the discipline of logical analysis.

Thus, a study in the logical foundation of research would reveal two important roles which logic could perform, and therefore must be called upon to perform. They are (a) analyzing the language of involved discourse and (b) determining the logical components in the process of research. An important function of logic consists in conceptual and linguistic analysis. The significance of this function lies in the fact that all reasoning is conceptual and all conceptual knowledge finds its expression through a language. Formulating concepts precisely and distinctly, operationalizing concepts and putting them to proper use, forming and testing of hypothesis, making appropriate generalizations, defining, describing, explaining and dividing, recognizing inconsistencies and contradictions, identifying and avoiding fallacies, giving cogent reasons and justifications, making conceptual distinctions, etc. are some of the basic functions or "thinking skills" involved in logical reasoning and they must be known to every researcher.

Likewise, learning judicious use of language (which is an indispensable medium of expression of thought) is equally significant. Language should be so transparently employed as to be able to faithfully and adequately represent the thought, otherwise it would fail to serve its intended

purpose. If it suffers from deficiencies it may hinder logicality of thought and may distort, twist or conceal the intended ideas. Some of the faulty uses of language could be in the form of confusing abbreviations and compressions, ellipses, suppressed premises, misleading metaphors, inadequate analogies etc. which may conceal or misdirect the very purport It is therefore imperative that language employed is free from ambiguity, vagueness and opacity. Loose thinking also may be avoided by the researchers. Proverbs, sayings, slogans, etc., may be used, but they are sometimes vague, false or meaningless. There may also be concepts which are quite vague and misleading and may fail to signify anything concrete. Equally vague and misleading may be some phrases. Moreover, researchers may use the same concept to denote different objects. Conflicting uses of terms like 'role', 'need', 'status', 'freedom', 'authority', 'creativity', 'nature', 'development', 'knowing', and the like may lead to disagreements about how data are to be collected and classified, and conclusions established. This comes in the way of agreed findings.

Language, being the medium of expression of thought, must be so transparent as to be able to faithfully represent thought otherwise it would fail to serve its intended purpose. If the language used is not adequate because of its 'open texture', it may then distort and twist the gist of the subject. Because of such careless use of language, it may be possible that many assumptions slip in research-based discourse which may be in conflict with the general drift of the theory of which the researcher may not be aware.

Knowledge is communicated through language which is both its vehicle and depository. Knowledge is to be properly and correctly communicated through language which has to be marked by exactitude. First of all knowledge has to be true and its truth-claim well evidenced. Thereafter when it is codified and communicated in language then language has to be exact in its representation of knowledge. Knowledge situation and linguistic framework are bipolar. On one side there is the source of knowledge which has to be given linguistic garb and on the other side there is some human being, a receiver, to whom knowledge is communicated. The receiver can be a reader or a hearer. The receiver has to interpret the communication as faithfully and correctly as it is directed. Any lapse on the part of the source or receiver mars the very purpose of communication. So there is a need to establish rules of interpretation. Even if we may lay hand at true cognition when it is codified in language if there is no exact communication and interpretation of the meaning of the given language there is misunderstanding with unhappy

consequences. Therefore sufficient care has to be taken not only in acquisition of knowledge but also in its communication and subsequent interpretation. Following the Indian epistemological tradition the Grammarian school and Pūrva Mīmāṁsā school discuss these issues very succinctly which merits due consideration.

The logico-linguistic analysis can help us: (i) in detecting enigmatic, pretentious and tautologous definitions of social phenomena, and (ii) in developing an agreed set of concepts to describe them. Such an analysis can have two phases:

(a) Charting out the various possible meanings of a concept.

(b) Defining the senses in which it is used in different theories within a single branch of inquiry and also among the different branches of inquiry.

Such an attempt will bring about unanimity, precision and clarity in research discourse and thus ensure effective communication which can guarantee mutual understanding, which mostly operates in the realm of natural sciences.

All these need pioneering efforts in this field as we are at present oblivious of ancient knowledge and that knowledge has to be carried further. The imperative need today is the standardization of the concepts used in research discourse so that they are used scientifically and are employed with discrimination.

III

Distinctive nature of the subject of Indian social science research

The world we live in is highly complex and complicated inter-netting of several layers and relations bound by space, time and causality. Therefore it is bewildering and puzzle-some. This is *māyā* a term used both in technical sense by Vedānta and in loose sense by common Indian. We feel aghast at its essence-less-ness. We look for meaning and value of life, we strive for this but we find that something is missing, lacking and wanting. Things and relations of the world are evanescent and deceptive. Sooner or later we have this realization. But they are alluring and inviting and we get attached to them. We want to leave this world and yet we want to live in the world. This is the paradoxical state we are beset with. In the midst of suffering and agony we search for real happiness but we do not know what real happiness is and how to get it.

The general opinion of Indian mind is that the universe is an undivided whole with an immanent order which the Vedic seers named as *'ṛta'*. There is an organic interrelation, interdependence,

250

cooperative partnership, and supportive mutualism in corporate existence and community living. There is reciprocity between living beings and inanimate object and events. All living beings have to co-exist in the universe along with the inanimate things but for universal wellness it has to be regulated co-existence just like a nest (*nīḍa*) of a bird wherein the young ones co-exist in a regulated way. The bird parents while tending them operate in just and equitable manner without favor and frown. They feed them with the spirit of distributive justice and self-less sacrifice. The young ones also respond with mutual cooperation and co-sharing. Due to hunger they do cry for food but do not quarrel with one another. The parents see to it that their needs are satisfied but they do not feed their greed. The little birds put before us an ideal of co-existence to be emulated. If little creatures can have such a harmonious living why can we who claim to be rational not do so?

Goal-oriented nature of social science research

Social science, in Indian context, is a systematic reflection by a thoughtful human mind upon problematic *lived* experiences in order to be benefited by the same for realization of quality of worldly life (*abhyudaya*) and ultimately the *summum bonum* of life (*niḥśreyasa*). It is mainly an enterprise of self-awareness, self-reflection and self-realization but taking into account the entire gamut of Reality. Right from the dawn of human civilization Indian mind has been given to reflective awareness. It has been intuitive and argumentative, descriptive of the nature of Reality and prescriptive of the ideals of life. It has not just been love of wisdom but love for life lived in wisdom, an ideal life, a life worth living. It is essentially goal-oriented in the form of fullest efflorescence of our inherent potentialities. So, any account of human individual and human society has to begin with life lived and to be lived in this cosmos. It is a search for the ideal of life along with an endeavor to realize the same. Thus, it is not mere view of life but a way of life based on it. It has an essential practical orientation.

The pursuits of excellence, striving for betterment and attainment of quality of life have been perennial human concerns and aspirations. All human endeavors in diverse fields of culture and civilization have been directed towards realization of this goal. Freedom from imperfection and consequent suffering has been the chief motivating factors for all cognitive enterprises and technological advancements. Though every human being cherishes and strives for these and posits them as goal of life, their realization requires planned corporate efforts. It cannot be a

single individual enterprise. A single individual may work out a plan but its execution has to be collective. Moreover, this goal implies attainment of excellences and best possible quality of life not only of the individual but also of the entire cosmos since the two are interrelated and interdependent and constitute an organic whole and therefore also it calls for collective efforts. This apart, one cannot attempt to realize a good quality of life keeping in view an isolated individual, society, nation or region. It has to be a global vision and a universal realization without any prejudice to any one section of the universe. Everyone has to participate and partake in the fruits of this venture that is a collective enterprise. Everyone should be able to contribute by manifestation of one's capabilities through a dynamic discovery of one's potentials being assisted in this process by the society and natural surroundings. So when we plan for social progress our outlook should be global though our performance has to be at the local level. Genuine social progress consists in the realization of universal well-being, in a sense of care and concern for all, a feeling of oneness with all, an attitude of sharing and cooperating.

The notions of 'peace', 'harmony', 'goodness' and 'Quality of Life' have been projected and nourished in different cultural traditions of the world so that all that is true, good and beautiful, which is worth reckoning and emulating, may be brought together and synthesized for pursuit of individual happiness, social progress, world peace and cosmic well-being. These are the ideals cherished by the humankind at all times all over the world but they have always been elusive from effective realization. In the context of present day quest for globalization and universal harmony in the strife-ridden and divided world such a renewed attempt may help in generating conducive climate and congenial mind-set through proper and adequate education and other media of mass communication. Thought motivates action and good thoughts will certainly ensure good deeds. It is pragmatic to live by ideals even though they may not be easily or fully realizable. They are not to be in the form of utopia but attainable through human endeavor. Ideals need to be projected and pursued. There have been seers, sages, saints and knowledgeable persons in every known historical age and in every region, who have on the basis of their subliminal intuitions given us noble ideas and ideals for universal welfare. It is prudent to go by their precepts and practices that have eternal relevance and utility. This is the message of Indian culture.

Holistic and integral nature of social science research

A genuine enquiry has to be undertaken keeping in view the entire wide and variegated Reality that is the object of reflection. By its very nature it cannot be piecemeal, fragmented and compartmentalized, even though there may be selective focus on some specific aspects with some specific objectives. It is a holistic and integral perspective keeping the entire reality in view. It is an enquiry into the entire gamut of Reality, knowledge and values in order to understand their nature, meaning and significance and to shape human and cosmic existence accordingly. So it has a definite purpose and an end to realize. It is not a non-purposive endeavour. It is to be done with the objective of being benefited by it in shaping the present existence, the future projections and the ultimate destiny of humankind in particular and of the whole cosmos in general. Naturally therefore individual human self, human society, cosmic evolution, natural environment, scientific and technological and cultural enterprises etc. become the focal points in purposeful theorizing. Considerations of deeper issues concerning these areas provide it practical orientation in the context of human life planning, social engineering, science policy and environmental stewardship.

Value-based Social science research

Quest for perfection and realization of values of life that reflect meaning and purpose of our existence have been perennial human concerns and constitute the very core of human life. There is an innate necessity for human to participate in the process of value-realization. That is why consciously or unconsciously value-concepts, value-discriminations and value-judgments feature prominently in his/her life. When once we accept the fact that the nature of human, and therefore his /her constitution, is such as to urge him/her to participate in the fullness of life, to be receptive of the significant, and to lie upon to whatever has meaning and value, then the question arises as to how do we know what is valuable in life and in the world? What are we to make our own, to understand, to appreciate so as to be human in the full meaning of the word? What is it for which we still lack the ability so that we must first realize our capacity, sharpen and educate it? Human being as a rational, free and goal oriented agent *(puruṣa)* undertakes a voluntary action after acquiring knowledge of the Reality which surrounds him/her. His/her purposive agency stems from free will which is guided by rational considerations. Human being is potentially gifted with the capacity to know the goal (*sādhya),* the means *(sādhana)* and the

modalities *(itikartavyatā)* and possible result *(phala)*. In the Indian tradition acquisition of knowledge is not purposeless *(niṣprayojana)* nor is it of nothingness *(nirviṣayaka)*. It has an object to be known *(prameya)*. It attempts to know an object as it is *(yathārtha)*, through appropriate means *(pramā-sādhanā-pramāṇa)* and all this is done in order to derive some useful purpose *(phala)*. *Prameyanirṇaya* (determination of knowable objects*)* and *pramāsādhanaphalavicāra* (consideration of means of knowing and its result) are thus the primary objectives of a research-oriented enterprise.

Any consideration of such value-schema should be based on concrete social and historical realities and past experiences of the concerned individual and society. Values are not just to be known and posited, they are to be realized as well and lived in action. This calls for a symbiosis of knowing, doing and being.

There can be no realization without skillful means. This implies cataloguing of resources, preserving and enhancing the existing ones and generating new ones without depleting the existing ones. Skillful employment of means also implies judicious use of the resources without depriving others of the present generation and the future generations. It further implies proper management of action and the fruits of action with equitable and just distribution.

Theory of puruṣārtha

The ideological perspective and goal oriented approach, which was discernible in the minds of Vedic people, continued to hold its sway, and the same is reflected even in the contemporary thinking. Human being, ideally speaking, is ratiocinative, goal-oriented, free and responsible agent. He/she is a knower (*jñatā),* responsible agent *(kartā)* and enjoyer *(bhoktā)*. As a self-conscious and reflective person he/she has the capacity to understand one's own self as also others. The term used in Indian culture for such a human being is *puruṣa*. And his/her planned, purposive and methodical action is termed as *puruṣārtha (*human enterprise and accomplishment*)*. As *jñatā* human being is endowed with the capacity to know, to discriminate and to form judgment. He/she has freedom of will and can make a choice. He/she is also a responsible agent and has to be accountable for his/her actions. The free will is regulated will All his/her willful actions should therefore be in the form of *puruṣārtha*. He has to perform actions with full knowledge, freedom and responsibility. They should be in the form of "*artha"*

(conducive and leading to well-being) and not "*anartha*" (detrimental and harmful). Activity is the law of life and every human being must act as *puruṣa* for survival, sustenance and for enhancement of quality of life. So there is inclusive alternation between freedom and determinism. Rationality as discriminative ability implies freedom to choose but being guided by certain norms. It also implies responsibility for the consequences so generated by ones actions. The point is that we have to avoid dichotomous approach to freedom and determinism.

In the classical Indian thought four main values of life (*puruṣārthas*) *viz, dharma, artha, kāma and mokṣa* were prescribed. Dharma is sustaining, regulating and life-ennobling foundational principle. *Artha* stands for material prosperity and *kāma* stands for psycho-physical satisfaction. Artha and kāma jointly are known as *preyas. Dharma* is regulative of both and is a means to *Mokṣa. Mokṣa*, along with *dharma*, comes under *śreyas*. It is spiritual realization. Though the ideals of life admit of a distinction between *preyas* and *śreyas*, there is no incompatibility between the two as there is no bifurcation between matter and spirit. *Preyas* provides the material base and *śreyas* constitutes the spiritual summit of the same process of self-realization. Since matter provides the arena for self-realization, the *preyas* has a natural claim of being first catered to. But one should not remain entangled with *preyas* forever. After the necessary gratification of the *preyas* one should make a passage toward *śreyas*. Another thing to be remembered is that all the demands of matter do not constitute *preyas* and hence are not to be gratified. Only those demands are to be regarded as *preyas* that are not incompatible with *śreyas*. *Preyas* thus is the proximate value and *śreyas* is the ultimate value. The ancient Indian thinkers established the *āṣrama-vyavasthā*(life stages) in order that there may be well-organized and balanced pursuit of both *preyas* and *śreyas*. The word *āṣrama* is suggestive of points of beginning and departure and stoppage.

From the above-described view of life an appropriate way of life has also been prescribed. A way of life is the way man plans his life for realizing an ideal whatever it is. It is called *yoga* or *mārga*. Many *yogas* or *mārgas* have been recognized by the ancient thinkers of which *karma* i.e. the way or action, *jñāna* i.e. the way of knowledge and *bhakti*, i.e., the way of devotion, are prominent. Human being is a complex of cognitive conative, and affective elements and therefore a good way of life must have a balanced view of all these three. For the realization of the ideal life the whole person has to rise up and strive.

Meaning and significance of human life

Human being is the highest emergent in the cosmic process so far. Human life is a prized possession; the best product of evolution emerged so far. It has been a remarkable biological evolution through genetic endowment, ecological interaction and cultural transformation, through innate competence and overt performance. Reflective awareness and self-consciousness are its unique features. On the basis of his/her planned endeavor and successful behavior human being has been able to achieve wonderful feats. Human life is unique and special gift which is rare among all the creatures. It is a prized possession acquired through a good deal of meritorious acts in the previous birth (s).It is valuable and is to be valued. A mechanistic understanding of human nature and its evolution is truncated and cannot explain the spontaneity, creativity and goal-orientation inherent in human nature. Only a teleological, holistic and inclusive understanding of human potentialities, capabilities and achievements can do justice to human aspirations. Teleological approach alone can support a viewpoint that coordinates work and welfare, possession and enjoyment with a spirit of sacrifice, social progress and social justice, material well-being and spiritual enhancement.

Nature of human existence

Human existence is multi relational, multi-dimensional and multi-layered. It has individual, social and cosmic aspects in a holistic and organic framework. It is intimately related with nature, other human beings and non-human species. Human identity, therefore, cannot be determined by any one of these facets alone in isolation with others. It is constituted by the totality and intricate unity of all of them with subtle and fine inter-netting, interdependence and interaction of the three which constitute human personality.

Human being is an intricate psycho-physical complex animated and enlivened by spiritual principle called soul or self. There are varied understandings of human constitution in different cultures and disciplines of knowledge, but the Vedic-Upaniṣadic understanding in terms of five sheaths *(pañcakośa)* is most helpful. They are *annamaya* (physical), *prāṇamaya* (vital), *manomaya* (mental), *vijñānamaya* (intellectual) and *ānandamaya (*spiritual). Among these five

the physical and vital are material, mental and intellectual are quasi-material and they are termed as psychical, and spiritual (*adhi+ātma*) is transcending these four which are empirical. There is simultaneity as well as hierarchy in them and there is a fine balance in this. It is a very neat and useful classification. But it should be kept in mind that all these five are integrally correlated and cannot be separated. Their distinction is only for classified understanding and practical purposes. In order to understand human nature our attempt should be to know the nature, functioning and interrelationship of all these five in a holistic framework. The fine and subtle constitution of physical body and conative senses, the wondrous play of vital breaths, the wonderful functioning of senses, the marvelous functioning of mind and cognitive senses, the brilliant displays of thoughts, emotions, feelings and volitions are all amazing and astounding, but we have to know all these. The functioning of human mind is astonishing. It is something more than a live computer. But much more significant are beatitudes and bliss of consciousness, the spiritual principle. We at the present juncture of our knowledge and capabilities may have only partial or faltering understanding of all these marvels of human life but we much steadily continue our efforts to enhance our knowledge.

We have the experience that apart from the physical we possess vital, mental, intellectual and spiritual dimensions that are all equally important. They are all interrelated and mutually supportive. They are distinct but not separate and cannot be reduced to any one of them. They may have existential hierarchy from gross to subtle but they do not have value-based hierarchy as all are of equal value. Quality of life is to be attained in terms of catering to the legitimate needs of all these in a balanced and proportionate way. In fact lop-sided development of any one or a few of them is harmful to the total human person and is detrimental to perfection whatever be the degree or stage of its realization. The physical, vital, mental and intellectual belong to the empirical world and can be approached with the help of science but the spiritual belongs to a different category. It is trans-empirical and beyond the ken of empirical sciences. There are therefore two realms of human existence, empirical and trans-empirical, one constituting the base and the other the apex. Both are organically interrelated. Wise persons differentiate between the two but do not ignore one for the sake of the other. There can be priority and posterity or there can be simultaneity in their pursuits depending upon the situational requirements. But there is no chasm or gulf between the two. The spiritual is trans-empirical but it is not anti-empirical. Rather it is the fulfillment of the empirical. The empirical is a prerequisite and stepping stone for the

trans-empirical. One cannot be realized without the other. There has to be a happy symbiosis of empirical and trans- empirical.

Relation between individual and society

Added to individual existence there is the social dimension that is highly complex, complicated and subtle network of relations. The Indian thinkers always try to avoid the extremes of individualism and totalitarianism and emphasize a middle position. They entertain no incompatibility between the individual and the society and advocate a harmonious relationship between the two. The society is conceived of as a whole comprising the multiplicity of individuals as its parts. The society expresses itself only in and through the individuals and the individuals, in turn, derive their being and living only from the society. The two are regarded to have organismic relation and mutual appreciation. Society provides the ground and sustenance for human existence and also the basic structure and materials for human evolution. But there is no dichotomy or chasm between individual existence and social environment. Sociality is built in human existence and human nature. Society provides the ground and sustenance for human existence and also for the basic structure and materials for human evolution. The lowest unit of society is family which may be joint or single but the former has been the traditional form and it has served very useful purpose for smooth and happy life in a corporate spirit of mutual care and share. It is called "kuṭumba", a replica of "*viśva*", a mode of coexistence in interdependence and interrelation, a supportive mutualism with a spirit of selfsameness. In this *'saṁghajīvana*" or corporate living the roles of grandparents, parents, children and grand children other members of social groups etc. are well defined by socio-cultural norms. In this context the role of "*paramparā*" or tradition is significant. *Paramparā* is a live tradition deeply embedded in the past, well-footed in the present and envisioning the future. It is the accumulative process of transmitting, adjusting and applying the norms and values cherished in a culture. It admits of creative freedom and innovative changes.

The guiding principles of communitarian life laid down in Vedic and Upaniṣadic prayers are *sahavāsa* (corporate living), *sahakāra* (cooperative functioning) and *sahabhoga* (communitarian partaking with mutual care and share). This is how the inmates in *āśramas* or *gurukūlas*used to live in good old days. The entire cosmic existence is corporate coexistence and therefore human

progress and well being coincides with cosmic progress and well being. There has to be inclusive pluralism with mutual cooperation and support.

Human being and Nature

The organismic relation, which binds the individual and the society, is also regarded to be the characteristic of the relation between the individual and nature. Individual being exists in and through the nature and nature provides the needed nourishment to it. Nature has instrumental value because of its benevolence in serving us in infinite ways selflessly. But it is also an object of worship and devotion for the same reason. So we have to respect and love nature by maintaining its cleanliness and by preserving its purity. The usability of nature should not be misunderstood as misuse of nature otherwise as a consequence it will lead to environmental pollution and ecological imbalance. Nature helps us only if we help nature. Of course, nature allows us to transform it but this also has to be done in accordance with the laws of nature. This is the approach to nature, which has been handed down to us by the Vedic thinkers.

Human existence is essentially natural in the sense that human being is an inalienable part of Nature, is born and brought in the lap of Nature, is sustained and nourished by Nature and ultimately reaches his/her culmination and consummation through Nature. Nature environs human being, provides a basis and an arena for human existence and also for his/her growth and excellence. But in spite all this Nature does not exhaust human being. Nor does tiny human being exhaust Nature. Human being is bound by Nature and yet he/she can transcend Nature and bounds of Nature. He/she is aware of his/her being natural and he/she is also aware of his/her capacity to overcome and to go beyond Nature, not by enslaving Nature which he/she cannot do but by cooperating with Nature. Firmly footed in Nature he/she can try to rise above Nature and go beyond Nature. He/she is related to Nature, he/she is dependent on Nature, he/she is reinforced by Nature and at the same time he/she can liberate himself/herself from Nature with the help of Nature itself. The laws of Nature condition him/her but he/he can cope with up with them with the help of Nature and its laws of operation. Thus he/she is in a paradoxical situation of dependence on Nature and possible freedom from Nature. It is the prerogative of human existence to know this, to acquire this self-awareness, shape his/her life and existence accordingly and to seek freedom.

.

Quality of Life and Globalization

Quality of life in its perfect and highest form is the *summum bonum* of human existence and globalization is its corollary since its realization requires propagation, profession and practice of global ethics. The principle of 'universalizability of ethical norms', and adherence to them without exception, stem from this very consideration. But globalization is not to be understood in materialistic terms only in the sense of liberalization of trade and commerce. Basically it is a spiritual ideal. It is inculcation of the attitude of seeing self-sameness everywhere leading to global unity. It is realization of fundamental unity of the entire cosmos, not just of human beings or living beings. It is a mode of cosmic coexistence with a spirit of mutual support, mutual sacrifice, mutual caring and sharing. It is an enlightened conduct and contented life like that of a *bodhisattva* or *jīvanmukta* who is constantly engaged in universal well-being, who is happy in the happiness of others and feels miserable in the miseries of others, who always thinks of good of others and acts for their welfare. The seers and sages, spiritual and religious leaders, all over the world have enjoined this mode of living. The moral codes prescribed in all the cultural and religious traditions in all ages and places aim at cultivation of this mindset of universal affinity and self-sameness. We possess vast literature in this regard but human nature is such that it has to be constantly reminded about this and persuasively goaded to practice this.

Globalization is not monopolistic patenting or bulldozing of multiplicity in overt or covert form but accommodating and harmonizing it within the organic unity of the entire cosmos. It stands for coordination rather than uniformity of thought and action. It envisages no antagonism or incompatibility between one part and the other, like one organ and the others in an organism, since all are perceived and conceived as interconnected, interrelated and interdependent elements of one and the same whole constituting a single field or continuum or unity. That is why analogy of a living organism is put forth where there is 'multiplicity-in- unity' and 'unity-in-multiplicity, many situated in One, not as separated, segregated and scattered elements, but in mutual openness and reciprocity supplementing and complementing one another. Here conflicts and disorders may not be unnatural but their resolutions and harmony may also not be unrealizable.

Mode of achieving the goal

Globalization is a viewpoint and a course of action, a policy instrument and a world-wide movement for a new world order based on enlightened principles of conduct aiming at enhancement of 'Quality of Life' not just of human beings but of the entire cosmos. This calls for newer formulations of global ethical norms that may regulate the entire gamut of human conduct in relation with one human being and another and also between human beings and the rest of the cosmos of multiple animate beings and inanimate things. This is the precursor of the emergence of a global society in which the entire world can be experienced as one single family. This is possible through the realization of selfsameness and cultivation of the spirit of sacrifice. But this necessitates a trans-valuation of values, a paradigm shift in values, a changed mindset, an enlarged vision of cosmo-centricity, an enlightened view and way of life by a proper training of body and mind by illuminating knowledge and liberating wisdom. It calls for a total transformation of matter and mind and realization of spiritual oneness. It is widening of the self as totality, from 'I' to 'We', from one self to total self, from individual to cosmic. Here there should be no deprivation and exploitation, no sorrows and sufferings that are unmitigated, no injustice and discrimination unabated. This is realization of heaven on earth, to use figurative language. The cosmos is full of splendors and can provide sustenance to all its inhabitants but we have to ensure that this is done in a just, fair and equitable manner. This is possible only through the postulation of a new value-schema other than the one we are presently pursuing. It is the restoration and reformulation of the classical value-schema that we have forgotten. It is practice of new ethics that tends all and cares for all. This has been the cherished desire of the enlightened mind. It is not a utopian dream but an ideal realizable in actual practice through proper and adequate education.

Progress as evolution banking on tradition and rooted in culture

Change is the law of reality, but it has to be a change for the better, for more perfect, for greater well-being. All change is not necessarily healthy and good. In order to be beneficial it has to be in the form of evolution rather than revolution. It must be based on the solid foundations of the past, its experiences, concerns and commitments. But this process of bringing forward from the

261

past requires a judicious discrimination as to what should be accepted and what should be rejected.

Systematic and methodical thinking is one of the significant ways of utilizing human potentiality in terms of thought constructions and system building about the nature of Reality, knowledge and values with practical orientation and use. As state earlier, every system of thought is an outcome of felt needs and aspirations of an age and a cultural milieu. Human reflections do not originate in cultural vacuum or in a void. To be meaningful and useful they have to be rooted in culture specific experiences. Culture is a complex whole which is a sum total of knowledge, beliefs, customs, habits, morals, law, artistic, scientific and technological pursuits, humanities and social sciences and other forms and techniques of living inspired by certain collective urges and fundamental values which human beings cherish and acquire as members of society. It is a cumulative effect of the total heritage borne and inherited by a society resulting in a form of life based on and shaped by common outlook. Culture, in all its facets and dimensions, is a crucial constituent of human progress, both individual and social. It is a state of being, a mode of thinking, a way of living, a set of commonly shared values and belief patterns and practices. It is an individual as well as social affair. It is crystallization of material, mental, intellectual and spiritual wealth generated and preserved by the society. It contributes to the discovery of meaning of life and enriches life. Cultural life consists in pursuit and realization of values that enhance quality of life of human being and his/her society. Therefore culture has to enrich, enlarge and encourage fullness of life, delight of mind, sharpening of intellect and plenitude of peace. Culture is a living phenomenon coming from the past like a tradition. There can be no genuine progress without cultural backing and cultural regeneration preceding and consolidating it. But it is for human to live up to them or falter and fail.

Culture and tradition

A value-schema evolved, pursued and practiced by a society results in a *paramparā* (tradition). This brings us to the consideration of tradition. Tradition is rooted in a culture. Tradition is a movement (*paramparā*). It is embedded in the past, but it must live through the present and flow into the future. A p*aramparā* has to be deeply rooted in the past, firmly footed in the present and illuminated by a bright vision of the future. Then only it is *live paramparā*. If it loses its utility

then it becomes dead to be discarded. It is an embodiment of values and norms handed down from the past. It is accumulative process of transmitting, adjusting and applying the values and norms cherished in a culture. It is not static. It is continuity as well as change. It admits of creative freedom and innovative changes. It is never a threat to individual and social freedom unless it is dead, dated and outlived. Therefore a constant reflective review of tradition is necessary. A live tradition provides for freedom, is amenable to change and improvement. Tradition makes a person and society and, contrary wise, a person and society make a tradition. So there is mutuality between the two. Similarly change and modernity do not mean breaking away from the past experiences. What is needed is a correct understanding of the nature and role of tradition.

A social scientist has to operate in the social milieu in which he/she exits and he/she has the duty and responsibility to interpret his/her own culture and also devise ways and means for intercultural understanding. But this cultural-specificity does not mean that such reflections do not have universal relevance and utility, as human nature, needs and aspirations are more or less the same. Though they have local origin they may have global appeal. They should have local and global, individual and universal dimensions. That is why the Vedic seers insist that let noble thoughts come to us from all over the world and let us transform the whole humanity into nobility (*Ārya*). Human cultural heritage is open to all and should be shared by all. There cannot be any confinement or closed-ness about it.

Holistic and integral approach to progress

A meaningful planning for progress has to be all-round, graded and gradual realization with balance and proportion. Economic progress is basic to human progress but economic aspect is only one of the multiple aspects and cannot claim exclusive attention. Human development is not to be confined to economic development and mere economic development cannot be equated with human development. Further, in order to ensure just and equitable partaking in the fruits of economic progress it should be *dharmic* in nature regulated by 'business ethics'. No doubt pragmatism and utilitarianism are the guiding principles of economics, but they should be seasoned and tempered by welfarism. Unbridled economic growth gives rise to moral crises and

many problems crop up which may seriously imperil society and its health. It may appear to be a growth but it may not be conducive to well-being. There has to be value-orientation of economy in tune with human well-being and cosmic welfare. Economy has an instrumental worth and it should not be taken as an end in itself. It is also to be remembered that not only economic development is to be guided by morality; it should also help in enhancing moral capacity. Morality should not remain confined to precepts but should get translated into practice.

Science, Technology and social progress

Like economy science and technology are important components of human culture. Science directs technological innovations and technology accelerates progress of science. Both are thus interdependent. Both are needed and are essential to human existence and social progress. But they are not value-neutral. They should serve the ultimate human good that is also the cosmic good. They are means and therefore of instrumental character. They should be humane and humanizing and should be harnessed for social progress and cosmic well-being. They should not be allowed to *technocratize* human being; rather they should be humanized. In this respect a clear distinction should be drawn between humanism and humanitarianism. Humanism is anthropocentric and is vitiated by human fallen-ness whereas humanitarianism is cosmo-centric. Only by spiritual orientation of science and technology they can be made humanitarian. Such an orientation can come from traditional culture. At present there is a see-saw between traditional culture and science and technology instead of a thaw. There is a need for 'great harmony'.

Social progress, democracy and beyond-democracy

The hallmark of social progress and of civil society is respect for human dignity and human freedom within an *ordered* cosmos. This involves values like liberty, equality, justice and fairness. It should be realized that each individual has immense potentialities and capabilities and should be given freedom and opportunities to manifest them. In different individuals there are diverse capabilities and all are useful for social progress. Every human individual is a potential person and should be given scope to cultivate personhood. Personhood is an achievement concept. A person is one who is knowledgeable, ratiocinative, free and responsible agent. He has to be an integrated, creative and freely acting social and moral being. He must know and realize

the meaning of life, justify his existence and make it valuable and worthwhile to himself and the society.

The criterion of social progress is achievement of democratic spirit, democratic mode of thinking and living and not just democratic state or form of political governance. Genuine democracy prevails only when diversity is fully and well accommodated in an overall unity. In the unity differences are to be protected, preserved and enriched. They should receive natural and reasonable place and respect within the unity. Democratic process is not suppression of thoughts, feelings and aspirations of any section of people but their unfolding and reinforcement and realization. In other words, democracy and social progress have to be in the form of inclusive pluralism, having multiplicity well situated in unity like the organs surviving and thriving in an organism. In the ultimate analysis, though this is only an ideal, there should be no difference between 'one and the other' or between 'I and the other'. On the front gate of the Parliament House of the Republic of India in New Delhi a verse from the traditional Indian culture is inscribed which states that the notions like 'This is mine or this is that of others' is nurtured only by a person of mean mentality and narrow mind. So implication is that instead of viewing differences as 'I and the other' they should be viewed as 'I and mine'. Here the other is not an alien, an adversary, a competitor or a threat to ones existence but a partner, a companion, a fellow being, an aid or help. The other also does not resist or repel but reciprocates with a feeling of coexistence and cooperation.

Democracy in all its present forms does not ensure any of the above stated aspirations and requirements. Democracy is supposed to be a system of rules and rule of law made legitimate by the will of the people and supposed to serve the best interest of the people, a government of the people, by the people and for the people. But in actual reality has it been so anywhere in the world? A system that has built-in infirmity cannot be said to be the best. As the society progresses human mind should also develop the capacity of innovative thinking and therefore the question is can we not think of a system better than democracy, a system in which all the merits of democracy are well preserved and demerits are negated. Though we have come to stay with democracy as the best available form of political governance, this cannot be treated as the end of history. Human mind has experimented with various forms of political governance like anarchy,

monarchy, aristocracy, oligarchy and so forth and has reached to the stage of democracy. Democracy has to be seasoned and conditioned by moral and spiritual regulations and has to be transformed as Dharmocracy.

संषय–सूत्र की व्याख्या : तन्त्रान्तर्गत विचलन और समानतन्त्री भिन्नता

अरुण मिश्र

सी 1 / 69, पार्क प्लाजा के पीछे,

सेक्टर – 55, नोईडा –201301

न्यायाशास्त्र के अन्तर्गत प्रमाणमीमांसा के क्षेत्र में विषयों के विश्लेषण और तत्सम्बन्धी सिद्धान्तों की स्थापना में एक सरलरेखीय गमन नहीं है। यह गमन सूत्र को स्वीकार करते हुए तिर्यक रेखा में भी पाया जाता है। इससे स्पष्ट होता है कि न्याय में प्रमाणमीमांसीय उद्यम की दिषा सरलरेखीय नहीं अपितु तिर्यक्रेखीय है। न्यायषास्त्र की यह प्रवृत्ति परीक्षा सूत्र की महत्ता को भी स्पष्ट करती है। उदाहरण के लिये संषय सूत्र की व्याख्या से यह स्पट है कि उद्योतकर की व्याख्या वात्स्यायन की व्याख्या से पूर्णतया भिन्न है। पुनः अनेकधर्म के संदर्भ में विभागज विभाग की वाचस्पति की व्याख्या उदयनाचार्य की व्याख्या से भिन्न है। संषय सूत्र की व्याख्या के क्रम में सूत्र को स्वीकार करते हुए वात्स्यायन, उद्योतकर, वाचस्पति और उदयनाचार्य अनेक बिन्दुओं पर एक दूसरे से भिन्न हो जाते हैं। यह भिन्नता न्याय का समानतन्त्र वैषेषिक में और अधिक मुखर है। श्री षंकर मिश्र अपने वैषेषिकसूत्रोपस्कार में न्यायभाष्यम् और न्यायभाष्यवार्त्तिकम् में स्थापित मतों का खंडन ही नहीं करते हैं अपितु अपना स्वतन्त्र मत प्रतिपादित करते हैं। अतएव इस लेख का उद्देष्य न्यायचतुर्ग्रंथिका में की गयी संषयसूत्र की व्याख्या प्रस्तुत करने के साथ साथ उपस्कार में श्री षंकर मिश्र द्वारा की गयी संषय की व्याख्या भी प्रस्तुत करना है जिससे कि न्याय और उसके समानतन्त्र वैषेषिक में संषयसूत्र की व्याख्या की दिषा निर्धारित हो सके। यह लेख निम्नलिखित ग्रंथों पर आधारित है – वात्स्यायन का न्यायभाष्यम्, उद्योतकर का न्यायभाष्यवर्त्तिकम्, वाचस्पति मिश्र की न्यायभाष्यवार्त्तिकतात्पर्यटीका, उदयनाचार्य की न्यायवार्त्तिकतात्पर्यपरिषुद्धि और श्री षंकर मिश्र का उपस्कार। विषय के अनुसार लेख को तीन खंडों मे विभाजित किया गया है – प्रथम खंड में न्याय मत प्रस्तुत किया गया है, द्वितीय खंड में श्री षंकर मिश्र का मत प्रस्तुत किया गया है तथा तृतीय खंड में लेख का उपसंहार किया गया है।

(1)

'प्रमा' को स्पष्ट करने के लिये उसे 'अप्रमा' से भेद करना आवष्यक है। संषय, विपर्यय और तर्क का ज्ञान प्रमा नहीं है। इसीलिये संषय की व्याख्या आवष्यक है। संषय सूत्र की व्याख्या करते हुए भाष्यकार वात्स्यायन संषय का पाँच हेतु और उद्योतकर मात्र तीन हेतु मानते हैं। यद्यपि वाचस्पति मिश्र एवं उदयनाचार्य उद्योतकर के मत का ही समर्थन करते हैं तथापि इन तीनों के मतों में भी एक सरल रेखीय गमन नहीं है। सूत्रकार अपने प्रथम सूत्र में प्रमाण और प्रमेय पदों के बाद 'संषय' पद का अभिधान करते

हैं। इसीलिए न्याय परंपरा में प्रमाण और प्रमेय का लक्षण एवं उनका विश्लेषण करने के पश्चात् संशय का लक्षण एवं विश्लेषण किया गया है।

सूत्र में संशय का लक्षण : —

संशय एक अनवधारित ज्ञान है और वह अनवधारित ज्ञान विमर्ष कहलाता है। विषय के प्रसंग नें नाना प्राकरक अर्थों का ज्ञान होना विमर्श कहलाता है। हमारा यह ज्ञान कि अमुक विषय स्थाणु है वा पुरुष संशय का एक उदाहरण है। इस ज्ञान में हम दोनों में से किसी एक के विषेष–धर्म की अपेक्षा करते हैं। विषेष–धर्म की अपेक्षा करना या आकांक्षा करना विषेषापेक्ष कहलाता है। संशय में हमें विषय का विषेष–धर्म उपलब्ध नहीं होता है। विषेष–धर्म उपलब्ध होने से संशय नहीं होता है। विशेष–धर्म अज्ञात होने में ही उस विशेष–धर्म की अपेक्षा या आकांक्षा संभव है। ''विशेषस्यापेक्षा आकांक्षा सा चानुपलभ्यमाने विशेषे युक्ता।''[१] 'विशेषापेक्ष' विशेष–धर्म की स्मृति का अपेक्ष होता है। संशय में विशेष–धर्म को अज्ञात होने के अतिरिक्त उस विशेष–धर्म की स्मृति भी अपेक्षित है। विषेष–धर्म की स्मृति के विना संशय नहीं होता है। प्रष्न उपस्थित होता है कि ज्ञाता को दूर से प्रत्यक्ष होता हुआ विषय में कौन सा विशेष–धर्म स्मृति का विषय–वस्तु है ? ज्ञाता को दूर से प्रत्यक्ष होता हुआ विषय की ऊँचाई और विस्तार देखकर यह संशय होता है कि वह विषय स्थाणु है वा पुरुष। इस उदाहरण में ज्ञाता को किस विषेष–धर्म की स्मृति हो रही है? क्या ज्ञाता को विषय का उस विषेष–धर्म की स्मृति है जिसका उसे संशय है या किसी अन्य विशेष–धर्म की स्मृति हो रही है, या किसी अन्य विषय के विशेष–धर्म की स्मृति हो रही है? ''**विशेषापेक्षो विमर्शः संशय इति। विशेषापेक्षो विशेषस्मृत्यपेक्ष इति। अथ सा विशेषस्मृतिः किं विशेषविषया, किं संशयविषयविशेषविषया, उतान्यविषयेति ?''[२]** उद्योतकर कहते हैं कि विशेषापेक्ष एक सामान्य कथन है और इससे किसी निश्चित विषय का विशेष–धर्म का बोध नहीं होता है। विशेषापेक्ष पद के प्रयोग से हम यह नहीं कहते कि हमें किसी विशेष विषय के विशेष–धर्म की स्मृति हो रही है, या किसी अन्य विषय का। यदि हमें पूर्व में ज्ञात विषय के विशेष–धर्म की स्मृति होती है तो वह स्मृति पूर्व में अनुभूत विशेष–धर्म की होती है। यदि संशय ऐसे विषय के प्रसंग में हो रहा है जो पूर्व में तो अज्ञात था परन्तु वह विषय किसी ऐसे विषय के सदृश है जो पहले ज्ञात था, तो वह स्मृति उस अन्य विषय के विशेष–धर्म का होता है जो विषय पहले ज्ञात था। यह स्मृति विषय के सादृश्य के फलस्वरूप होता है। वार्त्तिककार के अनुसार–''**विशेषापेक्ष इति सामान्यवचनं, न पुनरनेनावधार्यते तस्य वा अन्यस्य वेति। यदा तद्गता विशेषाः सुस्मूर्षिता भवन्ति, तदानुभूतेषु विशेषेषु स्मृतिः। यदा त्वनुपलब्धपूर्वेऽर्थे संशयः, तदा सादृश्यादन्यगतान् विशेषान् सुस्मूर्षत इति।''[३]**

वाचस्पति संशय के भावात्मक पक्ष पर बल देते हैं। वे कहते हैं कि संशय में हमें सत्य जानने की इच्छा होती है। विषेष–धर्म की अपेक्षा विषेषापेक्ष है और वहाँ ज्ञाता को सत्य जानने की इच्छ

होती है। यद्यपि हमारी इच्छा में अपेक्षा होती है तथापि वाक्य के सामर्थ्य से यह स्पष्ट है कि विषेष–धर्म की अपेक्षा में ज्ञाता को सत्य को ग्रहण करने की इच्छा होती है। संशय में सत्य जानने की इच्छा होती है, इससे सत्य जानने की इच्छा को संशय का हेतु नहीं कहना चाहिये। विशेषापेक्षा से यह बोध होता है कि पहले के अनुभूत वस्तु के धर्म के सादृश्य के आधार पर उत्पन्न स्मरण में दो विशेषों में हम सत्य का ग्रहण करना चाहते हैं। वाचस्पति लिखते हैं–**"विशेषापेक्ष इति वचनेन विशेषस्यापेक्षा उच्यते। अपेक्षाशब्दश्च यद्यपीच्छायां वर्तते, तथापीह जिघृक्षायां वाक्यसामर्थ्यात्। न च सा संशयस्य हेतुः। तस्याः संशये सति भावात्। तस्माद् विशेषापेक्षया जिघृक्षालक्षणयेह विशेषयोः पुरोवर्तिवस्तुसादृश्यात् स्मरणे सत्यग्रहणं लक्षणीयम्।"[४]** इस विवरण से स्पष्ट है कि वास्तव में नैयायिक संशयवादी नहीं हैं अपितु सत्य जानने के लिये संशय का विश्लेषण करते हैं। प्रमा को स्पष्ट करने के लिये ही संशय की परीक्षा की गयी है।

'विषेषापेक्ष' के अतिरिक्त 'विमर्ष' पद संषय का दूसरा लक्षण है। विषय में स्थाणु और पुरुष का ज्ञान होना ही विमर्ष है। अतएव 'संषय' पद लक्ष्य और 'विमर्ष' उसका लक्षण है। उद्योतकर के अनुसार विषय में नाना प्राकरक अर्थों का ज्ञान होना विमर्श कहलाता है। **"विमर्श इति नानार्थावमर्शनं विमर्शः।"[५]** वाचस्पति लक्षण और लक्ष्य में भेद करते हुए कहते हैं कि 'विमर्श' संशय का सामान्य–लक्षण और 'संशय' पद लक्ष्य है। **"अत्र च विमर्शः संशय इति संशयसामान्यलक्षणम्। तत्र संशय इति लक्ष्यनिर्देशः, विमर्श इति लक्षणपदम्।"[६]** वाचस्पति के अनुसार एक धर्मी में नाना प्रकारक अर्थों का ज्ञान होना ही नहीं अपितु नाना प्रकारक विरोधी अर्थों का ज्ञान होना विमर्श कहलाता है। **"एकस्मिन् धर्मिणि विरोधिनानार्थावमर्शो विमर्शः, किं स्विदिति ज्ञानम्।"[७]** वाचस्पति विमर्ष को संषय का एक सामान्य लक्षण मानते हैं परन्तु उदयनाचार्य के अनुसार 'विमर्ष' पद से संशय के दो समान्य लक्षण – विषयतः और स्वरूपतः – सूचित होते है। उदयनाचार्य की यह अवधारणा विषय और उसके स्वरूप के भेद पर आधारित है। विषय स्थाणु है वा पुरुष विषयतः संषय का उदाहरण है। यहाँ संषय विषयतः होता है। विषय इस प्रकारक है वा उस प्रकारक स्वरूपतः संशय का उदाहरण है। यहाँ संषय स्वरूपतः होता है। **"विमर्श इत्यनेन च विषयतः स्वरूपतश्च सामान्यलक्षणद्वयं सूचितम्। तत्र प्रथममाह–एकास्मिन्निति। द्वितीयमाह–किंस्विदिति।"[८]** विषेषापेक्ष और विमर्ष संषय के लक्षण हैं।इस प्रकार यह स्पष्ट है कि एक धर्मी में नाना प्रकारक विरोधी अर्थों का ज्ञान होना संषय है। संषय का लक्षण स्पष्ट करने के बाद संषय के हेतु पर विचार किया गया है।

सूत्र के अनुसार संषय के हेतु : –

संषय का लक्षण प्रस्तुत करने के बाद संषय का हेतु प्रस्तुत किया गया है। सूत्रकार के अनुसार "समानानेकधर्मोपपत्तेर्विप्रतिपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातष्च विषेषापेक्षो विमर्ष: संषय:" ६ (१। १। २३) इस सूत्र के अनुसार (१) विषय में समान–धर्म का ज्ञान होने से, (२) अनेक–धर्म का ज्ञान होने से , (३) विप्रतिपत्ति होने से, (४) उपलब्धि की अव्यवस्था होने से, और (५) अनुपलब्धि की अव्यवस्था होने से हमें संषय होता है। भाष्यकार के अनुसार ये संषय के हेतु हैं। सत्य जानने का इच्छुक ज्ञाता विषय में विषेष–धर्म की अपेक्षा करता है। ज्ञाता की वह अपेक्षा–बुद्धि ही संषय प्रवर्तित करती है। उस कारण से विषेषापेक्ष और विमर्ष को संषय का लक्षण कहा गया है। दूर से दिखाई देते किसी ऊर्ध्व वस्तु की लम्बाई और विस्तार को देखते हुए हमें संषय होता है कि वह ऊर्ध्व वस्तु स्थाणु है वा पुरुष। वस्तु की लम्बाई और विस्तार दोनों के समान धर्म हैं। फलतः संषय होता है। विषय में स्थाणु और पुरुष दोनों के समान धर्म को देखते हुए इच्छुक ज्ञाता पहले देखे गये दोनों के विषेष–धर्म अवधारित नहीं करता है। वह अनवधारणात्मक ज्ञान संषय कहलाता है। दोनों का समान–धर्म उपलब्ध है परन्तु विषेष–धर्म नहीं। वात्स्यायन के अनुसार – " समानधर्मोपपत्तेर्विषेषापेक्षो विमर्ष: संषय इति। स्थाणुपुरुषयो: समानं धर्ममारोहपरिणाहौ पष्यन् पूर्वदृष्टं च तयोर्विषेषं बुभुत्समानः किंस्विदित्यन्यतरं नावधारयति। यत् तदनवधारणज्ञानं स संषयः। समानमनयोर्धर्ममुपलभे, विषेषमन्यतरस्य नोपलभ इत्येषा बुद्धिरपेक्षा। सा संषयस्य प्रवर्त्तिका वर्तते। तेन विषेषापेक्षो विमर्ष: संषयः।"३०

उद्योतकर संषय सूत्र की व्याख्या करते हुए इस प्रकरण को एक नई दिषा में लेकर चले जाते हैं। उनकी व्याख्या वात्स्यायन की व्याख्या से भिन्न है। वात्स्यायन के विपरीत उद्योतकर संषय के तीन ही हेतु स्वीकार करते हैं । उनके अनुसार संषय विषय में समान–धर्म का ज्ञान होने से, विषय में अनेक–धर्म का ज्ञान होने से, और विप्रतिपत्ति से उत्पन्न होता है। इतर पद यथा उपलब्धि और अनुपलब्धि की अव्यवस्था उनके विषेषण हैं। संषय में हमें विषय के स्वरूप का अवधारण नहीं होता है। हम यह निष्चय नहीं कर पाते कि विषय स्थाणु है वा पुरुष। संषयात्मक ज्ञान निष्चयात्मक नहीं होता है। अनवधारणात्मक होना ही अनिष्चयात्मक होना है। विषय के स्वरूप का अनवधारणात्मक प्रत्यय संषय कहलाता है। वह प्रत्यय जो विषय के समानधर्म से उत्पन्न होता है वह अनवधारणात्मक होता है और संषय कहलाता है। यहाँ ज्ञाता विषय का विषेषधर्म अवधारित नहीं करता है। उनके अनुसार समानधर्मादि से उत्पन्न संषय में विषय के स्वरूप का अवधारण नहीं होता है। उद्योतकर स्वरूप और विषय के स्वरूप, तथा, प्रतीति और अवधारण में भेद करते हैं। वे कहते हैं कि समानधर्मादि से उत्पन्न विषय के स्वरूप का अनवधारणात्मक प्रत्यय जो विषय के विषेष–धर्म को अवधारित नहीं करता है संषय कहलाता है। प्रष्न उठता है कि प्रत्यय अनवधारणात्मक

कैसे कहा जा सकता है ? इस प्रश्न का उत्तर के लिये ही उद्योतकर स्वरूप और विषय के स्वरूप में भेद करते हैं तथा प्रतीति होने को प्रत्यय कहते हैं। प्रत्यय अनवधारणात्मक नहीं कहा जा सकता है, और संषय अनवधारणात्मक होता है। प्रत्यय को अनवधारणात्मक कहना विरोधी है। विषय के स्वरूप का अवधारणात्मकत्व प्रत्यय का प्रत्ययत्व कहलाता है। उद्योतकर कहते हैं कि संषय नामक प्रत्यय को अनवधारणात्मक कहना विरोधी तब है यदि यह प्रत्यय विषय के स्वरूप को अवधारित करता है। स्वरूप की प्रतीति होने से प्रत्यय को अनवधारणात्मक होना विरोधी नहीं है। संषय में हमें स्वरूप की प्रतीति होती है, न पुनः हम विषय के स्वरूप का अवधारण करते हैं। और विषय के स्वरूप को अवधारित नहीं करने से संषय होता है। प्रतीत होना ही प्रत्यय कहा जाता है। वार्तिक की पंक्ति द्रष्टव्य है – "तत्र समानधर्मोपपत्तेरनेकधर्मोपपत्तेर्विप्रतिपत्तेश्च त्रिविधः एव संषय इतरपदविषेषणाद् भवतीति सूत्रार्थः। तत्र विषयस्वरूपानवधारणात्मकः प्रत्ययः संषय समानधर्मादिभ्य उत्पन्नो विषयस्य विषेषं नावधारयति यः प्रत्ययः स संषय इत्युच्यते। प्रत्ययोऽनवधारणात्मकष्चेति व्याहतम्। प्रत्ययस्यैतत् प्रत्ययत्वं यदुत विषयस्वरूपावधारणात्मकत्वं नाम। न चेदयं विषयस्वरूपमवधारयति, प्रत्ययत्वं तर्हि व्याहतम् भवति। न स्वरूपप्रत्यायनात्। स्वरूपमस्य प्रतीयते, न पुनरयं विषयस्वरूपमवधारयति, अतञ्च संषयः। प्रतीयत इति हि प्रत्यय इत्युच्यते।"[]

विषय में समान–धर्म के ज्ञान से संषय : –

भाष्यकार सूत्र की व्याख्या करते हुए कहते हैं कि विषय में समान–धर्म (ऊर्ध्वत्व और विस्तार) का ज्ञान होने से हम विषेष–धर्म की अपेक्षा करते हैं। विषय का यह ज्ञान अनिष्चयात्मक होता है। विषेषापेक्ष रूप यह अनिष्चयात्मक ज्ञान संषय कहलाता है। ज्ञाता पूर्व में स्थाणु और पुरुष दोनों का विषेष–धर्म देख चुका है। ज्ञाता स्थाणु और पुरुष दोनों के समान–धर्म को विषय में पाकर दोनों के पूर्व में देखा हुआ विषेष–धर्म का स्मरण करता है। ज्ञाता यह निष्चय नहीं कर पाता है कि विषय स्थाणु है या पुरुष। यह अनिष्चयात्मक ज्ञान संषय कहलाता है। ज्ञाता को दोनों के समान–धर्म का ज्ञान होता है, परन्तु उसे दोनों में से एक का विषेष–धर्म का ज्ञान नहीं होता है। ज्ञाता विषेष–धर्म की अपेक्षा करता है और ज्ञाता की यह बुद्धि अपेक्षा कहलाती है। अपेक्षा बुद्धि संषय को प्रवर्तित करती है। उस कारण से विषय में नाना प्रकारक अर्थों का ज्ञान जहाँ विषय की अपेक्षा होती है संषय कहलाता है। भाष्यकार कहते हैं कि – "समानधर्मोपपत्तेर्विषषापेक्षो विमर्षः संषय इति। स्थाणुपुरुषयोः समानं धर्मारोहपरिणाहौ पष्यन् पूर्वदृष्टं च तयोर्विषषं बुभुत्समानः किंस्विदित्यन्यतरं नावधारयति। यत् तदनवधारणज्ञानं स संषयः। समानमनयोर्धर्ममुपलभे , विषेषमन्यतरस्य नोपलभ इत्येषा बुद्धिरपेक्षा। सा संषयस्य प्रवर्तिका वर्तते। तेन विषषापेक्षो विमर्षः संषयः।"[]

271

भाष्यकार वात्स्यायन सूत्र की व्याख्या का दिषा निर्देष मात्र करते हैं, वे युक्ति की परतों को नहीं खोलतें हैं। इन परतों को उद्योतकर खोलना आरम्भ करते हैं और वाचस्पति तथा उदयनाचार्य पूर्णतया खोल देते हैं। उद्योतकर 'समानधर्म' में समान पद की व्याख्या सादृष्य के अर्थ में करते हैं। वे कहते हैं कि **"न ब्रूमो गुणः साधारण इति, नापि सामान्यम्, अपि तु सादृष्यार्थः समानार्थः।"**[93] दूर से दिखाई देते धर्मी में हमें संषय होता है कि वह स्थाणु है वा पुरुष। वात्स्यायन के अनुसार यह संषय विषय में दोनों के समान–धर्म के ज्ञान से होता है। क्या सूत्रस्थ 'समान' पद को साधारण के अर्थ में ग्रहण किया जा समता है ? उद्योतकर के अनुसार 'समान' पद को साधारण के अर्थ में ग्रहण नहीं किया जा सकता है। 'समान' को साधारण के अर्थ में ग्रहण करने से यह कहना चाहिये कि संषय साधारणधर्म के ज्ञान से होता है। यहाँ पुनः 'साधारण' पद का अर्थ विचारणीय हो जाता है। 'साधारण' पद गुणवाचक हो सकता है या सामान्यवाचक हो सकता है। उद्योतकर के अनुसार 'साधारण' पद गुणवाचक नहीं है। गुण एक द्रव्य में होता है इसीलिये गुण को एकद्रव्यवृत्तित्व होता है। गुण को एक द्रव्य में होने से गुण स्थाणु और पुरुष दोनों में साधारण नहीं हो सकता है। अतएव एक द्रव्य में पाये जाने वाले ये गुण साधारण के अर्थ में ग्रहण नहीं किये जा सकते हैं। 'साधारण' पद सामान्यवाचक भी नहीं है। ऊर्ध्वत्व नामक सामान्य निष्चय ही द्रव्य में नहीं होता है, अपितु ऊर्ध्व नामक गुण में होता है। सामान्य के द्रव्यावृत्तित्व से 'साधारण' पद सामान्यवाचक नहीं है। 'ऊर्ध्व' गुण में वर्तमान ऊर्ध्वत्व नामक सामान्य द्रव्य में संषय उत्पन्न करने का हेतु नहीं हो सकता है। गुण का हमें अवधारण होता है, अतः गुण को अवधारितत्व होता है। गुण के अवधारितत्व से गुण में पाये जाने वाले सामान्य भी अवधारित होता है, और वह अर्थ अवधारित होता है जहाँ गुण अवधारित होता है। अर्थ अवधारित होने से संषय की उपपत्ति नहीं होती है। उद्योतकर कहते हैं कि साधारण के अर्थ की अन्य प्रकार से व्याख्या संभव नहीं है। 'साधारण' पद गुणवाचक नहीं है, सामान्यवाचक भी नहीं है, अतः 'समान' पद को साधारण के अर्थ में ग्रहण नहीं किया जा सकता है। अपितु 'समान' पद सादृष्यार्थ है। जिन दो अर्थों को मैने पहले देखा था उनमें ऊर्ध्वत्व–लक्षण नामक धर्म पाया था। उन दोनों में ऊर्ध्वत्व–लक्षण नामक जो धर्म वर्तमान था उस धर्म के सदृष यह धर्म है। उस धर्म की उपलब्धि अध्यवसाय कहा जाता है। इस प्रकार यहाँ प्रष्न उठता है कि यह क्यों नहीं कहा गया कि समानधर्म की उपलब्धि से संषय होता है ? समानधर्म की उपलब्धि से संषय होना स्वीकार करने से अनुक्त का भी ज्ञान हो जाता है। 'सादृष्य' पद को ग्रहण नहीं करने से और समानधर्म की उपलब्धि से संषय होना स्वीकार करने से स्थाणु और पुरुष में जो धर्म अनुक्त है वह अनुक्त धर्म भी जाना जाता है, और इस प्रकार विषेष का अभिधान व्यर्थ हो जाता है। स्थाणु और पुरुष के विषेष–धर्म को जानने की हमारी अपेक्षा आकांक्षा कहलाती है और वह आकांक्षा विषेष–धर्म को वहाँ अनुपलभ्यमान होने में ही संभव है। विषेष–धर्म को वहाँ उपलब्ध होने में उसे जानने की आकांक्षा नहीं होती है। वह विषेष–धर्म अनुपलभ्यमान है और हमें उसे

जानने की आकांक्षा होती है, तभी संषय होता है। अतएव वह आकांक्षा अनुपलभ्यमान विषेष में होता है। यदि ज्ञाता स्थाणु या पुरुष का विषेष–धर्म नहीं देखता है तो विषेष की अनुपलब्धि से वह सामान्य ही देखता है। अब यह कहते हैं कि संषय में धर्मी में न सामान्य न विषेष देखना चाहिये तो उस स्थिति में सूत्र में विषेषापेक्ष नामक वचन व्यर्थ हो जाता है। इस सामर्थ्य से हम धर्मी में स्थाणु और पुरुष का सामान्य जानते हैं और सामान्य उपलब्ध होता है। उद्योतकर के अनुसार "समानषब्दः साधारणार्थः समानस्य धर्मस्योपपत्तेरिति साधारणस्येति यावत्। किं पुनरत्र साधारणम्, किं गुण आहो सामान्यमिति ? यदि गुणः, स न साधारणः। कस्मात् ? एकद्रव्यवृत्तित्वात् परिमाणस्य। एकद्रव्यवृत्ति परिमाणम्, तत् कथं साधारणं भविष्यतीति ? सामान्यमपि न युक्तम् द्रव्यावृत्तित्वात्। न ह्यूर्ध्वत्वं द्रव्ये वर्तते। किं तर्हि ? गुणे परिमाणे। न चोर्ध्वत्वं परिमाणे वर्तमानं सामान्यं द्रव्ये संषयं कर्तुमुत्सहते। कस्मात् ? गुणस्यावधारितत्वात्। यद्वृत्ति सामान्यं सोऽर्थोऽवधारित इति। न साधारणार्थस्यान्यथा व्याख्यानात्। न ब्रूमो गुणः साधारण इति, नापि सामान्यम्, अपि तु सादृष्यार्थः समानार्थः। यावहमर्थौ पूर्वमद्राक्षं तयोर्यो धर्मः ऊर्ध्वत्वलक्षणो वर्तते, तेन धर्मेण सदृषोऽयं धर्म उपलभ्यत इति। तस्य उपपत्तिरध्यवसायः। यदुक्तं भवति सदृषस्य धर्मस्योपलब्धिः, तदुक्तं भवति समानस्य धर्मस्योपपत्तिरिति। कस्मात् पुनरेवमेव नोच्यते समानधर्मोपलब्धेरिति ? अनुक्तमपि यस्मादेतद्गम्यते, गम्यमानस्य चाभिधानं व्यर्थम्। केन पुनरेतद् गम्यत इति विषेषापेक्ष इति वचनेन। कथम् ? विषेषस्यापेक्षा आकांक्षा। सा चानुपलभ्यमाने विषेषे युक्ता। यदि चायं विषेषं न पश्यति विषेषानुपलब्धेर्गम्यत एतत् सामान्यं पश्यतीति। अथ पुनरयं न सामान्यं न विषेषं पष्येत् तदा विषेषापेक्ष इति व्यर्थं वचनं स्यात्। एतेन सामर्थ्येन गम्यते सामान्यमुपलभत इति।"[१४] इस प्रकार उद्योतकर सूत्रस्थ 'समान' पद की व्याख्या सादृष्य के अर्थ में करते हुए वात्स्यायन से भिन्न हो जाते हैं।

उद्योतकर के अनुसार 'समानधर्मोपपत्ति' पद में 'उपपत्ति' उपलब्धि ही का पर्याय है। उपपत्ति की प्रमाणगम्यता उपलब्धि कहलाता है। संषय में हमें विषेष की अपेक्षा होती है और वह विषेष वहाँ अनुपलभ्यमान होता है। संषय में अनुपलभ्यमान का सद्भाव होता है और यहाँ अनुपलभ्यमान विद्यमान होता है। अनुपलभ्यमान का सद्भाव नामक धर्म अविद्यमान के तुल्य होता है। अनुपलभ्यमान का सद्भाव होने का अर्थ है अनुपलभ्यमान को विद्यमान होना। अब प्रश्न उठता है कि अनुपलभ्यमान का विद्यमान होना अविद्यमान के तुल्य कैसे हैं ? उद्योतकर कहते हैं कि अनुपलभ्यमान के सद्भाव को और अविद्यमान को प्रमाण का आलम्बन नहीं होता है। प्रमाण का आलम्बन नहीं होना ही दोनों की समानता है। दोनों को प्रमाण का अनावलम्बनत्व होता है। अविद्यमान को भी प्रमाण का स्वतंत्र आलम्बन नहीं होता है और अनुपलभ्यमान का सद्भाव भी अनुपलब्धि लक्षण प्राप्त होता है। उसे भी प्रमाण का आलम्बन नहीं होता है। विद्यमान का अविद्यमान के साथ यही समानता है। इस प्रकार सूत्र में 'उपपत्ति' पद उपलब्धि का पर्याय हैं।वार्त्तिककार की यह युक्ति द्रष्टव्य है – "अथ वोपलब्धिपर्याय एवोपपत्तिषब्द इति। उपपत्तिः प्रमाणगम्यता। सा चोपलब्धिः।

यः पुनरनुपलभ्यमानसद्भावो धर्मः, सोऽविद्यमानवद् भवतीति। का पुनर्विद्यमानस्याविद्यमानेन समानता ? प्रमाणानालम्बनत्वम्। अविद्यमानमपि प्रमाणस्यालम्बनं स्वतन्त्रं न भवति, सदप्यनुपलब्धिलक्षणप्राप्तमिति।"[१५]

'उपपत्ति' नामक विषय षब्द से हमें विषयिन् का बोध होता है। ज्ञान विषयी होता है । समानधर्मोपपत्ति षब्द से विषयी (ज्ञान) का अभिधान होता है। इस षब्द से हम स्थाणु और पुरुष के समानधर्म का अभिधान करते हैं। वार्तिककार के अनुसार इस वाक्य से लौकिक न्याय प्रतिबन्धित नहीं होता है, अपितु यह प्रयोग लोकानुकूल है। लोक में लोग 'धूम से अग्नि की अनुमिति होती है' नामक वाक्य प्रयोग करते हैं। लोग यह नहीं कहते कि 'धूम-दर्षन से अग्नि की अनुमिति होती है'। वाक्य में धूम-दर्षन षब्द अन्तर्निहित है। इस वाक्य से यह बोध होता है कि हम धूम को देखकर अग्नि का अनुमान करते हैं। **"विषयषब्देन वा विषयिणं प्रत्ययमाह, समानधर्मोपपत्तिषब्देन वा विषयी प्रत्ययोऽभिधीयत इति। लौकिकं वा न्यायमनेन वाक्येनावरुद्धीति, लोके वक्तारो भवन्ति धूमेनाग्निरनुमीयत इति। न च वाक्ये दर्षन षब्दः श्रूयते। अर्थप्रत्यायकत्वाद् वाक्ये दर्षनषब्दम् अनुजानाति धूमं दृष्ट्वाथाग्निरनुमीयत इति।"[१६]**

<center>क्या समानधर्म के साथ अव्यवच्छेद का समावेष उचित है :–</center>

सूत्र के अनुसार विषय में समान-धर्म का ज्ञान होने से संषय होता है। विषय में स्थाणु और पुरुष दोनों के समान-धर्म का ज्ञान होने से हम दोनों में भेद नहीं कर पाते हैं, फलतः हमें संषय होता है। अतएव एकदेषीय नैयायिक कहते हैं कि सूत्र में समानधर्म के साथ 'अव्यवच्छेदहेतु' का भी प्रयोग होना चाहिये। इस प्रकार अव्यवच्छेद हेतु से विषिष्ट समान-धर्म के ज्ञान से संषय होता है। इस मत के अनुसार केवल समान-धर्म का ज्ञान संषय का हेतु नहीं है। ऐसा कहने से कृतकत्व से नित्यत्व और अनित्यत्व में भी संषय होना चाहिये। परन्तु वहाँ संषय नहीं होता है क्योंकि कृतकत्व नामक समान-धर्म नित्यत्व और अनित्यत्व का व्यवच्छेद हेतु होता है। अतएव यह कहना उचित है कि अव्यवच्छेद हेतु से विषिष्ट समान-धर्म के ज्ञान से संषय होता है। वाचस्पति कहते हैं कि इस मत के अनुसार समान-धर्म व्यवच्छेद भी करता है। फलतः इस मत के अनुसार मात्र समान-धर्म संषय का हेतु नहीं है। जैसे कृतकत्व नामक समान-धर्म षब्द नामक साध्यधर्मी में और घटादि नामक दृष्टान्तधर्मी दोनों में समान है। परन्तु यह समान-धर्म नित्यत्व और अनित्यत्व के बीच संषय का हेतु नहीं है। अपितु कृतकत्व नामक यह समान-धर्म साध्यधर्मी 'षब्द' में अनित्यत्व का अयोग स्थापित करता है। इससे यह स्पष्ट है कि समान-धर्म व्यवच्छेद हेतु भी होता है और मात्र उसी से संषय नहीं होता है। अतः इस मत के अनुसार सूत्र में 'अव्यवच्छेदहेतु' नामक पद भी कहना चाहिये। अव्यवच्छेदहेतु से विषिष्ट समान-धर्म का ज्ञान संषय का हेतु है। वाचस्पति लिखते हैं – **"एकदेषिनामुपसंख्यानमुपन्यस्यति – अव्यवच्छेदेति। ते किल मन्यन्ते व्यवच्छेदहेतुरपि धर्मः समानो भवति। यथा**

<center>274</center>

कृतकत्वं साध्यधर्मिणि शब्दे दृष्टान्तधर्मिणि च घटादौ समानम्, न चासौ नित्यानित्यत्वसंषयहेतुः, अपि त्वनित्यत्वस्यायोगं साध्यधर्मिणि व्यवच्छिनत्ति। अतोऽव्यवच्छेदहेतोरिति वक्तव्यमित्यर्थः।"[१७]

उद्योतकर के अनुसार सूत्र में समानधर्म के साथ अव्यवच्छेद हेतु का समावेष उचित नहीं है। उनके अनुसार 'समान' पद के अर्थ का ज्ञान नहीं होने से 'अव्यवच्छेदहेतु' को समाविष्ट करने का प्रस्ताव रखा गया है। अव्यवच्छेद हेतु को समावेषित करने के पीछे यह अवधारणा है कि समानधर्म से व्यवच्छेद भी होता है। उद्योतकर कहते हैं कि एक ही धर्म समान और पुनः वही धर्म दोनों का व्यवच्छेद नहीं कर सकता है। व्यवच्छेदहेतु स्थाणुजाति को पुरुषजाति से भिन्न करता है। वह जो तज्जतीय में होता है और विजातीय में नहीं होता है व्यवच्छेद हेतु कहलाता है। वे दोनों में समान नहीं हो सकता है। उसको समानार्थता नहीं होती है। परन्तु समान–धर्म तज्जातीय और विजातीय दोनों में होता है, फलतः हमें संषय होता है। अतएव स्थाणु और पुरुष के समान–धर्म के ज्ञान से संषय होता है और अव्यवच्छेदहेतु का समावेष उचित नहीं है। उद्योतकर एकदेषीय नैयायिक के मत को और अपने मत को निम्न षब्दों में व्यक्त करते हैं – "अव्यवच्छेदहेतोरिति वक्तव्यम्। यदिदं समानधर्मोपपत्तेरिति पदम् एतस्मिन्नव्यवच्छेदहेतोः समानस्य धर्मस्योपपत्तेरिति वक्तव्यम्। न हि केवला समानधर्मोपपत्तिः संषयकारणं भवति। अन्यथा कृतकत्वादिनापि संषयः स्यात्। समानं हि कृतकत्वं सर्वानित्यानामिति व्यवच्छेदहेतुत्वान्न भवति। न, समानार्थापरिज्ञानात्। व्यवच्छेदहेतुश्च, समानश्च धर्म इति न युज्यते। व्यवच्छेदहेतुर्नाम विवक्षिततज्जातीयवृत्तित्वे सति यो विजातीयावृत्तिः स व्यवच्छेदहेतुः। तस्य च समानार्थता नास्ति। समानो हि नाम विवक्षिततज्जातीयवृत्तित्वे सति अन्यजातीयवृत्ति। तस्मादव्यवच्छेदहेतोरिति न वक्तव्यम्।"[१८]

वाचस्पति के अनुसार सूत्र में 'समान' पद सादृष्य अर्थ का वाचक है, परन्तु कृतकत्व और अनित्यत्व के उदाहरण में 'समान' पद सादृष्य का बोध नहीं कराता है। दूर से दिखाई देते वस्तु में हमें संषय होता है कि वस्तु स्थाणु है वा पुरुष है। यह संषय स्थाणु और पुरुष के सादृष्य के आधार पर होता है। संषय अपने विषय का उपस्थापक होता है। संषय अपने विषय का उपस्थापक होने से दो परस्पर विरोधी वस्तु, यथा स्थाणु और पुरुष, उपस्थित होते हैं और हमें संषय होता है कि दूर से दिखाई देता वस्तु स्थाणु है वा पुरुष। 'समान' दोनों के लिये जाना जाता है। लम्बाई और विस्तार दोनों के लिये समान है, अतः हमें संषय होता है। लम्बाई और विस्तार तज्जातीय स्थाणु में और उससे अन्यजातीय पुरुष दोनों में होता है। यहाँ स्थाणु और पुरुष में सादृष्य है। यह जो कहा गया है कि कृतकत्व नामक समानधर्म से व्यवच्छेद भी होता है , अतः समानधर्म के साथ अव्यवच्छेद हेतु का भी प्रयोग करना चाहिये उचित नहीं है। जिस प्रकार का सादृष्य हम स्थाणु और पुरुष मे पाते हैं इस प्रकार से कृतकत्व तज्जातीय और अन्यजातीय में नहीं पाते हैं। 'समान' षब्द का अर्थ सादृष्य वहाँ नहीं है। अतएव यह कहना समीचीन नहीं है कि अव्यवच्छेद हेतु से विषिष्ट समान–धर्म के ज्ञान से संषय होता है। वाचस्पति

के षब्दों में – "संषयपदेन च स्वविषयोपस्थापकेन परस्परविरोधिनौ तावुपस्थितौ, तेन ताभ्यां समान इति गम्यते। तेन विवक्षिततज्जातीयवृत्तित्वे सत्यन्यजातीयवृत्तिरेव गम्यते। न चैवं कृतकत्वम्। तस्मात् न वक्तव्यमव्यवच्छेदहेतारिति। समान षब्दार्थः सादृष्यं तत्र नास्तीत्यर्थः।"[१६]

<div align="center">मात्र समान–धर्म का ज्ञान संषय के लिये पर्याप्त नहीं है :–</div>

क्या केवल समान–धर्म का ज्ञान संषय का हेतु है या पुनः इसके साथ अन्य भी अपेक्षित है ? दूर से दिखाई देते वस्तु का लम्बाई और विस्तार देखकर हमें संषय होता है कि वह वस्तु स्थाणु है वा पुरुष। क्या केवल उपलब्ध होता हुआ समान–धर्म संषय का हेतु है ? उद्योतकर कहते हैं कि केवल उपलभ्यमान समान–धर्म संषय का हेतु नहीं है। समानधर्म के ज्ञान के साथ साथ उपलब्धि और अनुपलब्धि की अव्यवस्था भी अपेक्षित है। उपलब्धि और अनुपलब्धि की अव्यवस्था से विषिष्ट समान–धर्म का ज्ञान संषय का हेतु होता है। क्या इतने मात्र को संषय का हेतु कहा जा सकता है ? उद्योतकर के अनुसार इतना मात्र ही संषय का हेतु नहीं है। विषेष की आकांक्षा, समान–धर्म की उपलब्धि, वस्तु की उपलब्धि और अनुपलब्धि स्थिर नहीं होना संषय का हेतु है। वस्तु को अमुक होने का भाव इदन्ता और अमुक नहीं होने का भाव नेदन्ता कहलाता है। व्युत्पत्ति के अनुसार इदं का भाव इदन्ता और इदं नहीं होने का भाव नेदन्ता कहलाता है। अतएव समानधर्म का ज्ञान, इदन्तया या नेदन्तया व्यवस्थित नहीं होना और विषेषाकांक्षा होने में हमें संषय होता है। उद्योतकर के षब्दों में – "सोऽयं साधारणो धर्म उपलभ्यमानः संषयहेतुः। किं केवल इति ? न केवलः। किं तर्हि ? उपलब्ध्यनुपलब्ध्यव्यवस्थातष्च। यदि चोपलब्ध्यनुपलब्धी न व्यवस्थिते भवत इति। किमेतावान्मात्रं साधनमिति? नेत्युच्यते। यदि च विषेषाकांक्षा भवति। समानधर्ममुपलभते। उपलब्ध्यनुपलब्धी न व्यवतिष्ठेते इदन्तया नेदन्तया वा, विषेषाकांक्षायां च सत्यामर्थसन्देहो भवतीति।"[२०]वाचस्पति उपलब्धि और अनुपलब्धि की अव्यवस्था को साधक–बाधक प्रमाण के अभाव के पद में व्याख्या करते हैं तथा कहते हैं कि इदन्ता और अनिदन्ता का नहीं होना ही साधक–बाधक प्रमाण का अभाव है।

वस्तु यथा पुरुष का विषेष लक्षण का प्रत्यक्ष उपलब्धि और इस विषेष लक्षण के विरुद्ध लक्षणों का प्रत्यक्ष अनुपलब्धि कहलाती है। वाचस्पति उपलब्धि और अनुपलब्धि की अव्यवस्था की व्याख्या साधक–प्रमाण और बाधक–प्रमाण के अभाव के पदों में करते हैं। वस्तु इदन्ता और अनिदन्ता से व्यवस्थित होता है। इदन्ता का होना और अनिदन्ता का नहीं होना उपलब्धि और अनुपलब्धि की व्यवस्था है। उपलब्धि और अनुपलब्धि की व्यवस्था से विषिष्ट समान–धर्म का ज्ञान संषय का हेतु नहीं होता है। उपलब्धि और अनुपलब्धि की अव्यवस्था में वस्तु का साधकप्रमाण और बाधकप्रमाण का अभाव होता है। ऊर्ध्व वस्तु में षिर और हाथ का प्रत्यक्ष होना तथा वक्र कोटरादि का प्रत्यक्ष नहीं होना पुरुष होने का

साधकप्रमाण है। इससे यह स्थापित होता है कि वह उर्ध्व वस्तु पुरुष ही है। यह इदन्ता से व्यवस्थित होना कहलाता है। या इदन्ता के निषेध से हम कहते हैं कि यह पुरुष नहीं है। यह अनिदन्ता से व्यवस्थित होता है। या उसके विरुद्ध षिर–हाथ का प्रत्यक्ष नहीं होना तथा वक्र कोटरादि का उर्ध्व वस्तु में प्रत्यक्ष होना पुरुष होने का बाधकप्रमाण है। इससे यह स्थापित होता है कि वह उर्ध्व वस्तु पुरुष नहीं है। उर्ध्व वस्तु में षिर–हाथ का होना पुरुष की इदन्ता तथा इदन्ता का नहीं होना अनिदन्ता कहलाती है। इदन्ता का निषेध अनिदन्ता है। हमारा यह ज्ञान कि वह उर्ध्व वस्तु पुरुष ही है पुरुष की इदन्ता से व्यवस्थित होता है। पुनः हमारा यह ज्ञान कि वह उर्ध्व वस्तु पुरुष नहीं है पुरुष की अनिदन्ता से व्यवस्थित होता है। इदन्ता का होना और अनिदन्ता का अभाव व्यवस्था कहलाती है। वाचस्पति की इस व्याख्या से संषय में साधक और बाधक–प्रमाण का अभाव का होना दर्षित होता है। "उपलब्ध्यनुपलब्धी न व्यवतिष्ठेते इति। षिरःपाण्यादीनामुपलब्धिर्वक्रकोटरादेरनुपलब्धिः पुरुषस्य साधकं प्रमाणम्। तद्विरुद्धस्य वा षिरःपाण्यादेरनुपलब्धिर्वक्रकोटरादेरुपलब्धिः पुरुषस्य बाधकं प्रमाणम्। तद्धि पुरुष एवायं वा इदन्तया व्यवतिष्ठते, इदन्तानिषेधेन वा नायं पुरुष इत्यनिदन्तया व्यवतिष्ठते तदभावो व्यवस्था। तदनेन साधकबाधकप्रमाणाभावो दर्षितः।"[२१] इस प्रकार सूत्र से यह स्पष्ट है कि विषय में समानधर्म का ज्ञान, उपलब्धि और अनुपलब्धि की अव्यवस्था तथा विषेष–धर्म की अपेक्षा से हमें अनेक अर्थों का विषय में ज्ञान होता है और फलतः हमें संषय होता है।

<p style="text-align:center">तीनों का समस्त संषय का कारण है या असमस्त : –</p>

यह प्रष्न विचारणीय है कि विषय में समानधर्म का ज्ञान, उपलब्धि और अनुपलब्धि की अव्यवस्था तथा विषेष–धर्म की अपेक्षा समस्त रूप से संषय के हेतु हैं वा पृथक्–पृथक् रूप से। क्या इन तीनों में से कोई भी एक एक संषय के हेतु हैं या कोई भी दो दो संषय के हेतु हैं ? उद्योतकर के अनुसार इन तीनों में से एक या दो पद संषय के हेतु नहीं हैं। एक और दो पद के निषेध से यह स्पष्ट है कि ये तीनों ही पद सम्मिलित रूप से संषय के हेतु हैं। यदि केवल यह कहते हैं कि समानधर्म के ज्ञान से संषय होता है तो उपलब्ध विषेष के सामान्य का हमें प्रत्यक्ष होता है और उसका भी हमें संषय होना चाहिये। परन्तु ऐसा नहीं होता है। अतएव यह नहीं कहा जा सकता हैं कि केवल समानधर्म के ज्ञान से हमें संषय होता है। उद्योतकर के षब्दों में "किमिदं समस्तं कारणम्, उतासमस्तमिति ? समस्तमिति ब्रूमः। यदि समानधर्मोपपत्तेरिति केवलमुच्यते उपलब्धविषेषस्यापि सामान्योपलब्धिरस्तीति तदापि संषयः स्यात्।"[२२] वे कहते हैं कि उपलब्धि और अनुपलब्धि की अव्यवस्था मात्र से भी संषय नहीं होता है। सप्तम रस या दषम द्रव्य अनुपलब्ध होता है। जब

हम उपलभ्यमान पदार्थ को देखते हैं तो हमें यह संषय नहीं होता है कि वह उपलभ्यमान पदार्थ सप्तम रस है वा नहीं, या वह उपलभ्यमान पदार्थ दषम द्रव्य है वा नहीं। उस उपलभ्यमान पदार्थ में हमें सामान्य का बोध होता है। अनुपलब्ध (सप्तम रस या दषम द्रव्य) के सामान्य की भी उपलब्धि और अनुपलब्धि की अव्यवस्था होती ही है। उपलब्धि और अनुपलब्धि की अव्यवस्था मात्र को संषय का हेतु मानने से उपलभ्यमान पदार्थ में यह संषय होना चाहिये कि यह सप्तम रस है या नहीं। या दषम द्रव्य है वा नहीं है। परन्तु यहाँ हमें यह संषय नहीं होता है। अतः उपलब्धि और अनुपलब्धि की अव्यवस्था मात्र से इस प्रकार का संषय नहीं होता है। वार्त्तिक की पंक्ति द्रष्टव्य है – **"यदि पुनरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्च संषय इत्येतावदुच्यते, अनुपलब्धसामान्यस्यापि क्वचिदुपलब्ध्यनुपलब्ध्यव्यवस्था अस्तीति संषयः स्यात्।"**[२३]

वाचस्पति उद्योतकर के उक्त मत को साधक और बाधकप्रमाण के अभाव की सहायता से स्पष्ट करते हैं। उनके अनुसार जब हम अपने समक्ष पदार्थ को देखते हैं तो हमें सामान्य का ज्ञान होता है। अनुपलब्ध सप्तम रस या दषम द्रव्य के सामान्य को भी उपलब्धि और अनुपलब्धि की अव्यवस्था होती है। उपलब्धि और अनुपलब्धि की अव्यवस्था होने से वहाँ साधक और बाधक प्रमाण का अभाव होता है, परन्तु हमें संषय नहीं होता है। वाचस्पति कहते हैं कि उपलभ्यमान पदार्थ में अनुपलब्ध के सामान्य को उपलब्धि और अनुपलब्धि की अव्यवस्था होती है। वहाँ साधक या बाधक प्रमाण नहीं होता है, परन्तु हमें यह संषय नहीं होता है कि क्या वह उपलभ्यमान पदार्थ सप्तम रस है वा नहीं। इससे स्पष्ट है कि उपलब्धि और अनुपलब्धि की अव्यवस्था मात्र संषय का हेतु नहीं है। वाचस्पति के षब्दों में – **"अनुपलब्धसामान्यस्यापि क्वचिदुपलब्ध्यनुपलब्ध्यव्यवस्थास्तीति। यथा सप्तमे रसे दषमे वा द्रव्ये। न हि तत्र साधकं बाधकं वास्ति प्रमाणम्। न च संषयः।"**[२४]

वाचस्पति के अनुसार सप्तम रस में या दषम द्रव्य में साधक या बाधक प्रमाण नहीं होता है, परन्तु संषय नहीं होता है। उदयनाचार्य वाचस्पति के इस मत को दो नई तार्किक अवधारणाओं से स्पष्ट करते हैं। उपलभ्यमान पदार्थ सप्तम रस है या नहीं, या उपलभ्यमान पदार्थ दषम द्रव्य है या नहीं है नामक संषयात्मक ज्ञान में विषय धर्मिता से या धर्मता से हो सकता है। उदयनाचार्य विषय की धर्मिता और धर्मता में भेद करते हैं। विषय धर्मिन् होता होता है, इसलिये विषय धर्मिता से हो सकता है। पुनः विषय में धर्म होता है इसलिये विषय धर्मता से हो सकता है। उक्त संषयात्मक ज्ञान में सप्तमरस धर्मिता से या धर्मता से संभव नहीं है। अनुपलब्ध सप्तम रस के सामान्य को भी उपलब्धि तथा अनुपलब्धि की अव्यवस्था होती है, परन्तु वे संषय के हेतु नहीं हैं। इस प्रकार के संषय में कि यह अनुभूयमान पदार्थ सप्तम रस है या दषम द्रव्य है, विषय धर्मिता से या धर्मता से ग्रहण नहीं होता है। इस प्रकार के संषय में यह सन्देह भी नहीं होता कि यह उपलभ्यमान पदार्थ सप्तम रस है या दषम द्रव्य है। यदि कहते हैं कि यह संषय होता ही है कि सप्तम रस है या नहीं है तो उदयनाचार्य उसका खंडन करते

हैं। उनके अनुसार सप्तम रस या दषम द्रव्य अननुभूत होता है। उनके अनुसार अननुभूत में स्मरण का अभाव होता है और जिसका हमें स्मृत नहीं है वह संषय का विषय नहीं हो सकता है क्योंकि अस्मृत को संषय का अविषयत्व होता है। सप्तम रस अननुभूत है, फलतः वहाँ स्मरण का अभाव होने से उसकी स्मृति नहीं होती है। सप्तम रस की स्मृति नहीं होने से वह संषय का विषय नहीं होता है। अतएव यह संषय नहीं होता है कि अनुभूयमान पदार्थ सप्तम रस है या नहीं है। इस प्रकार यह स्पष्ट है कि मात्र उपलब्धि और अनुपलब्धि की अव्यवस्था संषय का हेतु नहीं कहा जा सकता है। उदयनाचार्य के अनुसार – **"तथा हि सप्तमो रसः संषयज्ञाने धर्मितया विषयः स्याद्, धर्मतया वा। न कदाचिल्लोक एवं संदिग्धे यदयं सप्तमो रसः स्थाणुर्वा पुरुषो वेति, द्रव्यं वा गुणो वेति। नाप्येवं सन्दिग्धे अयमुपलभ्यमानः पदार्थः सप्तमो वा रसो दषमं वा द्रव्यमिति। सप्तमो रसः किमस्ति नास्ति वेति सन्देहो भवत्येवेति चेत्। न, अननुभूते स्मरणाभावात्, अस्मृतस्य च संषयाविषयत्वात्।"[२५]**

यह स्पष्ट किया जा चुका है कि समानधर्म की उपपत्ति, उपलब्धि और अनुपलब्धि की अव्यवस्था, तथा विषेषापेक्ष में से एक एक पद मात्र से संषय नहीं होता है। क्या इनमें से किसी दो से संषय होता है ? उद्योतकर के अनुसार दो पद मात्र से भी संषय नहीं होता है। यहाँ तीन विकल्प बनते हैं – (1) समानधर्म का ज्ञान, और अनुपलब्धि तथा अनुपलब्धि की अव्यवस्था। (2) उपलब्धि और अनुपलब्धि की अव्यवस्था, तथा विषेषापेक्ष। (3) समानधर्म का ज्ञान तथा विषेषापेक्ष। इन तीनों में से किसी से भी संषय नहीं होता है। उद्योतकर कहते हैं कि समानधर्म की उपपत्ति तथा उपलब्धि और अनुपलब्धि की अव्यवस्था नामक दोनों पदों को होनें में भी हमें संषय नहीं होता है। वे कहते हैं कि नौयान तथा झूले पर झूलते हुए व्यक्ति को दूर से दिखाई देते वस्तु में ऊँचाई और विस्तार दोनों धर्मों का ज्ञान होता है। यह पर्वत और बादल का समानधर्म है। यहाँ उपलब्धि और अनुपलब्धि की अव्यवस्था भी है, परन्तु उन्हें यह संषय नहीं होता है कि यह बादल है या पर्वत है। उद्योतकर के षब्दों में – **"एवं समानधर्मोपपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्चेति पद्द्वयेऽपि नौयानप्रेंखादिगतस्य न भवति संषयः।"[२६]** वाचस्पति कहते हैं कि नौयान और झूला पर आरूढ व्यक्ति जाते हुए दूर में ऊँचा और विस्तारवान् वस्तु देखता है। दूर से देखने पर ऊँचाई और विस्तार पर्वत और वादल दोनों का समानधर्म होता है। अतएव हमें इस समानधर्म का ज्ञान होता है। पुनः इनमें से किसी एक का साधक और दूसरे का बाधकप्रमाण का अभाव भी पाया जाता है जिससे उपलब्धि और अनुपलब्धि की अव्यवस्था भी होती है। परन्तु किसी विषेष की स्मृति का अभाव होने से यह संषय नहीं होता है कि 'या यह वादल है या यह पर्वत है'। स्मृति का अभाव होने से दूर से दिखाई देता वस्तु संषय का विषय नहीं होता है। वाचस्पति के षब्दों में – **"नौदोलाद्यारूढो हि गच्छन् विदूरे आरोहपरिणाहवद्वस्तुदर्षनेऽपि सत्यपि च साधकबाधकप्रमाणाभावे विषेषस्मृत्यभावात् नग इति वा नाग इति वा न सन्दिग्धे।"[२७]** उदयनाचार्य समानधर्म का प्रयोग नहीं करते हैं, अपितु वे सदृष पद का प्रयोग करते हैं। वास्तव

में दूर से दिखाई देते वस्तु में जब यह संषय होता है कि वह वस्तु स्थाणु है वा पुरुष, पर्वत है या वादल तो हमें वहाँ दोनों की समानता का बोध नहीं होता है, अपितु सादृष्य का बोध होता है। वे कहते हैं कि दो अवधारित वस्तुओं में ही समानता का बोध संभव है। उदयनाचार्य के अनुसार नौयान और झूला पर आरुढ व्यक्ति दूर में ऊँचा और विस्तारवान् वस्तु देखता है तो उसे पर्वत और वादल के सादृष्य का बोध होता है। सादृष्य का दर्षन होने में भी वहाँ स्मरण का अभाव होने से 'वादल है या पर्वत है' नामक संषय नहीं होता है। पटु के अभ्यास का आदर होने से स्मरण और पटु के अभ्यास का आदर का अभाव होने से अस्मरण होता है। अतएव सदृष के दर्षन में भी स्मरण का अभाव होने से संषय संभव नहीं है। उक्त स्थिति में पटु के अभ्यास के सम्मान का अभाव होने से संस्कार का अभाव होता है और पुनः स्मरण का अभाव होने से संषय संभव नहीं होता है। इस प्रकार उदयनाचार्य कहते हैं कि दो पद मात्र से संषय संभव नहीं है। उदयनाचार्य लिखते हैं कि – **नौदोलेति। सदृषदर्षनेऽप्यस्मरणं तु पटुभ्यासादरप्रत्ययाभावात्। यथा हि तथाविधप्रत्ययजन्यः संस्कारः, तथा तदुद्बोध्योऽपीति।"²⁸**

उद्योतकर के अनुसार उपलब्धि और अनुपलब्धि की अव्यवस्था और दोनों में से किसी एक धर्मि के विषेष–धर्म की अपेक्षा होने से भी संषय नहीं होता है। वे कहते हैं कि अत्यन्तानुपलब्ध अर्थ में उपलब्धि और अनुपलब्धि की अव्यवस्था तथा धर्मि के विषेष–धर्म के ज्ञान की अपेक्षा दोनों होता है और इस प्रकार वहाँ संषय होना चाहिये। परन्तु उनके अनुसार दोनों पदों को होने में अत्यन्तानुपलब्ध अर्थ में समान–धर्म अनुपलभ्यमान् होने में संषय नहीं होता है। **"एवमुपलब्ध्यनुपलब्ध्यव्यवस्थातो विषेषापेक्ष इति पदद्वये विधीयमानेऽत्यन्तानुपलब्धे सामान्येऽर्थ संषयः स्यात्"²⁹**

वाचस्पति के अनुसार अनुपलभ्य होना एक धर्म है और यह धर्म जिस धर्मी में पाया जाता है वहाँ उपलब्धि और अनुपलब्धि की अव्यवस्था तथा विषेषापेक्ष दोनों विधीयमान पदों को होने में भी हमें संषय नहीं होता है। वार्त्तिककार इस विकल्प में उपलब्धि और अनुपलब्धि की अव्यवस्था तथा विषेषापेक्ष नामक दो पदों का विधान करते हुए कहते हैं कि अत्यन्तानुपलब्ध नामक सामान्य से विषिष्ट अर्थ में इन दो पदों को हाने में भी संषय नहीं होता है। वाचस्पति इन दोनों पदों को विधीयमान कहते हैं। अनुपलभ्य होना जिन धर्मियों का तुल्य धर्म है उन्हें सदृषधर्मवान् कहा गया है। उपलब्धि और अनुपलब्धि की अव्यवस्था तथा विषेषापेक्ष नामक दो विधीयमान पदों से संषय हो तो अनुपलभ्यमान नामक समान–धर्म से युक्त धर्मी में इन दोनों विधीयमान पदों को होने में हमें अनुपलभ्यमान में संषय होना चाहिये। उस अनुपलभ्यमान धर्मी में साधक–बाधक प्रमाण का अभाव होने से उपलब्धि और अनुपलब्धि की अव्यवस्था होती है तथा धर्मी के विषेष धर्म की स्मृति होने से विषेष–धर्म की अपेक्षा है, अतः उस अनुपलभ्यमान में संषय होना चाहिये। परन्तु अनुपलभ्य नामक समान धर्म से विषिष्ट धर्मी में अर्थात् अनुपलब्ध अर्थ में हम या टेढापन तथा कोटर या षिर और हाथ ग्रहण नहीं करते हैं जिससे कि अनुपलभ्यमान धर्मी में संषय हो। अतः

इन दो पदों से संषय नहीं होता है। वाचस्पति के षब्दों में – "एवमुपलब्ध्यनुपलब्ध्यव्यवस्थातो विषेषापेक्ष इति पदद्वये विधीयमानेऽन्यतः स्मर्यमाणाद् विषेषात् सदृषधर्मवति धर्मिण्यनुपलभ्यमाने संषयः स्यात्। अस्ति हि तदा विषेषस्मृतिः साधकबाधकप्रमाणाभावश्च, नो खल्वनुपलभ्यमाने समानधर्मे धर्मिणि तद्गता वक्रकोटरादयो वा षिरःपाण्यादयो वा शक्यग्रहा इति।"[30]

क्या समान–धर्म का प्रत्यक्ष होने से तथा धर्मि में विषेष–धर्म की आकांक्षा होने से संषय होता है ? उद्योतकर के अनुसार सामान्य–धर्म के दर्षन होने में और धर्मि में विषेष–धर्म की आकांक्षा होने में भी उपलब्धि और अनुपलब्धि व्यवस्थित होने से संषय नहीं होता है। जैसे एक द्रष्टा जब किसी वस्तु को देखता है तो उसे सामान्य और विषेष से युक्त अर्थ उपलब्ध होता है। वहाँ उपलब्धि और अनुपलब्धि व्यवस्थित होता है। वह द्रष्टा जब उस स्थान से दूर चला जाता है तो उसको दूर चले जाने से विषय दूर हो जाता है। विषय को दूर हो जाने से उसे विषय का सूक्ष्म विषय–विषेष नहीं दिखता है। द्रष्टा को मात्र ऊँचाई और विस्तार रूप सामान्य दिखता है। तथापि द्रष्टा को विषय का सूक्ष्म विषय–विषेष की स्मृति रहती है। इससे पुनः उपलब्धि और अनुपलब्धि व्यवस्थित होता है और द्रष्टा को संषय नहीं होता है। इस प्रकार उक्त तीनों विकल्पों पर विचार करने के उपरान्त उद्योतकर कहते हैं कि समान–धर्म का प्रत्यक्ष, उपलब्धि और अनुपलब्धि की अव्यवस्था, और धर्मि के विषेष–धर्म की आकांक्षा तीनों में से दो को होने से संषय नहीं होता है। वार्त्तिक की पंक्ति द्रष्टव्य है –"एवं समानधर्मोपपत्तेर्विषेषापेक्ष इति चोच्यमाने सामान्यधर्मदर्षने सत्यपि विषेषापेक्षायां च सत्याम् उपलब्ध्यनुपलब्ध्योर्व्यवस्थानात् न भवति संषयः। एवं च यदायं द्रष्टा दृष्टपूर्वं सामान्यविषेषवन्तमर्थमुपलभते, तत्र चोपलब्ध्यनुपलब्धी व्यवस्थिते भवतः। सोऽयं द्रष्टा तस्मात् स्थानाद् यदापैति ततोऽस्यापगमाद् विषयविप्रकर्षान्निमित्तादल्पविषया विषेषा नावभासन्ते। महाविषयं सामान्यमवभासते। उपलब्ध्यनुपलब्धी पुनर्व्यवस्थिते भवतः। विषेषानुस्मृतिश्चास्ति, न च सन्दिह्यते।"[39]

उद्योतकर के इस मत को वाचस्पति उदाहरण के साथ स्पष्ट करते हुए कहते हैं कि विषय में साधक–प्रमाण और बाधक–प्रमाण का अभाव नहीं होने से उपलब्धि और अनुपलब्धि व्यवस्थित होता है। पुनः इस उदाहरण से वे विषय का अल्पविषयत्व और महाविषयत्व को भी स्पष्ट करते हैं। द्रष्टा जब मलय पर्वत से चलने वाले मन्द वायु के प्रभाव से नाचते हुए वाटिका के वृक्ष की षाखा पर मधु के मद से मत्त भ्रमर तथा पंचम स्वर में गाते हुए कोयल का संगीत सुनते हुए उस वृक्ष का अनुभव करता है और पुनः वहाँ से दूर हो जाता है तो दूर में स्थित द्रष्टा हाथी सदृष धर्म से युक्त विषय का अनुभव करता है। इस उदाहरण में वे विषय का सूक्ष्म विषय जिनसे वृक्ष को विषेषित किया गया है वृक्ष का अल्पविषयत्व, तथा ऊँचाई और विस्तार को उनका महाविषयत्व कहते हैं। वह महाविषयत्व बहुव्यापी होता है। उस द्रष्टा को हाथी और वृक्ष के विषेष–धर्म की स्मृति होती है। अतएव वृक्ष का साधक–प्रमाण और बाधक–प्रमाण का अभाव नहीं पाया जाता है। इससे द्रष्टा को दूर चले जाने के उपरान्त भी उसके लिये

281

उपलब्धि और अनुपलब्धि दोनों व्यवस्थित होते हैं। समान–धर्म का प्रत्यक्ष और धर्मि में विषेष–धर्म की अपेक्षा होने में भी उस द्रष्टा को संषय नहीं होता है। इस प्रकार उद्योतकर के अनुसार तीनों पदों में से एक एक पद से संषय नहीं होता है, पुनः दो दो पदों से संषय नहीं होता है, और इस प्रकार पदों के समस्त को संषय का लक्षण कहते हैं। उनके अनुसार तीनों में से किसी एक या दो पदों के युग्म से संषय नहीं होता है। समान–धर्म का ज्ञान, उपलब्धि और अनुपलब्धि की अव्यवस्था, और धर्मि में विषेष–धर्म की आकांक्षा नामक एक पद संषय उत्पन्न नहीं करता है। इस प्रकार उद्योतकर एक–एक पद का निषेध करते हैं। पुनः (1) समान–धर्म का ज्ञान, और उपलब्धि तथा अनुपलब्धि की अव्यवस्था, (2) समान–धर्म का ज्ञान और धर्मि में विषेष–धर्म की आकांक्षा, और (3) उपलब्धि तथा अनुपलब्धि की अव्यवस्था एवं धर्मि में विषेष–धर्म की आकांक्षा नामक दो पदों के युग्म से भी संषय नहीं होता है। समस्त पद के ग्रहण से दो पदों से संषय होने का निषेध हो जाता है। इस प्रकार उद्योतकर कहते हैं कि धर्मि में समान–धर्म का ज्ञान होने से, उपलब्धि और अनुपलब्धि की अव्यवस्था होने से, विषेष–धर्म की आकांक्षा होने से हमें धर्मि में नाना प्रकारक अर्थों का ज्ञान होता है। धर्मि में नाना प्रकारक अर्थों का ज्ञान होना संषय कहलाता है। उद्योतकर का यह मत उनके निम्न पंक्तियों से स्पष्ट है – "तस्मादेकद्विपदपर्युदासेन समस्तं लक्षणमुच्यत इति समानधर्मोपपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्च विषेषापेक्ष इति चैकैकपदपर्युदासः। समानधर्मोपपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्च समानधर्मोपपत्तेर्विषेषापेक्ष इति च उपलब्ध्यनुपलब्ध्यव्यवस्थातो विषेषापेक्ष इति च द्विपदपर्युदासः कृतः समस्तपदपरिग्रहेण। यस्मात् समानधर्मोपपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्च विषेषापेक्षो विमर्षः संषय इत्याह, तेन ज्ञापयति समस्तमेतल्लक्षणमिति।"[३२]

उद्योतकर, वाचस्पति और उदयनाचार्य की यह व्याख्या उन्हें वात्स्यायन से भिन्न कर देती है। वात्स्यायन के अनुसार धर्मि में (1) समान–धर्म का ज्ञान होने से, या (2) अनेक–धर्म का ज्ञान होने से, या (3) विरोधी ज्ञान अर्थात् विप्रतिपत्ति होने से, या (4) उपलब्धि की अव्यवस्था होने से, या (5) अनुपलब्धि की अव्यवस्था होने से धर्मि में संषय होता है। स्थाणु और पुरुष दोनों का समान–धर्म उपलब्ध होना और दोनों के एक का विषेष उपलब्ध नहीं होने की बुद्धि अपेक्षा कहलाती है। वात्स्यायन के अनुसार वह अपेक्षा बुद्धि संषय प्रवर्तित करती है। यही कारण है कि वे विषेषापेक्ष और विमर्ष को संषय का लक्षण कहते हैं। उनके षब्दों में – "समानमनयोर्धर्ममुपलभे, विषेषमन्यतरस्य नोपलभ इत्येषा बुद्धिरपेक्षा। सा संषयस्य प्रवर्त्तिका वर्तते। तेन विषेषापेक्षो विमर्षः संषयः।"[३३]

वात्स्यायन की व्याख्या ज्ञातृस्थ धर्म और ज्ञेयस्थ धर्म के भेद पर आधारित है। वे उपलब्धि और अनुपलब्धि की अव्यवस्था को ज्ञातृस्थ धर्म कहते हैं तथा उन्हें संषय का दो पृथक् हेतु मानते हैं। उद्योतकर इन दोनों को संषय का दो पृथक् हेतु नहीं मानते हैं। वात्स्यायन समान और

अनेक–धर्म को ज्ञेयस्थ धर्म कहते हैं। इस प्रकार वे ज्ञातृस्थ–धर्म और ज्ञेयस्थ–धर्म में भेद करते हैं। उद्योतकर उपलब्धि और अनुपलब्धि की अव्यवस्था को ज्ञातृस्थ तथा समान और अनेक–धर्म को ज्ञेयस्थ धर्म नहीं मानते हैं। वे ज्ञातृस्थ धर्म और ज्ञेयस्थ धर्म के भेद को नहीं मानते हैं। इस भेद को निरस्त करने के लिये वे इस बिन्दु पर विचार करते हैं कि धर्मि का धर्म संषय का कारण है या पुनः धर्म का ज्ञान। उनके अनुसार धर्मि का धर्म संषय का कारण नहीं है, अपितु धर्म का ज्ञान संषय का कारण है और वह ज्ञाता में होता है। इस प्रकार ज्ञातृस्थ और ज्ञेयस्थ धर्म का भेद समाप्त हो जाता है। उद्योतकर कहते हैं – ” तत्र समानोऽनेकश्च धर्मा ज्ञेयस्थः उपलब्ध्यनुपलब्धी पुनर्ज्ञातृस्थे इति भाष्यम्। तत्रोपलब्ध्यनुपलब्ध्योस्तावत् पृथक् संषयकारणत्वं न भवतीति चर्चितमेतत्। समानः अनेकश्च धर्मा ज्ञेयस्थ इत्येतदपि न बुध्यामहे, किमत्र धर्मः संषयकारणमुत ज्ञानमिति ? न धर्मः संषयकारणमित्यनेकधा समर्थितम्। समानानेकधर्मज्ञानं तु संषयकारणम्। तच्च ज्ञातरि वर्तत इति नास्ति भेदः।”[३४] जिस प्रकार उपलब्धि और अनुपलब्धि की अव्यवस्था तथा विषेषापेक्ष को समान–धर्म के ज्ञान का विषेषण के रूप में अवधारित कर समान–धर्म के ज्ञान को उद्योतकर संषय का हेतु कहते हैं उसी प्रकार वाचस्पति का मत है कि उद्योतकर 'एतेन' पद के प्रयोग से उपलब्धि और अनुपलब्धि की अव्यवस्था तथा विषेषापेक्ष पदों को अनेक–धर्म के ज्ञान के साथ और विप्रतिपत्ति के साथ भी जोड़ते हैं तथा कहते हैं कि अनेक–धर्म के ज्ञान से तथा विप्रतिपत्ति से संषय होता है। अतः सूत्र में तीन पद – समान–धर्म का ज्ञान, अनेक–धर्म का ज्ञान, और विप्रतिपत्ति – संषय के हेतु हैं। षेष दो पद विषेषण हैं। वाचस्पति के षब्दों में – **“त्रिपदपरिग्रहमनेकधर्मोपपत्तेर्विप्रतिपत्तेरित्यत्रापि योजयति–एतेनेति”[३५]**

विषय में अनेक–धर्म के ज्ञान से संषय : –

सूत्रकार के अनुसार विषय में अनेक–धर्म का ज्ञान होने से संषय होता है। वात्स्यायन का मत है कि सूत्र में 'अनेक' पद से समानजातीय और असमानजातीय दोनों का ज्ञान होता है। विषेष को समानजातीय और असमानजातीय दोनों में देखे जाने से उस अनेक–धर्म के ज्ञान से संषय होता है। समानजातीय और असमानजातीय के लिये वे अर्थ विषेष्य होते हैं। उनके अनुसार षब्द को विभागजन्यत्व होता है। षब्द का विभागजन्यत्व षब्द का असमानजातीय द्रव्य, गुण और कर्म में भी होता है। विभागजन्यत्व नामक विषेष षब्द का समानजातीय और असमानजातीय दोनों में देखे जाने से संषय होता है कि षब्द द्रव्य है या गुण है वा कर्म है। इस प्रकार विषय में अनेक–धर्म का ज्ञान होने से संषय होता है। वात्स्यायन के षब्दों में – **“अनेकधर्मोपपत्तेरिति। समानजातीयमसमानजातीयं चानेकम्। तस्यानेकस्य धर्मोपपत्तेः विषेषस्योभयथा दृष्टत्वात्। समानजातीयेभ्योऽसमानजातीयेभ्यश्चार्था विषिष्यन्ते। गन्धवत्त्वात् पृथिव्यादिभ्यश्च विषिष्यते, गुणकर्मभ्यश्च। अस्ति च षब्दे विभागजन्यत्वं विषेषः। तस्मिन् द्रव्यं गुणः कर्म वेति सन्देहः। विषेषस्योभयथा दृष्टत्वात्।”[३६]** कुछ ऐसे भी नैयायिक हैं जो वात्स्यायन के इस मत से सहमत नहीं हैं और

अनेकधर्म की अन्य प्रकार से व्याख्या करते हैं। उद्योतकर इन एकदेषीय नैयायिक की व्याख्या का खंडन करते हैं।

<div align="center">एकदेषीय नैयायिक की व्याख्या का खंडन : —</div>

एकदेषीय नैयायिक अनेक के धर्म को अनेकधर्म और अनेकधर्म को अनेकधर्म कहते हैं। इस मत के अनुसार एक धर्म को अनेक में होना और अनेकधर्म को एक में होना अनेकधर्म कहलाता है। उद्योतकर कहते हैं कि अनेकधर्म की ये दोनों ही व्याख्या 'अनेक–धर्म' को दो प्रकारों से विग्रह करने का परिणाम है। संयोगजत्व नामक एक धर्म अनेक द्रव्य, गुण, और कर्म का धर्म है। द्रव्य, गुण, और कर्म संयोगज होते हैं, इसीलिये उन्हें संयोगजत्व होता है। इस प्रकार संयोगजत्व नामक एक धर्म अनेक का धर्म है। यह अनेक धर्म की एक व्याख्या है। पुनः अनेक–धर्म को एक में होना अनेक–धर्म कहा जा सकता है। 'अनेक–धर्म' से संयोगजत्व, निर्गुणत्व, निष्क्रियत्व, क्षणिकत्व का बोध होता है और ये अनेक–धर्म षब्द में होते हैं। यह अनेक–धर्म की दूसरी व्याख्या है। इस प्रकार अनेक–धर्म के ज्ञान से संषय होता है कि षब्द द्रव्य है, वा गुण है, वा कर्म है। एकदेषीय नैयायिक के मत को उद्योतकर निम्न षब्दों में व्यक्त करते हैं – **"अनेकधर्मोपपत्तेः संषय इति। अनेकस्यानेकश्च धर्म इति केचित्। अनेकस्य धर्मोऽनेकधर्मः। अनेकस्य द्रव्यगुणकर्मलक्षणस्य संयोगजत्वं धर्मः। अनेकश्च धर्मः संयोगजत्वनिर्गुणत्वनिष्क्रियत्वक्षणिकत्वानि षब्दे। तदेवमनेकधर्मोपपत्तेः संषय इति केचित्।"[३७]** उद्योतकर को 'अनेक–धर्म' की यह व्याख्या स्वीकार नहीं है। वे कहते हैं कि एकदेषीय नैयायिक की व्याख्या स्वीकार करने से 'समान–धर्म' के ज्ञान से ही संषय की व्याख्या हो जाने से 'अनेक–धर्म के ज्ञान को संषय का हेतु कहना सूत्र में व्यर्थ हो जाता है। समान–धर्म के ज्ञान से ही वह एक जो अनेक में पाया जाता है और वे अनेक जो एक में पाया जाता है दोनों का लाभ हो जाता है। अतः अनेक–धर्म को संषय का हेतु कहने का औचित्य नहीं रह जाता है। उद्योतकर की पंक्ति द्रष्टव्य है – **"तदयुक्तम्, समानधर्मोपपत्तेरित्यनेनैव चरितार्थत्वात्। समानधर्मोपपत्तेरित्यनेनैव यश्चैकोऽनेकवृत्तिः यश्चानेक एकवृत्तिः, स लभ्यत इति चरितार्थत्वात्। न पुनरेकधर्माभिधानेन प्रयोजनमस्तीति।"[३८]** वाचस्पति कहते हैं कि उद्योतकर वात्स्यायन की व्याख्या को ग्रहण करने के लिये ही एकदेषीय नैयायिक की व्याख्या का खंडन करते हैं तथा 'अनेक–धर्म' की व्याख्या करते हैं। वाचस्पति के षब्दों में – **"अनेकधर्मोपपत्तेरित्यत्र भाष्यकृतो व्याख्यां ग्रहीतुमेकदेषिव्यख्यानमुपन्यस्य दूषयति –अनेकेति।"[३९]** एकदेषीय नैयायिक की यह व्याख्या 'समान–धर्म' से कैसे चरितार्थ हो जाता है ? षब्द में संयोगजत्व होता है। संयोगजत्व द्रव्य नामक कार्य में, रूपादि नामक गुण में, तथा शरीरादि की क्रिया में पाया जाता है। वह संयोगजत्व षब्द, द्रव्य, गुण, और कर्म का धर्म है इसीलिये संयोगजत्व उनका समान–धर्म है। संयोगजत्व अनेक का धर्म है और यह अनेक का धर्म समान–धर्म से ही चरितार्थ हो जाता

<div align="center">284</div>

है। इस प्रकार से षब्दगत अनेक धर्म भी समानता के कारण ही षब्द को द्रव्यत्वादि होने का संषय उत्पन्न करता है। द्रव्य, गुण और कर्म सत्त्व होते हैं और उनको सत्त्व होने से संयोगजत्व बिना भेद का उन तीनों में समान हैं। इस प्रकार से क्षणिकत्व द्रव्य, गुण, और कर्म तीनों का समान धर्म है। 'अनेक–धर्म' से संयोगजत्व, निर्गुणत्व, निष्क्रियत्व, क्षणिकत्व का बोध होता है और ये अनेक–धर्म षब्द में होते है। षब्द संयोगज, निर्गुण और क्षणिक होता है। अतः हमें संषय होता है कि षब्द द्रव्य है, वा गुण है, वा कर्म है। षब्दगत इस अनेक धर्म की व्याख्या समानधर्म से हो जाने से सूत्र में 'अनेकधर्म' व्यर्थ हो जाता है। फलतः एमदेषीय नैयायिक की व्याख्या मान्य नहीं है। वाचस्पति के षब्दों में – **"षब्दो हि संयोगजः। संयोगजत्वं हि कार्ये द्रव्ये गुणे च रूपादौ शरीरादिक्रियायां चास्तीति द्रव्यगुणकर्मणां समानम्। तस्मादनेकस्य धर्मश्चरितार्थः। एवं षब्दगतोऽनेकोऽपि धर्मः समानतयैव दव्यत्वादिसन्देहहेतुः, त्रिषु संयोगजत्वं साधारणं सत्त्वादिना निर्भक्तस्य, निर्गुणत्वं गुणकर्मणोः। एवं क्षणिकत्वं द्रव्यगुणकर्मणामिति समानधर्मोपपत्त्या गतार्थमित्यर्थः।"[80]**

<p style="text-align:center">उद्योतकर, वाचस्पति और उदयनाचार्य द्वारा अनेकधर्म की व्याख्या : –</p>

उद्योतकर असाधारण–धर्म को अनेकधर्म कहते हैं। असाधारण–धर्म समानजातीय यथा गो जाति को उससे इतर जाति से भिन्न करता है। अतः असाधारण–धर्म विषेषक होता है और उसे विषेषकत्व होता है। इससे यह समस्या उत्पन्न होता है कि असाधारण–धर्म से अनेकधर्म का ज्ञान कैसे होता है ? वे कहते हैं कि 'अनेक' पद से समानजातीय और असमानजातीय का ज्ञान होता है और उस अनेक से भिन्न करने वाला धर्म विषेषधर्म कहलाता है। अनेक–धर्म अनेक से भिन्न करता है और यह धर्म अनेक–धर्म कहलाता है। **"अथानेकधर्मषब्दस्य कोऽर्थः ? असाधारणो धर्म इति। कथं पुनरसाधारणो धर्माेऽनेकधर्म इत्यनेन समासपदेनाभिधीयते समानजातीयासमानजातीयविषेषकत्वात् ? समानजातीयमसमानजातीयं चानेकम्। तस्माद् विषेषे विषेषको धर्मः, अनेकस्माद् विषेषाेऽनेकधर्म इति। तस्य चानेकस्य धर्माे यथास्वं साेऽयमनेकधर्म इति।"[81]** उद्योतकर 'अनेक–धर्म' की व्याख्या अन्य प्रकार से करने के लिये 'एकानेक' पद का प्रयोग करते हैं जैसा कि वाचस्पति की निम्न पंक्ति से स्पष्ट है – **"प्रकारान्तरेणानेकधर्मपदं व्याचष्टे – एकानेकेति"।[82]** वह धर्म जो एक प्रत्यय होने का और एक प्रत्यय नहीं होने का हेतु होता है अनेक–धर्म कहलाता है। वह धर्म जिसके आधार पर हम कहते हैं कि 'यह एक है' और 'यह एक नहीं है' अर्थात् इतर है अनेक–धर्म कहलाता है। अभेद एक प्रत्यय होने का और विषेष–धर्म एक प्रत्यय नहीं होने का हेतु होता है। अभेद होने से प्रत्यय एक और भेद होने से प्रत्यय इतर होता है। जैसे षब्द का विभागजत्व एक नहीं होने के धर्म का उदाहरण है। षब्द विभाग से उत्पन्न होने से वह विभागज कहलाता है। अतएव षब्द को विभागजत्व होता है। विभागजत्व विभाग से उत्पन्न दूसरे षब्दों के बीच अभेद स्थापित करता है। वह विभागजत्व षब्द को इतर से भी भिन्न

करता है। इसीलिये षब्दों का विभागजत्व उसे इतरों से भेद करने का भी हेतु है। षब्द का विभागजत्व षब्द को एक प्रत्यय होने का और इतरों से एक नहीं होने का भी हेतु होता है। वार्तिककार के षब्दों में – **"एकानेकप्रत्ययहेतुर्वा धर्मोऽनेकधर्मः, यत एष प्रत्ययो भवति इदमेकमिदमनेकमिति। तत्रैकप्रत्ययहेतुरभेदः अनेकप्रत्ययहेतुर्वा धर्मो विषेषः। यथा षब्दस्य विभागजत्वम्।"[43]** एक प्रत्यय और एक प्रत्यय नहीं होने के उभय को वाचस्पति अनेक कहते हैं, और वह धर्म जो उस अनेक का हेतु है अनेक–धर्म कहलाता है। अनेक–धर्म भेद और अभेद प्रत्यय का हेतु होता है। षब्दों का विभागजत्व एक दूसरे षब्द के अभेद का और इतरों से भेद का हेतु होता है। षब्दों के विभागजत्व के आधार पर कहते हैं कि षब्द एक होता है और उससे इतर अनेक अर्थात् भिन्न होता है। विभागजत्व नामक धर्म एक प्रत्यय होने का और वही विषेष एक प्रत्यय नहीं होने का भी हेतु होता है। विभागजत्व षब्द को इतर प्रत्यय से भिन्न करता है। जहाँ विभागजत्व पाया जाता है वह एक जाति और जहाँ विभागजत्व नहीं है वे एक भिन्न जाति है। जाति एक वचनात्मक होता है और जाति के अभिप्राय को व्यक्त करने के लिये वाचस्पति एक वचन का प्रयोग करते हैं। वाचस्पति के अनुसार – **"एकं चानेकं च तदुभयमनेकम्। तस्यानेकस्य प्रत्ययहेतुधर्मोऽनेकधर्मः भेदाभेदप्रत्ययहेतुरित्यर्थः। विभागजत्वं विभागजानां षब्दानामन्योन्यस्याभेदप्रत्ययहेतुः, तदितरेभ्यश्च भेदप्रत्ययहेतुः। तदिदमाह – यतो विभागजत्वात् एष प्रत्ययो भवतीदं विभागजं षब्दजातं एकम्। इदं च ततोऽन्यद् अनेकं भिन्नम्। तत्र य एव एकप्रत्ययहेतुः धर्मोऽभेदः स एव अनेकप्रत्ययहेतुर्विषेषः। जात्यभिप्रायं चैकवचनम्।"[44]**

षब्द सत् होता है। षब्द को सत् होने से वह द्रव्य, गुण और कर्म से निर्विभाजित होता है। षब्द को सत् होने से उसे द्रव्य, गुण या कर्म से विभाजित नहीं किया जा सकता है। अतः षब्द के विभागजत्व से संषय होता है कि षब्द द्रव्य है या गुण है या कर्म है। द्रव्य, गुण और कर्म में विभागजत्व असंभव होता है। द्रव्य, गुण और कर्म के किसी एक को विभाग से उत्पन्न होते हुए नहीं पाया जाता है। विभागजत्व उन सभी में नहीं पाये जाने से संषय होता है कि क्या षब्द गुण और कर्म से भिन्न द्रव्य है, या द्रव्य और कर्म से भिन्न गुण है, या द्रव्य और गुण से भिन्न कर्म है। यह द्रव्य, गुण, और कर्म में विभगजत्व नहीं होने से होता है। यह विभागजत्व षब्द का विषेष–धर्म है। वार्तिककार के अनुसार – **"सामान्यविषेषसमवायेभ्यः षब्दस्य सदादिना विषेषेण निर्भक्तस्य तस्मिंस्तु द्रव्यं गुणः कर्म वेति विभागजत्वात् संषयः। न हि द्रव्यगुणकर्मणामन्यतमं विभागात् जायमानं दृष्टं सर्वत्रासंभवात्। विभागजत्वं संषयं करोति सर्वतो व्यावृत्तेरिति।"[45]** उद्योतकर के लिये यह स्थापित करना अनिवार्य है कि षब्द का विभागजत्व किस प्रकार से संषय का हेतु है।

विषय में समान–धर्म के ज्ञान से संषय होने को वाचस्पति उदाहरण के रूप में प्रस्तुत करते हुए कहते हैं कि जो धर्म जिस दृष्यमान विषय का सहचरित होता है वह दृष्यमान विषय हमें उस धर्म का स्मरण कराता है। और उस विषय को सहचरित धर्म के विरुद्ध धर्म के साथ भी सम्बन्ध होने से

अनिश्चय की स्थिति उत्पन्न होती है और हमें संषय होता है। असाधारण–धर्म का ज्ञान हो जाने से हमें संषय नहीं होता है। षब्द का विभागजत्व नामक असाधारणधर्म षब्द से भिन्न पृथिवी (द्रव्य) या उत्क्षेपण (कर्म) या गन्ध (गुण) में कभी नहीं देखा जाता है। विभागजत्व नामक असाधारणधर्म हमें द्रव्य या गुण या कर्म का स्मरण नहीं कराता है। स्मरण नहीं कराने से विभागजत्व को वहाँ यह संषय उत्पन्न नहीं करना चाहिये कि 'या यह है या यह'। वहाँ जिज्ञासा मात्र उत्पन्न होना चाहिये न कि संषय उत्पन्न होना चाहिये। वाचस्पति के अनुसार इसी पृष्ठभूमि को स्पष्ट करने के लिये उद्योतकर 'न हि' पदों का प्रयोग करते हैं। अब प्रष्न उठता है कि द्रव्य या गुण या कर्म मे विभागजत्व क्यों नहीं पाया जाता है ? इस प्रष्न का उत्तर देने के लिये ही कहा गया है कि विभागजत्व उन सभी में असंभव होने से वहाँ नहीं पाया जाता है। द्रव्यादि को विभाग से जन्म होने में अन्वय तथा व्यतिरेक का विधान नहीं होता है, अतः निष्चय ही द्रव्यादि का जन्म विभागतः संभव नहीं है। अतएव यह कहा गया है कि विभागजत्व संषय का हेतु नहीं है। इसी पक्ष के निराकरण में वार्त्तिककार कहते हैं कि विभागजत्व द्रव्य, गुण, और कर्म सभी से व्यावृत्त होने से संषय उत्पन्न करता है। वाचस्पति यह स्पष्ट करते हैं कि विभागजत्व नामक षब्द का यह असाधारण–धर्म द्रव्य, गुण, और कर्म से व्यावृत्त होने से संषय का कारण कैसे है ? विभागजत्व द्रव्य, गुण, या कर्म का हमें स्मरण कैसे कराता है ? वाचस्पति उद्योतकर के तात्पर्य को स्पष्ट करते हुए कहते हैं कि यद्यपि विभागजत्व द्रव्यादियों में कहीं नहीं देखा जाता है तथापि विभागजत्व का व्यतिरेक द्रव्य में भी पाया जाता है, गुण में भी पाया जाता है, और कर्म में भी पाया जाता है। षब्द अपने विभागजत्व के कारण द्रव्य और कर्म से व्यावृत्त होकर संषय उत्पन्न करता है कि सत् से विषेषित वह षब्द क्या गुण है, गुण और कर्म से व्यावृत्त होकर षब्द क्या द्रव्य है, गुण और द्रव्य से व्यावृत्त होकर षब्द क्या कर्म है ? इस प्रकार विभागजत्व नामक षब्द का असाधारण–धर्म निषेधात्मक रूप से तत्–तत् द्रव्य, गुण, और कर्म प्रत्येक का स्मरण कराते हुए संषय का कारण बन जाता है।   वाचस्पति के षब्दों में –"यद् येन सहचरितं दृष्टं तत् क्वचिद् दृष्यमानं तत् स्मारयत् तद्विरुद्धेनापि च संबन्धादनिश्चाययत् संषयहेतुर्भवति, यथा समानो धर्मः। असाधारणस्तु धर्मो विभागजत्वं नर्ते षब्दात् क्वचित् पृथिव्यादौ वा उत्क्षेपणादौ वा गन्धादौ वा दृष्ट इति कथं स्मारयेत् , अस्मारयद् वा कथं तत्र संषयं जनयेत् ? तस्मात् कोऽयं भवेदित्यतो धर्मादिति जिज्ञासामात्रमुत्पादयेत्, न त्वयं वायं वेति संषयमित्यत आह – न हीति। कस्मात् न दृष्टमित्यत आह – सर्वत्रासंभवात्। न हि द्रव्यादेर्विभागतो जन्म संभवति, तदन्वयव्यतिरेकाननुविधानादित्यर्थः। नन्वत एवोक्तं न संषयहेतुरित्यत आह – विभागजत्वं संषयं करोति सर्वतो व्यावृत्तेरिति। अयमर्थः, यद्यपि विभागजत्वं न द्रव्यादौ क्वचिद् दृष्टम् , तथापि तद्व्यतिरेकः प्रत्येकं द्रव्यादौ दृष्ट इति विभागजत्वेन सदाद्यविषेषवान् षब्दो द्रव्यकर्मभ्यां व्यावर्तमानः किं गुणः, गुणकर्मभ्यां व्यावर्तमानः किं द्रव्यम् , गुणद्रव्यभ्यां व्यावर्तमानः किं कर्मेति व्यतिरेकमुखेन तत्तत् स्मारयन् असाधारणो धर्मो भवति संषयकारणमिति।"[३६] वाचस्पति कहते हैं कि वे जो सद् से संपन्न होते हैं वे विषेष के तुल्य अपने

287

समानजातीय और असमानजातीयों से व्यावृत्त हो जाते हैं। जैसे पृथिवी अपने गन्धवत्त्व के कारण जल नामक अन्य द्रव्य से, गुण और कर्म नामक विजातीयों से पृथक् हो जाते हैं। इस प्रकार रूपत्व के कारण रूप गुण होता है , उक्षेपणत्व के कारण उक्षेपण कर्म होता है। उस प्रकार से सद् रूप षब्द अपने विभागजत्व के कारण षब्द का समानजातीय असमानजातीय से पृथक् हो जाता है। इसीलिये हमें संषय होता है कि षब्द द्रव्य है या गुण है या कर्म है। वाचस्पति अपने इस कथन को निम्न षब्दों में व्यक्त करते हैं –"**यत् खलु सदादिरूपसंपन्नं विषेषवत् तत्समानजातीयेभ्योऽसमानजातीयेभ्यश्च व्यावृत्तम्, यथा पृथिवी द्रव्यम्। अबादिभ्यश्च द्रव्यान्तरेभ्यो गुणकर्मभ्यश्च विजातीयेभ्यो गन्धवत्त्वेन व्यावृत्तं द्रव्यजातीयम्। एवं रूपत्वेन रूपं गुणः। उक्षेपणत्वेनोक्षेपणं कर्म।तथाविधः षब्दः सदादिरूपसंपन्नो विभागजत्वेन समानासमानजातीयेभ्यो विषिष्यते। तस्माद् भवति द्रव्यं गुणः कर्म वेति संषय इति।"[४७]**

षब्द का विभागजत्व निष्चय का हेतु नहीं है : –

वैषेषिक विभागज विभाग के आधार पर षब्द के विभागजत्व से उसे गुण कहते हैं और षब्द का विभागजत्व निष्चय का हेतु है, संषय का नहीं। वैषेषिक के अनुसार विभाग विभाग का असमवायि कारण होता है। नैयायिक षब्द के विभागजत्व को उसका असाधारण–धर्म मानते हैं तथा उसे संषय का हेतु कहते हैं। नैयायिक के अनुसार विभाग षब्द का असमवायि कारण होता है। उद्योतकर वैषेषिक के मत को निम्न षब्दों में व्यक्त करते हैं – "ननु च विभागजो विभागो विद्यते गुणः।" वाचस्पति इस पंक्ति का निहातार्थ स्पष्ट करते हैं और कहते हैं कि वैषेषिक के अनुसार विभाग विभागज होता है। षब्द का विभागजत्व विभागज होता है और विभागज विभाग के समान षब्द एक गुण है। षब्द का विभागजत्व उसके गुणत्व के निष्चय का हेतु होता है, संषय का नहीं। उनके अनुसार षब्द का विभागजत्व कर्मज नहीं होता है, अपितु विभागज होता है। वैषेषिक के अनुसार वांष के दलों की क्रिया से उत्पन्न वांष के दोनों दलों का विभाग वांष के दलों में अवरुद्ध आकाष के प्रदेष के विभाग का असमवायि कारण होता है। इस प्रकार विदीर्ण होते हुए वांष में दो दलों में क्रिया होती है जिससे दोनों दलों में परस्पर विभाग होता है और उससे वांष के दलों में अवरुद्ध आकाष के भाग के विभाग से षब्द उत्पन्न होता है। यह विभाग विभागज है और वांष के दल के कर्म से उत्पन्न नहीं होता है। यह क्रिया विकसित होता हुआ कमल दलों में व्याप्त क्रिया में देखा जा सकता है। खिलते हुए कमल के दलों में क्रिया होती है और इस प्रकार कमल खिलता है। खिलने से कमल अन्य नहीं हो जाता है, अपितु प्रत्यभिज्ञा के आधार पर यह निष्चित होता है कि कमल वही है। वांष के दल की क्रिया भी खिलते हुए कमल दल की क्रिया के सदृष है। वांष में भी प्रत्यभिज्ञायमानत्व होने से स्पष्ट है कि वह वांष अन्य नहीं है। असंदिग्ध रूप से यह कहा जा सकता है कि वांष के दल की क्रिया से भी विभाग

विभागज होना चाहिये। और उस प्रकार से कार्य द्रव्य भी नष्ट नहीं होता है। वांष के दलों में अवरुद्ध आकाष के भाग का विभाग वांष के दल की क्रिया से नहीं होता है। वांष के दल के आकाष के भाग के विभाग का अन्य कारण संभव नहीं है। इस प्रकार षब्द का विभागजत्व विभाग से उत्पन्न होता है। जिस प्रकार विभागज विभाग एक गुण होता है उसी के तुल्य षब्द के विभागजत्व से उसको गुण होना सिद्ध होता है। इससे स्पष्ट है कि विभागजत्व षब्द के गुणत्व के निष्चय का हेतु है, संषय का नहीं। वाचस्पति वैषेषिक के मत को निम्न षब्दों में व्यक्त करते हैं – "अयमभिसन्धिः। वंषे पाट्यमाने वंषदलयोः क्रिया, ततस्तयोर्मिथो विभागः, ततो वंषदलावरुद्धनभो भागविभागः। सोऽयं विभागजो विभागो न वंषदलकर्मजः। अवयवक्रिया हि तदवयवावरुद्धनभो भागविभागजनिका द्रव्यारम्भकसंयोगाप्रतिद्वन्द्विविभागजनकत्वेन व्याप्ता विकसत्कमलकुड्मलदलेषु दृष्टा। न हि तत्र मुकुलिताद् विकासिकमलमन्यत् आकुंचितप्रसारितांगुलिकरतलवत् तत्त्वेन प्रत्यभिज्ञायमानत्वात्। वंषदलक्रियापि चेत् तादृषी, नूनमनयापि द्रव्यारम्भकसंयोगाप्रतिद्वन्द्विविभागजनिकया भवितव्यम्। तथा च द्रव्यं कार्यमपि न नष्येत्। तस्मात् नानया वंषदलाकाषविभागो जनयितव्यः। न चान्यदस्य कारणं संभवति। तस्माद् वंषदलक्रियाजनितो दलयोर्विभागः कार्यैकार्थसमवेतः तदवरुद्धाकाषप्रदेषविभागस्यासमवायिकारणमेषितव्यः। एवं च गुणः षब्दो विभागजत्वाद् विभागजविभागवदिति विभागजत्वं गुणत्वनिश्चयहेतुरिति सिद्धं भवतीति।"[४८]

उदयनाचार्य कहते हैं कि इस प्रकार से भी षब्द का विभागजत्व संषय का ही हेतु है। यह हेतु निर्दोष ही है। उनके अनुसार विभाग से द्रव्य या कर्म का जन्म संभव नहीं है। वह विभाग द्रव्य के अनुत्पादक में समवेत है तो वह द्रव्य के जन्म का कारण नहीं कहा जा सकता है। विभाग द्रव्य के उत्पादक में समवेत होता है तो संयोग नाष के द्वारा वह विनाषक ही होता है। विभाग को कर्म का कारण मानते हैं तो विभाग कर्म में नहीं होने में आद्य विभाग की उत्पत्ति ही नहीं होती है । पूर्व कर्म की निवृत्ति होने में उस कर्म का उत्तर कर्म का भी जन्म नहीं माना जा सकता है। यदि तो उत्तर संयोग से पूर्व कर्म की निवृत्ति मानते हैं तो विभाग की भी निवृत्ति हो जाती है। विभाग की निवृत्ति हो जाने से विभाग से उत्तर कर्म का जन्म नहीं माना जा सकता है। उससे यह सिद्ध होता है कि षब्द का विभागजत्व षब्द को गुण होने का ही प्रमाण है। विभागजत्व षब्द को गुण होने का असंन्दिग्ध व्याप्ति है। विभाग के अवान्तर विषष को मानकर असाधारण दोष नहीं दिखाया जा सकता है। उस प्रकार से असाधारण दोष दिखाने में धूम भी अग्नि का अगमक होना चाहिये। अतएव यह कहना समुचित नहीं है कि विभाग से कर्म का जन्म होता है। उस प्रकार से भी वात्स्यायन के उदाहरण का व्युत्पादन मात्र है। उदयनाचार्य के षब्दों में –"यद्यप्येवमपि विभागजत्वादिति हेतुरदोष एव, न हि विभागाद् द्रव्यस्य जन्म संभवति, कर्मणो वा। स हि द्रव्यानारम्भकसमवेतोऽकारणमेव, आरम्भकसमवेतस्तु संयोगनाषद्वारा विनाषक एव, कर्मणोऽपि कारणं विभागो भवन्न तावदाद्यस्य तस्मिन्नसति विभागस्यैवानुपपत्तेः। तदुत्तरस्यापि पूर्वकर्मनिवृत्तौ जन्म। यदा तु

289

तत्रिवृत्तिरूत्तरसंयोगात्, तदा विभागस्यापीति, कथमुत्तरकर्मजन्म विभागात्। तस्मादसन्दिग्धव्याप्तिकं विभागजत्वं षब्दस्य गुणत्वे प्रमाणमेव। न च तदवान्तरविषेषमादायासाधारण्यं दोषः। तथा सति धूमोऽप्यगमकः स्यात्। तथापि षष्ठोक्तोदाहरणव्युत्पादनमात्रमिदमिति मन्तव्यम्।"⁴⁶

उद्योतकर के अनुसार विभाग षब्द का असमवायिकारण है तथा षब्द का विभागजत्व संषय का हेतु हैं। जो विभागज विभाग को स्वीकार नहीं करते हैं उनके लिये षब्द का विभागजत्व संषय का हेतु है। जो पुनः विभागज विभाग स्वीकार करते हैं उनके मत में षब्द का विभागजत्व निष्चय का हेतु है। वे षब्द के विभागजत्व से षब्द को विभागज विभाग के तुल्य गुण कहते हैं। विभागज विभाग षब्द का भी असमवायि कारण हो तो षब्द के इस असमवायिकारणत्व से षब्द इस असमवायिकारण से उत्पन्न होता है, अन्य पदार्थ नहीं। इस प्रकार षब्द का विभागजत्व या विभागज विभाग नामक षब्द का असमवायिकारणत्व षब्द के सिबाय अन्यत्र संभव नहीं है। षब्द का विभागजत्व सभी से व्यावृत्त होने से संषय का हेतु है क्योंकि षब्द का यह विषेष–धर्म षब्द के समानजातीयों में और और उससे भिन्न अन्य भूतों में पाये जाने से वह संषय का हेतु होता है। वार्त्तिककार का यह मत उनके निम्न कथन से स्पष्ट होता है –
"ननु च विभागजो विभागो विद्यते गुणः। सत्यम् , अनभ्युपगतविभागजविभागस्यैतदेवं भवति। यः पुनरभ्युपगतविभागजविभागः, तस्यायं निष्चयहेतुः, गुणः षब्दो विभागजत्वात् विभागजविभागवदिति। अस्तु वा तस्यापि विभागजविभागासमवायिकारणकत्वात् विभागजविभागासमवायिकारणकः षब्दो नान्यः पदार्थ इति। तदेवं विभागजत्वं विभागजविभागासमवायिकारणत्वं वा नर्ते षब्दं संभवतीति सर्वतो व्यावृत्तेः संषयहेतुः। तुल्यजातीयेष्वर्थान्तरभूतेषु च विषेषस्योभयथा दृष्टत्वादिति।"⁵⁰ वाचस्पति कहते हैं कि विभागज विभाग हो तथापि इस प्रकारक विभागजत्व षब्द का असाधारण लक्षण ही है। वे कहते हैं कि षब्द का विभागजत्व असाधारण लक्षण से विषिष्ट होता है। असाधारण लक्षण होने से विभागजत्व षब्द के सिवाय अन्यत्र नहीं पाया जाता है और वह निष्चय का नहीं संषय का हेतु है। वाचस्पति के षब्दों में – "अस्तु वा विभागजो विभागः, तथापि विभागजत्वमीदृषमसाधारणमेवेत्याह अस्तु वा तस्याभ्युपगतविभागस्यापि विभागजत्वमसाधारणं विषिष्टम्।"⁵¹

विभाग विभाग का असमवायि कारण है या षब्द का ?

वैषेषिक के अनुसार विभागज विभाग दो विधियों से होने से वे दो प्रकारक होते हैं – (1) कारण मात्र के विभाग से उत्पन्न विभाग : द्रव्य का अवयव रूप कारण में उत्पन्न क्रिया जिस समय द्रव्य के उत्पादक संयोग के विनाषक विभाग उत्पन्न करती है उस समय वह क्रिया द्रव्य का आकाषादि देष के साथ विभाग उत्पन्न नहीं करती है। जहाँ द्रव्य के उत्पादक संयोग का विरोधी विभाग का उत्पादकत्व होता है वहाँ द्रव्य के

290

उत्पादक संयोग के विरोधी विभाग के अनुत्पादकत्व को दूर हटाते हुए आकाष को भी दूर हटा देता है। जैसे जल से वह्नि दूर हटने से धूम स्वयं ही जल से हट जाता है। द्रव्य का आकाष से विभाग द्रव्य के अवयव रूप कारणों के विभाग से उत्पन्न होता है। द्रव्य के अवयव रूप कारणों के विभाग से द्रव्य का नाष होता है और पुनः द्रव्य का अकाष से विभाग उत्पन्न होता है। द्रव्य का आकाष से विभाग द्रव्य का कारण मात्र के विभाग से उत्पन्न विभाग है। (2) कारणाकारण विभाग से उत्पन्न विभाग : दीवाल से हाथ का विभाग होने से षरीर का भी दीवाल से विभाग हो जाता है। षरीर और दीवाल का विभाग षरीर की क्रिया से उत्पन्न नहीं होता है क्योंकि षरीर उस समय निष्क्रिय होता है। हाथ की क्रिया से वह विभाग उत्पन्न नहीं हो सकता है क्योंकि एक आश्रय में होने वाली क्रिया उस आश्रय से भिन्न देषों में विभाग को उत्पन्न नहीं कर सकती है। अतः षरीर और दीवाल का विभाग षरीर का कारण हाथ और अकारणीभूत दीवाल के विभाग से उत्पन्न होता है। यह कारण और अकारण से उत्पन्न होने वाला विभाग है। कायाकाषविभाग कारणाकारण विभाग पूर्वक होता है, कारणमात्र विभाग पूर्वक नहीं। वांष के दलों में विभाग कारणमात्र विभाग पूर्वक होता है। इसी भिन्नता के आधार पर नैयायिक वैषेषिक को उत्तर देते हैं।

वाचस्पति कहते हैं कि वांष के दो दलों में परस्पर विभाग षब्द की उत्पत्ति में निमित्त कारण और दलों में अवरुद्ध आकाष का विभाग असमवायि कारण होता है। वांष के दलों के विभाग से उत्पन्न षब्द, और, ढोलक तथा दण्ड के संयोग से उत्पन्न षब्द में भेद है। जैसे ढोलक और आकाष का संयोग ढोलक से उत्पन्न षब्द का असमवायि कारण होता है वैसे वांष के दलों और आकाष का संयोग फटते वांष से उत्पन्न षब्द का असमवायि कारण नहीं है। वंष दल में अवरुद्ध आकाष का विभाग वहाँ षब्द का असमवायि कारण है। वाचस्पति कहते हैं कि वांष के दलों के विभाग से उत्पन्न षब्द अपने समानजातीय के असमवायि–कारण से उत्पन्न होता है क्योंकि उन षब्दों का षब्दत्व उन षब्दों के असाधारण–कारण जन्य होता है। वंष के दलों के विभाग से उत्पन्न षब्द का षब्दत्व उसके असाधारण–कारण जन्य होने से वह अपने समानजातीय के असमवायि–कारण जन्य होता है। वे सभी षब्द जो अपने असाधारण–कारण से जन्म लेते हैं वे सभी अपने समानजातीय षब्द के असमवायि–कारण जन्य होते हैं। जैसे ढोलक और दण्ड के संयोग से उत्पन्न षब्द ढोलक और आकाष के संयोग नामक असमवायि–कारण से उत्पन्न होते हैं उस प्रकार से वंष के दलों के विभाग से उत्पन्न षब्द वांष के दलों में अवरुद्ध आकाष के विभाग नामक असमवायि–कारण से उत्पन्न होते हैं। इसीलिये वाचस्पति कहते हैं कि वांष के दलों के विभाग से उत्पन्न षब्द का वांष के दलों में अवरुद्ध आकाष का विभाग नामक असमवायि–कारण ढोलक और दण्ड के सेयोग से उत्पन्न षब्द का ढोलक और आकाष का संयोग नामक असमवायि–कारण के तुल्य नहीं कहा जा सकता है। इस प्रकार वांष के दलों के विभाग से उत्पन्न ष्षब्द वांष के दलों में अवरुद्ध आकाष के विभाग नामक असमवायि–कारण से उत्पन्न षब्द हैं। विभागजविभाग नामक षब्द का

असमवायि–कारण यद्यपि अंगुलि और आकाष के विभाग से उत्पन्न हस्ताकाष विभाग का असमवायिकारणत्व कायाकाष विभाग में है तथापि दोनों भिन्न हैं। वांष के दलों के विभाग से उत्पन्न षब्द की उत्पत्ति में वांष के दलों में अवरुद्ध आकाष का विभाग नामक षब्द का असमवायि–कारण कारण मात्र के विभाग से होता है। यह कारण और अकारण से उत्पन्न होने वाला विभाग नहीं है। यहाँ कारण मात्र के विभाग से उत्पन्न विभाग नामक असमवायि–कारण से षब्द की उत्पत्ति होने से षब्द के विभागजत्व से नैयायिक षब्द का संषयत्व सिद्ध करते हैं। वाचस्पति कहते हैं कि भाष्यकार षब्द के विभागजत्व से संषय की सिद्धि में दलों के परस्पर विभाग को षब्दोत्पत्ति का निमित्त कारण और कारण मात्र के विभाग से उत्पन्न वांष के दलों में अवरुद्ध आकाष के विभाग को असमवायि–कारण कहते हैं। उनके अनुसार अंगुलि और आकाष के विभाग से उत्पन्न कायाकाष विभाग इस प्रकारक नहीं है। वह कारणाकारण के विभाग से उत्पन्न होता है, कारण मात्र के विभाग से नहीं। अतएव वैषेषिक का यह मत कि षब्द का विभागजत्व उसके निष्चय का हेतु है संषय का नहीं एक विवादित मत है। वाचस्पति दोनों विभागजविभाग को एक दूसरे से पृथक् कर वात्स्यायन के मत को विकसित करते हैं। वाचस्पति के षब्दों में – "पाट्यमाने हि वंषे षब्दोत्पत्तौ वंषदलयोर्मिथो विभागो निमित्तकारणम्। वंषदलावरुद्धाकाषविभागस्त्वस्यासमवयिकारणम्, न तु भेर्याकाषसंयोगवत् वंषदलाकाषसंयोगोऽसमवायिकारणं भवितुमर्हति।तथा हि प्रयोग:, योऽयं वंषदलविभागनिमित्तः षब्द:, स निमित्तसमानजातीयासमवायिकारणजन्य: , तदसाधारणनिमित्तजन्यषब्दत्वात्। यो य: षब्दो यदसाधारणनिमित्तजन्मा , स सर्वस्तज्जातीयासमवायिकारणजन्य: , यथा भेरीदण्डसंयोगनिमित्तः षब्दो भेर्याकाषसंयोगासमवायिकारणक:। तथा चायम्। तस्मात् तथेति। तदेवं वंषदलविभागलब्धजन्मना वंषदलाकाषविभागेनासमवायिकारणेन जनित: षब्द:। तदेवं विभागजविभागासमवायिकारणकत्वं षब्दस्य , तदपि यद्यप्यंगुल्याकाषविभागजहस्ताकाषविभागासमवायिकारणे कायाकाषविभागेऽस्ति, तथापि कारणमात्रविभागजविभागासमवायिकारणकत्वादिति हेतु: षष्यकारेण विभागजत्वात् इतयने सूचित:। न चांगुल्याकाषविभागपूर्वक: कायाकाषविभाग एवम्। स हि कारणाकारणविभागपूर्वको , न तु कारणमात्रविभागपूर्वक: ।"⁵²

वैषेषिक विभागज विभाग की सिद्धि के लिये विभाग को कर्मज होने का विरोध करते हैं। उनके अनुसार विभाग से संयोग का नाष होता है और संयोग–नाष से द्रव्य–नाष होता है। द्वितन्तुक पट की उत्पत्ति के लिये दोनों तन्तुओं का संयोग आवष्यक है। विभाग को कर्मज कहने से तन्तु के अवयवों में क्रिया होती है एवं क्रिया से उन अवयवों में विभाग होने से तन्तु का नाष होने से पट का नाष होता है। अत: विभाग को कर्मज कहने से द्रव्य–नाष की समस्या उठती है। वैषेषिक के अनुसार अवयवों की क्रिया और विभागजनकत्व में व्याप्य–व्यापक भाव का निष्चय संभव नहीं है। पञ्चपत्र को दो विभागों में होने में हम क्रम से होने की कल्पना नहीं कर सकते क्योंकि क्रम से होने की कल्पना में प्रमाण

का अभाव होता है। प्रमाण का अभाव होने से हम यह नहीं कह सकते कि कमल पत्र नामक कमल के अवयव की क्रिया उनको दो भागों में होने का जनक है। वाचस्पति कहते हैं कि वंष के दल को दो विभागों में होना भी कमल पत्र के अवयव के तुल्य है। उनका मत है कि द्रव्य के अवयवों की क्रिया से संयोग का नाष नहीं होता है और फलतः द्रव्य–नाष नहीं होता है। वाचस्पति द्रव्य का उत्पादकसंयोग का अप्रतिद्वन्द्वी विभाग और द्रव्य का उत्पादकसंयोग का प्रतिद्वन्द्वी विभाग में भेद करते हैं। वे कहते हैं कि कर्म द्रव्य का उत्पादक संयोग का अप्रतिद्वन्द्वी विभाग का जनक होता है। द्रव्य के नाष के लिये कर्म को द्रव्य का उत्पादक संयोग का प्रतिद्वन्द्वी विभाग का जनक होना चाहिये। अतः द्रव्य–नाष नहीं होता है। वैषेषिक यह प्रष्न कर सकते हैं कि कर्म संयोग का प्रतिद्वन्द्वी विभाग का ही जनक क्यों नहीं है ? वैषेषिक कहते हैं कि वंष के दो दलों के अवयवों की क्रिया कमल दल के अवयवों की क्रिया से भिन्न होता है। वंष के दो दलों के अवयवों की क्रिया दानों दलों में अवरुद्ध आकाष को दो विभागों में होने का कारण है, परन्तु कमल दल के अवयवों की क्रिया उनके अवयवों के विभाग का कारण है। उनके अवयव और आकाष का विभाग अवयव के विभाग से होता है। कमलदल के अवयवों का विभाग और कमल के अवयवों का आकाष के साथ विभाग भिन्न हैं। यदि कमल दल की क्रिया दोनों का कारण हों तो वंषदल की क्रिया द्रव्य का उत्पादक संयोग का विरोधी विभाग को जन्म देना चाहिये। दोनों में से किसी में भी उनको दो विभागों को एक ही वार होने का निष्चय और क्रम से होने का प्रमाण का अभाव एक नहीं है। इससे स्पष्ट है कि क्रिया और उसके विभागजनकत्व में सन्देह होने से दोनों में व्याप्य–व्यापक भाव का निष्चय असंभव है। क्रिया और विभागजनकत्व के बीच व्याप्ति का अवधारण नहीं होने से वैषेषिक कहते हैं कि विभाग कर्मज नहीं कहा जा सकता है। वाचस्पति के अनुसार क्रिया विभाग का हेतु होता है और क्रिया एक दूसरे से विलक्षण होता है। वैषेषिक कहते हैं कि क्रिया की विलक्षणता स्वीकार करने से विलक्षण क्रिया से उत्पन्न विभाग नामक कार्य भी विलक्षण होना चाहिये। एक विभाग द्रव्योत्पादक संयोग का प्रतिद्वन्द्वी और दूसरा अप्रतिद्वन्द्वी होना चाहिये। वाचस्पति के अनुसार उस प्रकार से भी इस विलक्षणता को स्वीकार करना चाहिये कि एक क्रिया एक विभाग को जन्म देता है तो दूसरी दूसरे विभाग को जन्म देता है। इस प्रकार वाचस्पति कहते हैं कि उस उदाहरण के बल से विभागज विभाग की सिद्धि नहीं होती है। वाचस्पति की पंक्ति द्रष्टव्य है –

"परिहरति – अनभ्युपगतविभागजविभागस्यैतद् विभागजत्वम् एवं संषयकारणं भवति। अनभ्युपगमबीजं च कुतः पुनरेतदेवमवगतं पद्मपत्रावयवक्रिया विभागद्वयजनिकेति , विभागद्वयक्रमकल्पनायां प्रमाणाभावादिति चेत्। हन्त, वंषदलविभागयोरपि तुल्यम्। ननूक्तं द्रव्यारम्भकसंयोगाप्रतिद्वन्द्विविभागजनकं स्यात् कर्म, ततश्च द्रव्यनाषो न भवेदिति। अथ विपर्ययः कस्मात् न भवतीति, वंषदलद्वयक्रियैव विभागद्वयजनिका, पद्मपत्रावयवक्रिया त्ववयवविभागजनिका, तदवयवाकाषविभागस्त्ववयवविभागजन्मा। यदि तु पद्मपत्रावयवक्रिया उभयजनिका भवेत्, वंषदलक्रियैव द्रव्यारम्भकसंयोगप्रतिद्वन्द्विनं विभागं जनयेदिति। न चान्यतरत्र विभागद्वययौगपद्यनिश्चयः

क्रमप्रमाणाभावश्च तुल्यः। तस्मात् पद्मपत्रावयवक्रियाविभागजनकत्वसंदेहादषक्यविनिश्चयो व्याप्यव्यापकभावः। क्रियावैलक्षण्यात् तु स्वहेतुवैलक्षण्यजन्मनः कार्यस्य विभागस्य वैलक्षण्यं स्यात् , यदेको द्रव्यारम्भकसंयोगप्रतिद्वन्द्वी अप्रतिद्वन्द्वी चेतरः, तथापि चैतद्वैलक्षण्यं क्रियाया अभ्युपेतव्यम्। यदेका विभागमेकं जनयति, अन्या तु विभागद्वयमिति। तस्मादेतदुदाहरणबलेन न विभागजविभागसिद्धिः।"⁵³

उदयनाचार्य के अनुसार वैषेषिक विभाग और अवयवों की क्रिया की व्याप्ति का अवधारण नहीं करते हैं तथापि यह कहना आवष्यक है कि जो क्रिया द्रव्य का अनुत्पादक संयोग का विरोधी विभाग को जन्म देता है वह क्रिया द्रव्य का उत्पादक संयोग का विरोधी विभाग उत्पन्न नहीं करता है। यह क्रिया की विलक्षणता है कि एक क्रिया द्रव्योत्पादक संयोग का विरोधी विभाग को जन्म देता है तो दूसरी क्रिया अनुत्पादक संयोग का विरोधी विभाग को जन्म देता है। वंष के दलों के अवयव की क्रिया से वंष का दो विभाग या कमल दल के अवयव की क्रिया से कमल दलों मे विभाग अनुत्पादक संयोग का विरोधी होता है। उनके अवयवों की क्रिया द्रव्योत्पादक संयोग का अविरोधी विभाग का जनक होता है। वैषेषिक कहते हैं कि विभाग के उक्त दोनो प्रकारों में जिस किसी प्रकार से कर्म से दोनों विभागों का जन्म एक काल में होने में उनके अवयव में स्पन्दन होता है और द्रव्य–नाष की समस्या उत्पन्न होती है। उदयनाचार्य कहते हैं कि अवयवों की क्रिया से द्रव्य–नाष की समस्या नहीं होती है। क्रिया की विलक्षणता के आधार पर उदयनाचार्य कहते हैं कि जो कर्म अनुत्पादक संयोग के विरोधी विभाग का जनक होता है वह उत्पादक संयोग का विरोधी विभाग का जनक नहीं होता है। कर्म की विलक्षणता के आधार पर वैषेषिक के मत का विपरीत भी सिद्ध हो जाता है और विभाग को कर्मज होने से वैषेषिक द्रव्य–नाष की समस्या नहीं उठा सकते हैं। उदयनाचार्य की पंक्ति द्रष्टव्य है – **"ननु भवत्वेवं तावदुक्तव्याप्तेरनवधारणम् , तथापि या क्रिया द्रव्यानारम्भकसंयोगप्रतिद्वन्द्विनं विभागमारभते, नासौ द्रव्यारम्भकसंयोगप्रतिद्वन्द्विनमपि। तथात्वे वा यतः कुत्रश्चित् कर्मणो युगपदुभयविभागोपपत्तौ चलत्येवावयवे सर्वद्रव्यनाषप्रसंगः, न चैवम्। तस्माद् यदनारम्भकसंयोगप्रतिद्वन्द्विजनकं तन्नारम्भकसंयोगप्रतिद्वन्द्विजनकं कर्मेति सिद्धे विपर्ययोऽपि सिद्ध इति"⁶⁴**

वाचस्पति का अभिमत है कि क्रिया की विलक्षणता के फलस्वरूप उस क्रिया से उत्पन्न विभाग भी विलक्षण होता है। क्रिया की विलक्षणता से एक विभाग द्रव्य के उत्पादक संयोग का विरोधी होता है, और दूसरा द्रव्य के अनुत्पादक संयोग का विरोधी होता है। उदयनाचार्य के अनुसार विभाग की यह विलक्षणता अवष्य स्वीकार करनी चाहिये अन्यथा विलक्षण क्रिया से विलक्षण कार्य उत्पन्न होने का नियम की उत्पत्ति नहीं होती है। विलक्षण कार्य अपने विलक्षण हेतु से ही जन्म लेता है फलतः विभाग की विलक्षणता के अनुरोध से कर्म की विलक्षणता भी स्वीकार करनी चाहिये। कर्म की यह विलक्षणता उसकी जाति के कारण हो सकती है या सहकारियों के कारण हो सकती है। कर्म अपनी विलक्षणता से कहीं

उत्पादक संयोग का विरोधी विभाग और कहीं अनुत्पादक संयोग का विरोधी विभाग का जनक होता है। इस प्रकार कर्म का वैलक्षण्य कहीं उत्पादक संयोग का विरोधी विभाग और कहीं अनुत्पादक संयोग का विरोधी विभाग की जनकता के पद में समझा जा सकता है। कर्म अपनी विलक्षणता से कहीं अनुत्पादक संयोग का विरोधी विभाग—मात्र का जनक होता है। इस प्रकार कर्म का वैलक्षण्य कहीं अनुत्पादक संयोग का विरोधी विभाग—मात्र की जनकता के पद में समझा जा सकता कर्म की विलक्षणता से कहीं उत्पादक संयोग का विरोधी विभाग—मात्र का जन्म हो सकता है और कर्म के इस वैलक्षण्य को उत्पादक संयोग का विरोधी विभाग—मात्र की जनकता के पद में समझा जा सकता है। कहीं कर्म अपनी विलक्षणता से अनुत्पादक संयोग—मात्र का विरोधी विभाग का जनक हो सकता है और इस प्रकार कर्म का वैलक्षण्य कहीं अनुत्पादकसंयोग मात्र का विरोधी विभाग की जनकता के पद में समझा जा सकता है। उदयनाचार्य के अनुसार कर्म के वैलक्षण्य का यह नियम स्थापित करने के लिये हम सक्षम नहीं हैं। उनके अनुसार अनुत्पादक संयोग का विरोधी विभाग का जनक होना ही कर्म का उपहार है। कर्म को अनुत्पादक संयोग का विरोधी विभाग को जन्म देने में वह कर्म उत्पादक संयोग का विरोधी विभाग को जन्म नहीं दे सकता है और द्रव्य के नाष की समस्या नहीं है। इस प्रकार विभाग को कर्मज कहने में कोई विरोध नहीं है। तन्तु के अवयवों का संयोग और पुनः तन्तुओं का संयोग पट का उत्पादक संयोग है। परन्तु तन्तु और वीरण (खस का घास) का संयोग पट का अनुत्पादक संयोग है। वीरण का संयोग समवायिकारणीभूत तन्तु से होता है और वह वीरण क्रिया से सर्वथा रहित होता है। तन्तु पट नामक कार्य का उत्पादक और वीरण अनुत्पादक है। तन्तु पट का कारण और वीरण अकारण होता है। उत्पादक तन्तु और अनुत्पादक वीरण का संयोग कारण और अकारण का संयोग कहलाता है। कारण और अकारण के संयोग से कार्याकार्यगत संयोग होता है जो संयोगजसंयोग कहलाता है। अनुत्पादक वीरण का उत्तर संयोग तन्तु के उत्तर सयोग का जनक होता है। इस जनकत्व में ही कर्म को उत्पादक तन्तु का उत्तर संयोग का जनकत्व होता है। उस प्रकार से नहीं होने में कारणमात्र के संयोग पूर्वक कारणाकारण संयोग होता है। जिस प्रकार से क्रिया को क्रम से होने में प्रमाण नहीं है उस प्रकार से यहाँ भी प्रमाण नहीं है। एक क्रिया दो अवयव मात्र में पाये जाने वाला एक विभाग को जन्म देता है , अन्य क्रिया दो अवयवों में पाये जाने वाला तथा अवयव और अनवयव में पाये जाने वाला दो विभाग को जन्म देता है। जिस प्रकार से विभाग की यह विलक्षणता होती है उस प्रकार से यह भी स्वीकार करना चाहिये कि एक क्रिया अनुत्पादक संयोग का विरोधी विभाग को जन्म देता है तो अन्य क्रिया उत्पादकानुत्पादक संयोग का विरोधी विभाग को जन्म देता है। इस प्रकार विभाग को कर्मज मानने से द्रव्य नाष की समस्या नहीं उठती है। उदयनाचार्य के षब्दों में – "तत्राह – क्रियावैलक्षण्यात् त्विति। अयमर्थः। विभागस्य तावद् वैलक्षण्यमवश्यमभ्युपेतव्यम् , अन्यथा नियमानुपपत्तेः। तदनुरोधात् कर्मणोऽपि जातिकृतं सहकारिकृतं वा वैलक्षण्यमवश्यं स्वीकर्तव्यम्। तदेतस्य वैलक्षण्यम्

आरम्भकानारम्भकसंयोगप्रतिद्वन्द्विविभागद्वयजनकतया एकत्र, अन्यत्र

त्वनारम्भकसंयोगप्रतिद्वन्द्विविभागमात्रजनकतया पर्यवस्यति,

आहोस्विदारम्भकसंयोगप्रतिद्वन्द्विविभागमात्रजनकतयैकत्र, अन्यत्र

त्वनारम्भकसंयोगमात्रप्रतिद्वन्द्विविभागजनकतयेति न नियन्तुं षक्यते। अनारम्भकसंयोगप्रतिद्वन्द्विविभागजनकत्वं

हि कर्मण उत्सर्गः। तस्मिन् सत्येव कुतश्चिद् विषेषादारम्भकसंयोगप्रतिद्वन्द्विनमपि विभागं करिष्यति , को

विरोधः ? यथानारम्भकोत्तरसंयोगजनकत्वे सत्येव कुतश्चित् विषेषादारम्भकोत्तरसंयोगजनकत्वमपि कर्मणः ,

अन्यथा तत्राप्यनयैव दिषा कारणमात्रसंयोगपूर्वकाः कारणाकारणसंयोगाः कल्पनीयाः स्युः। यथा च तत्र क्रमे

प्रमाणं नास्ति तथेहापीति। यदेका विभागमेकमवयवद्वयमात्रवर्तिनम्, अन्या तु

विभागद्वयमवयवद्वयवर्तिनमवयवानवयववर्तिनं चेति। यथा चैतद्द्वैलक्षण्यं तथा वरमेवमस्तु

यदेकानारम्भकसंयोगप्रतिद्वन्द्विनमन्या तु आरम्भकानारम्भकप्रतिद्वन्द्विनं जनयतीत्यर्थः।"[६५]

उदयनाचार्य कहते हैं कि विभागज विभाग के

पक्ष में प्रमाण ही नहीं है। एक ही समय में एक देष का सहस्र विभाग हो सकता है फलतः यह कहना

समीचीन नहीं है कि विभाग विभागज होता है। यद्यपि वैषेषिक का मत है कि वंष के दो दलों में विभाग के

बाद संयोग का नाष और संयोग के नाष से द्रव्य का नाष होता है और जिस समय संयोग के नाष से

द्रव्य–नाष होता है उस समय वंष के दो दलों का विभाग आकाष से विभाग करता है। इस प्रकार वैषेषिक

के अनुसार यह विभाग विभागज होता है। उदयनाचार्य के अनुसार उस प्रकार से भी कर्म नियुक्त नहीं होने

से विभाग से संयोग–नाष और संयोग–नाष से द्रव्य–नाष का क्रम प्राप्त नहीं होता है। नियुक्त कर्म वंष को

दो भागों में क्रम से या एक ही समय में कर सकता है। नियुक्त कर्म वंष को दो भागों में विभाग क्रम से

नहीं करता है। कर्म विभाग का आरम्भ अविलम्ब करता है। कर्म को विभाग का अविलम्बकारित्व होता है।

विभाग के आरम्भ में कर्म अनपेक्ष होता है। कर्म की अनपेक्षता के कारण कर्म के अविलम्बकारित्व के निष्चय

से आरम्भिक कर्म का वंष को दो भागों में करने का जनकत्व क्रम से नहीं माना जा सकता है। विभाग के

आरम्भ में कर्म की अपेक्षा में आद्य विभाग बाद का विभाग नहीं करना चाहिये। विभाग में संयोग का ध्वंष

होता है। विभाग होना क्रम से मानने में उत्तर संयोग का ध्वंष होने से पहले पूर्व संयोग का ध्वंष अपेक्षित

होता है। उत्तर संयोग के ध्वंष से पहले पूर्व संयोग के ध्वंष की अपेक्षा होना विलम्ब कहा जाता है। परन्तु

आगन्तुक संयोग को ध्यान में रखकर विचार करने से पाते हैं कि वहाँ पूर्व संयोग का ध्वंष अपेक्षित नहीं है।

अतः कर्म वंष को दो दलों में विभाग क्रम से नहीं करता है। कर्म वंष को दो दलों में विभाग एक ही समय

में भी नहीं करता है। जिस समय कर्म वंष के दो दलों में अवरुद्ध आकाष को आकाषादि देष से विभाग

करता है उस समय कर्म वंष को उसके अन्य अवयवों से विभाग नहीं करता है। कर्म वंष को दो भागों में

क्रम से या युगपद से विभाग नहीं करता है। आद्य विभाग होने में कर्म नैरपेक्ष्य होता है। कर्म के नैरपेक्षत्व

के फलस्वरूप आद्य विभाग ही काल है। द्वितीय विभाग में प्रथम काल के बाद का काल निरपेक्ष होता है। परन्तु काल नामक द्रव्य की उपेक्षा नहीं होती है। उदयनाचार्य कहते हैं कि वैषेषिक का मत विकसित होता हुआ कमल दलों के उदाहरण से भग्न हो जाता है। अवयव की क्रिया ही वंष के दलों में अवरुद्ध आकाष के भाग का विभाग करता है और यह विकसित होता हुआ कमल दलों की क्रिया में देखा जाता है। उदयनाचार्य उक्त मत को निम्न षब्दों में व्यक्त करते हैं – "ननु चोद्यमेवैतदनुपपन्नम्। न हि विभागजे विभागे प्रमाणमस्ति। यौगपद्येनैव विभागसहस्रस्यापि समानदेषस्य जायमानत्वादित्यत आह अयमभिसन्धिरिति। यद्यपि वंषदलयोर्विभागानन्तरं संयोगनाष:, ततो द्रव्यनाष:, ततो द्रव्यनाषविषिष्टं कालं स्वतन्त्रं वा अवयवमपेक्ष्य दलयोर्वर्तमानो विभाग आकाषादिदेषाद् विभागं करोतीति वैषेषिका:, तथाप्यप्रकृतत्वात् संयोगनाषद्रव्यनाषक्रमो नोपन्यस्तः। प्रकृतस्य हि कर्मणो विभागद्वयजनकत्वं क्रमेण वा स्याद्, यौगपद्येन वा ? न तावदाद्य:, कर्मणो विभागारम्भेऽनपेक्षतया अविलम्बकारित्वनिश्चयात्। अपेक्षायां वा, आद्यमपि विभागम् अन्तरमेव न कुर्यात्। उत्तरसंयोगे कर्तव्ये पूर्वसंयोगप्रध्वंषापेक्षेति विलम्ब:। आगन्तुकभावमभिसन्धाय तु नैरपेक्ष्यमुक्तम्। न द्वितीय:, यदा आकाषादिदेषाद् विभागं करोति कर्म न तदावयवान्तरादिति स्थितिरिति वैषेषिका:। तदेतद् यथाश्रुतमुभयमप्यनुपपन्नम्। आद्ये विभागे हि कर्तव्ये कर्मणो निरपेक्षत्वात् स एव काल:। द्वितीये तु कर्तव्ये प्रथमानन्तरकाल एव नैरपेक्ष्यम्। अतो न कालातिपात इत्येवमप्युपपत्ते:। यदेत्यादिस्थितिस्तु विकसत्कमलकुड्मलेष्वेव भग्नेत्यतोऽस्यार्थमाह – अवयवक्रिया हीति।"[४६]

अनेकधर्म की व्याख्या असमानधर्म के पद में संभव नहीं है:–

यह कहा जा सकता है कि समानधर्म का संषय के हेतु के रूप में उपयोग हो जाने से 'अनेक–धर्म' का अर्थ 'असमान–धर्म' होता है। समान–धर्म और असमान–धर्म दोनों संषय के कारण के रूप में आहूत हैं।' समानधर्म ' का उपयोग हो जाने से 'असमानधर्म' का उपयोग नहीं हुआ है। अत: वह 'अनेक ' पद असमान का वाचक है। उद्योतकर इस व्याख्या को निम्न षब्दों में व्यक्त करते हैं – "समानधर्मोपयोगाद् वासमानोऽनेकधर्मा भवति। यद् वा द्वयस्यापि संषयकारणत्वेनोपनीतस्य समानधर्मस्यासमानस्य च समानधर्मस्योपयोगादनुपयुक्तोऽसमानः सोऽनेकषब्दस्य विषयविषेष इति"।[४७] यदि अनेक पद असमान का ही वाचक है तो सूत्र में समानासमान धर्म के ज्ञान से संषय होना क्यों नहीं कहा गया ? समानासमानधर्म नामक पद का प्रयोग नहीं करने का दो कारण दिये जा सकते हैं – असमानधर्म से अनेक से व्यावृत्त का लाभ नहीं होता है। जो धर्म अनेक से व्यावृत्त होता है वह अनेकधर्म कहलाता है। यह विग्रह असमानधर्म से प्राप्त नहीं होता है। अत: सूत्र में असमानधर्म अभिप्रेत होते हुए भी अनेकधर्म का प्रयोग किया गया है। द्वितीयत: सूत्र में असमान के स्थान पर अनेक का प्रयोग करने से एक वर्ण का लाभ हो जाता है। असमान की अपेक्षा

अनेक में एक वर्ण कम होता है। अनेक पद का प्रयोग लाघव होता है। लाघव नामक प्रयोजन का आश्रय लेकर ही सूत्र में अनेकधर्म कहा गया है। उद्योतकर की पंक्ति द्रष्टव्य है – " **कस्मात् पुनरेवमेव नोच्यते समानासमानधर्मोपपत्तेरिति ? नैवं षक्यं भवितुम्। अनेकस्माद् व्यावृत्तो यो धर्मः सोऽनेकधर्म इत्ययं विग्रहो न लभ्यते। लाघवं च प्रयोजनम्। एकाक्षरापचयात् लाघवं प्रयाजनमाश्रित्यैवमभिधानम्।"**[६८]

उद्योतकर अनेक–धर्म को असाधारण–धर्म के अर्थ में ग्रहण करते हैं। वे कहते हैं कि अनेक को असमान के अर्थ में नहीं ग्रहण करना चाहिये। उद्योतकर के इस मत के विरुद्ध यह कहा जा सकता है कि यदि अनेक को असाधारण के अर्थ में ग्रहण करते हैं तो असाधारण–धर्म जो निष्चय का हेतु होता है वह संषय का हेतु हो जाता है। जीवित शरीर में आत्मा का अस्तित्व सिद्ध करने के लिये यह युक्ति दिया जाता है कि जीवित षरीर आत्मा रहित नहीं होता है क्योंकि आत्मा रहित मानने से षरीर को अप्राणादिमान होने की समस्या उठ जाती है। प्राणादिमान होना जीवित षरीर का असाधारण–धर्म है और यह असाधारण–धर्म निष्चय का हेतु है, संषय का नहीं। असाधारण–धर्म को संषय का हेतु कहने से अप्राणादिमान होना जो आत्मरहित होने के निष्चय का हेतु है वह असाधारण–धर्म होने से संषय का हेतु हो जाता है। इस दोष के फलस्वरूप अनेकधर्म को असाधारण के अर्थ में नहीं ग्रहण करना चाहिये अपितु असमान के अर्थ में करना चाहिये। इस युक्ति को उद्योतकर निम्न षब्दों में व्यक्त करते हैं – **"यद्यनेकधर्मार्थोऽसाधारणार्थः, असाधारणश्च धर्मः संषयकारणमिति, नेदं निरात्मकं जीवच्छरीरम् , अप्राणादिमत्त्वप्रसंगादित्ययमप्यसाधारणत्वात् संषयहेतुः प्राप्तः।"**[६९]

इस समस्या का निराकरण करते हुए उद्योतकर कहते हैं कि वह साधारण–धर्म जो विना व्यभिचार के सभी में पाये जाते हैं संषय के हेतु नहीं हैं। वही साधारण–धर्म संषय के हेतु हैं जो अन्वयी नहीं हैं। वह जो व्यभिचारी है संषय का हेतु है और वह जो व्यभिचारी नहीं है निर्णय के हेतु हैं। इसी प्रकार से असाधारण–धर्म को व्यभिचारी होने से वह संषय का हेतु और अव्यभिचारी होने से निर्णय का हेतु होता है। असाधारण–धर्म को समान रूप से अन्य में अनुपस्थित होना चाहिये। उसे अनेकवृत्तित्व नहीं होना चाहिये। असाधारण–धर्म को एकवृत्तित्व होने से वह अव्यभिचारी और अनेकवृत्तित्व होने से व्यभिचारी होता है। उससे यह नहीं कह सकते कि एकवृत्तित्व या अनेकवृत्तित्व संषय या निर्णय का हेतु होता है। साधारणत्व और असाधारणत्व होने में व्यभिचार और अव्यभिचार संषय और निर्णय का हेतु होता है। जो साधारण या असाधारण–धर्म व्यभिचारी होता है वह संषय का हेतु और जो अव्यभिचारी होता है वह निर्णय का हेतु होता है। उद्योतकर के अनुसार – **"नैष दोषः। यथैव साधारणो धर्मः संषयहेतुरिति नान्वयिनः साधारणत्वे सति संषयहेतुत्वं भवति, अन्वयाव्यभिचारात्। एवं व्यतिरेकिणोऽपि सत्यप्यसाधारणत्वे विपर्ययसंबन्धस्याव्यभिचारात् हेतुभाव इति। तस्मात् नैकवृत्तित्वमनेकवृत्तित्वं वा संषयकारणत्वे निर्णयकारणत्वे**

वा हेतुः। किं तर्हि ? साधारणासाधारणत्वे सति व्यभिचाराव्यभिचारौ संषयनिर्णयहेतू। यो व्यभिचारी स संषयहेतुः, योऽव्यभिचारी स निर्णयहेतुरिति।"[६०]

यदि साधारण और असाधारणधर्म को व्यभिचरित होना ही संषय का हेतु है अर्थात् साधारण और असाधारण–धर्म सपक्ष और विपक्ष दोनों में पाये जाने से संषय का हेतु है तो वह धर्म समान–धर्म कहलाता है। इस स्थिति में यही कहना पर्याप्त है कि समान–धर्म के ज्ञान से संषय होता है। इस प्रकार अनेक–धर्म (असाधारण–धर्म) को पृथक् रूप से कहने का औचित्य समाप्त हो जाता है। उद्योतकर कहते हैं कि समान–धर्म और असाधारण–धर्म की व्यभिचारिता के अतिरिक्त अन्य संषय का कारण नहीं है। व्यभिचारिता होने में व्यभिचार भावात्मक स्थिति (पॉजिटिव केस) में भी हो सकता है और निषेधात्मक स्थिति (निगेटिव केस) में भी हो सकता है। इस प्रकार व्यभिचार के दो भेद हो जाते हैं – विधीयमान व्यभिचार और प्रतिषिध्यमान व्यभिचार। जब समान–धर्म के ज्ञान से संशय होता है तो विधीयमान का व्यभिचार और जब अनेक–धर्म के ज्ञान से संषय होता है तो प्रतिषिध्यमान का व्यभिचार होता है। इसी भेद के कारण अनेकधर्म को सूत्र में पृथक् अभिधान किया गया है। "यदि तर्ह्युभयोर्व्यभिचारित्वात् संषयहेतुत्वम्, ननु समानधर्मोपपत्तेरित्यनेनैव गतमेतत्। गतार्थत्वात् न संषयकारणत्वेन पृथगुपादेयमिति ? सत्यम्, न व्यभिचारितामन्तरेणान्यत् संषयकारणम् संषयकारणम् , अपि तु व्यभिचारितायां सत्यां विधीयमानव्यभिचारः प्रतिषिध्यमानव्यभिचारश्चेति भेदः। समानधर्मोपपत्तेरित्यनेन विधीयमानस्य व्यभिचार उपदिष्यते, अनेकधर्मोपपत्तेरित्यनेन प्रतिषिध्यमानो व्यभिचार इति। एतावता च भेदेन पृथगभिधानम्।"[६१]

वाचस्पति कहते हैं कि फटते हुए वंष में षब्द की उत्पत्ति में उसका विभागजत्व नामक असाधारण–धर्म ही व्यतिरेक रूप से संषय का हेतु है। वे 'असाधारण–धर्म' और 'अनेक–धर्म' के सम्बन्ध को स्पष्ट करते हैं। वस्तु का असाधारण–धर्म उसे उसके समानजातीय और असमानजातीय से व्यावृत्त करता है। वस्तु का असाधारण–धर्म अनेक से व्यावृत्त होने से सिद्ध होता है। वह धर्म अनेक में नहीं पाया जाता है। अनेक से व्यावृत्ति 'अनेक–धर्म' का लक्षण है। यह लक्षण 'अनेक' पद के अधीन होता है। वह व्यावृत्ति 'असमान' पद से प्राप्त नहीं होता है। इसीलिये इस लाक्षणिक पद का ग्रहण किया गया है। अनेक से व्यावृत्त होना ही अनेक–धर्म का लक्षण है। वह धर्म जो अनेक से व्यावृत्त है अनेक–धर्म कहलाता है और वह 'असमान' के विग्रह से वर्णित नहीं होता है। यह असाधारण–धर्म व्यतिरेक रूप से संषय का हेतु है। वाचस्पति के षब्दों में – "असाधारणो हि धर्मो व्यतिरेकमुखेन संषयहेतुः। स चानेकस्माद् व्यावृत्त्या सिध्यति। सा च लाक्षणिकानेकपदाधीना नासमानपदात् लभ्यत इति प्रयोजनवल्लाक्षणिकपदोपादानम्। लक्षणैव चेयम् अनेकस्माद् व्यावृत्तो धर्मोऽनेकधर्म इति विग्रहेण निर्वर्ण्यते इति।"[६२]

299

अनेक–धर्म की व्याख्या नञसमास से संभव नहीं हैः–

'अनेक–धर्म' की नञ समास पर आधारित व्याख्या को निरस्त करते हुए उद्योतकर अपनी व्याख्या को सषक्त करते हैं। यह वाचस्पति की पंक्ति से पुष्ट होता है। **"एवमनेकधर्मोपपत्तेरिति स्वमते व्याख्याय परमतव्याख्यानं दुषयितुमुपन्यस्यति –नञ इति।"**[६३] कुछ नैयायिक 'नञ' के पर्युदासविषयत्व के आधार पर विषय में दो अव्यभिचारि धर्मों को होने को 'अनेक–धर्म' कहते हैं। वे 'अनेक–धर्म' की अन्यथा व्याख्या करते हुए कहते हैं कि विषय में एक से अन्य धर्म का होना ही 'अनेक–धर्म' कहलाता है। और इस प्रकार विषय में दो अव्यभिचारि धर्म प्राप्त होते हैं। ये अव्यभिचारि धर्म एक दूसरे के विरुद्ध होते हैं। विषय में दो विरुद्ध अव्यभिचारि धर्मों को होना ही संषय का हेतु है। जैसे – षब्द का श्रावणत्व और कृतकत्व। षब्द के श्रावणत्व से षब्द, षब्दत्व के तुल्य, नित्य कहे जाते हैं। श्रावणत्व नामक यह हेतु हेतु के पाँचों रूपों का अनुसरण करता है, फलतः षब्द का श्रावणत्व नामक हेतु अव्यभिचारि होता है। षब्द के कृतकत्व से षब्द, घट के तुल्य, अनित्य कहे जाते हैं। कृतकत्व नामक यह हेतु हेतु के पाँचों रूपों से संपन्न है, फलतः यह हेतु भी अव्यभिचारि है। यह व्याख्या वाचस्पति की पंक्ति से स्पष्ट है – **"नित्यः षब्दः श्रावणत्वात् षब्दत्ववदित्येकः पंचरूपोपपन्नोऽव्यभिचारी हेतुः। अनित्यः षब्दः कृतकत्वाद् घटवदिति चायमपरः पंचरूपोपपन्नोऽव्यभिचारी हेतुरिति।"**[६४] नञ पर आश्रित अनेक–धर्म के इस व्याख्या से हमें संषय होता है कि षब्द नित्य है वा अनित्य। उनके अनुसार षब्द का दो विरुद्ध अव्यभिचारी हेतु संषय का हेतु होता है। उद्योतकर इस मत को निम्न षब्दों में व्यक्त करते हैं – **"नञः पर्युदासविषयत्वादव्यभिचारिधर्मद्वयोपनिपातोऽनेकधर्म इति केचित्। एके त्वनेकधर्मोपपत्तेरित्यन्यथा व्याचक्षते, एकस्मादन्योऽनेकधर्म इति। एवं च विरुद्धाव्यभिचारिधर्मद्वयोपनिपातो लभ्यत इति यत् तं प्रति तर्कमाहुः। स च संषयहेतुः, यथा श्रावणत्वकृतकत्वे षब्दस्येति।"**[६५] उद्योतकर कहते हैं कि ये दोनों हेतु हेतु के पाँचों रूपों का अनुसरण नहीं करते हैं। ये दोनों यहाँ अव्यभिचारी नहीं हैं। वाचस्पति कहते हैं कि इन नैयायिक का प्रयोग युक्त नहीं है। विरुद्ध षब्द का अर्थ विरुद्धार्थ होता है। विषय में इन दोनों हेतुओं को होने से अर्थ दो हो जाते हैं और दोनों अर्थों का स्वरूप विरुद्ध हो जाता है। वाचस्पति के षब्दों में – **"न चायं प्रतिवादिनः प्रयोगोऽपि यक्त इति। विरुद्धषषब्दस्यार्थो विरुद्धार्थ इति, स्वरूपमनयोर्विरुद्धं परस्पराभाववदित्यर्थः।"**[६६] एक अर्थ में दो विरुद्ध धर्म आपस में परस्पर अव्यभिचारी नहीं हो सकते हैं। वस्तु के दो विरुद्ध धर्मों को वस्तु का अव्यभिचारी होने से वस्तु का दो रूप प्राप्त होता है। एक वस्तु का दो रूप असंभव होने से एक अर्थ में दो विरुद्ध धर्म को वस्तु का अव्यभिचारी कहना संभव नहीं है। यदि दोनों अव्यभिचारी हों तो एक वस्तु दो होना चाहिये। परन्तु एक वस्तु दो नहीं होता है। इसीलिये दोनों धर्म वस्तु का अव्यभिचारी नहीं कहा जा सकता है। उद्योतकर के अनुसार – **"तद्युक्तम्, असंभवात्। न ह्यव्यभिचारिणौ विरुद्धावेकस्मिन्नर्थे धर्मौ संभवतः वस्तुनो द्वैरूप्यासंभवात्। यद्युभावव्यभिचारिणौ स्याताम्, एकं वस्तु द्व्यात्मकं**

भवेत्। न चैतदस्ति। तस्मात् नोभावव्यभिचारिणाविति।"[६७] वाह्यार्थ के स्वरूप पर आधारित यह युक्ति अधिक समीचीन है क्योकि एक वस्तु कभी भी दो नहीं कहे जा सकते हैं। एक अर्थ में दो विरुद्ध धर्मी का होना संभव ही नहीं है। दो विरुद्ध धर्म एक वस्तु का अव्यभिचारी नहीं हो सकता है। इस प्रतितर्क की सहायता से उद्योतकर 'अनेक–धर्म' की अपनी व्याख्या को पुष्ट करते हुए कहते हैं कि सूत्र में 'अनेक–धर्म' 'असाधारण–धर्म' का वाचक है। इस प्रकार यह व्यवस्थित है कि अनेक–धर्म के ज्ञान से अर्थात् असाधारण–धर्म से संषय होता है। उद्योतकर के षब्दों में – "तदेवं व्यवस्थितमेतत् अनेकधर्मोपपत्तेरसाधारणात् धर्मात् संषय इति।"[६८]

विप्रतिपत्ति हेतु से संषय : –

सूत्रकार के अनुसार विप्रतिपत्ति संषय का तीसरा हेतु है। एक अर्थ में विरोधियों का दर्षन विप्रतिपत्ति कहलाता है। व्याघाती या विरोधी कथन एक साथ नहीं पाये जाते हैं। 'आत्मा है' यह एक दर्षन का मत है और 'आत्मा नहीं है' यह दूसरे दर्षन का मत है। आत्मा का सद्भाव और असद्भाव दोनों एकत्र संभव नहीं है और न दोनों में से एक का साधक हेतु उपलब्ध है। वहाँ तत्त्व का अवधारण नहीं होता है , फलतः संषय होता है कि आत्मा है वा नहीं है। वात्स्यायन के षब्दों में – " विप्रतिपत्तेरिति। व्याहतमेकार्थदर्षनं विप्रतिपत्तिः, व्याघातो विरोधोऽसहभाव इति। अस्त्यात्मा इत्येकं दर्षनम् , नास्त्यात्मेत्यपरम्। न च सद्भावासद्भावौ सहैकत्र संभवतः। न चान्यतरसाधको हेतुरुपलभ्यते। तत्र तत्त्वानवधारणं संषय इति"[६९] वात्स्यायन विषय की उपलब्धि की अव्यवस्था और अनुपलब्धि की अव्यवस्था को संषय का दो पृथक् हेतु मानते हैं, फलतः वे इन दोनों को विप्रतिपत्ति की व्याख्या में समाहित नहीं करते हैं। वात्स्यायन के मत के विपरीत उद्योतकर उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का पृथक् हेतु नहीं मानते हैं। वे इन दोनों को अन्य हेतुओं का विषेषण मानते हैं। इससे उन्हें विप्रतिपत्ति की व्याख्या में इन दोनों को समाहित करना अनिवार्य हो जाता है। विषय के प्रसंग में विरोधी विचार प्रस्तुत होना विप्रतिपत्ति है। अर्थ विरोधी कथन का विषय होता है। विप्रतिपत्ति से संषय होने के लिये विषय के प्रसंग में विप्रतिपत्ति होना, विषय की उपलब्धि और अनुपलब्धि की अव्यवस्था होना, तथा विषेष–धर्म का विषय में स्मृति होना अपेक्षित है। अपने इस मत को उद्योतकर निम्न षब्दों में व्यक्त करते हैं – "विप्रतिपत्तेः संषय इति , व्याहतार्थः प्रवादो विप्रतिपत्तिषब्दस्यार्थो, व्याहतार्थप्रवादविषयमर्थमुपलभमास्योपलब्ध्यनुपलब्ध्योरव्यवस्थाने सति तद्गतविषेषानुस्मृतौ च सत्यां संषयो भवतीति।"[७०] वाचस्पति सूत्रकार द्वारा 'विप्रतिपत्ति' के प्रयोग का औचित्य स्पष्ट करते हैं। वे कहते हैं कि यद्यपि विषय के प्रसंग में विरुद्ध कथन विप्रतिपत्ति है, तथापि वादी और प्रतिवादी को ज्ञात वह विरुद्ध कथन अत्यन्त परोक्ष होता है। उनको अत्यन्त परोक्ष होने से संषय की उत्पत्ति नहीं होती है। इसी को ध्यान में रखते हुए सूत्रकार 'विप्रतिपत्ति' का प्रयोग करते हैं। इस पद का प्रयोग कर उसे संषय का हेतु कहना सूत्रकार का कार्य है। अपने इस कार्य का उल्लेख वे 'विप्रतिपत्ति' पद के प्रयोग से करते हैं। वाचस्पति के

षब्दों में – "यद्यपि विरुद्धा प्रतिपत्तिर्ज्ञानं विप्रतिपत्तिः, तथापि तस्या वादिप्रतिवादिगतायाः अत्यन्तपरोक्षत्वात्
संषयकारणत्वानुपपत्तेः स्वकार्यं प्रवादं लक्षयतीत्यर्थः।"[91]

उपलब्धि की अव्यवस्था से संषय : –

वात्स्यायन के अनुसार 'उपलब्धि की अव्यवस्था' संषय का चतुर्थ हेतु है। तालाव और मरीचि दोनों में हमें
पानी का प्रत्यक्ष होता है। तालाव में प्रत्यक्ष होता हुआ पानी सत् और मरीचि में प्रत्यक्ष होता हुआ पानी
असत् है। अतः कहीं कहीं प्रत्यक्ष में तत्त्व के व्यवस्थापक प्रमाण की अनुपलब्धि होने से हमें संषय होता है
कि क्या जिसका हमें प्रत्यक्ष हो रहा है वह सत् है या असत्। इस प्रकार विषय में उपलब्धि की अव्यवस्था
को वात्स्यायन संषय का एक हेतु कहते हैं। उनके षब्दों में – **"उपलब्ध्यव्यवस्थातः खल्वपि।
सच्चोदकमुपलभ्यते तडागादिषु , मरीचिषु चाविद्यमानमुदकमिति। अतः क्वचिदुपलभ्यमाने तत्त्वव्यवस्थापकस्य
प्रमाणस्यानुपलब्धेः किं सदुपलभ्यतेऽथासदिति संषयो भवति।"[92]**

अनुपलब्धि की अव्यवस्था से संषय : –

वात्स्यायन के अनुसार 'अनुपलब्धि की अव्यवस्था' संषय का पाँचवाँ हेतु है। वृक्ष के मूल और षाखा में जल
होता है परन्तु उस सत् का हमें प्रत्यक्ष नहीं होता है। पुनः जो असत् है उसका भी हमें प्रत्यक्ष नहीं होता है।
अतः हमें संषय होता है कि जो अप्रत्यक्ष है वह सत् है या असत्। उनके अनुसार **"अनुपलब्ध्यव्यवस्थातश्च।
सच्च नोपलभ्यते मूलकीलकोदकादि , असच्चानुत्पन्नं निरुद्धं वा। ततः क्वचिदनुपलभ्यमाने , किं सन्नोपलभ्यते ,
उतासदिति संषयो भवति।"[93]**

उद्योतकर द्वारा संषय के पाँच हेतुओं का खंडन और तीन हेतुओं की स्थापना : –

वात्स्यायन संषय के पाँच हेतु का प्रतिपादन करते हैं, परन्तु उद्योतकर सूत्र की पुनर्व्याख्या करते हैं और
कहते हैं कि संषय के मात्र तीन हेतु ही हैं। वात्स्यायन को यह अवधारणा थी कि संषय के लिये ज्ञाता और
ज्ञेय दोनों ही उत्तरदायी हैं। उनके अनुसार समान–धर्म और अनेक–धर्म ज्ञेयस्थ तथा उपलब्धि की अव्यवस्था
या अनुपलब्धि की अव्यवस्था ज्ञातृस्थ होते हैं। इस प्रकार विप्रतिपत्ति को संषय का एक हेतु होने से उनके
अनुसार संषय के पाँच हेतु हो जाते हैं। वात्स्यायन अपने इस मत को निम्न षब्दों में व्यक्त करते हैं –
"पूर्वः समानोऽनेकश्च धर्मो ज्ञेयस्थः , उपलब्ध्यनुपलब्धी पुनर्ज्ञातृस्थे। एतावता विषेषेण पुनर्वचनम्।"[94]

झेयस्थ और ज्ञातृस्थ धर्म का भेद उद्योतकर स्वीकार नहीं
करते है। वे कहते हैं कि उपलब्धि की अव्यवस्था और अनुपलब्धि की अव्यवस्था पृथक् रूप से संषय का हेतु
नहीं है। उन दोनों को संषय का कारणत्व नहीं होता है। वे अन्य हेतुओं का विषेषण मात्र हैं। उद्योतकर के
अनुसार समान–धर्म और अनेक–धर्म ज्ञेयस्थ नहीं होता है। वे विषय का धर्म और विषय के धर्म का ज्ञान में

भेद करते हैं और कहते हैं कि विषय का धर्म संषय का कारण नहीं अपितु धर्म का ज्ञान संषय का कारण है। इस भेद के आधार पर उद्योतकर वात्स्यायन के मत का निराकरण करते हैं। समान—धर्म का ज्ञान और अनेक—धर्म का ज्ञान संषय का कारण है और वे ज्ञाता में होता है। अतः ज्ञातृस्थ और ज्ञेयस्थ धर्म का भेद नहीं है। 'समान—धर्म' नामक संषय के हेतु में विषय में समान—धर्म का ज्ञान होता है। भावात्मक पक्ष होने से ये धर्म विधीयमान धर्म हैं। 'अनेक—धर्म' असाधारण—धर्म होता है और उस धर्म से अन्य धर्मों का निराकरण होता है। यहाँ निषेधात्मक पक्ष होने से यह प्रतिषिध्यमान धर्म कहलाते हैं। इसी हेतु से समान—धर्म और अनेक—धर्म को संषय का पृथक् हेतु कहने की आवष्यकता है। विप्रतिपत्ति नामक हेतु वक्तागत होता है। हम यह नहीं जानते हैं कि कौन वक्ता विषय का सम्यक् प्रतिपादन कर रहा है और कौन मिथ्या प्रतिपादन कर रहा है। इस प्रकार श्रोता को संषय होता है। अतएव उद्योतकर के अनुसार संषय के मात्र तीन ही हेतु हैं और सूत्र में अन्य दो पद विषेषण मात्र हैं। वे अपने मत को निम्न षब्दों में व्यक्त करते हें – **"तत्र समानोऽनेकश्च धर्मो ज्ञेयस्थः उपलब्ध्यनुपलब्धी पुनर्ज्ञातृस्थे इति भाष्यम्। तत्रोपलब्ध्यनुपलब्ध्योस्तावत् पृथक् संषयकारणत्वं न भवतीति चर्चितमेतत्। समानः अनेकश्च धर्मो ज्ञेयस्थ इत्येतदपि न बुध्यामहे, किमत्र धर्मः संषयकारणमुत ज्ञानमिति ? न धर्मः संषयकारणमित्यनेकधा समर्थितम्। समानानेकधर्मज्ञानं तु संषयकारणम्। तच्च ज्ञातरि वर्तत इति नास्ति भेदः। समानानेकधर्मयोस्तु पृथगभिधाने उक्तं प्रयोजनम्, विधीयमानप्रतिषिध्यमानधर्मभेदादिति। विप्रतिपत्तेरित्ययं वक्तृगतः संषयहेतुः। केऽत्र सम्यक्प्रतिपन्नाः के मिथ्येति श्रोतुः संषयो भवति। एतावता भेदेन पृथगभिधानम्।"**[७५] वाचस्पति के अनुसार उपलब्धि और अनुपलब्धि की अव्यवस्था साधक और बाधक प्रमाण का असद्भाव है। उपलब्धि की अव्यवस्था साधकप्रमाण का असद्भाव और अनुपलब्धि की अव्यवस्था बाधकप्रमाण का असद्भाव है। वे कहते हैं कि समान और अनेकधर्म का ज्ञान होने में तथा विषेष स्मृति होने में और साधक—बाधक प्रमाण असद्भाव में संषय होता है। साधकप्रमाण या बाधकप्रमाण को होने में संषय नहीं होता है। इसीलिये उपलब्धि और अनुपलब्धि की अव्यवस्था संशय का पृथक् कारण नहीं है। वाचस्पति के शब्दों में – **"नो खलु समानानेकधर्मोपलब्धौ सत्याम्, सत्यां च विषेषस्मृतौ साधकबाधकप्रमाणासद्भावे संषयो भवतीत्युक्तम्। तस्मात् नोपलब्ध्यनुपलब्ध्यव्यवस्थे पृथक् संषयकारणे इति।"**[७६] यह विचारणीय है कि संषय के लिये ज्ञाता उत्तरदायी है या ज्ञेय उत्तरदायी है या दोनों ही उत्तरदायी हैं। वस्तुतः ज्ञान की प्रक्रिया में ज्ञेय का धर्म निष्चित होता है। अतएव यह कहने का औचित्य नहीं है कि समान—धर्म और अनेक—धर्म ज्ञेयस्थ होते हैं। पुनः यह कहने का भी औचित्य नहीं है कि उपलब्धि की अव्यवस्था या अनुपलब्धि की अव्यवस्था ज्ञातृस्थ होते हैं। उपलब्धि और अनुपलब्धि की अव्यवस्था अन्य हेतुओं का विषेषण है और उद्योतकर के अनुसार वे संषय के पृथक् हेतु नहीं है। वे कहते हैं कि ज्ञेयस्थ धर्म और ज्ञातृस्थ धर्म का भेद नहीं है। यह समस्या उठता है कि यदि ज्ञातृस्थ और ज्ञेयस्थ धर्म का भेद नहीं है और ज्ञातृस्थत्व उन सभी हेतुओं का विषेषधर्म नहीं है तो ज्ञातृस्थत्व अविषेषित होने के कारण समान—धर्म,

अनेक–धर्म, और विप्रतिपत्ति नामक संषय के तीनों कारणों का भेद समाप्त हो जाता है। फलतः सूत्र में उनको पृथक् व्युत्पादित करना व्यर्थ है। उद्योतकर इस समस्या का निराकरण करते हैं और कहते हैं कि समान और अनेक–धर्म को संषय का पृथक् कारण कहने के लिये ही उन्हें ज्ञाता में होने का प्रयोजन है। वाचस्पति इस समस्या को और उद्योतकर के निदान को निम्न षब्दों में व्यक्त करते हैं –**"ननु यदि नास्ति भेदः, तत् किमिदानीं सर्वेषां ज्ञातृस्थत्वाविषेषेण त्रयाणामपि संषयकारणानां समानानेकविप्रतिपत्तीनामभेदः, तथा च पृथगुपादानवैयर्थ्यमित्यत आह –समानानेकधर्मयोरिति।"**[77]

यदि कहते हैं कि उन हेतुओं में ज्ञातृस्थत्व अविषेषित होने के कारण ज्ञातृस्थत्व के आधार पर तीनों हेतुओं में भेद नहीं होने से यह सभी समानधर्म ही हैं। समान–धर्म, अनेक–धर्म, और विप्रतिपत्ति सभी समान–धर्म ही हैं। इसलिये अनेकधर्म और विप्रतिपत्ति नामक हेतु व्यर्थ हो जाने से उनका पृथक् प्रयोजन नहीं है। अतः यह कहना चाहिये कि विषय में समानधर्म का ज्ञान होने से और विषेष की अपेक्षा होने से अनवधारणात्मक संषय होता है। उद्योतकर इसका खंडन करते हैं और कहते हैं कि सूत्रार्थ का ज्ञान नहीं होने से यह समस्या उठायी गयी है। वे कहते हैं कि समानधर्म का ज्ञान, अनेकधर्म का ज्ञान और विप्रतिपत्ति में भेद होता है। उन तीनों में जिस प्रकार से भेद है उस प्रकार से संषय के तीन हेतु हैं। उद्योतकर के षब्दों में –**"समानधर्मः सर्व एवायमिति चेत् ? समानधर्मोपपत्तेरनेकधर्मोपपत्तेर्विप्रतिपत्तेश्चेति सर्व एवायं समानधर्म एवाभिधीयते। तस्माद् वैयर्थ्यात् पृथगनेकधर्मोपपत्तेर्विप्रतिपत्तेश्चेति न प्रयोजनमस्ति। अत एवं कर्तव्यम्, समानधर्मोपपत्तेर्विषेषापेक्षो विमर्षः संषय इति। न , सूत्रार्थापरिज्ञानात्। सूत्रार्थमपरिज्ञायैवैतच्चोद्यत इति। यथा च भेदः समानधर्मोपपत्तेरनेकधर्मोपपत्तेर्विप्रतिपत्तेश्चेति तथा च वर्णितम्।"**[78]

वात्स्यायन संषय का पाँच हेतु प्रतिपादित करते हैं, फलतः उनके अनुसार संषय के पाँच प्रकार हैं। विषय में समानधर्म का ज्ञान होने से विषय में नाना अर्थों का ज्ञान होता है और विषेष की अपेक्षा होती है। यह ज्ञान संषय कहलाता है। वे कहते हैं कि जिस प्रकार से समानधर्म के प्रसंग में कहा गया है उस प्रकार षेष सभी पदों में होता है। उद्योतकर के अनुसार यह व्याख्या समीचीन नहीं है। वे कहते हैं कि उपलब्धि की अव्यवस्था और अनुपलब्धि की अव्यवस्था पूर्व पद का विषेषण है। इन दोनों पदों को विषेषण होने से संषय के तीन ही हेतु हैं। इस प्रकार संषय का पाँच हेतु नहीं होने से संषय के पाँच प्रकार भी नहीं हैं। उद्योतकर के अनुसार विषय में समानधर्म का ज्ञान होने में और उपलब्धि और अनुपलब्धि की अव्यवस्था होने में विषय में नाना अर्थों का ज्ञान होता है और हम विषेष की अपेक्षा करते हैं। विषेष की अपेक्षा से विषिष्ट विषय में नाना अर्थों का ज्ञान संषय कहलाता है। इस प्रकार अनेकधर्म के ज्ञान से संषय होने में और विप्रतिपत्ति से संषय होने में भी कहना चाहिये। अतएव उपलब्धि और अनुपलब्धि की अव्यवस्था संषय के हेतु नहीं हैं और वे पूर्व पदों का विषेषण हैं। वाचस्पति के षब्दों में – **"साधकबाधकप्रमाणाभवरहितं त्रयमपि न संषयकारणमित्युक्तमिति"**[79] उससे सिद्ध होता है कि

उपलब्धि और अनुपलब्धि की अव्यवस्था संषय के पृथक् हेतु नहीं हैं। वार्तिककार अपने मत को निम्न षब्दों में व्यक्त करते हैं –"अपरे पुनः समानधर्मोपपत्त्यादिभिः पदैः पृथक् पंचविधं संषयं वर्णयन्ति। समानधर्मोपपत्तेर्विषेषापेक्षो विमर्षः संषय इति। एवं षेषेषु पदेषु। तन्न युक्तम् , उपलब्ध्यनुपलब्ध्यव्यवस्थायाः पूर्वपदविषेषणत्वात्। समानधर्मोपपत्तौ सत्यमुपलब्ध्यनुपलब्ध्यव्यवस्थायां च सत्यां विषेषापेक्षो विमर्षः संषय इति सूत्रार्थः। एवमनेकधर्मोपपत्तेर्विप्रतिपत्तेश्चेति वाच्यम्। तस्मान्नोपलब्ध्यनुपलब्ध्यव्यवस्था पृथक् संषयकारणमिति।"[80]

वात्स्यायन को उपलब्धि तथा अनुपलब्धि की अव्यवस्था को संषय का हेतु कहना क्यों आवष्यक है ? इस प्रष्न का उत्तर देते हुए वे कहते हैं कि जो उपलब्ध है वह उपलब्ध हो भी सकता है या पुनः नहीं भी हो सकता है। पुनः जो अनुपलब्ध है वह अनुपलब्ध हो भी सकता है या पुनः नहीं भी हो सकता है। यही उपलब्धि और अनुपलब्धि की अव्यवस्था है। यही कारण है कि वात्स्यायन उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का हेतु कहते हैं। उद्योतकर का अभिमत है कि उपलब्धि और अनुपलब्धि की इस अव्यवस्था के आधार पर उन्हें संषय का दो पृथक् हेतु कहना अनुचित है क्योंकि इससे लोक ज्ञान का विरोध हो जाता है। जो यह कहते हैं कि उपलब्धि और अनुपलब्धि की अव्यवस्था से संषय होता है वे लोक को निष्चयपूर्वक प्रवर्तित होने से बाधित करते हैं। वाचस्पति लोक–विरोध को स्पष्ट करते हुए कहते हैं कि इन दोनों को संषय का कारण कहने से अतिप्रसंग की समस्या उठ जाती है अर्थात् लोक में जो भी कुछ उपलब्ध या अनुपलब्ध है उसके प्रसंग में संषय हो जाता है। अतिप्रसंग होने से लोक निष्चयपूर्वक प्रवर्तित नहीं होता है। वाचस्पति के षब्दों में – "अपि चैतयोः पृथक् संषयकारणत्वेऽतिप्रसंगात् निष्चयपूर्वं न प्रवर्तेत लोकः, तथा च लोकविरोध इति।"[81] उपलब्धि और अनुपलब्धि के इन दो गतियों के आधार पर उन्हें संषय का हेतु कहने से जो कुछ हमें उपलब्ध है सर्वत्र उसका संषय होना चाहिये। वात्स्यायन का अनुसरण करने से जो उपलभ्य हैं वे हो भी सकते हैं या नहीं भी हो सकते हैं। उपलब्ध के द्वैविध्य से जो संषय होता है उस संषय की निवृत्ति संभव नहीं है। इस प्रकार वहाँ संषय होना निष्चित है। हमारे अनुभव में संषय का निवारण नहीं होने से लोक–ज्ञान बाधित होता है। यदि यह कहते हैं कि विषेष का दर्षन होने से संषय की निवृत्ति होती है तो उद्योतकर का उत्तर है कि उपलब्धि की दो गति होने से यह स्वीकार नहीं है। यह समस्या विषेष का दर्षन होने में भी बना रहता है। यह समस्या बना रहता है कि जो विषेष उपलब्ध है वह सत् है या असत् है। उपलब्धि की दो गति उन सभी में होती है जो उपलब्ध होते हैं। सर्वत्र उपलब्धि के द्वैविध्य से हमें संषय होता है। इस प्रकार संषय अनिवारणीय हो जाता है। उद्योतकर आगे कहते हैं कि अनुपलब्धि को भी द्वैविध्य होता है। जिसका अनुपलब्धि है वह अनुपलब्ध हो भी सकता है या पुनः नहीं भी हो सकता है। यह अनुपलब्धि की अव्यवस्था है और इसे वात्स्यायन संषय का हेतु कहते हैं। उद्योतकर के अनुसार इसे संषय का हेतु मानने से कहीं भी संषय से छुटकारा नहीं है और इस प्रकार लोक–ज्ञान बाधित होता है। जब घर में सांप नहीं है अर्थात् सांप

की अनुपलब्धि है तो अनुपलब्धि की अव्यवस्था को संषय का हेतु कहने से हमें यह संषय होता है कि घर सर्पवान् है या असर्पवान् है। यह संषय निवारणीय नहीं है। सर्वत्र हमें संषय होता है और संषय से छुटकारा नहीं है। अपने इस युक्ति केवल से उद्योतकर सिद्ध करते हैं कि उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का पृथक् हेतु मानने से लोक–ज्ञान का विरोध हो जाता है, फलतः वे संषय के हेतु नहीं हैं। उद्योतकर के षब्दों में – "उपलब्ध्यनुपलब्ध्योर्द्वैविध्याच्च संषयो नौ युक्तः। कुतः ? लोकविरोधात्। उपलब्ध्यनुपलब्ध्यव्यवस्थानात् संषयो भवतीति ब्रुवाणो लोकं बाधते। कथमिति ? यत्किंचिदयमुपलभते सर्वत्रास्य संषयेन भवितव्यम्। किं कारणम् ? उपलभ्यमानं द्वेधा भवतीति। उपलब्ध्योर्द्वैविध्याच्च यः संषयो भवति तस्य कुतो निवृत्तिः ? विषेषदर्षनान्निवर्तत इति चेत् ? विषेषेष्वप्येवम्। य एते विषेषा उपलभ्यन्ते किमेते सन्त उताहोऽसन्त इति यावद्, यावदुपलभते, सर्वत्रोपलब्धिद्वैविध्यात् संषय इत्यनिवर्त्यः संषयः। एवमनुपलब्धिद्वैविध्येऽपि वक्तव्यम्। न चास्य क्वचित् समाश्वासः स्यात्। यदायमपवरकादौ सर्पादीन्नोपलभते तदा तस्य सर्पवदेतद्देश्म आहोऽसर्पवदिति संषयो भवति। अयमपि संषयोऽनिवर्त्य एवेति सर्वत्राश्वासो न स्यात्।"[२]

वाचस्पति कहते हैं कि उपलब्धि और अनुपलब्धि के द्वैविध्य के आधार पर उन्हें संषय का हेतु कहना उचित नहीं है। उपलब्धि और अनुपलब्धि के द्वैविध्य के कारण संषय होने से संषय का निवारण ही संभव नहीं है। जो भी कुछ हमें उपलब्ध या अनुपलब्ध होता है सर्वत्र संषय होना चाहिये। उपलब्ध या अनुपलब्ध का निष्चयपूर्वक निःषंकता नहीं होती है। इससे उच्छेदवाद का जन्म होता है। और वात्स्यायन को यह नहीं कहना चाहिये कि अनभ्यासदषापन्न में उपलब्धि और अनुपलब्धि की अव्यवस्था में संषय होता है। अभ्यासदषापन्न में अव्यवस्था नहीं होती है और फलतः संषय नहीं होता है। वाचस्पति के अनुसार अनभ्यासदषापन्न में भी उपलब्धि और अनुपलब्धि की अव्यवस्था में संषय नहीं होता है। उपलब्धि और अनुपलब्धि की अव्यवस्था विषय में समानधर्म के ज्ञान के साथ संषय उत्पन्न करता है। अनभ्यासदषापन्न में दूर से वह्नि के ज्ञान में यह संषय नहीं होता कि वह पर्वत है या बादल। इन तीनों में किसी भी प्रकार से धर्म की समानता नहीं है। दूर से वह्नि के दर्षन में हमें यह संषय होता है कि यह कुसुम के फूल का ढेर है या उषाकालीन प्रकाष है। इन तीनों में समानता पायी जाती है। यहाँ समानधर्म का ज्ञान इतर कारण के साथ मिलकर संषय उत्पन्न करता है। इस प्रकार समानधर्म के दर्षन विना अयोग्यानुपलब्धि से भी संषय नहीं होता है। वाचस्पति के अनुसार सूत्र में उपलब्धि और अनुपलब्धि की अव्यवस्था संषय का पृथक् कारण नहीं है। उन दोनों को संषय का पृथक् कारण मानने से विषेष के दर्षन से भी षंका की निवृत्ति नहीं होती है। हमें सर्वत्र षंका होती है और इस प्रकार प्रमा का उच्छेद ही होता है। वाचस्पति अपने मत को निम्न षब्दों में व्यक्त करते हैं – "न चास्य क्वचिदाश्वासो निःषंकता, न चानभ्यासदषापन्ने उपलब्ध्यनुपलब्ध्यव्यवस्थायां संषय इति वाच्यम् ; अनभ्यासदषापन्ने हि दूराद् वह्निज्ञाने उपलब्ध्यव्यवस्थाया अपि न नागो वा नगो वेति

संषेरते, किं तु किंषुककिसुमनिचयो वा उषर्बुधो वेति , तत्र समानधर्मोपपत्तिरेव कारणमितरसहिता। एवमयोग्यानुपलब्धिमात्रादपि न संषयो विना समानधर्मादिदर्षनमित्युक्तम्।"^{८३}

उदयनाचार्य अनभ्यासदषापन्न का अभिप्राय स्पष्ट करते हैं और कहते हैं कि अनभयासदषापन्न में भी उपलब्धि और अनुपलब्धि की अव्यवस्था से संषय वाच्य नहीं है। विषय की उपलब्धि में अन्य प्रमाण होने का निष्चय नहीं होना अनभ्यासदषापन्न है। इस स्थिति में विषय में सामान्य ज्ञान ही होता है। विषय के सामान्यबुद्धित्व की उपलब्धि से सत्यत्व असत्यत्व का हमें संदेह होता है। यदि अनभ्यासदषापन्न का यह अर्थ अभिप्रेत है तो यह सूत्र के प्रथम पद से ही जाना जाता है। अतः उपलब्धि—अनुपलब्धि की अव्यवस्था संषय का हेतु नहीं है। अनभ्यासदषापन्न में यदि उसके उपायक अर्थ में संदेह विवक्षित है तो यह संदेह अर्थ के स्वरूप के कारण हो सकता है या देष—काल के कारण हो सकता है या प्रकार के कारण हो सकता है। यह कहना कि अनभ्यासदषापन्न में अर्थ में संषय स्वरूपतः होता है तो विरोध होने से ही यह विकल्प असंगत हो जाता है। स्वरूपतः संषय होने से हमें 'यह यह नहीं है' नामक कथन प्राप्त होता है। परन्तु यह कहना कि 'यह यह नहीं है ' संभव ही नहीं है। अतएव अनभयासदषापन्न में उसके उपायक अर्थ में संदेह स्वरूपतः नहीं होता है। उदयनाचार्य कहते हैं कि अनभ्यासदषापन्न के उपायक अर्थ में देषकालतः संषय निद्रा का संकट से ही संभव है। निद्रा का संकट के सन्देह में संषय मानसिक ही होता है। वह संषय वाह्यार्थ केन्द्रित नहीं होता है। निद्रा का संकट के अभाव के निष्चय के कारण संषय के उस एक कारण का निषेध हो जाता है। फलतः अनभ्यासदषापन्न के उपायक अर्थ में देषकालतः संषय नहीं होता है। वाचस्पति कहते हैं कि इतर कारण सहित विषय के समानधर्म का ज्ञान संषय उत्पन्न करता है। वे कहते हैं कि दूर से वह्नि के ज्ञान में उपलब्धि की अव्यवस्था होती है परन्तु इससे यह संषय नहीं होता कि विषय पर्वत है या बादल। उदयनाचार्य वाचस्पति के मत को स्पष्ट करते हुए इस प्रष्न पर विचार करते हैं कि विषय स्थाणु है या पुरुष नामक संषय में अव्यवस्था का हेतु क्या है ? उनके अनुसार विषय स्थाणु है या पुरुष नामक संषय में स्थाणु और पुरुष उपलब्धि—अनुपलब्धि के अनुत्पाद से ही अव्यवस्थित होता है। अनभ्यासदषापन्न के मूल उदाहरण में जल का ज्ञान अप्रामाण्य की षंका के कारण ही अव्यवस्थित होता है। इस प्रकार उदयनाचार्य कहते हैं कि अनभ्यासदषापन्न में उपलब्धि—अनुपलब्धि की अव्यवस्था में संषय वाच्य नहीं है। उदयनाचार्य अपने मत को निम्न षब्दों में व्यक्त करते हैं – **"न चानभ्यासदषापन्न इति। अनभ्यासदषापन्नोपलब्धौ हि प्रमाणेतरभावानिष्चये बुद्धित्वसामान्योपलब्धेः सत्यत्वासत्यत्वसंदेह इति यदभिमतम्, प्रथमपदेनैव गतमेतत्। ततस्तद्द्वारकेऽर्थे संदेह इह विवक्षित इति यदि, सोऽपि स्वरूपतो देषकालतः प्रकारतो वेति ? आद्यस्तावद्विरोधादेवासंगतः। न हीदमिदं न वेति संभवति। निद्राद्युपप्लवाभावनिष्चयेन तदेककारणकोटिव्युदासात् द्वितीयोऽपि निरस्तः। उपप्लवसंदेहे त्वाध्यात्मिक एव संषयः। तृतीये त्वाह – न**

307

नागो वा नगो वेति। एतावांस्तु विषेषो यत् स्थाणुर्वा पुरुषो वेत्यत्रोपलब्ध्यनुपलब्ध्यनुत्पादादेवाव्यवस्थिते। प्रकृते तूदाहरणे जातमेव जलज्ञानमप्रामाण्यषंकया न व्यवस्थितमिति।"⁵⁴

वाचस्पति सूत्रस्थ 'समानधर्म' की महत्ता स्पष्ट करते हैं और कहते हैं कि समानधर्म के दर्षन के विना अयोग्यानुपलब्धि से भी संषय नहीं होता है। उदयनाचार्य कहते हैं कि अयोग्यानुपलब्धि से उत्पन्न संषय का विषय अत्यन्तानुपलब्ध श्रेणी का उल्लेख नहीं करता है क्योंकि अत्यन्तानुपलब्ध का हमें स्मृति नहीं होता है, और संषय के लिये स्मृति अपेक्षित है। यह संषय उपलब्ध श्रेणी का भी उल्लेख नहीं करता है। यह कहा जा सकता है कि यह संषय नहीं होता कि 'परमाणु है या जिससे यह सिद्ध होता है कि परमाणु है ही। उदयनाचार्य कहते हैं कि यह संषय देष–काल विषेष से संपन्न धर्मी को ग्रहण करने से होता है। उस प्रकार से उपलब्ध होता हुआ वह परमाणु स्वरूपतः नहीं, अन्वय से, व्यतिरेक से या विप्रतिपत्ति से स्मरण किये जाते हैं। उदयनाचार्य के अनुसार संषय का प्रत्येक हेतु विषयव्यवस्था के प्रति हेतु नहीं हैं। समाग्री के भेद से संषय के भेद में त्रैविध्य सिद्ध होता है, और विषय भेद से संषय पाँच प्रकारक नहीं अपितु अनेक प्रकारक होते हैं। उदयनाचार्य के अनुसार – **"एवमयोग्येति। यदि विषेषस्मृतिसहितायाः अयोग्यानुपलब्धेः धर्मिणमनन्तर्भाव्य संषयः स्यात्, स तावन्नात्यन्तानुपलब्धकोट्युल्लेखी , तत्र स्मृतेरभावात्। नाप्युपलब्धकोट्युल्लेखी। न हि भवति परमाणुरस्ति न वेति अस्त्येव यतः इहेति चेत् ? तर्हि देषकालादिविषेषं धर्मिणमुपादायोपपद्यते। तथा च स उपलब्धः सन्नन्वयतो व्यतिरेकतो विप्रतिपत्तितो वा विषयौ स्मारयेत्, न स्वरूपत इति पूर्वानुप्रवेष इत्यर्थः।"⁵⁵**

उद्योतकर के अनुसार जो संषय को पाँच प्रकारक कहते हैं उन्हें भी संषय में कारणकृत भेद और स्वभावकृत भेद में अन्तर करना चाहिये। वात्स्यायन यदि कारणकृत भेद मानते हैं तो उन्हें संषय को पाँच प्रकारक नहीं अपितु अनेक प्रकारक कहना चाहिये। अब यदि संषय के स्वभाव भेद से संषय को पाँच प्रकारों में विभाजित करते हैं तो संषय का स्वभाव भेद असंभव होने से संषय का एक ही रूप प्राप्त होता है। संषय होना ही संषय कहलाता है। इस आधार पर उद्योतकर कहते हैं कि सूत्र के अनुसार संषय पाँच प्रकारक नहीं है। उद्योतकर के षब्दों में – **"येषां च पंचविधः संषय इति सूत्रार्थः, तैरप्यस्य कारणकृतो भेदो वक्तव्यः स्वभावकृतो वा। तद् यदि तावत् कारणकृतो भेदः, न पंचविधः, अनेकविधः संषय इति प्राप्तम्। अथ स्वभावभेदात् , स्वभावभेदस्यासंभवादेकरूपः संषयः, संषीतिः संषय इति। तस्मात् पंचविधः संषय इति न सूत्रार्थः।"⁵⁶** वाचस्पति की स्पष्ट मान्यता है कि समाग्री के भेद से संषय का तीन प्रकारक होना सिद्ध होता है और विषय भेद से तो संषय अनेक प्रकारक हो जाते हैं। वाचस्पति के षब्दों में **"सामग्रीभेदेन भेदे त्रैविध्यं संषयस्य सामग्रीनिवेषिकारणभेदेन तु न पंचविधः, अपि त्वनेकविध इत्यर्थः।"⁵⁷**

श्री षंकर मिश्र द्वारा वात्स्यायन और उद्योतकर के मतों का खंडन

न्याय का समानतन्त्र वैषेषिक का मत न्याय से पूर्णतया भिन्न है। कणाद अपने वैषेषिकसूत्र के दूसरे अध्याय के द्वितीय आह्निक में संषय के हेतु पर विचार करते हैं। श्री षंकर मिश्र अपने वैषेषिकसूत्रोपस्कार में संषय सूत्र की व्याख्या करते हैं और वात्स्यायन, उद्योतकर, वाचस्पति एवं उदयनाचार्य के मतों का खंडन करते हैं उन सभी के मतों का खंडन कर वे अपना स्वतन्त्र मत प्रस्तुत करते हैं। इस प्रकार श्री षंकर मिश्र प्रमाणमीमांसा के संषय जैसे महत्त्वपूर्ण विषय पर न्याय से पूर्णतया भिन्न हो जाते हैं। श्री षंकर मिश्र कहते हैं कि कारण भेद के आधार पर संषय को पाँच प्रकारक कहना या तीन प्रकारक कहना अनुचित है। अनुभूयमान विषय में समानधर्म के ज्ञान से, विषेष का अप्रत्यक्ष होने से, तथा विषेष की स्मृति से हमें संषय होता है। इस प्रकार विषय में एक मात्र समानधर्म का ज्ञान होना ही संषय का हेतु है।

वैषेषिकसूत्र के अनुसार– **"समान्यप्रत्यक्षाद्विषेषाप्रत्यक्षाद्विषेषस्मृतेश्च संषयः।"**[८८] दूर से किसी ऊँचे पदार्थ का प्रत्यक्ष होने में हमें वृक्ष तथा पुरुष दोनों के समान–धर्म मात्र का प्रत्यक्ष होता है और उनका विषेष–धर्म यथा हस्त–पाद या षाखा–कोटरादि का दूरता दोष के कारण प्रत्यक्ष नहीं होता है। साथ ही साथ हमें वृक्ष तथा पुरुष दोनों का स्मरण होता है। हमें यह ज्ञान होता है कि यह वृक्ष है या पुरुष। विषय का यह ज्ञान संषय कहलाता है। वात्स्यायन सूत्र की व्याख्या करते हुए संषय के पाँच हेतु स्वीकार कर संषय का पाँच प्रकार तथा उद्योतकर संषय के तीन हेतु स्वीकार कर संषय का तीन प्रकार स्वीकार करते हैं। इन दोनों ही मतों के विपरीत श्री षंकर मिश्र कहते हैं कि संषय न पाँच प्रकारक है न तीन प्रकारक अपितु संषय का एक ही प्रकार हैं। यह भिन्न विषय है कि दूसरी रीति से जैसा कि सूत्रकार कणाद स्वयं कहते हैं कि संषय के दो प्रकार हैं। श्री षंकर मिश्र उपस्कार में लिखते हैं कि – **"तथा च संषयो न त्रिविधो न वा पंचविधः किन्त्वेकविध एव, प्रकारान्तरेण तु द्वैविध्यं सूत्रकृदेव स्पष्टयति।"** [८९]

श्री षंकर मिश्र मात्र संषय के हेतु पर ही नहीं अपितु यह भी विचार करते हैं कि गोतमीय न्याय में कहे गये संषय के अन्य हेतु मान्य क्यों नहीं हैं। उनके अनुसार सामान्यवान् धर्मी का प्रत्यक्ष रूप से ग्रहण होने से वहाँ मतुप् प्रत्यय का लोप हो जाता है। इस प्रत्यय के योग से विषय में विषेष का होना सिद्ध होता है। 'मतुप्' प्रत्यय का लोप होने से धर्मी में हमें विषेष का प्रत्यक्ष नहीं होता है। विषेष व्यावर्तक–धर्म होता है और वह धर्म एक को दूसरे से भिन्न करता है। वक्र कोटरादि वृक्ष का व्यावर्तक धर्म है, तथा हाथ और मस्तक पुरुष का व्यावर्त्तक धर्म है। अनुभूयमान विषय में हमें स्थाणुत्व और पुरुषत्व नामक दो कोटियों का स्मरण होता है। इस प्रकार 'मतुप्' प्रत्यय के लोप से

309

सामान्यवान् धर्मी का प्रत्यक्ष होने से, परस्पर भेद करने वाले विषेष–धर्म के अप्रत्यक्ष से, तथा विषेष की स्मृति से वहाँ दो कोटियों का स्मरण होने से संषय होता है कि धर्मी स्थाणु है वा पुरुष। स्मरण ज्ञान का बोध कराता है क्योंकि अनुभव होने वाली स्थाणुत्व तथा पुरुषत्व नामक दोनों ही कोटि संषय के कारण हैं। वे कहते हैं कि चकार का प्रयोग कर सूत्रकार अदृष्टादि नामक संषय के कारण का संग्रह करते हैं। गोतमीय न्याय के अनुसार विषय में असाधारण–धर्म के ज्ञान से भी संषय होता है। षंकर मिश्र कहते हैं कि न्यायसूत्र में यह नहीं कहा गया है कि असाधारण–धर्म अनिष्चयात्मकज्ञान का जनक होता है। श्री षंकर मिश्र कहते हैं कि असाधारण–धर्म का अन्तर्भाव साधारण–धर्म में ही हो जाने से असाधारण–धर्म को हेतु नहीं कहा जा सकता है। असाधारण–धर्म को संषय का कारणत्व व्यावृत्ति द्वारा होता है। यह धर्म सपक्ष और विपक्ष दोनों से व्यावृत्त होता है। सपक्ष और विपक्ष में नहीं होना एक साधारण–धर्म ही है। इस प्रकार असाधारण–धर्म का साधारण–धर्म में अन्तर्भाव हो जाने से वह संषय का पृथक् हेतु नहीं है। उनके अनुसार विप्रतिपत्ति भी संषय का पृथक् हेतु नहीं है। विषय में दो विरोधी ज्ञान से उत्पन्न दो वाक्यों का नाम ही विप्रतिपत्ति है। जैसे 'षब्द नित्य है' और 'षब्द अनित्य है' नामक दो वाक्य विप्रतिपत्ति कहे जाते हैं। षंकर मिश्र कहते हैं कि इन दोनों वाक्यों से उत्पन्न दो विरोधी ज्ञान विषय में एक काल में संभव नहीं है। विषय में दोनों विरोधी ज्ञान मिलकर संषय का कारण नहीं हो सकता है। अतः षब्दत्व असाधारण–धर्म है जिसका अन्तर्भाव साधारण–धर्म में हो जाता है या सत्त्व–प्रमेयत्व नामक साधारण–धर्म संषय का हेतु है। इस प्रकार विप्रतिपत्ति भी संषय का हेतु नहीं है। षंकर मिश्र के अनुसार **"सामान्यप्रत्यक्षादिति। सामान्यवतो धर्मिणः प्रत्यक्षात् ग्रहणात् मतुब्लोपात्। विषेषाप्रत्यक्षादिति। विषेषस्य परस्परव्यावर्त्तकस्य धर्मस्य वक्रकोटरादेः षिरःपाण्यादेश्चाप्रत्यक्षादग्रहणात्। विषेषस्मृतेः विषेषस्य कोटिद्वयस्य स्थाणुत्वपुरुषत्वलक्षणस्य स्मरणात्। स्मरणमपि ग्रहणपरं क्वचिदनुभूयमानधर्मयोरपिकोटित्वात्, चकारादद्दृष्टादेः संषयकारणस्यसंग्रहः। असाधारणो धर्मोऽनध्यवसायात्मकज्ञानजनक इति नोक्तः। यद्वा असाधारणस्यापि व्यावृत्तिद्वारा कारणत्वं सपक्षविपक्षव्यावृत्तिः साधारणधर्म एवेति नोक्तः। "विप्रतिपत्तिरपि विरुद्धप्रतिपत्तिद्वयजन्यं वाक्यद्वयं षब्दो नित्य इत्यपरं तदुभयं, तदुभयजन्यं च ज्ञानद्वयमयुगपद्भावित्वात् सम्भूय न संषायकमतस्तत्र षब्दत्वादिरसाधारणः, सत्त्वप्रमेयत्वादिः साधारणो वा धर्मः संषायक इति पृथक् नोक्ता। "[६०]**

गोतमीय न्याय में ज्ञान अनध्यवसाय रूप ज्ञान नहीं होता है। फलतः वे विषय में असाधारणधर्म के ज्ञान को संषय का कारण कहते हैं। विप्रतिपत्ति दो परस्पर विरुद्ध वाक्य होते हैं। एक भावात्मक तो दूसरा निषेधात्मक होता है। विप्रतिपत्ति की अन्वयषालिता तथा व्यतिरेकषालिता के कारण उसे संषय का हेतु कहा गया है। वात्स्यायन उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का दो पृथक् हेतु कहते हैं। सत् पदार्थ भी उपलब्ध होता है, और षुक्ति में असत् रजत भी उपलब्ध होता है। इससे स्पष्ट है कि उपलभ्यमानता सत् और असत् दोनों में पाया जाता है। यह

उपलब्धि की अव्यवस्था है और इस अव्यवस्था से संषय होता है कि उपलभ्यमान सत् है या असत् है। पुनः वस्त्र से आवृत्त सत् जल भी अनुपलब्ध है, और असत् आकाष कुसुम भी अनुपलब्ध है। अनुपलभ्यमानता सत् और असत् दोनों में है। यह अनुपलब्धि की अव्यवस्था है। अतएव संषय होता है कि अनुपलभ्यमान सत् है या असत्। श्री षंकर मिश्र उपलब्धि और अनुपलब्धि की अव्यवस्था को सामान्यधर्म में अन्तर्भूत करते हैं। वे कहते हैं कि उपलभ्यमानता सत् और असत् दोनों में समान होने से सामान्यधर्म है। पुनः अनुपलभ्यमानता सत् और असत् दोनों में समान होने से सामान्यधर्म है। यहाँ सामान्यधर्म के प्रत्यक्ष से ही संषय होता है। अतएव उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का पृथक् हेतु कहना उचित नहीं है। उद्योतकर द्वारा प्रस्तुत संषय के तीनों कारण समानधर्मा हैं। संषयत्व से अवच्छिन्न संषय नामक कार्य के प्रति तीनों कारणों की कारणता उनके समानधर्मत्व से ही संभव है। फलतः संषय में वैजात्य की कल्पना नहीं करनी चाहिये। यह नहीं कह सकते कि अमुक संषय अमुक जाति का है और अमुक संषय अमुक जाति का। इससे स्पष्ट है कि संषय एक ही जाति के होते हैं। उन तीनों कारणों में से किसी भी एक से संषय का होना मानने से और अन्य कारणों को नहीं होने से व्यभिचार दोष आ जाता है। इस हेतु से षंकर मिश्र संषय का तीन कारण नहीं मानते हैं और संषय के त्रित्व को अस्वीकार करते हैं। जिस प्रकार तृणजन्य वह्नि और मणिजन्य वह्नि में हम वैजात्य की कल्पना करते हैं उस प्रकार से संषय में वैजात्य की कल्पना नहीं की जा सकती है क्योंकि संषयत्व से अवच्छिन्न समान कार्य के प्रति कारणों की कारणता की कल्पना कारणों के समानधर्मत्व से ही संभव है। अतः संषय में वैजात्य के आधार पर कारण भेद से त्रित्व स्थापित नहीं किया जा सकता है। षंकर मिश्र के अनुसार उनका मत समीचीन नहीं है जो संषय में वैजात्य स्थापित करने के लिये कहते हैं कि किसी संषय में विधिकोटित्व (भाव पक्ष) प्रधान होता है, तो किसी संषय में निषेधकोटित्व प्रधान होता है, तो किसी संषय में उभय पक्ष प्रधान होता है। संषय यहाँ व्यापक नहीं होने से ये संषयत्व से अवच्छिन्न नहीं हैं। संषय यहाँ अवच्छेदक नहीं है। इस प्रकार षंकर मिश्र कहते हैं कि संषय का एक ही कारण होता है और कारण भेद के आधार पर संषय न तीन प्रकार और न पाँच प्रकारक होता है। वे कहते हैं कि यह भिन्न विषय है कि सूत्रकार कणाद अन्य प्रकार से संषय को दो भागों में विभाजित करते हैं। श्री षंकर मिश्र लिखते हैं कि – "समानतन्त्रे गौतमीयेऽनध्यवसायज्ञानस्यानभ्युपगमात् असाधारणो धर्मः संषयकारणत्वेनोक्तः। विप्रतिपत्तेर्विरुद्धवाक्यद्वयस्यान्वयव्यतिरेकषालितया संषयकारणत्वमुक्तम्। न्यायभाष्ये च उपलभ्यमानत्वं यत् संषयकारणमुक्तं सदप्युपलभ्यते असदप्युपलभ्यते इति उपलभ्यमानमिदं सदसद्वेति, यच्चानुपलभ्यमानत्वं सदपि नोपलभ्यते मूलककोलकोदकादि, असदपि नोपलभ्यते गगनारविन्दादि, तथा च पंचविधः संषय इति। तदेतत्सामान्यमेवेति सामान्यप्रत्यक्षादित्यनैव गतार्थम्। न्यायवार्तिकेऽपि यत् कारणभेदेन संषये त्रित्वमुक्तं तदपि न सम्भवति व्यभिचारेण समानधर्मादीनां त्रयाणां कारणत्वस्यैवासम्भवात्। न हि तृणारणिमणिजन्यवह्नौ वैजात्यवदत्रापि वैजात्यं कल्पनीयं, संषयत्वावच्छिन्नकार्य प्रति समानधर्मत्वेनैवकारणतायाः

311

कल्पनात्। यच्च प्रधानविधिकोटित्वप्रधाननिषेधकोटित्वादिवैजात्यमुक्तम् , तदननुगतत्वान्नावच्छेदकम्। तथा च संषयो न त्रिविधो न वा पंचविधः किन्त्वेकविध एव, प्रकारान्तरेण तु द्वैविध्यं सूत्रकृदेव स्पष्टयति।"[६१]

पूर्व पक्ष जिज्ञासाजनक ज्ञान को संषय का लक्षण कहते हैं। षंकर मिश्र के अनुसार जिज्ञासाजनक ज्ञान को संषय का लक्षण कहना उचित नहीं है क्योंकि अनिष्चयात्मकज्ञान भी जिज्ञासा उत्पन्न करता है। इस ज्ञान में भी जिज्ञासा के जनक का ज्ञान होने से वहाँ भी यह लक्षण घटित हो जाने से संषय का यह लक्षण अतिव्याप्ति दोष से दूषित हो जाता है। संषय संस्कार का अजनक ज्ञान भी नहीं है। निर्विकल्पक ज्ञान संस्कार का जनक नहीं होता है और संषय को संस्कार का अजनकज्ञान कहने से यह लक्षण निर्विकल्पक ज्ञान में भी घटित हो जाता है। इस प्रकार यह लक्षण भी अतिव्याप्ति दोष से दूषित है। संषय को विषिष्ट ज्ञान मानने से उसके विषिष्टज्ञानत्व के कारण संषय को संस्कारजनकत्व होने से यह लक्षण असंभव दोष से दूषित हो जाता है। धर्मी को संषयत्वजातिमान होना भी संषय का लक्षण नहीं है। षंकर मिश्र कहते हैं कि धर्मी के एक अंष में संषयत्व का अभाव होने से उस अंष में संषयत्व जाति का अभाव होता है, फलतः धर्मी को संषयत्वजातिमान कहना उचित नहीं है। और यह नहीं कह सकते कि संषय जाति को धर्मी के उस अंष में नहीं होना जाना नहीं जाता है। अतएव स्पष्ट है कि धर्मी के एक अंष में संषयत्व जाति का अभाव होने से धर्मी को संषयत्वजातिमान होना संषय का लक्षण नहीं है। इन सभी लक्षणों को खंडित कर षंकर मिश्र कहते हैं कि एक धर्मी में विरोधी नानाप्रकारक ज्ञान होना संषय है। षंकर मिश्र के षब्दों में – "ननु जिज्ञासाजनकज्ञानं संषय इति न लक्षणम् अनध्यवसायेऽपि गतत्वात् , संस्काराजनकज्ञानं संषय इत्यपि निर्विकल्पकसाधारणं विषिष्टज्ञानत्वेन संषयस्यापि संस्कारजनकत्वात् , संषयत्वं च जातिरपि न लक्षणं धर्म्यंषे संषयत्वाभावेन तदंषे तज्जात्यभावात् जातेश्चाव्याप्यवृत्तित्वानभ्युपगमात् इति चेत् , एकस्मिन् धर्मिणि विरोधिनानाप्रकारकं ज्ञानं संषय इति तल्लक्षणात्।"[६२]

श्री षंकर मिश्र के अनुसार संषय दो प्रकार हैं – बाह्य विषय से सम्बन्धित और अन्तः विषय से सम्बन्धित। बाह्य विषय से सम्बन्धित संषय को भी षंकर मिश्र दो वर्गों में विभाजित करते हैं – दृष्यमान धर्म से सम्बन्धित और अदृष्यमान धर्म से सम्बन्धित। जैसे ऊर्ध्वत्व से विषिष्ट धर्मी के दर्षन से संषय होता है कि वह धर्मी स्थाणु है या पुरुष। यहाँ संषय दृष्यमान धर्मी से सम्बन्धित है। पुनः जंगल में झुरमुट के अन्दर गो–गवय पिण्ड में सींग मात्र के दर्षन से संषय होता है कि पिण्ड गो है या गवय है। यहाँ धर्मी दृष्यमान नहीं है। षंकर मिश्र के अनुसार वस्तुतः यहाँ संषय सींग नामक धर्मी से ही सम्बन्धित है। यहाँ संषय होता है कि सींग गौ का है या गवय का है। इच्छा मात्र के आधार पर यह विभाजन किया गया है। जो सामान्य संषय का हेतु कहा गया है वह सामान्य अनेक स्थलों में पाया जाता है। अनेक स्थलों पर पाये जाने वाले वह सामान्य संषय का कारण है। या एक धर्मी में देखा गया सामान्य

संषय का हेतु होता है। प्रथम वर्ग को स्पष्ट करते हुए षंकर मिश्र कहते हैं कि स्थाणु और पुरुष में समान रूप से पाये जाने वाले ऊर्ध्वत्व संषय का कारण है। 'दृष्टवत्' में वति प्रत्यय का प्रयोग साम्य के अर्थ में हुआ है। वति प्रत्यय के प्रयोग के कारण ऊर्ध्वत्व' स्थाणु और पुरुष दोनों में साम्य है। अपने समक्ष धर्मी में जिस ऊर्ध्वत्व को देखते हैं वह ऊर्ध्वत्व संषय का हेतु है। श्री षंकर मिश्र के अनुसार – **"द्विविधः संषयो बहिर्विषयकोऽन्तर्विषयकश्च। बहिर्विषयकोऽपि दृष्यमानधर्मिकोऽदृष्यमानधर्मिकश्च। तत्र दृष्यमान –धर्मिको यथा ऊर्ध्वत्वविषिष्टस्य धर्मिणो दर्षनात् अयं स्थाणुः पुरुषो वेति। अदृष्यमानधर्मिको यथा अरण्ये झाटाद्यन्तरिते गोगवयादिपिण्डे विषाणमात्रदर्षनात् अयं गौर्गवयो वेति। वस्तुतस्तत्रापि विषाणधर्मिक एव सन्देहो विषाणमिदं गोसम्बन्धि गवयसम्बन्धि वेति। विवक्षामात्रात्तु द्वैविध्याभिधानम्। यत् सामान्यं संषयहेतुस्तदनेकत्र दृष्ट संषायकम् , एकत्र धर्मिणि वा दृष्टं संषयहेतुरित्यत्र प्रथमां विधामाह – दृष्टं च दृष्टवत्। दृष्टमूर्ध्वत्वं संषयहेतुः। दृष्टवदिति वतिप्रत्ययः तेन दृष्टाभ्यां स्थाणुपुरुषाभ्यां तुल्यं वर्त्तते पुरोवर्त्तिनि यदूर्ध्वत्वं तद्दृष्टं संषयहेतुरित्यर्थः।"[६३]**

श्री षंकर मिश्र के अनुसार एक धर्मी में देखा गया सामान्य भी संषय का हेतु होता है। एक धर्मी में जो हम पहले जिस प्रकार देखा था दूसरे समय उस प्रकार से नहीं देखे जाने से संषय होता है। षंकर मिश्र के अनुसार सूत्रकार 'संषय का हेतु' नामक पद का प्रयोग नहीं किया था और इसका प्रयोग षेष रह गया था। चकार का प्रयोग पहले कहे गये कथन और इस समय के कथन के समुच्चय का बोध कराता है। पहले चैत्र को सकेष देखा था, कालान्तर में चैत्र को निष्केष देखा था। चैत्र को निष्केष देखना अयथा का तात्पर्य है। चैत्र का मस्तक वस्त्रावृत होने में हमें संषय होता है कि चैत्र सकेष है या निष्केष। इस उदाहरण में चैत्रत्व नामक समान धर्म संषय का कारण है। वह चैत्रत्व एक ही धर्मी में दृष्ट है। धर्मी में देखा गया वह अभिन्न चैत्रत्व ही संषय का हेतु है। इस प्रकार षंकर मिश्र कहते हैं कि एक धर्मी में देखा गया सामान्य भी संषय का हेतु होता है। वे कहते हैं कि उपलभ्यमानत्व नामक समानधर्म ही संषय का हेतु है। उनके षब्दों में – **"एकधर्मिविषयं यद् दृष्टं तदुदाहरति – यथादृष्टमयथाष्टत्वाच्च। संषयहेतुरिति षेषः। चकारः पूर्वोक्तसमुच्चयार्थः। अयथादृष्टत्वाद्धेतोर्यथादृष्टमपि संषायकम् यथा – चैत्रो यथा दृष्टः केषवान् , कालान्तरे अयथादृष्टः केषविनाकृतो दृष्ट इत्यर्थः। क्रमेण तत्रैव चैत्रे वस्त्रावृतमस्तके दृष्टे सति भवति संषयश्चैत्रोऽयं सकेषो निष्केषो वेति। तत्र हि चैत्रत्वं समानो धर्मः संषायकः स चैकत्रैव दृष्ट इत्यभिन्न एव धर्मिणि दृष्टः संषयहेतुः।"[६४]**

श्री षंकर मिश्र के अनुसार अन्तर्विषयक संषय भी सामान्य के प्रत्यक्ष से ही होता है, अन्य कारणों से नहीं। वे कहते हैं कि इस प्रकारक संषय विद्या और अविद्या से होता है। इसी हेतु से सूत्रकार कणाद कहते हैं कि विद्या और अविद्या से संषय होता है। जैसे ज्योतिषी जब चन्द्र–ग्रहण के विषय में कहते हैं तो उनका कथन सही हो सकता है या गलत भी हो सकता है। वहाँ ज्योतिषी को अपने

313

ज्ञान में संषय होता है कि उनका ज्ञान सही था या गलत था। यह अन्तर्विषयक संषय का उदाहरण है। दूसरा कल्प प्रस्तुत करते हुए वे कहते हैं कि ज्ञान कहीं विद्या (प्रमा) और कहीं अविद्या (अप्रमा) होता है। अतः विषय के ज्ञायमानत्व के आधार पर संषय होता है कि विषय सत् है या असत्। यहाँ भी संषय 'ज्ञायमानत्व' नामक सामान्य के प्रत्यक्ष से ही होता है, अन्य कारण से नहीं। उस प्रकार से षंकर मिश्र गोतमीय न्याय में वात्स्यायन द्वारा कहे गये संषय के लक्षण में उपलब्धि की अव्यवस्था और अनुपलब्धि की अव्यवस्था नामक संषय के दो पृथक् हेतुओं को निरस्त करते हैं। श्री षंकर मिश्र के षब्दों में —

"उपलभ्यमानत्वं समानमेव धर्मं संषयकारणमाह — विद्याऽविद्यातश्च संषयः। विद्येति। आन्तरसंषयो हि विद्याऽविद्याभ्यां भवति यथा मौहूर्तिकः सम्यगादिषति चन्द्रोपरागादि, असम्यगपि। तत्र स्वज्ञाने संषयोऽस्य जायते सम्यगादिष्टमसम्यग्वेति। यद्वा ज्ञानं हि क्वचिद्विद्या भवति क्वचिच्चाविद्या अप्रमा भवति, तथा च ज्ञायमानत्वात् सदिदमसद्वेति संषयो जायते। पुनः संषयग्रहणमिहापि सामान्यप्रत्यक्षादेव संषयो न तु निमित्तान्तरादिति सूचनार्थम्। तथा च "समानानेकधर्मोपपत्तेर्विप्रतिपत्तेरुपलब्ध्यनुपलब्ध्यव्यवस्थातश्च विषेषापेक्षो विमर्षः संषयः" इति गौतमीये लक्षणे उपलब्ध्यनुपलब्ध्यव्यवस्थेत्यस्य पृथगेव संषयकारणत्वं कैष्चिदुक्तं तन्निरस्तम्।"[६५]

(3)

उपसंहार

लेख के प्रथम खंड में वात्स्यायन, उद्योतकर, वाचस्पति, और उदयनाचार्य के ग्रंथों के संदर्भ में तन्त्रान्तर्गत विचलन और पुनः श्री षंकर मिश्र के उपस्कार नामक ग्रंथ के परिप्रेक्ष्य में समानतन्त्री भिन्नता स्पष्ट की गयी है। सिद्धान्तों का व्यूह तन्त्र कहलाता है। सिद्धान्त 'सिद्ध' और 'अन्त' दो षब्दों का युग्म है। सिद्ध का आश्रय सिद्धान्त कहलाता है। **"सिद्धस्य संस्थितिः सिद्धान्तः"**[६६] भूत के प्रसंग में हमारी अवधारणा ही 'अन्त' का तात्पर्य है। भूत को सिद्ध होने का अभिप्राय उसका सामान्य और विषेष लक्षण स्पष्ट होना है। 'यह अर्थ है' से उसका समान्य लक्षण का बोध होता है और 'अर्थ इस प्रकारक है' से उसका विषेष लक्षण का बोध होता है। सिद्धान्त में अर्थ का सामान्य और विषेष लक्षण दोनों स्पष्ट होता है। किसी अर्थ का हमारा निष्चयात्मक निर्णय सिद्धान्त कहलाता है। अर्थ के प्रदर्षन के लिये ही सिद्धान्त का प्रतिपादन किया जाता है। षास्त्र को तन्त्र कहते हैं और इसमें एक दूसरे से संबद्ध अर्थ के समूह का उपदेष दिया जाता है। **"तन्त्रमितरेतराभिसंबद्धस्यार्थसमूहस्योपदेषः षास्त्रम्।"**[६७] षास्त्र में सूत्रकार एक लक्षण रेखा खींचता है और उस लक्षणरेखा के अन्तर्गत का विचलन उस तन्त्र के विकास को सूचित करता है। विचलन के गमन की

दिषा वक्ररेखीय, तिर्यकरेखीय, या पुनः सरलरेखीय हो सकता है। सरलरेखीय गमन विचलन नहीं है। वह गमन उस तन्त्र के विकास को सूचित नहीं करता है अपितु वहाँ पुनरुक्ति मात्र होता है। इस विचलन को स्पष्ट नहीं करने का ही यह परिणाम है कि भारतीय ज्ञानमीमांसा को मृत कह दिया गया है। इसी हेतु से लेख में तन्त्रान्तर्गत विचलन स्पष्ट किया गया है। समानतन्त्र का अर्थ स्पष्ट करते हुए वाचस्पति कहते हैं कि समानतन्त्र में समान पद एक का पर्याय है। इसलिए न्याययषास्त्र नैयायिकों का समानतन्त्र कहलाता है। और सांख्यादि दर्षन परतन्त्र कहलाता है। **"समानषब्द एक पर्यायः। नैयायिकानां हि समानं तन्त्रं न्यायषास्त्रम् , परतन्त्रं च सांख्यादिषास्त्रम्।"⁶⁶** अतएव वैषेषिक को समानतन्त्र कहने का अभिप्राय यह है कि वह न्यायषास्त्र ही है। यह भी एक कारण है कि वैषेषिक को न्याय के साथ रखा जाता है। वाचस्पति द्वारा प्रस्तुत समानतन्त्र के लक्षण को स्वीकार करने से यह स्पष्ट है कि श्री षंकर मिश्र का उपस्कार जो वैषेषिकसूत्र का एक प्रमुख टीका है न्यायषास्त्र का ही ग्रंथ है। इस ग्रंथ में संषय के लक्षण और हेतुओं के प्रसंग में विचलन नहीं अपितु भिन्नता पायी जाती है। श्री षंकर मिश्र की यही भिन्नता उन्हें न्याय परम्परा के एक प्रमुख आचार्य के पद पर स्थापित कर देता है।

वात्स्यायन संषय का पाँच और उद्योतकर मात्र तीन हेतु स्वीकार करते हैं। यद्यपि वाचस्पति मिश्र एवं उदयनाचार्य उद्योतकर के मत का ही समर्थन करते हैं तथापि इन तीनों के मतों में भी एक सरल रेखीय गमन नहीं है। विषेषापेक्ष से विषिष्ट विमर्ष ही संषय है। वाचस्पति अपनी तात्पर्यटीका में संषय के भावात्मक पक्ष पर बल देते हैं। वे कहते हैं कि संषय में हमें सत्य जानने की इच्छा होती है। यही कारण है कि नैयायिक संषयवादी नहीं हैं। पुनः न्याय में संषय की अवधारणा आत्म केन्द्रित नहीं अपितु बाह्यार्थ केन्द्रित है। विषय और उसके स्वरूप में भेद होता है अतएव संषय स्वरूपतः और विषयतः हो सकता है। जब यह कहते है कि विषय स्थाणु है वा पुरुष तो संशय विषयतः होता है। जब यह कहते है कि विषय इस प्रकारक है वा उस प्रकारक तो संशय स्वरूपतः होता है। वात्स्यायन ज्ञातृस्थ धर्म और ज्ञेयस्थ धर्म में भेद करते हैं। वे उपलब्धि और अनुपलब्धि की अव्यवस्था को ज्ञातृस्थ धर्म कहते हैं तथा उन्हें संषय का दो पृथक् हेतु मानते हैं। वे पुनः समान और अनेक–धर्म को ज्ञेयस्थ धर्म कहते हैं। ज्ञातृस्थ धर्म ज्ञाता के अधीन होने से वाह्यार्थवाद का विरोधी हो जाता है। वाह्यार्थवाद में विषय वाह्य होता है और धर्म बाह्यविषय में अवस्थित होता है। यही कारण है कि उद्योतकर इस भेद को अस्वीकार करते हैं। धर्मि का धर्म संषय का कारण नहीं अपितु धर्म का ज्ञान संषय का कारण है और वह ज्ञाता में होता है। इस प्रकार ज्ञातृस्थ धर्म और ज्ञेयस्थ धर्म का भेद ही समाप्त हो जाता है। स्वरूप और संषय में अनुभूत विषय के स्वरूप में भेद है और इसी भेद के आधार पर कहा गया है कि समानधर्मादि से उत्पन्न विषय के स्वरूप का अनवधारणात्मक प्रत्यय जिसमें विषय के विषेष–धर्म अवधारित नहीं होता है संषय कहलाता है। संषय में हमें विषय के स्वरूप का अनुभव नहीं होता है। पुनः अननुभूत संषय का विषय नहीं हो सकता है क्योकि वहाँ

315

स्मृति का अभाव होता है। विषय की धर्मिता और धर्मता में भेद है। विषय धर्मिन् होता होता है, इसलिये विषय धर्मिता से हो सकता है। पुनः विषय में धर्म होता है इसलिये विषय धर्मता से हो सकता है। विषय का स्वरूप धर्मिता से या धर्मता से हो सकता है। जो विषय धर्मिता से या धर्मता से ग्रहण नहीं होते हैं वे अननुभूत होते हैं। अननुभूत में स्मरण का अभाव होता है और जिसका हमें स्मृत नहीं है वह संषय का विषय नहीं हो सकता है क्योंकि अस्मृत को संषय का अविषयत्व होता है।

'समानधर्मोपपत्ति' नामक पद में समान और उपपत्ति पदों की व्याख्या में मतैक्य नहीं है। वार्त्तिककार कहते हैं कि उपपत्ति प्रमाणगम्य होता है और उपपत्ति की प्रमाणगम्यता ही उपलब्धि है। संषय में विषेष की अपेक्षा होती है और वह विषेष अनुपलभ्यमान होता है। संषय में अनुपलभ्यमान का सद्भाव होता है और अनुपलभ्यमान का सद्भाव अविद्यमान के तुल्य होता है। अनुपलभ्यमान का सद्भाव अविद्यमान के तुल्य कैसे है? वास्तव में अनुपलभ्यमान के सद्भाव को और अविद्यमान दोनों को प्रमाण का आलम्बन नहीं होता है। प्रमाण का आलम्बन नहीं होना ही दोनों की तुल्यता है। क्या केवल समान–धर्म का ज्ञान संषय का हेतु है या पुनः इसके साथ अन्य भी अपेक्षित है। वार्त्तिककार के अनुसार विषेष की आकांक्षा, समान–धर्म की उपलब्धि, उपलब्धि और अनुपलब्धि की अव्यवस्था तीनों समस्त रूप से संषय का हेतु है। इन तीनों में से कोई भी एक एक या कोई भी दो दो संषय का हेतु नहीं हैं । एक और दो पद के निषेध से यह स्पष्ट है कि ये तीनों ही पद सम्मिलित रूप से संषय के हेतु है। उद्योतकर उपलब्धि और अनुपलब्धि की अव्यवस्था को स्पष्ट नहीं करते हैं। वाचस्पति इन दोनों पदों को साधक–बाधक प्रमाण के अभाव के पद में व्याख्या करते हैं। साधक–प्रमाण और बाधक–प्रमाण की व्याख्या इदन्ता और अनिदन्ता नामक पदों में करते हैं। इदन्ता का नहीं होना साधक प्रमाण का और अनिदन्ता का नहीं होना बाधक प्रमाण का अभाव है। उपलब्धि और अनुपलब्धि की अव्यवस्था अन्य पदों के विषेषण हैं इसीलिये उन्हें पृथक् रूप से संषय का कारण नहीं माना जा सकता है। यहाँ वात्स्यायन, उद्योतकर, वाचस्पति, और उदयनाचार्य के मतों में भिन्नता देखी जा सकती है।

विषय में अनेक–धर्म का ज्ञान संषय का दूसरा हेतु है। समास के आधार पर और पद के क्रम के आधार पर इस पद का षाब्दिक विष्लेषण (सेमेन्टीकल एनेलिसिस) करते हुए नैयायिक एक दूसरे से भिन्न हो जाते हैं। 'अनेक' पद से समानजातीय और असमानजातीय दोनों का बोध होता है। समानजातीय का धर्म समानजातीय को असमानजातीय से निवृत्त करता है। उदयनाचार्य इसे निवर्त्य निवर्तक संबन्ध से स्पष्ट करते हैं। एकदेषीय नैयायिक के अनुसार एक धर्म को अनेक में होना और अनेकधर्म को एक में होना अनेकधर्म कहलाता है। अनेकधर्म की ये दोनों ही व्याख्या 'अनेक–धर्म' को दो प्रकारों से विग्रह करने का परिणाम है। यह स्पष्ट किया गया है कि एकदेषीय नैयायिक की व्याख्या स्वीकार करने से

'समान–धर्म' के ज्ञान से ही संषय की व्याख्या हो जाने से 'अनेक–धर्म के ज्ञान को संषय का हेतु कहना व्यर्थ हो जाता है। 'अनेक–धर्म' से असाधारणधर्म का बोध होता है और असाधारणधर्म समानजातीय को इतर जाति से भिन्न करता है। एक प्रत्यय होने का और एक प्रत्यय नहीं होने का हेतु अनेक–धर्म कहलाता है। अभेद एक प्रत्यय का और विषेष धर्म एक प्रत्यय नहीं होने का हेतु होता है। एक प्रत्यय और एक प्रत्यय नहीं होने के उभय को ही वाचस्पति अनेक कहते हैं, और अनेक प्रत्यय के हेतु को अनेक–धर्म कहते हैं। अनेक–धर्म भेद और अभेद प्रत्यय का हेतु होता है। विभाग से उत्पन्न षब्दों का विभागजत्व एक दूसरे षब्द के अभेद का हेतु और इतरों से भेद का हेतु होता है। जहाँ विभागजत्व पाया जाता है वह एक जाति और जहाँ विभागजत्व नहीं है वे एक भिन्न जाति है। विभागजत्व षब्द का असाधारण–धर्म है और यह असाधारण–धर्म द्रव्य, गुण, और कर्म से व्यावृत्त होने से संषय का कारण बन जाता है। षब्द का विभागजत्व हमें द्रव्य, गुण, और कर्म का व्यतिरेक रूप से स्मरण कराता है। षब्द के विभागजत्व के कारण षब्द द्रव्य और कर्म से व्यावृत्त हो जाता है और पुनः संषय होता है कि द्रव्य और कर्म से व्यावृत्त वह षब्द क्या गुण है, गुण और कर्म से व्यावृत्त वह षब्द क्या द्रव्य है, गुण और द्रव्य से व्यावृत्त वह षब्द क्या कर्म है। इस प्रकार विभागजत्व नामक षब्द का असाधारण–धर्म निषेधात्मक रूप से तत्–तत् द्रव्य, गुण, और कर्म प्रत्येक का स्मरण कराते हुए संषय का कारण है। नैयायिक षब्द के विभागजत्व से उसका संषयत्व सिद्ध करते हैं, परन्तु न्याय का समानतन्त्र वैषेषिक को यह स्वीकार नहीं है। वैषेषिक के अनुसार विभाग विभागज होता है। विभाग से उत्पन्न विभाग एक गुण है। अतएव यह कहना समीचीन नहीं कि षब्द का विभागजत्व उसके संषय का हेतु है। विभागज विभाग एक गुण होने से षब्द का विभागजत्व निष्चय का हेतु है, संषय का नहीं। वाचस्पति एवं उदयनाचार्य उद्योतकर के मत को विकसित करते हैं तथा वैषेषिक के मत का निराकरण करते हैं। नैयायिकों के अनुसार विभागज विभाग की संकल्पना में विभाग विभाग का असमवायि कारण हो सकता है। इस प्रकार षब्द का विभागजत्व उसका गुण होता है और वह विभागजत्व निष्चय का हेतु है। या विभाग से उत्पन्न विभाग षब्द का असमवायि कारण हो सकता है। नैयायिक द्वितीय पक्ष को मानते हैं और विभागज–विभाग को षब्द का असमवायिकारण कहते हैं तथा उसे संषय का हेतु मानते हैं। विभागज विभाग दो प्रकारक होते हैं – (1) कारण मात्र के विभाग से उत्पन्न विभाग। (2) कारणाकारण विभाग से उत्पन्न विभाग। लेख के प्रथम खंड में यह स्पष्ट किया जा चुका है कि कायाकाषविभाग कारणाकारण विभाग पूर्वक होता है, कारणमात्र विभाग पूर्वक नहीं। वंष के दलों में विभाग कारणमात्र विभाग पूर्वक होता है। वाचस्पति कहते हैं कि वंष के दो दलों में परस्पर विभाग षब्द की उत्पत्ति का निमित्त कारण, और दलों में अवरुद्ध आकाष का विभाग षब्द की उत्पत्ति का असमवायि कारण होता है। वंष के दलों के विभाग से उत्पन्न षब्द की उत्पत्ति में वंष के दलों में अवरुद्ध आकाष का विभाग नामक षब्द का असमवायि–कारण कारण मात्र के विभाग से होता है। यह कारण और अकारण से उत्पन्न होने वाला विभाग नहीं है। यहाँ कारण मात्र के

317

विभाग से उत्पन्न विभाग नामक असमवायि–कारण से षब्द की उत्पत्ति होने से षब्द के विभागजत्व से नैयायिक षब्द का संषयत्व सिद्ध करते हैं। इस प्रकार नैयायिक कहते हैं कि वैषेषिक का मत कि षब्द का विभागजत्व उसके निष्चयत्व का हेतु है संषय का नहीं एक विवादित प्रष्न है।

नैयायिक विभाग को कर्मज मानते हैं। वैषेषिक की मान्यता है कि विभाग को कर्मज मानने से विभाग से संयोग का नाष हो जाता है और संयोग–नाष से द्रव्य–नाष होता है। वैषेषिक के अनुसार विभाग को कर्मज कहने से द्रव्य–नाष की समस्या उठती है। वाचस्पति इस समस्या का निदान द्रव्य का उत्पादकसंयोग का अप्रतिद्वन्द्वी विभाग और द्रव्य का उत्पादकसंयोग का प्रतिद्वन्द्वी विभाग में भेद के आधार पर करते हैं और कहते हैं कि कर्म द्रव्य का उत्पादक संयोग का अप्रतिद्वन्द्वी विभाग का जनक होता है। कर्म द्रव्य का उत्पादक संयोग का प्रतिद्वन्द्वी विभाग का जनक नहीं होता है। द्रव्य के नाष के लिये कर्म को द्रव्य का उत्पादक संयोग का प्रतिद्वन्द्वी विभाग का जनक होना चाहिये। अतः द्रव्य–नाष नहीं होता है। वैषेषिक के अनुसार क्रिया और उसके विभागजनकत्व में सन्देह होने से दोनों में व्याप्य–व्यापक भाव का निष्चय असंभव है। दोनों में व्याप्ति का अवधारण नहीं होने से विभाग कर्मज नहीं कहा जा सकता है। वाचस्पति के अनुसार क्रिया विभाग का हेतु होता है और एक क्रिया दूसरे से विलक्षण होता है। क्रिया की विलक्षणता स्वीकार करने से विलक्षण क्रिया से उत्पन्न विभाग नामक कार्य भी विलक्षण होता है। विलक्षण क्रिया से उत्पन्न एक विभाग द्रव्योत्पादक संयोग का प्रतिद्वन्द्वी और दूसरा अप्रतिद्वन्द्वी हो सकता है। उस प्रकार से क्रिया की विलक्षणता को स्वीकार करने से एक क्रिया एक विभाग को जन्म देता है तो दूसरी दूसरे विभाग को जन्म देता है। उदयनाचार्य कहते हैं कि जो क्रिया द्रव्य का अनुत्पादक संयोग का विरोधी विभाग को जन्म देता है वह क्रिया द्रव्य का उत्पादक संयोग का विरोधी विभाग उत्पन्न नहीं करता है। यह क्रिया की विलक्षणता है कि एक क्रिया द्रव्योत्पादक संयोग का विरोधी विभाग को जन्म देता है तो दूसरी क्रिया अनुत्पादक संयोग का विरोधी विभाग को जन्म देता है। उदयनाचार्य कहते हैं कि क्रिया की विलक्षणता के फलस्वरूप जो कर्म अनुत्पादक संयोग के विरोधी विभाग का जनक होता है वह उत्पादक संयोग का विरोधी विभाग का जनक नहीं होता है। कर्म की विलक्षणता स्वीकार करने से वैषेषिक के मत का विरुद्ध मत भी सिद्ध हो जाता है और विभाग को कर्मज होने से वैषेषिक द्रव्य–नाष की समस्या नहीं उठा सकते हैं। उदयनाचार्य कहते हैं कि वैषेषिक को विभाग की विलक्षणता अवष्य स्वीकार करनी चाहिये अन्यथा इस नियम की उत्पत्ति नहीं होती है कि विलक्षण क्रिया से विलक्षण कार्य उत्पन्न होता है। कर्म की यह विलक्षणता उसकी जाति के कारण हो सकती है या सहकारियों के कारण हो सकती है। इस प्रकार उदयनाचार्य कहते हैं कि अनुत्पादक संयोग का विरोधी विभाग का जनक होना ही कर्म का उपहार है।

असमानधर्म के पद में भी अनेकधर्म की व्याख्या की गयी है। ये नैयायिक कहते हैं कि समानधर्म का संषय के हेतु के रूप में उपयोग हो जाने से सूत्र में 'अनेक—धर्म' पद को 'असमान—धर्म' के अर्थ में ग्रहण करना चाहिये। प्रष्न उठता है कि यदि अनेकधर्म का अभिप्रेत असमानधर्म है तो सूत्र में समानासमानधर्म होना चाहिये था। इस पद का प्रयोग नहीं करने का दो कारण हैं – असमानधर्म से अनेक से व्यावृत्त का लाभ नहीं होता है। अनेक से व्यावृत्त धर्म अनेकधर्म है और अनेकधर्म का यह विग्रह असमानधर्म से प्राप्त नहीं होता है। दूसरा कारण यह है कि सूत्र में असमान के स्थान पर अनेक का प्रयोग करने से एक वर्ण का लाभ हो जाता है। असमान की अपेक्षा अनेक में एक वर्ण कम होता है। अनेक पद का प्रयोग लाघव होता है। लाघव के कारण ही सूत्र में अनेकधर्म कहा गया है। अनेकधर्म की यह व्याख्या वार्तिककार को स्वीकार नहीं है। उद्योतकर अनेक को असमान के अर्थ में ग्रहण नहीं करते हैं अपितु असाधारण के अर्थ में करते हैं। यह कहा जा सकता है कि अनेक को असाधारण के अर्थ में ग्रहण करने से असाधारण धर्म जो निष्चय का हेतु है वह संषय का हेतु हो जाता है। फलतः अनेकधर्म को असाधारण के अर्थ में नहीं अपितु असमान के अर्थ में ही ग्रहण करना चाहिये। उद्योतकर का उत्तर है कि वह समानधर्म जो विना व्यभिचार के सभी में पाया जाता है संषय का हेतु नहीं है। वही साधारणधर्म संषय के हेतु हैं जो अन्वयी नहीं हैं। वह जो व्यभिचारी है संषय का हेतु और जो व्यभिचारी नहीं है निर्णय का हेतु है। इसी प्रकार से असाधारणधर्म को व्यभिचारी होने से असाधारणधर्म संषय का हेतु होता है, और अव्यभिचारी होने से निर्णय का हेतु होता है। असाधारणधर्म को अनेकवृत्तित्व नहीं होना चाहिये। असाधारणधर्म को एकवृत्तित्व होने से वह अव्यभिचारी और अनेकवृत्तित्व होने से व्यभिचारी होता है। उससे यह नहीं कह सकते कि एकवृत्तित्व या अनेकवृत्तित्व संषय या निर्णय का हेतु होता है। गुण के साधारणत्व या असाधारणत्व में व्यभिचार और अव्यभिचार संषय और निर्णय का हेतु होता है। जो साधारण या असाधारणधर्म व्यभिचारी होता है वह संषय का और जो अव्यभिचारी होता है वह निर्णय का हेतु होता है। यदि साधारण और असाधारणधर्म को व्यभिचरित होना ही संषय का हेतु है अर्थात् साधारण और असाधारणधर्म सपक्ष और विपक्ष दोनों में पाये जाने से संषय का हेतु है तो वह धर्म समानधर्म कहलाता है। इस स्थिति में यही कहना पर्याप्त है कि समानधर्म के ज्ञान से संषय होता है। इस प्रकार अनेकधर्म (असाधारणधर्म) को पृथक् रूप से कहने का औचित्य समाप्त हो जाता है। उद्योतकर कहते हैं कि समानधर्म या असाधारणधर्म का व्यभिचारित्व के अतिरिक्त अन्य कोई संषय का कारण नहीं है। व्यभिचारिता होने में व्यभिचार भावात्मक स्थिति (पॉजिटिव केस) में भी हो सकता है और निषेधात्मक स्थिति (निगेटिव केस) में भी हो सकता है। इस प्रकार व्यभिचार के दो भेद हो जाते हैं – विधीयमान व्यभिचार और प्रतिषिध्यमान व्यभिचार। जब समानधर्म के ज्ञान से संषय होता है तो विधीयमान का व्यभिचार और जब अनेकधर्म के ज्ञान से संषय होता हैं तो प्रतिषिध्यमान का व्यभिचार होता है। इसी भेद के कारण अनेकधर्म को सूत्र में पृथक् अभिधान किया गया है। वाचस्पति

'असाधारण–धर्म ' और 'अनेक–धर्म ' के सम्बन्ध को स्पष्ट करते हैं। वस्तु का असाधारण–धर्म उसे उसके समानजातीय और असमानजातीय से व्यावृत्त करता है। वस्तु का असाधारण–धर्म अनेक से व्यावृत्त होने से सिद्ध होता है। वह धर्म अनेक में नहीं पाया जाता है। अनेक से व्यावृत्ति नामक 'अनेक–धर्म' का लक्षण 'अनेक' पद के अधीन होता है। वह व्यावृत्ति 'असमान' पद से प्राप्त नहीं होता। अनेक से व्यावृत्त होना ही अनेक–धर्म का लक्षण है। अनेक से व्यावृत्त होना 'असमान' के विग्रह से वर्णित नहीं होता है। यह असाधारण–धर्म व्यतिरेक मुख से संषय का हेतु है।

'अनेक–धर्म' को नञ समास से व्याख्या नहीं कर सकते हैं। 'नञ' के पर्युदासविषयत्व से विषय में दो अव्यभिचारि धर्मों को होने को 'अनेक–धर्म' कहा जा सकता है। इस मत में विषय में एक से अन्य धर्म का होना ही 'अनेक–धर्म' कहलाता है। और इस प्रकार विषय में दो विरुद्ध अव्यभिचारि धर्म प्राप्त होता है। विषय में दो विरुद्ध अव्यभिचारि धर्मों को होना ही संषय का हेतु है। प्रतितर्क की सहायता से वार्त्तिककार कहते हैं कि सूत्र में 'अनेक–धर्म' का अभिप्राय 'असाधारण–धर्म' है। इस प्रकार यह व्यवस्थित है कि विषय में अनेक–धर्म अर्थात् असाधारण–धर्म के ज्ञान से संषय होता है।

विप्रतिपत्ति संषय का तीसरा हेतु है। एक अर्थ में विरोधियों का दर्षन होना विप्रतिपत्ति कहलाता है। व्याघाती या विरोधी कथन एक साथ नहीं पाये जाते हैं। भाष्यकार विषय की उपलब्धि की अव्यवस्था और अनुपलब्धि की अव्यवस्था को संषय का दो पृथक् हेतु मानते हैं, फलतः वे इन दोनों को विप्रतिपत्ति की व्याख्या में समाहित नहीं करते हैं। परन्तु वार्त्तिककार उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का पृथक् हेतु नहीं मानते हैं। इससे वे विप्रतिपत्ति की व्याख्या में इन दोनों को समाहित करते हैं। विषय में विरोधी विचार प्रस्तुत होना विप्रतिपत्ति है। अर्थ विरोधी कथन का विषय होता है। विप्रतिपत्ति से संषय होने के लिये विषय के प्रसंग में विप्रतिपत्ति होना, विषय की उपलब्धि और अनुपलब्धि की अव्यवस्था होना, तथा विषेष–धर्म का विषय में स्मृति होना अपेक्षित है। वाचस्पति विप्रतिपत्ति का औचित्य प्रकाषित करते हैं। वे कहते हैं कि यद्यपि विषय में विरुद्ध कथन का प्रतिपादन विप्रतिपत्ति है, तथापि वादी और प्रतिवादी को ज्ञात वह विरुद्ध कथन अत्यन्त परोक्ष होता है। उसको अत्यन्त परोक्ष होने से संषय की उत्पत्ति नहीं होती है। इसी को ध्यान में रखते हुए सूत्रकार 'विप्रतिपत्ति' का प्रयोग करते हैं।

भाष्यकार के अनुसार 'उपलब्धि की अव्यवस्था' संषय का चतुर्थ और 'अनुपलब्धि की अव्यवस्था' संषय का पाँचवाँ हेतु है। तालाव और मरीचि दोनों में हमें पानी का प्रत्यक्ष होता है। तालाव में प्रत्यक्ष होता हुआ पानी सत् और मरीचि में प्रत्यक्ष होता हुआ पानी असत् है। अतः कहीं कहीं प्रत्यक्ष में तत्त्व के व्यवस्थापक प्रमाण की अनुपलब्धि होने से हमें संषय होता है कि क्या जिसका हमें प्रत्यक्ष हो रहा है वह सत् है या असत्। इस प्रकार विषय में उपलब्धि की अव्यवस्था को भाष्यकार संषय का

320

एक हेतु कहते हैं। वृक्ष के मूल और षाखा में जल होता है परन्तु उस सत् का हमें प्रत्यक्ष नहीं होता है। पुनः जो असत् है उसका भी हमें प्रत्यक्ष नहीं होता है। अतः हमें संषय होता है कि जो अप्रत्यक्ष है वह सत् है या असत्। भाष्यकार के अनुसार जो उपलब्ध है वह उपलब्ध हो भी सकता है या नहीं भी हो सकता है। पुनः जो अनुपलब्ध है वह अनुपलब्ध हो भी सकता है या नहीं भी हो सकता है। यही उपलब्धि और अनुपलब्धि की अव्यवस्था है। भाष्यकार के अनुसार इसी अव्यवस्था के फलस्वरूप उपलब्धि और अनुपलब्धि की अव्यवस्था संषय का हेतु है। उद्योतकर के अनुसार उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का दो पृथक् हेतु मानने से लोक ज्ञान का विरोध हो जाता है। वे जो यह कहते हैं कि उपलब्धि और अनुपलब्धि की अव्यवस्था से संषय होता है वे लोक को निष्चयपूर्वक प्रवर्तित होने से रोकते हैं। वाचस्पति कहते हैं कि इन दोनों को संषय का कारण कहने से लोक में जो भी कुछ उपलब्ध या अनुपलब्ध है उसके प्रसंग में संषय हो जाता है और हम निष्चयपूर्वक प्रवर्तित नहीं हो पाते हैं। उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का हेतु मानने से जो कुछ हमें उपलब्ध है सर्वत्र उसका संषय होना चाहिये। भाष्यकार के मत का अनुसरण करने से जो उपलभ्य हैं वे हो भी सकते हैं या नहीं भी हो सकते हैं। इस द्वैविध्य से जो संषय होता है उस संषय की निवृत्ति संभव नहीं है। इस प्रकार वहाँ संषय होना निष्चित है। हमारे अनुभव में संषय का निवारण नहीं होने से लोक–ज्ञान बाधित होता है। इस द्वैविध्य के कारण हम यह नहीं कह सकते कि विषेष का दर्षन होने से संषय की निवृत्ति होती है। लोक–ज्ञान बाधित होना विषेष का दर्षन होने में भी बना रहता है। यह समस्या बना रहता है कि जो विषेष उपलब्ध है वह सत् है या असत् है। उपलब्धि की दो गति उन सभी में होती है जो उपलब्ध होते हैं। इस प्रकार संषय अनिवारणीय हो जाता है। अनुपलब्धि को भी द्वैविध्य होता है। वह जो अनुपलब्ध है वह अनुपलब्ध हो भी सकता है या पुनः नहीं भी हो सकता है। यह अनुपलब्धि की अव्यवस्था कहलाती है और उसे भाष्यकार संषय का हेतु कहते हैं। इसे संषय का हेतु मानने से कहीं भी हमें संषय से छुटकारा नहीं मिलता है और इस प्रकार लोक–ज्ञान बाधित होता है। वाचस्पति कहते हैं कि उपलब्धि और अनुपलब्धि के द्वैविध्य के आधार पर उन्हें संषय का कारण कहना उचित नहीं है क्योंकि इससे संषय का निवारण ही संभव नहीं है। उपलब्ध या अनुपलब्ध को निष्चयपूर्वक निःषंकता नहीं होती है फलतः सर्वत्र संषय होना चाहिये। इससे उच्छेदवाद का जन्म होता है। यह नहीं कहा जा सकता है कि अनभ्यासदषापन्न में उपलब्धि और अनुपलब्धि की अव्यवस्था में संषय होता है। वाचस्पति के अनुसार अनभ्यासदषापन्न में भी उपलब्धि और अनुपलब्धि की अव्यवस्था में संषय नहीं होता है। उपलब्धि और अनुपलब्धि की अव्यवस्था विषय में समानधर्म के ज्ञान के साथ संषय उत्पन्न करता है। समानधर्म का ज्ञान अपेक्षित है। अनभ्यासदषापन्न में दूर से वह्नि के ज्ञान में हम यह संषय नहीं करते कि वह पर्वत है या बादल। इन तीनों में किसी भी प्रकार से धर्म की समानता नहीं है। दूर से वह्नि के दर्षन में हमें यह संषय

321

होता है कि यह कुसुम के फूल का ढेर है या उषाकालीन प्रकाष है। इन तीनों में समानता है। यहाँ समानधर्म का ज्ञान इतर कारण के साथ मिलकर संषय उत्पन्न करता है।

उदयनाचार्य अनभ्यासदषापन्न का तात्पर्य स्पष्ट करते हुए सभी विकल्पों को निरस्त करते हैं। उदयनाचार्य कहते हैं कि अनभ्यासदषापन्न का पहला तात्पर्य विषय की उपलब्धि में अन्य प्रमाण नहीं होने का निष्चय हो सकता है। इस स्थिति में विषय में सामान्य ज्ञान ही होता है। विषय के सामान्यबुद्धित्व की उपलब्धि से सत्यत्व असत्यत्व का हमें संदेह होता है। उदयनाचार्य कहते हैं कि अनभ्यासदषापन्न का यह तात्पर्य सूत्र के प्रथम पद से ही जाना जाता है। अतः उपलब्धि–अनुपलब्धि की अव्यवस्था संषय का हेतु नहीं है। अनभ्यासदषापन्न का दूसरा तात्पर्य यह हो सकता है कि विषय के उपायक अर्थ में संदेह है। उदयनाचार्य के अनुसार यह संदेह अर्थ के स्वरूप के कारण हो सकता है या देष–काल के कारण हो सकता है या प्रकार के कारण हो सकता है। उदयनाचार्य इन तीनों विकल्पों का खंडन करते हैं और कहते हैं कि अनभ्यासदषापन्न के मूल उदाहरण में जल का ज्ञान हमें होता ही है परन्तु अप्रामाण्य की षंका से व्यवस्थित नही होता है। यह कहना कि अनभ्यासदषापन्न में अर्थ में संषय स्वरूपतः होता है तो विरोध होने से ही यह विकल्प असंगत हो जाता है। स्वरूपतः संषय होने से हमें 'यह यह नहीं है' नामक कथन प्राप्त होता है। परन्तु यह कहना कि 'यह यह नहीं है' संभव ही नहीं है। अतएव आद्य विकल्प स्वीकार्य नहीं है। उदयनाचार्य कहते हैं कि अनभ्यासदषापन्न के विषय के उपायक अर्थ में देषकालतः संषय निद्रा का संकट से ही संभव है। निद्रा का संकट के सन्देह में संषय मानसिक ही होता है। वह संषय बाह्यार्थ कैन्द्रित नहीं होता है। निद्रा का संकट के अभाव के निष्चय से संषय के उस एक कारण का निषेध हो जाता है। फलतः अनभ्यासदषापन्न के विषय के उपायक अर्थ में देषकालतः संषय नहीं होता है। उदयनाचार्य कहते हैं कि इस प्रकार से द्वितीय विकल्प भी निरस्त हो जाता है। तृतीय विकल्प को निरस्त करते हुए उदयनाचार्य कहते हैं कि इतर कारण सहित विषय का समानधर्म का ज्ञान संषय उत्पन्न करता है। उदयनाचार्य इस प्रष्न पर विचार करते हैं कि विषय स्थाणु है या पुरुष नामक संषय में अव्यवस्था उपलब्धि–अनुपलब्धि के उत्पाद से होता है या अनुत्पाद से होता है ? उदयनाचार्य के अनुसार स्थाणु और पुरुष उपलब्धि–अनुपलब्धि के उत्पाद के कारण अव्यवस्थित नहीं होता है अपितु दोनों उपलब्धि–अनुपलब्धि के अनुत्पाद से ही अव्यवस्थित होता है। अनभ्यासदषापन्न के मूल उदाहरण पर विचार करते हैं तो पाते हैं कि इस मूल उदाहरण में जल का ज्ञान अप्रामाण्य की षंका के कारण ही व्यवस्थित नहीं होता है। इस प्रकार उदयनाचार्य कहते हैं कि अनभ्यासदषापन्न में उपलब्धि–अनुपलब्धि की अव्यवस्था में संषय वाच्य नहीं है।

वार्तिककार संषय के तीनों हेतुओं के औचित्य प्रकाषित करते हैं। 'समान–धर्म' से विषय में समान–धर्म का होना सूचित होता है। भावात्मक पक्ष होने से ये धर्म विधीयमान धर्म हैं। 'अनेक–धर्म' असाधारण–धर्म होता है और उस धर्म से अन्य धर्मों का निराकरण होता है। यहाँ निषेधात्मक पक्ष होने से यह प्रतिषिध्यमान धर्म हैं। इसी हेतु से समान–धर्म और अनेक–धर्म संषय के पृथक् हेतु हैं। विप्रतिपत्ति नामक हेतु वक्तागत होता है। हम यह नहीं जानते हैं कि कौन वक्ता विषय का सम्यक् प्रतिपादन कर रहा है और कौन मिथ्या प्रतिपादन कर रहा है। इस प्रकार विप्रतिपत्ति से श्रोता को संषय होता है।

जिन्हें पंचविध संषय स्वीकार्य है उन्हें भी संषय में कारणकृत भेद और स्वभावकृत भेद में अन्तर करना चाहिये। भाष्यकार यदि कारणकृत भेद मानते हैं तो उन्हें संषय को पाँच प्रकारक नहीं अपितु अनेक प्रकारक कहना चाहिये। अब यदि संषय के स्वभाव भेद से संषय को पाँच प्रकारों में विभाजित करते हैं तो संषय का स्वभाव भेद असंभव होने से संषय का एक ही रूप प्राप्त होता है। संषय होना ही संषय कहलाता है। इस प्रकार सूत्र के अनुसार संषय पाँच प्रकारक नहीं है। वाचस्पति की स्पष्ट मान्यता है कि सामग्री के भेद से संषय का तीन ही प्रकार होता है और विषय भेद से तो संषय अनेक प्रकारक हो जाते हैं। लेख में यह विचार भी किया गया है कि क्या संषय के ये तीन प्रकार भी संभव है या संषय एक ही प्रकार के होते हैं। इस प्रष्न का उत्तर हमें श्री षंकर मिश्र रचित उपस्कार में मिलता है।

श्री षंकर मिश्र का उपस्कार न्याय–वैषेषिक परम्परा के महत्त्वपूर्ण ग्रंथों में से एक है। इस ग्रंथ में प्रतिपादित मत लेख के प्रथम खंड में प्रतिपादित नैयायिकों के मतों से सर्वथा भिन्न है। श्री षंकर मिश्र के अनुसार विषय में एक मात्र समानधर्म का ज्ञान ही संषय का हेतु है। इस प्रकार संषय न पाँच प्रकारक है न तीन प्रकारक अपितु संषय का एक ही प्रकार है। सामान्यवान् धर्मी में मतुप् प्रत्यय का लोप हो जाता है। इस प्रत्यय के योग से विषय में विषेष का होना सिद्ध होता है। 'मतुप्' प्रत्यय का लोप होने से धर्मी में हमें विषेष का प्रत्यक्ष नहीं होता है। इस प्रकार 'मतुप्' प्रत्यय के लोप से सामान्यवान् धर्मी का प्रत्यक्ष होने से, परस्पर भेद करने वाले विषेष–धर्म के अप्रत्यक्ष से, तथा विषेष की स्मृति से वहाँ दो कोटियों का स्मरण होने से संषय होता है कि धर्मी स्थाणु है वा पुरुष। श्री षंकर मिश्र के अनुसार असाधारण–धर्म का अन्तर्भाव साधारण–धर्म में ही हो जाने से असाधारण–धर्म संषय का हेतु नहीं है। उनके अनुसार विप्रतिपत्ति भी संषय का पृथक् हेतु नहीं है। विषय में दो विरोधी ज्ञान से उत्पन्न दो वाक्यों का नाम ही विप्रतिपत्ति है। इन दोनों वाक्यों से उत्पन्न दो विरोधी ज्ञान विषय में एक काल में संभव ही नहीं है। इस प्रकार विप्रतिपत्ति भी संषय का हेतु नहीं है। वे उपलब्धि और अनुपलब्धि की अव्यवस्था को सामान्यधर्म में अन्तर्भूत करते हैं और कहते हैं कि उपलब्धि और अनुपलब्धि की अव्यवस्था को संषय का पृथक् हेतु कहना उचित नहीं है। उनके अनुसार उद्योतकर द्वारा प्रस्तुत संषय के तीनों कारण समानधर्मा हैं। संषयत्व से अवच्छिन्न संषय

323

नामक कार्य के प्रति तीनों कारणों की कारणता उनके समानधर्मत्व से ही संभव है। फलतः संषय में वैजात्य की कल्पना नहीं करनी चाहिये। इससे स्पष्ट है कि संषय एक ही जाति के होते हैं। उन तीनों कारणों में से किसी भी एक से संषय का होना मानने से और अन्य कारणों को नहीं होने से व्यभिचार दोष आ जाता है। इस हेतु से संषय के तीन कारण नहीं हैं और संषय का त्रित्व स्वीकार नहीं है। संषय में वैजात्य के आधार पर कारण भेद से त्रित्व स्थापित नहीं किया जा सकता है। षंकर मिश्र के अनुसार उनका मत समीचीन नहीं है जो संषय में वैजात्य स्थापित करने के लिये कहते हैं कि किसी संषय में विधिकोटित्व (भाव पक्ष) प्रधान होता है, तो किसी संषय में निषेधकोटित्व प्रधान होता है, तो किसी संषय में उभय पक्ष प्रधान होता है। इस प्रकार षंकर मिश्र कहते हैं कि संषय का एक ही कारण होता है और कारण भेद के आधार पर संषय न तीन प्रकार और न पाँच प्रकारक होता है।

श्री षंकर मिश्र संषय का लक्षण प्रस्तुत करते हैं और पूर्व पक्ष द्वारा प्रस्तुत लक्षणों का खंडन करते हैं। पूर्व पक्ष जिज्ञासाजनक ज्ञान को संषय कह सकते हैं। षंकर मिश्र जिज्ञासाजनक ज्ञान को संषय नहीं मानते हैं क्योंकि उनके अनुसार संषय का यह लक्षण अतिव्याप्ति दोष से दूषित है। संषय संस्कार का अजनक ज्ञान भी नहीं है। यह लक्षण निर्विकल्पक ज्ञान में भी घटित हो जाने से अतिव्याप्ति दोष से दूषित है। संषय को विषिष्ट ज्ञान मानने से उसके विषिष्टज्ञानत्व के कारण संषय को संस्कारजनकत्व होने से यह लक्षण असंभव दोष से दूषित हो जाता है। धर्मी को संषयत्वजातिमान होना भी संषय का लक्षण नहीं है। षंकर मिश्र कहते हैं कि धर्मी के एक अंष में संषयत्व का अभाव होने से उस अंष में संषयत्व जाति का अभाव होता है, फलतः धर्मी को संषयत्वजातिमान कहना उचित नहीं है। और यह नहीं कह सकते कि संषय जाति को धर्मी के उस अंष में नहीं होना जाना नहीं जाता है। अतएव स्पष्ट है कि धर्मी के एक अंष में संषयत्व जाति का अभाव होने से धर्मी को संषयत्वजातिमान होना संषय का लक्षण नहीं है। इन सभी लक्षणों को खंडित कर षंकर मिश्र कहते हैं कि एक धर्मी में विरोधी नानाप्रकारक ज्ञान होना संषय है।

श्री षंकर मिश्र बाह्य विषय से सम्बन्धित संषय को अन्तः विषय से सम्बन्धित संषय से भिन्न करते हुए संषय का दो प्रकार स्वीकार करते हैं। बाह्य विषय से सम्बन्धित संषय का भी दो वर्ग हैं – दृष्यमान धर्म से सम्बन्धित और अदृष्यमान धर्म से सम्बन्धित। जैसे ऊर्ध्वत्व से विषिष्ट धर्मी के दर्षन से संषय होता है कि वह धर्मी स्थाणु है या पुरुष। यहाँ संषय दृष्यमान धर्मी से सम्बन्धित है। पुनः जंगल में झुरमुट के अन्दर गो–गवय पिण्ड में सींग मात्र के दर्षन से संषय होता है कि पिण्ड गो है या गवय है। यहाँ धर्मी दृष्यमान नहीं है। सामान्य अनेक स्थलों में पाया जाता है और अनेक स्थलों में पाये जाने वाले वह सामान्य संषय का कारण है। या एक धर्मी में देखा गया सामान्य संषय का हेतु होता है। प्रथम वर्ग को स्पष्ट करते हुए षंकर मिश्र कहते हैं कि स्थाणु और पुरुष में समान रूप से पाये जाने वाले ऊर्ध्वत्व संषय का कारण

होता है। एक धर्मी में देखा गया सामान्य भी संषय का हेतु होता है। एक धर्मी में जो हम पहले जिस प्रकार देखा था दूसरे समय उस प्रकार से नहीं देखे जाने से संषय होता है। पहले चैत्र को सकेष देखा था, कालान्तर में चैत्र को निष्केष देखा था। चैत्र का मस्तक वस्त्रावृत होने में हमें संषय होता है कि चैत्र सकेष है या निष्कष। इस उदाहरण में चैत्रत्व नामक समान धर्म संषय का कारण है। वह चैत्रत्व एक ही धर्मी में दृष्ट है। धर्मी में देखा गया वह अभिन्न चैत्रत्व ही संषय का हेतु है। इस प्रकार षंकर मिश्र कहते हैं कि एक धर्मी में देखा गया सामान्य भी संषय का हेतु होता है। श्री षंकर मिश्र बहिर्विषयक संषय का वर्णन करने के पष्चात् अन्तर्विषयक संषय का वर्णन करते हैं। उनके अनुसार अन्तर्विषयक संषय भी सामान्य के प्रत्यक्ष से ही होता है, अन्य कारणों से नहीं। उस प्रकार से श्री षंकर मिश्र वात्स्यायन, उद्योतकर, वाचस्पति और उदयनाचार्य की व्याख्या को निरस्त करते हैं और अपना स्वतन्त्र मत स्थापित करते हैं।

सन्दर्भ सूची

१. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८४

२. वहीं , पृ ६४

३. वहीं , पृ ६४

४. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २०५

५. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८७

६. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २०४

७. वहीं , पृ २०४

८.न्यायवार्तिकतात्पर्यपरिषुद्धिः, उदयनाचार्य, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २६६

६. सवात्स्यायनभाष्यं गौतमीयन्यायदर्षनम्, वात्स्यायन, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७ सूत्र १/ १/२३, पृ २५

१०. वहीं, पृ २५

११. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८४

१२. सवात्स्यायनभाष्यं गौतमीयन्यायदर्षनम्, वात्स्यायन, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७ , पृ २५

१३. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८४

१४. वहीं, पृ ८४–८५

१५. वहीं, पृ ८५

१६. वहीं, पृ ८५

१७. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २०६

१८. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८५

१९. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २०६

२०. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८५–८६

२१. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २०६

२२. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७ , पृ ८६

२३. वहीं, पृ ८६

२४. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद् , नई दिल्ली, १६६६, पृ २०६

२५. न्यायवार्तिकतात्पर्यपरिषुद्धिः, उदयनाचार्य, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २७०–२७१

२६. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद् , नई दिल्ली, १६६७, पृ ८६

२७. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २०७

२८. न्यायवार्तिकतात्पर्यपरिषुद्धिः, उदयनाचार्य, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६ , पृ २७१

२६. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ ८६

३०. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २०७

३१. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७ , पृ ८६

३२. वहीं, पृ ८६—८७

३३. सवात्स्यायनभाष्यं गौतमीयन्यायदर्षनम्, वात्स्यायन, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ २५

३४. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ ६१—६२

३५. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर , भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २०८

३६. सवात्स्यायनभाष्यं गौतमीयन्यायदर्षनम्, वात्स्यायन, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ २५

३७. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ ८७

३८. वहीं, पृ ८७

३६. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २०८

४०. वहीं, पृ २०८

४१. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ ८७

४२. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २०८

४३. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८७

४४. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २०८–२०६

४५. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८७

४६. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६ , पृ २०६–२१०

४७. वहीं, पृ २१२

४८. वहीं, पृ २१०

४६. न्यायवार्तिकतात्पर्यपरिषुद्धिः, उदयनाचार्य, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २७४–२७५

५०. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८७–८८

५१. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २११

५२. वहीं, पृ २११–२१२

५३. वहीं, पृ २१०–२११

५४. न्यायवार्तिकतात्पर्यपरिषुद्धिः, उदयनाचार्य, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २७३

५५. वहीं, पृ २७३–२७४

५६. वहीं, पृ २७२–२७३

५७. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८८

५८. वहीं, पृ ८८

५६. वहीं, पृ ८८

६०. वहीं , पृ ८८

६१. वहीं , पृ ८८–८६

६२. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २१२

६३. वहीं, पृ २१३

६४. वहीं, पृ २१३

६५. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८६

६६. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २१३

६७. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ८६

६८. वहीं, पृ ६१

६६. सवात्स्यायनभाष्यं गौतमीयन्यायदर्षनम्, वात्स्यायन, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७ , पृ २५–२६

७०. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ६१

७१. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २१५

७२. सवात्स्यायनभाष्यं गौतमीयन्यायदर्षनम्, वात्स्यायन, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ २६

७३. वही , पृ २६

७४. वहीं, पृ २६

७५. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ६१–६२

७६. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २१५

७७. वहीं, पृ २१५

७८. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६७, पृ ६२

७६. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २१६

८0. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ ६२

८१. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २१६

८२. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ ६२–६३

८३. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २१६

८४. न्यायवार्तिकतात्पर्यपरिषुद्धि:, उदयनाचार्य, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २७७

८५. वहीं, पृ २७७

८६. न्यायभाष्यवार्तिकम्, उद्योतकर, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ ६३

८७. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६६, पृ २१६

८८. उपस्कार, पृ ७५, श्री षंकर मिश्र, हरिदास संस्कृतग्रंथमाला, काषी संस्कृत पुस्तकमाला, १६२३ ई.

८६. वही, पृ ७७

६0. वहीं, पृ ७५–७६

६१. वहीं, पृ ७६–७७

६२. वहीं, पृ ७७

६३. वहीं, पृ ७७

६४. वहीं, पृ ७७–७८

६५. वहीं, पृ ७८

६६. सवात्स्यायनभाष्यं गौतमीयन्यायदर्षनम्, वात्स्यायन, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद, नई दिल्ली, १६६७, पृ २७

६७. वहीं, पृ २७

६८. न्यायवार्तिकतात्पर्यटीका, वाचस्पति, (संपा) अनन्त लाल ठाकुर, भारतीय दार्षनिक अनुसंधान परिषद्, नई दिल्ली, १६६६, पृ २२२

मानवतावादी ज्ञान–विनिर्माण का अद्वैतमूलक पद्धतिशास्त्र

अम्बिकादत्त शर्मा
प्राध्यापक, दर्षन विभाग
डॉ. हरिसिंह गौर केंद्रीय विष्वविद्यालय, सागर

किसी भी ग्रन्थ, समाज, संस्कृति और सभ्यता का अध्ययन कैसे किया जाय और इसके लिए किस प्रकार की अध्ययन पद्धति को अपनाया जाय, यह आज भी अकादमिक बहस का एक विशिष्ट क्षेत्र बना हुआ है। इस दिशा में पश्चिम में बुद्धिवाद, अनुभववाद, व्यवहारवाद, प्रत्यक्षवाद, संवृत्तिशास्त्र, उत्तर–आधुनिकतावाद, नारीवाद एवं द्वन्द्ववाद जैसी अनेक पद्धतियों का विकास हुआ है। इसी तरह परम्परागत भारतीय दार्शनिक साहित्य में भी पद्धतिशास्त्रीय दृष्टि से अनेक विधाओं के संदर्भ प्राप्त होते हैं। इन्हें अध्यारोप–अपवाद पद्धति (अद्वैत वेदान्त), प्रसंगापादन पद्धति (माध्यमिक बौद्ध), अमराविक्षेप पद्धति (संशयवादी), उद्देश्य–लक्षण–परीक्षा पद्धति (न्यायशास्त्र) और वाक्यार्थ–निर्णय पद्धति (मीमांसा दर्शन) के रुप में दर्शन सम्प्रदायों में मान्यता मिली है। पश्चिमी चिन्तन परम्परा में और तदनुरूप भारतीय चिन्तन परम्परा में भी दार्शनिक संवर्गों का एक व्यापक समूह 'प्रत्यक्ष' को ज्ञान के सबसे प्रभावी स्रोत के रूप में मान्यता प्रदान करने हेतु व्यापक उपक्रम किया है। अरस्तू की त्रिपदीय तर्क प्रणाली और न्याय दर्शन की पंचपदीय तर्क प्रणाली इस तथ्य के प्रमाणभूत सन्दर्भ हैं। किन्तु, भारतीय तर्क प्रणाली में प्रत्यक्ष आधारित ज्ञान को बाधित

करने वाले तत्त्वों की भी विशेष रूप से चर्चा हुई है। प्रत्यक्ष की विभिन्न परिभाषाओं (लक्षणों) और प्रत्यक्षाभास तथा भ्रम पर केन्द्रित व्यापक परिचर्चा के माध्यम से भारतीय दर्शन में प्रत्यक्षजन्य ज्ञान की कमियों को भी रेखांकित करने का प्रयास हुआ है। वस्तुतः बहुविध ख्याति–सिद्धान्तों के द्वारा भारतीय दर्शन में प्रत्यक्ष ज्ञान की सीमाओं का ही उल्लेख हुआ है। पश्चिम में भी अरस्तू के समय से ही प्रत्यक्ष ज्ञान की सीमाओं को समझने का उपक्रम होता रहा है। स्वयं उन्हीं के द्वारा प्रणीत सोद्देश्यता सिद्धान्त एवं कारणता सिद्धान्त के आलोक में प्रत्यक्ष आधारित ज्ञान की मीमांसा करने से प्रत्यक्ष ज्ञान की सीमायें स्पष्ट हो जाती हैं।

अवधेय है कि ऐतिहासिक परिस्थितियों की विवशता ने भारत में पद्धतिशास्त्रीय मीमांसाओं को अद्वैत सिद्धान्त के प्रतिपादन के बाद या तो उसी के इर्द–गिर्द सीमित कर दिया या उसे समाज को समझने की भारतीय पद्धति के रूप में विकसित होने से रोक दिया। ठीक इसी प्रकार पश्चिम में अरस्तू के त्रिपदीय तर्क प्रणाली से प्रत्यक्षज्ञान की प्राप्ति तथा सोद्देश्यता एवं कारणता सिद्धान्त के समायोजन से विशुद्ध ज्ञान की प्राप्ति के प्रयास को स्टोइक एवं स्कॉलिस्टिक चिंतक आगे नहीं बढ़ा पाए। साम्राज्य के प्रति निष्ठा और विविधताओं के समायोजन का द्वैत इन चिंतकों को मानो किसी प्रेत की तरह ग्रस्त कर लिया।

आगे चलकर पाश्चात्य ज्ञानोदय ने भले ही ग्रीक चिन्तन से प्रेरणा ग्रहण किया हो, किन्तु नवोदित सामाजिक–आर्थिकी एवं राजनीतिक प्रेरणाओं ने पश्चिम के प्रभावी चिन्तन को प्रत्यक्ष आधारित ज्ञान की अनुभवमूलक पद्धतियों से जानने–समझने एवं जाँचने–परखने तक ही सीमित कर दिया। इस प्रवृत्ति ने यूरोप को भी उसकी जड़ों से काट डाला। साथ ही इस प्रवृत्ति से जिस इन्द्रिय संवेदी ज्ञान का विकास हुआ, उसमें प्रत्यक्ष एवं वर्तमान ही सर्वस्व था। इसने ज्ञान को भी कालिक, जातीय, वर्गीय एवं क्षेत्रीय बना डाला। इस प्रकार के आंशिक ज्ञान को संरचनावादी मान्यताओं एवं उपनिवेशवादी हितों के तहत कम से कम दो शताब्दियों तक सार्वभौमिक आग्रह से स्वीकार करने और स्वीकार करवाने का प्रयत्न सम्पूर्ण ग्लोब पर चलता रहा। स्वयं पश्चिम में ही तार्किक प्रत्यक्षवादियों एवं समालोचनात्मक सिद्धान्तकारों ने इस ज्ञान एवं पद्धतिशास्त्र के खोखले दावों को भी उजागर किया। हमारे आज के समय में स्वयं पश्चिमी सिद्धान्तकारों ने उत्तर संरचनावादी आग्रहों के साथ सम्पूर्ण आधुनिक पद्धतिशास्त्रों के ज्ञान के दावों को कटघरे में खड़ा कर दिया है। परन्तु ज्ञानमीमांसीय एवं तत्त्वमीमांसीय चिन्ताओं का निराकरण अभी भी निःशेष नहीं हुआ है। हमारे आज के युग की यह विचित्र विडंबना है कि हम ज्ञान के जातीय, क्षेत्रीय, कालिक आदि विभाजन को स्वीकार कर रहे हैं। यहाँ तक कि अब लिंगभेद जनित ज्ञान की भी चर्चा प्रबल हो उठी है। आश्चर्य की बात तो यह है कि ठीक इसी समय हम एकीकृत मानवता और एकल विश्व की भी चर्चा कर रहे हैं। संरचनावाद द्वारा प्रेरित और आधुनिकतावाद द्वारा पोषित ज्ञान के बायनेरी स्वरूप की कमियों को हम स्वीकारते तो हैं पर ऐसी कोई पद्धतिशास्त्र विकसित करने का उपक्रम नहीं कर रहे हैं जो ज्ञान को बायनेरी जकड़न से मुक्त कर सके और एकीकृत मानवता के आदर्श को स्वीकार कर सके। इसका तात्पर्य यह भी

नहीं है कि हम एकीकृत मानवता की ओर अग्रसर हो ही नहीं रहे हैं। देखने लायक बात तो यह है कि यह अग्रसरण तकनीकी एवं उपभोगजन्य एकरूपता के द्वारा उत्पन्न हो रही है। यह एकरूपता का एक प्रकार से आरोपण है। एक ऐसा आरोपण जिसमें अन्ततः मनुष्य और मशीन के बीच की दूरी धीरे–धीरे घटती जा रही है। यदि मनुष्य होने का आदर्श सार के पूर्व परिभाषित होने में नहीं है, तब मनुष्यता का स्वरूप आदिशंकराचार्य द्वारा वर्णित शिव महिम्नस्रोत में सबसे सटीक रूप में मिलता है और वह यह है कि 'रूचिर्नामवैचित्र्यं दृजुकुटिलनाना पथजुसां'। उत्तर–आधुनिक पद्धतिशास्त्री भी प्रकारान्तर से शंकर के इसी सूत्र को ज्ञान का आदर्श मानते हुये से प्रतीत होते हैं। किन्तु, इन पद्धतिशास्त्रियों ने जो ज्ञान जैसा है वैसा ही ठीक है कहकर अपने दायित्व की इतिश्री कर ली है। यह प्रयत्न ज्ञान के प्रामाण्य को वस्तु–संवादी होने मात्र में ढूँढना है। परन्तु, ज्ञान के प्रति ऐसी मान्यता शक्ति संदर्भों से जुड़ने पर विषय एवं विषयी को उसी स्तर पर बनाये रखने का समर्थन करती है जिस स्तर पर आज वह है। इस समर्थन से शक्ति संरचना की तात्कालिक वैश्विक परिदृश्य को वैधता ही प्राप्त होती है और इसकी परिणति भी मनुष्य और मशीन के बीच कम होती दूरी और उदारवादी पूँजीवाद का आपादमस्तक समर्थन ही है। विलियम ब्लेक के शब्दों में कहें तो यह भी 'सिंगलविजन'[1] आधारित ज्ञान है। इस ज्ञान के प्रति छटपटाहट एवं बेचैनी समसामयिक यूरोपीय चिन्तकों में भी दिखती है। माइकल सैंडल जब एकल प्रारूप में समस्याओं के समाधान की प्रवृत्ति वाले ज्ञान की आलोचना करते हैं तब उनकी पीड़ा का उद्गम स्थल ज्ञान की वही प्रवृत्ति है। वे बहुल प्रारूप में समस्याओं के समाधान करने वाले ज्ञान की प्रशंसा करते हुए उसके सूत्र को समुदाय एवं संस्कृति में खोजते हैं। पर स्वयं सैंडल का जो समाज एवं संस्कृति है वह तमाम विविधताओं को खो चुका है।

अतः इस सम्पूर्ण प्रकरण अथवा मानवतावादी ज्ञान के विनिर्माण की पद्धतिशास्त्रीय संकट पर एक वैकल्पिक दृष्टि से विचार किया जाना अपेक्षित प्रतीत होता है। एक ऐसी दृष्टि से जिसमें बहुलता को स्वीकार भी किया गया हो, जो बायनेरी दृष्टि से मुक्त भी हो और जिसमें मनुष्य के विकासमान चेतना के साथ ज्ञान के परिमार्जन की सम्भावनाओं को भी स्वीकार किया गया हो और साथ ही साथ उसके द्वारा एकीकृत मानवता के सर्वसमावेशी आदर्श को प्राप्त किया जाना सम्भव भी हो।

प्रायः हम अपने व्यावहारिक जीवन में स्वार्थ और परमार्थ का द्वैत पाते हैं। जानने (Knowing) चाहने–मानने (Willing) और महसूस करने (Feeling) में अन्तर समझते हैं। समय एवं अनुभव के साथ पुराने ज्ञान को नवीन करते हैं। उसमें परिमार्जन करते हैं और उसे बदल भी देते हैं। जिस ज्ञान से कल तक हमारी असहमति होती है उससे कल या परसों सहमत भी हो जाते हैं। हम प्रत्यक्ष और अनुभव आधारित ज्ञान की उपादेयता पर भी विचार करते हैं। आखिर तब हम ज्ञान के प्रति कोई जड़ धारणा या सिंगल विजन क्यों बना लेते हैं? वास्तव में ज्ञान के प्रति हमारी जड़ धारणा हमारे अज्ञान, अहंकार और वर्तमान के शक्ति संबंध से ही उपजती है। यह तथ्य सभी प्रकार के ज्ञान पर लागू होती है। इससे बचाव

पूर्ण ज्ञान की प्राप्ति की सम्भावनाओं को नकारने में नहीं है जैसा कि आधुनिक पद्धतियों ने किया है। बल्कि इसके लिए कार्ल पॉपर की असत्यापनीयता सिद्धान्त एवं अद्वैत वेदान्त के पद्धतिशास्त्र का समायोजन करके एक नवीन पद्धतिशास्त्र तैयार करने की आवश्यकता है। प्रस्तुत आलेख में इसी उद्देश्य से अद्वैत पद्धतिशास्त्र की एक रूपरेखा समसामयिक सन्दर्भों के परिप्रेक्ष्य में तैयार करने का एक प्रयास किया गया है। यह मूलतः कार्ल पॉपर के फॉलसिफिकेशन एवं ब्रह्मसूत्र के प्रारम्भिक पाँच सूत्रों और उस पर शांकर भाष्य पर आधारित है।

फॉलसिफिकेशन के माध्यम से ज्ञान की परीक्षणीयता को बनाये रखते हुए उसे अतीन्द्रिय होने से बचाना है और ब्रह्मसूत्र के पाँच सूत्रों के माध्यम से ज्ञान की प्रत्येक विकासमान अवस्था को स्वीकार करते हुए पूर्ण ज्ञान की सम्भावना के आकाश को खुले रखना है। यह पद्धतिशास्त्र जिसे प्रस्तुत आलेख में अद्वैत पद्धतिशास्त्र के नाम से अभिहित किया गया है वह ज्ञान के विनिर्माण को व्यक्ति की मानसिक चयापचयी प्रणाली (मेंटल मेटाबोलिज्म) के माध्यम से समझने का प्रस्ताव करती है।

1. अथातो ब्रह्मजिज्ञासा

सामान्यतः आज हम जिन पद्धतिशास्त्रों से परिचित हैं उनका प्रारम्भ प्राक्कल्पना के निर्माण से होता है। प्राक्कल्पना एक भाषा आधारित असंदिग्ध एवं व्यवस्थित प्रतिज्ञप्ति होती है। ऐसी प्रतिज्ञप्ति जिसकी सत्यापनीयता एवं परीक्षण अभी शेष है। कार्ल पॉपर की विचार–पद्धति के ढाँचे में कहें तो प्राक्कल्पना को एक ऐसी भाषायी प्रतिज्ञप्ति होना आवश्यक है जिसकी असत्यापनीयता सम्भव हो।[2] परन्तु, प्राक्कल्पना के निर्माण का पात्र कौन है; यह आज के पद्धतिशास्त्रों की औपचारिक संरचना के बाहर का विषय है। यह एक ऐसा विषय है जिसे शोध संस्थायें शोध विषयों की वांछनीयता के अनुरूप निर्धारित करती हैं और इन वांछनीयताओं को शोधार्थी से उनकी शैक्षणिक अर्हता के रूप में अपेक्षा करती हैं। यह तो हुई नितान्त औपचारिक प्रकृति से ज्ञान प्राप्त करने की प्रविधियों की बात। परन्तु प्रायः ज्ञान की खोज एवं स्थापना में सतह के नीचे भी बहुत कुछ चलता रहता है, इस तथ्य की भी उपेक्षा नहीं की जा सकती है।[3] महायुद्धों के बाद समाज विज्ञान एवं मानविकी के अनुसन्धान में अकादमिक निष्ठा के साथ बाजार मैत्री का भाव संवलित नहीं हुआ है, इस तथ्य की भी उपेक्षा नहीं की जा सकती।[4] नितान्त औपचारिक प्रवृत्ति से ज्ञान प्राप्त करने की पद्धतियाँ अधिकांशतः आनुभविक, व्यवहारवादी एवं प्रत्यक्षवादी पद्धतिशास्त्रों के ही किसी न किसी प्रारूप को अपनाती हैं। दुनियाभर में स्वैच्छिक प्रवृत्ति के अध्ययनों में उक्त प्रविधियों का समावेशन कम ही होता है। यद्यपि यह कहने में कोई अतिशयोक्ति भी नहीं है कि दुनियाभर में मानविकी एवं समाज विज्ञानों में जिन कालजयी रचनाओं से हम परिचित हैं वे प्रायः किसी आनुभविक पर्यवेक्षण और प्रोजेक्ट के अंग नहीं रहे थे।[5]

किन्तु हमारे युग की समस्या जो तथ्य बनती जा रही है वह है आनुभविक स्रोतों से कचरे की तरह फैलती हुई सूचनायें और इन्हीं सूचनाओं के नींव पर सैद्धान्तिकी को अवस्थित करने की प्रवृत्ति।

अब ज्ञान के निरूपण से सम्बन्धित उपर्युक्त समस्याओं को संकेतित करने के पश्चात् यह प्रस्तावित करना उचित होगा कि उन सभी समस्याओं का परिहार अद्वैत पद्धतिशास्त्र में सम्भव है। देखा जाय तो वादरायण के ब्रह्मसूत्र के प्रथम सूत्र 'अथातो ब्रह्मजिज्ञासा' से ही ज्ञाता और ज्ञेय के मध्य संबंध को स्पष्ट करते हुये अद्वैत पद्धतिशास्त्र की शुरुआत हो जाती है। विकारयुक्त चित्त निर्विकार ज्ञान का अधिष्ठान नहीं बन सकता है और निर्विकार चित्त में ज्ञान प्राप्ति की सेक्टेरियन प्रवृत्ति का वास नहीं हो सकता है। अद्वैत पद्धतिशास्त्र के इस प्रथम सूत्र में ब्रह्म (ज्ञान) को चतुष्कोटि विनिर्मुक्त ज्ञान के रूप में ग्रहण किया गया है। ऐसा ज्ञान जो देश, काल, लिंग और जाति इत्यादि अन्यान्य प्रकार के पूर्वाग्रहों से आच्छदित न हो। द्रष्टव्य है कि 'अथातो ब्रह्म जिज्ञासा' सूत्र में ब्रह्मज्ञान (चतुष्कोटि विनिर्मुक्त ज्ञान) प्रधान पद नहीं है। ब्रह्मज्ञान को प्रधान पद मान लेने पर ज्ञान का स्वरूप ज्ञाता से पूर्व सिद्ध हो जाता है और इससे ज्ञाता की स्वायत्तता न्यून हो जाती है। यदि ज्ञान को ज्ञाता से पूर्व मान लिया जाय तो उस ज्ञान की प्रवृत्ति विशिष्ट आग्रहों को जन्म देने वाला अधिष्ठान बन जाता है। इस अधिष्ठान से जगत् की उत्पत्ति और व्याख्या के लिए सर्वथा आरम्भिक तर्क वाक्य खोजने की प्रेरणा भी प्राप्त होती है। ऐसी ही प्रेरणाओं को एडार्नो ने उदारवादी एवं मार्क्सवादी चिन्तकों के एक विशेष समूह में देखा है और सर्वाधिकारवादी कहकर उनकी निंदा की है।[6] इस सूत्र पर शांकर भाष्य में 'अथ' पद 'तत्राशब्दः आनन्तर्यार्थः परिगृहयते' अर्थात् ब्रह्म जिज्ञासा यहाँ शब्दतः इच्छा, नाधिकारार्थक, होने से ब्रह्म और उसके ज्ञान दोनों से प्रधान है (स्वामी योगीन्द्रानन्द 2017 : 56)। प्रस्तुत विश्लेषण के आधार पर जिज्ञासा का प्रारम्भ इस सूत्र का प्राथमिक अभीष्ट है। यहाँ ज्ञान की इच्छा का प्रेरक अर्थ, पद, प्रतिष्ठा, जाति, धर्म या किसी शक्ति संरचना में सहभागिता अथवा किसी शक्ति संरचना का विध्वंस नहीं है।

अब भाष्यकार के समक्ष ब्रह्म जिज्ञासा के पात्र के चुनाव की बात सामने आती है। यह ज्ञान की ग्राह्यता के पात्रता निर्धारण की योजना है। पाश्चात्य पद्धतिशास्त्रों के अकादमिक अनुसन्धानों में भी इस हेतु मानक तय किए जाते हैं; जैसे किसी विशिष्ट ज्ञान की शाखा में स्नातक या परा–स्नातक डिग्री, इन डिग्रियों में कुछ निश्चित अंक प्रतिशत या ग्रेड। किसी विशिष्ट पात्रता परीक्षा में उत्तीर्ण होना इत्यादि। इन मानकीय प्रावधानों के बावजूद अध्येता के वैयक्तिक आग्रहों से शोध परिणामों के आच्छदित हो जाने की सम्भावना बनी ही रहती है। इस सम्भावना को दूर करने के लिए पाश्चात्य पद्धति शास्त्रों में अनुसन्धान की सम्पूर्ण रूपरेखा (रीसर्च डिजाइन) का प्रस्ताव अध्ययन के प्रारम्भ में ही प्रस्तुत करने और प्रत्येक संभाव्य स्तर तक उस रीसर्च डिजाइन के अनुपालन की अपेक्षा अध्येता से की जाती है। अनुसंधान की यह अपेक्षायें ज्ञान में यथातथ्यता को बढ़ावा देते हैं। अद्वैत पद्धतिशास्त्र का इन अपेक्षाओं से अविरोध या कहें

संवादी–संबंध है। परन्तु, यह पद्धतिशास्त्र अनुसंधेय विषय और अध्येता दोनों की व्यावहारिक सत्ता के साथ–साथ पारमार्थिक सत्ता (व्यावहारिक ज्ञान एवं पारमार्थिक ज्ञान) के स्वरूप के निवर्चन का प्रस्ताव भी करती है। अध्येता की अन्तश्चेतना पर संस्कारजन्य प्रभावों को जाँचने–परखने की कोई व्यवस्थित प्रणाली की सीमा में अध्येता की दक्षता को परखने के बजाय आख्यानों में इसकी विशद एवं अनेकशः चर्चा हुई है।[7] यदि ज्ञान–ग्राह्यता की सद्पात्रता के अत्यन्त विराट लक्षणों की उपेक्षा भी कर दी जाय[8] तब भी अद्वैत पद्धतिशास्त्र के द्वारा मात्र पद्धति के सैद्धान्तिक ढाँचे का प्रयोग करते हुए भी इसका सफलतापूर्वक प्रयोग किया जा सकता है। ज्ञान ग्रहण का यह सैद्धान्तिक ढाँचा अध्येता की जिन अर्हताओं पर आधारित है वह यह है– 'नित्यानित्य वस्तु विवेक, इहामुत्रार्थ फलभोग विराग, शमदमादि साधन सम्पत और मुमुक्षत्व। इन्हें साधन चतुष्टय भी कहते हैं।

नित्यानित्य वस्तु विवेक का आग्रह एक सीमा तक आधुनिक कही जाने वाली पद्धतिशास्त्रों में भी पाया जाता है। इनमें नित्यानित्य वस्तु विवेक के लक्ष्यार्थ की प्राप्ति के कुछ रणनीतिक साधन होते हैं। इसमें तीन तत्त्वों की प्रधानता देखी जा सकती है। प्रथम, मानवीय व्यवहार में नियमितता की खोज। द्वितीय, इस नियमितता का परिमाणीकरण और तृतीय, परिमाणीकृत नियमितताओं का पुनर्परीक्षण–योग्य भविष्य कथन का प्रतिपादन। यह नित्यानित्य वस्तुविवेक साधन के बतौर एक ऐसा मार्ग है, जिसमें चतुष्कोटि संयुक्त (विनिर्मुक्त नहीं) ज्ञान की प्राप्ति होती है। यथा जातिगत आग्रहों, लिंगभेदी आग्रहों या क्षेत्रीयता जनित आग्रहों का इनके घटक तत्त्वों से निष्पत्ति। अद्वैत पद्धतिशास्त्र में जाति, लिंग, स्थान, काल आदि तत्त्वों को असत्य या अवांछनीय कहकर निराकृत नहीं किया गया है। यह सब जागतिक व्यवहार के उपादान हैं। चेतना के अन्नमय, मनोमय कोश के धरातल पर उपादेय भी हैं। परन्तु, आनन्दमय और विज्ञानमय कोश पर प्रकट होने वाली चेतना में इनकी उपादयेता निःशेष हो जाती है। चतुष्कोटि संयुक्त ज्ञान में द्वैत रहता है और इस द्वैत से मानवतारूपी अद्वैतिक साध्य की साधना सम्भव नहीं है। अद्वैत पद्धतिशास्त्र के माध्यम से इस खाई को पाटा जा सकता है। ऐसा भी नहीं है कि आधुनिक पद्धतिशास्त्रियों को इस न्यूनता का भान नहीं रहा है। उदाहरण के लिए जब डेविड ईस्टन व्यवहारवादी अनुसन्धान पद्धति की सीमाओं की मीमांसा करते हुए उत्तर–व्यवहारवादी अध्ययन पद्धति का विमर्श प्रस्तुत करते हैं तब उनके चिन्तन में अस्फुट रूप में उक्त चिन्ता प्रतिध्वनित होती है।[9] परन्तु ईस्टन के सम्पूर्ण प्रस्ताव की रूपरेखा आधुनिक सभ्यता के सिंगल विजन पर आधारित बायनेरी अभिव्यक्ति[10] के सेक्टेरियन नॉलेज के इर्द–गिर्द ही घुमते हुए निर्मूल हो जाती है।

ब्रह्मसूत्र सम्मत अध्ययन पद्धति में नित्यानित्य वस्तुविवेक का अनुप्रयोग पाश्चात्य पद्धतिशास्त्रों से व्यापक फलक पर हुआ है। नित्यानित्य वस्तुविवेक में यह दैहिक चेतना के साथ–साथ आत्मचेतन चेतना के धरातल पर भी विचार एवं विश्लेषण का प्रस्ताव है। इसकी मान्य प्रणाली में समस्त अनुभूयमान युष्मद् और

336

अस्मद् प्रत्यय के विषयीभूत विषय और विषयी पदार्थों में जो ऋत, नित्य और सुख स्वरूप सिद्ध होता है वह नित्य और ऋत होने के कारण उपादेय है। इसी तरह जो अनित्य एवं तापत्रय से युक्त है वह आत्मचेतन चेतना के धरातल पर अन्यथा सिद्ध हो जाता है। प्रत्यक्ष, पर्यवेक्षण और अनुभव को मूल आधार बनाकर असंशयात्मक एवं प्रपंचरहित ज्ञान का प्रस्ताव करना सम्भव नहीं है। क्योंकि जो दृष्ट है वह संशयात्मकता से, इन्द्रियों का विषय होने से इन्द्रिय दोषों से युक्त है। ज्ञान की इस न्यूनता को दृष्ट पदार्थों के अन्वेषण में अनुभव और अदृष्ट पदार्थों के अन्वेषण में श्रुति एवं युक्ति का प्रयोग करके ही दूर किया जा सकता है। किन्तु, आधुनिक पाश्चात्य पद्धतियाँ दृष्ट पदार्थों के आनुभविक ज्ञान की प्रस्ताविका तो हैं परन्तु वे अदृष्ट पदार्थ की सत्ता को इन्द्रियानुभूति की पर्यवेक्षणीयता में समाविष्ट न हो सकने के कारण उसे अध्ययन से बहिष्कृत कर देती हैं। यह प्रवृत्ति आधुनिक पद्धतिशास्त्रों में सेकुलर विश्व–दृष्टि के बीज का वृक्ष रूप है। परिणामतः आधुनिक पद्धतिशास्त्र जिन विषयों का अध्ययन करते हैं उन विषयों के जितने अंश को अपने साँचे से पकड़ते हैं उससे बड़े अंश को वे छोड़ देने के लिए विवश हैं। इसके विपरीत ब्रह्मजिज्ञासा का सूत्र दृष्ट पदार्थों को प्रत्यक्ष और अनुभव के साथ–साथ उनके अदृष्ट पक्षों को श्रुति एवं युक्ति के द्वारा अपने अध्ययन का विषय बनाता है। फलतः यह कहना समीचीन होगा कि आधुनिक पाश्चात्य पद्धतिशास्त्रों में मानवता को अर्धांश से भी कम में समझने वाला ज्ञान उपलब्ध है और उसे ही राजनीतिक– आर्थिकी के पाश्चात्य प्रभाव से पूर्णांश में स्वीकार कराये जाने की मुहिम चल रही है। इसके विपरीत अद्वैत पद्धतिशास्त्र में मानवता को पूर्णांश में समझने एवं व्याख्या करने की सम्भावना विद्यमान है और इसी से एकीकृत मानवता के ज्ञानात्क आदर्श को साकार किया जाना सम्भव है। साथ ही यह पद्धतिशास्त्र छद्म वस्तुनिष्ठता के आग्रहों से भी मुक्त है।[11] असंशयात्मक एवं प्रपंचरहित ज्ञान की आवश्यकता एकीकृत मानवता एवं एकीकृत विश्व के लिए अभीष्ट नहीं है, ऐसा कहना तो वदतोव्याघात (कन्ट्राडिक्शन इन टर्म्स) ही है। क्योंकि, स्वयं मानवता जब चतुष्कोटि विनिर्मुक्त अवधारणा है तब इस मानवता–अभिमुखी सभ्यता के निर्माण में कौन–सा ज्ञान बाधक है, इस तथ्य की भी समीक्षा आवश्यक है।

वस्तुतः आधुनिक पद्धतिशास्त्रों के द्वारा एकरूपता को आरोपित करने वाला ज्ञान मानवता का शत्रु है। पश्चिम में व्यक्तिवाद से मानवता की निष्पत्ति की गई और व्यक्ति को इन्द्रिय संवेदी, अ– ऐतिहासिक एवं अ–सामाजिक प्राणी की पृष्ठभूमि दी गई। इसकी चरम परिणति काण्ट के दर्शन में मिलती है। जहाँ वे 'सेल्फ इज प्रायर टू सोसाइटी' की स्थापना करते हैं। अब यदि सेल्फ वास्तव में सोसाइटी से पहले है और यह सेल्फ इन्द्रिय संवेदनाओं की ही भाषा समझता है तब वह इन्द्रिय संवेदनाओं की लिप्सा को पूरी करने के लिए अपने द्वारा बनाये गये शक्ति संबंधों को ध्वस्त किए बिना सभी मनुष्यों के एकत्व के उदात्त आदर्श को क्यों प्राप्त करना चाहेगा? इन्द्रिय संवेदी व्यक्ति से नैतिक अपेक्षायें किन तर्कों पर अवस्थित होंगी? प्रत्यक्षवाद और अनुभववाद इस प्रश्न का समाधान अब तक नहीं दे पाये हैं। या वह उत्तर जो उनके लिए

प्राविधिक रूप से अपेक्षित है वह उन्हें हाब्स के तर्कों में ही मिल सकता है। वह उत्तर यह है कि नैतिक इच्छा या नैतिक आदर्श भय की एक अभिव्यक्ति है। नैतिक होना एक बाध्यता है। इसकी तर्क प्रणाली यह है कि हम आपको नुकसान नहीं पहुँचायेंगे और बदले में आप भी हमको नुकसान मत पहुँचाइये। इस पर होने वाली आपसी सहमति से ही नैतिकता के सूत्र निकल सकते हैं। परन्तु, प्रत्यक्षवाद और अनुभववाद को भी मानवता के लिए यह तर्क अभीष्ट नहीं हो सकता है। जबकि इन पद्धतियों ने जिस अतत्त्वशास्त्रीय उदारवाद और उपयोगितावाद से प्रेरणा ग्रहण किया है उसकी तार्किक परिणति इससे भिन्न नहीं है।

इसके विपरीत ब्रह्मजिज्ञासा सूत्र में जिज्ञासा की पहचान जिन इन्द्रिय संवेदी घटकों से होती है वे बहिष्कृत नहीं किये गये हैं। इसमें नानात्व से निर्मित कुल, गोत्र, जाति, परम्परा, संस्कृति, धर्म, देश और काल के द्वारा व्यक्ति की पहचान की गई है। साथ ही इनकी सत, रज एवं तम जनित उत्तम, मध्यम एवं निम्न कोटियाँ भी स्वीकृत की गई हैं। इसमें किसी अस्तित्व को नकारने की प्रवृत्ति नहीं है। इसी कारण ज्ञाता की भी अनेकानेक कोटियाँ स्वीकृत की गई हैं।[12] यही प्रत्येक समाज और सभ्यता की वास्तविकता भी होती है। परन्तु पश्चिम ने आधुनिक समय में आकर एक विशिष्ट ज्ञान के आलोक में अनुभव के विषयों को ज्ञान का विषय बनाया और इस ज्ञान से वास्तविक मनुष्य के बजाय काल्पनिक मनुष्य से मानवता का सूत्र निकाला। भले ही अनुभववाद अनुभव से और प्रत्यक्षवाद एक निश्चित पद्धति के प्रयोग से ज्ञान के उद्गम की बात करते हों पर वास्तविकता यह है कि वे एक पूर्वकल्पित ज्ञान के आलोक में ही ऐसा करते हैं। इसके विपरीत 'अथातो ब्रह्मजिज्ञासा' में जिज्ञासा ही ज्ञान का पूर्ववर्ती है।

अद्वैत पद्धति जिज्ञासा के विषय को इन्द्रियों से ही गृहीत मानती है परन्तु, व्यक्ति की चेतना के भिन्न–भिन्न स्तर को भी स्वीकार करती है। साथ ही साथ यह भी प्रतिपादित करती है कि एक ही विषय की प्रतीति अलग–अलग चेतना के स्तर पर एक ही व्यक्ति में अलग–अलग होती है। इसी प्रकार अलग–अलग व्यक्ति जो चेतना के भिन्न–भिन्न स्तर पर होते हैं एक ही विषय को अपनी चेतना की प्रवृत्ति के अनुसार ही भिन्न–भिन्न प्रकार से ग्रहण करते हैं। यह वस्तुतः सर्वत्र प्रत्यक्ष, अनुभव एवं पर्यवेक्षण के द्वारा प्रमाणित किया जा सकता है। तथापि, पश्चिमी ज्ञान पद्धतियों ने इतने विस्तृत फलक पर विविधता को नहीं देखा। ब्रह्मजिज्ञासा सूत्र इन समस्त विविधताओं को मान्यता ही नहीं देता है अपितु यह भी स्वीकार करता है कि चेतना के विविध धरातल में नानात्व की जो प्रवृत्तियाँ होती हैं वह अनुभव एवं तर्क के साथ–साथ अपने को परिमार्जित भी करती हैं। परिमार्जन के इस क्रम में जैविक व्यक्ति सामाजिक व्यक्ति बनता है और इससे ऊपर की चेतना में वह मानव बनता है। औद्योगिक सभ्यता का ज्ञान जैविक व्यक्ति से सामाजिक व्यक्ति बने प्राणी से मानवता की अपेक्षा करता है जबकि ब्रह्मजिज्ञासा सूत्र अन्तःकरण की शुद्धि को प्रस्तावित करते हुए व्यक्ति के विशुद्ध सत्व में मानवता की प्रतिष्ठा का प्रस्ताव है।[13] यह चेतना की व्यावहारिक सत्ता के स्तर से ऊपर उठकर पारमार्थिक सत्ता के स्तर पर भी विषय को देखने के लिए

उत्क्रमित चेतना का आलम्बन है। वस्तुतः यह संयोग–पृथकत्वन्याय के द्वारा "विशुद्ध सत्वतस्तु तं पश्यति निष्कलं व्यायमानः" (मुण्डकोपनिषदः 3/1/8) में विश्वास करने वाली पद्धति है। संशयात्मिका बुद्धि भी चेतना की ही एक अवस्था है। इस अवस्था में अध्येता निश्चयात्मक रूप से अभिकथन करने की अवस्था में नहीं होता है। निश्चयात्मक अभिकथन के लिए 'आरूरूक्षोमुनेर्योगं (श्रीमद् भगवत्गीता : 6/3) की अवस्था को प्राप्त करना आवश्यक है। इस अवस्था तक पहुँचने में स्वयं 'व्यवसायात्मिका बुद्धि' (श्रीमद् भगवत्गीता : 2/41) भी बाधक है। व्यवसायात्मिका बुद्धि अस्थिर चित्त और विषयों में ही निरन्तर उलझी रहने वाली चेतना है। इस स्तर पर जाति, लिंग, अर्थ, काल एवं क्षेत्र जनित विभेद शाश्वत प्रतीत होते हैं। पश्चिम के पद्धतिशास्त्र इसी स्तर पर दृश्यमान जगत् को सत्य घोषित करने वाले ज्ञान का निर्माण करते हैं। अद्वैत पद्धति इस ज्ञान को शाश्वत और सार्वभौमिक नहीं मानती है। अपितु इस ज्ञान को अन्यथा सिद्ध करने वाली चेतना के उच्चतर आयामों से निर्मित होने वाले ज्ञान के संसार में भी प्रविष्ट होती है। यह विषयों के सन्दर्भ में त्रिगुणात्मिका बुद्धि से ऊपर उठने की अवस्था है। इसी की अभिव्यक्ति गीता के निम्नलिखित श्लोक में हुई है

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान।। श्रीमद् भगवत्गीता : 2/45

यह त्रिगुणात्मिका बुद्धि अध्येता को किस प्रकार विषयासक्त कर देती है और उसके क्या परिणाम होते हैं; इसकी चर्चा भी गीता में कृष्ण के मुख से हुई है जो अधोलिखित रूप में द्रष्टव्य है।

ध्यायतो विषयान्पुसः संगस्तेषूपजायते।
संगात्सञ्जायते कामः कामात्क्रोधोभिजायते।।
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृति विभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति।। श्रीमद् भगवत्गीता : 2/62–63

मानवतावादी ज्ञान राग, द्वेष,मान, मोह, मद, मत्सर, क्रोध आदि इन्द्रियानुभविक तथ्यों को सत्य मानकर निर्मित नहीं हो सकता है। क्योंकि, यह सब द्वैत की अभिव्यक्तियाँ हैं और स्वयं मानवता मनुष्यों में अद्वैत बोध की चेतना है।

उत्तर–आधुनिक चिन्तन के फूको सदृश उन्नायकों ने ज्ञान के आर्कियोलॉजी की चर्चा करते हुए इस तथ्य को दूर–दूर से पकड़ने की कोशिश करते प्रतीत होते हैं। किन्तु, वे चेतना के विभिन्न स्तरों पर दृश्यमान विषयों की स्थिति और उपलब्धि को सत्य या असत्य घोषित करने की प्रवृत्ति को शक्ति आधारित विशिष्ट ज्ञान का आरोपित ढाँचा समझते हैं। फूको की प्रतीति यह है कि जो जैसा है वैसा ही गृहीत होना चाहिए। सत्यता या असत्यता प्रमाणित करना शक्ति संबंधों का खेल है। फूको की पद्धति को देखें तो यह व्यावहारिक सत्ता पर अभिव्यक्त जाति, क्षेत्र, लिंग आधारित तथ्य या राग, द्वेष, मान, मद, मोह, मत्सर जैसी प्रवृत्तियों में से किसी को भी उच्चतर या निम्नतर श्रेणी में वर्गीकृत करने का विरोध करता है। भले ही यह

समानतावादी लोकतान्त्रिक आभासित होने वाला तर्क हो किन्तु अन्ततः यह जगत् आज जहाँ है, जैसा है उसे वहीं और वैसा ही बनाये रखने की ज्ञानमीमांसा का वाहक बन जाता है। परन्तु, यह जगत आज जहाँ है और जैसा है उसमें मानवता नित कलंकित ही होती है और इसके बीज आज के उस ज्ञान में भी हैं जिसका एक बड़ा भाग मानवतावादी है ही नहीं।

इस प्रकार इस आलेख के इस परिच्छेद के सम्पूर्ण विश्लेषण का समाहार करते हुए अद्वैत पद्धतिशास्त्र के प्रथम सूत्र का निरूपण निम्नवत् हो सकता है।

अथातो ब्रह्म जिज्ञासा : (क) अध्येता का निरूपण (ख) प्राक्कल्पना के निर्माण में व्यावहारिक सत्ता के साथ–साथ परमार्थिक सत्ता के चरों का समावेश। इसके लिए बहुचरीय प्राक्कल्पना ही अभीष्ट है। (ग) दृष्ट पदार्थों का प्रत्यक्ष एवं अनुभव जन्य पर्यवेक्षण एवं अदृष्ट पदार्थों का श्रुति एवं तर्क द्वारा विश्लेषण किए जाने योग्य सत्यापनीय प्रतिज्ञा (प्रतिज्ञप्ति) के रूप में प्राक्कल्पना का प्रस्ताव। इसके लिये बहुचरीय असहयोगी प्राक्कल्पना अभीष्ट है।

2. जन्माद्यस्य यतः

किसी भी पद्धतिशास्त्र के अन्तर्गत प्राक्कल्पना निर्माण के अनन्तर अध्ययन के क्षेत्र एवं चर के निरूपण का चरण आता है। मनुष्य के कार्यव्यापार, ग्रन्थ का अर्थ या सभ्यताओं के प्रकट दृश्यमान स्वरूप में जो अर्थ और सन्दर्भ पकड़ में आते हैं उसके अतिरिक्त भी वह कुछ और है या नहीं, यह भी अध्येता के लिए जानना–समझना आवश्यक है। इस अपेक्षा की पूर्ति के बिना आधे–अधूरे ज्ञान को ही पूर्ण मान लेने के कारण उत्पन्न विसंगतियों से ज्ञान आच्छादित हो जाता है। ब्रह्मसूत्र के इस द्वितीय सूत्र में अध्ययन की इसी विसंगति के निवारण का प्रस्ताव है। भाष्यकार शंकर इस सूत्र की व्याख्या में कहते हैं कि 'ब्रह्म जिज्ञासितव्यमित्युक्तम, किं लक्षणं पुनस्तद ब्रह्म'। यहाँ ज्ञान की जिज्ञासा के द्वारा उसके अंगभूत प्रमाणादि की जिज्ञासा भी प्रतिज्ञात हो गयी है। 'किं लक्षणं' शब्द यहाँ आक्षेपार्थक है। आक्षेपार्थक का आशय यह है कि विश्व में जो भी वस्तु अनुभूत होती है वह परिमित, परिवर्तनशील और नश्वर है। मानवता का अधिष्ठान मानव भी परिमित, परिवर्तनशील और नश्वर है परन्तु मानवता नित्य, शुद्ध–बुद्ध, मुक्तस्वभाव और अनश्वर प्रतिज्ञप्ति है। इस अनश्वर और नित्य प्रतिज्ञप्ति का अधिष्ठान अनश्वर और नित्य ही होना चााहिए। 'नासतो विद्यते भावो नाभावोविद्यते सतः' की तर्क प्रणाली से इस शंका का परिहार सम्भव है। इन्द्रियानुभव से अनित्यत्व एवं नश्वरत्व का ही बोध सम्भव है। अतः मानवता को लक्ष्यार्थ करने वाले ज्ञान के अन्वेषण में दृश्यक्षेत्र एवं पर्यवेक्षणीय क्षेत्र के साथ–साथ अदृश्य अथवा इन्द्रिय–अगोचर का भी संधान आवश्यक है। पर यह संधान अंधेरे में तीर चलाने जैसा नहीं होना चाहिए। इसका समाधान शांकर भाष्य में 'यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति' (तैत्तिरीय उपनिषद : 3/1) के सूत्र से प्रस्तुत किया गया है। ज्ञानार्थ अन्वेषण के लिए इस सूत्र का अर्थ यह हुआ कि किसी ज्ञान की उत्पत्ति, उस ज्ञान

का प्रभाव में बने रहना और उस ज्ञान के क्षय अर्थात् विलोम ज्ञान के कारणों को समझना। अतः अब 'जन्माद्यस्य यतः' के सम्पूर्ण पद पर पुनर्विचार कर लेना प्रासंगिक होगा। इस सूत्र में 'अस्य' पद के द्वारा प्रत्यक्षादि से अनुभूत जगत् के रूप–धर्म को ग्रहण किया गया है। 'अस्य' पद में षष्ठी विभक्ति जगत् के साथ ज्ञान के जन्मादि कारणों का प्रतिपादन करती है, जिससे जगत् या विषय के कार्यरूप स्वरूप प्रकट होते हैं। अस्य पद के पूर्व जो 'जन्मादि' पद है और जिसके अर्थ में उत्पत्ति, स्थिति और लय को सन्निहित माना गया है वह पश्चिमी पद्धतिशास्त्रियों के तर्कभाजन का शिकार हो सकता है। वे कह सकते हैं कि किसी ज्ञान की तीन ही व्यावहारिक निष्पत्तियाँ क्यों मानी जाय। क्यों इसमें ज्ञान की वृद्धि और उसके परिणाम के उपादानों को छोड़ दिया जाय। इस शंका का समाधान यास्काचार्य के इस मत से किया गया है–अन्येषामपि भावविकाराणां त्रिष्वेवान्तर्भावः। इस सिद्धान्त से ज्ञानार्जन की प्रक्रिया की व्यावहारिक परिणति यह होती है कि यदि ज्ञान के अभ्युदय और उसके प्रारम्भिक स्वरूप में ही विसंगति रह गयी है तब यह विसंगति उस ज्ञान के अन्य प्रवर्द्धमान स्वरूपों में भी बची ही रहेगी।

यहाँ यास्काचार्य के मत का पाश्चात्य द्वन्द्वात्मक पद्धति की विवेचना से और भी अधिक स्पष्ट किया जाना सम्भव है। द्वन्द्वात्मक पद्धति में भी वाद की अवस्था में उपलब्ध ज्ञान विकार युक्त है और इसमें ज्ञान के अविकारी तत्त्व भी हैं। इनके मध्य संघर्ष (मार्क्सवादी पद्धति) या असत् का सत् से निराकरण (प्लेटो की पद्धति) के द्वारा विकारी एवं अविकारी तत्त्वों का 'तुल्यबल संतुलन' धीरे–धीरे विलुप्त होता जाता है और अविकारी ज्ञान का जो स्वरूप शेष बचता है वह प्रतिवाद के रूप में प्रकट होता है। किन्तु, प्रतिवाद की अवस्था में भी ज्ञान (प्लेटो के शब्दों में) या सामाजिक अवस्था (मार्क्स के शब्दों में) विकारों से पूर्णतः निःशेष नहीं हुआ है। अतः पुनः इस ज्ञान के परिमार्जन की यात्रा प्रारम्भ होती है और संवाद की अवस्था में पहुँचकर जो ज्ञान या सामाजिक अवस्था प्रकट होता है वह विकार रहित है। इस सम्पूर्ण तर्क प्रणाली में बात तो वही हुई जो यास्काचार्य कह रहे हैं, अर्थात् वाद के दोष ही उसे संवाद तक अग्रसर कर रहे हैं और इसी अग्रसरणशील अवस्था में ज्ञान के विभिन्न प्रारूप और परिणाम प्रकट हो रहे हैं। अतः पाश्चात्य सैद्धान्तिकी की ओर से सम्भावित आक्षेप आधारहीन और मिथ्या आरोप ही सिद्ध होता है कि 'जन्माद्यस्य यतः' सूत्र में ज्ञान के प्रवर्द्धमान प्रारूपों एवं परिणामों का निषेध है। अपितु वास्तव में देखा जाय तो सिद्ध यह होता है कि आधे–अधूरे ज्ञान या सन्दर्भ की विसंगतियों को पहचानने हेतु अद्वैत पद्धति की योजना अत्यन्त व्यापक है। इसमें विकार युक्त ज्ञान के वृद्धि, परिणाम एवं अपक्षय नामक तीन अवस्थायें बतायी गयी हैं। इसमें भी भाव विकार की छः अवस्था है और परिणाम विकार के तीन प्रकार अलग–अलग बताये गये हैं।

वस्तुतः अद्वैत पद्धतिशास्त्र इस जगत् को सत् और असत् जैसे विपरीत ध्रुवों पर विभाजित करके समझने का प्रस्तावक नहीं है जैसी कि आधुनिक पाश्चात्य पद्धतिशास्त्रों की प्रवृत्ति है। यह जगत् को ब्लैक

और व्हाईट में ही समझने की प्रवृत्ति का भी समर्थक नहीं है। इससे इतर वास्तविकता जबकि यह है कि जिस पाश्चात्य पद्धतिशास्त्रीय ज्ञान के आलोक में सनातन अद्वैत परम्परा के ऊपर यह आक्षेप लगाया जाता है कि इस परम्परा में आध्यात्मिक या पारमार्थिक ज्ञान के समक्ष लौकिक ज्ञान को निषिद्ध या अन्यथा साबित कर दिया गया है, वह स्वयं अनुभव की एक ही कोटि से जगत् की व्याख्या करता है। जबकि अद्वैत पद्धतिशास्त्र अनुभव की भी चार अवस्थाओं को मान्यता देता है और इन चारों के सन्दर्भ में जगत् पर विचार करता है। ये चार अवस्थायें हैं– जाग्रत, सुषुप्ता, स्वप्ना और तुरीया।

व्यवहार में हम यह देखते हैं कि हमारे पूर्ववर्ती अनुभवों से उत्पन्न ज्ञान का पश्चातवर्ती अनुभवों के द्वारा संपुष्टि भी होती है और उसका बाध भी होता है। ऐसी अवस्था में हम किस अनुभव से उत्पन्न ज्ञान को प्रामाण्य मान सकते हैं। पाश्चात्य पर्यवेक्षणीय पद्धतियों के पास इस प्रश्न का कोई तार्किक समाधान नहीं है। इसी कारण पर्यवेक्षण के प्रारूप में वे लिंग, जाति, आयु, क्षेत्र एवं काल आधारित पर्यवेक्षणीय तथ्यों के संकलन का सुझाव देते हैं, जिससे यह तो पता लग जाता है कि स्थिति विशेष या प्रश्न विशेष पर किस जाति, संवर्ग, आयु, लिंग या क्षेत्र का सूचनादाता क्या अभिमत रखता है। किन्तु, यह पता नहीं लग पाता कि उसी सूचना दाता के पश्चातवर्ती अनुभवों से उसके ज्ञान, पसंद या व्यवहार में किस तरह का परिवर्तन आया है। इस तरह के अध्ययन को समाज विज्ञान में 'फोकस ग्रुप आवजर्वेशन' कहा जाता है। यह उत्पादों के प्रयोग, उसकी व्यवहार्यता एवं बाजारी समीकरण को जानने तक तो ठीक है, परन्तु ऐसे अध्ययनों से मानवतावादी ज्ञान का सृजन एवं अनुरक्षण सम्भव नहीं है। इस तरह के अध्ययन में फोकस ग्रुप के उत्तरदाता पर्यवेक्षक को भ्रमित भी करते हैं। (डगलस रेसकॉफ : 2005)।

इसके विपरीत अद्वैत पद्धतिशास्त्र का द्वितीय सूत्र ज्ञान की उत्पत्ति, उसके प्रभाव में बने रहने और उसके बाध या निवृत्त हो जाने की सम्भावनाओं को भी जानने–समझने का प्रस्ताव करता है। इस पद्धति में अनुभव के जिन चार अवस्थाओं (जाग्रत, सुषुप्त, स्वप्न और तुरीय) का प्रयोग किया जाता है वह वास्तव में वैषयिक अनुभव को चेतना के विभिन्न स्तरों से जोड़कर समझने का प्रयास है। यहाँ प्रश्न किया जा सकता है कि क्या अद्वैत पद्धति की ज्ञानमीमांसा में चेतना के अध्ययन की कोई आनुभविक विधि है और क्या उसका प्रयोग करते हुए अनुसन्धान में चरों का निर्माण सम्भव है। इस शंका का समाधान स्वयं ब्रह्मसूत्र में ही उपलब्ध है। जाग्रत अवस्था के अनुभवों को यदि समय, स्थान, गति, लिंग एवं जाति से रहित कर दिया जाय तो जो शेष बचता है वही उपाधि रहित चेतना है और उसे ही तुरीय अवस्था कहा गया है। पश्चिमी मन यहाँ आक्षेप लगा सकता है कि तब तो कुछ शेष रहेगा ही नहीं। इस स्थिति में न तो अध्ययन के विषय का भान होगा न ही अध्येता को स्वयं अपना भान शेष रहेगा। इसी कारण उक्त कथ्य के तथ्य को एक उदाहरण के माध्यम से समझाना श्रेयस्कर होगा। यहाँ काल, देश, जाति, गति एवं लिंग से अनुभव को रहित करने का तात्पर्य इन घटकों का निर्मूलीकरण नहीं है अपितु एक दूसरे के सायुज्य संबंध को बदलना है।

342

उदाहरण के लिए अस्पृश्यता को धार्मिक मानने वाले व्यक्ति के द्वारा प्यासे मरने की अपेक्षा दलित जाति के व्यक्ति से जल ग्रहण कर लेना। जातिवादी राजनीति करने वाले के द्वारा गंभीर चिकित्सा की आवश्यकता पड़ने पर जातियेतर विशेषज्ञों की खोज करना। पुरूष की कठोरता एवं कर्कशता की विरोधी स्त्री के द्वारा अपने साथी से सुरक्षा संकट उत्पन्न होने पर कठोर एवं कर्कश व्यवहार की अपेक्षा करना। इन उदाहरणों में प्रायः स्थान, काल एवं जाति के सायुज्य संबंध बदलने से चेतना के दूसरे फलक को प्रकट होते हुए दिखाया गया है। अब इस तथ्य को चर निरूपण में किस प्रकार प्रयुक्त किया जा सकता है इस प्रश्न पर लौटकर आते हैं। यहाँ जो विचार प्रकट होता है वह यह है कि जाग्रतावस्था के अनुभव जब कर्म में परिणत नहीं होते हैं तब वे चेतना में असंगत स्वरूप के होते हैं। जहाँ जाग्रत अवस्था के अनुभव तुरीयावस्था के अनुभवों में अन्तर्विलयी संबंध को प्राप्त होते हैं वहीं वे कर्म में भी रूपान्तरित होते हैं। अतः चरों का निरूपण देश, काल, जाति, लिंग सापेक्ष और निरपेक्ष दोनों ही तरीके से अनुसंधान में करना उपादेय है।

पुनः यहाँ आक्षेप किया जा सकता है कि यह तो ज्ञान अर्जन की एवं अनुसन्धान की अत्यन्त क्लिष्ट प्रणाली हो जाएगी और इस कारण यह व्यावहारिक नहीं हो सकेगा। इस आक्षेप के निराकरण के लिए माइकल सैंडल की यह टिप्पणी सटीक है कि ''हमारे व्यवहार एवं संस्थायें सिद्धान्तों के ही मूर्त रूप होते हैं। एक विशिष्ट प्रकार का व्यवहार करना वस्तुतः एक विशिष्ट सिद्धान्त से सम्बद्ध होना भी है।'' (सैंडल 1984:81)। तात्पर्य यह कि हम आज जिन अनुसंधान पद्धतियों का प्रयोग करते हैं वे कोई कम क्लिष्ट नहीं हैं; किन्तु स्वयं उनपर आक्षेप न करना उदारवादी सिद्धान्तों में अवस्थित रहना है जबकि इस सिद्धान्त द्वारा प्रवर्तित ज्ञान मानवता को विभाजित किये हुये है।

इस प्रकार इस आलेख के इस परिच्छेद के सम्पूर्ण विश्लेषण का समाहार करते हुए अद्वैत पद्धतिशास्त्र के द्वितीय सूत्र का समाहार निम्नवत् हो सकता है।

जन्माद्यस्य यतः (क) मत, ज्ञान या व्यवहार का जन्म, उसके प्रभाव में बने रहने तथा उसके बाध या तिरोहित हो जाने की स्थिति का अनुभव, तर्क और श्रुति द्वारा अध्ययन की योजना बनाना (ख) देश, काल, जाति, लिंग, सापेक्ष एवं निरपेक्ष चरों का अनुसंधान में प्रयोग करना ताकि वस्तुनिष्ठ और आत्मनिष्ठ दोनों ही प्रकार के तथ्यों का संकलन किया जा सके।

3.शास्त्रयोनित्वात्

आधुनिक पद्धतिशास्त्रों में प्राक्कल्पना निर्माण, अध्ययन के क्षेत्र का चयन एवं चरों के उल्लेख के पश्चात् तथ्य संकलन का चरण आता है। तथ्य संकलन के लिए अनेक निदर्शन प्रणालियों में से किसी एक का चयन किया जाता है। निदर्शन की कोई भी प्रणाली विषय का सम्पूर्ण अंग न होकर उसका एक अंश होती है। महान मानवता के सम्पूर्ण पक्षों का नामरूप लक्षण और अन्वेषण सम्भव भी नहीं है। इस तथ्य को कुमारिल भट्ट भी स्वीकार करते हैं और कहते हैं कि 'सर्वथालक्षणं नामयद् व्यवच्छेदकारणम्' (योगीन्द्रानन्द

2017 : 109)। शबर स्वामी ने तो यहाँ तक कहा कि 'न शक्यं पृष्ठाकोटेन तत्र तत्रोपदेष्टुमिति लक्षण मुक्तम्' (योगिन्द्रानन्द 2017 : 109)। अर्थात् धरातल पर बिखरे हुए अनन्त लक्षणों की व्यावृत्ति और उन व्यावृत लक्षणों का प्रत्येक व्यक्ति को झुक–झुककर देखने से संचयन सम्भव नहीं है। इसके विपरीत जो ब्रह्म (मानवता या शुद्ध ज्ञान) है वह 'महत् ऋग्वेदादेः शास्त्रस्यानेकविद्यास्थानोपणम्हितवृं प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य योनिः कारणम्' है।

अब प्रश्न यह है कि इस महत मानवता का किस निदर्शन प्रणाली द्वारा अनुसन्धान किया जाय। यहीं पर कार्ल पॉपर के असत्यापनीयता के सिद्धान्त की आवश्यकता पड़ती है। परन्तु यह असत्यापन पर्यवेक्षण की प्रणाली की अपेक्षा तर्क वाक्य के द्वारा किया जाना अद्वैत पद्धति के लिये अपेक्षित और श्रेयस्कर है। उदाहरण के लिए जाति मानवता का अंगभूत लक्षण है, सावयविक लक्षण नहीं है। अद्वैत वेदान्त की शब्दावली में कहें तो सावयविक लक्षण 'स्वरूप लक्षण' होता है जबकि आंगिक लक्षण 'तटस्थ लक्षण' होता है। मानवता का स्वरूप लक्षण ऐसा होना चाहिए जो सभी मनुष्यों पर समान रूप से लागू हो, जबकि जाति मानवता का तटस्थ लक्षण है जिसका सम्पूर्ण मानवता के सन्दर्भ में परिबाध हो जाता है। जिस प्रकार प्रस्तुत उदाहरण में स्वरूप लक्षण की स्थापना तटस्थ लक्षण के परिबाध अथवा असत्यापनीयता के द्वारा सिद्ध की गई है उसी प्रकार जब उपस्थित तथ्यों के विशिष्ट लक्षणों को असत्यापित सिद्धकर लिया जाता है तब जो सामान्य लक्षण शेष बचते हैं वही मानवतावादी ज्ञान के निर्मायक सूत्र होते हैं। ब्रह्मसूत्र शांकरभाष्य में भी 'जगजन्मादिकारणत्व' को ब्रह्म का तटस्थ लक्षण बताया गया है किन्तु ब्रह्म का स्वरूप लक्षण 'सत्यं ज्ञानमनन्तं ब्रह्म' उद्घोषित किया गया है।

इस प्रसंग को श्रीमद्भगवतगीता के आख्यान के माध्यम से और भी सुगम तरीके से व्यक्त किया जा सकता है। गीता के प्रथम अध्याय में अर्जुन विहित कर्म न करने हेतु भी एक सिद्धान्त (ज्ञान) का प्रतिपादन कर रहे हैं। इसके लिए उनके द्वारा प्राक्कल्पना, चर और तर्कवाक्य प्रस्तुत किया गया है। अर्जुन की प्राक्कल्पना, चर और तर्कवाक्य आनुभविक और पर्यवेक्षणीय प्रकृति के हैं। यह वही अर्जुन हैं जो पूर्ववर्ती अनुभवों के जाग्रत प्रारूप में महिनों एवं वर्षों युद्ध की तैयारी करते रहे हैं। परन्तु, युद्धभूमि में पहुँचने पर जो प्रत्यक्षानुभूति उन्हें होती है उससे उनके पूर्ववर्ती अनुभवों का परिबाध हो जाता है और वे युद्ध के महापातक होने जैसी प्राक्कल्पना प्रस्तुत करते हैं। इसके लिए जिन चरों को वे अपनी वेदना को विश्लेषित करने हेतु प्रयुक्त करते हैं उसमें कुलधर्माः, कुलस्त्रियाः, वर्ण संकरत्व, राज्य लोभ आदि प्रमुख हैं।

कृष्ण ने अर्जुन के द्वारा चयनित चरों के द्वारा स्वयं उनकी ही प्राक्कल्पना को साबित करने में असमर्थ बताया है। तदन्तर कृष्ण ने भी एक प्राक्कल्पना प्रस्तुत की और उस प्राक्कल्पना को उन चरों के परिप्रेक्ष्य में भी व्याख्या की जो अर्जुन ने प्रस्तावित किए थे। साथ ही उन चरों के परिप्रेक्ष्य से भी प्रस्तुत

विषय (समस्या) और विषय को समझाया जो अर्जुन की पकड़ से छूट गये थे। वस्तुतः सम्पूर्ण गीता के पाठ में देखें तो अर्जुन मनुष्य के तटस्थ लक्षण को आधार मानकर अपनी प्राक्कल्पना प्रस्तुत करते हैं। यह तटस्थ लक्षण ही कुलधर्माः, कुलस्त्रियाः, वर्णसंकरत्व, स्वजनहन्ता के चरों द्वारा विश्लेषित होता है। जागृतावस्था के अनुभवों की यही तर्क प्रणाली होती है। यह भौतिकता एवं जड़त्व को सत्यापनीय मानता है। अवान्तर रूप से कहा जाय तो अर्जुन की प्राक्कल्पना एवं चर निरूपण की योजना पाश्चात्य पद्धतिशास्त्र के समतुल्य है। अर्जुन की तरह पाश्चात्य पद्धतिशास्त्र भी व्यक्ति को जाति, लिंग, क्षेत्र, भाषा, सम्प्रदाय आदि विशेषणों से युक्त मानकर उससे मानवता की अपेक्षा करते हैं जबकि ये सभी विशेषतायें मानवता के तटस्थ लक्षण अर्थात् उपाधियाँ हैं, उसके स्वरूप लक्षण नहीं।

श्रीकृष्ण की प्राक्कल्पना, इस प्राक्कल्पना के विश्लेषण हेतु लिये गये चर एवं तर्कवाक्य ज्ञान के अद्वैत परम्परा का उत्तम उदाहरण प्रस्तुत करते हैं। कृष्ण ने अर्जुन से कहीं भी यह नहीं कहा कि हे! अर्जुन तुम झूठ बोल रहे हो या असत्य सम्भाषण कर रहे हो। हाँ, चिढ़ाते हुए से यह जरूर कहा कि – प्रज्ञावादांश्चभाषसे। ऐसा इसलिए कि कृष्ण जानते थे कि अर्जुन व्यक्ति या स्व के तटस्थ लक्षण की जाग्रतावस्था के अनुभव के भीतर जो कह रहा है वह असत्य नहीं है। किन्तु वह परिबाधित साबित हो जाएगा जब अर्जुन व्यक्ति या स्व के स्वरूप लक्षण के आधार पर प्राक्कल्पना को अवस्थित करके विचार करेगा। श्री कृष्ण ने इसी निमित्त व्यक्ति या स्व के स्वरूप लक्षण आधारित प्राक्कल्पना को प्रस्तुत किया और उसकी व्याख्या की। इस व्याख्या की परिणति अट्ठारहवें अध्याय में होती है जहाँ प्राक्कल्पना सिद्धान्त रूप में प्रतिष्ठित होती है। यहाँ श्री कृष्ण की अपरिमित संवादशीलता को देखा जा सकता है। वह यह कि कृष्ण ने जिस प्राक्कल्पना को व्यक्ति के स्वरूप लक्षण का ज्ञान कराने के लिए अर्जुन के सम्मुख रखा है उसका पुनर्प्रकटीकरण सिद्धान्त के रूप में स्वयं अर्जुन के मुख से ही होता है। वह सिद्धान्त यह है कि–

नष्टोमोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव।। श्रीमद्भगवतगीता : 18:73

प्रस्तुत प्रसंग में पाश्चात्य ज्ञानमीमांसा की निष्पत्तियों से अधिशासित कुछ पद्धतिशास्त्रीय पर्यवेक्षणों का भी अन्वेषण कर लेना समीचीन होगा। वस्तुतः 'शास्त्रयोनित्वात्' एक ऐसी ज्ञानमीमांसीय विश्लेषण पद्धति है जिसमें तटस्थ लक्षण एवं स्वरूप लक्षण दोनों के भेदाभेद को उजागर किया जाता है। पश्चिम की ज्ञानमीमांसीय दृष्टियाँ इस कार्य को दो अलग–अलग तरीके से सम्पन्न करती हैं। वे या तो पारमार्थिक सत्ता को ही प्लेटो की तरह सत् मानती हैं या उदारवाद–मार्क्सवाद की तरह व्यावहारिक सत्ता को ही सत् मानती हैं। ये दोनों ही अधूरे और आंशिक सत् का प्रतिपादन करते हैं। इस अधूरे एवं आंशिक सत् को जब राजनीतिक–आर्थिकी की ताकत के द्वारा प्रवर्तनीय बनाया जाता है तब विविधता का क्षय होता है और सर्वाधिकारवादी एवं संरक्षणवादी प्रवृत्तियों को किसी न किसी रूप में अक्षुण्ण बनाये रखने की लिप्सा को बल मिलता है। किन्तु, जिस ज्ञानमीमांसा के द्वारा शताब्दियों तक यह कार्य किया जाता रहा है और सम्पूर्ण

ग्लोब पर उसी एक ज्ञानमीमांसा को प्रामाणिक ज्ञानमीमांसा के रूप में प्रतिष्ठित करने की होड़ मची रही है तब सर्वाधिकारवादी एवं संरक्षणवादी प्रवृत्तियों को भी स्वतंत्रता का प्रस्तावक माना जाने लगना स्वाभाविक ही है। इन प्रस्तावों की आलोचना में यदि कभी कुछ लिखा जाता है तब वे भी एकल सत्य की धारणा का खंडन करने के बजाय किसी अन्य एकल सत्य की ही स्थापना का प्रयत्न होता है। इस तथ्य को बेंथम एवं डर्वाकिन के लेखन के उदाहरण के द्वारा सरल तरीके से व्यक्त किया जा सकता है।

बेंथम की मान्यता है कि मनुष्य दुःख से निवृत्ति और सुख की इच्छा करने वाला प्राणी है। परन्तु, बेंथम यह बताने में असमर्थ हैं कि यह मनुष्य का तटस्थ लक्षण है या स्वरूप लक्षण। जब वे सुखों में गुणात्मकता का निषेध करते हैं और सभी सुखों को मात्रात्मक कहते हैं तब यह स्पष्ट हो जाता है कि वे मात्र भौतिक सुखों को ही सुख मान रहे हैं। अतः अद्वैत पद्धतिशास्त्र की भाषा में कहें तो सिर्फ और सिर्फ भौतिक सुखों की इच्छा करना मनुष्य का तटस्थ लक्षण है। आगे चलकर हमारे समकालीन विद्वान् डर्वाकिन ने एक तर्कवाक्य के माध्यम से बेंथम की धारणा का खंडन किया। वे कहते हैं कि यदि मनुष्य को दुःखों से निवृत्ति और सुख की इच्छा करने वाला प्राणी मान लिया जाय तब क्या लोग ऐसे किसी मशीन में बन्द रहना पसंद करेंगे, जिसके भीतर उन्हें दुःख से निवृत्ति एवं सुख की प्राप्ति हो। जाहिर सी बात है कि इस प्रश्न का सकारात्मक उत्तर सम्भव नहीं है। इस तर्क वाक्य के प्रयोक्ता डर्वाकिर्न से यह अपेक्षा करना स्वाभाविक हो जाता है कि वे मनुष्य की किसी ऐसी संकल्पना का प्रतिपादन करेंगे, जिसमें मनुष्य के स्वरूप लक्षण के आधार को भी समाविष्ट किया गया हो। किन्तु, वे इस पक्ष की चर्चा की ओर उन्मुख भी नहीं हुए।

इसी तरह जॉन राल्स ने भी न्याय की समस्या को मनुष्यों के असमान पृष्ठभूमि में खोजा जिससे न्याय में जाति, लिंग, इतिहास, संस्कृति, विशेषाधिकार आदि की विभिन्नता से असमानता जनित दोष उत्पन्न होते हैं। रॉल्स से भी यह अपेक्षा की जा सकती है कि वे मनुष्य के इन तटस्थ लक्षणों की अपेक्षा उनके स्वरूप लक्षण को वरीयता देंगे। किन्तु, ऐसा न करते हुए उन्होंने मनुष्य के तटस्थ लक्षण को भी पृष्ठभूमि से हटाकर अपने न्याय सिद्धान्त का प्रवर्तन किया। उनका सम्पूर्ण प्रयत्न इसी कारण शल्य चिकित्सक का प्रयत्न बनकर रह जाता है, जिससे कम से कम सामाजिक रोगों का इलाज सम्भव नहीं है या यूँ कहें कि इस इलाज से समाज में एक अपंगता के स्थान पर दूसरी अपंगता की ही वृद्धि होती है।

अब प्रश्न यह उठता है कि शास्त्रयोनित्वात् के प्रतिपाद्य का प्रयोग करते हुए अध्ययन का प्रारम्भ कहाँ से किया जाय। क्या पोस्ट कोलोनियल पद्धतिशास्त्र के स्ट्रेटिजिकल लोकेशन मैथोलोडॉजी का प्रयोग करते हुए या उत्तर–आधुनिक विचारकों द्वारा प्रस्तावित पद्धति का प्रयोग करते हुए शास्त्रयोनित्वात् के लक्ष्यार्थों को प्राप्त नहीं किया जा सकता है? आखिरकार इन दोनों पद्धतियों में भी तो प्रकट सत्य या मत के इतर जो कुछ है उसे जानने समझने की कोशिश की गई है। वस्तुतः पोस्टकोलोनियल पद्धतिशास्त्र के

स्ट्रेटिजिकल लोकेशन पद्धति के द्वारा, जिसका प्रयोग एडवर्ड सईद ने 'ओरियेन्टलिज्म' में किया है, इतिहास के एक बड़े फलक को समाविष्ट किया जा सकता है। साथ ही प्रकट सत्य या मत के इतर जो कुछ है, उसके एक बड़े भाग को अनावृत्त भी किया जा सकता है। किन्तु, इसमें भी जब पर्यवेक्षण के लिए मनुष्य के तटस्थ लक्षणों को आधार मानकर बनाये गये चरों के माध्यम से विश्लेषण किया जाता है तब जो तथ्य निकलकर सामने आते हैं उनमें प्रतिक्रियात्मक ज्ञान के लक्षण समाविष्ट हो जाते हैं। एडवर्ड सईद के ग्रन्थ ओरिएन्टलिज्म में भी यह दोष है। इस पद्धति का शास्त्रयोनित्वात् के प्रतिपाद्य के साथ समायोजन करते हुए एक दूसरी विधि से प्रयोग सम्भव है। इस विधि का प्रयोग स्वयं अम्बिकादत्त शर्मा ने अपनी पुस्तक 'भारतीयता के सामासिक अर्थ–सन्दर्भ' में किया है। इस पुस्तक में भारतीयता के तटस्थ लक्षण को चतुष्कोटि प्रणालियों (देश, काल, जाति लिंग) में देखा गया है और भारतीयता के स्वरूप लक्षण को औचित्य या मूल्य प्रणाली में देखा गया है। मनुस्मृति के विचार संयोजन (संकलन नहीं) में भी 'शास्त्रयोनित्वात्' की पद्धति का उत्तम तरीके से प्रयोग किया गया है। इसमें मनुष्य के तटस्थ लक्षण से उद्भूत समस्त आचरण एवं उनके नियामक सूत्रों को ग्रहण किया गया है। साथ ही मनुष्य के स्वरूप लक्षण से उद्भूत समस्त आचरण एवं उनके नियामक सूत्र भी प्रस्तुत किए गए हैं। इस तथ्य को मनुस्मृति में इस प्रकार व्यक्त किया गया है।

देशधर्माञ्जातिधर्मान्कुलधर्माँश्च शाश्वतान्।
पाषण्डगणधर्माँश्च शास्त्रेस्मिननुक्तवान मनुः।। मनुस्मृति : 1/118

मनु की इस सर्वोत्कृष्ट और आज के युग में प्रायः अनुपलब्ध अकादमिक ईमानदारी और ग्रन्थ प्रवर्तन की अद्वैत परम्परा के विपरीत पाश्चात्य पद्धतिशास्त्रों के आलोक में जब मनु का अवलोकन किया जाता है तब उसकी आत्मघाती व्याख्या सामने आती है। निश्चय ही मानवता को निंदित करने वाले विधानों का उल्लेख मनुस्मृति में है परन्तु वे पाखण्ड धर्म या आचरण के नियामक तत्त्व हैं। यह मनुष्य के तटस्थ लक्षणों की निम्नतम (तमो गुण में भी निम्न) अभिव्यक्तियाँ हैं। परन्तु, यह शाश्वत धर्म नहीं है। शाश्वत धर्म मनुष्य के स्वरूप लक्षण को लक्ष्य करके निर्देशित किए जाते हैं। मनुस्मृति में मानवता की यशोगाथा को सर्वोच्च शिखर पर प्रकाशित करने वाले आचरण विधान इन्हीं सन्दर्भों से युक्त हैं। परन्तु, आज के तथाकथित व्याख्याकार सिंगल विजन के आलोक में ग्रन्थ को ग्रहण करते हैं। अकादमिक ईमानदारी को त्यागकर आजकल के तथाकथित विद्वान् जिस अंश का मनुस्मृति से उल्लेख कर रहे होते हैं उसके बारे में यह स्पष्ट किये बिना कि वह किस धर्म का तत्त्व है, आरोप–प्रत्यारोप में संलग्न हैं। यह प्रवृत्ति वस्तुनिष्ठता के पश्चिमी आग्रह की देन है जो कथ्य का अर्थ मात्र पर्यवेक्षणीय तथ्य में देखता है।

ज्ञान की वस्तुनिष्ठता और इसके आधुनिक प्रमाणभूत गुण–धर्मों का उत्तर–आधुनिक चिन्तन ने भी प्रतिवाद किया है। साथ ही इस प्रतिवाद को वैकल्पिक पद्धतिशास्त्रीय व्यवस्था के रूप में विकसित करने

का भी प्रयास किया गया है, जिसका मौलिक उद्देश्य पाठ के 'बिटविन दि लाइन्स' के अर्थ को उद्घाटित करना है। अन्तरपाठीयता, विखंडन, ज्ञान का पुरातत्त्व, ज्ञान की आनुवांशिकी एवं डिसकर्सिव फार्मेशन आदि इस योजना के विभिन्न प्रारूप हैं। परन्तु, अध्ययन के इन प्रारूपों के प्रयोग से एक वस्तुनिष्ठता के स्थान पर दूसरी वस्तुनिष्ठता की स्थापना होती है। वस्तुतः आधुनिक पद्धतियों के प्रयोग से निर्मित ज्ञान यदि आत्मनिष्ठता के बहिष्करण की प्रणाली से उत्पन्न होता है तब वस्तुनिष्ठता के बहिष्करण से उत्पन्न होने वाला ज्ञान भी उसी प्रकार एकल प्रारूप का ज्ञान होगा जिस प्रकार वस्तुनिष्ठ ज्ञान है। जबकि, अद्वैत पद्धतिशास्त्र में आत्मनिष्ठ एवं वस्तुनिष्ठ दोनों ही प्रारूपों के ज्ञान को व्यक्त करने की व्यवस्था है। यदि जाति, लिंग, देश, काल के प्रभावों से मुक्त ज्ञान वस्तुनिष्ठ ज्ञान है और यह इस दृष्टि से आलोच्य है कि व्यक्ति को जाति, लिंग, देश, काल के परिप्रेक्ष्य से हटाकर बनने वाला ज्ञान शक्ति के एक प्रारूप का ज्ञान है। तब व्यक्ति को जाति, लिंग, देश, काल के प्रभावों में देखने से और इसी कारण ज्ञान को या सत्य को स्थानीय मानने का भी एक शक्ति समीकरण है। उत्तर–आधुनिक पद्धतिशास्त्र इन दोनों ही शक्ति संरचना से उत्पन्न ज्ञान को श्रेष्ठ या निम्न, सत् या असत् बताने की स्थिति में नहीं है। इसी कारण वे किसी भी प्रकार के शक्ति संबंध को वैध या अवैध साबित करने के प्रयास का ही विरोध करते हैं। परन्तु इससे जिस व्यावहारिक स्थिति की कल्पना की जा सकती है वह मनुष्य को पुनः प्राकृतिक अवस्था की स्वतंत्रता में बिल्कुल अकेला छोड़ देना है। इसके विपरीत अद्वैत पद्धतिशास्त्र मानवता के स्वरूप लक्षण पर आधारित ज्ञान के आलोक में तटस्थ लक्षण आधारित ज्ञान में परिमार्जन का प्रस्ताव करती है। यहाँ चूँकि स्वरूप लक्षण जाति, लिंग, काल, देश आदि पर आधारित नहीं है बल्कि सत्, चित एवं आनन्द पर आधारित है, इसी कारण स्वरूप लक्षण आधारित ज्ञान किसी जातीय या क्षेत्रीय शक्ति समीकरण को जन्म नहीं देते हैं।

यहाँ आक्षेप किया जा सकता है कि स्वरूप लक्षण तो अद्वैत वेदान्त की प्राक्कल्पना है तब क्या यह अद्वैतियों की शक्ति संरचना का समर्थन एवं न्याय, वैशेषिक, सांख्य आदि एवं प्रकारान्तर से दूसरी प्रणालियों के दमन का प्रस्ताव नहीं है ? इस आक्षेप के निराकरण के लिए तीन सन्दर्भों पर दृष्टिपात करना समीचीन होगा। प्रथम यह कि श्रीमद्भगवतगीता में श्री कृष्ण ने कहा कि 'लोकेस्मिन द्विविधा निष्ठा पुरा प्रोक्ता मयानघ' और आगे चलकर सिद्ध किया कि वास्तव में यह दोनों ही निष्ठायें एक ही बात को कह रही हैं। द्वितीय यह कि स्वयं पश्चिम में भी प्लेटो के समय से ही मनुष्य के तटस्थ लक्षणाधारित ज्ञान से उत्पन्न होने वाली समस्याओं के विश्लेषण का प्रयास होता रहा है। आधुनिक युग में आकर इस प्रयास को लौकिकीकरण एवं सेक्युलरवाद ने एक विपरीत दिशा में मोड़ दिया। परिणामतः व्यक्ति का स्वरूप लक्षण इस लोक, लोक व्यवहार, लोक के ज्ञान एवं व्यवस्था की पकड़ से बहिष्कृत हो गया। तृतीय यह कि इस बहिष्करण को सामाजिक संविदा की तर्क प्रणाली और कार्टिजियन डिविजन के प्रभाव से ओझल किया गया और प्रत्यक्षवादी तथा अनुभववादी पद्धतियों ने तो इसे नष्ट ही कर डाला। शेष बच गया व्यक्ति का तटस्थ

लक्षण, इससे जुड़ा ज्ञान एवं इससे जुड़ी व्यवस्था। किन्तु, अब विनष्ट को ओझल की सतह तक लाना, ओझल को बहिष्कृत की सतह तक लाना और फिर बहिष्कृत को समावेशित कर लेना अत्यन्त दुष्कर है। इस दुष्करता के कारण मार्क्स, सार्त्र, सिमोन, मारक्यूज, एरिकफ्राम, हन्ना आरेंट, ऑकशाट और सैंडल आदि अनेकानेक विचारक मनुष्य की पीड़ा को समझने के क्रम में उलझे हुए मनुष्य को टटोलते हुए से दिखाई पड़ते हैं।

इस आलेख के इस परिच्छेद के सम्पूर्ण विश्लेषण का समाहार करते हुए अद्वैत पद्धतिशास्त्र के तृतीय सूत्र का प्रस्ताव निम्नलिखित रूप से प्रतिपादित होता है। शास्त्रयोनित्वात् : (क) निदर्शन का चयन (ख) निदर्शन की योजना में विषय के तटस्थलक्षण एवं स्वरूप लक्षण का समावेश (ग) विषय की प्रकृति के अनुसार आनुभविक विधि के साथ–साथ तर्क वाक्यों द्वारा तथ्य संकलन।

4.तत्तुसमन्वयात्

पद्धति शास्त्रीय दृष्टि से प्राक्कल्पना निर्माण, अध्ययन के क्षेत्र का चुनाव, तथ्य संकलन एवं तथ्य संकलन के लिए निदर्शन की व्यवस्था के पश्चात् संग्रहीत तथ्यों के विश्लेषण का चरण सामने आता है। पश्चिम की प्रभावी ज्ञानमीमांसीय पद्धतियों (उदारवाद, मार्क्सवाद, उत्तर– आधुनिकतावाद) में तथ्य चेतन नहीं हैं और अध्येता की चेतना का स्रोत पदार्थेतर स्रोतों से विश्लेषणीय नहीं हैं (सेक्युलरवाद का प्रभाव)। ऐसी स्थिति में उपलब्ध तथ्यों का विश्लेषण उक्त ज्ञानमीमांसीय संकल्पनाओं के द्वारा औपनिषद् शब्दावली में कहें तो पराङ्गमुख चेतना के द्वारा होता है। इन्द्रियानुभववाद चाहे वह उदारवादी ढाँचे में हो, मार्क्सवादी या उत्तर–आधुनिक ढाँचे में हो; इसी पराङ्मुखी चेतना से तथ्यों का विश्लेषण करती है। यह पराङ्मुखी चेतना वस्तुओं को जाति, लिंग, देश, काल के परिप्रेक्ष्य में ही समझती है और इन्द्रियानुभववाद भी विषयों को जाति, लिंग, देश एवं काल में ही ग्रहण करता है। वास्तव में सभी प्रकार के वैज्ञानिक पद्धतियों का सार भी यही है, अर्थात् विषयों को उसी रूप में व्यक्त करना जिस रूप में वे इन्द्रियानुभव के सम्पर्क में आते हैं। परन्तु, व्यक्ति विशेष के अनुभवों और फिर प्रकारान्तर से उसके ज्ञान की सीमा भी होती है । जबकि, कोई भी मानवीय व्यवहार व्यवस्था के एक सम्पूर्ण पर्यावरण की क्रिया–अनुक्रिया का परिणाम और परिणामी होता है।

इस समस्या के समाधान के लिए आधुनिक पश्चिम ने 'व्यवस्था सिद्धान्त' का विकास किया जिसके तीन प्रमुख पहलू हैं। प्रथम किसी घटना या व्यवहार को एक व्यवस्था (पर्यावरण) के ढाँचे में समझना। द्वितीय, चूँकि व्यवस्था या मानव के व्यवहार के प्रेरकों में अर्थ, मनोविज्ञान, राजनीति, संस्कृति, धर्म, आनुवांशिकी आदि अनेक परिवर्त्य होते हैं; अतः इन सभी प्रकार के ज्ञान का उपयोग करना। तृतीय, व्यवस्था सिद्धान्तकारों ने इस अपेक्षा की पूर्ति के लिए अन्तः अनुशासनीयता को बढ़ावा देने की माँग की। आज भी यह सिद्धान्त समाजवैज्ञानिक अध्ययनों का मान्य संदर्भ है। परन्तु, जो तथ्य एक मानवतावादी ज्ञान की स्थापना के लिए अपेक्षित है वह व्यवस्था सिद्धान्तकारों की पकड़ में आने से अभी भी छूटा हुआ है। व्यवस्था

सिद्धान्तकारों ने विभिन्न अनुशासनों में विभक्त ज्ञान के एकीकरण की बात तो की परन्तु इस एकीकरण में वे पराङ्मुख चेतना से निर्मित ज्ञान को ही एकीकृत कर पाये। इस प्रयत्न के परिणाम स्वरूप पश्चिम में ज्ञान का ऐसा विस्फोट हुआ जिसमें वे यह समझ बैठे कि अब मनुष्य को या विषय को हर ओर से पकड़ लिया गया है। 'व्यवस्था सिद्धान्त' को समाज विज्ञानों में एक क्रान्ति की तरह देखा गया और यह विश्वास किया गया कि अब व्यवस्थाओं का निर्माण, उनका अस्तित्व में बने रहना, व्यवस्था में रूपान्तरण होना या उनका विनष्ट हो जाना कोई पहेली नहीं रह गयी है। अपितु इन सबका आनुभविक अध्ययन एवं भविष्य कथन सम्भव हो गया है। परन्तु आगे चलकर यह एक भ्रान्ति ही सिद्ध हुई।

इसका एक कारण तो यह है कि 'व्यवस्था सिद्धान्त' ने ज्ञान के एकीकरण का जो प्रस्ताव किया उसमें वे पराङ्मुखी चेतना से निर्मित ज्ञान को ही ग्रहण कर पाये और प्रत्यङ्मुखी चेतना से निर्मित ज्ञान बहिष्कृत ही रह गया। प्रत्यङ्मुखी चेतना से निर्मित ज्ञान जाति, देश, काल एवं लिंग की सीमाओं का अतिक्रमण करती है। यह ज्ञान को मानवतावादी आधार प्रदान करती है और पराङ्मुखी चेतना के उपादानों से उत्पन्न शक्ति समीकरणों के दोषों को प्रदर्शित करने का आधार बनती है। द्रष्टव्य है कि ब्रह्मसूत्र का चतुर्थ सूत्र भी ज्ञान के एकीकरण का प्रस्ताव करता है। परन्तु यह ज्ञान के एकीकरण में पराङ्मुखी चेतना से निर्मित ज्ञान और पत्यङ्मुखी चेतना से निर्मित ज्ञान दोनों को ही समन्वित कर अपना पूर्वपक्ष बनाता है। इसी कारण भाष्यकार शंकर ने तत्तुसमन्वयात् सूत्र में 'कथं पुनर्ब्रह्मणःशास्त्रप्रमाणकत्व मुच्यतेयावता 'आम्नायस्य क्रियार्थत्वादानर्थक्यतमतदर्शनम्' इति क्रियापरत्वं शास्त्रस्य प्रदर्शितम्' कहा। इससे मानवतावादी ज्ञान के लिए जो निष्पत्ति बनती है उसमें लोककर्म भी पूर्वपक्ष है और लोककर्मों के विधायक ज्ञान भी पूर्वपक्ष हैं। यदि लोक कर्मों से मानवता के प्रतिदर्श सिद्ध नहीं होते हैं तब उन लोक कर्मों की मानवता के प्रतिदर्शों से परस्पर अविनाभाव सिद्ध नहीं होता है। यही उन कर्मों के विधायक ज्ञान के साथ भी है। अब प्रश्न यह है कि वही मानवता मेरे कर्मों में है (तत्त्वमसि), मैं मानवता का प्रतिदर्श हूँ (अयं आत्मा ब्रह्म), मानवता पवित्र और विमल ज्ञान–स्वरूप है (प्रज्ञानं ब्रह्म) और अन्त में मैं भी ब्रह्म ही हूँ (अहम् ब्रह्मास्मि) का प्राक्ट्य कहाँ से हो सकता है।

भाष्यकार शंकर ने 'तत्तुसमन्वयात्' के अन्तर दो अन्य सूत्रों से इस शंका का निवारण किया है, जिनमें से प्रथम है 'सर्वत्र प्रसिद्ध्यधिकरणम्' और द्वितीय है 'सर्वत्र प्रसिद्धोपदेशात्'। अर्थात् सभी मनुष्यों में व्याप्य होते हुए भी जो व्यापक है वह मानवता है। 'सर्वे प्रत्ययाः विषयी भवन्ति यस्य स आत्मा सर्वबोधान्प्रतिबोध्यते', यह 'प्रतिबोधविदितम्' का नियम है और इससे भी मानवता का प्रत्येक मनुष्य में प्रतिपादन होता है। वह सभी मनुष्यों में प्रतिष्ठित होने के कारण महत् है, तथा एक मनुष्य में भी प्रतिष्ठित होने के कारण अणु भी है।

अब यह मानवता जब अणु भी है और विभु भी (अणोरणियाण महतो महीयाण) है तब उस मनुष्य के अध्ययन के लिए बनायी गयी किसी भी योजना में इसका प्राक्ट्य भी तो होना ही चाहिए। कम से कम इस तर्क की निष्पत्ति को तथ्यों के विश्लेषण के परिणाम में तो अवश्य ही प्रकट होना चाहिए। परन्तु, यथार्थ एकदम इसके विपरीत जैसा है। यदि श्रुतियाँ कहती हैं कि 'सर्वं खलु इदं ब्रह्म' तो प्रत्यक्ष–अनुमानादि सभी प्रमाणों और भूत, वर्तमान तथा भविष्य आदि समस्त (यच्चभूतं यच्च भाव्यम्) सम्भावित ज्ञापकों से ब्रह्म की ही विज्ञप्ति होती है। वैसे ही जाति, लिंग, देश, काल आधारित परिवर्त्यों से भी मानवता की सिद्धि क्यों नहीं होती है। आखिरकार मनुष्य के रूप में एक व्यक्ति जाति, लिंग, भाषा, सम्प्रदाय इत्यादि से बोधक झप्तियों के साथ–साथ मानव भी तो है।

यहाँ प्रश्न उठता है कि क्या इसका कारण तथ्य संकलन एवं संकलित तथ्यों के विश्लेषण की अभियान्त्रिकी है या मनुष्य में मानवता है ही नहीं? इस तथ्य को समझने के लिए ज्ञान–विनिर्माण की प्रणाली को समझना आवश्यक है। यहाँ विषय यह नहीं है कि ज्ञान का प्रादुर्भाव अनुभव से होता है या बुद्धि से। वस्तुतः ज्ञान–विनिर्माण की प्रणाली को जब हम ज्ञाता से पृथक् करके समझने का प्रयास करते हैं तब यह प्रश्न सामने आता है कि यह ज्ञान बुद्धि का उत्पाद है या अनुभव का। परन्तु, स्वयं ज्ञाता के लिए उसका ज्ञान मानसिक चयापचय प्रक्रिया (मेंटल मेटाबोलिस्टिक प्रासेस)[14] का परिणाम होता है। पुनः ज्ञान का उत्पन्न होना और इस ज्ञान का ज्ञान होना दो परस्पर अलग–अलग चयापचय की मानसिक अवस्थायें हैं। जिस प्रकार शारीरिक चयापचय प्रणाली का मुख्य उद्देश्य सावयव को आवश्यक ऊर्जा एवं शक्ति प्रदान करना और स्वयं अपनी भी रक्षा करना होता है उसी प्रकार ज्ञान की चयापचयी प्रणाली का मुख्य उद्देश्य सावयव को संज्ञान, अनुक्रिया, प्रबोधन, प्रतिक्रिया, स्मृति, तर्क, हर्ष, विषाद, प्रेम, घृणा, क्रोध, भय आदि के लिए अभिवृत्तियाँ प्रदान करना है। सामान्यतः अभिवृत्तियों को मानसिक चयापचय प्रणाली कहा जा सकता है। किन्तु, मनुष्य की पाचन संबंधी चयापचय प्रणाली और मानसिक चयापचय प्रणाली का एक दूसरे पर बहुत गहरा प्रभाव होता है। एक में आने वाला विकार दूसरे को और दूसरे में आने वाला विकार पहले को प्रभावित करता है। जिस तरह ज्ञान–विनिर्माण की एक चयापचय प्रणाली व्यक्ति के भीतर कार्य रही होती है उसी तरह ज्ञान–निर्माण की एक चयापचयी प्रणाली का अस्तित्व समाज में भी होता है। समाज में चलने वाली ज्ञान–निर्माण की चयापचयी प्रणाली से व्यक्ति अपने ज्ञान–निर्माण की चयापचयी प्रणाली को जितना स्वायत्त रख पाता है उतनी ही स्वतंत्र चेतना का वह स्वामी होता है। किन्तु, एक स्थिति और भी उत्पन्न होती है, जिसमें ज्ञान–निर्माण की समाज में चलने वाली चयापचयी प्रक्रिया को कोई विचारधारा या राजनीतिक–आर्थिक प्रणाली अपने कब्जे में ले लेती है, जिसके परिणाम स्वरूप समाज में ज्ञान–निर्माण की चयापचयी प्रणाली विकार ग्रस्त हो जाती है। इस विकार की अभिव्यक्ति ज्ञान में व्रात्यदोष के रूप में होती है। कालान्तर में जब इसी व्रात्यदोष से ज्ञान–विनिर्माण की व्यक्ति–आधारित चयापचयी प्रणाली आच्छादित

हो जाती है तब व्रात्यदोष युक्त ज्ञान के आलोक में ही सम्पूर्ण सभ्यता अपना प्रतिबिम्ब देखती है और उसी को एकमात्र सत्य भी मानती है।

अब प्रसंगतः ब्रह्मसूत्रानुसारी ज्ञान–विनिर्माण की चयापचयी प्रणाली पर विचार कर प्रासंगिक होगा और फिर उस पक्ष पर विचार करना कि पश्चिम में ज्ञान–विनिर्माण की चयापचयी प्रणाली के विकृत होने का इतिहास किस प्रकार विकसित हुआ है। भगवान् श्री कृष्ण ने गीता में अर्जुन से कहा कि 'न हि ज्ञानेन सदृशं पवित्र मिह विद्यते'। यह वही कृष्ण हैं जिन्हें अर्जुन ने अच्युत कहकर पुकारा है। अर्थात् जिनकी ज्ञान–निर्माण की चयापचयी प्रणाली कभी भी और कहीं से च्युत नहीं हुई है। यही कृष्ण ज्ञान की चर्चा करते हुए अर्जुन को शारीरिक चयापचय प्रणाली को समुचित बनाये रखने के लिए अविकारी भोजन ग्रहण करने का सुझाव देते हैं और मानसिक चयापचयी प्रणाली को समुचित बनाये रखने के लिए योग का प्रवचन देते हैं। अद्वैत की भारतीय परम्परा में इसलिये ज्ञान को 'विमलोत्कर्षिणी' और 'सा विद्या या विमुक्तये' कहा गया है। वेदान्त की परम्परा में ज्ञान–विनिर्माण की चयापचयी प्रणाली में व्यवस्था या राजनीतिक शक्ति का हस्तक्षेप नहीं है। इसी कारण यह मोक्ष प्रवर्तिनी ज्ञान का प्रतिपादन करती है। यह मोक्ष प्रवर्तिनी ज्ञान ही है जो व्यक्ति और समाज दोनों के ज्ञान–विनिर्माण की चयापचयी प्रणाली को व्रात्यदोष से आच्छादित नहीं होने देती।

द्रष्टव्य है कि पश्चिम में अरस्तू के चिंतन से ही जहाँ ज्ञान– विनिर्माण की चयापचयी प्रणाली का सर्वप्रथम उल्लेख बीज रूप में मिलता है वहीं से यह संरक्षणवादी प्रवृत्ति भी धारण कर लेता है। उल्लेखनीय है कि अरस्तू ने सोद्देश्यता सिद्धान्त का प्रवर्तन करते हुए जीव विज्ञान को एक पैराडाइम के रूप में स्वीकार किया है। अब यदि इस समीकरण को अरस्तू द्वारा ज्ञान को परिभाषित करने के सिद्धान्त (रिप्रजेन्टेशनल थ्योरी ऑफ माइन्ड) के साथ जोड़कर देखें तो ज्ञान–विनिर्माण की चयापचयी प्रणाली का एक प्रारंभिक प्रारूप तैयार होता है। उद्देश्य को निर्धारित करने में यदि जैविक क्रियायें भी सम्मिलित हैं तब यह मानना होगा कि मानवीय व्यवहार की उद्देश्यपरकता जैविक क्रियाओं के अंगभूत होते हुए भी उससे ऊपर एक चेतन अवस्था से नियंत्रित और निरूपित होने वाला तत्त्व है। परन्तु अरस्त् मनुष्य के साध्य को प्लेटो के 'वर्ल्ड ऑफ आइडिया' से भिन्न अधिष्ठान में खोजने के प्रयास में मनुष्य के ज्ञान–विनिर्माण की सम्पूर्ण प्रक्रिया को जैविक क्रिया में ही सीमित कर देते हैं। इसीलिये अरस्तू के चिन्तन में मानवीय ज्ञान का आदर्श प्लेटो का 'नो दाई सेल्फ' नहीं रह जाता है।

अरस्तू के पश्चात् ज्ञान–विनिर्माण की चयापचयी प्रणाली की समझ हॉब्स में प्रस्फुटित होने के अवशेष मिलते हैं। वे विषयों को संवेदनाओं के तन्त्र में प्रविष्ट होने और उनके द्वारा चित्तवृत्तियों के उद्भव की चर्चा करते हैं। किन्तु, एक तो हॉब्स के चिंतन का प्रतिदर्श (पैराडाइम) भौतिक शास्त्र है और चेतना के गहरे स्तरों तक नहीं उतरना उनकी सैद्धान्तिक बाध्यता रही है। अतः इस विषय को वे अछूता ही छोड़ देते

हैं। हॉब्स यदि ऐसा न करते तो उनके द्वारा मनुष्य को क्षुद्र घोषित करने का उपक्रम भी पूरा नहीं हो पाता। इसी कारण वे संवेदनाओं से उत्पन्न चित्तवृत्तियों अर्थात् संवेदनतंत्र की जैविकी के इर्द-गिर्द ही ज्ञान-निर्माण की चयापचयी प्रणाली को परिपूर्ण मान लेते हैं। इतना जरूर है कि हॉब्स के समक्ष ज्ञान को इस तरह से आधे-अधूरे और विकृत स्वरूप में स्वीकार कर लेने का कोई जातीय अहंकार नहीं था बल्कि एक प्रकार का भय था। यह वही भय है जिसकी अभिव्यक्ति लेवियाथन में 'मैं' और 'भय' को जुड़वां भाई कहते हुए की गई है। अरस्तू में ज्ञान-निर्माण की चयापचयी प्रणाली की व्याख्या करने की सम्पूर्ण सम्भावना थी किन्तु तब उन्हें यह भी मानना पड़ता कि ज्ञान-निर्माण की जो प्रक्रिया स्वामी के भीतर चल रही होती है वही दास में भी होती है। यह मान्यता उस अरस्तू के सम्पूर्ण सैद्धान्तिक महल को ढहा देती जिस अरस्तू को हम आज जानते हैं। इसी तरह जॉन लॉक अपने चिन्तन में चिकित्साशास्त्र को प्रतिदर्श (पैराडाइम) मानते हुए प्रतीत होते हैं। वे आधुनिक अनुभववाद के जनक भी हैं। संवेदनाओं से ज्ञान-विनिर्माण की पद्धति को विकसित करने में उनका मूल्यवान योगदान भी रहा है। संवेदनाएँ और ज्ञान में उनके परिवर्तित होने के मध्य जो अन्तराल लॉक ने छोड़ दिया है यदि वे इसकी व्याख्या का उपक्रम करते तो वे भी ज्ञान-विनिर्माण की मानसिक चयापचयी प्रणाली के उन्नायक सकते हो थे। इस स्थिति में उन्हें प्राकृतिक विधि जैसे गैर आनुभविक प्रविधि की शरण में भी नहीं जाना पड़ता। परन्तु वास्तविकता तो यह है कि वे ऐसा करके प्राकृतिक अधिकारों की धारणा का प्रतिपादन नहीं कर पाते। फलतः उदीयमान पूँजीवाद के समर्थन में ज्ञान को प्रस्तावित करने का उनका उपक्रम भी पीछे छूट जाता। उपर्युक्त विवरण का आषय केवल यह दिखाना है कि पश्चिम में भी ज्ञान-विनिर्माण की एक चयापचयी प्रणाली के विकसित होने के बीज रहे हैं। परन्तु यह बीज शांकरवेदान्त की भारतीय परम्परा में निहित अद्वैत पद्धति की तरह पश्चिम में वृक्ष रूप धारण नहीं कर सका। क्योंकि, पश्चिम ने ज्ञान को बीच से ही पकड़ लिया और ज्ञान के अग्रिम और उच्चतर प्रारूपों को पारलौकिक कहकर खारिज कर दिया। फिर भी उनकी यह विषिष्टता रही कि भौतिकता को चेतना में रूपान्तरित होने से पूर्व ही जहाँ उन्होंने पकड़ लिया उसी के आधार पर समाज-दर्षन और राजनीतिक-आर्थिकी की स्थापना की। आधुनिक पश्चिम और उसकी सभ्यता ज्ञान-विनिर्माण के ऐसे ही आधे-अधूरे चयापचयी प्रणाली की परिणति है। इसीलिए सोरोकिन जब पश्चिमी सभ्यता को 'ऐन्द्रिक-सभ्यता' कहते हैं तो यह सर्वथा उचित ही है।

इतिहास में ऐसा भी होता है कि ज्ञान-निर्माण की सामाजिक चयापचयी प्रणाली जब विकृत हो रही हो तब व्यक्ति विशेष के द्वारा जो अपने स्वयं के ज्ञान-विनिर्माण की चयापचयी प्रणाली को जितना अछूता रख पाता है, उतना ही समाज को रास्ता दिखाने वाले ज्ञान का प्रवर्तन करता है। पश्चिम में यह सिसरो एवं स्कॉलिस्टिक चिंतकों के चिन्तन में परिलक्षित होता है। किन्तु, जब ज्ञान-निर्माण की सामाजिक चयापचयी प्रणाली विकार ग्रस्त हो जाती और उसी विकार के प्रभाव से इतिहास के किसी कालखंड में

व्यक्ति विशेष या समूह उसी विकार युक्त ज्ञान को स्वकीय ज्ञान के चयापचयी प्रणाली में विवेक सम्मत मानकर ग्रन्थ का निर्माण करते हैं तब वे मानवता को विखंडित करने का कार्य करते हैं। द्रष्टव्य है कि समानता मानवता के लिए सबसे बड़ा आदर्श है किन्तु क्षुद्र मनुष्यों में समानता मानवता के लिए सबसे बड़ा धोखा भी है। इस धोखा को मैकियावेली, हॉब्स, बेंथम इत्यादि सबने पश्चिम में अग्रसारित किया है। इस तरह यह अत्यन्त ही स्पष्ट है कि पश्चिम में विचारकों के एक बड़े एवं प्रभावी समूह ने ज्ञान–निर्माण के स्वतंत्र एवं प्राकृतिक चयापचयी प्रणाली को विशिष्ट हितों के आलोक में ही समझा।

अब यहाँ ज्ञान–निर्माण की चयापचयी प्रणाली के स्वरूप को समझ लेना आवश्यक है और फिर इस प्रणाली की वेदान्तिक समझ को उद्घाटित करना समीचीन होगा। संवेदनाओं के रूप में इन्द्रियानुभव से ज्ञान नहीं बनता है। यह संवेदनायें जब मस्तिष्क की इलेक्ट्रोमैग्नेटिक केमिकल फिल्ड में पहुँचती हैं तब उनका भी ठीक वैसे ही अनेक रूपान्तरण होता है जैसे हमारे उदर में भोजन का होता है। इस प्रक्रिया में ही संज्ञान प्रत्यय के रूप में रूपान्तरित होते हैं। परन्तु, यह प्रत्यय भी ज्ञान नहीं है। इस प्रत्यय का अनुभव और स्मृति से जब अबाध संबंध बनता जाता है तब यह चेतना का संस्कार बन जाता है। वास्तव में यही संस्कारित चेतना ज्ञान है जो भाषा के माध्यम से अपने को सिद्धान्त के रूप में प्रकट करती है। यहाँ स्वयं भाषा जहाँ ज्ञान के प्रकटीकरण का एक माध्यम है वहीं ज्ञान की अभिव्यक्ति के लिए और ज्ञान के प्रवर्द्धन के लिए एक सीमा भी बन जाती है। इसका कारण यह है कि भाषा का निर्माण ज्ञान–निर्माण के सामाजिक चयापचयी प्रणाली के परिवेश में अधिक और व्यक्ति के ज्ञान–निर्माण के आभ्यन्तरिक चयापचयी प्रणाली में कम होता है। परन्तु, जो भाषा शब्द विन्यास के सामाजिक चयापचयी प्रणाली को उसके अर्थ विन्यास में जितना अधिक प्रकट कर पाती है वह भाषा व्यक्ति के आभ्यन्तरिक ज्ञान–निर्माण की चयापचयी प्रणाली को स्वायत्त रखने का उतना ही बड़ा आधार भी प्रस्तुत करती है। क्योंकि, इस प्रकार की भाषा में शब्द विन्यास और उसके इतिवृतात्मक अर्थ का संसार अधिक खुला रहता है। इस दृष्टि से संस्कृत भाषा का अतुलनीय और अद्वितीय महत्त्व है और इस दृष्टि से संस्कृत भाषा का मूल्यांकन किया जाना अभी शेष है।

अद्वैत पद्धतिशास्त्र और उसकी ज्ञानमीमांसा ज्ञान–विनिर्माण की स्वतंत्र एवं स्वायत्त मानसिक चयापचयी प्रणाली जो व्यक्ति में अधिष्ठित होती है और ज्ञान–निर्माण की सामाजिक चयापचयी प्रणाली दोनों का विश्लेषण करती है। पश्चिम ने अपने प्रत्येक काल खण्ड में इस प्रणाली को किसी न किसी शक्ति समीकरण की आड़ में समझने का प्रयास किया है। इसी कारण वह मानव में ज्ञान के प्रकटीकरण को चेतना के संस्कारित स्वरूप के स्तर पर ही इसे पकड़ने की कोशिश की है। अब चूँकि व्यक्ति की संस्कारित चेतना के स्तर पर ही शक्ति समीकरण व्यवहार्य होते हैं, अतः इसी व्यवहार्यता को पश्चिम ने ज्ञान का प्रतिदर्श मान लिया। परन्तु, मानवतावादी ज्ञान का प्राकट्य ज्ञान–निर्माण की चयापचयी प्रणाली में इससे आगे की चरण में होता है। अद्वैत पद्धतिशास्त्र उसी ज्ञान को ज्ञान के विकास की सर्वोच्च अवस्था मानता है

और उसी में मानवतावादी ज्ञान की प्रतिष्ठा होती है, जिसका विवेचन अद्वैत पद्धतिशास्त्र के अगले सूत्र में किया जायेगा।

इस आलेख के इस परिच्छेद के सम्पूर्ण विश्लेषण का समाहार करते हुए अद्वैत पद्धतिशास्त्र के चतुर्थ सूत्र का पद्धतिशास्त्रीय स्वरूप निम्नवत् है। तत्तुसमन्वयात् : (क) संकलित तथ्यों का ज्ञान–विनिर्माण की मानसिक चयापचयी प्रणाली में व्याख्या करने के लिए कम से कम तीन ज्ञानमीमांसाओं के द्वारा उनका विश्लेषण करना। (ख) इस विश्लेषण से प्राप्त अलग–अलग निष्कर्षों को रेखांकित करना। (ग) अलग–अलग प्रतिज्ञप्तियों से मानवता को पूर्व पक्ष बनाकर तर्क वाक्य द्वारा मानवता का संधान करना।

5. सर्व वेदान्त प्रत्ययं चोदनाद्य विशेषात्

अनुसंधान के क्रम में यदि कम से कम तीन ज्ञानमीमांसाओं से संकलित तथ्यों का विश्लेषण किया जाय तब एक दूसरे से असंगत निष्कर्षों का प्राप्त होना स्वाभाविक ही है। तब इस असंगति का समाधान कैसे किया जा सकता है ? ऐसी ही अवस्था में आदर्शात्मक या मूल्यपरक कथनों का समावेश अध्ययन में हो जाता है। परन्तु, ऐसे मूल्य भी किसी न किसी शक्ति समीकरण के उत्पाद ही तो हो सकते हैं, इस तथ्य से इन्कार नहीं किया जा सकता है।

अद्वैत पद्धतिशास्त्र के प्रस्तुत सूत्र में इसी समस्या का समाधान प्रस्तुत किया गया है। वह समाधान यह है कि क्या जो विगत चरण तक ज्ञेय हो गया वही ध्येय भी है। भाष्यकार शंकर ने ब्रह्मसूत्र के प्रथम अध्याय के प्रथम अधिकरण के चतुर्थसूत्र 'तत्तुसमन्वयात्' का इस प्रस्तुत सूत्र के भाष्य में पुनः उल्लेख किया है। वे लिखते हैं कि– अविधिप्रधानैर्हि वस्तुपर्यवसायिभिर्ब्रह्म वाक्यैर्ब्रह्मविज्ञानं जन्यत इत्यवोचदाचार्यः तत्तुसमन्वयात्। इस सूत्र की भामती व्याख्या में उदाहरण देते हुए वाचस्पति मिश्र ने लिखा है कि एक ही व्यक्ति किसी के लिए आचार्य, किसी के लिए भाई, किसी के लिए पिता या पुत्र होता है जबकि वह यह सब होते हुए इससे इतर भी है।

ठीक इसी तरह संस्कारित चेतना के स्तर पर मनुष्य को जिस रूप में ग्रहण किया जाता है या ज्ञाता स्वयं जिस रूप में संस्कारित चेतना के स्तर पर अपने को ग्रहण करता है वह उसके अतिरिक्त भी कुछ है। व्यक्ति का 'यह कुछ' संस्कारित चेतना के अहं बोध के परित्याग से उत्पन्न होता है जो कि स्वयं पुनः ज्ञान–विनिर्माण की चयापचयी प्रणाली का ही परिणाम है। जिस प्रकार शरीर–क्रिया की जैविक चयापचयी प्रणाली भोज्य पदार्थ के कई प्रकार के अपशिष्टों को मल के रूप में बाहर करती है उसी प्रकार व्यक्ति–आधारित ज्ञान–निर्माण की मानसिक चयापचयी प्रणाली भी संवेदना के रूप में प्राप्त घटकों में से बहुत कुछ मल के रूप में बाहर निकालती है। परन्तु पश्चिम में इस तथ्य को कदाचित् जान–बूझकर ज्ञानमीमांसा का विषय बनने से छोड़ दिया गया। अद्वैत पद्धतिशास्त्र में ऐसे मलावरोधों की विस्तार से चर्चा हुई है। अहम् एक ऐसा ही मलावरोध है जो व्यक्ति के स्व को उसके वास्तविक स्वरूप में प्रतिष्ठित नहीं

होने देता है। यह मलावरोध जब तक बना रहता है तब तक श्वेतकेतु 'श्वेतकेतु' ही बना रहता है और जब यह दूर हो जाता है तब श्वेतकेतु अपने वास्तविक स्वरूप अर्थात् 'ब्रह्म' (मानवता की आदर्शभूत अवस्था) में प्रतिष्ठित होता है (श्वेतकेतु तत्त्वमसि)।

अहं के स्तर पर ही जगत् के नानात्व सिद्ध होते हैं और व्यक्ति की समस्त अस्मिताओं का मूलस्रोत भी यही अहं है। पश्चिमी ज्ञानमीमांसाओं में यह अहं सम्पूर्ण उदारवाद में मनुष्य की मुख्य पहचान है। अहं की चेतना से ही मार्क्सवाद में वर्ग संघर्ष है और यह अहं की चेतना ही मानवता की शत्रु भी है। अहं की चेतना से ही आतंकवाद, भ्रष्टाचार, रंगभेद और लिंगभेद है और पर्यावरण के दोहन के पीछे भी यही अहंवाद है। अद्वैत पद्धतिशास्त्र व्यक्ति–आधारित ज्ञान–विनिर्माण की स्वायत्त एवं स्वतंत्र चयापचयी प्रणाली में इस अहं को मलावरोध के रूप में व्यक्त करता है और चेतना के विमल स्वरूप अर्थात् शुद्ध–चैतन्य को देह, इन्द्रिय, मन, बुद्धि और अहंकार तथा नाम–रूप समस्त जागतिक उपाधियों से मुक्त स्वरूप में पहचान करता है। अतः मानवतावादी ज्ञान–विनिर्माण के लिए इस प्रणाली का उपयोग स्वयं मानवता की आदर्श प्रतिष्ठा और मानवता के कल्याण एवं उत्थान के लिए अपरिहार्य है। इसका सारभूत निष्कर्ष प्रस्तुत करते हुए कहा जा सकता है कि प्रत्येक सभ्यता और संस्कृति के निर्माण में ज्ञान–विनिर्माण की एक पद्धतिशास्त्र की महत्त्वपूर्ण भूमिका होती है। ज्ञान के विनिर्माण की प्रक्रिया पराङ्मुखी और प्रत्यङ्मुखी चेतना के स्तर पर पूर्णता को प्राप्त होती है। अधिकांश पद्धतिशास्त्र जहाँ ज्ञान के विनिर्माण की प्रक्रिया को चेतना की पराङ्मुख अभिवृत्ति में ही पूर्ण मान लेते हैं वहीं अद्वैत पद्धतिशास्त्र ज्ञान के विनिर्माण को चेतना की प्रत्यङ्मुख अभिवृत्ति पर्यन्त विस्तारित करता है और उसी में मानवतावादी ज्ञान के आदर्श स्वरूप की प्रतिष्ठा देखता है। वैसी सभ्यता और संस्कृतियाँ जो पराङ्मुखी चेतना की सीमा में विनिर्मित ज्ञान से संचालित और नियंत्रित होती हैं उनके कालान्तर में विकारग्रस्त हो जाने और अन्ततः तिरोहित हो जाने की सम्भावना अधिक रहती है परन्तु वैसी सभ्यता और संस्कृतियाँ अपेक्षाकृत अधिक दार्घायु होती हैं और उन्हीं में मानवता के उदात्त स्वरूप का प्राकट्य सम्भव होता है जो प्रत्यङ्मुखी चेतना के आलोक में विनिर्मित ज्ञान से अपने को विनियोजित करती हैं।

पाद टिप्पणी –

1. सिंगल विजन की अवधारणा का प्रयोग पाश्चात्य सभ्यता की व्याख्या के क्रम में प्रसिद्ध साहित्यकार विलियम ब्लेक (1975) ने किया है।

2. उल्लेखनीय है कि कार्ल पॉपर ने सत्यापनीयता के स्थान पर असत्यापनीयता की संभाव्यता वाली प्रतिज्ञप्तियों में वैज्ञानिक सिद्धान्त बनने की सम्भावना को तलाशा है। अपने मत की पुष्टि के लिए वे भविष्यकथन (प्रिडिक्शन) एवं भविष्यवाणी (प्रोफेसी) में अन्तर करते हैं। पॉपर ने उन कथनों को भविष्यवाणी

बताया है जिनमें दो तत्त्व समाविष्ट होते हैं। प्रथम, जब घटित होने वाली घटना में मानवीय हस्तक्षेप द्वारा कोई परिवर्तन सम्भव न हो। द्वितीय, जब कथित घटना के पर्यवेक्षण हेतु वैसी ही दूसरी इकाई उपलब्ध न हो। उदाहरण के लिए 13 जून 2068 को यह विश्व नष्ट हो जाएगा, एक भविष्यवाणी है क्योंकि पॉपर के अनुसार इस घटना के पर्यवेक्षण के लिए या इस कथन की असत्यापनीयता के लिए हमारे पास ऐसे ही दूसरे विश्व उपलब्ध नहीं हैं। इसके विपरीत कौआ काला होता है– यह एक ऐसी प्रतिज्ञप्ति है जिसकी असत्यापनीयता की सम्भावना हजारों, लाखों कौओं के पर्यवेक्षण में है। अतः प्रथम प्रतिज्ञप्ति भविष्यवाणी एवं द्वितीय प्रतिज्ञप्ति भविष्य कथन है।

3. प्रायः उत्पादों के बाजार–विस्तार के लिए होने वाले अनुसंधान में सतह के नीचे की किमियागीरी से हम सब अनभिज्ञ नहीं हैं। लाइफ साइन्सेस में इस तरह के कार्य–व्यापार से अकादमिक जगत् भी अछूता नहीं है। उदाहरण के लिए देखें, डी.बी. रेनसिक का लेख 'प्रेस्पेक्टिव : डिस्क्लोजिंग हिडेन सोर्स ऑफ फन्डिंग' जो एकेडमिक मेडिसिन : जर्नल ऑफ द एसोसिएशन ऑफ अमेरिकन मेडिकल कालेजेज में वर्ष 2009 सितम्बर में प्रकाशित हुआ था।

4. अकादमिक अनुसंधानों में जब कार्नेगी, रॉकफैलर, फोर्ड जैसी संस्थायें खर्च वहन करती हैं तब उनका उद्देश्य अपने व्यवसाय के लिए उपयुक्त विश्व के निर्माण हेतु उपादेय ज्ञान की खोज और प्रतिष्ठा दिलाना होता है। यह भी एक प्रमाणभूत तथ्य है कि उक्त संस्थाओं ने व्यवहारवादी अध्ययन पद्धतियों के विकास पर पानी की तरह पैसा बहाया है। इन पद्धतियों के मूल्य मुक्त ज्ञान से केन्द्र विहिन विश्व का निर्माण होता है। यह जगत् के निर्देवीकरण के प्रोजेक्ट को पूरा करने वाले ज्ञान को ही प्रसारित करते हुए उसे एकमात्र ग्राह्य–ज्ञान के रूप में स्थापित करता है। ज्ञान के इस समीकरण पर लियो स्ट्रास ने एक गंभीर टिप्पणी की है। वे कहते हैं कि मनुष्य जीवन में सत्य की खोज करने के लिए जितना सार्थक प्रयास कर सकता है, उतना ही सार्थक प्रयास वह सुरक्षा आदि की खोज के लिए करता है। इस आधार पर व्यवहारवादी समाज वैज्ञानिकों एवं उनके समर्थकों पर यह संदेह किया जा सकता है कि सामाजिक वैज्ञानिकों को अपनी सुरक्षा, आय तथा आराम के अलावा किसी अन्य बात की चिन्ता नहीं है। इस प्रकार सामाजिक वैज्ञानिक के रूप में वह अपनी क्षमता को उस व्यक्ति की सेवा में बेंच सकता है जो उसे अधिक से अधिक मूल्य चुकाने को तैयार हो' (लियो स्ट्रास 1959 : 20)।

5. ऐसा कहने का मेरा उद्देश्य आनुभविक शोधों एवं व्यवहारवादी अधिगमों की महत्ता को न्यून करना नहीं है। क्षेत्रीय, कालिक, जातिय, वर्गीय एवं साम्प्रदायिक समस्याओं के भौतिक आँकड़ों की प्राप्ति के लिए, किसी योजना के क्रियान्वयन का परिणाम जानने के लिए एवं संतोष या असंतोष के भौतिक उपादानों की खोज के लिए इन प्रविधियों का कोई दूसरा विकल्प हो भी नहीं सकता है।

6. एडॉर्नो का कहना है कि ज्ञानमीमांसा एवं तत्त्वमीमांसा के क्षेत्र में 'मूल आरम्भिक तर्क' खोजने की प्रवृत्ति खतरनाक है। यह प्रवृत्ति मनुष्य को जब अपने तर्कपाश में बांधती है तब उनकी विशिष्टताओं को तिरोहित कर देती है और एकरूपता को ही ग्रहण करती है। यह एकरूपता भी मनुष्य की जातिगत विशिष्टता का सार नहीं होता है अपितु यह 'मूल आरम्भिक तर्क' की तार्किकता के विचार की निष्पत्ति होती है। अन्ततः इस प्रवृत्ति का समाहार मनुष्य को जड़वस्तु बनाकर उसे समझने में होती है। (एडॉर्नो एवं होखाईमर : 2002)।

7. नचिकेता–यम संवाद ऐसे अनेक आख्यानों में से एक है। इस आख्यान में विशुद्ध ज्ञान प्राप्ति की जिज्ञासा को भौतिक प्रलोभनों के द्वारा विकृत कर देने का प्रयास हुआ है। जब यम ने यह पाया कि भौतिक लिप्सा की कामना से नचिकेता की ज्ञान प्राप्ति की जिज्ञासा निर्मूल नहीं हो सकती है, तब यम ने नचिकेता को चतुष्कोटि विनिर्मुक्त ज्ञान का सद्पात्र मानते हुए उन्हें वह ज्ञान (शिक्षा) दी।

8. यहाँ एक भ्रामक आरोप लगाया जा सकता है कि इस तरह के ज्ञान से हमें लाभ क्या होगा? हम जिन परिस्थितियों में रहते हैं वे तो किसी न किसी शक्ति संरचना, जाति, क्षेत्र, काल, धर्म, संस्कृति या राजनीतिक– आर्थिकी से ही निर्मित होती हैं। प्रथम दृष्टया यह आरोप बड़ा सबल जान पड़ता है किन्तु है निराधार। अद्वैत पद्धति इनमें से गृहीत किसी भी ज्ञान के व्यावहारिक पहलू की उपेक्षा नहीं करता है। अपितु साथ ही साथ यह भी प्रस्तावित करता है कि यह व्यावहारिक एवं अनुभवमूलक निष्ठायें जिस ज्ञानराशि का सृजन करती हैं वह मानवता को विभाजित करने और रखने वाला ज्ञान है। एकीकृत मानवता एवं एकीकृत विश्व के लिए यह ज्ञान सर्वतोभावेन ग्राह्य नहीं है। स्वयं मानवता एवं एकीकृत विश्व की अवधारणा चतुष्कोटि विनिर्मुक्त ज्ञान की निर्मिति है जिसमें व्यावहारिक एवं परमार्थिक ज्ञान का संविलयन है। जाति, अर्थ, क्षेत्र, काल, शक्ति संरचना या राजनीतिक– आर्थिकी इत्यादि व्यवहारिक सत्तायें हैं। यह जैविक–व्यक्ति को सामाजिक–व्यक्ति बनाने के संवाहक हैं किन्तु इन संवाहकों को अतिक्रमित करके ही सामाजिक व्यक्ति समस्त विशिष्टताओं और उपाधियों से विनिर्मुक्त मानव बनता है। उपनिषद् ऋषि का यह उपदेश कि 'श्वेतकेतु तत्त्वमसि' अर्थात् हे! श्वेतकेतु तुम श्वेतकेतु नामधारी होते हुए भी उससे ऊपर 'ब्रह्म' हो तो इसका तात्पर्य यही है। इसके लिए पारमार्थिक सत्ता (मानव मात्र में अद्वैत) के बोध द्वारा व्यावहारिक सत्ताओं की उपाधियों अथात् तटस्थ लक्षणों का निवारण आवश्यक है। अद्वैत पद्धतिशास्त्र ज्ञान के उक्त दोनों ही स्वरूपों के संधान का प्रस्तावक है।

9. डेविड ईस्टन की चिन्ता यह रही है कि व्यवहारवादी अध्ययन पद्धति ने तथ्य एवं तकनीक पर जरूरत से अधिक ध्यान केन्द्रित कर दिया और सारवस्तु की अपेक्षा की। हिंसा की रोकथाम, असंतोष के कारणों की समझ और उसकी भविष्य कथन करने योग्य ज्ञान का सृजन व्यवहारवादियों ने नहीं किया। यह मानवता के

रक्षार्थ अभिव्यक्त चिन्ता ही तो है। इस कमी को दूर करने के लिए उन्होंने दो सूत्रों का प्रतिपादन किया है। प्रथम, समाज वैज्ञानिकों की क्रिया–निष्ठा और द्वितीय शोध के विषय की प्रासंगिकता (डेविड ईस्टनः 1973)।

10. यह संरचनावाद की एक केन्द्रीय अवधारणा है। देखें, विष्णनाथ मिश्र (2013)।

11. आधुनिक पद्धतिशास्त्रों में वस्तुनिष्ठता को वैज्ञानिक ज्ञान की विशिष्टता बतायी गई है। वस्तुनिष्ठ ज्ञान में भी अप्रकटतः चतुष्कोटि विनिर्मुक्त ज्ञान होने की मान्यता निहित है। जिसे प्रायः अध्येता के पूर्वग्रहों से मुक्त और किसी शक्ति संरचना से समर्थित या किसी शक्ति संरचना का समर्थन करने वाले ज्ञान से रहित होने की सम्भावना से युक्त बताया जाता है। परन्तु, यह वस्तुनिष्ठता वास्तविक होने के बजाय छद्म वस्तुनिष्ठता ही है। यदि यह वस्तुनिष्ठ ज्ञान ही होता तो आखिर उदारवादी पद्धतिशास्त्रों की आलोचना में मार्क्सवादी पद्धतिशास्त्रों की उपादेयता का कोई औचित्य सिद्ध नहीं होता। इसी तरह उक्त दोनों ही पद्धतियाँ यदि यथार्थतः वस्तुनिष्ठ होतीं तो नारीवादी समीक्षकों द्वारा इन पर लिंगभेदी होने के आरोप को सिद्ध नहीं किया जा सकता था। वास्तव में उदारवादी पद्धतिशास्त्रों में जिस वस्तुनिष्ठता की बात होती है वह यथातथ्यवाद की ज्ञान की शक्ति सन्दर्भित परिणति है। ज्ञान का यह समाजशास्त्र वास्तव में ज्ञान के मानवतावादी समाजशास्त्र की अपेक्षा ज्ञान के फोर्डवादी समाजशास्त्र का अभिव्यक्त रूप है। इस तथ्य की ओर डेलेनरेली (2007), बेब नेये (2005) एवं जार्ज स्टेनमेट्ज (1994) जैसे विश्लेषकों ने भी ध्यान आकृष्ट किया है।

उक्त तथ्य को समझने के लिए प्रत्यक्षववाद के तीन प्रारूपों को समझना आवश्यक है। अपने प्रथम प्रारूप में यह अगस्त काम्टे एवं इमाइल दुर्खहाइम की रचनाओं में अभिव्यक्त हुआ है। यह सामाजिक उद्विकास के उस प्राक्कल्पना जो स्वयं आनुभविक या प्रत्यक्षवादी अध्ययन प्रणाली से संपुष्ट सिद्धान्त न होकर एक मान्यता पर आधारित है और जिसकी परिणति सामाजिक विकास क्रम में औद्योगिक समाज को अन्तिम एवं श्रेष्ठ बताना है। यहाँ यह भी उल्लेखनीय है कि मार्क्सवादी पद्धतिशास्त्र भी काम्टे एवं दुर्खहाइम के इस पाश से मुक्त नहीं है। अपने द्वितीय प्रारूप में प्रत्यक्षवाद दर्शनशास्त्र के एक विशिष्ट विधा के रूप में उद्भूत होता है जिसे तार्किक प्रत्यक्षवाद की संज्ञा दी गई है। यह आनुभविक सत्यापनीयता को वस्तुनिष्ठ ज्ञान का परम आधार बताती है। अपने तृतीय प्रारूप में प्रत्यक्षवाद एक पद्धतिशास्त्र के रूप में प्रतिष्ठित होता है जिसमें प्रामाणिक ज्ञान के लिए पर्यवेक्षणीय तथ्यात्मकता और उसकी सांख्यिकीय प्रदर्शनीयता मौलिक तत्त्व बताये गये हैं।

वस्तुतः महायुद्ध के बाद और विगत शताब्दी में सातवें दशक तक पश्चिम में जिन पद्धतिशास्त्रों का वर्चस्व रहा है वह प्रत्यक्षवाद के उपर्युक्त प्रारूपों के मिश्रण से ही बने हैं । इन पद्धतिशास्त्रों ने व्यवहार्य ज्ञान को सबसे विशिष्ट ज्ञान के रूप में ग्रहण किया है। इसी अर्थ में जान डिवी कहते हैं कि 'नॉलेज इज दैट विच वर्क्स' और इसी परिप्रेक्ष्य में आज 'इन्नोवेटिव नॉलेज' की चर्चा होती है। यहाँ द्रष्टव्य यह है कि

इस ज्ञान को एक पृष्ठभूमि पहले से ही प्रदान कर दी गई है। यह पृष्ठभूमि पाश्चात्य ज्ञानोदय में मनुष्य की परिभाषा के द्वारा दी है। मनुष्य को अ–सामाजिक, अ–ऐतिहासिक, अहंवादी और शक्तिकामी बताने के ज्ञान में तत्कालीन नवोदित पूँजीवाद का हित साधन रहा है।

यही हित वह पृष्ठभूमि है जिसे आधुनिक पद्धतिशास्त्र अपने ज्ञान से सुदृढ़ करते रहे हैं। इसी कारण जान डिवी जिसे वर्कबल नॉलेज कहते हैं या जिसे आज इन्नोवेटिव नॉलेज कहा जाता है वह या तो औद्योगिक सभ्यता के नींव को मजबूत करता है, उसके पार्श्व प्रभावों को कम करता है या एक ऐसा भ्रम उत्पन्न करता है जिससे इस वर्तमान का स्याह पक्ष ओझल हो जाता है।

प्रत्यक्ष और पर्यवेक्षण तथा अनुभव का व्यापक पक्ष वर्तमान और भौतिकता तक सीमित होता है। वर्तमान का भौतिक सुख ही आधुनिक सभ्यता का मापदण्ड भी है। इस गठजोड़ के परिप्रेक्ष्य में आधुनिक पद्धतियों के द्वारा ज्ञान के जिस व्यवहार–सौकर्य और कार्यसंवादिता की चर्चा होती है वह वर्तमान का साधक है। औद्योगिक सभ्यता का यह वर्तमान उपभोगवाद, इन्द्रिय संवेदनाओं की तृप्ति और भौतिक सुख की लिप्सा को बढ़ावा दिए बिना अपने अस्तित्व की रक्षा नहीं कर सकता है। इसी कारण इस सभ्यता के पक्षधर और इसके सिद्धान्तकार अपनी सम्पूर्ण राजनीतिक–आर्थिकी के प्रभाव एवं शक्ति का प्रयोग करते हुए ज्ञान की दूसरी प्रणालियों की निरर्थकता एवं व्यवहार की असौकर्यता को सिद्ध करने में संलग्न रहे हैं। वास्तविकता आज यह है कि अधिकांश पश्चिमी ज्ञानमीमांसीय एवं तत्त्व मीमांसीय प्रणालियाँ अर्थ, यन्त्र एवं उद्योग की पथ प्रदर्शक होने के बजाय उसकी अनुगामिनी हैं।

यहाँ यह प्रश्न पूछा जाना समीचीन है कि आधुनिक सभ्यता के सामाजिक व्याकरण में सबसे प्रभावशाली अवधारणाओं यथा लोकतंत्र, सामाजिक न्याय, मानवतावाद, मानवाधिकार, विधि का शासन, विधि की सर्वोच्चता, विधि के समक्ष समानता एवं विधियों का समान संरक्षण, मानवीय गरिमा, मानवीय स्वतंत्रता आदि की प्रत्याक्षानुभूति या आनुभविक सत्यापन सम्भव है भी या नहीं? इस प्रश्न का सकारात्मक उत्तर सम्भव नहीं है। वास्तव में यह अवधारणायें युगों–युगों के बौद्धिक विमर्श और स्व की सीमाओं को अतिक्रमण कर जाने वाली विवेक की परिणितियाँ हैं। इन अवधारणाओं में व्यावहारिक सत्ता का परमार्थिक सत्ता के अन्तर्वलयन से परिमार्जन हुआ है। ऐसा परिमार्जन जिसमें व्यावहारिक सत्ता की मान्यतायें आन्तरालिक साबित हुई हैं, उस परमार्थिक सत्ता के परिप्रेक्ष्य में जिसे इस आलेख में मानवता कहा गया है। इन अवधारणाओं के निर्माण में प्रत्यक्ष एवं अनुभव से प्राप्त दृष्ट पदार्थों के प्रपंच को अदृष्ट पदार्थों की श्रुति–युक्ति सम्मत समझ के द्वारा निराकृत किया गया है। इस अर्थ में उक्त अवधारणाओं में अनुस्युत ज्ञान का निर्माण भी तो अद्वैत पद्धतिशास्त्र की प्रणाली से ही हुआ है भले ही प्रकट रूप से इसे व्यक्त या स्वीकार नहीं किया गया हो।

अब लौटकर आते हैं इन्हीं अवधारणाओं को प्रत्यक्षानुभूति या आनुभविक पर्यवेक्षण के द्वारा निष्पादित की जाने वाली प्रणालियों की कार्य प्रणाली पर। यथार्थ में इन अवधारणाओं को जिन घटकों द्वारा पर्यवेक्षणात्मक अध्ययन किया जाता है वे प्रक्षेपित घटक हैं और प्रत्यक्ष तथा अनुभव जनित ज्ञान की अपेक्षा अनुमान के द्वारा ही संवलेय हैं। उदाहरण के लिए लोकतंत्र को हम मतदान, दलीय प्रणाली, निर्वाचन की व्यवस्था, सरकार के उत्तरदायित्व इत्यादि में खोजते हैं। यह सब लोकतंत्र के विशिष्ट घटक हैं। विशिष्ट घटकों से सामान्य का निर्देश आगमनात्मक पद्धति के द्वारा सम्भव है किन्तु इसके लिए भी विशिष्ट घटकों में पर्यवेक्षणीय एकरूपता अपेक्षित है। जैसे– मनुष्य मरणशील है– राम एक मनुष्य है– अतः राम भी मरणशील हैं। इस आगमनात्मक तर्क वाक्य में मनुष्य जिस पर मरणशीलता आरोपित की गई है वह मनुष्य के रूप में सभी मनुष्यों में अनुस्युत है। जबकि लोकतंत्र को जिस मतदान प्रणाली, राजनीतिकदल, निर्वाचन आयोग, सरकार का उत्तरदायित्व आदि में देखा गया है वह एक दूसरे से इतने विच्छिन्न हैं कि यहाँ विशिष्ट से सामान्य का निर्देश अनुमान के बिना किसी अन्य साधन से साध्य नहीं है। यह ठीक वैसा ही प्रयास है जो रबर, पेंसिल, कागज, पेन आदि को स्टेशनरी कहने के ज्ञान में है। परन्तु, वस्तुओं के लिए समूह सूचक शब्द का प्रयोग करना एक बात है और संस्थाओं तथा उनकी कार्यप्रणालियों और उनके परिणामों (जो लोकतंत्र में है) के लिए समूह सूचक शब्द का प्रयोग एक दूसरी बात है।

12. उदाहरण के लिए मनुस्मृति में मनुष्य के वर्गीकरण के लिए जो निर्देश हैं उनका उल्लेख किया जा सकता है।

(क) सत्वं रजस्तमश्चैव त्रिन विद्यात्मनोगुणान्।
ये व्याप्ये मान्स्थितो भावान्महान सर्वानशेषतः।। मनुस्मृति : 12 / 24

(ख) त्रिविधा त्रिविधैषातु विज्ञेया गौणिकीगतिः।
अधम मध्यमाग्राया च कर्म विद्या विशेषतः।।   मनुस्मृति : 12 / 41

13. स्वयं अद्वैत पद्धतिशास्त्र या बादरायण सूत्रों के भाष्यकार आदि शंकराचार्य पद्धतिगत किसी भी न्यूनता को नहीं स्वीकार करते हैं। आध्यात्मिक ज्ञान की प्राप्ति के मार्ग में यही न्यूनतायें सबसे बड़े साधक हैं। किन्तु, सद्पात्रता अथवा अधिकारी के परीक्षण हेतु धर्मोपधा, अर्थोपधा, कामोपधा जैसे परीक्षण की व्यवस्था करना आज के देहाभिमानी भौतिक सभ्यता में प्रायः एक दुस्साध्य योजना है। यद्यपि इसमें कोई संदेह नहीं है कि अध्येता के परीक्षण की इस विराट योजना से ज्ञान की विशुद्धता प्रमाणित होती है। कौटिल्य ने अपने अर्थशास्त्र में मंत्रियों की नियुक्ति तक में परीक्षण की इस प्रणाली का समावेश किया है (अर्थशास्त्र 1:5 / 9)। आज के सर्वशिक्षा अभियान में और लोकतांत्रिक समानता के ढाँचे में इस तरह की परीक्षणीयता की संभावना नहीं है; बात ऐसी नहीं है। बल्कि, यह है कि ज्ञान के प्रति ऐसी शुचितावादी प्रवृत्ति में पश्चिम को अपने

सामन्तवादी अनुभवों से धार्मिक शोषण के बीज दिखाई पड़ते हैं। इसका कारण जैसा कि अम्बिका दत्त शर्मा कहते हैं–आस्था एवं औचित्य प्रणाली का कठोर एकीकरण है। (अम्बिका दत्त शर्मा : 2015) ।

14. मनुष्य/जीव विज्ञान के क्षेत्र में मस्तिष्क से जुड़े एक नए शब्द का उपयोग शुरू हुआ है जिसे हम–न्यूरो–प्लास्टिसिटी कहते हैं। इस शब्द का अभी हिन्दी समानार्थक नहीं है, इसलिये हम इसे यही कहेंगे। लेकिन इसका मिलता–जुलता शब्द हजारों वर्षों से उपयोग होता रहा है जिसे हम ''वैचारिक परिवर्तन'' कहते रहे हैं। समझ और परिभाषा के लिये कहें तो मस्तिष्क की कोशिकाओं, यानि न्यूरॉन, का एक पैटर्न (कुछेक न्यूरॉन का आपस में जुड़ाव और उसका एक विशेष जाल) हर विचार या अनुभव के लिये मस्तिष्क में बनता है। यही जाल जब पुष्ट या स्थाई होता है तब वो विचारों/भावनाओं का रूप ले लेता है।

इस प्रकार न्यूरो–प्लास्टिसिटी का अर्थ वैचारिक परिवर्तन ही है। पहले विचार और जीव विज्ञान के बीच की एक कड़ी गायब दिखती थी, पर अब आधुनिक कम्प्यूटर और सूचना–तकनीक के विकास ने मस्तिष्क विज्ञान के कई रहस्यों पर से पर्दा उठाने शुरू कर दिया है। तो इस प्रकार 'वैचारिक परिवर्तन' एक भौतिक सच्चाई का रूप ले चुका है। ये था तो पहले से, लेकिन पश्चिमी विज्ञान के अनेक प्रयासों से पश्चिमी वैज्ञानिकों को अब समझ आने लगा है। ये आने वाले दिनों का विज्ञान का एक बड़ा कार्यक्रम बनने वाला है। हां, न्यूरो–प्लास्टिसिटी के लिये वे अब भौतिक उपकरणों का उपयोग कर रहे हैं, इसलिये इसे वैचारिक परिवर्तन का नाम नहीं दे रहे। पर वास्तव में दोनों एक ही सिद्धांत हैं।

यदि वैचारिक परिवर्तन या न्यूरो–प्लास्टिसिटी न होती तो शिक्षा का कोई मतलब होता ही नहीं। यूं कहें तो, जो मानसिक जड़त्व का सिद्धांत मस्तिष्क पर लागू है,उसके बाद मस्तिष्क में कोई परिवर्तन सम्भव ही नहीं था। न्यूरल–जाल का प्रभाव फिर से डीएनए की सूचना भंडारण पर नहीं होता तो फिर म्युटेशन का कोई आधार नहीं होता। तो ये एक सच्चाई रही है कि न्यूरल–नेटवर्क में परिवर्तन न केवल भौतिक बल्कि वैचारिक–दोनों तरीके से होता है। वैज्ञानिकों ने जेनेटिक इंजीनियरिंग के माध्यम से सीधे तौर पर डीएनए की सूचना–प्रणाली में छेड़छाड़ किया है, और उसका प्रभाव यह है कि इसके द्वारा शरीर में पैदा होने वाली अनेक बीमारियों का निराकरण भी किया है।

कहने का अर्थ यह है कि वैचारिक परिवर्तन शिक्षा की मूल भूमि है। इस परिवर्तन को कैसे अंजाम देना है इसके लिये अनेक तरीके विकसित किये गए। लेकिन यह तय है कि मस्तिष्क के अनेक न्यूरल–तंत्र या न्यूरल–संरचना में परिवर्तन शदियों से होता रहा है। विकासवाद (भौतिक) हो या अध्यात्मवाद दोनों ही इसी सिद्धांत के कारण आज यहां पहुंचे हैं। अब जरूरत इस बात की है कि मस्तिष्क से जुड़े विषयों को चमत्कारों से जोड़ना बन्द हो, और इसे एक शुद्ध वैज्ञानिक तरीके से संयोजित किया जाय। शिक्षा चाहे तकनीक हो या आध्यात्मिक, चमत्कारों का कोई स्थान नहीं होना चाहिये। हर मनुष्य भौतिक दृष्टि से उतना ही मूल्यवान है, परन्तु वैचारिक सूचनाओं के समायोजन की क्षमता के कारण साधारण या विशिष्ट होता है।

तो यदि हर मनुष्य के मस्तिष्क को इस प्रकार गढ़ा जा सके कि वो एक समग्र निर्णायक की भूमिका अदा कर सके, इसके लिये शिक्षा क्षेत्र में एक गम्भीर परिवर्तन की आवश्यकता है। ये परिवर्तन किसी एक राष्ट्र विशेष की आवश्यकता नहीं है, बल्कि वैश्विक है। एक प्रकार से जो हालत आज मनुष्य की है वो भौतिक संसाधनों की कमी के कारण नहीं बल्कि एक ऐसे अनपेक्षित कुशिक्षा के कारण है जिस रास्ते मनुष्य समुदाय जाने–अनजाने शदियों से बढ़ता चला गया है।

प्रस्तुत आलेख में जिसे मेन्टल मेटाबोलिज्म कहा गया है वह उक्त वैज्ञानिक दृष्टिकोण से एक कदम आगे की प्रस्तावना करता है। वह ऐसे कि न्यूरो प्लास्टिसिटी अभी चेतना को भौतिक उपादान के रूप में ही देख रही है जो अद्वैत पद्धति में पराङ्मुखी चेतना है। जबकि अद्वैत पद्धति इससे आगे चेतना को आत्म–चेतन धरातल पर भी समझती है जिसे प्रत्यङ्मुखी चेतना कहा गया है। इस तथ्य पर एक अन्य तरीके से भी विचार कर सकते हैं इसके लिए निम्नलिखित उद्धरण सहायक है :–

1. हमारे डीएनए के 3–4ः भाग में ही अनुवांशिक कोडिंग है, बल्कि 96–97 ः खाली।

2. भौतिक वैज्ञानिकों का अनुमान है कि देखे जाने वाले ब्रह्मांड में केवल 3–4ः ही ज्ञात कण/वस्तु हैं, बाकी का 96–97ः अज्ञात (21ः काला कण और 75 ः काली ऊर्जा) है। यह जो काली ऊर्जा है या यूँ कहें कि अज्ञान है वेदान्त उसका संधान योगज प्रत्यक्ष के द्वारा करता है। कहने का तात्पर्य यह है कि ज्ञान–विनिर्माण की अद्वैत पद्धति की ओर यह विश्व अग्रसर है। जैसे जैसे राजनीतिक–आर्थिकी की ज्ञान–विनिर्माण में प्रभावी भूमिका निःशेष होगी वैसे वैसे अद्वैत पद्धति की ज्ञान–विनिर्माण योजना प्रतिष्ठित होगी। 'न्यूरो–प्लास्टिसिटी' की अवधारणा पर अपने वैज्ञानिक मित्र जितेन्द्र कुमार राय से विमर्श के लिए उन्हें साधुवाद।

सन्दर्भ ग्रंथ सूची –

1.   लियो स्ट्रास (1959) वाट इज फिलॉसफी, द फ्री प्रेस ऑफ ग्लासको, न्यूयार्क।

2.   विलियम ब्लेक (1975), द मैरेज आफ हैवेन एण्ड हेल, आक्सफोर्ड युनिवर्सिटी प्रेस, आक्सफोर्ड।

3.   मैक्स होखाईमर एवं थियोडोर एडार्नो (2002), डाईलेक्टिक ऑफ इन लाइटेन्मेंट, स्टैनफोर्ड यूनिवर्सिटी प्रेस, स्टैनफोर्ड।

4.   स्वामी योगीन्द्रानन्द (2017), ब्रह्मसूत्रशांकरभाष्यम्, चौखम्भा, विद्याभवन, वाराणसी।

5.   कार्ल पॉपर (2002), कन्जक्चर्स एण्ड रेफ्यूटटेशन्स : द ग्रोथ ऑफ साइन्टिफिक नॉलेज, राइटलेज, न्यूयार्क।

6.   अम्बिका दत्त शर्मा (2015), भारतीयता के सामासिक अर्थ–सन्दर्भ, भारतीय ज्ञानपीठ, नई दिल्ली।

7.   डेविड ईस्टन (1973), पॉलिटिकल सिस्टम, साईन्टिफिक बुक एजेन्सी, कोलकाता।

8.   विश्वनाथ मिश्र (2013), संरचनावाद, अन्तर्गत समाज विज्ञान विश्वकोश, सं. अभय दूबे, राजकमल प्रकाशन, नई दिल्ली।

9.   शिवराज कौण्डिन्य (2010), मनुस्मृति : कुल्लुक भट्ट टीका, चौखम्भा, विद्या भवन, वाराणसी।

10. विश्वनाथ मिश्र (2015), उत्तर आधुनिकतावाद : अ—ऐतिहासिक एवं अ—सामाजिक मानवीय विवेक की तार्किक परिणति, उन्मीलन, वर्ष—29, अंक—1

11. डगलस रेसकॉफ (2005), गेट बैक इन द बॉक्स : इन्नोवेशन फ्राम द इनसाइड आउट, कालिन्स, न्यूयार्क।

12. माइकल जे. सैंडल (1984), द प्रोसिजरल रिपब्लिक एण्ड द अनइनकम्बरड सेल्फ, वॉलिटिकल थ्योरी, भाग—12, अंक—1

13. डी.बी. रेनसिक (2009), प्रेस्पेक्टिव : डिस्क्लोजिंग हिडेन सोर्स ऑफ फंडिंग, एकेडमिक मेडिसिनः जर्नल ऑफ द एसोसिएशन ऑफ अमेरिकन मेडिकल कालेजेज, वर्ष 84, अंक—9

ब्रह्मवादी और सापेक्षतावादी चिन्तन के समान आधार तल का विमर्श

गोस्वामी श्याममनोहर

६३, स्वास्तिक सोसायटी, जुहु चौथा रस्ता
विलेपार्ले (प), मुम्बई

(१.त्वम् अस्य परि रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः चकृषे भूमिं प्रतिमानम् ओजसो अपः स्वः परिभूः एषि आदिवम् त्वं भुवः प्रतिमानं पृथिव्याः ऋष्ववीरस्य बृहतः पतिः भूः विश्वम् आप्राः अन्तरिक्षं महित्वा सत्यम् अद्धा नकिः अन्यः त्वावान्।

२.तत्र ददृशे विश्वं जगत् स्थास्नु च खं दिशः साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकं ज्योतिष्चक्रं जलं तेजो नभस्वान् वियदेव च... एतद् विचित्रं सह जीवकालस्वभावकर्माशयलिङ्गभेदम्।

३.यथा प्रदीप्ते ज्वलनं पतंगा विशन्ति नाशाय समृद्धवेगाः तथैव नाशाय विशन्ति लोकाः तवापि वक्त्राणि समृद्धवेगाः लेलह्यसे ग्रसमानः समन्तात् लोकान् समग्रान् वदनैः ज्वलभिः तेजोभिः आपूर्य जगत् समग्रं भासः तव प्रतपन्ति विष्णो।) (1. ऋक्संहि.१।४।१२–१३, 2. भाग.पुरा.१०/८/३७–३६, 3. भग.गीता.१२।१२–१३)।)

(१.मनको नीचा दिखानेवाले तुम! इस अवकाशमें चारों ओर फैले रज=लोकोंको सम्हाले हुवे हो, अपने बलकी प्रतिमान भूमिके निर्माता हो, अप=अन्तरिक्ष और घुलोक पर्यन्त फैले हुवे हो, तुम भूलोकके प्रतिमानके हो, विक्रमशीलोंके लिये दर्शनीय बृहद् लोकके रक्षक हो, पृथ्वी और घुलोक के बीच रहे अन्तरिक्षको अपनी महिमाके सत्य से पूरित करते हो, तुम्हारे सिवाय अन्य कौन है यहां !

२.गतिशील और स्थायी विश्व वहां दिखलायी देने लगा, आकाश दिशायें, पर्वत–द्वीप–सागरवाला भूगोल, वायु–अग्नि–चन्द्र–तारावाला ज्योतिष चक्रं... जल, तेज, वायु, आकाश, काल, स्वभाव, कर्म, सूक्ष्म–स्थूलदेहोंके प्रभेदवाला...

३.जैसे प्रदीप्त अग्निमें खतम हो जानेको पतंगे तीव्रवेगके साथ कूदते हैं, वैसे तुम्हारे मुखों में सारे लोक अतिवेगके साथ प्रविष्ट हो रहे हैं।)

(उपक्रम)

इन श्रुति पुराण और गीता के वचनोंपर दृष्टिपात करने पर ब्रह्मचिन्तक को तो ब्रह्म के स्वरूप का निरूपण लगता है परन्तु अब्रह्मवादियोंको सारोपा–लक्षणा वृत्ति द्वारा ब्रह्माण्ड का ही निरूपण प्रतीत होगा। अतएव यूरोप में पॅनथीस्ट बारुक स्पिनोजा को ईश्वरवादी नास्तिक मानते थे, परन्तु नास्तिक लोग ईश्वरव्यसनी मानते थे. इसी तरह केवलाद्वैतवादियों को यहां 'बाधार्थसामानाधिकरण्य'न्यायेन मिथ्याभूत सृष्टिद्वैत के प्रतिषेध द्वारा आरोपाधिष्ठानभूत ब्रह्म का कैवल्य ही केवल प्रतीत होगा. आत्यन्तिकद्वैतवादी, यद्यपि सृष्टि बाधार्ह मिथ्या तो नहीं मानते, फिर भी सृष्टिके ब्रह्माश्रित उत्पत्तिस्थितिलयात्मिका होनेसे ब्रह्म की सृष्ट्याधारता या

सृष्टि–अन्तर्यामिता ही यहां लक्षित होती मानेंगे। महाप्रभु वल्लभाचार्यको, परन्तु , यहां **"यह सब कुछ भूत और भावी भी पुरुष ही है – यह सारा ऐतदात्मक है"** (ऋक्संहि.१०/६०/२, छान्दो.उप.६.८.७) श्रुतिवचनों में प्रतिपादित सृष्टि और ब्रह्म के तादात्म्य का प्रतिपादन ही मान्य लगेगा।

महाप्रभुकी ऐसी इस अवधारणा की उपपत्ति अल्बर्ट आईन्स्टीन के सापेक्षवाद के आधार पर खोजने के प्रयास के रूप में प्रस्तुत विमर्श नहीं है, क्योंकि इस तरह की अश्रौत उपपत्ति खोजना तो महाप्रभु के चिन्तन का मूलोच्छेदन होगा। उनका मत तो **"अपनी बुद्धि से वेदार्थ ऐसा होना चाहिये निर्धारित कर वेद के अर्थ का विचार किया नहीं जा सकता। वेदान्तमें ब्रह्म जैसे समझाया गया हो वैसा मानना चाहिये", "श्रुतिओंके बिना ब्रह्मवाद सिद्ध नहीं हो पाता"** (अणुभा.१/१/१, १/३/३) है। अतः कोई भी अश्रौत उपपत्ति ब्रह्मवादकी खोजना तो उसे अनुपपन्न सिद्ध करने में पर्यवसित हो जायेगा। इसलिये हमारा उद्देश्य तो केवल आईन्स्टीन के सापेक्षवादी चिन्तन का वाल्लभ वेदान्त के दृष्टिकोण से स्वरूपनिर्धारण करना ही है। महाप्रभुके चिन्तन का आधारतल जो श्रौतमीमांसा है वह अल्बर्ट आईन्स्टीन को मान्य होगा ऐसी अपेक्षा तो अतएव नितान्त बचकानी बात ही होगी, फिर भी कुछ अवधारणायें इन दोनों के चिन्तनमें जिस समान आधारतल पर खड़ी हुयी हैं, उसे स्पष्टतया शब्दांकित कर देना हमारा लक्ष्य है।

"द्रव्यं कर्म च कालश्च स्वभावो जीवएव च वासुदेवात् परो ब्रह्मन् नच अन्यो अर्थो अस्ति तत्त्वतः. तस्यापि द्रष्टुः ईशस्य कूटस्थस्य अखिलात्मनः सृज्यं सृजामि सृष्टो अहम् ईक्षया अभिचोदितः' (भाग.पुरा.२।५।९४–९७) की सुबोधिनी व्याख्या में महाप्रभु ने यह प्रतिपादित किया है कि यहां जो तत्त्व प्रतिपाद्य है वह नाना नहीं है. इन सभी रूपों में अनुस्यूत तत्त्व एक ही है. सभी कुछ पांच अंगोवाले होते हैं. इन पांच रूपों में सर्वप्रथम द्रव्य महाभूतादिका समवायी आधिभौतिक कारण माना जाता है. इसे पुराने युग का matter मानों या आधुनिक युग का mass मानों अन्तर क्या पड़ेगा ? कर्म motion or kinetic energy जगत के जन्म में निमित्त कारण बनता है। द्रव्यप्रकृति के जिन गुणों का परिणाम यह जगत् है, काल time उन गुणों का क्षोभक होता है. एतावता फलितार्थ यही निष्पन्न होता है कि दो अणुओंको जोड़ने वाले कर्ता के बिना काल क्रमशः द्रव्य में उत्पत्ति स्थिति या लीन होते रहने के गुण उनकी कालिकता या काल सापेक्षता का प्रमाण है, आकस्मिक कुछ नहीं होता. आधुनिक विज्ञान में देश और काल के इतरनिरपेक्ष द्वैत बजाय इतरेतरसापेक्ष युग्म की अवधारणा के वश भूत से वर्तमान में गुजरते हुवे भविष्य की ओर दौड़ने वाली ऋजुरेखा तो कबकी वक्रीभूत हो कर वर्तुलाकार या चक्राकार के रूप में मान्य हो गयी। भारतीय शास्त्रों में तो काल का स्वरूप आरंभ से चक्रात्मक ही **"वो मेरे अनिमिष कालचक्रके ग्रास नहीं बनते हैं** (भाग.पुरा.३।२५।३८) स्वीकारा गया था. वस्तुस्वरूप की आधारभूत होने के रूपमें प्रतीयमान तथता ही परिणाम हेतु बनती है. अर्थात् मेघागमन होनेपर ही वर्षा होती है, अन्यथा न ही पानी से दही जमता, दूध से ही जमता है आदि स्वभाव या static energy माना जा सकता है और अन्तमें सच्चिदानन्दकी चिदंशभूत जीवचेतना इस चतुष्टयी में

द्रष्टा–कर्ता–भोक्ता बनती है. इसे भूतलपर प्रकट हुवे कर्मों के कारण स्वर्ग या नरक जाने वाली चेतना होने के सीमित अर्थ में न ले कर द्रव्य काल कर्म और स्वभाव के इतरेतर सापेक्ष पर्यावरणमें प्रकट हो कर, समायोजित हो कर स्वयं तथा पर्यावरण के प्रति सभान अर्थात् द्रष्टा कर्ता भोक्ता हो पाने की एक शक्ति के रूप में जीवचेतना को लेना विवक्षित है। आधुनिक विज्ञानके साथ संवादार्थ इसे एक अनिरास्य सम्भाव्यता के प्रत्यय के रूप में लिया जा सकता है। आधुनिक विज्ञान में जिसे 'स्पेस' कहा जाता है उसे भारतीय शास्त्रोंने चिरकाल से द्रव्य की ही आदिमतम अवस्था मान रखा है : **"ऐसे उस आत्मामें से आकाश बनता है। आकाशमेंसे वायु, वायुमेंसे अग्नि, अग्निमें से जल, जलमेंसे पृथिवी'** (तैत्ति.उप.२ ⁄ १) अतः वह द्रव्याभावरूप नहीं. द्रव्यशून्य अवकाश स्वयं विज्ञान भी अब कहां स्वीकारता है? द्रष्टव्य : **"From the fact that space is directly united to the matter it contains] this space could not be infinite since the presence of matter would have the effect of curying it locally"** (हिलैर कुनी द्वारा उद्धृत 'अल्बर्ट आईन्स्टीन : द मॅन एंड हीज थियरी' पृ.८३). अर्थात् अवकाश के द्रव्य के साथ सीधा एकीभूत होनेके तथ्यके कारण, यह अवकाश अनन्त नहीं हो सकता, क्योंकि द्रव्य की विद्यमानता इसमें दैशिक वक्र होने का प्रभाव प्रकट करेगी। अन्त में ये जिसके ये पांच रूप हैं वह ज्ञान–क्रियाशक्तिविशिष्ट अखिलात्मा स्वयं अविकृत रहते हुवे भी इन अनेकरूपों में सुष्ट्यर्थ प्रकट होता है.

यह एक तत्त्व के अनेक रूपों में प्रकट होने की अवधारणा में द्योतित होता तादात्म्यरूप समीकरण अल्बर्ट आईन्स्टीन द्वारा भी प्रस्तुत हुवा है. उसकी तत्त्वमीमांसा के अनुसार वस्तु की गति और स्थिति इतरनिरपेक्ष न हो कर इतर सापेक्ष होती है. द्रव्यपिण्ड और द्रव्यगत ऊर्जा परस्पर अविभाज्यतया एक हैं. दूसरे शब्दों में शक्ति और शक्तिमान के बीच तादात्म्य रहता है। यहां उल्लेखनीय है कि इतर सापेक्ष का मतलब ही इतरेतरसत्त्वे इतरेतरसत्त्व या इतरसिद्धिसापेक्षसिद्धित्व होगा. अन्यथा कोई भी दो वस्तु आत्यन्तिकतया भिन्न हों तो अन्योन्याश्रय दोषका परिहार शक्य नहीं. तादात्म्यको स्वीकारने पर तो आत्माश्रयदोषका भी परिहार हो जाता है, क्योंकि वस्तु स्वभाव में ही द्वित्व और एकत्व का सामान्याधिकरण्य होता है. अतः किन्हीं दो का इतरसिद्धिसापेक्षसिद्धिक होना उनके बीच तादात्म्य के बिना उपपन्न नहीं हो पाता और न तादात्म्य ही इतरसिद्धिसापेक्षसिद्धिकताके बिना उपपन्न हो सकता है. सापेक्षवाद के अनुसार जागतिक तत्त्वों के नियम सभी द्रष्टाओं के लिये समान होते हैं, अतः प्रकाश की गति में उसके द्रष्टा के अभिमुखतया या विमुखतया गतिशील होने पर भी कोई घट–बढ़ नहीं होती. एक अन्य अवधारणा यह भी है कि द्रव्यपिण्डका ऊर्जा में और ऊर्जा का द्रव्यपिण्ड में रूपान्तर भी सम्भव है। यों जगत्प्रसिद्ध **"E=mc²"** समीकरण भी अन्ततः औपनिषदिक **"ऐतदात्म्यम् इदं सर्वं"**(छान्दो.उप.६ ।८।७) रूप विरुद्धधर्माश्रयता रूपी तादात्म्यकी ही विधान्तरमें उद्घोषणा है. विशेषतः जर्मनीके भौतिकीके विद्वान् हैजन्बर्ग और बॉर्न की गवेषणा कि प्रकाशगुच्छ तरंगरूप (Waves) भी होता है कणरूप (particles) भी. इस उभयरूपता के कारण वैव्स और पार्टिकल्स के स्थान

पर वैवीकल्स (wavicles) का अंगीकार भी मानवीय मस्तिष्क में इतरेतरविरुद्धतया प्रतीत होते प्रत्यय भी कहीं सामानाधिकरण हो सकते हैं, यह औपनिषदिक ब्रह्म के बारे में वाल्लभ वेदान्त को अभिमत **"उस ब्रह्मके अनन्त मूर्त स्वरूप होते हैं कूटस्थ भी होता है और चलायमान भी परस्पर विरुद्ध सारे धर्मों का आश्रय होनेके कारण युक्तिगोचर नहीं हो पाता"** (त.दी.नि.१/७१) ऐसी ब्राह्मिक विरुद्धधर्माश्रयताके कितने समीप उपस्थापित कर देता है.

यह तो हुयी तत्त्वमीमांसाकी दृष्टिसे समान आधारतल की कथा. इसे दोनोंकी ज्ञानमीमांसा के दृष्टिकोण से भी परख लेना अपेक्षित है ही.

महाप्रभु का चिन्तन उन्हें बाह्य जगत् को मनःकल्पित मिथ्या मान लेनेकी अनुमति नहीं देता :

१. ''कार्य प्रत्यक्षसिद्ध और कारण श्रुतिसिद्ध होता है. इसी तरह कारणताका प्रकार भी, यहां कार्य और कारण के बीच अभेद ही बोधनीय है. अन्यथा एकविज्ञानसे सर्ववस्तुविषयक विज्ञान सिद्ध नहीं हो पायेगा, कार्यप्रकारों के भेदोंको न ज्ञान न होने के कारण, अतः कार्योंके विविध प्रकार कारणतत्त्व के साथ विविध व्यवहारार्थ वाणी से विविधतया संकेतित होते हैं 'घट' – 'पट इत्यादि. इन रूपों में कोई भी उपादेय कार्य उपादानकारण से पृथक् वस्तु नहीं होते. अन्यथा एकविज्ञान सर्वविज्ञान शक्य नहीं रह जायेगा. अतः रूप भेदेन कार्यकी वास्तविक सत्यता तो 'मृत्तिका' होनेके रूप में ही है. अतः कार्योंका कारण से अनन्य होना श्रुतिद्वारा बोधित होता है कि मिथ्यात्व शुक्तिरजतकी तरह.''

२.''किसी अनुभूतिमें बाह्यार्थ प्रतीत नहीं होता अर्थात् उसके बिना ही कुछ प्रतीत होने लगता है. अतः पदार्थों के याथात्म्यको जाननेको प्रमाणोंकी उपयोगिता है. शंका उठ सकती है वस्तु स्वयं भी ऐसी ही क्यों नहीं हो सकती कि विद्यमान न रहनेपर भी प्रतीत होती हो ? कुछ वादियोंने जगत् का मायिक होना भी तो स्वीकारा ही है. ऐसा तब माना जा सकता, यदि विचार करनेपर ऐसा उपपन्न होता तो प्रमाणभूत वेद 'सर्व खलु इदं ब्रह्म' ही कहता है. ब्रह्मविदों की प्रतीति भी ऐसी वर्णित है. भ्रान्तप्रतीति तो बाह्यार्थकी नियामक हो नहीं सकती। अन्यथा स्वयं भ्रमण करते व्यक्तिको भ्रमण करता दिखलायी देता बाह्य जगत् भी भ्रमण करता हुवा सिद्ध हो जायेगा. अतः बाह्य विषय **(The thing as it is)** और उसके साथ जुड़ी विषयता **(The thing as it is concieved)** के प्रभेद स्वीकारने चाहिये. जिससे उसे (स्वयंकी सामर्थ्य असामर्थ्य के वश) देखनेवाली दृष्टिको भी अपना विषय मिल पाये... विषयता मायाद्वारा प्रकट होती है, परन्तु विषय तो स्वयं भगवान् का लिया हुवा रूप है. माया के भीतर (अर्थात् बाह्यजगत में नहीं) भगवान् अपना विषयतारूप–स्वरूप भी प्रकट करते हैं. इसे निःस्वभाव (शून्य) नहीं मान लेना चाहिये, क्योंकि अपनी मायाशक्तिके वशात् धारण किया भगवान् का ऐसा भी रूप क्यों नहीं हो सकता ? और फिर माया भी तो निःस्वभाव नहीं आत्मशक्ति होने के कारण ये सारे खेल बुद्धिमें प्रकट होनेवाली चेतनाके हैं... ग्राह्यविषय या ग्राहकचक्षु दोनों ही नियत जड़ स्वभाव वाले होने के कारण कल्पना करवाने या करने सक्षम नहीं माने जा सकते.''

महाप्रभु के इस विधान को पाश्चात्य चिन्तन में जिसे 'नाइव रियालिजम्' अर्थात् यथादृष्टबाह्यार्थास्तित्ववाद माना है, उस अर्थ में लिया नहीं जा सकता और यही बात आईन्स्टीन के बारे में भी सत्य है. इसे सन् १९४४ में लायब्रेरी ऑफ लीविंग फिलोसोफर्स ग्रन्थमाला के अन्तर्गत प्रकाशित 'द फिलोसोफी ऑफ बट्रेन्ड रसेल ग्रन्थ में आईन्स्टीन ने रसेल की ज्ञानमीमांसा के बारे में अपना अभिप्राय देते हुवे जो लिखा था उसके आधार पर देख सकते हैं:

''दर्शनशास्त्र के बाल्यकाल में सामान्यतया माना जाता रहा कि केवल चिन्तन के आधार पर किसी भी तथ्य को जाना जा सकता है. वस्तुतः तो यह एक भ्रमणा थी, जिसे कोई भी समझ सकता है. यदि एक दार्शनिक विचार पढ़ कर बादमें दूसरा विचार पढ़े और प्राकृतिक विज्ञान भी पढ़े तो कोई भी विस्मित नहीं होगा. प्लातो भी बौद्धिक प्रत्ययों की उच्चस्तरीय वास्तविकता स्वीकारता था इन्द्रियानुभूति के विषयोंकी तुलना में यहां तक कि स्पिनोजा से ले कर हेगल तक यह पूर्वाग्रह दार्शनिक दृष्टि के लिये जीवनदायक शक्ति थी, और अब भी प्रमुख पात्र होने का अभिनय यह पूर्वाग्रह कर रहा है। कोई प्रश्न उठा सकता है कि इस भ्रमणा के बिना दार्शनिक चिन्तनमें कोई बड़ी उपलब्धि भी सम्भव ही नहीं, परन्तु हम इस बारे में कुछ भी पूछना नहीं चाहेंगे. चिन्तन शक्ति के ऐसे असीमित वेधक सामर्थ की इस उच्चवर्गीय भ्रमणा का प्रतिपक्षी सर्वजनसाधारण दूसरी भ्रमणा 'नाइव रियालिजम' है. इसके अनुसार वस्तु वही है जैसी कि हमारी इन्द्रियोंसे प्रत्यक्ष अनुभूत होती है. यह भ्रान्ति मनुष्य और पशुओं के व्यवहार पर अपना आधिपत्य दैनंदिन जीवन में भी प्रकट करती है. सभी विज्ञान की शाखाओं का परन्तु प्रस्थानबिन्दु भी यही भ्रमणी है, विशेषतः प्राकृतिक विज्ञानकी शाखाओं के लिये. इन दोनों भ्रमणाओंसे उत्तीर्ण होनेके उद्यम भी एक–दूसरेसे स्वतन्त्र नहीं हो पाते हैं. रसेल के अनुसार, परन्तु, 'नाइव रियालिजम भौतिक विज्ञानकी ओर ले जाता हैय और वह भौतिक विज्ञान यदि प्रामाणिक हो तो, नाइव रियालिजम अप्रामाणिक सिद्ध होता है। अतः नाइव रियालिजम अप्रामाणिक हैं। इन वैदुष्यपूर्ण पंक्तियोंको पढ़ने से पहले कभी यह बात मेरे ख्यालमें आयी नहीं थी.''

(रसेल्स् थियरी ऑफ नोलेज पृ.२८७).

एतावता यद्यपि यथानुभूतबाह्यार्थास्तित्ववाद के बारे में रसेलके विचारों से प्रभावित हुवे लगते होने पर भी आईन्स्टीन बिशप बर्कले के दृष्टिसृष्टिवाद, ह्यूमके संशयवादय और इमानुएल कान्टके अज्ञेयवाद की विकसित कड़ी के रूप में बर्टेन्ड रसेल को देखते होने के कारण कुछ और भी विधान जो करते हैं वह अवश्य मननीय है :

''रसेल के पैने विश्लेषण को कोई कितना भी पसन्द क्यों न करता हो, उनके हालमें प्रकाशित 'मीनिंग एंड ट्रूथ' के कारण मुझे लगता है कि पराभौतिकी के प्रेत की सी भयग्रन्थि ने कुछ नुकसान अवश्य पहुँचाया है क्योंकि इसी भीतिग्रन्थि के कारण बाह्य वस्तु या द्रव्य को गुणधर्मों का केवल संघात मान लिया गया है, जो

369

गुणधर्म इन्द्रियजन्य अनुभूतिके अपरिष्कृत उपादानतया ग्रहीत होते हैं, जबकि द्रव्य और गुणधर्मों का संघात वस्तुतः तो एक ही होते हैं, क्योंकि यदि इन्द्रियग्राह्य गुणधर्मों का संघात कहीं हो रहा है तो उन गुणधर्मोंके बीच परस्पर बाह्य भौमितिक सम्बन्ध के कारण ही वह शक्य होगा. अन्यथा तो आइफिल टॉवर पेरिसमें हो या न्यूयोर्क में कोई अन्तर नहीं पड़ना चाहिये था. वैसे इसके विरुद्ध इतना ही कहना चाहूंगा कि यहां बाह्यार्थ वस्तु को भौतिकीके विषयके रूप में देखने में अकारण पराभौतिक संकट खोजना आवश्यक नहीं है. एक स्वतन्त्र बौद्धिक प्रत्ययतया मान लेना चाहिये कि जो देश–काल के ढांचे में अपने का संघातरूप होता है".

<div align="right">(वहीं पृ.२६१).</div>

इसके प्रत्युत्तर में रसेल ने केवल लाघवतर्क की दुहाई दी कि संघात मानने से काम चलता हो तो अतिरिक्त द्रव्य की कल्पना क्यों करनी ? और इस विषयमें भविष्यमें कभी विस्तारसे चर्चा करने का संकल्प भी प्रकट किया। वह किया कि नहीं उसका महत्त्व यहां उतना नहीं, जितना कि इस बातका है कि वल्लभ वेदान्तने भी बाह्यार्थ द्रव्य और गुणधर्मों के बीच तादात्म्य पहलेसे स्वीकार रखा है– " **जैसे प्रकाश रूपी गुणधर्म के अपने आश्रयभूत सूर्य आदि से, पृथक् स्थित न होनेके कारण भिन्न नहीं होते हैं और प्रकाश रूपी गुणधर्म सूर्य में समवेत और मूलाविच्छेदेन अपना आधार बना कर रहते होनेके कारण सूर्यरूप भी नहीं होते हैं, भिन्नतया प्रतीति के वश भी इसी तरह ब्रह्म और उसके गुणधर्मों के बारे में समझ लेना आवश्यक है."** (अनुभा.३।२।२८). पृथ्वी, जल, तेज, वायु या आकाश रूपी सारे के सारे बाह्य भौतिक द्रव्योंको भी इन्द्रियग्राह्य पंच तन्मात्राओंका घनीभाव माना गया है (द्रष्ट.सुबो.३/२६/३१–४६). इसके बावजूद महाप्रभु यह पृथक्करण करना चूके नहीं हैं कि सारा सविकल्पक प्रत्यक्ष बाह्यार्थकी तथताका यथार्थ चित्र ही प्रस्तुत करता हो ऐसा भी नहीं, क्योंकि वैसे तो, महाप्रभुके अनुसार, सारा सविकल्पक ज्ञान राजस होता है, फिर भी उस राजसता के अन्तर्गत अवान्तर तामसता के कारण भ्रम और अज्ञान भी बुद्धि में प्रकट हो पाते हैं। ऐसी अवान्तर राजसता के कारण संशय भी प्रकट हो पाता है। निश्चय तो, परन्तु, बुद्धिमें अवान्तर सात्त्विकता के प्रबल होने पर ही शक्य होता है :

१. "सत्त्वगुण की प्रबलता होनेपर बुद्धि प्रमाण बन पाती है, अर्थात् सत्त्वगुण प्रवृद्ध होने पर अन्तःकरण (चित्त–बुद्धि–अहंकार–मन) प्रमिति प्रकट करते हैं... अन्यथा ये ही सामग्री भ्रम भी प्रकट करती है".

२."मन जैसे इन्द्रियों को बाह्यार्थ की ओर प्रेरित करता है वैसे ही बुद्धि इन्द्रियों के ऊपर अनुग्रहकर्त्री बनती है. बुद्धिसे अनुगृहीत इन्द्रियां ही कुछ देख या कर पाती हैं. अतएव बुद्धिकी अवस्थाओं की तारतम्य के वश इन्द्रियों द्वारा सम्पन्न होते ज्ञान और क्रिया में भी तारतम्य प्रकट होता है... क्योंकि अन्यथा केवल चक्षु से ही ज्ञान प्रकट हो जाता होता तो तारतम्य हो ही नहीं पाता... अनुभवकी यथार्थताको 'निश्चय' कहा जाता है, क्योंकि बाह्यार्थ ज्ञानका आधा अंग होता है."

पॉल आर्थर स्किल्प द्वारा सम्पादित लिविंग लायब्रेरी ऑफ फिलोसोफर्स ग्रन्थमाला में अन्तर्गत 'अल्बर्ट आईन्स्टीन दार्शनिक–वैज्ञानिक' ग्रन्थ में महाप्रभु के विषय और विषयता के प्रभेद के जैसे ही प्रभेद सूचित करते हुवे विक्टर एफ लेन्ज़ेन ने दो महत्त्वपूर्ण उल्लेख प्रकट किये हैं :

1. "Natural science during modern era generally has presupposed dualism in theory of knowledge- Data of perception have been acknowledged to be relative to percipient events; objects have been concieved as independent of perception- In dualism a physical object is held to be an independent reality which manifests itself by initiating a chain of process that act on sensory mechanism- The resulting perception is interpreted as mediate cognition of an independent object- Einstien has remarked that this dualist conception is an application of physical ways of thinking to the problem of cognition."(pp.363).

2. "Cognition of reality, however, originates in sensory experiences tested by sensory experience, and shares the uncertainty of such experience. Cognition of physical reality occurs through in the media of concepts which express properties of objects in sptio-temporal environment."(pp.384).

अर्थात् आधुनिक युग में प्राकृतिक विज्ञान ने सामान्यतया ज्ञानमीमांसा में द्वैतवाद का आधारतया अवलम्बन किया है. इस द्वैतवादमें प्रत्यक्षानुभूति की घटक सामग्री को प्रत्यक्षानुभूतियोग्य घटनाओं से जुड़ा माना जाता है. विषयवस्तुको प्रत्यक्षानुभूति से स्वतन्त्र माना गया है. इस द्वैतवाद में भौतिक वस्तु को स्वतन्त्र माना गया है. यह भौतिक वस्तु प्रकट होती है, जो ऐन्द्रियक तन्त्रको प्रभावित करने वाली श्रृंखला की आरम्भक होती है. फलरूपेण होती प्रत्यक्षानुभूति स्वतन्त्र बाह्यार्थ का व्यवहित प्रतिनिधित्व करती है. आईन्स्टीन यह सूचित करते हैं, कि ज्ञानमीमांसा की समस्याओं के भौतिक पद्धति से विचार की यह द्वैतवादी धारणा क्रियान्चित है. बाह्यसत्ता का ज्ञान प्रकट होता है इन्द्रियजन्य अनुभूति द्वारा उसकी परीक्षा भी इन्द्रियजन्य अनुभूति द्वारा होती है. यो वह अपना भाग अनिश्चयात्मकता भी वहीं से जुटाती है. भौतिक बाह्यार्थका ज्ञान तो प्रत्यय के माध्यमसे होता है जो बाह्यार्थके गुणधर्मों को देश–कालके जुड़वाँ ढांचे में अभिव्यक्त करता है. यों देखा जा सकता है कि श्रौत चिन्तन और वैज्ञानिक चिन्तन ब्रह्म या ब्रह्माण्ड रूपी दो विभिन्न चिन्त्यविषयों की प्रस्तुति में तत्त्वमीमांसीय प्रत्यय और ज्ञानमीमांसीय प्राग् धारणा कैसे एक जैसी ले कर प्रवृत्त हुवे हैं. यही इनका समान आधारतल है. इसके बाद सुखेन वाल्लभ मतकी दृष्टि से अल्बर्ट आइन्स्टाईन के मत का वाल्लभ मत की प्रमाण– प्रमेय साधन फल प्रक्रिया के अनुसार स्वरूप निर्धारण किया जा सकता है.

<div align="center">(प्रमाणतः स्वरूपनिर्धारण)</div>

जैसा कि हम देख गये आईन्स्टीन ने भौतिकी के प्रतिपाद्य बाह्यार्थ को युक्तिग्राह्य **"grand aim of all science is to cover the greater number of empirical facts by logical deduction from smaller possible number of hypotheses or axioms"** (द्रष्ट. उद्धृत ले. लिंकन बार्नेट 'द युनिवर्स एंड डॉ. आईन्स्टीन पृ.११२–११३) अर्थात् विज्ञानकी सभी शाखाओं का भव्य उद्देश्य यही है कि अधिकतर आनुभविक तथ्यों को न्यूनतर प्राग् धारणा अथवा स्वयंसिद्ध धारणाओं के यौक्तिक निगमन के घेरे में लाना अर्थात् इन्द्रियग्राह्य गुणधर्मों का केवल संघात मानने के बजाय उन गुणधर्मों के इन्द्रियग्राह्य संघात को यौक्तिक उत्प्रेक्षा यौक्तिक स्वयंसिद्ध प्रत्ययों के निगमनगम्यतया एकीकृत करना इन्द्रियग्राह्य गुणधर्म संघात और यौक्तिक प्रत्ययार्थ द्रव्य में यह तादात्म्य की स्वीकृति है.

वह महाप्रभु ने भी श्रुति–आदि शास्त्रों द्वारा वैसे प्रतिपादित होने के रूप मान्य कर रखा है न तो श्रुतिप्रामाण्य आईन्स्टीन को और न युक्तिप्रामाण्य महाप्रभु को मान्य है, फिर भी अपने–अपने प्रमेय ब्रह्माण्ड या ब्रह्म के बोध में फलमुखप्रमा के जनकतया नहीं परन्तु उक्त बोधमें प्रमाण स्वरूपयोग्यता के सम्पादकतया कुछ बातें ऐसी हैं. जो इन दोनों चिन्तनोंको एक ही मध्यपाती दीवारके व्यवधानवाले दो विभिन्न द्वारोंवाले भवन जैसा स्वरूप प्रदान करती हैं.

साक्षात् प्रमाण दोनों के पृथक् हैं फिर भी प्रमाणावलम्बनार्थ अपेक्षित स्वरूप योग्यता या तो जैसे आंगिकों के सम्पादित करने पर सिद्ध होती है, वैसे ही प्रतिबन्धों का निरास करने पर भी उक्त विधि प्रमेयों के बोधार्थ प्रमाण व्यापार में दोनों ही अहंकार को प्रतिबन्धक मानते हैं. यह विचारणीय है कि कैसा अहंकार प्रतिबन्धक होता होगा?

कुछ अहंकार शारीरिक होते हैं, जैसे –बलवान् या सुन्दर होने का अहंकार कुछ अहंकार पारिवारिक होते हैं जैसे –माता–पिता या पति–पत्नी आदि होनेके अहंकार, कुछ सामाजिक भी होते हैं जैसे– जनमान्य नेता या उच्च गुरुपदासीन होने के कारण पनपते अहंकार कुछ अहंकार धार्मिक भी हो सकते हैं, जैसे – परधर्मिओं को पापी मूढ़ नरकगामी पतित मान लेनेको उकसानेवाला अहंकार कुछ अहंकार प्राणियोंके वर्गभेद के कारण भी हो सकते हैं. उदाहरणतया हालमें ही एक प्राणि–उद्यानमें कोई मनोविक्षिप्त मनुष्य बाघ के पींजरे में आत्मघात के लिये कूद पड़ा और वहां के संचालको ने मनुष्यको अवध्य मान कर बिचारे निरपराध बाघ को शूट कर दिया ! ऐसे अन्य भी कतिपय अहंकारों का यहां कोई प्रसंग नहीं है. यहां तो प्रसंग है जगत् का प्रत्येक पदार्थ जो एक–दूसरेके साथ तादात्म्यभावापन्न है उस परम सत्यको व्यक्ति अपने दर्शन धर्म या विज्ञान के द्वारा पनपाये दृष्टिभेदके वश वैयक्तिक अहंकार मुग्ध होनेके कारण स्वीकार नहीं पाता !

इस विषयमें आईन्स्टीन कहते हैं "what separates me from most so called atheists is a feeling of utter humility toward the unattainable secrets of harmony of the cosmos." If it is one of the goals of religion to liberate mankind as far as possible from the bondage of egocentric cravings, desires

and fears, scientific reasoning can aid religion in yet anoyher sense- (Al-En to Josef lewis April 18.1953, essay on Science and religion) आईन्स्टीन कहते हैं कि दूसरे जो नास्तिक हैं उनसे मैं कैसे अलग हूं ? नास्तिक तो सभी युगों में होते रहे हैं. रसेल खुद एक नास्तिक चिन्तक थे. ऐसे नास्तिकों के साथ उनका लगातार संवाद (continous dialogue) चलता रहता था, पर "feeling of utter humility" नास्तिकों में दैन्यभाव नहीं होता और दैन्य के बिना कॉस्मोस् की हार्मनी वाली सिक्रेट् (ब्रह्माण्ड के तादात्म्यवाला रहस्य) समझ में नहीं आती है।

मुझे लगता है यहां 'एथिस्ट' पद का प्रचलित अनीश्वरवादी लेने के बजाय प्रस्तुत सन्दर्भ में *"नास्ति इति मतिः यस्य सः नास्तिक"* ईश्वर स्वर्ग धर्म आदि निषेध्यविशेषों की उपेक्षा करके सामान्य निषेधपरा मति के अर्थमें थोड़ी देर के लिये स्वीकार कर चलें तो सहज ही समझमें आने वाली बात है अपनी अनुभूति से पृथक् अनुभूयमान को स्वीकारने में अनुभूति ही पर्याप्त होती है, परन्तु अनुभूयमान को भी अस्वीकार करना हो तो दार्शनिक अहंकारको प्रबल बनाये बिना वह सुकर नहीं होता! श्रद्धाको अनेकधा आस्तिक्यबुद्धि के रूप में स्वीकारा जाता है। महाप्रभु कहते हैं कि **"कृष्ण सर्वात्मक हैं अतः उनके सामने हमें दैन्यभाव रखते हुवे अहंकार नहीं करना चाहिये। वह अहंकारको मनोभाव यदि स्वतःसिद्ध भी हो तो भी मनमें दैन्यकी भावना** auto suggestion तो की ही जा सकती है. कमसे कम जहां—जहां हम कृष्णका अनुभव देख पाते हों वहां तो अंहकार करने से बचना चाहिये, वैसे तो सारे लोक में ही भगवद्बुद्धि रखनी चाहिये." (त.दी.नि.प्र. २ / २४९).

यह कृष्ण को ब्रह्म परमात्मा भगवान् समझ कर किया गया सर्वतादात्म्यके हेतुवश भेददृष्टि के उत्तेजक अहंकारका निषेध है, यह अहंकार सहज स्वाभाविक अहंकार नहीं परन्तु 'विकृत' कहो या शरीर परिवार समाज धर्मसम्प्रदाय बुद्धिशाली प्राणीसमूह में स्वयंकी स्थितिके वशात् परिष्कृत होता अहंकार कहो एक ही कथा है. ऐसा अहंकार नवजात शिशुकी अहंसवेदना के जैसा निर्दोष नहीं होता. उसे तो भगवान् गीतामें अपने ही रूपविशेषके होनेके रूपमें मान्य करते हैं **"भूमि, जल, अनल, वायु, आकाश, मन, बुद्धि और अहंकार ये मेरी अष्टविध अवर प्रकृति परा प्रकृति जीवचेतना जो इन्हें धारण करती है उसकी ही तरह"** (भग.गीता. ७ / ४—५). वस्तुतः तो ब्रह्मकी अद्वय एकरस स्वयंप्रकाशरूपताका अनेकभावापन्न एक कृत्रिम रूप हमारा अहंकार होता है, जिसे उद्देश्य बना कर उपनिषदों में कहा गया "यह पहले ब्रह्म ही था और उसने अपने आपको जाना कि ब्रह्म हूँ सो वह सब कुछ बन गया. इस रहस्यको जो भी देव ऋषि या मनुष्य जान पाता है कि मैं ब्रह्म हूं वह ये जो कुछ हैं सब बन जाता है" (बृह.उप.१।४।१०). यह शुद्ध अहंकार सर्वतादात्म्यकी कहो या हार्मनीकी कहो, उसे जानने में प्रतिबन्धक नहीं होता. शरीर परिवार समाज आदिकी परिच्छिन्नताके परिवेश में परिष्कृत या विकृत हो जानेवाला अहंकार परन्तु सर्वतादात्म्यभावके अनुसन्धान में निश्चय ही प्रतिबन्धक बनता है. एक बार स्वयं आईन्स्टीन के विरोध में तदातन शताधिक विद्वानों ने अपने—अपने लेखों

का संकलन प्रकाशित किया था ऐसा स्टीफन हॉकिंग 'अ ब्रीफ हिस्टॉरी ऑफ टाइम' (पृ.१८८) में वृत्तान्त देते हैं और इस पर आईन्स्टीन ने बहुत रोचक उद्गार प्रकट किया कि "यदि मैं गलत होता तो सौ विद्वान नहीं अकेले किसी विद्वान की आलोचना भी पर्याप्त होती !''

इसमें परन्तु अपनी आस्थाके प्रति आस्तिक्यबुद्धि या श्रद्धा का अनुभव ही प्रकट हो रहा है अहंकारपूर्ण नास्तिक्यबुद्धि का नहीं, ऐसे अहंकार से बचने की महाप्रभु और आईन्स्टीन दोनों प्रेरणा देते हैं. यहां हम इस प्रमेय की प्रमा के उद्बोधनमें अहंकार का शिथिलीकरण प्रमाणकी स्वरूपयोग्यता सम्पादित करता हुआ पाते हैं.

आईन्स्टीन जो कहना चाहता है वह यह है कि "दूसरे नास्तिकों में विनयभाव नहीं है। ब्रह्माण्ड में जो रहस्य है उनके प्रति मुझे विनय का भाव है, अहंकार का भाव नहीं है.''

प्रमाण में सबसे पहला प्रमाणांग विनयता है "Feeling of utter humility towards the unattainable secrets of harmony of the cosmos" ब्रह्माण्ड का रहस्य अज्ञेय हो या दुर्जेय हो हर नास्तिक में इसके विरोध में अहंकार होता है कि मैंने सब कुछ जान लिया है.

इस विषय में एक अति सुंदर उदाहरण आपको बताउं, जब फ्रान्स में लुइस् १४ वां का षासन था. तब विश्वकोश (encyclopedia) बन रहा था. उसमें गॉड् का प्रकरण नहीं था. लुइस् १४ ने पूछा कि इसमें गॉड् का chapter (प्रकरण) क्यों नहीं है ? तब विश्वकोशकार ने कहा कि "We know that God is not required subject in encyclpedia" वैसे विश्वकोश तो न जाने कितने निरर्थक लगते विषयों को भी संकलित तथा ग्रन्थस्थ करता ही होता है. प्रश्न आवश्यक होने या अनावश्यक होने का नहीं. अलेक्जेंड्रियाके उस महान ग्रन्थागार को भस्मसात् करने वाले अरबसेनापति उमर खलीफा का भी कुछ ऐसा ही धार्मिक अहंकार था कि कुरान में जो कहा गया है वो बातें इन ग्रन्थों मे हों तो कुरान के रहते इनकी आवश्यकता क्या है ? और उससे विरुद्ध हों तो भी इनकी आवश्यकता क्या है ? परमेश्वर के प्रकरण को अनावश्यक माननेवाला नास्तिक्यमतिवाला वैदुष्यपूर्ण अहंकार और धर्मोन्माद के अहंकार के बीच तारतम्य प्रकट नहीं होता, अधार्मिक या धार्मिक होने के प्रभेद के अलावा !

आईन्स्टीन् कहते हैं "मेरे में ऐसा अहंकार नहीं है. secret unattainable है और वह यदि unattainable secret है तो मैं जान नहीं सकता इससे अपना अहंकार विगलित होना चाहिये. आकाश में निहारिका तारामण्डल ग्रहपिण्डों को कितनी लम्बी अवधि तक दैन्य के साथ जब हम निहारते हैं, तब हमें कभी कुछ–कुछ इशारा मिल पाता है, अन्यथा उनके रहस्य को समझना संभव नहीं. वैश्विक तादात्म्यकी अनुभूति में प्रतिबन्धक विकृत अहंकार पुनः उक्त तादात्म्यानुभूति के आनुषंगिक बन पाय, ऐसे उसे स्वाभाविक स्वरूप में प्रतिष्ठापित करने के प्रयोजनवश महाप्रभु भी कहते हैं :

"सच्चिदानन्द ब्रह्मके आनन्दांश के तिरोधानवश प्रकट हुयी सृष्टि में आनन्दांश पुनः कथञ्चित् प्रकाशित अर्थात् (तुलनीय : 'मेरे वाणी प्राण चक्षु श्रोत्र बल इन्द्रिय सभी कुछ ब्रह्म हैं, जिनका मैं कभी निराकरण न करूं, मैं ब्रह्मका कभी निराकरण न करूं और ब्रह्म मेरा निराकरण करे, ऐसा अनिराकरण हो पाये तो आत्मा निरत हो पाता है, तब उपनिषद् में निरूपित ब्रह्म के धर्म, जीव के भीतर भी (केनोप.१) प्रकट होने लगते हैं। इस तरह भगवान् कभी सभी कुछ स्वयं बन जाते हैं, कभी पुरुषको द्वार बना कर... कभी आकाशादि का क्रमिक निर्माण कर उनमें प्रविष्ट हो कर जड़ जीव अन्तर्यामी के अनेकविध रूपों को धारण करते हैं। अचिन्त्य अनन्त शक्ति होने के कारण वे क्या नहीं कर सकते हैं. यही कारण है कि श्रुतिओं में एक नहीं प्रत्युत अनेक प्रकार सृष्टिके प्राकट्य के वर्णित हैं. ऐसे सारे निरूपणों का प्रयोजन कथञ्चित् उसके माहात्यका निरूपण करना है... वेदों में भगवन्माहात्म्य प्रतिपादन करने का प्रयोजन ब्रह्मका माहात्म्य समझा कर बादमें उसके साथ 'तत् त्वम् असि ऐसे उपदेश द्वारा उस ब्रह्मके साथ हमारा तादात्म्य अभेद समझाना है, ताकि हम भक्ति कर पायें. क्योंकि भक्तिके दो अंश होते हैं एक माहात्यका ज्ञान और दूसरा स्नेह."

(त.दी.नि.प्र.३६–४२).

"ब्रह्म का यह माहात्म्य है कि वह सर्वरूप धारण करने के बाद सर्वातीत भी रहता है. यह सभी कुछ वह पुरुष है, चाहे भूतकालीन हो चाहे भविष्यत्कालीन, वह ऐसे अमृतत्व का ईश है कि अन्न के रूप में खाये जाने पर भी खतम नहीं होता. यह तो सब उसकी महिमा या माहात्म्य है. वह स्वयं तो इससे कहीं अधिक है" (ऋक्संहि.१०/६०/२) स्पष्ट हो जाता है कि ऐसे माहात्म्य के निरूपण के साथ उसके साथ तादात्म्य भी यहां निरूपण है, जो सहज स्वस्थ अहंकार का असहिष्णु नहीं है; और, यह हृदयारूढ़ हो पाये तो अस्वस्थ विकृत अहंकारका कोई औचित्य भी टिक नहीं पाता.

आईन्स्टीन का भी जगत् प्रसिद्ध उद्गार "science without religion is lame, religion without science is blind, what is required is scientific religion and not lame and blind" (Einstiens essay on Science and religion) विज्ञानके बिना धर्म अन्धा है और धर्म के बिना विज्ञान पंगु है. इसके अनुरूप महाप्रभु के उल्लिखित वचनों को ढालना हो तो कहा जा सकता है. ब्रह्म के सर्वतादात्म्यभावापन्न होने पर सर्वातीत होने के माहात्म्य को जाने बिना भगवत् स्नेह अन्धवत् हो जायेगा और भगवत् स्नेहविहीन ब्रह्म का माहात्म्यज्ञान पंगुवत् होता है. 'religion' पद लेटिन 're legare' पुनः बंध जाने के अर्थ में प्रयुक्त होता है, और Science अनुभवजन्य ज्ञान के अर्थ में प्रयुक्त होता है. द्वैतवादी आस्था मनुष्य को धर्मसाधना की प्रेरणा दे कर उस ईश्वर के साथ उसे इस लोकमें बांधना चाहती हैं जो सृष्टिका कर्ता नियन्ता कर्मफलदाता आदि अलौकिक गुणधर्मों से युक्त है. महाप्रभुके मत में परन्तु धर्मतया विहित सभी साधना सच्चिदानन्द ब्रह्म के तीन आयामों में से सत् वाले आयाम के साथ कर्मसाधना द्वारा पुनः जुड़ा जा सकता है. चित्वाले आयाम के साथ ज्ञानसाधना द्वारा पुनः जुड़ा जा सकता है, और आनन्द वाले आयाम के साथ भक्ति साधना द्वारा जुड़ा जा

सकता है. एतदर्थ शरणागति उसके माहात्म्यकी अनुभूतिका उद्गम है और समर्पण उसके सर्वतादात्म्य को अनुभूत कर पाने की दीक्षा है और उसका नाम 'ब्रह्मसम्बन्ध है. इतना ही नहीं अपितु उसके उपदेश के उपक्रम में ही पहले समुद्रतरंगन्यायेन अव्युच्चरित अंशांशिभाव निरूपित किया गया है, जो बाद में अग्निविस्फुलिंगन्यायेन व्युच्चरण पूर्वक अंशांशिभाव बन जाता है. इसके कारण आपसी तादात्म्य की विस्मृति और अहंकार की विकृति जो प्रकट होती है, उसे याद दिलाने का वह उपदेश है. यह 'रि—लिगारे' नहीं तो और क्या है ? अनुभवविहीन पुनः भगवान् के साथ बंधने की प्रक्रिया को आईन्स्टीन जो अन्धप्रक्रिया मान रहें, वह उनके सापेक्षवाद द्वारा प्रस्थापित सर्वतादात्म्यवादी दृष्टि से मण्डित हो तो अन्धी नहीं रह जाती और यह अनुभवजन्य ज्ञान रूपी विज्ञान भी जगद् विनाशक बन कर जगत् की सारी उर्वरा शक्तिओं के केवल उपभोगार्थ शोषणरूप विज्ञान हो तो ऐसे विज्ञान को पंगु ही मानना पड़ेगा. अतः धर्मग्रही या धर्मपक्षपाती कदाचित् इस विधान को 'धर्मविहीन विज्ञान अंधा होता है और विज्ञानविहीन धर्म पंगु ऐसे भी प्रस्तुत करना चाहें! दोनों में से किसी भी एक स्थिति में ब्रह्म या ब्रह्माण्ड का माहात्म्यज्ञान और उसमें प्रकट हुयी विविधताओं में इतरेतरतादात्म्य को तो कदापि विस्मरणीय नहीं बनाना चाहिये.

(प्रमेयतः स्वरूपनिर्धारण)

श्रुतिओं के संहिता भाग में 'ब्रह्म' पद के अलावा भी जिन अन्यान्य पदोंसे परमतत्त्वको निर्दिष्ट किया गया, उनमें स्रष्टा और सृष्टि के बीच रहे तादात्म्यभावके उद्बोधनार्थ, 'पुरुष' पद अत्यधिक महत्त्वपूर्ण है, क्योंकि यह पांचभौतिक शरीर में अवस्थित जीवात्मा और समग्र ब्रह्माण्डमें अवस्थित परमात्मा दोनोंका वाचक होने की अर्थवत्ता निभा पाता है.

जहां भी एकाधिक अर्थों का वाहक वाणीमें ऐसा कोई एक पद स्फुटित होता है, या इन्द्रियसंवेद्य एकाधिक अर्थोंके अवधारणार्थ—प्रत्यायनार्थ बुद्धिमें ऐसा कोई एक प्रत्यय प्रस्फुटित होता है. वहां अर्थोंके बीच रही विविधता या अनेकता की उपेक्षा करनी ही पड़ती है, किसी व्यक्तिके साथ वार्तालाप करते समय मुखके भावोंको देखा जाता है, पर कानों पर ध्यान देना आवश्यक नहीं. एतावता उसके मुखके दोनों ओर कान नहीं है, ऐसा तो सोचा नहीं जा सकता ! उपेक्षाका यह भाव ही, परन्तु, कभी—कभी संज्ञान और संख्यान में रहे एकत्वके दुराग्रहवश संज्ञेय और संख्येय में रही अनेकताके भी प्रत्याख्यान करनेकी वैचारिक रुग्णता में विकृत हो जाता है। प्रतिक्रियारूपेण कभी अनेकत्ववादी भी एकत्वके ही प्रत्याख्यान में कटिबद्ध हो जाते हैं। इस अबौद्धिक कलहात्मक उपद्रवकी रणभूमि एकमात्र मानवीय मष्तिष्क है, विशेषतः धार्मिक दार्शनिक और वैज्ञानिक मानवोंका !

प्रचलित धारणा के अनुसार हमारे शरीर में बाह्य पांच ज्ञानेन्द्रिय और पांच कर्मेन्द्रिय और चित्ताहंकारबुद्धिमनोरूप चतुर्ग्रन्थी अन्तःकरण होता है. इनमें ज्ञानेन्द्रियोंके प्रमेयरूपेण हमने रूपरसगन्धादि तन्मात्रायें मान्य की हैं. इसी तरह कर्मेन्द्रियोंसे सम्पाद्य गमनादानादि पांच कार्य मान लिये, वैसे कौन नहीं

जानता कि हमारे शरीरके भीतर भुक्तान्नपाचन रक्तसंचालन श्वासग्रहणादि की आन्तरिक क्रिया और संवेदना के उत्तरदायित्वका निर्वाह करनेवाली कितनी सारी आन्तरिक ज्ञानेन्द्रियां और कर्मेन्द्रियां भी हैं ही और उनके कितने सारे विषय और व्यापार भी शरीरके भीतर सतत चलते रहते हैं! ऐसे इस मतिमान प्राणीकी मतिमें कभी अभिमत तो कभी अनभिमत, स्वयं उस प्राणीके भीतर क्रियान्वित होते व्यापारों और संवेदनाओं के साथ जुड़े विषयों के विमर्शमें निरत मानवमतिने ज्ञान–विज्ञानकी अनेक शाखा–प्रशाखायें विकसित की हैं। इनके गवेषणीय एवं प्रतिपाद्य विषय परन्तु प्रायः परिच्छिन्न ही होते हैं. मानवीय ज्ञानकी तीन विधा, नामशः, धर्म, दर्शन और ब्रह्माण्डविज्ञान के विषय अपरिच्छिन्न होते हैं. इस कारण ज्ञानकी इन विधाओं में द्वैत या अद्वैत का विवाद अधिक विकराल बन गया. यों ब्रह्माद्वैतके पक्षधर ब्रह्माण्डकी विविधताको कभी झुठलाना चाहते हैं, तो ब्रह्माण्डकी विविधता के पक्षधर स्वयं ब्रह्मको ही.

महाप्रभु और आईन्स्टीन इस अतिरेक के पक्षपाती न होनेके कारण दोनों के बीच रहे द्वैत का अंगीकार करने पर भी दोनोंके बीच किसी तरहका अभेद अर्थात् तादात्म्यको भी अंगीकार करनेकी प्रेरणा प्रदान करनेवाले चिन्तक हैं. प्रमेयको इस तरह निहारने पर इन दोनों के चिन्तन का समान आधार तल सुखेन दृष्टिगत हो पाता है.

महाप्रभु के ''प्रमेय तो केवल एक हरि हैं जो सगुण भी हैं और निर्गुण भी. अपने गुण कार्य धर्म क्रिया उत्पत्ति आदि अनेक रूपों में वही प्रकट होते हैं, जैसे शब्द ही प्रमाण है. विशेषतः वेदादिरूप, ऐसे हरि ही प्रमेय है सर्वभावापन्न'' (त.दी.नि.प्र.२ / ८४). इस विधान की तरह ही जोसेफ लुइस को १८ अप्रैल १९५३ में लिखे पत्र में आईन्स्टीन ने भी स्वीकार किया है कि ''ब्रह्माण्डव्यापी संवादिता के अलभ्य रहस्यों के प्रति अपने हृदय के अतिशय विनीत भावों के कारण अधिकांश तथाकथित नास्तिकों से मैं अलग–थलग पड़ जाता हूं'' आईन्स्टीन के इस विधान का महाप्रभु के विचार से संवाद खोजना हो तो यह विधान अवलोकनीय है :

''बहुधा भगवान के माहात्म्यज्ञान पाने में निरत और उसकी थोड़ी–बहुत झलक पाते ही भक्तिकी प्रार्थना करनेवाले लोग भी भगवान् की माया से मोहित हो जाते हैं. वे अपने भगवन् माहात्म्यके पल्लवग्राही पाण्डित्यसे दूसरोंको मोहित करने जा रहे होते हैं, तभी स्वयं भी मोहित हो जाते हैं. कोई भी पथिक अपनी यात्राके सारेके सारे पथको कुछ अधिक दूरी जानेपर देख या निरूपण नहीं कर पाता है... ऐसी स्थितिमें प्रतिक्षण नूतन असंख्य ब्रह्माण्डोंके निर्माणपथपर यात्रामें निरत ब्रह्मके... रहस्यको इदमित्थं कौन जान सकता है! अनन्त ब्रह्माण्डों में से किसी एक गूलर जैसे ब्रह्माण्डमें पनपनेवाले मशकोंके जैसे हम अपनी स्वयंकी भी गति जान न पाते हों तो, उसकी गति कैसे जान पायेंगे ?''

(सुबो.३ / ६ / ३६).

377

अतएव आईन्स्टीन भी कहते हैं कि **"मेरी सीमित मानवमति और इस ब्रह्माण्डव्यापी संवादिताको दृष्टिगत करनेपर मैं यह तो मान लेने को उद्यत हूं कि अब भी कुछ लोग ईश्वरके अस्तित्वको नकारते हैं. मुझे, परन्तु, एक बात क्रोधजनक लगती कि वे लोग खुदकी मान्यताओं के समर्थनमें मुझे क्यों उद्धृत करते हैं"** (प्रिन्स्टन युनिवर्सिटी प्रेसद्वारा प्रकाशित आईन्स्टीनके उद्धरण पृ.२१४). एतावता आईन्स्टीन ब्रह्माण्डव्यापिनी संवादिता को ब्रह्माभिव्यक्ति मानने में पीछे हट करेंगे ऐसा सोचा नहीं जा सकता।

बर्ट्रेन्ड रसेल से भी पहले फिलोसोफर्समें जो मुझे सबसे अच्छा लगता है वो है बारुक स्पिनोजा. भगवद्गीता, ब्रह्मसूत्र, भागवत, आदि पर अवलम्बित महाप्रभु के दार्शनिक मत में अक्षरब्रह्म और पुरुषोत्तम का प्रभेद निश्चित ही प्राणोपम है, फिर भी इस एक तथ्य को थोड़ी देर के लिये भुला कर केवल अक्षर ब्रह्ममूलक ब्रह्मवाद की उत्प्रेक्षा की जाये तो बारुक स्पिनोजाका दर्शन महाप्रभुके मत का निकटतम पड़ोसी मत है. वैसे न वह हमारे मत को जानता था और न वो समकालीन ही था, फिर भी महाप्रभु को पढ़े तो स्पिनोजा समझ में आता है और स्पिनोजाको पढ़ें तो महाप्रभु भी भलीभांति समझ में आ पाते हैं, वैसे 'बारुक' का अर्थ भी कृपापात्र होता है और महाप्रभु जीवात्मा के साधनानुष्ठानों को भगवत् कृपा के अवान्तरव्यापाररूपेण देखने के आग्रही हैं. आईन्स्टीन भी कुछ ऐसी ही धारणा प्रकट करते हैं. जब नाज़ीज़म से त्रस्त हो कर अमेरीका गये तब अमेरिकनों की धारणा थी कि आईन्स्टीन नास्तिक हैं, इसलिये सभी लोग आईन्स्टीनु को 'गॉड्के बारेमें प्रश्न पूछ–पूछ के कॉर्नर करना चाहते थे. उनके प्रश्नों के उत्तर में आईन्स्टीन क्या कहते हैं वह देखने लायक है :

"I belive in Spinoza's God, who reveals Himself in the orderly harmony of of what eÛists, not in a God who concerns himself with fates and actions of Human beings" (पूर्वोद्धृत 'आईन्स्टीन दार्शनिक–वैज्ञानिक' पृ.६५६). आईन्स्टीन गॉड्के अस्तित्वको स्वीकारते हैं किन्तु इस खुलासेके साथ कि "हां मैं स्वीकारता हूँ पर स्पिनोजाने जैसे परमेश्वरका प्रतिपादन किया है. वैसे परमेश्वरको अपनी ऐसी अवधारणाकी उपपत्ति देते भी हैं कि ऐसा परमेश्वर जो स्वयंको दृश्यमान सत्ताकी सुसंवादिता में प्रकट करता हो. ऐसे परमेश्वर में उनकी आस्था नहीं है जो (दिन–रात कहीं ऊपर बैठे–बैठे) मनुष्यके कृत्य और उसकी नियति के जमा–खर्चका हिसाब लगता रहता हो !

यह संवादिता यदि न हो तो विज्ञान के सिद्धान्त गढ़े नहीं जा सकते. जैसे लॉ ऑफ ग्रेविटेशन् हमें कैसे पता चला ? क्योंकि संवादिता है. कैसी संवादिता ? छोटे–बड़े कदकी कमोबेश वनज वाली वस्तु, यदि हवा का प्रतिबंध न हो, तो एक उंचाई से फेंकी जाने पर एक ही समय पर संवादिता के साथ जमीन पे गिरती हैं. अतः गिरनेका कारण न तो कद हो सकता है और न वजन. यों भूमिपर गिरने वाली वस्तुओं के गिरने में रही संवादिताके कारण गुरुत्वाकर्षण शक्ति का प्रमाण मिल पाता है और लॉ ऑफ ग्रेविटेशन् स्थापित होता है. आईन्स्टीन की गॉड् के बारे में ये धारणा स्पष्ट है कि जो लॉ ऑफ् हार्मोनि में अपने आपको रिवील

378

(प्रकट) करता हो। वाल्लभ वेदान्तके दृष्टिकोणसे यहां कुछ स्पष्टीकरण आवश्यक है कि Orderly harmony is not equal to God but God is equal to orderly harmony- Godhood is neither result of orderly harmony nor God can be confined to it- But in orderly harmony God reveals Himself. इस बातको आगे बढ़ानेको यह भी कहते हैं कि मनुष्यके कर्मों में रही क्षुद्र ऑर्डरलिनेस था डिजोर्डर का लेखा–जोखा रखनेवाला परमेश्वर उन्हें विश्वसार्ह नहीं लगता. बर्ट्रेन्ड रसेल भी कहते हैं कि मुझे उस भगवान् में विश्वास नहीं है जो बाथरुम के की–होल में से पीपिंग टॉम् की तरह ताक–झांक करता हो कि आदमी कहीं विवसन तो स्नान नहीं कर रहा! (ईसाईओं में तब बाथरूम में कपड़े उतार कर स्नान करना भी सर्वदर्शी भगवान् की अवहेलना मानी जाती थी!).

अर्थात् कोई चर्च में गया कि नहीं, किसी ने नमाज पढ़ी कि नहीं. अपने सम्प्रदायमें भी हम गुसाईं लोग भगवान की विविध झांकी की घोषणा करके वैष्णवों से धनराशी ऐंठने का दुराग्रह रखते हैं. वह भी इस हद तक कि धमकाने से भी बाज नहीं आते "झांकीमें मनोरथी बन कर भेट नहीं धरोगे तो सारी सम्पदा हॉस्पीटल में इलाज करवाने में नष्ट हो जायेगी. अब ऐसे भगवान में तो महाप्रभु भी अपना अविश्वास ही प्रकट करना चाहेंगे. एक सामान्य म्युनिसिपल कमिश्नर् भी उनके अधीन कार्यक्षेत्र के सभी नागरिकों की हर बात में पीपिंग टॉम् नहीं बनता हो तो, जो ब्रह्माण्डका नियन्ता है वो एक–एक आदमी क्या–क्या करता है, उस बातकी चिन्ता करने लगे तो ऐसा भगवान् तो मुझे भी स्वीकार्य नहीं है. अतएव सूरदासजी के ''हों पतितन को टीको मोसम कौन कुटिल खल कामी' सुन कर उबता के महाप्रभु ने कहा *सूर हवैके काहे धिधियात है ? कछु भगवल्लीला गा!* पूरी भागवत पढ़ के देख लो नन्द–यशोदा जी ने कभी भी मठड़ी भोग नहीं धरी थी. उस जमाने में मठड़ी थी ही नहीं. भगवान् हमारे जैसे मठड़ी के व्यसनी नहीं थे. तदर्थ यदि कोई चन्दा न देता हो तो भगवद् अपराध कैसे माना जा सकता ? अतएव आईन्स्टीन भी कहते हैं :

1. **"I cannot imagine a God who rewards and punishes objects of his creation, whose purpose are modeled after our own- a God, in short who is but a reflection of human frailty."**

2. **"The further the spiritual evolution of mankind advances, the more certain it seems to me that the path to genuine religiosity does not lie through the fear of life, nor the fear of death and blind faith but through striving after rational knowledge."**
   (Seldes George The Great Thoughts New York Ballantine Book p-134, To Believe Or Not To Believe p-40)

आईन्स्टीन कहते हैं स्वयंसृष्ट जीवात्माके कर्मफलदाता परमेश्वर में मेरी आस्था नहीं है। ऐसा भगवान तो मानवीय दुर्बलता का प्रतिबिम्ब है. आध्यात्मिक विकासके साथ लगता है कि सच्ची धार्मिकता जीवन–मृत्यु की भीतिमूलक या अन्धश्रद्धामूलक नहीं प्रत्युत विवेकमूलक हो जायेगी.

तैत्तिरीयोपनिषद् में आता है ''जब यह उस अदृश्य अनात्म्य अनिरुक्त अनिलयन में भयरहिततया प्रतिष्ठित हो पाता है तो वह सर्वतः अभयपद प्राप्त कर लेता है (तैत्ति.उप.२/७). भगवान कृष्ण भी गीतामें ऐसा ही कुछ कहते हैं "न तो मैं (साक्षात्) किसीको कर्मकर्ता बनाता हूं और न लोकमें कर्म करवाता भी हूं. अच्छे–बुरे कर्मोंके फल भी मैं नही देता हूं. यह तो सब कुछ स्वभाव के कारण चलता रहता है, न मैं किसीके पुण्य अथवा पाप को स्वीकारता हूं...', 'मेरी अध्यक्षताके कारण प्रकृतिसे सारा चराचर जगत् प्रकट होता रहता है... किन्तु राक्षसी और आसुरी मोहक स्वभावके वश लोग व्यर्थके ज्ञान आशा और कर्मोंमें रचेपचे रहते हैं. दैवी स्वभावके महात्मा तो मुझे समग्र भूतसृष्टिका आदि मान कर अनन्यमनसे मेरा भजन ही करते हैं... वैसे तो मैं सभीके लिये समान हूं कोई मुझे न प्रिय लगता है न द्वेष्य ही, फिरभी जो मेरा भक्तिभावके साथ भजन करते हैं, वे तो मेरे में ही उत्पन्न स्थित–बद्ध और मुक्त हो रहे हैं ऐसा उन्हें निश्चय हो जाता है और उनकी हर अवस्थामें मैं ही उनके भीतर सब कुछ हो रहा होता हूँ' (भग.गीता.५/१२–१३, ६/१०–२६).

वाल्लभ दृष्टिकोण के अनुसार यह सारा जगत् और इसमें प्रकट हुयी अहंकारोपेत जीव चेतना और सर्वतोदिक् विद्यमान अनुभूयमान सत्ता सभी कुछ इतरेतर तादात्म्यभावापन्न है. ब्राह्मिक चेतना में यह स्फुट होने पर भी परिच्छिन्न आहंकारिक चेतना में प्रतिबिम्बित हो नहीं पाता, परिणामतया उसमें प्रकट होते मध ज्ञान आशा और कर्म भी क्षुद्रता से ग्रस्त हो जाते हैं. यह मोघता तो केवल हमारी परिच्छिन्नता का ही परिप्रेक्ष्य है. नाट्यमंचपर किसी व्यक्तिके राम या रावण होनेके प्रभेद के जैसा परदेके पीछे न तो राम नायक है और न रावण खलनायक ही.

आईन्स्टीन के दृष्टिकोण और वाल्लभ दृष्टिकोण में कुछ जो वैषम्य यहां प्रकट हो रहा है, वह पुरुषविध साकारब्रह्म और अपुरुषविध विभुब्रह्म रूपी द्विविध ब्रह्म के अनंगीकार या अंगीकार के कारण ही वह केवल है. महाप्रभु, अतएव, ब्रह्मावबोध के तीन–चार स्तरों का प्रतिपादन करते हैं –

१. उक्त आहंकारिक क्षुद्रमतिके प्राथमिक कक्षाका ब्रह्मबोध जो ब्रह्मतादात्म्यके अंगभूतभेदको प्रधान बना कर घटित होता है : "इदं विश्वं भगवान् इतरः".

२. सच्चिदानन्द ब्रह्मके आनन्दांशके तिरोधानवश अवशिष्ट सत्ता और चेतना रूपी दो अंशोंको ले कर विश्व और ब्रह्म के बीच सादृश्यबोध होता है : "इदं विश्वं भगवानिव.'' यह भी अन्तर्निहित तादात्म्य से निर्वाह्य है.

३. ब्रह्मोपादानकतया विश्वकी ब्रह्मात्मकका बोध : 'ब्रह्मविश्व' अर्थात् "इदं हि विश्वं भगवान्'. ऐसे ज्ञानाकारके साथ होता सखण्डब्रह्माद्वैत का बोध है. यहां उद्देश्यतया विश्व भासित होता है और विधेयतया उसकी ब्रह्मात्मकता भी यह लीलात्मक खण्डविशिष्ट ब्रह्मके स्वरूप का बोध है. उद्देश्यतया या विधेयतया ब्रह्मसे अतिरिक्त ब्रह्मके नामरूप कर्मों की लीलाका बोध भी न रहे ऐसे अखण्ड ब्रह्मस्वरूप का निर्विकल्पक बोध, ज्ञानसमाधि, ध्यानसमाधि या भावसमाधि की अवस्थाओं में होता, बोध है "ब्रह्म=ब्रह्म' यह चतुर्थ स्तर है(द्रष्ट. सुबो.१/५/२०).

प्रश्न उठ सकता है कि आईन्स्टीन को यह कितना मान्य होगा ? एतदर्थ किसी विवेचना में छलांग लगाने से पहले विभूतिरूप क्रान्तिकारी वैज्ञानिक आईन्स्टीन वैज्ञानिक अहंकारसे कितने निर्लिप्त थे. यह समझना हो तो अधोनिर्दिष्ट विधान पर्याप्त होगा :

The more a man is imbued with the ordered regularity of all events the firmer becomes his conviction that that there is no room left by the side of the ordered regularity for causes of different nature- For him neither the rule of human nor the rule of divine will exists as an independent cause of natural events. To be sure, the doctrine of a personal God interfering with natural events could never be refuted in real sense by science, for this doctrine can always take refuge in those domains in which scientific knowledge has not yet been able to set foot. But I am persuaded that such behavior on the part of representatives of religion would not only be unworthy but also fatal. For a doctrine which is not able to maintain itself not in clear light but only in the dark will of necessity lose it's effect on mankind with incalculable harm to human progress. If it is one of goals of religion to liberate mankind as far as possible from the bondage of egocentric cravings, desires, and fears, scientific reasoning can aid religion in yet another sense
(Quoted from Science and Religion by Hilair cuny in Albert Einstien The man His Theory p-148)

अर्थात् प्रत्येक घटनाकी नियतक्रमिकता के रंगसे जैसे–जैसे हमारा बोध रंजित होता जायेगा, वैसे–वैसे हमारी आस्था परिपक्व होती चली जायेगी कि यहां नियतक्रमिकताके अलावा दूसरा कोई भी मानवीय या दैवी कारणकलाप जगत् में मान्य नहीं हो सकता है. पुरुषविध परमेश्वरके द्वारा प्रकृतिके नियमों में हस्तक्षेपका मत, फिर भी अभी तक जहां वैज्ञानिक ज्ञानकी पहुँच ही न हो, उसकी दुहाई तो दे ही सकता है. धर्मसम्प्रदायों के प्रतिनिधियों का परन्तु, ऐसा व्यवहार न केवल अनुचित होगा परन्तु घातक भी हो सकता है (*अब्रह्मवादी ईश्वरास्थाका इतिहास इस आशंकाकी गंभीरताकी गवाही देता ही है प्रस्तुत लेखक*) क्योंकि जो सिद्धान्त स्वयंको सुस्पष्ट प्रकाशमें निभा, न पाता हो और अन्धकारका लाभ लेना चाहता हो, वह मानवसमुदाय पर कल्पनातीत दुष्प्रभाव छोड़ेगा ही. धर्म का प्रयोजन मानवसमुदायको यावत् शक्य अहंकेन्द्रित वासना अभिलाषा और भय के बन्धन से मुक्त करना हो तो वैज्ञानिक युक्ति धर्मको अपेक्षित सहयोग प्रदान कर पायेगी (यथापूर्वोक्त पृ.१४८)

एतावता पुरुषविध परमेश्वर के काल–कर्म–स्वभाव–द्रव्य और चेतना से परे होनेकी धारणाने अब्राह्मिक सामी परम्परा में ही नहीं परन्तु अपने पुष्टिमार्ग में भी क्षराक्षरातीत लोकवेदातीत कालकर्मातीत पुरुषोत्तमकी कर्तुमकर्तुमन्यथाकर्तुं सामर्थ्य के बहानेसे अनेकविध छलनात्मक प्रपञ्चोंकी विकृतिओं, जिनका महाप्रभुको

दुःस्वप्न भी न आया होगा, उनसे इस मार्ग को ग्रस लिया है। इसे इन्कारा तो नहीं जा सकता। अतएव आईन्स्टीन धर्मकी आदिम मध्य और विकसित तीन अवस्थाका निरूपण करते हैं : प्रथम, अत्यन्त आदिम अवस्था जहां भगवानको मानवरूपेण ही केवल स्वीकारा गया हो। द्वितीय, सामाजिक जीवनमें जहां उच्चतर स्तरपर नैतिकता की प्रमुखता हो। तृतीय, जहां धर्म ब्रह्माण्डानुरूप भावनाओं से ओतप्रोत हो. (द्रष्ट.वर्जिल जी हिनशॉ जूनियरलिखित आलेख 'आईन्स्टीनका सामाजिक दर्शन पृ.६६१'अर्बट आईन्स्टीनःदार्शनिक–वैज्ञानिक' में)

अन्तमें महाप्रभुके 'दर्शनके दर्शन'को व्याख्यायित करने वाले विधान **"सर्ववादानवसरं नानावादानुरोधि तद्'** (त.दी.नि.१/७०) के साथ सुसंवाद प्रकट करने वाला आईन्स्टीन का भी एक विधान, जो उनके मत के बारे में अनेक विद्वानोंने अभिप्राय प्रकट किये उसके स्पष्टीकरणके रूप में दिया है, उसे उद्धृत कर साधनदृष्ट्या और फलदृष्ट्या विमर्शकी अग्रसर होना है. तथाहि :

"The scientist, however, can not afford to carry his striving for epistemological systematic that far. He accepts gratefully the epistemological conceptual analysis; but the external conditions, which are set for him by the facts of experience do not permit him to let himself be too much restricted in the construction of his conceptual world by the adherence to an epistemological system. He therefore must appear to the systematic epistemologist as a type of unscruplous opportunist; he appears as realist insofar as he seeks to describe a world independent of the acts of perception; as idealist insofar as he looks upon the concepts and theories as the free inventions of the human spirit (not logically derivable from what is empirically given); as positivist insofar as he considers his concepts and theories justified only to the eÛtent to which they furnish a logical representation of relation among sensory eÛperiences- He may even appear as Platonist or Pythagorian insofar as he considers the viewpoint of logical simplicity as an indespensable and effective tool of his research"

(ibd. Reply to Criticism p.685)

हम देख सकते हैं इस विधानमें आईन्स्टीन अपने वैज्ञानिक प्रमेय के स्वरूप निर्धारण में दार्शनिक ज्ञानमीमांससीय किसी भी एक वादकी सीमामें बंध कर नहीं प्रत्युत प्रमेयके स्वरूप के अनुरोधवश कभी यथार्थवाद, तो कभी कल्पनावाद, तो कभी तार्किकभाववाद, तो कभी प्लेटोनिक, तो कभी पाइथगोरिअन यों अनेक वादों का अनुरोध एक अविवेकी अवसरवादी की तरह अंगीकार कर अपने प्रमेय को इन सारे वादों से अतीत भी मान कर चलने की प्रेरणा दे रहे हैं.

महाप्रभुके मत में भी जहां अनुभूति का बाह्यार्थसंवाद निर्धारित करना शक्य हो वहां प्रमा को **"जैसा बाह्यार्थ वैसा अनुभव होता हो तो निश्चयात्मक होता है"** (सुबो.३।२६।३०) परिभाषित कर परतःप्रामाण्यवाद

अर्धजरतीयन्यायेन स्वीकारा गया है. जहां बाह्यार्थसंवाद निर्धारित कर पाना शक्य न हो वहां ''केवल शब्द ही प्रमाण उसमें भी अलौकिक वस्तु के ज्ञापक. इनका प्रमाण होना स्वतःसिद्ध होता है' (त.दी.नि.प्र.१।७) यह पुनः अर्धजरतीयन्यायेन स्वतःप्रामाण्यवाद स्वीकार लिया गया है। ब्रह्मतादात्म्य को भान भी पूर्ण और अपूर्ण बोधके प्रभेदवश द्विविध परोक्ष होता है. इसी तरह अक्षरब्रह्मज्ञान और परब्रह्मपुरुषोत्तमभक्ति के प्रभेदवश अपरोक्ष ब्रह्मतादात्म्य ज्ञान भी द्विविध होता है. अतः शाब्दिक अपूर्ण परोक्ष भानकी अवस्थामें महाप्रभु कहते हैं ''कहीं संवाद और कहीं विरोध दोनों प्रतीत होते हों तो अप्रमाण ही मान कर चलना चाहिये यह 'इससे विरुद्ध जो भी हो उसे कथमपि प्रमाण नहीं मानना चाहिये' (त.दी.नि.प्र.१/८) पूर्ण परोक्ष शाब्दिक ज्ञान सिद्ध होनेपर महाप्रभु कहते हैं ''वाणीमात्र प्रमारूप बोधकी जनक होती है क्योंकि बाह्यार्थ सारा भगवद् रूप होता है। रूपलीलाकी तरह नामलीलाके विभेदों का प्रतिपादन तो करना ही है'' (त.दी.नि.प.१/६) ब्रह्मतादात्म्य की साक्षाद् अनुभूति होने पर कोई भी अनुभूति या उसे शब्दायित करने वाली पदराशि अप्रमा नहीं रह जाती है क्योंकि ''बाह्यार्थों के निमित्तवशात् पदों में प्रतीत होते प्रामाण्याधायक गुणधर्म आकांक्षा योग्यता और संनिधि तो लोकदृष्टिसे कल्पित हैं अतः सारे सर्वब्रह्मतादात्म्य जहां अनुभूत होने लगी वहां सारे उद्देश्यविधेयभावात्मक वाक्य प्रमाण ही बन जाते हैं। ब्रह्मकी तरह बृहती—वाणी भी विश्वतोमुखी होती है'' (त.दी.नि.प्र.२।७३). दूसरे शब्दों में कहें तो ज्ञानप्रामाण्यवादमें जैसे आईन्स्टीन किसी एक आधार के साथ प्रतिबद्ध नहीं होते सो महाप्रभु भी ऐसी अपनी अप्रतिबद्धता कहो या सापेक्षवादानुरोधी प्रामाण्यवाद स्वीकारे हुवे हैं.

ब्रह्माण्ड के रहस्यों को उद्घाटित करना हो तो कोई भी एक वाद पर्याप्त नहीं हो पाता, यही तो है : अनुभवगम्य पदार्थ की अनुभवातीतता. यह वैज्ञानिकों को ब्रह्माण्ड के चिन्तन में विनीत मनोभाव से अपने प्रमेय के निरीक्षण—परीक्षण का पाठ पढ़ाती है, जैसे ब्रह्मके चिन्तनमें निरत ब्रह्मवादियोंको ''कृष्णे सर्वात्मके नित्यं सर्वथा दीनभावना अहंकारं न कुर्वीत' (त.दी.नि.२।२४१) महाप्रभु भी कहते हैं, एक—एक वाद ब्रह्मके एक—एक धर्मका प्रतिपादन करते होनेके कारण परस्पर अंगांगिभावसे समन्वित हो जाते हैं और ब्रह्म उन सारे वादोका अनुसरण करता है (द्रष्ट.त.दी.नि.१।७ ०). न केवल इतना प्रत्युत महाप्रभुने यह भी सुस्पष्ट शब्दों में अंगीकार किया है कि तत्तद् इन्द्रियों के द्वारोके प्रभेदवश अर्थ बहुत सारे परस्पर विरोधी गुणोंका एक अविरोधी आश्रय होने पर भी नानाभावेन अवगत होता है. ऐसे ही भगवान् भी अनेक शास्त्रीय वादों से अनुरंजित मतिसे निहारनेपर अनेकविध प्रतीत होता है. इनमें गुणोंका परस्पर विरोधी होनेके कारण विभिन्न इन्द्रियों ग्राह्य होनेपर भी एक अविरुद्ध आश्रय होनेसे परस्पर विरुद्ध प्रतिपादन और अविरुद्धतया प्रतिपादन दोनों ही सत्य हो सकते हैं.

(साधनतः स्वरूपनिर्धारण)

आईन्स्टीन ने धर्म की जो तीन अवस्था आदिम, मध्य और विकसित दिखलायी उनमें एन्थ्रोपोमॉर्फिक अर्थात् नराकार परमेश्वर की धारणावाली आस्था को आदिम अवस्था माना। इस बारे में एक स्पष्टीकरण जान लेना आवश्यक है.

भारतीय विद्या पश्चिमी आलोचकों के हत्थे चढ़ी तब से हमारे आर्ष ग्रन्थों में वेदों के संहिताभाग को प्रकृतिपूजक बहुदेववादी, ब्राह्मणभाग को कर्मकाण्डीय पौरोहित्यवादी, उपनिषदों को ब्राह्मणों के विरोध में क्षत्रियों के ब्रह्मज्ञानपरक जगत् की वास्तविकता से विमुख करने वाला पलायनवादी, रामायण इतिहास पुराणों को एन्थ्रोपोमोर्फिक देववादी आदि अनेक प्रकार के निन्दार्थक विशेषणों से नीचे गिराया गया. जबकि एन्थ्रोपोमोर्फिक मोनोथीज़म को आईन्स्टीन धर्म की आदिम अवस्था मान रहे हैं, हमारी मानवीय दुर्बलताओं का प्रतिबिंब ! यहां प्रश्न केवल नराकृति होने मात्र में सीमित नहीं मान लेना चाहिये अपितु मानवीय स्वभाव की दुर्बलता रागद्वेष प्रतिशोध अपराध क्षमा आदि का भी उतना ही प्रसक्त है. अनीश्वरवादी उच्चस्तरीय नैतिक बहुजनहिताय बहुजनसुखाय जैसे मूल्यों की प्राथमिकता वाले यहुदी आदि धर्मों को मध्यम कक्ष का मान रहे हैं. अपने यहां के धर्मों में जगत् को बंधनरूप मान कर मुक्त होने वाले महापुरुषों को भगवान माना गया है. उत्तम कक्षा के धर्मतया, आईन्स्टीन, जगद्व्यापिनी संवादिता में भगवद् अभिव्यक्ति को मान्य करने वाले धर्म को प्रतिष्ठापित करना चाहते हैं.

प्राचीन यूनानी दार्शनिक ज़ेनोफन के विधान कि यदि घोड़ा परमेश्वर की मूर्ति गढ़ पाता तो वह मूर्ति अश्वाकारक होती. मनुष्य मूर्तिकारों ने परमेश्वर को नराकार अतएव गढ़ा. यह विधान जिन पर लागू होता हो, हो जाये, हमारी श्रुति स्मृति पुराण की ईश्वरसम्बन्धी अवधारणा का इससे कुछ भी लेना–देना नहीं मानना चाहिये था, क्योंकि यदि हमारी श्रौतदृष्टि **"तुम ब्रह्मा तुम ही विष्णु तुम रुद्र तुम प्रजापति तुम अग्नि वरुण वायु हो तुम इन्द्र तुम चन्द्र हो तुम अन्न हो तुम यम पृथिवी तुम विश्व और आकाश भी हो..."** (मैत्रा. उप.५।१), "आकाश में प्रकाशमान ज्योतिष् पिण्ड विष्णु है, सारे भुवन विष्णु हैं, सारे वन विष्णु है. **पर्वतें और दिशायें भी, नदियां और समुद्र भी वही विष्णु हैं, जो कुछ है या जो कुछ नहीं सभी कुछ ये ज्ञानस्वरूप भगवान् की ही अशेष मूर्तियां हैं। अतः कोई भी पर्वत, समुद्र या पृथिवी के प्रभेद स्वयं वस्तुभूत न हो कर भगवत् ज्ञान की विविधता हैं** (न कि अनादि अज्ञान या जीव के अज्ञान से प्रतिभास्य' (विष्णुपु. १२।३७–३८) **''मत्स्य, अश्व, कच्छप, नृसिंह वराह हंस राजन्य विप्र विबुध आदि अनेक रूपों में भगवान् अवतीर्ण होते हैं'** (भाग.पुरा.१०/२/४०).

इस तरह की हमारी श्रौत पौराणिक आर्ष धारणा को शब्दायित कर पाने में पाश्चात्य 'मोनोथीज़म' 'पोलीथीज़म' 'पॅन्थीज़म' 'एन्थ्रोपोमोफज़म' 'पॅगानीज़म' आदि विविध पदावली केवल वाग् विलास मात्र लगती हैं, क्योंकि वैश्विक अनेकता की जटिलता में विवक्षित एक ब्राह्मिक सुसंवादिता इनमें प्रकट नहीं हो पाती है.

सो ब्रह्म के इतने वैविध्यपूर्ण स्वरूप के अनुसंधान में प्रकट हुयी धर्म साधना के बारे में यह उल्लेखनीय हो जाता है कि यज्ञकुण्डमें आहित अग्निके माध्यमसे धर्माराधना करते समय अग्निको हम केवल 'फायरगॉड' नहीं मानते प्रत्युत ''अग्नि जो पुरोहित भी है और यज्ञका देवता भी ऋत्विक् भी है और होता भी',"तुम अग्नि! द्युलोकमें प्रज्वलित होते हो तुम जलमेंसे तुम पाषाणमेंसे तुम वनोंमें से ओषधियोंमें से भी" (ऋक्संहि.१।१।१, २।५।७७) यज्ञवेदीमें आहित अग्निकी ऐसी सर्वसंवादिता ही देखी गयी है. पाषाण या धातु की मूर्तियों में भी प्राणप्रतिष्ठाके अनुष्ठान में पुरुषसूक्तोक्त ब्रह्माण्डमूर्तिता का आह्वान किया जाता है. वह तो सेनेगॉग या चर्च या मस्जिद के भीतर भी की जाती भगवान् की प्रार्थनासे किस अर्थमें भिन्न हो सकता है ? यही कथा पर्वत नदी वृक्ष पशु पक्षी के पूजाविधान में भी देखी जा सकती है. योगध्यानकी आत्मकेन्द्रित साधनामें भी आत्माको भी "जो इस तरह जान पाता है कि मैं ब्रह्म हूं वह सब कुछ बन जाता है' (बृह.उप.१।४।१०) गुरुपूजनमें भी "गुरुर्ब्रह्मा गुरुविष्णुः गुरुदेवो महेश्वरः गुरुः साक्षात् परं ब्रह्म' कौन नहीं जानता.

अतः आईन्स्टीन के द्वारा निर्धारित आदिम कोटि के धर्म के रूप में अपनी आत्मजुगुप्सा का कोई कारण हमारे लिये नहीं होना चाहिये. जब अनेक देवों की आराधना और सम्प्रदायकी बात करते हैं, तब भी हम इस वेद के विधान की अवहेलना या उल्लंघन करके नहीं कि "जहां सारे लोक सारे कोश सारी जलराशि ब्रह्मजनोंको जान पड़ती है जहां असत् और सत्... ऋत और श्रद्धा ... जहां अमृत और मृत्यु समाहित हैं... जहां तैंतीस देवगण अंगों में विभक्त हैं उन तैंतीस देवोंके ब्रह्मविद तो एक ब्रह्म ही मानते हैं' (अथर्वसंहि. १०/७/१०–२७). अतः इन ब्रह्मात्मक देवताओंकी आराधनाके हेतु कर्म, ज्ञान, भक्ति, तप, योग, ध्यान, अर्चन, नामसंकीर्तन, तीर्थयात्रा, त्याग–संन्यास रूपी अनेकविध धर्मसाधनाकी बात तो जाने दो भगवान् श्रीकृष्ण तो "प्राणियोंकी प्रवृत्ति जहांसे आरब्ध होती है जहां यह सब कुछ वितत है उसकी अपने कर्मोंके निर्वाह से अर्चना करो सिद्धि मिलती है' (भग.गीता.१८।४६) करते हैं. वैसे तो धार्मिक अनुष्ठान भी ब्राह्मिक आस्थासे रहित हो धर्मरूप नहीं रह जाते और ब्राह्मिक आस्थासे स्वस्थ होनेपर तो भगवान् कहते हैं अपने सामाजिक उत्तरदायित्वोंका निर्वाह भी भगवत् पूजनके भावसे अनुष्ठित होने पर सिद्धिप्रद होता है। अतः आईन्स्टीन अपने–आपको ''I am deeply religious nonbeliver. This is somewhat new kind of religion" (In letter to Hans Muchsam March 30, 1954 on page 218 of Expanded Quotables Einstien) कहते हों तो किन्ही और धर्मसम्प्रदायों को आघातजनक धर्मविरुद्ध विधान लगता होगा पर भगवान श्रीकृष्ण को तो कदापि नहीं लगेगा.

अविश्वास के भी तो अनेक प्रकार हो सकते हैं : अज्ञानमूलक, स्नेहमूलक, ईर्ष्यामूलक विस्मयमूलक, श्रद्धामूलक, अश्रद्धामूलक इत्यादिसभी अविश्वास अधर्मरूप नहीं होते. अविश्वास तो स्वयं वेद–उपनिषद् भी प्रकट करते हैं "कौन जानता है और कौन समझा सकता है कि यह विसृष्टि कहांसे आती है और कहां जाती है, जो देवगण इसके प्रकट होनेके बाद प्रकटे वे भी कैसे जान पायेंगे कि कैसे प्रकट हुयी. यह

विसृष्टि जहांसे आती है कोई इसे धारण कर लाता है या नहीं जो इसका परम व्योममें अध्यक्ष अरे उसे भी पता चलता है कि नहीं' (ऋक्संहि.१०१२६ / ६–७). "तुम स्त्री हो या पुरुष हो तुम कुमार हो या कुमारी। तुम बूढ़े बन कर दंडा ले कर चलते दीखते वंचना तो नहीं कर रहे हो न क्योंकि तुम्ही तो सब कुछ हो" (श्वेता.उप.४।३)

समग्र ब्रह्माण्ड, वाल्लभ वेदान्त के अनुसार, कृष्ण का श्रीविग्रह है. भगवान् ने ऐसा अपना विराट् स्वरूप अर्जुन और यशोदा दोनों को दिखाया है. कृष्णात्मक ब्रह्माण्ड को समझने के लिये कृष्ण का ब्राह्मिक माहात्म्य समझना जरूरी है. माहात्म्य समझ के कृष्ण के शरणागत होना है. यह शरणागति पराजित पुरुषकी विवशताकी जैसी नहीं और न किसी लालची की लालसाभरी शरणागति है. किसी भीति या निराश के कारण भीति से त्राण या आशापूर्ति के हेतु यह शरणागति नहीं है. गृहवाचक जो 'शरण' पद है उसके अर्थानुरोधवश खुदके घरमें निरूढ़ स्नेहभावसे या ममताके भावसे लौटनेकी यह प्रक्रिया है. शरण + आगति है. शरणागत होकर जो अपना प्रिय है उसके साथ प्रेमभाव निभाने की शरणागति है.

स्नेह क्यों करना है ? स्नेह ही एक ऐसा फिनोमिना है जो सब भय से मुक्त कर देता है, समझ कितनी भी हो पर उससे भयमुक्त नहीं हो सकते मैं घर में सबसे तुफानी था. उसके कारण मेरी मां मुझे अन्धेरी कोठरी में पूर देती थी. आज मैं ७५ साल का हो गया तब भी मुझे अन्धेरे से डर लगता है. समझ से भय जाता नहीं है पर यदि मैं अन्धेरे के साथ स्नेह करने लग जाउं तो डर टिक भी नहीं पायेगा. पानीमें जाने वाले के लिये शार्क व्हेल जैसे जलचर का भय सहज होता है, फिर भी वे लोग वहां जाते हैं वो प्रेम / स्नेह के कारण जाते हैं.

मैं अभी एक पुस्तक पढ़ रहा हूं 'Does octopus has soul or not' ऑक्टोपस् का अभ्यास करने के लिये लेखिका जहां ऑक्टोपस् रहते थे वहां गयी. पहले तो वो वहां खड़ी हो कर ऑक्टोपस् को स्नेह से देखने लगी, जिससे ऑक्टोपस् मुझसे डरे नहीं और मेरा डर भी दूर भी हो जाय. ऑक्टोपस् भी उसको देखता रहा कई दिनों तक बाद में लेखिका ने धीरे से पानी में अपना हाथ ऑक्टोपस् को दिया. हाथ देते ही उसने हाथ खींचना शुरु किया. सामान्य रीतसे ऑक्टोपस् के दंशसे इन्सान पांच मिनिट् में मर जाता है. वो डर गई पर बादमें उसको समझ में आ गया कि ऑक्टोपस् उसको मारना नहीं चाह रहा है किन्तु वो ये देखना चाहता था कि इतने समय से मै उसको क्यों देख रही हूं ? मैं ऑक्टोपस् को क्यों चाह रही हूं? लेखिका के जब हाथ खींचने का शुरु किया तो हाथ खींचने पर भी ऑक्टोपस् ने कोई रिएक्शन् दिखाया नहीं. ऑक्टोपस् जिनको स्नेह करने लगता है उनको दंश नहीं देता है. वो अपने शरीरसे ही हमारे भावों को जान लेता है. उसके अलगाव से वो रोने लगी. क्या हम ऐसे सोच सकते हैं ?

इसलिये ज्ञान से हम निर्भय नहीं हो सकते किन्तु प्रेम से हम निर्भय हो सकते है. यदि ऑक्टोपस् की शरीर रचना को देखें तो हमें उनके पास जाने में घिन आती है, फिर भी स्नेह ऐसा पदार्थ है कि अरुचिकर ऑक्टोपस् को उसने प्रेम करना शुरु किया. ऐसा कैसे सम्भव हुआ ? क्योंकि दोनोंने एक–दूसरे के प्रति शरणागति की भावना व्यक्त की **"सारे धर्मों का त्याग कर एक मात्र मेरी शरण ग्रहण करो मैं तुम्हें सारे पापों से मुक्त करूंगा शोक मत करो'** (भग.गीता.१८ / ६६) भगवद्गीता की इस बात से हम समझ सकते हैं कि कितने भी हिंसक प्राणीके साथ स्नेह से कितना मैत्रीपूर्ण व्यवहार हो सकता है. मैंने ये पुस्तक पढ़ी और बात समझ में भी आयी किन्तु ऑक्टोपस् के बारे में मेरे मन में से भय की निवृत्ति नहीं हुई है. इसलिये ब्रह्माण्डके समक्ष हमें शरणागत ही केवल नही होना है, उसे चाहना भी है. जिस दिन हम ब्रह्माण्ड को चाहने लगेंगे उस दिन से ब्रह्माण्ड हमको चाहने लगेगा. ये साधनाके बारे में मूलभूत सिद्धान्त है, श्रीवल्लभाचार्य के. आईन्स्टीन भी इसे कैसे इन्कारेंगे !

(फलतः स्वरूपनिर्धारण)

महाप्रभु की फलसम्बन्धी अवधारणा का प्रमुख बिन्दु यों है :

''साधारण लोक में भगवान् की इच्छासे फल नियत होते हैं, वैदिक कर्मों के फल वेदों में निरूपित हैं. भगवान् के अपने स्वरूप से पुष्टिजीवों के फल नियत होते हैं. सृष्टिगत भिन्नताके अनुरूप फलों की नियति में भी भगवदिच्छा ही नियामक होती है... वैसे फल तो भगवान् जैसे भी स्वयं प्रकट हो कर या अपने गुणोंको भूतल पर प्रकट करना चाहें भगवान् ही होते हैं. पुष्टिजीवों के लिये तो वही फलरूप होता है.'' ''फल स्वयं जहां साधन बन जाता हो उसे 'पुष्टिमार्ग' कहते हैं''

(पु.प्र.म.१०–१६, पुष्टिमार्गलक्ष.१)

अर्थात् समग्र सृष्टि ब्रह्मात्मिका लीला होनेके कारण प्रमाण प्रमेय साधन और फल के विविध रूपों में एकमेवाद्वितीय ब्रह्म ही लीलार्थ विविध रूप धारण करता है. ब्रह्म के अन्यतम प्राकृत अचेतन रूप अहंकार के साथ ब्रह्मांशभूत जीवचेतना को योजित किया गया होनेके कारण, उसमें स्वतन्त्र प्रमाता और स्वतन्त्र साधक होने का भाव इतना प्रबल हो जाता है कि ब्रह्मतादात्म्य सहसा लक्ष्यमें नहीं आ पाता। इस अहंकाररूप आन्तरिक करण के आधीन उत्पन्न होते भान या प्रत्यय के भास्य या प्रत्याय्य–अर्थ स्थूलविषय ही बन पाते हैं. अहंकारास्पद देह इन्द्रिय प्राण या अन्तःकरण के भी घटक सूक्ष्मतर तत्त्व भी नहीं. अतः सूक्ष्मतम ब्रह्मतादात्म्यका बोध अप्रासंगिक हो जाता है.

अतः प्रमाण–प्रमेय के तथा साधन–फल की व्यवस्थाके भीतर काम करती ब्राह्मिक नियति भी सहसा अनुभवगोचर नहीं हो पाती. औपाधिक ज्ञातृभाव तथा कर्तृभाव के व्यामोहवश भासित होता स्वातन्त्र्य और ममतामूलक भोक्तृभावजन्य व्यामोह परस्पर द्विगुणित हो जाते हैं. तब प्रमाणव्यापार और साधनव्यापार के

अनियत होनेकी भ्रमणाके वश उसे स्वेच्छया नियत कर पानेके आत्मविश्वास तथा महत्त्वाकांक्षा भी उभरने लगते हैं. यह स्वातन्त्र्य परन्तु भगवद्गीताके अनुसार केवल बीस प्रतिशत ही होता हैः

"अधिष्ठानरूप देह, अहंकारोपहित चेतनरूप कर्ता, दस कर्मज्ञानेन्द्रियरूप पृथविध करण, बाह्य परिवेशमें निरन्तर चलती विविध पृथक्चेष्टा और दैव पांचमा। शरीर वाणी और मन से जो कर्म प्रारम्भ होते हैं न्याय हों या अन्याय हों ये पांच तत्त्व हेतु बनते हैं। इन पांच तत्त्वोंके रहते जो केवल अकेले अपनेको कर्ता मान कर चलता वह दुर्मति बुद्धिका प्रयोग न कर पानेसे कुछ भी देख नहीं पाता."

(भग.गीता.१८ ।१४—१६),

अस्सी प्रतिशत नियति में एक पंचमांश बीस प्रतिशत अनियति भी नियत की गयी है!

यह तथ्य महाप्रभु द्वारा प्रतिपादित सृष्टि की चतुर्विधा नियति प्रवाह मर्यादा पुष्टि और चर्षिणी जीवात्माओं के पृथक्—पृथक् सर्ग मार्ग साधन और फल की अस्सी प्रतिशत नियति में भी बीस प्रतिशत अनियति की नियति भी मान्य न रखकर, वाल्लभ वेदान्त चलता है. इसकी तुलना आईरटीन् नियतिवाद के साथ करने पर ही फल के दृष्टिकोण से विमर्श यथोचित हो पायेगा.

इस सन्दर्भ में आइन्स्टीन समझाते हैं "Human being in their thinking] feeling and acting are not free agents but are as causally bound as the star in their motion" (स्पिनोजा सोसायटी ऑफ अमरीका में सितम्बर २२, १६३२ दिया गया वक्तव्य). अर्थात् हमारे क्रिया भाव और विचार में हमको अहंकार हो गया है कि हम स्वतन्त्र हैं, वस्तुतः ऐसी बात नहीं है, जैसे चन्द्र और सूर्य लॉ ऑफ ग्रेविटेशन् के आधार पे चल रहे हैं. ऐसे हमारे भीतर भी कोई लॉ ऑफ़—ऑफ़ एक्शन् काम कर रहा है. वह फिजीकल् (भौतिक) हों, सायकॉलॉजिकल (मानसिक) हों, बायोलॉजिकल (जैविक) हों, बायोलॉजिकल भी न होके वो सोशियल भी हो सकता है, पर ये निश्चित है कि हमारे व्यवहारमें तथाकथित इच्छास्वातन्त्र्य और कर्मस्वातन्त्र्य निरपवादतया अपराधीन नहीं, विशेषतः अधुनातन मायक्रोबायोलोजी, जेनेटिक्स और ब्रेनमेपिंग में हुवे अनुसंधानों ने तो बहुत सारे चेतना के गुणधर्म माने जाते राग, द्वेष, भय, श्रद्धा आदि के कॅमिकल कम्पोनेन्टस् खोज लिये हैं. इन्हें घटा या बढ़ा कर कॅमिकली कन्ट्रोल भी किया जा सकता है. उपनिषदोंने तो यह तथ्य "कामना, संकल्प, संशय श्रद्धा अश्रद्धा धैर्य अधैर्य लज्जा बुद्धि भीति ये सभी कुछ हमारा मन ही तो बनता है" (बृह.उप.१/५/३) कह कर बहुत पहले ही यह रहस्य उद्घाटित कर रखा था. ये सारे मानसिक क्रियाकलाप अयोगोलकन्यायेन या अग्नि गोलक न्यायेन चेतनावेश के वशात् मनके ही हैं. स्वयं चेतनाके नहीं ऐसी स्थिति में इन मानसिक क्रियाकलापों की अचेतनके प्रकृति के नियमों के अनुसार काम करने की नियति की अवधारणा वेदान्तमें तो प्रश्नार्ह नहीं मानी ही नहीं जा सकती. दैनन्दिन अनुष्ठेय सन्ध्यानुष्ठानके मन्त्रमें अतएव 'कामने किया मैं कर्ता नहीं हूं काम करता है मैं कुछ भी करता नहीं हूं, इस कामकी आहुति मैं कामके लिये प्रदान करता हूं, क्रोधने किया मैने नहीं किया न करता हूं क्रोध ही कर्ता है मैं कहां कर्ता हूं।

388

इस क्रोधकी आहुति मैं क्रोधको प्रदान करता हूँ" (महाना.१८।२–३) ऐसी विलक्षण भावनाका उपदेश दिया है. अचेतन मनमें प्रकट होनेवाली क्रियाओंको अपना स्वभाव माननेके बजाय पुनः इन मनोजात क्रियाकलापोंको मनको ही सौंप देनेकी प्रेरणा उपनिषद् प्रदान करते हैं. स्पिनोजाका, अतएव, एक महत्त्वपूर्ण विधान इस सन्दर्भ यों मिलता है कि पहाड़ पर से लुढ़कते पत्थर में यदि चेतना होती तो वह गुरुत्वाकर्षण के सिद्धान्त को स्वीकारने के बजाय स्वयं की नीचे लुढ़कने की इच्छा के कारण लुढ़क रहा है, ऐसा इच्छास्वातन्त्र्य घोषित करता !

यही बात महाप्रभु कहते हैं कि भक्ति भी हम कर रहें हैं ऐसा हम जो सोचते हैं पर वस्तुतः हम नहीं कर रहें हैं. वह भगवान् की पुष्टि है जो हमारी चेतनामें हमें भक्तिके रूप में भासित होती है. भगवान् की पुष्टि न हो तो हम भक्ति कर नहीं पायेंगे. इसे भक्तिका 'बीजभाव' कहा जाता है (द्रष्ट.भक्तिवर्धिनी १) जो हमारे भीतर भगवान् के प्रति रुचिके रूप में अन्तर्भासित होता है, अन्यथा भगवान् में रुचि हो नहीं सकती.

हमने देखा कि वैसे तो अहंकार भी बहुत सुंदर भगवत् प्रदत्त वरदान है. इस अहंकार का सदुपयोग, दुरुपयोग और अनुपयोग तीनों हम अपनी बीस प्रतिशत स्वातन्त्र्य से कर सकते हैं. पर मनुष्यके साथ ये करुणाजनकतथ्य है कि अहंकारके सदुपयोगके बजाय उसका दुरुपयोग ज्यादा हो जाता है. वर्षाकी बूंद जितनी हमारी सेल्फ–अवेयरनेसके आधारपर पूरे ब्रह्माण्डकी अवेयरनेस् भी हम हमारे भीतर जगा सकते हैं। अपने अहंकारका सदुपयोग भी तो यही है। ऐसे अहंकारका यदि दुरुपयोग करते हैं तो भगवान् भी यही कहेगें **"जिस अहंकारका सहारा लेकर युद्ध नहीं करूंगा मान बैठे हो वह निश्चय सच्चा नहीं है, क्योंकि तुम्हारी प्रकृति वह तुमसे हठात् करवा लेगी'** (भग.गीता.१८ ⁄ ५६), तुम्हारी समझसे "युद्ध नहीं करूंगा" ऐसी निर्थक बात करना योग्य नहीं है. यदि कोई आके विपरीत बर्तनव्यवहार करता है तो युद्ध करनेके लिये तत्पर होना ही पड़ेगा। तुम्हारे सामने विपरीत स्थिति आयी नहीं है इसलिये तुम ज्ञान और वैराग्य की बात कर रहे हो.

ये अहंकार बहुत ही डेलिकेट् और डायनॅमिक् होते हुए भी थोड़ा भी स्वरूपेण विकृत होने पर ज्ञानी और वैरागी को भी अपने दुरुपयोग करने पर आमादा कर सकता है. इतने कीमती अहंकार का अनुपयोग तो होना नहीं चाहिये.

अहंकार का सदुपयोग भगवान् के प्रति शरणागति से हो सकता है. यदि भगवान् में न मानते हो तो ब्रह्माण्ड के प्रति शरणागति का भाव रखना भी अहंकार का सदुपयोग है. आईन्स्टीन भी अपने प्रमेय के अनुसारिणी दृष्टि से समझा रहे हैं : "I know that philosophically murderer is not responsible for his crime] but i prefer not to take tea with him." (वाल्तेअर ईसाक्सन द्वारा उद्धत : 'आईन्स्टीनकी जीवनी और युनिवर्स' में).

अर्थात् मैं इस बातको अच्छी तरह से जानता हूं कि दार्शनिक दृष्टि से खूनी को अपराध का उत्तरदायी नहीं ठहराया जा सकता, फिर भी यदि कोई मुझे उसके साथ बैठकर चाय पीने की कहे तो मैं पीना नहीं चाहूंगा. यह सम्भवतः हमारे गीतोक्त बीस प्रतिशत स्वातन्त्र्य का ही शब्दान्तर में अंगीकार है ऐसे मानना चाहिये.

यह सिद्धान्त महाप्रभु जीवात्माके बारे में पुष्टि–प्रवाह–मर्यादा वर्ग भगवान् के बनाया हुआ कह जताते हैं। उसका मतलब ये नहीं होता कि हम प्रवाहमार्गी व्यवहार करके उसे अपने बारेमें भगवद् दिच्छा कह कर बिरदायें। भगवान्न् ने अपनी वाणीसे मर्यादामार्ग, मनसे प्रवाहमार्ग और स्वरूप से पुष्टिमार्ग प्रकट किया है. उस बातको लेकर हम यह नहीं कह सकते कि हमारे अच्छे कर्म या बुरे कर्म के लिये हम विश्वके मंचपर हमारा बीस प्रतिशत भी स्वातन्त्र्य नहीं है. अपनी अह्नता–ममताके आवेशवश जब हम अपने इर्द–गिर्द अनुभूत होती त्वन्ता और इदन्ता के प्रति उत्तरदायित्वको न निभाते हों तो ऐसे अनुत्तरदायित्वसे पहले अपनी अह्नता–ममतासे मुक्त हो कर दिखाना पड़ेगा. जब हम पहले स्वयं अपनी अह्नता–ममतासे मुक्त हो पायें चाहे तो ब्रह्मज्ञान, या भगवद्भक्ति, या विषयवैराग्य अथवा, यौगिक साधनासे लभ्य आत्मस्वरूप में संस्थिति के द्वारा तब हमें त्वन्ता या तत्ता से पृथक् अपनी पहचान ही न रह जायेगी और न किसीके प्रति उत्तरदायित्व ही। यह बात महाप्रभुके शब्दों में समझनी हो तो "यत्र येन यतो यस्य यस्मै यद् यद् यथा यदा स्याद् इदं भगवान् साक्षात् प्रधानपुरुषेश्वरः" (त.दी.नि.१।६६) अर्थ : जहां, जो, जिसके द्वारा, जिस लिये, जिस प्रकारसे हो रहा है. वह सब ब्रह्म ही है. ब्रह्म ही प्रधान (मॅटर) पुरुष (माइन्ड) और ईश्वर (गॉडु) बनता है। इसलिये वही सब कुछ बना है. यदि तुम साधु या असाधु कर्म कर रहे हो तो वही तुमसे करवा रहा है अस्सी प्रतिशत यह लीलाभाव भी होना चाहिये और बीस प्रतिशत भगवत प्रदत्त अहंकारके सदुपयोगकी निष्ठासे मुझे असाधु कर्मों के प्रवाहमें बह जानेसे अपने–आपको बचाने का भी सदाशय होना चाहिये.

एक बात समझ लो, यदि दिल्ली जाना है तो तुम जैन मुनि तो नहीं हो कि पैदल चलके पहुँच पाओगे। तुम्हें रेलवे, हवाईजहाज या बस में ही सवार होना पड़ेगा. यदि तुम सवार नहीं होते हो तो ट्रेन, हवाईजहाज या बस तुम्हारा अपहरण तो करनेके लिये नहीं आयेंगे. यातायातकी व्यवस्था ही तुम्हें दिल्ही पहुँचायेगी, यदि तुम सवार हुए तो ! दिल्ली पहुँचनेपर "मैं पहुँच गया ये अपना अहंकार बोल रहा है. वस्तुतः तो यातायातकी व्यवस्थाके कारण पहोंचाया गया है, इस बातको भूल नहीं जाना चाहिये.

हमारी बुद्धि में प्रकट होते ब्लॉक् के कारण हमको विज्ञान और धर्म एक बिन्दु पर जुड़ते नहीं दीखते है. दोनों के प्रमेय के विमर्शसे किन्तु यह समझा सकता है. कितनी बार विज्ञान और धर्म किसी एक बिन्दुपर जुड़ भी जाते हैं. इसी आधारपर महाप्रभु और आइन्स्टीन के दर्शन में कैसी समानता है ये हमने समझनेका प्रयास किया.

एक बन्दरपने के कारण हमने धर्मका स्वरूप भी यही समझ रखा है कि यदि मैं खिड़कीसे अन्दर घुसुंगा तो पकड़ा जाऊंगा. यदि नहीं घुसा तो वहांकी वस्तु उठा कैसे पाऊंगा? अब बन्दर क्या करता है कि खिड़कीमेंसे जहाँ तक हाथ पहुँचे उतनी वस्तुओंको ले कर बाकी वस्तुओंको छोड़ देता है.

धर्म में भी हमारे बन्दरपने का व्यवहार हम निभाते हैं, न धर्मका अच्छी तरहसे अनुसरण करते है और न अधर्मका. यदि धर्म या अधर्म तक हाथ पहुँचता है तो उन्हें छोड़ना नहीं है और यदि नहीं हाथ पहुँचता तो त्याग तो करना ही है. भगवान् अपने इस बन्दरपना रिलश नहीं करते है. भागवत में आता है "मर्त्य मनुष्य मृत्युके नागसे डर कर दौड़ता हुवा सारे लोकोंके चक्कर मारता रहता है पर निर्भय हो नहीं पाता कभी भगवच्चरण अर्थात् ब्रह्मभावात्मक अक्षरब्रह्मके रूप में अपने मूल स्वरूप को पहचान पाये तो उसे मृत्यु नहीं अपनी चेतना में जब–तब स्वस्थ निद्राकी तरह आती मृत्यु लगेगी" (भाग.पुरा.१०।३।२७)। जिन्होंने अच्छे काम किये हो उनके लिये मृत्यु धर्मराजका बुलावा है. हमें इस बातसे आश्वस्त रहना है कि धर्मराज स्वयंके धर्मका निर्वाह आज नहीं तो कल करेगा सो हमें हमारे धर्मका निर्वाह करना चाहिये.

ऐसी निर्भयता हमें धर्मसे मिलनी चाहिये जिसको आइन्स्टीन् साधनके रूप में स्वीकारते हैं, अन्यथा मृत्युका देवता धर्मराज होनेके बजाय यमराज लगेगा.

यह अक्षरब्रह्मके पांच पहलु काल (time) कर्म (kinetic energy/action) स्वभाव (static energy) प्रकृति (matter/mass) पुरुष (consiousness) की एक सिस्टम् है. इसमें अपने–आप सब कुछ अस्सी प्रतिशत हो रहा है या बीस प्रतिशत कुछ हम कर पाते हैं. सिस्टम–प्रोवाइडर् ब्रह्म है और हम तो सिस्टम–यूजर् हैं. मोबाइल हम नहीं बनाते, हम मोबाइल के यूजर हैं. ऐसे ही काल, कर्म, स्वभाव प्रकृति और पुरुष की व्यवस्था बनाने के अर्थ में ब्रह्म कारयिता है और हम कर्ता हैं. जैसे हम मोबाइल यूजर् हैं तो उसमें आते अनावश्यक डेटाको डिलीट करना टाईम–टु–टाईम चार्ज करते रहना, जिस एप्लीकेशन का काम हो उसके बटन दबाना आदि–आदि अपना उत्तरदायित्व है नहीं तो मोबाइल् निरुपयोगी बन सकता है.

अणुभाष्यकार कहते हैं :

"मूलतः कर्तृत्व तो ब्रह्मगत ही होता है. ब्रह्मके सम्बन्धवश वह अन्यत्र जीवात्माके भीतर भी संक्रात हो पाता है, ऐश्वर्यादि गुणधर्मों तरह क्योंकि सभी जीवात्मसमुदाय ब्रह्मके विविध अंशभूत हैं। नतु पाञ्च–भौतिक जड़रूप नहीं पर सच्चिदानन्दके सदंशभूत अहंकारके जीवचेतनामें संक्रान्त होनेके कारण... उपनिषदों में कर्ता–कारयिता होना तो ब्रह्मका ही प्रतिपादित हुआ है... लौकिक क्रियाओंमें उसके कर्ता होनेकी कथा दोषरूप होती यदि किसी एक जीवात्माके कर्ममें उसका कर्तृत्व कहा गया होता तो... प्रयत्नका स्वातन्त्र्य (उक्त बीस प्रतिशत स्वातन्त्र्यके न्यायानुसार) जीवात्मचेतनाका शक्य है. बादमें तो इससे अधिक जीवात्मचेतना कुछ कर पाने सक्षम भी नहीं। अतः स्वयं भगवान् करवाते हैं... कर्म करा कर फल प्रदानमें कृत कर्मों के सापेक्ष होते हैं, कर्म करवाने में उसके प्रयत्नोंकी अपेक्षा रखते हैं, प्रयत्नमें जीवात्माके भीतर उभरी

391

कामनाओंकी अपेक्षा रहती है, कामनायें सृष्टिप्रवाह चतुरस्त्र प्रभावोंसे उभरती हैं सो प्रवाहके प्रकारोंकी अपेक्षा रहती है। उस प्रवाहसे उबरनेके लिये तटबन्धके जैसी मर्यादा वेदादि शास्त्रों द्वारा निर्धारित की गयी हैं. अतः ब्रह्मकोसर्वकर्ता मानने में कोई दोषकी गन्ध नहीं है और न एतावता उसके निरंकुश ऐश्वर्यमें कोई न्यूनता प्रकट होती है। जीवात्माकी सदसद्गति दिलानेवाली भयदा भी भगवान या आधारित ही हैं। इन मर्यादाओंका बन्धन जीवात्माओंके लिये होता है. परमात्माके लिये नहीं अपनी पुष्टिकी सामर्थ्य से वह इन मर्यादाओंका उल्लंघन भी कर सकता है'.

<div align="right">(भावानुवाद अणुभा.२ ।३ ।४१—४२)</div>

फल कैसे प्राप्त होगा ? जैसा तुमने कर्म किया होगा. कर्मकी भी एक व्यवस्था बनाई है कि कामनाके अनुरूप हम कर्म करते हैं. कामना यदि न हो तो वैसे कर्ममें हमारा कर्ममें हमारा बीस प्रतिशत स्वातन्त्र्य जुड़ा ही नहीं। कामना कैसे होती है ? जो हमारे चारों ओर परिवेश है या सराउंडिंग होती है तदनुसार कामना प्रकट होने लगती है। यदि तुम पानीमें रहते हो तो पानीकी कामना होगी. जमीनपे रहते हो तो जमीनकी कामना होगी। इस तरह वह सिस्टम्–प्रोवाइडर होनेके अर्थमें कारयिता है.

ऐसी एक बात आईन्स्टीनके द्वारा कही गयी बतायी जाती है "He has created he has degraded himself in such harmony of the interdependency of reward, action, desire, surrounding…" इसमें जो संवादिताके स्तर पर अवतीर्ण होनेकी कथा है वह सिस्टम् प्रोवाईडर की है. महाप्रभु साधनके रूप में यही बात समझाना चाहते हैं कि फल स्वयं हमारे पर्यावरणके अनुरोधवश प्रकट हुयी कामना प्रयत्न रूपी साधन और उनके फल की संवादिता बन गया है। सो फलं वा साधनं पत्र का समीकरण हस्तगत हो जाता है. आईन्स्टीन कहते हैं :

"Every thing is determined] the beginning as well as the end by the forces over which we have no control. It is determined for insects as well as for the stars. Human beings vegetable or cosmic dust we all dance to a mysterious tune intoned in the distance by the invisible piper."

<div align="right">(रोनाल्ड डब्ल्यु क्लार्क द्वारा उद्धृत 'आईन्स्टीनःद लाईफ एंड टाईम' पृ.४२२).</div>

आदि और अन्त सभी कुछ पूर्वनिर्धारित है. ऐसी किसी शक्ति के द्वारा जिस पर हमारा कोई बस नहीं. यह कीट और तारापिण्ड की तरह मानवसमुदाय, शाकफलादि और ब्रह्माण्डीय रजोमेघों की भी स्वरूप और गति को निर्धारित करती है. हम सब नाच रहें हैं और इस नाचका संगीत कौन बजा रहा है? एक अदृश्य वेणुवादक, उसकी धुनके ऊपर हम सभी नाच रहे हैं.

हमारे यहां आश्रयके पदमें हम यह पद कहां नहीं गाते **"चरण शरण ब्रजराजकुंवर के, हम विधि अविधि कछु नहीं जानत रहत भरोसे श्रीमुरलीधरके"** वह मुरली बजा रहा है और हम नाच रहें हैं, वह अदृश्य बंसीवादक हैं.

निष्कर्ष के रूप में आईन्स्टीन यह कहते हैं **"I am deeply religious nonbeliverthis is somewhat new kind of religion."** वस्तुतः पश्चिमी जगत् के लिये वस्तुतः कितनी नूतन उत्प्रेक्षा और आर्ष चिन्तन में कितनी चिरन्तन मान्यता !

महाप्रभु भी कहते हैं कि यह सृष्टि भगवान् ने बनाई है ऐसा जान लेनेसे कुछ लाभ नहीं परन्तु सृष्टि को लीलाके रूप में मानने के कारण ही हम इस सृष्टि में निर्भय रमण कर पायेंगे, क्योंकि इसे लीला मानने पर अपने–आपको थोड़ा–बहुत तो अनुकूल बनाना ही पड़ेगा, अन्यथा मुरलीके धुनके साथ हमारा नृत्य विसंगत हो जायेगा ! केवल कर्ता माननेपर तो जटिल प्रश्न उपस्थित होने लगेंगे कि भगवान् ने ऐसी सृष्टि क्यों बनायी ? इससे बेहतर भी तो बना सकते थे! स्वयंके रमणार्थ बनायी तो हमें क्यों उसमें बलात् शिकार बनाया गया हमारे लिये बनायी तो हमारे प्रतिकुल कुछ भी होना नहीं चाहिये था. सर्वज्ञ–सर्वशक्तिमान–दयालु हो तो पाप दुःख रोग प्राकृतिक उपद्रव और मृत्यु का त्रास क्यों है. असर्वज्ञ अशक्त और निष्ठुर हो तो जड़ प्रकृतिकी कल्पना ही पर्याप्त ईश्वरके होने न होने से क्या अन्तर पड़ेगा. यह विषमता माया या शैतान के कारण हो भगवान् तो सर्वशक्तिमत्ता व्यर्थ सर्वशुभता सर्वशक्तिमत्ता हो माया या शैतान को वह स्वयं क्यों निवारित नहीं कर पाता ?

इस तरह हम देख सकते हैं साकारब्रह्मवाद और आईन्स्टीन के चिन्तन की रेखा इस बिन्दु पर आकर जुड़ जा रही हैं. किसी शायर ने ठीक ही कहा है कि *देखा तो मेरा साया भी मुझसे जुदा मिला सोचा तो हरेक सिम्तसे कुछ सिलसिला मिला!*

Established in 2012, Sanchi University of Buddhist-Indic Studies aims to address the global issues and encompass educationists, academicians, philosophers, researchers and practitioners across the globe. It shall devote itself to a study of the origin, growth, spread and dynamism of Buddhist-Indic knowledge system and its continuing relevance in the contemporary milieu. It aims to develop as an academic and research hub for preservation and conservation of manuscripts and promotion of documentation and translation of original texts. At present, the academic campus of the University is located in Barla Village in Raisen district. The Government of Madhya Pradesh has already allotted 100 acres of land for the proposed campus on the hillock of Salamatpur. An additional 20 acre of land has also been earmarked for setting up academic centres of different countries and institutions. The construction work on the proposed site is underway.

The motto of the university, *"एष धर्म: सनातन:"* is adapted from the sacred texts of Dhammapad conveying vehemently the message of modesty and morality. The logo of Sanchi University illustrates a Bodhi Vriksha having two parallel main trunks. The two trunks symbolize the two parallels of Sanatana and Buddhist traditions, which are like the two off shoots of a common.