

Journal
of
Sukṛtīndra Oriental Research Institute
Half-yearly Indological Research Journal

April 2026

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Vol. 27

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No. 2

Editor

Dr. V. Nithyanantha Bhat



यज्ञं दधे सरस्वती

SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE

(Research Centre recognised by the University of Kerala
and Mahatma Gandhi University.)

Kuthapady, Thammanam, Kochi-682 032, Kerala, India.

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Kuthapady, Thammanam, Kochi - 682 032, Kerala, India

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15th April 2026

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— H.H. Shrimad Sudhindra Tirtha Swamiji

Lokoktis in the Vālmiki - Rāmāyaṇa

Satya Vrat Varma & Dr. Charulata Verma

M. Winternitz's pithy observation that all that the word literature denotes in its wide ramifications exists in Sanskrit, is an honest acknowledgement of the amazing vastness and diversity of the Sanskrit literature. Apart from the great Vedic and classical literature, such interesting disciplines as riddles, maxims and proverbs, though unkindly dismissed as a folk stuff, also form its organic part. There may not be many independent compendiums of the ancient proverbs or the texts dealing with them, but if patiently culled from the array of writings, both sacred and profane, they would form a hefty volume providing winsome glimpses of the various aspects of the Indian thought and ethos. The proverbs, not unlike the maxims that often tend to intrude into their domain, represent an epitome of the traditional wisdom of the country. The simple, abiding truths that the ancients had visioned, and the sour and

sweet that they underwent in their encounter with the vagaries of life, are enshrined in these midgets, which, in view of their wide popularity have been given the happy sobriquet of '*lokoktis*'. With their sober connotations and high potential to lend strength to the expression, the proverbs have been used with a measure of fondness both in the learned disquisitions on Philosophy, Grammar, Poetics and a host of other *śāstras*, as well as in the writings on poetry and prose to uphold the respective contentions and to make the expression more effective. It is a measure of their great antiquity and wide acceptance that like the *Samhitās*, *Purāṇas* and the *Mahābhārata*; the *Vālmīki-Rāmāyaṇa*¹ is also interspersed with scores of proverbs which impart happy overtones to its language.

To be sure, the proverbs met with in the *Rāmāyaṇa* are uneven in significance. While a number of them embody the ancient wisdom of the land and have come, through generations, intact or in a somewhat altered form, quite a few of others tend to be general in import. Of the proverbs of the former class, the palm doubtless lies with the one that follows:

आम्रं छित्त्वा कुठारेण निम्बं परिचरेत् तु कः।

यश्चैनं पयसा सिञ्चेत् नैवास्य मधुरो भवेत्॥ II-35-16

Shorn of the poetic trappings, the proverb lays down the bitter truth that 'evil fostered at the expense

of virtue with any amount of tenacity does not turn into virtue'. While denouncing her for the devastating design of demanding of the king her pound of flesh, Sumantra warns Kaikeyī that the wrongful course she had taken in insisting upon enthroning her son in preference to Rāma, the rightful heir, was bound to end in a disaster. A *nimba* tree planted in place of the mango tree, never yields the sweet fruit, even if it was tended with milk. The unpleasant fact is strongly upheld by the pithy saying नहि निम्बात् स्रवेत् क्षौद्रम् (II-35.17) occurring in the succeeding verse. 'The *nimba* tree does not exude honey'. The proverb is obviously intended to impress upon the fiery queen the utter futility of her action with added vigour. The proverb is obliquely paralleled by Harṣa's penetrating observation: अथवा विषादृते विषधरस्य मुखात् किमन्यत्रिःसरति।² 'What save poison comes out from the fangs of the serpent'!

Vālmīki seems to be enamoured of the wisdom enshrined in the proverb *āmraṃ chittvā kuṭhāreṇa* etc. In the prelude to the narration of the ghastly killing of the hermit-boy, Śravaṇakumāra, by him Daśaratha admits sorrowfully to Kausalyā that, as it has been proved in his case, a bad act never brings a good result. Substituting *nimba* by *palāśa*, he expresses his anguish in the proverb:

कश्चिदाम्रवणं छित्त्वा पलाशांश्च निषिञ्चति ।

पुष्पं दृष्ट्वा फले गृध्नुः स शोचति फलागमे ॥ II-63-8

He who nurtures the palāśa tree in preference to a mango- grove, hoping to get choice fruits from it, finds later to his chagrin that it does not bear fruit, but only rough leaves.

The crux of all the three proverbs is emphatically voiced by the Hindi proverb: पेड़ बोए बबूल के आम कहाँ से होए।^{2a}

Persisting with his denunciation of Kaikeyī, Sumantra bitingly reminds her that she was a replica of her mother. She has done to her husband what her mother had done to hers. She has thereby inherited the vices of her mother. Her behaviour, Sumantra tells us, accords with the proverb पितृन्समनुजायन्ते नरा मातरमङ्गनाः (III-35.28), 'sons are born with the characteristics of their fathers, daughters with those of their mothers'. It appears in the grammatical texts as an illustration of the vārttika *harater gatatācchīlye* in a slightly different form: पैतृकमश्वा अनुहरन्ते मातृकं गावः³ 'horses follow the gait of their progenitor, cows that of their mothers'. The saying has percolated to several regional languages and / or dialects. Its Ambalvi-Hindi counterpart, माँ पै धी बाप पै घोड़ा बोहत नहीं तो थोड़ा थोड़ा represents a mix of the crux of the two.

Vālmīki himself bears witness to it that a proverb contrary to पितृन्समनुजायन्ते नराः was also known and it evoked wide popularity with the masses. Lakṣmaṇa presses it into service to emphasise Bharata's great virtues, who, even as a ruler, was living like a recluse. He had none of the vices of his mother. He has thereby belied the popular notion reflected in the proverb:

न पित्र्यमनुवर्तन्ते मातृकं द्विपदा इति।

ख्यातो लोकप्रवादोऽयं भरतेनान्यथा कृतः॥ III-16-34

Sons take after (resemble, inherit the characteristics of) their mothers, not fathers.

Though rated as *khyāta* (well-known), the proverb, in view of the fact that the idea embodied in it is not met with elsewhere, may well have been invented by the primordial bard himself.

The well-known English wise-saying 'A stitch in time saves nine', finds a somewhat different expression in the *Rāmāyaṇa*. As Daśaratha decides to consecrate Rāma to the throne of Ayodhyā, Mantharā hastens to warn her mistress, Kaikeyī, of the consequences that were to befall her in case the consecration is carried out. She provokes Kaikeyī to assert herself right then to save the situation for herself. This she does through a proverb that must have been popular with the people

then: गतोदके सेतुबन्धो न कल्याणि विधीयते। (II-9.54) 'It was useless to construct a dam after the mass of water had gushed/ flowed out'. The idea has been expressed with greater force and effect by Bhartṛhari. Using house and well as counterparts of water and dam, he wisely asserts संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः⁴ there was no point in exerting oneself to dig a well, when the house is already reduced to ashes. The idea is expressed in a general way in the famed wise-saying—

आदेयस्य प्रदेयस्य कर्तव्यस्य च कर्मणः।

क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसमम्।^{4a}

The ancient practice of escorting one's dear one to a distance and seeing him off there, finds echo in a number of proverbs. Kālidāsa lays down that he should be escorted up to the bank of a tank or pool: ओदकान्तं स्निग्धो जनोऽनुगन्तव्यः।⁵ Yājñavalkya, on the other hand, enjoins that the learned guest should be escorted as far as the boundary of the village: अतिथिं श्रोत्रियं तृप्तमासीमान्तमनुव्रजेत्।⁶ While it was obligatory and courteous to do so, to follow him 'too far' had ominous connotations. This is what the ministers impress upon Daśaratha as he insists to follow Rāma's chariot to the farthest, in the proverb that follows: यमिच्छेत्पुनरायान्तं नैनं दूर 'Whom one wants to come back again, one should not escort him too far'.

Intense love for one's dear one is heart-warming, but if carried too far it may instead expose the lover to serious consequences. Lakṣmaṇa tried hard to console Rāma, all too smitten by pangs of separation from Sītā. Quoting the appropriate proverb, अतिस्नेहपरिष्वङ्गाद् वर्तिराद्रापि दह्यते। (IV-1.116) he cautions his elder brother that it may well upset his mental equipoise. The wick, being thoroughly soaked in oil, though wet, burns itself out. So does excessive love burn the equanimity of the lover, lost in the memory of one's dear one. Lakṣmaṇa rather tries to provoke him into action, plainly telling him that no loss, whatever its magnitude, can be repaired without taking appropriate measures for it. His contention finds expression in the proverb अर्थो हि नष्टकार्यार्थैरयत्ने नाधिगम्यते। (IV-1.116) He is well-meaning in advising Rāma to keep his nerve in the trying situation. Zeal or high -spiritedness invariably brings rich dividends. The two proverbs mustered by him are centred on the virtues of utsāha:

- i. उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम्।
सोत्साहस्य हि लोकेषु न किञ्चिदपि दुर्लभम्॥ IV-1.21
- ii. उत्साहवन्तः पुरुषा नावसीदन्ति कर्मसु। IV-1.22

'Zest is a force which none can excel. Nothing is beyond the reach of a man of zeal. He never fails in his mission, whatever be the odds against him'.

The noble sentiments expressed in the proverbs reverberate through the literature, sacred and profane. The verse from the *Mahābhārata*, voices them with vigour.

अनिर्वेदः श्रियो मूलं लाभस्य च शुभस्य च।
महान् भवत्यनिर्विष्णः सुखं चानन्त्यमश्नुते॥⁷

What the reverse of *utsāha* i.e. despair spells to man is brilliantly captured in the pithy saying शोचतो ह्यवसीदन्ति सर्वार्थाः। (IV-27.34) 'Those who lose nerve, lose everything'.

Before Rāma consents to take Sītā with him to the forest following some hard talk by her, he advises her as to how she was to conduct herself vis-a-vis Bharata, who was to be the ruling sovereign now. Among other things he tells her not to be effusive in his (Rāma's) praise before Bharata for the rival's praise is an anathema to men of power. The advice is en clothed in the proverb ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम्। (II-26.25). The saying is beautifully paralleled by Bhāravi's observation प्रकृति खलु सा महीयसः सहते नान्य-समुन्नतिं यया।⁸ 'It is in the nature of great men not to take the opponents' rise lying down'.

A self-respecting man, even if driven to the brink, hates to subsist on others' crumbs. Kausalyā cautions

Daśaratha that Rāma would in no case assume the reins of the Kingdom, ruled so long by Bharata, even if he survives the exile. The lion doesn't eat the prey gifted by someone else. This is precisely what is unfolded in the proverb न परेणाहतं भक्ष्यं व्याघ्रः स्वादितुमिच्छति। (II-61.16). This *āhopuruṣikā* of the proud man has evoked wide notice. Bhāravi's observation bears reproduction: लघयन्बलु तेजसा जगन्न महानिच्छति भूतिमन्यतः।⁹

The English proverb 'out of sight out of mind' is common to several languages. With the contrary proposition prefaced to it, it is found in the *Rāmāyaṇa* as well: दृश्यमाने भवेत्प्रीतिः सौहृदं नास्त्यदृश्यतः। (V.26.39). Sītā wonders as to why Rāma had not so far retrieved her from the demon's clutches. She muses uncharitably that his love for her might have sagged under separation. 'Sight breeds love but it is indifference when the site is denied'.

'Do unto others as you wish to be done by them', is too a well-known proverb in English. Rāvaṇa, who was released from Sahasrārājuna's captivity at the intercession of Pulastya, was advised by the wise sage not to harm others if he wishes himself well: नावज्ञा हि परे कार्या य इच्छेच्छेय आत्मनः। (VII.33.22). The *Rāmāyaṇa* proverb is more specific than its counterpart in English. So is the wise-saying आत्मनः प्रतिकूलानि परेषां न समाचरेत्।

Dismissing the charge that it was unfair on the part of a warrior to kill a woman (fake Sītā in the present case), Indrajit says that the essence of war was to humble the enemy on every front: पीडाकरममित्राणां यच्च कर्तव्यमेव तत् (VI.81.28). Whatever torments the enemy should be done without any qualm. That Māgha observes, was the crux of the whole strategy: आत्मोदयः परग्लानिर्द्वयी नीतिरितीयती।¹⁰

सर्वे क्षयान्ता निचया पतनान्ताः समुच्छयाः।

संयोगा विप्रयोगान्ता मरणान्तं च जीवितम्॥ (II-105-16)

is perhaps the most famous and bland proverb known to the *Rāmāyaṇa*. It has been aptly used by Rāma to console Bharata, impressing upon him, the hollowness of the worldly existence. Nothing whatsoever is stable in the world. Wealth perishes, rise has a fall, union ends in separation and death stalks man at every step. The harsh truths that are obliquely intended to prompt man to lead an honest, disciplined and meaningful life, have been repeated *ad infinitum* in the later writings.

Excess of everything is bad, is a well known saying in English. The demonesses keeping vigil on Sītā in Laṅkā choose to use is to serve their nefarious designs. Their threat to Sītā that excessive resistance on her part to Rāvaṇa's advances would spell doom to her, appears in the *Rāmāyaṇa* in the garb of a meaningful proverb: सर्वातिकृतं भद्रे व्यसनायोपकल्पते। (V.24.21).

The Hindi saying नदी में रहना और मगरमच्छ से बैर has its genesis in what Rāvaṇa threateningly tells Mārīca, who had the cheek to turn down his devastating command to assume the form of a *Suvarṇamṛga* to facilitate Sītā's abduction: राज्ञो विप्रतिकूलस्थो न जातु सुखमेघते। (III.40.26). He who is hostile to the master, should not hope to attain happiness in life.

Sugrīva was a bit perturbed to know that Lakṣmaṇa was angry over the delay on his part in launching the operation to trace out Sītā. He said he did not apprehend anything unpleasant from him, but friendship, in ultimate analysis, was a tenuous affair. At times even a slight cause tends to wreck it. The truth set forth by Sugrīva is conveyed in the epic through a proverb that reads as follows:

सर्वता सुकरं मित्रं दुष्करं प्रतिपालनम्।
अनित्यत्वात्तु चित्तानां प्रीतिरल्पेऽपि भिद्यते॥ (IV.32.7)

The essence of friendship lies in mutual accommodation and care: उपकारफलं मित्रम् (IV.5.25), as Rāma puts it.

As Hanuman causes massive destruction in the Aśhokvāṭikā to the horror of the demonesses guarding it, and threatened them with his frightening form, they ask Sītā as to who he was. Since she had conversed with him earlier, she, they contend, must know him

closely. Sītā feigns ignorance, telling them that he might have been one of their tribe, assuming at will the form of his choosing. It would, therefore, be better for them to find out his identity and antecedents for अहिरेवाहेः पादान् विजानाति न संशयः (V.42.9), the serpent alone knows the feet of the serpent. The proverb seems to imply that since the serpent had no feet, any effort even on the part of a reptile would be an exercise in futility, the guards too sure to draw a blank. Incidentally, the idea conveyed by the proverb is voiced in the crisp Hindi saying खग की भाषा खग ही जाने।

Besides those discussed here, Vālmīki has used quite a few other proverbs to uphold the respective contentions by the ideas unfolded by them. These are listed here for quick reference.

- i. नहि स्त्रीषु महात्मानः क्वचित्कुर्वन्ति दारुणम्। (iv.33.36)
- ii. न चापि कोपः स्वजने विधेयः। (iv.33.51)
- iii. अच्छलं मित्रभावेन सतां दारावलोकनम्। (iv.3.61)
- iv. कालो हि दुरतिक्रमः। (v.16.3)
- v. शूराय न प्रदातव्या कन्या खलु विपश्चिता। (iv.23.8)
- vi. कोपमार्येण यो हन्ति स वीरः पुरुषोत्तम। (iv.31.6)
- vii. परदाराभिमर्शान्तु नान्यत्पापतरं महत्। (iii.38.30)
- viii. गतायुषो नरा हितं न गृह्णन्ति सुहृद्भिर्हीरितम्। (iii.41.20)
- ix. प्रतिवक्तुं प्रकृष्टे हि नापकृष्टस्तु शक्नुयात्। (iv.18.46)

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2. *Nāgānandaṃ nāmakaṃ*, ed. Cirañjīva Miśra, Handa Publishing House, Hoshiarpur (1952), p. 138
- 2a. It finds a more powerful expression in Sheikh Farid's following verse.
 फरीदा लोडै दाख बिजउरीआ किकरि बीजै जटु।
 हठै उन्नि कता इदा पैथा लोडै पटु॥ 23
 Sheikh Farid, *Paricay tatha kavitaen*, New Delhi, 2004, pp. 54-55
 'The farmer longs for the succulent grapes of Kandhar even as he plants an acacia tree. It is like hoping to don a silken robe while spinning wool throughout one's life'.
3. *Siddhāntakaumudī* with *Tattvabodhinī*, Mehar Chanda Lachmandas Publications, New Delhi, 1985, p. 455
4. *Śatakatrayadi-subhāṣitasamgrahaḥ*, ed. D. D. Kosambi, Bharatiya Vidya Bhavan, Bombay, 1948
- 4a. *Hitopadeśaḥ*, ed. Ram Narayan Acharya, Chaukhamba Sanskrit Pratiṣṭhāna, Delhi, IV. 94
5. *Abhijñānaśakuntalam*, ed. M. R. Kale, Gopal Narayan and Co., Bombay, 1934, p. 106
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7. *Mahābhārata*, *Udyogaparva*, 39.57

8. *Kirātārjunīyam*, Chaukhamba Sanskrit Series Office, Varanasi—1, 1968, II.21
9. *Ibid*, II.18
10. *Śiśupālavadham*, ed. Hargovind Shastri, Chaukhamba Vidya Bhavan, Benares, 1955, II.30

Reinterpreting Dharma and Social Ethics in Sree Nārāyaṇa Smṛti

Dr. Krishnaveni

1. Introduction

Smṛti literature occupies a central position within the Indian intellectual tradition, particularly in shaping ethical norms, social organization, and jurisprudential frameworks. Derived from the Sanskrit root *smṛ* ("to remember"), Smṛti denotes remembered wisdom that interprets and systematizes Vedic revelation for practical application. While Śruti is considered eternal and *apauruṣeya*, Smṛti reflects human agency in translating sacred principles into lived social realities.

Historically, Smṛti texts functioned as normative guides regulating conduct (*ācāra*), legal processes (*vyavahāra*), and moral duty (*dharma*). Classical works such as the *Manu Smṛti* and *Yājñavalkya Smṛti*

exemplify this synthesis of religious authority and social regulation. These texts provided a framework through which communities negotiated the relationship between spiritual ideals and social order.

However, Smṛti literature has never been static. Its adaptive nature allowed reinterpretation according to *kāla*, *deśa*, and *pātra*, ensuring continuity amid historical change. Commentaries and digests further expanded this interpretive tradition, demonstrating the dynamic character of normative discourse in Indian thought.

Within this evolving framework, Sree Nārāyaṇa Smṛti emerges as a modern intervention that preserves the structural features of Smṛti while transforming its ethical orientation. Rather than codifying hierarchical norms, the text emphasizes moral universality and spiritual equality. It thus represents a critical moment in the evolution of Smṛti literature, where inherited authority becomes a platform for ethical reform.

2. Smṛti Tradition and Its Transformation.

The Smṛti tradition historically functioned as a bridge between metaphysical insight and social practice. Rooted in Vedic authority yet responsive to societal realities, Smṛtis articulated frameworks for maintaining order and harmony. They addressed issues ranging from ritual conduct and inheritance law to penance and

governance, thereby shaping the moral imagination of Indian civilization.

A defining characteristic of Smṛti literature is its interpretive flexibility. While grounded in sacred authority, Smṛtis acknowledged the necessity of contextual adaptation. This openness enabled successive generations to reinterpret normative principles without severing continuity with tradition. The proliferation of commentaries, regional adaptations, and digests attests to this dynamic process.

Nevertheless, classical Smṛtis often reflected hierarchical social structures, particularly through varṇa-based prescriptions. Although such frameworks were historically situated, their rigidity in later practice generated ethical tensions. The emergence of reform movements in modern India therefore prompted renewed engagement with normative texts.

It is within this context that Sree Nārāyaṇa Smṛti assumes significance. By adopting the Smṛti format, the text situates itself within an authoritative lineage. Yet its ethical vision departs from hierarchical codification and foregrounds universal moral values. Dharma is reinterpreted as righteous conduct accessible to all individuals, irrespective of social identity. This transformation illustrates how the Smṛti tradition can

function as a medium of reform rather than mere preservation.

3. Philosophical Foundations of the Text.

The philosophical orientation of Sree Nārāyaṇa Smṛti is deeply informed by Advaita Vedānta. The non-dualistic understanding of reality provides the metaphysical basis for its ethical universalism. If all beings share a common spiritual essence, social hierarchies lose their ontological legitimacy. Ethical equality thus becomes a natural corollary of metaphysical unity.

The text's aphoristic structure reflects a pedagogical intention. Concise verses encourage contemplation and internalization, transforming normative instruction into moral reflection. Rather than prescribing rigid rules, the text cultivates ethical sensibility and self-discipline. Dharma is presented as an inwardly realized principle that manifests in compassionate action.

Another philosophical dimension lies in the integration of knowledge (jñāna) and conduct (śīla). Spiritual realization is inseparable from ethical living, and liberation is portrayed as incomplete without social responsibility. This synthesis distinguishes Sree Nārāyaṇa Smṛti from both purely legal Smṛtis and purely metaphysical treatises, positioning it as a work of ethical spirituality.

4. Sree Nārāyaṇa Guru: Life and Intellectual Context

Sree Narayana Guru occupies a pivotal place in the socio-religious history of modern Kerala. Born in Chempazhanthy near Thiruvananthapuram, he emerged as a philosopher, poet, and reformer whose teachings transformed the region's spiritual landscape. His intellectual formation drew from Sanskritic learning, yogic practice, and contemplative experience, enabling a synthesis of metaphysical insight and social concern.

Guru's reformative vision was shaped by the deeply stratified social conditions of nineteenth-century Kerala, where caste discrimination and ritual exclusion were pervasive. Rather than adopting confrontational strategies, he pursued reform through reinterpretation of spiritual principles. His celebrated dictum of spiritual unity articulated a vision that challenged social fragmentation while affirming religious inclusivity.

The consecration of the Aruvippuram temple symbolized a radical redefinition of religious authority, demonstrating that spiritual access could not be restricted by caste. This act was not merely symbolic but inaugurated a broader movement emphasizing education, ethical upliftment, and social organization.

Guru's literary works further elaborated his philosophical and ethical vision. Texts such as *Ātmopadeśa Śatakam* and *Daiva Daśakam* reflect contemplative spirituality, while *Sree Nārāyaṇa Smṛti* represents the normative dimension of his thought. Together, these works illustrate a comprehensive project aimed at harmonizing personal liberation with collective well-being.

5. Structure and Thematic Content of *Sree Nārāyaṇa Smṛti*

Sree Nārāyaṇa Smṛti is composed in approximately 300 verses arranged across ten sargas, presenting a systematic exploration of ethical, social, and spiritual themes. The structure reflects continuity with classical *Smṛti* literature while simultaneously introducing reformative reinterpretation.

The opening section establishes the contextual framework by describing *deśa*, *sthāna*, and *ācārya*, thereby situating the text within both geographical and pedagogical contexts. This introductory orientation echoes traditional *Smṛti* conventions that emphasize authority and contextual relevance.

The second sarga focuses on *dharma—adharma vivecana*, articulating the fundamental distinction

between righteous and unrighteous conduct. Dharma is portrayed as the sustaining principle of the world, a moral force that governs social harmony and individual well-being. The following verse captures this central insight:

धर्म एव हि बोद्धव्यो मन्तव्यः कर्मकोटिषु।
अनुष्ठेयोपदेष्टव्यो धर्मो लोकप्रवर्तकः।।¹

Here dharma is described as the principle to be understood, contemplated, practiced, and taught. This fourfold emphasis transforms dharma from abstract doctrine into lived ethical praxis.

Subsequent sargas elaborate sāmānya dharma, highlighting universal virtues such as truthfulness, compassion, and self-restraint. The text then addresses āśrama-dharma, presenting stages of life not as hierarchical divisions but as complementary modes of ethical development. Discussions on brahmacarya, gr̥hastha, and sannysa underscore the continuity between personal discipline and social responsibility.

Unlike earlier Smṛtis, ritual prescription occupies a secondary role. The emphasis shifts toward ethical awareness and spiritual interiority, reflecting Guru's intention to universalize moral guidance.

6. Ethical Humanism and Moral Philosophy

A defining feature of Sree Nārāyaṇa Smṛti is its ethical humanism. Moral worth is grounded in character rather than social status, thereby redefining the criteria of dignity. The virtues of truth, compassion, humility, and self-control are presented as universally binding obligations.

This ethical orientation resonates with Advaitic metaphysics. If all beings share a common spiritual essence, ethical conduct becomes the natural expression of metaphysical insight. Compassion is not merely a social virtue but a recognition of shared identity.

The text also emphasizes moderation and simplicity, warning against excessive attachment to wealth and prestige. Such attachments are portrayed as sources of moral corruption and social conflict. By advocating contentment and discipline, the text promotes an ethic that counters materialism and fosters social harmony.

Furthermore, moral purity is distinguished from ritual purity. Traditional notions of purity often reinforced social exclusion, but Guru redefines purity as inner integrity. Ethical intention rather than external observance becomes the criterion of spiritual worth.

7. Social Reform and Spiritual Democracy

The reformative impulse of Sree Nārāyaṇa Smṛti is most evident in its critique of caste discrimination and untouchability. By grounding equality in Advaitic metaphysics, the text undermines the ideological basis of social hierarchy. Social reform is thus presented as a spiritual necessity rather than a secular agenda.

Education occupies a central place in this vision. Ignorance is identified as the root of both spiritual bondage and social oppression. Knowledge enables individuals to transcend prejudice and recognize universal dignity. The promotion of education therefore becomes a moral responsibility.

The text also encourages mutual respect and social cooperation. Society is envisioned not as a competitive arena but as a community of shared responsibility. Service to others is interpreted as a form of spiritual practice, thereby integrating ethics and devotion.

Importantly, Guru's reformative strategy emphasizes transformation through awareness rather than confrontation. By appealing to conscience and compassion, the text seeks to reform both the oppressed and the privileged. This dialogical approach reflects a deep faith in the transformative power of ethical insight.

8. Ritual, and Ethical Reinterpretation

Although composed within a traditional cultural milieu, Sree Nārāyaṇa Smṛti implicitly supports gender dignity through its emphasis on universal spiritual identity. By grounding worth in ethical and spiritual essence, the text opens possibilities for more inclusive interpretations of social roles.

The work also reinterprets ritual practice. Ritual is not rejected but subordinated to ethical purpose. When ritual becomes detached from compassion and moral awareness, it loses spiritual significance. This perspective challenges mechanical religiosity and reorients religious practice toward ethical transformation.

Such reinterpretation reflects Guru's broader philosophical project: the harmonization of tradition with rationality. Religious practices are valued insofar as they promote inner purification and social harmony.

9. Contemporary Relevance and Intellectual Legacy

The ethical insights of Sree Nārāyaṇa Smṛti remain strikingly relevant in contemporary society. Persistent inequalities, religious tensions, and moral dilemmas underscore the continuing need for a framework that integrates spirituality with justice.

The text's emphasis on compassion, education, and ethical responsibility offers guidance for addressing

modern challenges such as social fragmentation and moral relativism. Its critique of hierarchy resonates with contemporary discourses on human rights and social inclusion.

Moreover, the work illustrates the possibility of reform emerging from within tradition. Rather than abandoning inherited frameworks, Guru demonstrates how reinterpretation can renew their ethical vitality. This approach holds particular significance for societies negotiating the relationship between cultural heritage and modern values.

10. Conclusion

Sree Nārāyaṇa Smṛti represents a profound reinterpretation of the Smṛti tradition, transforming normative literature into a vehicle for ethical universalism and social reform. By redefining dharma as moral responsibility grounded in spiritual unity, Sree Narayana Guru aligned classical categories with modern aspirations for equality and justice.

The text demonstrates that spirituality and social responsibility are inseparable dimensions of human development. Ethical conduct becomes the expression of metaphysical realization, and social reform emerges as the practical manifestation of spiritual insight.

Its enduring significance lies in its integrative vision. By harmonizing Advaita philosophy with ethical activism, Sree Nārāyaṇa Smṛti transcends its genre and historical context. It continues to inspire moral reflection, social harmony, and spiritual awakening, offering a timeless framework for inclusive and compassionate living.

11. Notes

1.sloka.no.33, chapter II, Sree Nārāyaṇa Smṛti.

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Sources of Knowledge or Jñāna in Indian Epistemology

Dr. Aditya Kumar Panda

Before discussing the sources of knowledge, it is a must to delineate on what is knowledge according to Indian epistemology briefly. The English word 'knowledge' is translated as Jñāna in Sanskrit and other Indian languages which does not seem to be a correct equivalent candidate of the former. No doubt, it is a Sanskrit term. There is a difference between Western knowledge and Indian Jñāna. D.M. Datta writes that the Sanskrit word Jñāna stands for all kinds of cognition irrespective of the question of truth and falsehood (Datta, 1960). The word Jñāna can be translated as cognition. In Indian epistemology, Jñāna is a mental event. And this term is better translated as cognition since there can be false Jñāna whereas there can't be false knowledge as the words are used in (analytic) English (Phillips, 2012). The term Jñāna is also used to refer to spiritual knowledge in Indian scriptures. It

is considered as something that liberates us from false knowledge. Adi Śaṅkarācārya terms the false knowledge as adhyāsa or superimposition which is a barrier for realizing true knowledge.

In the Indian system of knowledge, pramā is the knowledge and pramāṇa is the method of knowing. Datta states in *Six Ways of Knowing* (1960) that the word pramā used to designate only a true cognition (yathārtha Jñāna) as distinct from a false one (mithyā Jñāna). In Indian epistemology, it is Gautama's Nyāya Sūtras which gives us the first systematic treatment of the means of knowledge (Simha, 1991: 1). In this essay, I will not deal with the definition of knowledge elaborately as I would like to focus on the sources of knowledge.

The sources of knowledge according to the Indian knowledge system or Indian epistemology are of six ways: 1) Pratyakṣa (Perception), 2) Anumāna (Inference), 3) Upamāna (Comparison), 4) Arthāpatti (Postulation), 5) Anupalabdhi (Non-apprehension), 6) Śabda (Verbal testimony).

Pratyakṣa (Perception) is the knowledge through senses and it is considered as the first valid source of knowledge in Indian epistemology. In Sanskrit, it means what is before our eyes (prati + akṣa). Pratyakṣa can be summarized as

I see, I know
I feel, I know
I hear, I know
I taste, I know
I smell, I know.

The valid sources of pratyakṣa knowledge are the five-sense experiences as simple as above. Along with these five sense-acts, we can add another act "I think, I know". But this I think, I know, is facilitated by the above five-sense acts. This statement can also be challenged when my thinking is not through the senses but it is as valid as the sense experience.

All schools of Indian philosophy have accepted pratyakṣa as the valid source of knowledge. This is also stated as a valid source of knowledge in western philosophy, particularly in John Locke's Empiricism. In the section 4 of chapter 1 of book 1 of the Nyāya Sūtras, perception is defined as that knowledge which arises from the contact of a sense with its object and which is determinate (defined limits), unnameable (can't be named, beyond language), and non-erratic (stable and consistent) (*The Nyāya Sūtras of Gotama*, 1913, p. 3). Firstly, what one sees in front of her/his eyes, gets a direct perception of the thing and the thing based on the sense organ-eye is a true cognition which is the

direct knowledge of the thing. This is why Pratyakṣa is a first-hand sense experience. Secondly, when this experience becomes past, it becomes a memory and when the person who has the first-hand sense experience tells about the thing to someone else, the thing may not be necessarily in front of him. This is why pratyakṣa pramāṇa can be sense-independent also. Pratyakṣa pramāṇa can be of two types: 1) Nirvikalpa, 2) Savikalpa. Nirvikalpa is the direct perception without knowing the details of the object of knowledge and savikalpa is the perception with the details of the object of knowledge. Pratyakṣa as the valid source of knowledge is accepted by all schools of Indian philosophy. It seems perception is a scientific source of knowledge in most of the world's philosophies. But it also has limitations. If the sense perception is not accurate or the object is too far or too near, then it may not be able to give us valid knowledge. This limitation is caused by two factors: the subject who is perceiving and the object that is perceived. Limitation of the subject may be weak senses, biasness, etc, whereas the same for the object may be lack of clarity and distance or proximity of the object.

Anumāna (Inference) is the knowledge that is gained through inferences. The word *anu* means after and *mā* means to know. It means to come to a

conclusion through previous knowledge. This comes after *pratyakṣa pramāṇa*. Indian epistemology has dealt with this *pramāṇa* a lot. It is to reach a conclusion through logic and observation. *Anumāna Pramāṇa* involves inferring unknown knowledge from known facts, constituting indirect knowledge based on reasoning (Pasarkar, 2014). *Anumāna* is a source of knowledge produced after *pratyakṣa pramāṇa* and it combines the past with the present and predicting the future. This is a cognition following previous knowledge (Joglekar, 2022). If there is smoke in the mountain, we know there is fire as fire brings smoke. In this example, we have the past knowledge of smoke and fire and we are inferring that where there is smoke there is a fire. *Anumāna* can be of two types: *Svārtha* and *Parārtha*. *Svārtha* is the *anumāna* by oneself (through the person's self reasoning and experience for himself or herself) but *Parārtha anumāna* is for others. The second type has five steps:

1. *Pratijñā* (Proposition) - a statement or a hypothesis
2. *Hetu* (Reason) - the reason behind the statement
3. *Udāharaṇa* (Example) - examples that establish the proposition and the reason
4. *Upanaya* (Application) - Applying the *udāharaṇa* to the proposition

5. Nigamana (Conclusion) - finally established fact, result of the above four processes

"The book is wet" is a pratijñā. The hetu or the reason for this pratijñā is "the book has water on it". Udāharaṇa is wherever there is wet, it has water in it. "There is water in the book" is the upanaya. And therefore, the nigamana is "the book is wet". So here the proposition is proved by following the five steps of anumāna.

Anumāna is based on the experience from pratyakṣa. In other words, it is an inference drawn from the already known. All the limitations, therefore, of pratyakṣa must affect anumāna also in as much as the pratyakṣa is defective, the anumāna built upon such pratyakṣa must also be defective (Tyagisananda, 2010).

Upamāna (Comparison) is a pramāṇa through comparison. This also follows pratyakṣa. This is to know something through the similar knowledge of something that is gained through pratyakṣa. It is a source of knowledge which is known through similarity or dissimilarity between things. For example, if I want to describe an unknown man without knowing anything about him, I can say he is like so and so. But the question is how do I arrive at this conclusion? Firstly, I see the person that is my pratyakṣa pramāṇa, then

I do not know him prior to this experience, but I know someone who has similarity with this person, then I can say that this person is like that person. Upamāna as a valid source of knowledge has many limitations. This is also based on previous knowledge and conclusion is drawn from similarities or dissimilarities. Inaccuracy of similarities may make upamāna pramāṇa invalid.

Arthāpatti (Postulation) is a source of knowledge that follows pratyakṣa and anumāna. This is to know something because of something else. Datta writes that arthāpatti is when a known fact cannot be accounted for without another fact, we have to assume or postulate the existence of that other fact (Datta 1960: 237). As for examples, one can postulate a statement from "the house is opened" that someone is there inside". "Aśoka is thin" can be postulated from "Aśoka does not eat much."

Anupalabdhi (Non-apprehension) is a source of knowledge follows pratyakṣa. According to the Mīmāṃsā epistemology of Kumārila Bhaṭṭa, the non-perception of an object is a source of our immediate cognition of the non-existence (abhāva) of that object. It is a source of knowledge through which we know about something that was there but it is not now. It is the cognition of something that is absent. When you enter a meeting room and notice an empty chair where

someone was supposed to sit, you gain knowledge of the absence of that person through anupalabdhi. This absence, though not directly perceivable, provides important information about the current state of the room.

Śabda-word (Verbal testimony) is the last source of valid knowledge. This is the knowledge that is there in the Vedas and Upaniṣads. This knowledge is considered as the ultimate knowledge. This is to know through reading the Vedas, Upaniṣads and listening to our ṛṣis and through other methods surrounding the textual knowledge. The Nyāya Sūtras state that word (verbal testimony) is the instructive assertion of a reliable person (*Nyāya Sūtras*, 1.1.7). This reliable person refers to the ṛṣi scholars who are experienced and well-versed in the Vedas and Upaniṣads. The valid source of knowledge is a reliable trustworthy person. Śabda can be spoken or written. Above all, it is part of language and language is a means of conveying knowledge. Verbal testimony can be of two types: Vaidika (scriptural) and laukika (worldly or human). First one considers the Vedas and Upaniṣads as the infallible source of knowledge and the second one is based on the common wisdom of human beings. But verbal testimony as a valid source of knowledge is rejected by the Cārvākas. They reject the authority of

the Vedas. They term the knowledge of the Vedas as contradictory and against human experience.

All the schools of Indian Philosophy don't accept all six *pramāṇas* as the valid source of knowledge. Cārvāka accepts perception as the only valid source of knowledge. Cārvāka philosophy is known as Indian materialism. To them, knowledge means whatever we can perceive through our sense organs, and that is the only right knowledge (Kamal, 1998). Vaiśeṣika school accepts perception and inference as the valid source of knowledge. Sāṅkhya philosophy admits perception, inference and verbal testimony as the valid source of knowledge. Nyāya accepts four of the above *pramāṇas* as the valid source of knowledge (Perception, Inference, Comparison and Word). Prābhākara Mīmāṃsā accepts five *pramāṇas* as the valid source of knowledge (Pratyakṣa, Anumāna, Śabda, Upamāna, Arthāpatti). Advaita Vedānta and Kumārila Bhaṭṭa Mīmāṃsā accept all the six *pramāṇas* as the valid source of knowledge.

As per the above means of knowledge or Indian epistemology, it can be submitted that knowledge starts with the subject that thinks—that cognizes—that acts—that moves. The first *pramāṇa*—*pratyakṣa*—gives importance to the sense experience of a subject. Knowledge starts from direct sense perception. We have

senses, so we know. The other pramāṇas follow pratyakṣa and become more psychological (as they deal with mental processes).

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The Relevance of Kautilya's Arthaśāstra in the Current Indian Economy

Dr. Somnath Das

Introduction :

The reflection of the ideological directives of the state can be observed in the ancient Indian social system. Needless to say, this tradition of directives is considered a valuable document of civilization and culture. Despite the characteristics and various divisions of the era, the aspects of state welfare have been so beautifully articulated that they appear as significant hallmarks of civilization and culture.

During the time of Kautilya's Arthaśāstra, we find evidence of a monarchical era. At that time, the king was solely responsible for conducting all state affairs. He had to focus not only on political perspectives but also on state welfare and national development. As a result, achieving the greatest welfare of the state or a

comprehensive perspective becomes easily understandable. Therefore, focusing on state welfare is paramount. The king can thus concentrate on various endeavours to manage state affairs, as this makes his administration much easier. No disorder ever arises within the state.

Within the state, therefore, the structural levels are further enhanced by connecting them with established institutions, or by expanding the social, political, and cultural spheres through a coordinated approach, which helps to improve the state's military system. For this, the king remains always committed to working for the overall welfare, creating a vibrant environment within his empire. Although this is built upon a social framework, the foundations of economic thought are also present here.

Kauṭilya's Saptāṅga theory (theory of seven elements of the state) sowed the fundamental seeds of political theory. Needless to say, the relevance of this foundational concept remains equally applicable in modern economics. Issues ranging from equitable distribution to tax revenue collection were articulated so effectively back then that they continue to be relevant to the Indian economy today. A systematic framework for the basis of revenue collection and how taxes should be distributed among all citizens can be found within Kauṭilya's Arthaśāstra, specifically in its political

theory. This has played a supportive role in shaping the fundamental concepts of modern economics.

The issue of resource management is considered a notable example in the context of the current Indian economy. We see the application of this principle in the seventh element of the Arthaśāstra. The guidelines we find in Kautilya's Arthaśāstra for broadening the scope of the economy are also highly significant and constitute a crucial step towards national unity.

When we have to approach any subject, objective planning becomes extremely important. If honest planning can be implemented by the state, then the development and shaping of the state can be achieved through a systematic framework. This correct direction becomes one of the most helpful components in the prosperity of the state. Therefore, we must always proceed through planned actions. If we can conduct our lives through planned actions, we can find a healthy and humane life.

Planning is considered a fundamental aspect of the Indian economy. Although the areas or methods of planning have changed over time, the basic theoretical principles have remained unchanged. In Kautilya's Arthaśāstra, we find descriptions of planned activities in the then-existing state system. These planning principles remain equally applicable even today.

Trade, markets, taxation systems, revenue chapters, and matters of financial interest and loans are considered key aspects of planning. To elevate the state to an international level, it is necessary to focus primarily on the aspects of economic planning. These areas have been included as key considerations in the various Five-Year Plans implemented in India. It goes without saying that these discussed areas have become the main foundation for the initiation of the country's economic prosperity. Therefore, planning is essential to strengthen the state structure.

Upon reviewing Kautilya's Arthaśāstra and various Smṛti texts, we can see that the system of revenue collection was meticulously structured to provide guidance on how to strengthen the economic framework by leveraging various sources of income for the state and the society.

In the currently discussed economic system, we are engaged in various economic reforms. Sometimes through investment, we are focusing on economic aspects, or through determining the state's position in the global economy and implementing notable programmes, we are striving to further strengthen the economic sector. Just as Kautilya emphasized various state-dependent economic sectors to strengthen his state structure, thereby ensuring the overall welfare of the

state, similarly, in the current Indian economic system, we are determined to identify productive and market-based sectors as sources of income and secure our place in the global economy.

The depth of ancient Indian political thought in the field of governance is unparalleled, and this system has been equally applicable across various eras. Governance is a subject considered the fundamental basis of the state structure. Therefore, it is essential to address and rectify the system of governance first; otherwise, the state structure may collapse.

The person holding the highest position of power must constantly monitor the various supporting areas of governance. They must also be involved in coordinating activities and ensure that no disorder or divisive situations arise.

Although the detailed list of various structures and rules currently prevalent in economics appears to be a new arrangement in its conceptual framework, its fundamental basis can be found in our ancient Kauṭilya's Arthaśāstra. Even though the structure changes, the underlying principles remain.

Currently, we hear about the implementation of GST in the Indian economy. We find many similarities between this GST concept and Kauṭilya's concept of

revenue collection. Many groundbreaking measures from Kauṭilya's Arthaśāstra have been adopted, and these may prove equally applicable to the Indian economy in the future.

In Kauṭilya's Arthaśāstra, we find not only principles of revenue collection but also structural aspects. These structural foundations have significantly strengthened the state system. To solidify the governance system in the present context, a strong economic foundation is essential. Because issues like inflation, market fluctuations, and changes in interest rates become highly relevant in this context.

From ancient times, we have placed great emphasis on agriculture and industry, and various sources show that the profits from these sectors contributed to the prosperity of the economic structure of that time. The concept of rural economy that we discuss today finds its roots in the ancient practices of agricultural production, income distribution, and revenue collection strategies. Therefore, while the strategies of governance and union have evolved with the changing times, the fundamental principles remain unchanged.

Well-formulated policies are one of the cornerstones of a country's progress. The state needs to focus on policy formulation for planning social, economic,

and lifestyle aspects. Kauṭilya's Arthaśāstra demonstrates the application of one or more policies for state governance and administrative functions. This resulted in the overall welfare of the state and played a supportive role in establishing good relations between the king and the people during that monarchical era.

From ancient scriptures to the present day, we encounter a policy-oriented environment in constitutional and various other fields. When developing nations are seen to be driven by developmental ideas or when a reflection of a well-ordered environment is observed, it becomes clear that the highest ideals are flowing within the state. Currently, universality has been elevated to a new level for the welfare of the country and the state. As the depth of the field increases over time, its scope also expands; therefore, for the welfare of the country, one must focus on the field of comprehensive developmental ideas.

A king who desires the welfare of his subjects is always dedicated to their well-being in his kingdom because he believes that by upholding the honour of his subjects within the state, there will be no possibility of any obstacles arising. In his Arthaśāstra, Kauṭilya showed the way to building a well-organized state institution alongside development, which has led us to the concept of a welfare state.

For a country to progress, social advancement is desirable. In the era of Arthaśāstra, various aspects of the judicial system within the state were so beautifully arranged that it facilitated close relations between the state and foreign countries.

Alongside military and political spheres, the formulation of economic policies has been equally relevant from ancient times to the present day. While its name and methods may have changed, it cannot be said that the subject itself is entirely new. The foundation of a state's economy is agriculture and production. This foundation has remained equally applicable from ancient times to the present. Controlling market prices and maintaining a careful watch on income and expenditure are also crucial steps in building a country's economic foundation. Therefore, the present democratic era is no exception in this regard. The concept of exploiting the people or the common man has never been discussed in economics; rather, the focus has always been on how to build a sound economic system. The income generated from various sectors, including agriculture, trade, and industry, has been organized in such a way that it can be considered exemplary. In this manner, Kautilya's Arthaśāstra has been able to secure its place as a treatise on ethical principles.

Therefore, by reviewing various aspects in sequence, we can conclude that the different frameworks related to finance have been formulated around us. Whatever we set out to discuss, it has already been conceived before its formulation.

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Sacred Geometry and Cosmic Harmony: Exploring the Science and Spirituality of Vāstu in Kerala

Dr. Suresh J.

Introduction

Vastu Śāstra, a traditional system of Indian architecture, has played a significant role in shaping Kerala's culture and temple construction practices. Originally utilized for the construction of Hindu temples in ancient times, this architectural method has expanded its influence to encompass the construction of buildings, houses, and even wells in Kerala. The rich carpentry tradition of Kerala is deeply intertwined with temple and house construction, focusing on various elements such as idol crafting and overall architectural design. Emphasizing a harmonious relationship with nature, this tradition considers factors like house location, land

slope, water availability, soil quality, and tree placement for cultivation. Referred to as Kapilavasma, this architectural style integrates principles of Vāstu, aligning structures with cosmic energies. While there was previously an association of Kerala's building style with Buddhist culture, it is now widely recognized that the concept of Vāstupuruṣa, prominent in Vastu Śāstra, is integral to this art or science known as Vāstuvidya. This ancient Indian way of constructing structures has deep roots in the geographical features of the Indian subcontinent, holding both scientific and historical significance. The reliance on Vāstu principles can be observed in the settlements and constructions of early civilizations, showcasing its enduring impact on Indian architecture. With references to Vāstu found in Vedic texts, epics, ancient literature, traditional knowledge, proverbs, and folk stories, its presence throughout Indian history is evident. Examples of Vāstu usage can be found throughout Indian history, from the kingdoms of the North to the Sangam era, as well as during the rule of the Aay and second Cheras. Notable instances of Vāstu construction can also be observed during the pre-independence and pre-state formation period of Kerala, particularly in the princely states of Cochin and Travancore. Even in the British-occupied Malabar regions, Vāstu principles were evident. It is widely acknowledged that Vāstu is indeed a science of

architecture, encompassing elements of science, geography, and antiquity within its discipline.

The Legend and Beliefs of Vāstu Puruṣa

Many legends, facts, and beliefs surround Vāstu Śāstra. According to Hindu belief, Lord Brahma created Vāstu Puruṣa, who emerged from Lord Śiva's third eye. Lord Brahma then instructed Vāstu Puruṣa about Vāstu Śāstra.¹ Legend has it that Vāstu Puruṣa originated from Lord Śiva's sweat during a battle with the Asura named Andhakara. Troubled by Vāstu Puruṣa's disturbances, Devas sought Lord Brahma's help. Following Brahma's orders, the Devas defeated Vāstu Puruṣa and cast him onto Earth. It's said Vāstu Puruṣa's head fell in the northeast, legs in the southwest, and hands in the southeast and northwest.² Later, Lord Brahma sent fifty-three devas to subdue Vāstu Puruṣa. After losing his powers, Vāstu Puruṣa prayed to Lord Brahma, who granted him a boon: people would worship him during key construction stages, ensuring peace.³ This belief symbolizes cosmic energy's spread across Earth, emphasizing the importance of arranging energy during construction to avoid troubles.⁴ According to the Purāṇas, all physical materials are made up of Pañcabūtas— 5 great elements. According to Vāstu, the most important part of construction is Kannimumūla and the 2nd most important part is the kitchen.⁵ The

Vāstu Śāstra is mainly determined to do proper layout, measurements, and space arrangement by giving great importance to directions.⁶ There is also worship to Lord Brahma during the three important stages of construction such as the laying of ground or base stone, casing for the main door (entrance), and the final step house warming, and this worship is called 'Vastu pūja'. The word meaning of Sanskrit word Vāstu is dwelling or house with a corresponding plot of land.⁷ Vāstu is considered an Upaveda of Atharvaveda.⁸ The Buddhist people were considered as the Ācāryas of the Vāstu Śāstra and it is believed that this technology was developed from Kapilavastu. It is clear that before the period of Mahābhārata and Itihāsa Vāstuvīdyā gained greater acceptance.⁹ The mention of Vāstuvīdyā can be seen in the Vedas, Purāṇas and the Buddhist and the Jain works.¹⁰

Vāstuvīdyā, or the science of architecture,¹¹ holds profound significance as it emphasizes the presence of the Vāstu Puruṣa in every space, whether large or small. It elucidates scientific principles that are intricately linked to various energies, including the cosmic energy sourced from the Sun. An analogous concept to this is the centre of gravity, which underscores the pivotal role of the central point in a structure, known as the Brahmāstra in Vāstu Śāstra. This highlights the

criticality of constructing spaces in harmony with the flow of energy, ensuring that positive energies prevail over negative ones. Thus, Vāstuvidya can be perceived as a spiritual science, deeply ingrained in the architecture of ancient temples and subsequently integrated into the construction of homes and buildings.¹²

Architectural Insights from Literary Evidences

Numerous Sanskrit and Malayalam texts provide valuable insights into constructing home temples. In Sanskrit, important texts like Śilparatnam,¹³ Manuṣyalayacandrika, Vāstuvidya, Tantrasamuccaya, and Viśvakarmiyam offer guidance in this area.¹⁴ Additionally, translations and linguistic commentaries exist for Vāstu Śāstra texts written in Sanskrit. Noteworthy among these are works like Bhaṣa Śilparatnam, Taccusāstra Bhaṣa, Manuṣyalakṣaṇam, Manuṣyalayacandrika, Vāstuvidya Bhaṣavyakhyānam, Tantrasamuccaya Anwari, and Viśvakarmiyam Bhaskariyamataavyakhyānam.¹⁵ The techniques passed down orally through generations, not documented in scriptures, were utilized by the descendants of Perumtaccan in various fields, including medicine, sculpture, weapon-making, and crafting teapots. The approach of Chennas Namboothiri to Tantra Samuccaya is elucidated in Manuṣyalayacandrika, suggesting its

dating to be post-15th century.¹⁶ Several other architectural texts and plans recognized by scholars in Kerala during that period, such as Mayamata, Pravya Mañjari Ratnāvali, Kaśyapīyam, Viśvakarmīyam, and the Iśāna Gurudeva plan, were consulted during the composition of Manuṣyalayacandrika.¹⁷ Śilparatnam, authored by Sreekumaran Namboothiri, emerges as another authoritative treatise in this field, offering meticulous insights into various aspects of construction, including detailed considerations regarding the size and quantity of trees.

Bhaṣa Śilparatnam, penned by a Namboothiri from Thaikot Illam, offers extensive insights into the techniques used in constructing temples and houses. Presumably written in the early 19th century, this text is divided into two parts, providing detailed discussions on both temple and house construction. Known by the nickname "Suk," its examination of temple construction is particularly thorough. Viśvakarmīyam Maṇipravālam, a Maṇipravāla version of the Sanskrit text Viśvakarmīyam which was composed by Vasudevan Namboothiri, with its translation carried out by Varayalattu Taccāśān. This work explores various classifications such as Goveethi, Gajaveethi, Nagaveethi, and Dhānyaveethi,¹⁸ alongside discussions on the placement of Aṣṭadikpālākās and general attributes

suitable for Brahmaṇa-Kṣtriya-Vaiśya-Śūdras.¹⁹ It also covers topics like well construction and temple architecture, as detailed in Taccuśśāstra prose in Malayalam.

The Intricacies of Temple Construction and Vāstuvidya in Kerala

In the vibrant Kerala's cultural landscape, temples stand as monumental pillars, not just as centres of religious devotion, but as crucial entities shaping social structures nurturing spiritual discourse and fostering artistic expression. Within these sacred spaces lie architectural marvels intricately designed in accordance with Vāstuvidya which embodies centuries of tradition and spiritual wisdom.²⁰ At the heart of temple architecture lies a meticulous arrangement of essential components. The sanctum sanctorum, or Śreekovil, serves as the focal point, housing the deity's sanctified presence during the Devapratiṣṭha ritual.²¹ Its roof, often adorned with copper plates, is crafted in either Vṛta Stūpa or Cāruta Stūpa style, crowned with a dome. Elaborate wall paintings grace the outer walls, depicting divine narratives and celestial beings.²² Ascending towards the sanctum are the Sopanam, symbolic steps leading devotees closer to the divine realm.²³ The Maṇḍapam, or Mukhamaṇḍapam, welcomes Brahmin priests who perform sacred chants, guarded by dragon

motifs adorning the terrace.²⁴ Navigating past demon stones, devotees partake in circumambulation; with some paths paved in black stone symbolize spiritual progression. Outside the sanctum lies the Nālampalam, where offerings are made, while the temple's gateway, adorned with intricate carvings which grants access to the inner courtyard.²⁵ The temple's administrative hub, the Koṭṭāram, rests adjacent to the outer wall, overseeing the temple's affairs. Gopurams, towering gateways embellished with ornate sculptures, stand as symbolic thresholds between the secular and divine realms.

The temple's external features bear equal significance, with a lamp post illuminating the path of spiritual seekers, often resting atop a turtle-shaped base. A flagpole, symbolizing divine presence, stands tall behind the temple adorned with the vehicle of the deity atop the Komi tree. Behind this lies the elephant enclosure, a testament to the sacred bond between humans and these revered creatures. Temple construction adheres to a meticulous male concept, with each element symbolically representing aspects of cosmic order. The Śreekovil's structure mirrors the human anatomy, with the sanctum symbolizing the head, Arthamaṇḍapam the neck, and Mahamaṇḍapam the chest. The Dhvajastambha, or flagstaff, represents the liṅgam,

while Kummabala exemplifies architectural finesse in its design.

Vāstu principles in Kerala Home Construction

Vāstuvidya holds significant importance in house construction in Kerala. Embedded deeply in the cultural and spiritual fabric of the region, Vāstuvidya guides the layout, design, and orientation of homes, ensuring harmony and balance with the surrounding environment. In Kerala, where tradition and heritage play a crucial role in daily life,²⁶ adhering to Vāstu principles is believed to bring prosperity, health, and happiness to residents. The placement of rooms, doors, windows, and even the direction of entryways are meticulously planned according to Vāstu guidelines to optimize energy flow and promote well-being.

The main entrance of a home, known as the main door, is crucial in Vāstu principles, serving as the primary gateway for energy flow and influencing the overall harmony of the space. Ideally, the main door should be positioned according to the orientation of the plot, with north, east, or northeast directions being considered most auspicious. In public buildings, the door should ideally be centrally located on the wall facing the Brahma Vīdhi, while in private residences, it's recommended to place the door slightly off-centre. This asymmetrical placement prevents it from being

directly in the centre and encourages a more balanced energy flow. Additionally, the main door should open inward into the house or room to invite positive energy, and the hinges should be noiseless. Moreover, it's advisable to have some form of decoration or a window opposite the main door to avoid a plain wall directly facing it. Traditionally, the main door is recommended to be a double door in Vastuvidya, opening on the right side to usher in happiness and prosperity.²⁷

The positioning of bedrooms within the house is crucial for maintaining balance and harmony among family members. The master bedroom is typically recommended to be situated in the southwest corner, as it is considered the Pitṛ corner, symbolizing stability and authority within the household. Bedrooms in the northeast corner are ideal for guests or unmarried girls, as this direction is associated with hospitality and purity. It's important to avoid constructing bedrooms in the southeast corner (Agni corner) to prevent disturbances during sleep and in the northeast corner, which is considered sacred and reserved for spiritual activities.²⁸

The kitchen, being the source of nourishment and sustenance, should ideally be located in the southeast corner of the house, known as the Agni corner. Alternatively, it can be placed in the northwest corner. However, it's crucial to avoid constructing the kitchen

in the northeast corner, which is associated with water elements. Other locations for the kitchen are also acceptable, but careful consideration should be given to ensure proper ventilation and energy flow.²⁹ Vāstu advocates for kitchens facing east to receive blessings from Lord Sūrya, considering Kerala's prevailing winds and sunlight patterns.

The dining room should be situated adjacent to the kitchen for convenience in serving meals. If the kitchen is located in the southeast corner, the dining room should be positioned to the east or south. Similarly, if the kitchen is in the northwest corner, the dining room can be placed to the west or north. It's advisable to avoid constructing dining rooms in an "L" shape to maintain harmony in the space.

Windows play a crucial role in facilitating natural light, ventilation, and positive energy flow within the house. Ideally, windows should be positioned opposite doors wherever possible, as this is believed to bring happiness and progress to the family while enhancing natural ventilation. To maintain balance, the minimum number of windows should be placed on the west side or in the southwest corner of the house. Similarly to doors, the number of windows should be even rather than odd, aligning with the principle of symmetry and harmony.

According to Vāstu principles, the proper placement of toilets within a home is crucial for maintaining positive energy flow and ensuring overall well-being. Ideally, toilets should be situated in specific areas of the house to avoid negative influences on health and prosperity. Placing toilets in the North-east corner of the house is generally discouraged as it is believed to disrupt the flow of positive energy in that direction. However, if toilets must be located in the North-east, certain remedies can be applied to mitigate any negative effects. One such remedy involves placing mirrors on the Northern and/or Eastern walls of the toilet. Mirrors are believed to deflect negative energy and can help counterbalance the adverse effects of the toilet's placement. Additionally, reciting a Stotra (prayer) dedicated to Jupiter, the ruler of the North-east direction, can also help alleviate any negative influences associated with the placement of toilets. The Stotra expresses reverence and seeks blessings from Jupiter, known as Bṛahaspati, to mitigate any potential adverse effects on the household.

Devānām ca ṛṣinām ca gurum kāñcanasannibham /
Buddhibhūtam trilokeśam tam namamibrhaspatim //

Wells, sumps, or borewells should be situated in specific directions to harness positive energies. Placing them in the South-west, South-east, or North-west

corners of the property is considered favourable. However, if a borewell is installed, it should be located in the North-east corner, preferably closer to the Northern wall of the property. In alignment with Vāstu principles, the North-east corners of all rooms should be kept clean and clutter-free to encourage the flow of positive energy. Conversely, heavy furniture or indoor plants can be placed in the South-west corner of the living premises, balancing the energy and creating a sense of stability. Also incorporating elements such as a small aquarium in the North-east corner can further enhance the flow of fresh and positive energy throughout the space.

Kerala's Architectural Heritage through Nalukeṭṭu and Beyond

The full-scale construction of Kerala's architecture and culture encompasses the four-yard, eight-yard, and sixteen-yard structures. Nalukeṭṭu stands as the epitome of traditional Kerala construction, characterized by a quadrilateral pattern in architectural science. Comprising four Dik Śālas and four Kon Śālas, Nalukeṭṭu forms eight rooms when the knots of the four sides are joined together. Typically built with a central courtyard and sometimes featuring a Varandah adjacent to the main door, Nalukeṭṭu derives its name from being constructed around this central courtyard. The Varandah is

designed to channel rainwater inward. Rooms situated to the east, south, north, and west of the courtyard serve specific purposes, with the west hosting the Pūja room and storage area, flanked by bedrooms. Nāukeṭṭu built for the upper ranks of society, initially featured earthen walls and thatched roofs, later transitioning to more durable materials like timber. The directional significance is evident with Kizhakkini, Paḍiñjattini, and Vadakkini standing in the North-South, South-North, and East-West directions, respectively, contributing to the overall layout of the Nālukeṭṭu.³⁰ The importance of the directions can be understood from this, in the middle of the west there will be the Pūja room and the paddy storage area and on both sides of this will be the bedroom. Tekkini and the Kizhakkini are considered as places to receive guests. Vadakkini will have a kitchen for cooking and a place to eat. The square courtyard regulates temperature and facilitates airflow and natural light throughout the building. Drainage channels ensure rainwater flows out towards the north. Traditional wisdom emphasizes the importance of directional alignment in constructing four-story houses, as deviations from this can lead to undesirable outcomes.

The amalgamation of two Nālukeṭṭu structures mirrors the concept of Eṭṭukeṭṭu, just as Pantrandukeṭṭu

(12-blocked) and Patinarukeṭṭu (16-blocked) constructions also exist, with a downscaled version referred to as Mūnnukeṭṭu. It is well-established that these architectural endeavours were inherently climate-friendly. The orientation of these structures was meticulously planned to address various environmental factors, including solar positioning, wind patterns specific to Kerala, heat reduction, ventilation from cooking areas, and fire resistance.³¹ Each Nalukeṭṭu stands as a testament to the innovative practices of preceding generations, albeit accessible only to the affluent due to their spatial and financial requirements. The central courtyard, known as Nadumuttam, served as a focal point for natural ventilation and was left open during the initial phases of construction. Mūnnukeṭṭu, Nalukeṭṭu, Eṭṭukeṭṭu, Patinarukeṭṭu, and Muppattirandukeṭṭu are intricately linked to Kerala's architectural heritage, grounded in the principles of Vāstu (architectural science), taccu (woodworking science), and Śilpa (sculptural science), embodying diverse perspectives and ideologies.

The concept of Nālukeṭṭu is not indigenous to Kerala alone, with its origins speculated to trace back to a residential system in Central Asia. Kerala boasts nine variations of the Nālukeṭṭu design, starting from Bhinnam Samsiṣṭā. Courtyards play a pivotal role in ushering natural light and airflow into inner chambers,

with the central courtyard revered as the Brahmasthāna. Typically, houses in Kerala are oriented towards the east or north directions. The eastern side often features a Tulasittara,³² symbolizing Hindu planetary deities, where it's customary to light candles both in the morning and evening. These rituals often involve lighting candles in front of serpent idols. In Kerala, prevailing southwesterly winds dictate the placement of kitchens in the northeast corner of houses, reducing the likelihood of sparks reaching nearby structures.³³ Additionally, the proximity of shorter structures, such as nearby trees or flagpoles, offers some protection against lightning strikes. Given that most walls are constructed from wood, internal heat buildup within houses is minimized.³⁴ Windows are strategically positioned closer to the ground level to maximize airflow, ensuring a constant breeze even when occupants are seated or lying indoors.

Conclusion

Vāstu Śāstra stands as a testament to the rich architectural heritage and cultural fabric of Kerala. Rooted in ancient Indian traditions and deeply ingrained in the construction practices of temples, houses, and other structures, Vāstuvīdyā embodies a harmonious relationship between human dwellings and cosmic energies. The legend of Vāstu Puruṣa, intertwined with

Hindu mythology, symbolizes the essence of cosmic order and the importance of aligning architectural elements with natural forces. Throughout history, Vāstu Śāstra has served as a guiding principle for builders and architects, shaping the layout, orientation, and design of buildings to optimize positive energies and mitigate negative influences. From the meticulous arrangement of temple components to the intricate details of house construction, Vāstu principles have permeated every aspect of Kerala's architectural landscape. As Vāstu leads one from a Non-experimental to an Experimental level with a knowledge base of countless times. It is said that structures of Vāstu origin transform conditions from putrid to bright and enhance residential conditions by emitting positivity. Regardless of the advancements in technology, the traditional knowledge of Vāstu is not to be underestimated. The dynamic essence of Vāstu maintains the principle that facts are established on a concrete basis. The enduring legacy of Vāstuvidya reflects not only a scientific approach to architecture but also a profound spiritual understanding of the interconnectedness between humans, nature, and the divine. As Kerala continues to evolve, embracing modernity while preserving its cultural heritage, the principles of Vāstu Śāstra remain relevant, guiding the construction of new structures and ensuring a harmonious balance between tradition and progress.

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The Sacred Tradition and Revered Roles of *Maibas* and *Maibis* in Early Manipur: Guardians of Religious and Spiritual Custodianship

Leitongbam Robert

Historical Background

Manipur is located in the far northeastern region of India. It is bounded by Myanmar to the east, Nagaland to the north, Assam to the west, and Mizoram and Myanmar to the south. The state is best represented by its ancient traditions and distinct cultural patterns. The tradition of maintaining priests and priestesses was prevalent in Manipur at a very early stage. It was one of the unique features of the traditional Meitei society. The *Maibas* and the *Maibis* stand apart as a distinct group in the *Meitei* society. The *Meiteis* distinguish the

priestly class into two main categories. Firstly, those specially qualified for performing various social and religious rituals and secondly, those who act as physicians and midwives.¹ Since, the establishment of these ritual specialists, the *Maibas* and *Maibis* have had a high status and are an essential component of the society. A priest or priestess acted as a mediator between the worshipper and the *lai* (god), prohibiting them from performing any ceremony without their help. Additionally, they assisted and advised the king in carrying out specific rites and ceremonies related to the kingdom's well-being and suggest ways to avert the upcoming danger. It was during the reign of King Naotingkhong in 7th and 8th century CE, the *Naotingkhong Phambal Kaba* mention these rituals specialists occupied an important position in the society. King Naotingkhong's coronation ceremony was carried out with intricate customs and under the close supervision of these experts.² It is difficult to adequately describe the importance of *maibas* and *maibis* in the everyday life of the *Meitei* society. They were also responsible for performing sacrificial rituals. Similar to the *Brahmana*, they were given a unique rituals status. Doing different ceremonies and rites at home, in the community, and in villages keeps them active all year long.

***Maipa Ametpa Loishang* (Institute of Traditional Physicians)**

The *Maipa Ametpa Loishang*³ mentioned in the *Cheitharol Kumbaba* is also identified as an institute of traditional physicians. They treated the sick by means of massage, which is still in use and were involved in the preparation of birth and the death ceremonies. Sometimes they also prescribe traditional medicines obtained from various herbs and plants. They also possess some supernatural power that can cure diseases and ward off evil things. The *Hidaklon*⁴ (*Hidak* means medicine and *Lon* means account) is another *puyas* that account for the use of indigenous plants and herbs for medicine in early times before the introduction of contemporary medical facilities. It is also still used in some parts of the state. It listed all the indigenous plants and herbs available in Manipur and their medicinal properties. It is a very detailed account where we get information regarding the technique, methods of preparation and the medication used to treat a particular disease and disorder. They were prepared by the traditional practitioners known as the *Maibas* (priest) and *Maibis* (priestesses) respectively. The priest and the priestesses took the responsibilities of the medicinal needs of the state, and even for the royal families. They took care of the people by applying traditional

medicines or herbal drugs as well as by performing rituals to treat the patients and to cure the diseases.⁵ Sometimes, they even ward off evil spirits. In the early Meitei society, they were considered the savers and protectors of the people. They also hold a considerable influence on the society, physical health, and religious life of the people in Manipur even after the introduction of modern science and technology.

***Pandit Loishang* (College of Priest)**

The term *Pandit Loishang* was formally termed after *Vaishnavism* arrived in Manipur. The *Maibas* and the *Maibis* used to be and still are formally initiated and registered with the *Pandit Loishang* (college of priests), which is attached to the royal palace.. The *Loishang* has been a very strong institution and has three main divisions: *Maiba Loishang*, *Maibi Loishang* and the *Pena Loishang* (traditional single string instrument).⁶ It was this institution that entrusted the *Maibis* the responsibility of presiding at the *Lai Haraoba* celebration in various locations throughout the state. Further, the *Maibis* are regrouped into three categories specifically to serve a particular *yek* or clan. The three groups are *Sanglen*, *Nongmai* and *Phura*. The *Sanglen* were specifically meant to serve the *Ningthouja yek*, the *Nongmai* to serve the rest, except the *Khuman* and *Kha-Nganba*, which are looked after by the *Phura*

group.⁷ Further goddess *Yumjao Lairembi* can be served only by the Nongmai group likewise *Phura* group is permitted to serve only the god *Nongshaba*.⁸ This clearly indicates that these institutions are well-defined and play an important part in the religious lives of the people of Manipur.

Distinctive Features and Role of *Maibis*

Among them, the *Maibis* stands out as a more distinct group. And it is also believed that the *Maibis* or the priestesses came earlier than their male counterparts.⁹ But we do not know about the origin of this institution. This is the view that women in early Manipur held a significant position in comparison to man. The institution of priests and priestesses has a profound connection with the celebration of *Lai Haraoba* (pleasing of the forest gods known as the *Umanglais*). As stated by J. Shakespeare "the gods and goddesses prefer to be served by a *Maibis* or priestess and if a man poses while dancing at the festival, he is styled as *Maibis* i.e. priestess not a *Maibas* i.e. priest. And while dancing before the gods and goddesses he will wear a woman's clothes."¹⁰ The *Maibis* were the general supervisors of all the activities related to this festival. They are well acquainted with all the traditions regarding the worship of each divinity, understanding the mysteries of numbers and they also possess the

knowledge of astronomy.¹¹ Generally a woman may become a *Maibis* either by being directly possessed by the *Lai* or by being chosen at the *Lai Haraoba* festival. She is not allowed to be married once she becomes a *Maibis*. In case if she possesses after the marriage, then she is not allowed to live a normal life because, she is considered to be the wife of the *Lias*. And it is believed that the *lais* occasionally visit the *Maibis* at night. On that particular night, she has to sleep alone and the *lais* may approach her in the form of a human or an animal. *Koubbru* takes the form of an elephant, *Marjing* as a horse and a *Sanamahi* as a bull.¹² There is no specific age at which women in Manipur sought to become priestesses. They may attain at any age sometimes at a very young age. She is not allowed to eat specific types of fish which have a spine on its head like the catfish.

Social, Economic and Religious Role in the *Loiyamba Shinyel*

The *Loiyamba Shinyel*, an ancient written constitution of Manipur of King Loiyamba (c. 1074-1122 CE), is a proclamation regarding the allocation of the duties, functions and responsibilities for the different families and surnames living in his kingdom as his subjects. Besides allocating numerous duties to the general population, it also records the specific duties given to

the *Maibas* and *Maibis*. The *Maibas*, the priest and the *Maibis*, the priestess were directed to perform the specific duties in relation to the worship of the nine major presiding deities (*Umanglai Mapal*) and other deities presiding over the lives of the people.¹³ As many as thirty-four *yumnak* or surnames of *Maibas* are allocated to take care of the god and goddesses associated with their surname and over a hundred surnames of *Maibas* and *Maibis* were also allocated various social duties. Besides, they were also assigned several social duties and personal assistance to the king, such as washing the feet of the crown, bathing the monarch, maintaining cleanliness, igniting the fire, etc. The animals sacrifice performed by the priest and priestesses were mentioned in this edict. The kings were also assisted by the *Maibas* and *Maibis* in making important decisions. Here are some of the surnames and duties of the *yumnak* of the priest and priestesses mentioned in the *Loiyamba Shinyel*:¹⁴

Surname (<i>Yumnak</i>)	Duties
<i>Asangbams</i>	Wash the feet of the Monarch
<i>Arambams</i>	Bathe the Monarch
<i>Leirongchams</i>	Offer flower to the Monarch
<i>Arubams</i>	Clean the dirt and maintain cleanliness

<i>Moichenbams</i>	Make the <i>Moriks</i> (necklace made of conch shell)
<i>Loukhams, Lousi Nahakpam and Khulthoupam Nahakpams.</i>	Carry out the <i>Meipa Chingba</i> (indigenous device to produce fire)
<i>Thiyams</i>	Perform the <i>Singkhai Hunba</i> (a device which is used to foretell an event)
<i>Meihoubams</i>	Ignite the fire
<i>Nongkangsangbams</i>	Guard the new born royal child
<i>Apuchams</i>	Carry the placenta
<i>Naoroibams</i>	Look after the royal child
<i>Chabungbams</i>	Feed the royal child
<i>Pukyuhibams</i>	Supervise the production and distribution of <i>Yu</i> (liquor)
<i>Atoms</i>	Take care of the epileptics
<i>Singkhangbams</i>	Supply the fire woods
<i>Lairenchams</i>	Wash the cloths
<i>Haomukbams</i>	Makes the royal mats
<i>Touriyams</i>	Flatten the reeds
<i>Aphrambams</i>	Learn to become a learned priest (<i>maibas</i>)
<i>Ahongbams</i>	Perform the rituals for the abundance and cheapness of commodities
<i>Wanglenbam and Sangaikappams</i>	Beat the drums

<i>Mangsangpams</i>	Guard the graves
<i>Lisam</i>	Make the <i>Li</i> (earthen pots)
<i>Leisaonpams</i>	Make the <i>Chaphu</i> (earthen wares)
<i>Thouthipams</i>	Fetch the plantain leaves
<i>Leiyusungpham</i>	Distribute the distilled spirit

The popularity of *Maibas* and *Maibis* has declined as a result of the Brahmin influence in the Manipur royal court. The kings have deployed several Brahmins to look after the important deities, replacing the traditional priests and priestesses. The kings of Manipur also started to give charity to all the Brahmins and astrologers, denying the traditional priests of the Meiteis.¹⁵ Besides losing their status in the royal court, Manipur's traditional priests and priestesses had ties to various segments of the population who rejected Hinduism and chose to practice the ancient, traditional *Sanamahi* religion instead. There was also an incident of conflict between the traditional Meitei priest and the Brahmin priest.¹⁶ The temples known as the *laishang* which were formerly managed and supervised by the traditional priest, were managed by the Brahmin.

Conclusion

Upon closely examining the traditional primary sources, it is evident that the fabrics of social, political,

economic, religious, and cultural systems are inextricably related to the institution of *Maibas* (priests) and *Maibis* (priestesses). This institution's diverse roles and functions in early Manipur highlight how crucial they were in forming the socio-cultural environment of this region. It is also evidently clear that the kings of Manipur adored and patronised the priests and priestesses. Apart from being a patriarchal society, we also observe priestesses occupy a notably significant and influential role in early Manipur. With the advent of *Vaishnavism* in Manipur, the popularity of this institution declined as it was replaced by a Hindu Brahmin.

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Dinacaryā: Lifelong Benefits of daily Schedule - A Study based on Aṣṭāṅga Hṛdaya

Dr. Sandhya B. Nair

Introduction

Aṣṭāṅga Hṛdaya (अष्टाङ्गहृदयम्) is a classical Sanskrit text of Āyurveda, composed by the sage Vāgbhaḍa, and is regarded as one of the three BṛhatTrayī (great triad) of Āyurvedic literature, along with Charaka Saṃhitā and Śuśruta Saṃhitā. He was believed to be the son of Āyurvedic scholar Simhagupta and a disciple of Charaka tradition. His style combines scientific clarity with poetic elegance. Aṣṭāṅga Hṛdaya is a poetic condensation of Vāgbhaḍa's earlier, more elaborate prose work called Aṣṭāṅga Saṃgraha. It consists of 6 sections (Sthānas) and 120 chapters, covering all eight branches (aṣṭāṅga) of Āyurveda:

1. Sūtrasthāna – General principles and lifestyle (e.g., Dinacarya, Ritucarya)
2. Śārīrasthāna – Embryology, anatomy, and philosophy
3. Nidānasthāna – Etiology and diagnosis of diseases
4. Cikitsāsthāna – Treatments of various diseases
5. Kalpasthāna – Toxicology and formulations
6. Uttarasthāna – Special therapies, ENT, paediatrics, geriatrics, etc.

Eight Branches of Āyurveda (Aṣṭāṅgāyurveda)

1. Kāyacikitsā (Internal Medicine)
2. Śalyacikitsā (Surgery)
3. Śālkyacikitsā (ENT & Eye Diseases)
4. Bhūktavidyā (Psychiatry & Spiritual Healing)
5. Kaumāra-bhṛtya (Paediatrics)
6. Agada Tantra (Toxicology)
7. Rasāyana (Rejuvenation Therapy)
8. Vājīkaraṇa (Aphrodisiac Therapy)

Features and Importance

- Written in Sanskrit poetry (śloka) format, making it easier for memorization and oral transmission.

- Combines both theoretical and practical aspects of Āyurveda.
- Emphasizes prevention, holistic lifestyle, and natural harmony.

Āyurveda is the eternal science of life. The goal of Āyurveda is to maintain health and cure diseases. To achieve this goal of maintaining health, Dinacaryā is an important principle of Āyurveda. In Āyurvedic texts, day-to-day activities are called Dinacaryā. Health includes one's reserve of physical strength and stamina as well as mental steadiness to meet the requirements of daily life. Only healthy individual of sound body and mind can endure social and cultural pressures. Health not only means freedom from the disease, but also the ability to work with satisfaction and self-control. Health is the best root factor in achieving Dharma (righteous acts), Artha (wealth), Kāma (desire), and Mokṣa (salvation). To maintain the health, some activities are mentioned in Āyurveda under the term Dinacaryā.

The word *Dinacaryā* (दिनचर्या) is derived from two words '*dina*' meaning day and '*caryā*' meaning activity. Dinacaryā according to Āyurveda emphasises importance to maintenance of health of a healthy person and curing the disease of all ills. The Āyurvedic practice of *Dinacaryā* refers to daily self-care routines. This

routine is a set of self-care practices which are cleansing and rejuvenating.

1. Brahmamuhūrta Jāgaraṇa (ब्राह्ममुहूर्त जागरणम्)

“ब्राह्मेमुहूर्ते उत्तिष्ठेत् स्वस्थो रक्षार्थमायुषः।”

Dinacaryā - daily regimen is being explained as per the instructions of seer Ātreya and other great people. A healthy person has to awake or get up from his bed in the Brāhmamuhūrta to safeguard his own life. Brāhma muhurta is the last quarter of the night. It is roughly between 3.30 a.m-4.15 a.m. depending upon the time of Sunrise. This time is related with Brahma symbolically, denoting Buddhi or intelligence. Physical and mental functions are sharp and active during this period. So, this prelude is meant for healthy persons only but is relaxed for persons suffering from different ailments.

1. Mental Clarity and Peace

Early morning is quiet and free from distractions. Enhances concentration, creativity, and clarity of thought. Ideal time for meditation, prayer, or journaling.

2. Better Physical Health-Encourages regular exercise, which improves fitness, digestion, and immunity. Aligns the body with circadian rhythms, improving sleep quality and energy levels.

3. Improved Productivity-Early risers have more time to plan the day and set intentions. Reduces rush and stress in the morning, allowing for a calm and organized start.

4. Emotional Balance-Gives time for self-care before engaging with the outside world. Reduces anxiety and helps cultivate patience and mindfulness.

5. Time for Personal Growth-Morning time can be used for reading, learning, spiritual practices, or skill development. Helps in goal setting and reflection.

6. Boosts Discipline and Self-Control-Waking up early builds mental strength and a disciplined mindset. Promotes healthier habits throughout the day.

2. Malā Vidrāvana (मलाविद्रावनम्)

The natural urge for defecation and urination should be followed immediately after waking up.

3. Danta Dhāvana (दन्तधावनम्) – Cleaning the Teeth

After getting up from the bed, one has to get rid of his natural urges (defecation, urination etc.) and clean himself properly. Then, tree twinges, selecting from among some plants, which have astringent, pungent, and bitter tastes like Arka, Nyagrodha, Khadira, Kakuba (Arjuna) etc; may be used for cleaning or brushing the

teeth. Its tip should be round; length is to be 12 Angula and with a uniform diameter throughout. The tree twinges initially are to be macerated well like a soft brush. One should see that the gum tissue is not troubled. Use twigs (like neem or arka) that are kaṣāya, kaṭu, or tikta in taste. Regular use strengthens teeth and keeps oral hygiene. Brushing the teeth with twigs is contra indicated in persons suffering from indigestion, vomiting, dyspnoea, cough, fever, facial palsy, thirst, stomatitis and diseases of chest, eyes, head and ears.

Oral care is one of the most essential daily health practices, influencing not only dental condition but overall physiological well-being. The mouth constantly harbours microorganisms, and without proper cleaning, these microbes accumulate and form deposits that gradually damage the teeth and surrounding tissues. Regular removal of such deposits significantly lowers the likelihood of decay, gum inflammation, and long-term dental deterioration.

Beyond protecting the teeth, maintaining oral cleanliness contributes directly to efficient digestion. Since food processing begins with mastication, the condition of the teeth determines how effectively food is broken down before entering the stomach. A hygienic oral environment also limits the internal spread of

harmful microbes that may otherwise enter the digestive tract.

Modern medical understanding increasingly recognizes the interrelationship between oral health and systemic disorders. Microbial imbalance in the mouth has been associated with broader health concerns, including cardiovascular complications, metabolic disorders such as diabetes, respiratory conditions, and certain pregnancy-related risks. Preventive oral hygiene reduces bacterial transmission into the bloodstream and thereby supports systemic balance.

In addition to physical health, dental hygiene has psychological and social dimensions. A clean, healthy smile positively influences self-image and interpersonal confidence, shaping one's social presence and communication. Therefore, the act of cleaning the teeth should be understood as a preventive health discipline rather than a cosmetic routine. It represents a simple yet powerful habit that safeguards dental integrity, systemic health, and personal well-being throughout life.

4. Jihvā Nirlekhana (जिह्वा निर्लेखनम्) — Tongue scraping

Removes bad breath, improves taste, and enhances digestion.

5. Añjana and Nasya (अञ्जनं नस्यं च) – Eye application and nasal drops

One has to regularly apply collyrium to the eyes which is made up of Sauvira. This is the benefit for the eyes.

Añjana (collyrium) enhances vision. **Nasya** cleanses nasal passages, improving sense organs and preventing diseases of the head. Eyes are predominant of Tejomahabhūta (which is represented by Pitta doṣa). So, there is a threat regularly from Kapha doṣa. Hence application of Rasañjana is advised once in a week to let the secretions out.

Other things to do

After the application of collyrium, nasal administration of medicated oils, gargling with decoctions or oils, medicated smoking and consumption of Tāmbūla may be done in order. Tāmbūla is a combination of Betel leaf, nut powder, calcium hydroxide and other aromatic drugs. It is advised to make the oral cavity flavoured to improve the digestion, to control dental diseases and to improve lustre.

6. Gaṇḍūṣa and Kavala (गण्डूष कवल) – Oil pulling and gargling

Maintains oral hygiene, strengthens teeth and gums, and enhances voice clarity.

7. Abhyaṅga (अभ्यङ्गम्) – Daily oil massage

“अभ्यङ्गं चाऽह्निकं कुर्याद्विशेषात् शीतवातजे ।”

Massage the body daily with oil to delay aging, nourish the skin, and improve circulation. Abhyaṅga (oil bath) is advocated daily. It prevents old age and controls tiredness and vāta diseases. It promotes vision, tissue nourishment, life span, sleep, skin texture and stamina. It is done with intensity on head, ears and feet. An oil bath is done by massaging gingely oil all over the body parts thoroughly. Then starch powder or pulse powder is rubbed against thoroughly and rinsed away with hot water. Oil has got uṣṇa and snigdha properties which are quite opposite to that vāta doṣa. So, this procedure alleviates vātadoṣa effectively. Oil bath is contra indicated in persons suffering from kapha diseases, in those who underwent therapeutic purification and in those suffering from indigestion.

8. Vyāyāma (व्यायामः) – Physical exercise

Improves digestion, removes laziness, and tones the body. But excessive exercise is discouraged. Regular exercising makes the body light, improve work efficiency enhances digestive fire, reduces excess fat stores and makes the body strong with proportionate musculature.

Contra indications of exercising

Exercise should not be done by those who are suffering from indigestion, vāta and pitta diseases, children and the aged. Persons who are strong enough and consume good oily and fatty food may exercise regularly till half of their strength. Here 'Ardha Śakti' word used to denote half of the strength which is perceived by perspiration in the forehead and auxiliary regions.

Season-Exercising is advised in winter and spring seasons. In other seasons only mild exercising should be done. After exercising, body should be massaged gently and uniformly.

Diseases due to the excess exerciser

Excessive exercise causes thirst, body wasting, bronchial asthma, haemorrhages, tiresomeness, decreased sensory function, cough, fever and vomiting.

Things not to be performed in excess

व्यायानमगराध्वस्त्रीहास्यभाष्यादि साहसम्।

गजं सिंह इवाकर्षन् भजन्नति विनश्यति॥ (Aṣṭāṅga Hṛdaya 2.15)

Certain things like exercises, awakening at night, travel, sexual intercourse, comedy talk and working

beyond capacity should not be done in excess. If anybody does so, he perishes like an elephant, attacked by a lion.

Rubbing the body with starches

Udvartana means, rubbing the body with wet starch or pulse powders after thorough application of oil. This procedure dissolves the excess fat, makes the body stronger and is highly beneficial for skin.

9. Snāna (स्नानम्) — Bathing

दीपनं वृष्यमायुष्यं स्नानमूर्जबलप्रदम्।

कण्डूलश्रमस्वेदतन्द्रातृडदाहपाप्मजित्॥ (Aṣṭāṅga Hṛdaya 2.17)

Regular bathing enhances appetite, acts as an aphrodisiac, increases life span, promotes lustre and strength. It subsides itching sensation, impurities, tiresomeness, sweat, drowsiness, thirst, burning sensation and skin.

Hot water-Bathing of the lower parts with hot water is definitely strength giving. But, head bath with hot water diminishes the strength of scalp.

10. Āhāranīyama (आहार नियमाः) — Rules for meals

जीर्णे हितं मितं चाद्यान्न वेगानीरयेद्बलात्।

न वेगितोऽन्यकार्यः स्यान्नाजित्वा साध्यमामयम्॥ (Aṣṭāṅga Hṛdaya 2.20)

Food should be consumed only after the previously taken food is digested. It should be in limits and useful to the body. Natural urges shouldn't be sent out forcibly. One shouldn't get engaged in any other activity, while there is an urge. Finally, a curable disease should not be neglected without going for treatment. Meals should be taken when hungry, in a clean place, and in a peaceful state of mind. Food should be warm, unctuous, and suited to one's prakṛti.

Importance of Righteousness

सुखार्थाः सर्वभूतानां मताः सर्वाः प्रवृत्तयः।

सुखं च न विना धर्मात्तस्माद्धर्मपरो भवेत्॥ (Aṣṭāṅga Hṛdaya 2.21)

All the scriptures or religions or social restrictions came into existence only for the happiness of people. Happiness cannot be achieved without practising Dharma i.e righteousness or nobility. Hence every person should behave in a righteous way following all social morals. Friendship should be made only with prosperous and devoted people. Others (having adverse qualities) should be maintained from a distance.

Things to be avoided-Himsa (violence), Steya (theft) Anyathakāma (sexual intercourse with women with other than wife), Paisunya (tale bearing or back

biting nature), Parusavak (harsh talk), Anṛta (telling lies) Sambhinnalapa (incongruous words) leading to breaking of company. Vyapada (Cruelty towards living creatures and destructive or evil intention) Abhidya (desire to steal from others) and Drgviparyaya (deaf ear towards pious and useful talk) are to be avoided practically, orally or mentally.

Rātrau Svapna (रात्रौस्वप्नः) – Sleep at night

Proper sleep is vital for sustaining overall health, as it enables the body to recover, rebuild strength, and regulate essential biological activities. Although rest is necessary, sleeping during the daytime is generally discouraged because it may disturb the natural balance of the body. However, in particular seasons such as Grīṣma (summer), daytime sleep may be permitted under specific circumstances.

Conclusion

Āyurveda, the traditional medical system that originated in India over three millennia ago, presents a holistic understanding of life and health. It views health not merely as the absence of disease but as a state of complete physical, mental, and spiritual harmony. Indian philosophical thought emphasizes that good health forms the foundation for social progress and spiritual development. Therefore, safeguarding one's

health is considered a primary responsibility, as the loss of health can diminish all other achievements in life.

The disciplined observance of a proper daily routine is highlighted in Āyurveda as an effective means of sustaining well-being and preventing illness. Regular adherence to such practices supports the equilibrium of the three doṣas—vāta, pitta, and kapha—while enhancing digestive strength and metabolic efficiency. Through this balanced lifestyle, long life and sustained vitality can be achieved (Agni). Enhance immunity (Ojas) promote mental clarity discipline, prevent lifestyle disorders support overall physical, mental and spiritual well-being. Aṣṭāṅga Hṛdaya describes daily practices like waking up before sunrise. Oral hygiene, oil massage (abhyāṅga) exercise, bath, food habits, meditation and sleep, all of which cultivate good health and harmony with nature. By following a daily regimen (Dinacarya), one will be able to follow a healthy lifestyle, thereby maintaining good health. We can prevent diseases by maintaining a proper lifestyle. "Prevention is better than cure." For preventing diseases, we should follow a healthy diet, regular exercise, a positive attitude, and Yoga. So, these lead to a healthy life style. Dinacaryā comprises waking up in the early morning, Malamutra Visarjanam, cleaning teeth, tongue scraping, mouth gargling, application of collyrium, nasal medication,

medicated smoking, oiling of head, physical exercise, bath, proper dressing, smearing body with perfume, proper food intake, chewing of betel leaves, attending prescribed profession, Ācamans, Sandhyāvandanam, Ratribhogam, and finally proper sleep. By following the daily regimen (Dinacaryā), one will be able to follow a healthy lifestyle, thereby maintaining health.

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Nāṭya: Generating the Experience of Bliss

Dr. Suvarnani Antherjanam S.

Introduction

In the Indian aesthetic imagination, Nāṭya is envisioned not merely as a form of performance, but as a comprehensive mode of knowledge. Bharata Muni designates it as the पञ्चमवेद, a form of art accessible across social boundaries and capable of communicating ethical, emotional and spiritual truths through embodied expression. Nāṭya integrates लोकधर्मी, the representation of worldly experience, with नाट्यधर्मी refinement that elevates experience into aesthetic form. Through this synthesis, Nāṭya enables spectators to encounter life's emotional realities within a transformative artistic frame.

The bliss (आनन्द) arising from Nāṭya is fundamentally different from ordinary pleasure (सुख). While sensory happiness depends on desire and possession,

aesthetic bliss emerges from contemplative immersion free from personal attachment. This distinction gives rise to the central question of the present study: How does Nāṭya generate आनन्द? In what manner does *rasa* experience culminate in bliss rather than emotional agitation? By addressing these questions, this article seeks to articulate Nāṭya's distinctive contribution to Indian aesthetic philosophy.

Bliss (Ānanda) in Indian Philosophical Thought

Indian philosophy accords ontological significance to *Ānanda*, identifying it as an essential dimension of ultimate reality. The *Taittirīya Upaniṣad* proclaims that “रसो वै सः”, which affirms Bliss as the essence of Brahman. Vedic systems articulate this insight through the doctrine of *Ānandamayakośa*, which describes Bliss as the innermost layer of existence.

Within the philosophical framework, a crucial distinction emerges between *Brahmānanda*, which means the absolute bliss realized through spiritual knowledge, and *Rasānanda* and *Nādayānanda*, which are the aesthetic blisses generated through art. Though temporally bounded, aesthetic bliss offers an experiential analogue of transcendence, allowing individuals to encounter heightened consciousness within the domain of art.

Aesthetic Bliss and Sensory Pleasure

The classical aestheticians consistently differentiate *indriya-sukha* (sensory pleasure) from *rasa-sukha* (aesthetic delight). Sensory pleasures are object-oriented and transient. But aesthetic delight is contemplative and self-sustaining. भट्टनायक emphasizes that *Rasa* is enjoyed through भोजकत्व, which is a mode of aesthetic enjoyment distinct from consumption. अभिनवगुप्त supports this view by stating that aesthetic bliss is free from personal desire and is therefore purer than ordinary pleasure.¹

(*Dhvanyāloka* 1.4)

Nāṭyaśāstra and the Mechanics of Bliss

(a) Nāṭya as Universalized Experience

In the *Nāṭyaśāstra*, Nāṭya is described as लोकवृत्तानुकरण, an artistic representation of worldly life, transformed and harmonized through aesthetic discipline. This imitation does not reproduce reality mechanically, but represents it in a purified, symbolic form. As a confluence of लोक, शास्त्र and काल, नाट्य provides a platform where individual experiences are rendered collectively intelligible.

(b) Rasa Theory as Bliss-Generating System

The Rasa theory in *Nāṭyaśāstra* exhibits a carefully

structured model for the generation of aesthetic bliss. Bharata says that:

विभावानुभावव्यभिचारिभावसंयोगाद्रसनिष्पत्तिः ।

These are the precise conditions under which the aesthetic experience arises. In Nāṭya the determinants (विभावाः) stimulate emotional awareness, the consequents (अनुभावाः) express it outwardly and transitory states (व्यभिचारीभावाः) modulate its intensity. Through their harmonious interaction the dormant strong emotion, i.e. the स्थायीभाव, is awakened and transformed into *rasa*, which is the distilled and universalized emotional essence. This transformation makes a movement from personal emotion to thoughtful enjoyment. The emotion is universalised and it is not bound to individual attachment, and thus it is experienced without any practical or personal consequences. Therefore each *rasa* functions as a distinct mode of aesthetic bliss (आनन्द).

Sādhāraṇīkaraṇa: Universalisation and Ego-Transcendence

The doctrine of साधारणीकरण, systematically developed by भट्टनायक, provides a critical key to understand Nāṭya's bliss-generating capacity. The भावकत्व generalises the emotions beyond the personal context, and at the same time the भोजकत्व enables their aesthetic enjoyment.

When individual attachment and aversion recede, the spectator experiences a state of ego-transcendence. Bliss emerges precisely from this freedom, i.e. the freedom to experience emotion without possessiveness.

Abhinavagupta and the Concept of Rasa-ānanda

अभिनवगुप्त elevates Rasa theory to its highest philosophical level. He explains that the aesthetic experience is closely related to चमत्कार — a state of wonder filled with joy. His famous statement:

“रसास्वादो ब्रह्मानन्दसहोदरः”

means: the bliss of aesthetic experience is a sibling of spiritual bliss. Although aesthetic bliss is not exactly the same as ब्रह्मानन्द (spiritual bliss), it reflects a similar kind of experience. It gives us a glimpse into the deeper nature of consciousness.

The Sahṛdaya: Psychology of the Spectator

The experience of bliss in Nāṭya mainly depends on the सहृदय (Sahṛdaya). A Sahṛdaya possesses emotional sensitivity, refined memory, empathy and imagination. These qualities help the spectator to understand and feel the emotions which are presented in the performance. The aesthetic bliss arises through the interaction between the performance and the spectator. In this way Nāṭya becomes a shared aesthetic experience rather than a one-sided performance.

Abhinaya and Aesthetic Intensification

आङ्खिक, वाचिक, आहार्य and सात्त्विक constitute the four forms of अभिनय. These work together as an integrated expressive system. Through elements such as rhythm, melody, gesture and inner emotional expression, अभिनय enhances aesthetic resonance. This coordinated expression distinguishes Nāṭya from other art forms. Nāṭya alone has the ability to create a sustained and contemplative aesthetic experience.

Nāṭya as Ethical and Spiritual Elevation

Nāṭya is not only a source of aesthetic pleasure; it also has ethical and educational value.

Aesthetic bliss thus becomes a bridge between artistic enjoyment and inner transformation. It harmonizes personal emotions with the rhythm of the universe.

Contemporary and Comparative Perspectives

Western theories such as catharsis focus mainly on the release of emotions. But Nāṭya emphasizes the refinement of emotions and the experience of bliss. Its ideas are still relevant today. They connect with modern perspectives such as performance therapy, mindfulness and well-being studies. This shows that the principles of Nāṭya remain important across many disciplines.

Conclusion

Nāṭya emerges as a rigorously structured aesthetic system designed to achieve universalisation and the generation of bliss. Through a combination of contemplation and embodied expression, it facilitates the experience of *rasa* — a trans-personal emotional state.

Ultimately this transformative process affirms the enduring philosophical and cultural significance of Nāṭya. By integrating aesthetic theory with experiential consciousness, Nāṭya continues to provide profound insights into the nature of art and the pursuit of human fulfilment.

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वीरोदयमहाकाव्ये अहिंसादर्शनस्य अनुशीलनम्

डा. प्रमोदकुमारसिंहः

प्रस्तावना

अहिंसा भारतीयदर्शनपरम्परायां मानवजीवनस्य नैतिकसंरचनायाः केन्द्रीयतत्त्वं मन्यते। प्राणिमात्रं प्रति अनुकम्पा, परपीडावर्जनम्, आत्मसंयमपूर्वकम् आचरणं, तथा परहितसाधनाय प्रवृत्तिः एते सर्वे अहिंसायाः अनिवार्याः घटकाः सन्ति। भारतीयचिन्तनधारायाम् अहिंसा केवलं नकारात्मकनिषेधरूपेण न स्वीकृता, अपि तु सकारात्मकधर्मरूपेण प्रतिष्ठिता, यत्र कस्मिन्ना, मैत्री, संयमः विवेकश्च परस्परसम्बद्धाः दृश्यन्ते। धर्मस्वरूपविवेचनप्रसङ्गे महाभारते अहिंसायाः सर्वोच्चस्थानं सत्य-तप-धर्मसमन्वितस्वरूपेण स्पष्टतया प्रतिपादितम्-

“अहिंसा परमो धर्मस्तथाहिंसा परं तपः।

अहिंसा परमं सत्यं ततो धर्मः प्रवर्तते”।।

अनेन पद्येन अहिंसा न केवलं आचारनिषेधरूपेण, अपि तु धर्मस्य सत्यतपःसमन्वितस्वरूपस्य मूलाधारतत्त्वत्वेन निरूपिता; यतः धर्मप्रवृत्तिः अहिंसातः एव उद्भवति इति भावः सुस्पष्टः भवति। जैनपरम्परायां तु अहिंसा धर्मस्य प्राणस्वरूपा मन्यते। जिनशासनस्य सम्पूर्णसाधनापद्धतिः अहिंसाकेन्द्रिता इति आगमिकग्रन्थेषु पुनः पुनः प्रतिपादनं दृश्यते। दशवैकालिकसूत्रे धर्मस्य

मंगलस्वरूपनिर्देशप्रसङ्गे अहिंसा संयमतपःसमन्वितरूपेण आद्यधर्मत्वेन प्रतिष्ठिता-

“धम्मो मंगलमुक्कितं अहिंसा संजमोतवो।

देवावितं नमस्सन्ति जस्स धम्मे सयामणो” ॥

पद्येनानेन अहिंसा न केवलं आचारनियमत्वेन, अपितु संयम-
तपःसमन्वितस्य जैनधर्मस्य मंगलमूलस्वरूपत्वेन प्रतिपादिता; यतः यस्य धर्मे
अहिंसासंयमौ प्रतिष्ठितौ स्तः, तस्य धर्माय देवाः अपि नमस्कुर्वन्ति इति भावः
सुस्पष्टः भवति।

भारतीयदर्शनस्य योगपरम्परायामपि अहिंसायाः विशिष्टं स्थानं दृश्यते।
पतञ्जलियोगसूत्रेषु यमनियमविभागे पञ्च यमानां मध्ये अहिंसा प्रथमं निर्दिष्टा
अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः^३। तस्याः व्यवहारिकफलितं स्वरूपं
निरूपयन् पतञ्जलिः वदति अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः^४। अर्थात्
यत्र अहिंसा दृढतया प्रतिष्ठिता, तत्र वैरभावः स्वयमेव निवर्तते। अयं सिद्धान्तः
जैनदर्शनस्य कस्त्रुणा-मैत्रीभावेन सह पूर्णतया संगच्छते, यत्र अहिंसा
सामाजिकसौहार्दस्य आधारभूता भवति।

जैनदर्शनस्य दार्शनिकविस्तारे तत्त्वार्थसूत्रे अहिंसायाः सूक्ष्मस्वरूपं
निरूप्यते, यत्र केवलं स्थूलहिंसा न, प्रमादजनितक्रियापि हिंसारूपेण स्वीक्रियते
प्रमत्तयोगात् प्राणव्यपरोपणं हिंसा^५। एतत्सूत्रेण अहिंसायाः व्यापकव्याप्तिः तथा
आत्मशुद्धि-कर्मनिर्जरायोः साधनत्वं स्पष्टतया प्रतिपादितं दृश्यते। एवं
दार्शनिकपृष्ठभूमौ प्रतिष्ठितं द्वाविंशतिसर्गेषु उपनिबद्धं वीरोदयमहाकाव्यम्
पञ्चदशशताब्द्यां प्रादुर्भूतं आचार्यज्ञानसागरमहाराजविरचितं विशिष्टं महत्त्वपूर्णं
दिगम्बरसंस्कृतमहाकाव्यं मन्यते। अस्य महाकाव्यस्य कथानकं भगवान्

महावीरस्य जीवनचरितं केन्द्रं कृत्वा प्रवहति, यत्र समकालीनसमाजे प्रवृत्ताः यज्ञहिंसा, पशुबलिः, मांसाहारः, देवतानाम् नाम्ना आचरिता हिंसात्मकप्रवृत्तयः तीव्रतया आलोचिताः सन्ति। विशेषतः वीरोदयमहाकाव्ये यज्ञहिंसानिन्दाप्रसङ्गे वैराग्यप्रसङ्गे च अहिंसाविषयकचिन्तनं पर्याप्तमात्रया विस्तरेण प्रतिपादितं दृश्यते।

महाकाव्ये नायकस्य वैराग्योदयप्रसङ्गे संसारभोगानां भङ्गुरता, स्वार्थपरसमाजस्य परपीडाजन्यदुःखदर्शनं, तथा तदवलोकनजनिता कष्टाभावना अहिंसादर्शनस्य आन्तरिकस्वस्त्वं प्रकाशयन्ते। अस्मिन् सन्दर्भे महाकाव्ये वैराग्यप्रधानजीवनस्य महत्त्वं प्रदर्शयत् पद्यम् अपि दृश्यते नासौ नरो यो न विभाति भोगी^६। एतत्पद्यं भोगासक्तिम् आलोच्य संयम-वैराग्ययोः महत्त्वं सूचयति, यत् अहिंसादर्शनस्य आधारभूमिः भवति।

शोधपत्रेऽस्मिन् वीरोदयमहाकाव्ये उपलब्धपद्याधारेण अहिंसादर्शनस्य तात्त्विक-सामाजिक-आचारात्मकं विस्तृतम् अनुशीलनं कर्तुं प्रयत्नः क्रियते, येन जैनदर्शनस्य केन्द्रीयतत्त्वस्य साहित्यिकप्रस्तुतिः, दार्शनिकगाम्भीर्यं तथा समकालीनप्रासङ्गिकता च सम्यक् अवगन्तुं शक्यते।

२. वीरोदयमहाकाव्ये अहिंसायाः दार्शनिकपृष्ठभूमिः

वीरोदयमहाकाव्ये अहिंसा केवलं निषेधात्मकाचारनियमरूपेण न प्रतिपाद्यते, अपि तु जीवनस्य समग्रदृष्ट्याधारभूता तत्त्वतया प्रतिष्ठिता दृश्यते। वीरोदयमहाकाव्यप्रणेता आचार्यज्ञानसागरः अहिंसां महावीरमार्गस्य अनिवार्यलक्षणं मन्यते, येन साधकस्य आचारः, विचारः तथा लक्ष्यं एते त्रयः अपि नियन्त्रिताः भवन्ति। अस्य वैचारिकभूमिकायाः स्पष्टं प्रतिपादनं काव्ये प्रत्यक्षतया द्रष्टुं शक्यते अहिंसामधिकं तावत् सवीरमनुगच्छति^७। अनेन पद्यांशेन काव्यकारः

स्पष्टं सूचयति यत् अहिंसायाः मात्रा एव वीरमार्गानुसरणस्य मानदण्डः भवति । यः जीवः यावन्मात्रया अहिंसां धारयति, स तावन्मात्रया महावीरस्य आदर्शं जीवनव्यवहारे अवतारयति । अहिंसायाः जीवनदर्शनत्वं केवलं व्यक्तिगतसंयमे न सीमितं, सामाजिकधार्मिकप्रवृत्तीनामपि परीक्षणेन प्रतिपाद्यते । काव्ये यज्ञहिंसादीनां आलोचनाप्रसङ्गे स्पष्टतया निर्दिष्टं यत् लौकिकाचारानुसरणेन यदि धर्ममर्म आघातं प्राप्नोति, तर्हि सः त्याज्यः-

“अभूत्पुनःसन्मतिसम्प्रदायेऽपि तत्प्रभावः सहयोगितायै ।

यतो मृतश्राद्धमवश्यकर्म हीत्यादि धीरञ्चति जैनमर्म” ॥

अत्र अहिंसायाः तात्त्विकभूमिका धर्ममर्मरक्षणरूपेण प्रकाशते । आचार्यज्ञानसागरः सूचयति यत् बाह्याचारसमन्वयः यदि हिंसामूलकः भवति, तर्हि सः जैनधर्मस्य मूलतत्त्वानां विपरीतः इति बोध्यते । महावीरप्रवचनानां सारत्वं दर्शयन् काव्यकारः अहिंसां समुद्रसारोपमया निरूपयति-

“वीरेण यत्प्रोक्तमदृष्टपारमगाधमप्यस्ति किलास्य सारम् ।

रत्नाकरस्येव निवेदयामि य इष्यते कौस्तुभवत् सुनामी” ॥

अत्र अहिंसा केवलं उपदेशरूपेण न, अपि तु गाम्भीर्ययुक्तं सारतत्त्वं इति प्रतिपाद्यते, यत् साधकजीवने अमूल्यरत्नवत् प्रतिष्ठितम् । वीरोदयमहाकाव्ये अहिंसायाः जीवनव्यवहारात्मकस्वरूपं मुनिचरित्रवर्णने विशेषतया प्रकाशते । महावीरस्य जीवनं अहिंसापरायणत्वेन आदर्शरूपेण चित्रितम् येन केनचिदाच्छ्रो येन केनचिदाशितः^{१०} । अत्र मुनिजीवनस्य निरासक्तता, वैरभाववर्जनं तथा सर्वसङ्गत्यागः अहिंसायाः आन्तरिकरूपं सूचयन्ति । अहिंसा अत्र क्रियात्मकनिषेधात् अधिकं भावात्मकसंयमरूपेण व्यक्ता भवति । काव्यस्य नीत्यात्मकनिष्कर्षे अहिंसा प्राणिमात्रहितसाधनरूपेण पुनः प्रतिपाद्यते-

“नीतिर्वीरोदयस्येयं स्फुरद्रीतिश्च देहिने ।
वर्धतां क्षेममारोग्यं वात्सल्यं श्रद्धया जिने^{११}” ॥

अनेन पद्येन अहिंसायाः सार्वजनीनस्वरूपं प्रकाशते, यत्र प्राणिमात्रे वात्सल्यभावः, क्षेमम्, आरोग्यम् च जीवनलक्ष्यत्वेन प्रतिष्ठितम्। एवं वीरोदयमहाकाव्ये अहिंसा नैतिकनियममात्रं न, वरन् जीवनदर्शनरूपेण सर्वत्र व्याप्ता दृश्यते व्यक्तिगतसंयमे, सामाजिकालोचनायाम्, मुनिचरित्रे तथा काव्यनिष्कर्षे च। अतः अस्य महाकाव्यस्य वैचारिकभूमिका अहिंसाकेन्द्रिता इति निर्विवादं सिद्धयति।

३. सामाजिकसन्दर्भे हिंसायाः आलोचना

वीरोदयमहाकाव्ये सामाजिकजीवनस्य हिंसामूलकप्रवृत्तीनां गम्भीरं नैतिकमूल्याङ्कनं दृश्यते। धर्मस्य नाम्ना प्रवर्तितानां यज्ञहिंसादीनां कर्मणां बाह्याचारात्मकं स्वरूपं यद्यपि परम्परया स्वीकृतं दृश्यते, तथापि काव्यकारः तेषां आन्तरिकनैतिकविरोधं, कस्याविहीनतां तथा समाजोपकारविरोधं सूक्ष्मतया उद्घाटयति। अस्मिन् काव्यप्रसङ्गे अहिंसा समाजधर्मस्य मानदण्डरूपेण उपस्थापिता, येन धार्मिकता हिंसावर्जनस्य आधारेण एव परीक्ष्यते।

परप्राणिहननं यदि धर्माचाररूपेण वा पूज्यत्वरूपेण समाजे प्रतिष्ठां प्राप्नोति, तर्हि तादृशी अवस्था नैतिकविपर्ययस्य स्पष्टं द्योतकं भवति— “निहन्यते यो हि परस्य हन्ता, पातास्तु पूज्यो जगतां समन्तात्^{१२}”। एतस्मिन् कथने समाजस्य मूल्यव्यवस्थायाः विकृतरूपं सूचितं दृश्यते। यः परप्राणिनं हिनस्ति, सः यदि पूज्यत्वेन स्वीकृतः भवति, तर्हि धर्मः स्वस्वरूपात् विचलितः इति भावः निहितः। यज्ञहिंसायाः सन्दर्भे हिंसकस्य गौरवीकरणं धर्मस्य

अधःपतनलक्षणतया निरूप्यते, यत्र अहिंसा सामाजिकपूजामानदण्डस्य मूलाधारतत्त्वं रूपेण प्रतिष्ठिता दृश्यते।

देवतानाम् नाम्ना प्रवर्तितानां हिंसात्मककर्मणां दम्भस्वरूपं काव्ये उपमया सशक्ततया प्रकाश्यते— “परस्य शोषाय कृतप्रयत्नं काकप्रहाराय यथैवरत्नम्^{३३}”। तात्पर्यमस्ति यत् देवपूजार्थं कृतं हिंसाकर्म आध्यात्मिकफलवर्जितं भवतीति भावः व्यक्तः। यथा काकप्रहाराय रत्नस्य उपयोगः निरर्थकः भवति, तथैव कस्त्रणाविहीनं धर्माचारं साधनरूपेण स्वीकरणं केवलं भ्रान्तिमात्रं जनयति। अनेन समाजे प्रचलितस्य अन्धानुकरणशीलधर्मव्यवहारस्य सूक्ष्मा, किन्तु तीव्रा आलोचना दृश्यते। हिंसामूलकधर्मकर्मणां सामाजिकपरिणामः काव्ये अन्यत्र अपि स्पष्टतया निरूपितः यत् यत्र परपीडनं धर्मस्य साधनं मन्यते, तत्र दया, सहानुभूतिः, परस्परविश्वासः तथा सामाजिकसौहार्दं स्वाभाविकतया क्षीणाः भवन्ति। हिंसा न केवलं कस्त्रणां नाशयति, अपितु मानवीयसाम्यस्य आधारमपि दुर्बलं करोति।

मांसाहारादिजनितहिंसायाः सन्दर्भे काव्यकारः साधुतायाः निर्णायकस्वरूपं दृढतया स्थापयति— “न नामलेशोऽपि च साधुतायाः^{३४}”। अनेन कथनेन आचार्यः ज्ञानसागरः स्पष्टं करोति यत् हिंसासंयुक्ते आचरणे साधुतायाः सम्भावनैव नास्ति। समाजे प्रचलितः धर्मसम्मतः मांसाहारः इत्यादिविचारः अत्र मूलतः निरस्तः, तथा अहिंसासाधुतायाः अनिवार्यशर्तुरूपेण प्रतिष्ठिता दृश्यते।

एतासां सर्वासां हिंसात्मकप्रवृत्तीनां प्रतिपक्षरूपेण वीरोदयमहाकाव्ये अहिंसाकेन्द्रिता सामाजिकनीतिः प्रतिष्ठाप्यते—

“नीतिर्वीरोदयस्येयं स्फुरद्रीतिश्च देहिने ।

वर्धतां क्षेममारोग्यं वात्सल्यं श्रद्धया जिने^{३५}”॥

अस्य पद्यस्य आशयः अयं यत् प्राणिमात्रे वात्सल्यभावः, क्षेमम् तथा आरोग्यम् एव समाजजीवनस्य वास्तविकलक्ष्यं भवति। हिंसापूर्वकं स्वर्गफललाभः न सामाजिककल्याणस्य साधनं, अपि तु कष्टा, संयमः तथा नैतिकविवेकः एव समाजस्य पुनर्निर्माणे समर्थाः भवन्ति।

एवं वीरोदयमहाकाव्ये यज्ञहिंसा, पशुबलिः, मांसाहारः तथा देवतानाम् नाम्ना प्रवर्तिता हिंसा एते सर्वे सामाजिकदोषरूपेण सुसम्बद्धतया आलोचिताः सन्ति। काव्यकारः अहिंसां केवलं वैयक्तिकमोक्षस्य साधनं न मन्यते, अपि तु समाजधर्मस्य प्राणस्वरूपं रूपेण प्रतिष्ठापयति, येन सामाजिकजीवनं कष्टा, संयमः तथा नैतिकबोधः आधृत्य नव्यरूपेण विनिर्मातुं शक्यते।

४. व्यक्तिगतजीवने अहिंसायाः आचारात्मकव्याप्तिः

वीरोदयमहाकाव्ये अहिंसा न केवलं सामाजिकवर्जनमात्रे सीमिता दृश्यते, अपितु व्यक्तेः आचारव्यवस्थायाः अन्तःस्थं नियामकतत्त्वं रूपेण निरूपिता भवति। आचार्यः ज्ञानसागरः स्पष्टं बोधयति यत् बाह्यहिंसायाः परित्यागमात्रेण अहिंसायाः सिद्धिः न भवति, यावत् इन्द्रियनिग्रहः, भोगविमुखता तथा अन्तःकरणस्य वैराग्यपरिष्कारः न साध्यते। अतः अहिंसा अत्र आत्मसंयमात् उद्भूता जीवनदृष्टिरूपेण प्रतिष्ठिता दृश्यते।

अस्मात् पद्यांशात् स्पष्टं भवति यत् भोगासक्तिः सूक्ष्महिंसायाः मूलकारणरूपेण अवस्थिताऽस्ति— “नार्थस्य दासो यशसश्च भूयात्”^६। अर्थस्य यशसश्च दासत्वेन जीवस्य स्वातन्त्र्यं विनश्यति, तदनन्तरं स्वार्थपरता, स्पर्धा तथा परपीडनप्रवृत्तिः सहजतया उदेति। अनेन एव सूचितं भवति यत् भोगलालसा अहिंसाचरणस्य प्रमुखः विघ्नः अस्ति, अतः इन्द्रियनिग्रहः तस्याः अनिवार्यपूर्वपीठिका भवति।

इन्द्रियविषयेषु असंयमस्य दुष्परिणामं दर्शयन् काव्ये एवोक्तम्- “नरो नरीनर्तित कुचोष्मतन्त्रः^{१७}”। अस्य पद्यांशस्य माध्यमेन कामवासनापरवशस्य नरस्य विवेकक्षयः सूचितः। इन्द्रियासक्तिः न केवलं आत्मविकासमार्गम् अवरुणद्धि, अपितु अन्येषां प्रति अविवेकी प्रवृत्तिं जनयति, या सूक्ष्महिंसारूपेण परिणमति। तस्मात् अहिंसा अत्र इन्द्रियनिग्रहपूर्वकजीवनस्य अनिवार्यफलत्वेन प्रतिपादिता भवति।

वैराग्यस्य आचारात्मकमहत्त्वं प्रतिपादयन् काव्यकारः सूचयति यत् जीवनस्य वास्तविकं स्वातन्त्र्यं भोगपरित्यागेन एव साध्यते- “नित्यं य पुरुषायतामदरवान् वीरोऽसकौ सम्प्रति^{१८}”। अत्र अमदरवान् इत्यनेन अहङ्कार-मद-त्यागः अभिप्रेतः। अहङ्कारः, अधिकारभावः तथा आत्मकेन्द्रितता एते सर्वेसूक्ष्महिंसायाः बीजभूताः सन्ति। वैराग्यप्रधानजीवनं तु अहिंसायाः स्थैर्यस्य दीर्घकालिकाधाररूपेण प्रतिष्ठते। व्यक्तिगतजीवने आचारशुद्धेः व्यापकफलितं स्वरूपं दर्शयन् काव्ये नैतिकविकासः प्रतिपादितः

धर्मेऽथात्मविकासे नैकस्यैवास्ति नियतमधिकारः।

योऽनुष्ठातुं यतते सम्भाल्यतमस्तु स उदारः^{१९} ॥

एतेन स्पष्टं भवति यत् आत्मविकासः केवलं संन्यासिनां मुनीनां वा विशेषाधिकारः न, अपि तु गृहस्थादीनामपि जीवनमार्गे आचरितुं शक्यः। अहिंसा अत्र सर्ववर्णाश्रमव्यापिनी आचारात्मकप्रवृत्तिरूपेण विस्तीर्णा दृश्यते। सूक्ष्महिंसायाः मूलनिराकरणं प्रतिपादयन् काव्यकारः भावपरिवर्तनस्य नैतिकदृष्टिं प्रस्तुतयति- “निमित्तनैमित्तिकभावतस्तु रूपान्तरं सन्दधदस्ति वस्तु^{२०}”। अस्यार्थेन बोध्यतेयत् अन्तःकरणगतभावपरिवर्तनमेव कर्मरूपान्तरणस्य कारणं भवति। अहिंसा अत्र न केवलं क्रियात्मकनिषेधरूपा, अपितु भावात्मकपरिशोधनस्य स्वाभाविकफलरूपा दृश्यते, यत्र सूक्ष्महिंसायाः मूलं मनसि एव निरस्तं भवति।

वैराग्यस्य परिणतिफलरूपेण अहिंसायाः परिपक्वावस्था काव्ये उपमया दर्शिता-
“निम्बादयश्चन्दनतां लभन्ते श्रीचन्दनद्रोः प्रभवन्तु अन्ते^{२१}”। एतस्मात्
दृष्टान्तात् ज्ञायते यत् दुर्गुणपरित्यागेन सद्गुणोपार्जनं सम्भवति। यथा निम्बादयः
चन्दनसङ्गेन सुगन्धिं प्राप्नुवन्ति, तथैव वैराग्यसंयुक्तं जीवनम् अहिंसागुणेन
शनैः परिपक्वतां गच्छति।

एवं वीरोदयमहाकाव्ये व्यक्तिगतजीवने अहिंसा इन्द्रियनिग्रहात् आरभ्य
भोगत्यागपर्यन्तं, वैराग्याद् सूक्ष्महिंसानिराकरणपर्यन्तं क्रमशः विस्तीर्णा दृश्यते।
आचार्यः ज्ञानसागरः अहिंसां बाह्याचारसीमात् उद्धृत्य अन्तःकरणशुद्धेः
साधनरूपेण प्रतिष्ठापयति, येन सा जीवनदर्शनरूपेण साकारिता भवति।

५. अहिंसा साम्यवादयोः अन्तःसम्बन्धः

वीरोदयमहाकाव्ये अहिंसायाः प्रतिपादनं केवलं व्यक्तिगतसंयमपर्यन्तं न
सीमितं, अपितु सामाजिकसम्बन्धेषु परस्परसमानत्वबुद्ध्या विस्तारितं दृश्यते।
काव्यकारः स्पष्टतया सूचयति यत् अहिंसा तदा एव पूर्णरूपेण साकारिता
भवति, यदा सा परपीडावर्जनात् परहितभावनापर्यन्तं विकसितं स्वरूपं
प्राप्नोति। अयं एव अहिंसा साम्यवादयोः अन्तःसम्बन्धः, यत्र स्वस्य हितं
सर्वेषां हितेन सह अविच्छिन्नतया सम्बद्धं भवति।

सामाजिकनीतेः मूलाधाररूपेण परहितबुद्धिं प्रतिपादयन् काव्ये उक्तम्-
धर्मानुकूला जगतोऽस्तु नीतिः^{२२}”। अत्र काव्यकारः समाजव्यवस्थायाः
धर्मानुकूलतां सर्वजनहितपर्यायत्वेन निर्दिशति। अहिंसा अत्र केवलं हिंसावर्जनं
न, वरन् नीति-निर्माणस्य सार्वजनीनदृष्टिः भवति, यत्र जगत् समग्रं चिन्त्यते।

साम्यवादस्य मूलतत्त्वं परस्परनिर्भरता इति भावः काव्ये उपमया
स्पष्टतया व्यक्तः- नारीं विना क्व नु छाया निःशाखस्य तरोरिव^{२३}”। अस्य

पद्यस्य भावः अयं यत् एकाकी अस्तित्वं निरर्थकं भवति। यथा शाखाविहीनस्य वृक्षस्य छाया न सम्भवति, तथैव समाजे परस्परसम्बन्धविहीनजीवनं न सार्थकं भवति। अत्र अहिंसा सामाजिकसम्बन्धानां पोषकशक्तिरूपेण प्रकटिता। परपीडावर्जनस्य सामाजिकपरिणामं सूचयन् काव्ये उक्तम्—“निनादिनो वारिमुचोऽप्युदाराः^{३४}”।

अत्र उदारता वर्षामेघोपमया निरूपिता। यथा मेघाः स्वार्थं न पश्यन्ति, तथैव अहिंसाप्रधानजीवनं परोपकारपरायणं भवति। काव्यकारः अनेन उपमया साम्यवादस्य नैसर्गिकतां प्रतिपादयति।

समाजे वर्चस्वभावस्य विरोधं तथा समत्वबुद्धेः समर्थनं दर्शयन् काव्ये उक्तम्— “न कोऽपि कस्यापि बभूव वश्यः^{३५}”। अत्र स्पष्टं प्रतिपाद्यते यत् अहिंसाप्रधानसमाजे न कश्चित् अन्यस्य अधीनः भवति। साम्यवादस्य एषः मूलभूतः सिद्धान्तः अहिंसायाः सामाजिकव्याप्तेः अनिवार्यफलरूपेण काव्ये निरूपितः। साम्यवादस्य आध्यात्मिकाधारं दर्शयन् काव्ये दार्शनिकरूपेण उक्तम्—

न सर्वथा नूलमुदेति जातु यदस्ति नश्यन्तदथो न भातु।

निमित्त-नैमित्तिकभावतस्तु रूपान्तरं सन्धदस्ति वस्तु^{३६}”।।

अस्य भावः अयं यत् भावपरिवर्तनं एव सामाजिकरूपान्तरणस्य कारणं भवति। अहिंसायाः आन्तरिकस्वीकारेण व्यक्तेः दृष्टिः परिवर्तते, तदनन्तरं समाजे साम्यभावः सुदृढः भवति।

एवं वीरोदयमहाकाव्ये अहिंसा साम्यवादयोः अन्तःसम्बन्धः परपीडावर्जनात् आरभ्य सर्वभूतसमत्वबुद्धिपर्यन्तं सुसम्बद्धरूपेण प्रतिपादितः दृश्यते। काव्यकारः अहिंसां सामाजिकसमन्वयस्य तथा मानवीयसाम्यस्य मूलाधारतत्त्वं

मन्यते, येन “स्वात्मवत् सर्वभूतानाम्” इत्येषः भावः काव्यरूपेण जीवन्ततया अभिव्यक्तः भवति।

६. दार्शनिकदृष्ट्या अहिंसायाः मोक्षसाधनत्वम्

वीरोदयमहाकाव्ये अहिंसा केवलं सामाजिकनीतिरूपेण न, अपि तु दार्शनिकदृष्ट्या मोक्षसाधनत्वेनापि प्रतिष्ठिता दृश्यते। काव्यकारः स्पष्टतया दर्शयति यत् कर्मबन्धस्य मूलं राग-द्वेष-प्रमादादिषु निहितं, तेषां क्षयः तु अहिंसाप्रधानजीवनव्यवहारेण एव सम्भवति। अतः अहिंसा अत्र कर्मनिर्जरायाः प्रधानोपायः भवति, या अन्ततः आत्मशुद्धिं जनयति। कर्मनिर्जरायाः आचारात्मकाधारं दर्शयन् काव्ये मुनिजीवनस्य स्वरूपं विस्तरेण निरूपितम्-

येन केनचिदाच्छ्रो येन केनचिदाशितः ।

अहेरिव गणाद्भीतः सौहित्यान्नरकादिव ॥

न क्रुध्येन्न प्रहृष्येच्च मानितोऽमानितश्च यः।

विमुक्तं सर्वसङ्गेभ्यः मुनिराकाशवत् स्थितः^{२७} ॥

अत्र मुनिः राग-द्वेषयोः परित्यागेन, समभावेन च स्थितः इति दर्शितः। एषा अवस्था अहिंसायाः परिपक्वस्वरूपं बोधयति, यत्र कर्मबन्धस्य कारणानि स्वयमेव क्षीणानि भवन्ति।

अहिंसायाः मोक्षसाधनत्वं तस्य धर्मप्रधानजीवनलक्ष्यत्वेन पुनः प्रतिपाद्यते- “जीवितं यस्य धर्मार्थं धर्मोद्दयस्यैव जीवितम्^{२८}”। अस्य पद्यस्य भावः अयं यत् यत्र जीवनस्य प्रत्येकं क्षणः धर्माधारितः भवति, तत्र हिंसायाः अवकाशः न भवति। अहिंसा अत्र केवलं साधनं न, अपि तु जीवनस्य स्वाभाविकधारा भवति, या मोक्षमार्गे अनिवार्यस्थानं धारयति। करुणायाः दार्शनिकभूमिकां दर्शयन् काव्ये पुनः उक्तम्- “निराशिषमनारम्भं निर्नमस्कारमस्तुतिम्^{२९}”। अत्र

निराशिषभावः, अनारम्भः, अहङ्कारवर्जनं च सूच्यते। एते सर्वे गुणाः अहिंसायाः अन्तरङ्गलक्षणानि सन्ति, येन आत्मा कर्मकलुषतया मुक्तः भवति। करुणा अत्र आत्मशुद्धेः स्वाभाविकफलरूपेण प्रतिष्ठिता। अहिंसायाः दार्शनिकमहत्त्वं महावीरप्रवचनानां साररूपेण अपि निरूपितम्—

“साम्यमहिंसा स्याद्वादः स्युः सर्वज्ञतेयमुत्तमवस्तु ।

अनुपमतयाऽनुसन्धेयानि पुनरपि चत्वारित्येतानि^{३०}”॥

महावीरप्रवचनपरम्परायां अहिंसा, स्याद्वादः, सर्वज्ञता तथा सम्यग्दर्शनप्रधानसमत्वभावः एते तत्त्वविशेषाः जैनदर्शनस्य दार्शनिकाधाररूपेण प्रतिष्ठिताः सन्ति। अत्र अहिंसा सर्वज्ञता तथा मोक्षदर्शनस्य आधारतत्त्वरूपेण निर्दिष्टा। काव्यकारः सूचयति यत् अहिंसाविहीनदर्शनं कैवल्यप्राप्तये समर्थं न भवति। आत्मशुद्धेः फलरूपेण अहिंसायाः कैवल्यसाधनत्वं पुनः स्पष्टं भवति—“नम्रीभवन्नेष ततः प्रयाति हियेव संल्लब्धकलङ्कजातिः^{३१}”। अत्र नम्रता तथा अहङ्कारक्षयः आत्मकलुषनाशस्य सूचकौ भवतः। अहिंसा अत्र अन्तःकरणपरिशोधनस्य अनिवार्योपायः इति दार्शनिकतया प्रतिपादिता।

अन्ततः काव्ये मोक्षमार्गस्य सर्वसारः अहिंसाकेन्द्रितवैराग्यरूपेण एव प्रतिपादितः। भोगासक्तचित्तस्य जीवस्य कर्मबन्धः दृढीभवति; भोगत्यागसमन्वितं तु अहिंसाप्रधानं जीवनाचरणम् आत्मशुद्धेः कर्मनिर्जरायाश्च अनिवार्यं साधनं भवति। अतः अहिंसा अत्र केवलं नैतिकविधानं न, अपि तु मोक्षमार्गस्य स्वाभाविकप्रवृत्तिरूपेण प्रतिष्ठिता दृश्यते। एवं वीरोदयमहाकाव्ये अहिंसा कर्मनिर्जरायाः साधनरूपेण, कर्षणायाः आधाररूपेण, आत्मशुद्धेः अनिवार्योपायः तथा कैवल्यप्राप्तेः मुख्यकारणरूपेण प्रतिष्ठिता दृश्यते। काव्यकारः अहिंसां दार्शनिकदृष्ट्या मोक्षमार्गस्य प्राणतत्त्वं मन्यते, येन जीवनव्यवहारः आध्यात्मिकपरिणतिं प्राप्नोति।

७. उपसंहारः

वीरोदयमहाकाव्ये प्रतिपादितं अहिंसादर्शनं न केवलं जैनधर्मस्य पारम्परिकोपदेशरूपेण सीमितम्, अपि तु सार्वकालिकं सार्वजनीनं जीवनदर्शनरूपेण प्रतिष्ठितम्। काव्यकारः अहिंसां वैयक्तिकसंयमात् आरभ्य सामाजिकसौहार्दपर्यन्तं मोक्षमार्गपर्यन्तं च क्रमशः विकसितवान्। यज्ञहिंसा निन्दा, पशुबलिविरोधः, मांसाहारस्य नैतिकदोषः, इन्द्रियनिग्रहस्य अनिवार्यता, वैराग्यस्य शुद्धिसाधनत्वं, साम्यवादसम्बन्धः तथा कर्मनिर्जरारूपेण मोक्षसाधनत्वं एते पक्षाः काव्ये सुसम्बद्धतया निरूपिताः सन्ति। समकालीनसन्दर्भे, यत्र हिंसा धर्म, राजनीतौ तथा उपभोगसंस्कृतौ च स्वीकृतरूपेण दृश्यते, तत्र अस्य काव्यस्य अहिंसादर्शनं मानवीयसंवेदनायाः पुनर्जागरणं करोति। अहिंसा अत्र न दुर्बला, किं तु साहसपूर्णधर्मरूपा, या विश्वकल्याणस्य आधारतत्त्वं भवति।

अस्य काव्यस्य वैशिष्ट्यं दर्शनस्य काव्यरसेन सह अविच्छिन्नसंयोगे निहितम्। महावीरचरितं न केवलम् ऐतिहासिकवर्णनम्, अपि च आदर्शजीवनस्य प्रतीकः। अहिंसायाः तत्त्वं चरित्रे, व्यवहारः तथा समाजालोचनायां जीवन्ततया अभिव्यक्तं भवति। आचार्यः ज्ञानसागरः अस्य सार्वकालिकमहत्त्वं संक्षेपेण उद्घोषयति— “विश्वस्य रक्षा प्रभवेद्वितीयद्वीपरस्य सच्छासनमद्वितीयम्^{३२}”। अनेन स्पष्टं भवति यत् विश्वरक्षा न शस्त्रैः, न शासनबलैः, वरन् अहिंसामूलकधर्ममार्गेण एव सम्भवति। अतः अहिंसा अत्र जीवनस्य, समाजस्य तथा मोक्षमार्गस्य अविच्छिन्नाधाररूपा इति निष्कर्षः सिद्ध्यति।

सन्दर्भसङ्केताः

^१ महाभारतम्, अनुशासनपर्व, ११६/२५

^२ दशवैकालिकसूत्रम्, १/१

- ३ योगसूत्रम्, २/३०
- ४ योगसूत्रम्, २/३५
- ५ तत्त्वार्थसूत्रम्, ७/१३
- ६ वीरोदयमहाकाव्यम्, २/३८
- ७ तदेव, १५/६०
- ८ तदेव, १५/६१
- ९ तदेव, १५/६२
- १० तदेव, पृष्ठम् ५१
- ११ तदेव, २२/४३
- १२ तदेव, १६/०७
- १३ तदेव, १४/३२
- १४ तदेव, १/३४
- १५ तदेव, २२/४३
- १६ तदेव, १८/३७
- १७ तदेव, ९/३५
- १८ तदेव, २२/३५
- १९ तदेव, १७/४०
- २० तदेव, १९/३९
- २१ तदेव, १४/४५
- २२ तदेव, २२/४२
- २३ तदेव, ८/२४

- २४ तदेव, २/३०
२५ तदेव, १/३८
२६ तदेव, १९/३९
२७ तदेव, पृष्ठम् ५१
२८ तदेव, पृष्ठम् ५१
२९ तदेव, पृष्ठम् ५१
३० तदेव, १५/६३
३१ तदेव, पृष्ठम् २८९
३२ तदेव, १६/१

नागेशभट्टमतमनुसृत्य सम्प्रदानत्वविचारः

डा. राजीव पी.पी.

उपक्रमः

करोति क्रियां निर्वर्तयति इति व्युत्पत्त्या क्रियानिर्वर्तकत्वं कारकत्वम्। तच्च कर्त्रादीनां षण्णामपि।¹ क्रियतेऽनयेति क्रियेति व्युत्पत्त्या व्यापारः, क्रियते या सा क्रियेति व्युत्पत्त्या फलं च प्रतीयते, किन्तु अत्र रूढ्या केवलव्यापार एव क्रियार्थो ग्राह्यः। व्यापारश्च धातुवाच्यः साध्यभूतः। एवं च धातुवाच्यव्यापारात्पत्यनुकूलव्यापारवत्त्वं कारकत्वमिति फलितम्। सुपां कर्त्रादिकारकवाचकत्वात् तेषां च कर्त्रादीनां क्रियान्वयित्वात् समन्वयः। ‘ब्राह्मणस्य पुत्रं पन्थानं पृच्छती’ त्यत्र ब्राह्मणस्य क्रियान्वयित्वाभावात् न कारकत्वम्। क्रियान्वयिनः कारकत्वादेव कारकाणां क्रियायामेवान्वय इति प्रवादोऽपि संगच्छते इति। अत एव लघुमञ्जूषायाम् उक्तम्- “कारकत्वं नाम क्रियाजनकत्वयोग्यताबुद्धिविषयत्वम्”² इति।। ‘इदं क्रियाजनकत्वयोग्यम्’ इत्याकारकबुद्धिविषयत्वम्, क्रियाजनकत्वयोग्यत्वप्रकारकबुद्धिविशेषत्वमिति यावत्। यद्वा कारकत्वं क्रियाजनकत्वशक्तिः। क्रियाजनकत्वानुकूला शक्तिरिति यावत्। अत एव भाष्ये- ‘करोति क्रियां निर्वर्तयति’ इति कारकशब्दस्य व्युत्पत्तिरुक्ता।

सम्प्रदानकारकम्

“कर्मणा यमभिप्रैति स सम्प्रदानम्”³ इति सम्प्रदानसंज्ञाविधायकं सूत्रम्। दानस्य कर्मणा यमभिप्रैति स सम्प्रदानसंज्ञं स्यात् इति सूत्रार्थः। यम् उद्दिश्य

दानं दीयते तत् कारकं सम्प्रदानसंज्ञं भवति। दानक्रियाकर्मणा कर्ता यमभिप्रैति सम्बन्धाति, सम्बन्धुमीप्सति वा तत्कारकं सम्प्रदानसंज्ञकमित्यर्थः। यथा- 'राजा विप्राय गां ददाति' इति। अत्र गोपदार्थः कर्मसंज्ञकः। दानक्रियया राजा अस्य गोपदार्थस्य विप्रेण सह सम्बन्धं स्थापयति, अतः अत्र दानक्रियायाः कृते विप्रस्य सम्प्रदानसंज्ञा भवति। स्वस्वत्वनिवृत्तिपूर्वकं परस्वत्वोत्पादनं दानम्। यत्र स्वस्य कस्यचन पदार्थस्य त्यागं कृत्वा, 'सः पदार्थः मया पुनः न स्वीकरिष्यते' इति निश्चित्य तस्य पदार्थस्य विषये कस्यचन अन्यस्य स्वामित्वं स्वीक्रियते, तत्रैव दानं भवति। अर्थात् यदि एतादृशः नियतत्यागः नास्ति, इत्युक्ते यदि कञ्चित् कालं यावत् एव स्वस्य किञ्चन वस्तु अन्यस्य कृते दीयते, तत्र प्रकृतसूत्रस्य प्रयोगः अपि न भवति। अत एव 'देवदत्तः रजकस्य वस्त्रं ददाति' इति प्रयोगः क्रियते। अत्र देवदत्तः स्वस्य वस्त्रस्य त्यागं नैव करोति अपि तु केवलं क्षालनार्थं तत् रजकस्य समीपे स्थापयति, अतः रजकस्य सम्प्रदानसंज्ञा अपि नास्ति। 'क्रियया यमभिप्रैति सोऽपि सम्प्रदानम्'⁴-वार्तिकमिदम्। अर्थात् यत्र वाक्ये कर्मपदं न विद्यते, तत्र कर्ता क्रियया स्वस्य सम्बन्धं येन सह स्थापयितुमिच्छति, तस्य अपि सम्प्रदानसंज्ञा भवति। यथा- 'पत्ये शेते'। अत्र पत्नी शयनक्रियया पत्या सह स्वस्य सम्बन्धं योजयति, अतः अत्रापि पतिपदार्थस्य अनेन वार्तिकेन सम्प्रदानसंज्ञा भवति।

इदं च सम्प्रदानं कर्तुः अनिराकरणात्, कर्तुः प्रेरणात्, कर्तुः अनुमतेष्वेति त्रिविधम्। तदुक्तं भर्तृहरिणा वाक्यपदीये-

अनिराकरणात् कर्तुस्त्यागाङ्गं कर्मणेप्सितम्।

प्रेरणानुमतिभ्यां च लभते सम्प्रदानताम्।⁵ इति।

त्यागो दीयमानस्य स्वत्वनिवृत्त्या परस्वत्वापादनम्। तत्र चाङ्गं निमित्तं पाण्याद्यापि भवतीत्याह-कर्मणेप्सितम् इति। यत् त्यज्यमानं कर्म तेन करणभूतेन

प्रारम्भ एव कर्त्राप्तुमिष्टमित्यर्थः। तथा च कर्मणा यमभिप्रैति.... इति लक्षणपरिग्रहः। तदेवंविधं त्यागाङ्गं कथं कारकविशेषरूपां सम्प्रदानतां लभत इत्याशङ्क्य कारकत्वनिबन्धनं व्यापारं क्रियासिद्धौ निर्दिशति- अनिराकरणात् इत्यादिना। कर्त्रा दीयमानं संप्रदानत्वेन अभिमतः न निराकरोति चेत् अनिराकर्तृसंप्रदानमिति कथ्यते। तथा- 'सूर्याय अर्घ्यं ददाति'। नात्र सूर्यः प्रार्थयते, नानुमन्यते, न निराकरोति। अनिराकर्तृसम्प्रदानत्वं चतुर्थ्यर्थः। द्वितीयस्य प्रेरणस्य उदाहरणं भवति- 'विप्राय गां ददाति' इति। अत्र विप्रः दातुः प्रेरकः। अनुमतेः उदाहरणं भवति- 'उपाध्याय गां ददाति'। उपाध्यायोऽत्र दातुः अनुमन्ता। एवं त्यागाङ्गं कर्मणा ईप्सितं कर्तुः अनिराकरणात्, कर्तुः प्रेरणात्, कर्तुः अनुमतेश्चेति त्रिभिः हेतुभिः सम्प्रदानव्यपदेशं लभत इति कारिकाया अर्थः। त्यागाङ्गं नाम स्वनिष्ठोद्देश्यतानिरूपकत्वसम्बन्धेन समभिव्याहृतधात्वर्थे विशेषणतया प्रतीयमानत्वम्। अत्र स्वं सम्प्रदानम्, उद्देश्यं चतुर्थ्यर्थः इति अवगन्तव्यम्।

नागेशभट्टस्य मतमनुसृत्य सम्प्रदानकारकविचारः

संप्रदानकारकविषये नागेशभट्टः वदति- "क्रियामात्रकर्मसम्बन्धाय क्रियायामुद्देश्यं यत् कारकं तत्त्वं सम्प्रदानत्वम्"⁶ इति। अत्र क्रियामात्रेति लक्षणे मात्रं कात्स्न्येऽवधारणे इति कोशात् मात्रशब्दः साकल्यार्थकः। तेन सकलक्रियाकर्मसम्बन्धायेत्यर्थः सूचितः, न तु केवलदानक्रियाकर्मसम्बन्धायेत्यर्थः। अत्र "क्रियया यमभिप्रैति सोऽपि सम्प्रदानम्" इति वार्तिकाभिप्रायेण नेदं लक्षणं संघटते। तत्रापि "कर्मणा यमभिप्रैति" इति सूत्रस्वारस्येनैव क्रोडीकृतं लक्ष्यते। तत्र कर्मपदस्य क्रियामात्रपरत्वाश्रयणात्। "ब्राह्मणाय गां ददाति" इति अत्र उदाहरणं भवति। अत्र दानक्रियाकर्मीभूतगोसम्बन्धाय ब्राह्मणो दानक्रियोद्देश्यः। अत्र गोब्राह्मणयोः स्वस्वामिभावः सम्बन्धः। एवं "चैत्रो मैत्राय वार्ताः कथयती" त्यत्र मैत्रवार्तयोः ज्ञेयज्ञातृभावः सम्बन्धः बोद्ध्यः।

“सम्यक्प्रदीयते यस्मै तत् सम्प्रदानमित्यन्वर्थसंज्ञेयम्” इति काशिकायामुच्यते⁷ । तथा च गोनिष्ठस्वस्वत्त्विनिवृत्तिसमानाधिकरणपरस्वत्वोत्पत्त्यनुकूल-व्यापाररूपक्रियोद्देश्यस्य ब्राह्मणादेरेव सम्प्रदानत्वम् । पुनर्ग्रहणाय रजकस्य वस्त्रदाने ‘रजकस्य वस्त्रं ददातीति’ सम्बन्धसामान्ये षष्ठ्येवेत्याहुः इति । अत्र काशिकाकारादिवृत्तिकाराणामयमभिप्रायः- गोनिष्ठं यत् स्वस्य दातुः स्वत्वं तन्निवृत्तिसमानाधिकरणः यः परस्वत्वोत्पत्त्यनुकूलो व्यापारः तद्व्यापाररूपा या क्रिया तदुद्देश्यको ब्राह्मणादिरेवेति तस्यैव सम्प्रदानत्वम् इति । यच्च वस्तु पुनर्ग्रहणाय दीयते तत्र न सम्प्रदानत्वम् । तत्र तु सम्बन्धसामान्ये षष्ठ्येव भवतीति वृत्तिकारमतम् । अत्र रजकाय वस्त्रं ददातीत्यत्र दाधात्वर्थः- अधीनीकरणम् । तच्च प्रक्षालनेच्छाबोधानुकूलस्थित्यनुकूलो व्यापारः भवति । तत्र रजको वस्त्रप्रतियोगिक- प्रक्षाल्यप्रक्षालनभावसम्बन्धवान् जायताम् इतीच्छोद्देश्यत्वे रजकस्य सम्प्रदानत्वम् । यदि अधीनीकरणक्रियायां सम्बन्धसामान्यविवक्षा, तदा षष्ठी साधु इति बोद्धव्यम् ।

अत्र काशिकाकारस्याभिप्रायं नागेशभट्टः एवं निरस्यति- “तन्ना-खण्डिकोपाध्यायः शिष्याय चपेटां ददाति” (म-भा-1-1-1-) इति भाष्यविरोधात् । “कर्मणा यमभिप्रैति” (म-भा-1-4-32) इति सूत्रव्याख्यावसरे भाष्यकृताऽन्वर्थसंज्ञाया अस्वीकाराच्च । इति । अत एव-

तदाचक्ष्वासुरेन्द्राय स च युक्तङ्करोतु यत् । (सप्तशती-5-129)

इति सप्तशतीश्लोकः सङ्गच्छते⁹ इति । अत्र खण्डिकोपाध्यायः इत्यस्य क्रुद्धोपाध्यायः बालोपाध्यायो वा इत्यर्थः । चपेटशब्दार्थः प्रसृतकरतलम् । दा धातोः कपोलप्रसृतकरतलोभयसंयोगानुकूलव्यापारोऽर्थः । एवमेव ‘न शूद्राय मतिं दद्यात्’ इत्यादौ बोधनार्थको दा धातुः । मतिशब्देन तज्जनकं वेदादिशास्त्रमुच्यते । अनेन भाष्येण “रजकाय वस्त्रं ददाति” इति प्रयोगस्यापि

साधुत्वमिति सिद्ध्यति। तस्माद् रजकाय वस्त्रं ददातीत्यादि भवत्येव। अत्राधीनकरणेऽर्थे ददातिः। चपेटां ददातीत्यत्र न्यसनेऽर्थे इति। एवमन्यत्रापि बोद्धव्यम्। तदाचक्ष्वासुरेन्द्राय इति सप्तशतीश्लोके च बोधयितुमिति तुमुन्नतम् अध्याहृत्य “क्रियार्थोपपदस्य च कर्मणि स्थानिनः” इति सूत्रेण चतुर्थीत्याहुः। वस्तुतस्तु “शिष्याय चपेटां ददाति” इत्यत्र विनेतुमिति तथा सप्तशतीश्लोके च बोधयितुमिति तुमुन्नतं पदमध्याहृत्य क्रियार्थोपपदस्येति कर्मणि चतुर्थी। स्वस्वत्वनिवृत्तिसमानाधिकरणपरस्वत्वोत्पत्त्यनुकूलव्यपारः दा धातोरर्थः। तथा च पुनर्ग्रहणाय दाने षष्ठ्येव। सम्प्रदानशब्दस्य तु सम्यक् प्रतीयते यस्मै इति विग्रहे बाहुलकात् सम्प्रदाने ल्युटि साधुत्वमित्यवगन्तव्यम्। प्रदाने सम्यक्त्वन्तु अनुपग्रहणमेव।

नागेशभट्टः वदति- “सम्प्रदानचतुर्थ्यर्थ उद्देश्यः। तथा च ब्राह्मणोद्देश्यकं गोकर्मकं दानमिति बोधो मैत्रोद्देश्यकं वार्ताकर्मकं कथनमिति च (बोधः)। अकर्मकक्रियोद्देश्यत्वं सम्प्रदानत्वमिति लक्षणान्तरम्। तथा पत्ये शेते इत्यादि। पत्युद्देश्यकं नायिकाकर्तृकं शयनमिति बोधः”¹⁰ इति। अत्रायमर्थः यत्- “चतुर्थी सम्प्रदाने” इति सूत्रात् सम्प्रदाने चतुर्थी भवति। सम्प्रदानं च “कर्मणा यमभिप्रैति स सम्प्रदानम्” इति सूत्रात् कर्मणा- करणभूतेन यमभिप्रैति- ईप्स्यति तत् कारकं सम्प्रदानमित्यर्थकादुद्देश्यम्। एवञ्च क्रियया यत् कर्म तत्सम्बन्धजन्यफलाश्रयत्वेनेच्छाविषयत्वम् उद्देश्यत्वम्। विप्राय गां ददाति इत्यत्र क्रिया- स्वस्वत्वध्वंसविशिष्टपरस्वत्वानुकूलेच्छारूपा भवति। तत्कर्मस्वस्वत्वध्वंसविशिष्टपरस्वत्वरूपफलाश्रयः गौः। कर्मणः करणत्वञ्च अभिसम्बन्धक्रियां प्रति करणस्य च व्यापारवत्वनियमात् कर्मत्वप्रयोजकत्वेन उपस्थितस्य फलस्यैव व्यापारत्वं कल्प्यते। गोपदोत्तरद्वितीयाया आश्रयः अर्थः। तथा च विप्रस्य अभेदेन उद्देश्ये, तस्य स्वनिष्ठोद्देश्यतानिरूपकत्वसम्बन्धेन दाधात्वर्थेच्छायाम् अन्वयः। गोपदार्थस्य द्वितीयार्थाश्रये अभेदेन, तस्य

आधेयतासम्बन्धेन स्वस्वत्वध्वंससमानाधिकरणपरस्वत्वरूपफले, तस्य विषयितारूपानुकूलत्वसम्बन्धेनेच्छायामन्वयः। एवञ्च विप्रोद्देशिका गवाभिन्नाश्रयनिष्ठस्वस्वत्वध्वंससमानाधिकरणपरस्वत्वानुकूला गवाभिन्नाश्रयनिष्ठा वर्तमानकालावच्छिन्नेच्छा इति बोधः।

अत्र क्रियाकर्मसम्बन्धजन्यं फलं नानाविधं भवति। तद्यथा- “खण्डिकोपाध्यायः शिष्याय चपेटां ददाति” इत्यत्र दुःखं फलम्, दा धातुश्चात्र संयोगविशेषानुकूलव्यापारार्थकः। एवं “चपेटासंयोगजन्यदुःखाश्रयः शिष्यो भवतु” इतीच्छया दुःखरूपफलाश्रयत्वेन शिष्यस्य सम्प्रदानत्वम्। “रजकाय वस्त्रं ददाति” इत्यत्र दा धातोः अधीनीकरणमर्थः। अधीनीकरणञ्चात्र तावत्कालं मलनाशानुकूलं स्थापनम्। “वस्त्रनिष्ठमलनाशरूपफलसम्बन्धेन भृतिमान् रजको भवतु” इतीच्छया भृतिरूपफलाश्रयत्वेन रजकस्य सम्प्रदानत्वम् इति अर्थः।

नैयायिकास्तु- “परस्वत्वेच्छाधीनस्वस्वत्वध्वंसेच्छा त्याग” इति मते स्वस्वत्वध्वंसावच्छिन्नत्यागो दाधात्वर्थः इति वदन्ति। विशेष्यत्वं चतुर्थ्यर्थः। तस्य स्वनिरूपकनिरुक्तेच्छाजन्यत्वसम्बन्धेन दाधात्वर्थत्यागे, गोरूपकर्मत्वाधेयतया स्वस्वत्वध्वंसरूपफले। तथा च गोवृत्तिस्वस्वत्वध्वंसजनको निरुक्तसम्बन्धेन विप्रनिष्ठविशेष्यताविशिष्टो यस्त्यागः तदाश्रयः चैत्र इति “विप्राय गां ददाति चैत्र” इति वाक्यात् बोध इत्याहुः।

एवम् “अकर्मकक्रियोद्देश्यत्वं सम्प्रदानत्वम्” इति लक्षणान्तरम्। अत्र अकर्मकक्रियोद्देश्यत्वमित्यस्य अकर्मकक्रियाप्रतियोगिकसम्बन्ध-प्रकारेच्छाविशेष्यत्वम् इत्यर्थः। “पत्ये शेते” इति अत्र उदाहरणं भवति। अत्र शयनप्रतियोगिक-स्वप्रयोज्य-सम्भोगवत्वात्मक-सम्बन्धप्रकारिका नायिकावृत्तिः-

‘पतिः मदीयशयनप्रतियोगिक-स्वप्रयोज्यसम्भोगवत्वात्मकसम्बन्धवान् भवतु’ इतीच्छा, तद्विशेष्यत्वात् पतिः सम्प्रदानं भवति॥

वस्तुतस्तु- “क्रियया यमभिप्रैति सोऽपि सम्प्रदानम्” इति वार्तिकं नावश्यकमिति भाष्ये स्पष्टम्। अर्थात् कर्मणा यमभिप्रैति..... इत्यत्र कर्मशब्देन कर्मक्रिययोरुभयोर्ग्रहणात् सूत्रेणैव सिद्धौ वार्तिकं नारम्भणीयमिति। एवं क्रियया अपि प्रारम्भादिक्रियानिरूपितं कृतिकर्मत्वमप्युपपाद्यम् “क्रियाग्रहणं कर्तव्यम्” इति वार्तिकप्रत्याख्याने तु “कर्मणा यमभिप्रैति” इति सूत्रेणैव ‘पत्ये शेते’ इत्यादौ चतुर्थी सिद्ध्यति। प्रारम्भक्रियाकर्मभूतं पतिसम्प्रदानकं पत्नीकर्तृकं शयनमिति बोधः। एवं रीत्या गत्यर्थकर्मण्यपि “ग्रामायारभ्यते गमन” मित्यर्थविवक्षायां सिद्धा “गत्यर्थकर्मणि द्वितीयाचतुर्थ्यौ चेष्टायामनध्वनि”¹¹ इति सूत्रमपि प्रत्याख्यातम्। आरम्भक्रियाया भेदेन अनवभासे द्वितीया, भेदेनावभासे चतुर्थीति व्यवस्थया न सङ्करः। अत एव “सन्दर्शनप्रार्थनाध्यवसायैराप्यमानत्वात् क्रियापि कृत्रिमं कर्म” इति सम्प्रदानसूत्रे भाष्ये उच्यते।¹² एवं कटं करोतीत्यादौ तु आरम्भक्रियाया न भेदेनावभासः, कृधातुना अनभिधानादिति न तत्र चतुर्थीति कैयटे स्पष्टमिति भाष्यतत्त्वविदः अभिप्रयन्ति। एवञ्च “पत्ये शेते” इत्यत्रापि “कर्मणा यमभिप्रैति स सम्प्रदानम्” इति सूत्रेणैव सम्प्रदानत्वं सिद्धम्। पतिसम्प्रदानकमारम्भकर्मभूतं पत्नीकर्तृकं शयनमिति बोध इति बोध्यम्।

एवं सम्प्रदानसंज्ञाविधायकसूत्रस्य सार्धक्यमुपपादयति नागेशभट्टः- ननु दानादीनां तदर्थत्वात्तादर्थ्यं चतुर्थ्यैव सिद्धौ किं “कर्मणा यम्” (पा-सू-1-4-32) इति सम्प्रदानसंज्ञया, “चतुर्थी सम्प्रदाने” (पा-सू-2-3-13) इति सूत्रं तु “रुच्यर्थानाम्” (पा-सू-1-4-43) इति विषये चतुर्थ्यर्थमिति चेत्, न। दानकर्मणो गवादेर्ब्राह्मणार्थत्वेऽपि दानक्रियायाः परलोकार्थत्वात्। अत एव तादर्थ्यं चतुर्थ्या

दानकर्मणो गवादेः सम्प्रदानार्थत्वेऽपि दानक्रियायास्तदर्थत्वाभावेन चतुर्थ्यन्तार्थस्य दानक्रियायामन्वयानापत्त्या कारकत्वानापत्तिरिति हेलाराजः¹³ इति। अत्र गोः विप्रार्थत्वेऽपि दानक्रियाया तादर्थ्याभावेन “तादर्थ्यं चतुर्थी” इत्यस्याप्राप्तौ सूत्रस्य सार्थक्यं स्पष्टमेव। एवं सम्प्रदानसंज्ञायाः सत्त्वादेव तादर्थ्यचतुर्थ्या दानकर्मणो गवादेः सम्प्रदानत्वेऽपि दानक्रियायाः तदर्थत्वाभावेन चतुर्थ्यन्तार्थस्य दानक्रियायाम् अन्वयानापत्त्या कारकत्वानापत्तिः इति वाक्यपदीयव्याख्याता हेलाराजः अपि अभिप्रैति।

अत्र नागेशभट्टः एवमुपसंहरति- “उपकार्योपकारकत्वसम्बन्धस्तादर्थ्यचतुर्थ्यर्थः, ब्राह्मणाय दधीत्यादौ ब्राह्मणोपकारकं दधीति बोधादिति दिक्”¹⁴ इति। अर्थात् उपकार्योपकारकत्वसम्बन्धः तादर्थ्यचतुर्थ्यर्थः। तस्मै इदं तदर्थम्, तस्य भावः तादर्थ्यम्। ब्राह्मणादित्वात् ष्यञ्। तेन च उपकार्योपकारकभावरूपः सम्बन्धः विवक्षितः। तत्र उपकार्यादेव चतुर्थी। भाष्ये ‘यूपाय दारु, कुण्डलाय हिरण्यम्’ इत्युदाहृतत्वात्। तस्मै कार्यायेदं तदर्थं कारणं, तस्य भावस्तादर्थ्यम्। ष्यञा उपकारकत्वरूपः सम्बन्धोऽभिधीयते। कृत्तद्धितसमासेभ्यः सम्बन्धाभिधानं भावप्रत्ययेन इति सिद्धान्तात्। उपकारत्वं चानेकधा भवति। तेन ब्राह्मणाय दधीत्यादवपि भवति इति प्रौढमनोरमा। अत्र सम्प्रदानस्थलीयबोधात् भेदं दर्शयति-ब्राह्मणाय दधीत्यादौ ब्राह्मणोपकारकं दधीति बोधात् इति। किन्तु यदा तादर्थ्यस्य सम्बन्धत्वेन भानं तदा षष्ठी-यथा-“गुरोरिदं गुर्वर्थम्” इति भाष्ये स्पष्टं भवति।

उपसंहारः

क्वचित् चतुर्थ्यर्थः प्रधानक्रियायामन्वेति। यथा ‘आत्मने वै पुत्रः प्रियो भवति’ इत्यत्र चतुर्थ्यर्थप्रीतिः पुत्रकर्तृकप्रियभवने जनकतासम्बन्धेन अन्वेति आत्मप्रीतिजनकं पुत्रप्रियभवनमिति बोधः। ‘पत्ये शेते प्रौढा वधूः’ इत्यत्र

पतिप्रीतिः जनकतया शयने अन्वेति । पतिप्रीतिजनकं प्रौढवधूकर्तृकं, शयनमिति बोधः । ग्रामाय गच्छति इत्यत्र स्पन्दमात्रं धात्वर्थः । चतुर्थ्याः संयोगो अर्थः । ग्रामसंयोगजनको व्यापार इति बोधः । अत एव गत्यर्थकर्मणि विभाषा चतुर्थीविधिः प्रत्याख्येयः । तत्कार्यस्य ‘ग्रामाय ग्रामं वा गच्छति’ इत्यादिप्रयोगस्य उक्तरीत्या व्यापारमात्रस्य संयोगावच्छिन्नव्यापारस्य च धात्वर्थत्वविवक्षायां ग्रामस्य सम्प्रदानकर्मसंज्ञयोः सम्भवादेव उपपत्तेः तत्सूत्रस्य व्यर्थत्वात् । पाकमात्रस्य धातुना उपादाने ‘ओदनाय तण्डुलाय वा पचति’ इत्यादिप्रयोगोऽपि इष्ट एवेत्याहुः वैयाकरणाः¹⁵ ।

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अकथितकर्मत्वं तत्प्रयोगश्च

डा. अवधेशकुमार

उद्देश्यम्

कारकप्रकरणे अकथितञ्च सूत्रेण कर्मसञ्ज्ञा विधीयते। अत्र पूर्वमेतद् विचार्यते यत् एतस्य सूत्रस्य को चाभिप्रायः उच्यते, अकथितम् अपादानादिविशेषकथाभिः तत् कारकं कर्मसञ्ज्ञकं भवति। अकथितम् इत्यत्र कर्मणि क्ते नञ्समासः। कर्म च कर्तृतारमपेक्षते यत्केन अकथितम्? तदा प्रकरणवशात् अपादानादिकारकैः इति विज्ञायते। यद्यपि अत्र अपादानादीनि न वस्तुतः कर्तृणि प्रत्युत प्रयोक्ता एव कर्ता। परं कर्तुः लक्षणं स्वातन्त्र्यमुच्यते तच्च क्वचिद्वास्तवं क्वचिच्च वैवक्षिकम् इति तेन अत्र तथोक्तिरिति न भ्राम्यम्। अकथितशब्दे च कथं वाक्यप्रबन्धे इति धातुः, तस्य निष्ठायां प्रयोगः भूते च काले इति। असङ्कीर्तितम् इति गम्यते।

अथ च 'कारके' इति अधिकृत्येदं सूत्रम् अतः सूत्रे अत्र तदपि अनुवर्तते। तस्य को लाभः? उच्यते माणवकस्य पितरं पन्थानं पृच्छति। अत्र माणवकस्य कर्मसञ्ज्ञा मा भूत्। यतः कारकम् इति क्रियाया निमित्तं कथ्यते। परमत्र माणवकस्य इत्येत् न तन्निमित्तमिति न कर्मत्वम्, अस्याभावे तु यस्य कस्यापि अकथितस्य कर्मत्वं स्यात्।

अधुना 'अकथितम्' पदं विचार्यते। अकथितम् इत्यस्यार्थद्वयं भवति। असङ्कीर्तितम् उ अनुक्तमिति यावत्। अप्रधानम् अकथितम् इति।

चेदत्र द्वितीयार्थस्वीकारे सर्वस्यापि क्रियानिमित्तस्य कर्मत्वं स्यात्। क्रियायाः प्राधान्यात् सर्वं कारकम् अप्रधानं खलु।

प्रथमार्थस्वीकारे तु यद् असङ्कीर्तितं तदेवाकथितम् ततः कर्मत्वं न सर्वस्य सिध्यति।

परमत्र पक्षे किमुदाहरणम् -

पौरवं गां याचते, माणवकं पन्थानं पृच्छति।

अत्रोदाहरणे पौरवम्, माणवकम् इति अकथितं खलु। नात्र अपादानादिकारकं प्राप्नोति। यतो याचनामात्रात् अपायो न भवति। अपितु याचितो यदा स ददाति तदापायो भवति।

मा नामादितादित्सते तु। सत्यम्, अनादित्समानोऽपि स्वभावपरिचिच्छित्सुः अन्यं कञ्चन जनं याचति। तथैव पृच्छतिमात्रेण अपायो न भवति, प्रत्युत पृष्टे वक्ति तदापायो भवति। अस्तु, के पुनः धातवो ये द्विकर्मकाः -

दुहियाचिस्र्धिप्रच्छिभिक्षिचिजामुपयोगनिमित्तमपूर्वविधौ।

ब्रुविशासिगुणेन च यत् स च ते तदकीर्तितमाचरितं कविना।।

दुह प्रपूरणे, टुयाचृ याच्चायाम्, स्त्रि आवरणे, प्रच्छ जीप्सायाम्, भिक्ष लाभे, चिञ्चयने एतेषां धातूनां प्रयोगे उपयोगः उ उपयुज्यते असौ पयःप्रभृति प्रधानं कर्म तस्य निमित्तं उ गवादि, अपूर्वविधौ उ पूर्वविधिः उ अपादानानि कारकाणि न विहितानि स्युः। तत् अकीर्तितम् उ अकथितं कर्म आचरितम् उ मतं कविना उ क्रान्तदर्शिना पाणिनिना। अथ च ब्रुविशास्योर्योगुणः उ प्रधानं कर्मतेन च यत् सचते उ सम्बन्धाति सम्बन्धमुपैति तदपि अकीर्तितम् आचरितंकविना।

प्रधानकर्मणो गुणत्वं कथं प्रतिपाद्यते। उच्यते, क्रियायाः साध्यत्वात्कारकाणाञ्च साधनत्वात् अप्राधान्यम्। भावप्रधानम् आख्यातम्, इति तिङन्ते क्रियायाः प्राधान्यं भवति।

भूतं भव्याय उपदिश्यते। भूतं उ सिद्धं कारकं भव्याय उ साध्याय क्रियारूपाय उपदिश्यते। अत एव गुणशब्देन प्रधानकर्मणो व्यवहारः। तच्च धर्मादि तेन सचते माणवकादि तत्कर्मसञ्ज्ञकं भवति।

दुहियाचि इत्यनेन अर्थस्य ग्रहणं भवति न स्वरूपस्य तेन एतदर्थकानां समेषां शब्दानां उ धातूनां ग्रहणमत्र भवति। ननु च भोः! भिक्षिः याचिः इति उभौ कथं पठ्येते यावता समानार्थकौ। सत्यम्, परमत्र उभयोरर्थभेदः। भिक्षः याचनार्थकः खलु गृह्यते परं याचिरनुनयार्थकः ग्रहीतव्यः। तथा च प्रयोगः - अविनीतं विनयं याचते, क्रुद्धं प्रसादं याचते इति।

अस्तु, दुहादीनां किमुदाहरणम् - गां दोग्धि पयः। अपूर्वविधिः कथमत्र घटते? अकथितत्वञ्च यावतात्र अपादानतां प्राप्नोति। सत्यम्, अकथितम् इत्यनेन अविवक्षितमित्यपि गृह्यते तदा तेषाम् अपादानादीनाम् अविवक्षातः कर्मसञ्ज्ञा भवति। इतरथा हि त्रीण्येवोदाहरणानि स्युः -

पौरवं गां भिक्षते

पौरवं गां याचते

माणवकं पन्थानं पृच्छति।

दुह्यादिपरिगणनात् अन्येषां धातूनां प्रयोगे कर्मसञ्ज्ञा न भवति। यथा - नटस्य गाथां शृणोति। अत्र यद्यपि स नटः आख्याता प्रतीयते, परं तत्र उपयोगग्रहणात् नियमपूर्वकविद्या-अदानाच्च नास्य अपादानसञ्ज्ञा, क्रियायाश्च निमित्तत्वमस्ति अतः कर्मसञ्ज्ञां प्राप्नोति परं परिगणनात् न भवति। अन्येऽपि धातवो द्विकर्मकाः सन्ति -

नीवह्योर्हरतेश्चापि गत्यर्थानां तथैव च ।
 द्विकर्मकेषु ग्रहणं कर्तृत्वमिति निश्चयः ।।
 जयतेः कर्षतेर्मन्थेर्मुषेर्दण्डयतेः पचेः ।
 तारेर्ग्राहेस्तथा मोचेस्त्याजेर्दापेश्च संग्रहः ।।
 कारिकायां च शब्देन सुधारकमुखैः कृतः ।
 ग्राहेरिह ग्रहो नैव हरदत्तस्य सम्मतः ।।
 दुहादयस्तु द्विकर्मत्वेन गृहीता अन्ये एतेपि गृह्यन्ते ।
 नी, वह, ह्य, कृष्, णि, कृष्, मन्थ, मुष, दण्डि, पच् ।

गत्यर्थानामिति गतिबुद्धिसूत्रोपात्ताः तार्यादयश्च तत्रैव पठितव्याः ।

अधुना शङ्कोदेति यत् एतेषां धातूनां द्वे कर्मणी भवतस्तदा लादयः कस्मिन्कर्मणि आयायन्ति । उच्यते -

प्रधानकर्मणि आख्येये लादीनाहुर्द्विकर्मणाम् ।
 अप्रधाने दुहादीनां ण्यन्ते कर्तुश्च कर्मणः ।।

अस्यायं भावः - नी, ह, कृष्, वह् एतेषां प्रयोगे लादयः प्रधाने कर्मणि आयायन्ति, परं ये खलु दण्डिजयत्यादयो दुहादयश्च तेषां तु अप्रधानेकर्मणि लादयः अथ च ये ण्यन्ता धातवस्तार्यादयो गतिबुद्ध्यादयः तेषां तु ण्यन्ते कर्तुश्च या कर्मसञ्ज्ञा तस्या अभिधाने लादयो भवन्ति ।

अपरं मतम् -

कथिते अभिहिते त्वविधिस्त्वमितिः गुणकर्मणि लादिविधिः सपरे ।
 ध्रुवचेष्टितयुक्तिषु चाप्यगुणे तदनल्पमतेर्वचनं स्मरत ।।

अर्थात्गत्यादिसूत्रोपात्तसहिते दुह्यादौ लादिविधिः गुणकर्मणि । परं ध्रुवयुक्तम् उ अकर्मकाः, चेष्टियुक्तयः उ गत्यर्था धातवः एषां अगुणे उ अप्रयोज्ये उ प्रधानेकर्मणि लादिविधिः । अत्र एवं निश्चितं यत् - बुद्धिप्रत्यवसानार्थानां शब्दकर्मकाणाञ्च प्राकृते प्रयोज्ये वा लादयः । अकर्मकगत्यर्थकानां च प्रयोजकव्यापारेणाप्ये प्रधाने कर्मणीति । तथा चोदाहरणानि -

देवदत्तेन अजा नीयते ग्रामम् ।

देवदत्तेन गौर्दुह्यते पयः ।

देवदत्तेन यज्ञदत्तो ग्रामं गम्यते ।

देवेन माणवको धर्मं बोध्यते ।

देवेन माणवकं धर्मो बोध्यते ।

कथमेतद् व्यवस्था कृता? चेदुक्तम् - पयोऽर्थी प्रथमं गवि प्रवर्तते ततोऽन्तरङ्गत्वात् दुह्यादिषु गुणकर्मणि लादयो भवन्ति । सत्यपि चान्तरङ्गत्वे गवादीनामीप्सिततमत्वाभावः । अन्यार्थत्वात् तत्र क्रियाप्रवृत्तेः ।

उक्तञ्च -

गुणकर्मणि लादिविधिः पूर्वं गुणकर्मणा भवति योगात् ।

मुख्यं कर्म प्रेप्सुर्यस्माद् गव्येव यतते प्राक् ।

तस्माच्छुद्धस्य दुहेर्भवति गवा पूर्वमेव सम्बन्धः ।

गोदुहिना पयसस्तु प्राक् तस्माल्लादयस्तस्मिन् ।।

यथा च पूर्वोक्तकारकस्यापादानादेरविवक्षायां कर्मत्वमिति विवक्षायान्तु पञ्चम्येव । सम्बन्धमात्रविवक्षायान्तु षष्ठी खलु ज्ञातव्या ।

निष्कर्षः

अकथितञ्च सूत्रेण कर्मत्वं तदा खलु यदा च तत् कारकं भवति इतरथा हि कारकत्वाभावे माणवकस्य पितरं पन्थानं पृच्छति अत्रापि माणवकस्य कर्मत्वं स्यात्। अकथितत्वञ्चास्ति, अपूर्वविधिश्च इति। क्रियानिमित्ताभावादेव कर्मत्वाभावात् शेषे षष्ठी खलु भवति शेषश्च तत्र यमेव कर्मादि कारकव्यतिरेकः खलु। द्विकर्मकत्वञ्च द्विविधेकर्मणी यस्य इति द्विकर्मकः इति कथनात्। अस्ति चात्र कर्मणो द्वैविध्यम्-ईप्सिततमं द्वितीयञ्च अकथितमिति। अपरे प्रधानाप्रधाने कर्मणी द्वे इति आहुः। भाष्ये च नीह्यकृष्वहामेव द्विकर्मकत्वं प्रतिपादितम्। परमत्र कारिकायां नीह्योर्हरतेश्चापि गत्यर्थानां तथैव च। इति च शब्दसमुच्चिता जयत्यादयोऽपि गृहीताः।

संदर्भग्रन्थसूची

१. पाणिनीयः, संपादक -पदवाक्यप्रमाणज्ञः पण्डितो ब्रह्मदत्तजिज्ञासुः, प्रकाशनवर्ष-२०१९
अष्टाध्यायीसूत्रपाठः, प्रकाशकः- रामलालकपूरट्रस्टः,
२. पाणिनीयम् वृत्तिकारः सुदर्शनदेवशास्त्री, लिङानुशासनम् प्रकाशनवर्ष-२००० प्रकाशकः-
हरियाणा-साहित्य-संस्थानम्, गुस्कुल-झज्जरः(हरियाणा)
३. प्रदीपकुमारः शास्त्री, लेखकसहायकौ- रामशास्त्री, विश्वम्भरशास्त्री, प्रकाशनवर्ष-
२०२२, परिभाषा-प्रकाशः (परिभाषिकः), प्रकाशकः- रामलाल-कपूर-ट्रस्टः
४. पतंजलि, श्रीमदु पाध्यायकै यटप्रणीतेन भाष्यप्रदीपेन
श्रीमन्नागेशभट्टविरचितभाष्यप्रदीपोद्योद्भासितेन समुल्लसितेन महामहोपाध्यायेन
पण्डितशिवदत्तशर्मणा पण्डितरघुवरशास्त्रिणा च वैद्यनाथप्रणीतभाष्य-प्रदीपोद्योतच्छया-
सारं पदमञ्जरी-शब्दकौस्तुभादिकं समवलम्ब्य टिप्पणी-पा -
भेदादिसंयोजनपुरस्सरं संशोधितम्, पुनर्मुद्रितं २००४, व्याकरणमहाभाष्यम्, चौखम्बा
-संस्कृत-प्रतिष्ठानम्, देहली।

५. वामनजयादित्यविरचिता, सम्पादकः- विजयपालो विद्यावारिधिः प्रकाशनवर्ष-२००४, काशिका, रामलाल कपूर ट्रस्टः,
६. वामनजयादित्यविरचिता, श्रीमज्जिनेन्द्रबुद्धिविरचितया न्यासपरपर्यायकाशिका-विवरणपञ्जिकाख्ययाविद्वरश्रीहरदत्तमिश्रविरचित पदमञ्जरी - समाख्यया च व्याख्यया सहिता डॉ. जयशङ्करलालत्रिपाठिविरचितया भावबोधिनी हिन्दीव्याख्यया च विभूषिता, जयशङ्करलालत्रिपाठी, १९९० तमः ख्रीष्टाब्दः, काशिका ताराबुक्एजेन्सी, वाराणसी।
७. सायणाचार्यः, सम्पादकः- विजयपालोविद्यावारिधिः, माधवीयाधतुवृत्तिः, प्रकाशनवर्ष-२००२ प्रकाशकः- रामलाल-कपूर-ट्रस्टः
८. श्रीमदाचार्यभट्टोजिदीक्षितविरचितः शब्दकौस्तुभः, भाग १,२,३ चौखम्भा सुरभारती प्रकाशनम्, वाराणसी।

अपादानकारकविचारः

राजेश्वरी एस्.

उपक्रमः

क्रियान्वयि कारकम् इति कारकस्य लक्षणम्। अर्थात् यः क्रियायाम् अन्वेति अथवा सम्बन्धं प्राप्नोति तस्य कारकत्वम् इत्युच्यते। उदाः पाचकः पचति। अत्र पाचकः पाकक्रियायाम् अन्वेति। अतः पाचकः कारकम्। अथवा क्रियानिर्वर्तकं कारकम्। अत्र क्रियते यया सा क्रिया इति व्युत्पत्त्या व्यापारः, क्रियते या सा क्रियेति व्युत्पत्त्या फलं च प्रतीयते। किन्तु अत्र रूढा केवलव्यापारार्थः एव ग्राह्यः। एतस्मात् धातुवाच्यव्यापारोत्पत्त्यनुकूलव्यापारवत्त्वं कारकत्वमिति फलितम्। तच्च कारकं षड्विधं भवति-

“कर्ता कर्म च करणं सम्प्रदानं तथैव च।

अपादानाधिकरणमित्याहुः कारकाणि षट्॥”^१

अत्र कर्त्रादि षट् कारकाणि क्रमेण प्रथमा-द्वितीया-तृतीया-चतुर्थी-पञ्चमी-सप्तमी इत्यादि विभक्तिभ्यः प्रतिपाद्यन्ते। अष्टाध्यायां कारकसंज्ञा विधायकसूत्राणां क्रमः इत्थम्- १. ध्रुवमपायेऽपादानम् (१.४.२४) २. कर्मणा यमभिप्रैति स सम्प्रदानम् (१.४.६२) ३. साधकतमं करणम् (१.४.४२) ४. आधारोऽधिकरणम् (१.४.४) ५. कर्तुरीप्सिततमं कर्म (१.४.४१) ६. स्वतन्त्रः कर्ता (१.४.५४) इति।

सिद्धान्तकौमुदीरीत्या अपादानकारकविचारः-

“ध्रुवमपायेऽपादानम्”^२ इति सूत्रेण अपादानसंज्ञा विधीयते। स्थैर्यार्थकात् कुटादेः ध्रुव् धातोः पचाद्यचि निष्पन्नो ध्रुवाब्दः। एवञ्च ध्रुवमस्थिरमचलमित्यर्थः प्रतीयते। तथापि-

अपाये यदुदासीनं चलं वा यदि वाचलम्।

ध्रुवमेवातदावेशात् तदपादानमुच्यते।।

इति अभियुक्तोक्तकारिकाद्यनुसारेण ध्रुवपदम् अवधिभूतपरमिति बोद्धव्यम्। अर्थात् सूत्रे प्रयुक्तस्य ध्रुवशब्दस्य अर्थः यद्यपि कोशेषु स्थिरः इति सामान्यरूपेण दीयते, तथापि अत्रास्य शब्दस्यार्थः अवधिभूतः इति स्वीक्रियते। यदि ध्रुवशब्दस्यार्थः स्थिर इति स्वीक्रियेत, तर्हि भटः धावतः अश्वात् पतति इत्यत्र अश्वपदार्थस्य स्थिरत्वाभावात् अपादानसंज्ञा नैव स्यात् इति सन्देहः स्यात्। वस्तुतः अत्र सन्देहस्यावश्यकता नास्ति। यतः स्थिरत्वं केवलं पृथक्करणस्य सन्दर्भेण अस्ति, अन्यक्रियायाः सन्दर्भेण न। तथा भटः धावतः अश्वात् पतति इत्यत्र यद्यपि धावनक्रियानुरोधेन अश्वस्य स्थिरत्वं नास्ति, तथापि पतनक्रियानुरोधेन तस्य स्थिरत्वमेव स्वीक्रियते, यतः अश्वः स्वयं नैव पतति। अत एव बालमनोरमायामुक्तम्- द्वयोः संयुक्तयोरन्यतरस्य चलनाद्विश्लेष इति स्थितिः। तत्र तादृशचलनं अनाश्रयभूतम् इति। एवम् अपायो विश्लेषः तस्मिन्साध्ये ध्रुवम् अवधिभूतं कारकम् अपादानं स्यादिति सूत्रार्थः। विभागाश्रयः अपादानम् इति फलितार्थः।

अपायः इत्युक्ते विश्लेषः अथवा पृथग्भावः इत्यर्थः। यस्मात् वस्तुनः वा स्थानात् विश्लेषः भवति, तद्वस्तु वा स्थानम् अपादानमिति कथ्यते। अपादानं नाम अपसरणम्। सिद्धान्तकौमुद्याम् अपसरणं मुख्यलक्षणम्।

अपसरणं नाम अन्यस्मात् स्थानात् दूरं गमनम्। उदा: ग्रामात् नगरं गच्छति। तत्र त्यागः (त्यक्तं वस्तु) विच्छेदः (खण्डितं द्रव्यम्) उपलक्षणानि भवन्ति। त्यागः इत्यस्य परित्यागः, अपहतिः इत्येवम् अर्थः। उदा: मम हस्तात् ग्रन्थः अपहृतः। विच्छेदः इत्यस्य पृथक्करणम् इत्यर्थः। उदा: वृक्षात् पर्णं पतति। ध्रुवशब्दस्य स्थिरम्, अवधिः अथवा आरम्भस्थानम् इत्यर्थः। वृक्षात् पर्णं पततीत्यत्र पर्णस्य वृक्षेण संयोगः। तस्य अवधिः वृक्षः। अतः वृक्षादिति अपादानत्वेन पञ्चमी विभक्तिः प्रयुज्यते। एवम् अस्माकं व्यवहारे देशः कालः स्वामित्वं द्रव्यत्वम् इत्यादीनधिकृत्य अवधिः निर्णीयते।

अपादानकारकस्य सामान्यप्रयोगः पञ्चमीविभक्त्या एव भवति। तथा अपादानस्य देशापादानम्, कालापादानम्, स्वाम्यपादानम्, द्रव्यापादानम् इत्यपि भेदाः सन्ति। ग्रामात् नगरं गच्छति, ग्रीष्मात् शरत् आगच्छति, राज्ञः कोशः अपहृतः, मृदः घटः क्रियते इति क्रमेणोदाहरणानि।

प्रौढमनोरमारीत्या अपादानकारकविचारः-

प्रौढमनोरमायां “ध्रुवमपायेऽपादानम्” इति अपादानसंज्ञा विधायके सूत्रे ध्रुवशब्दस्य अर्थः प्रथमं विचार्यते। ‘ध्रु गतिस्थैर्ययोः’ इति धातुः। केषाञ्चिन्मते तु ‘ध्रु स्थैर्ये’ इत्येव। तत्र प्रथमपक्षे “नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः”३ इत्यनेन अच् प्रत्यये ध्रुव इति रूपम्। अत्र स्थैर्यं न विवक्ष्यते। अतः कौमुदीकारेणोक्तम् अवधिः इति। तथा च विभागे साध्ये चलम् अचलं वा अवधिभूतं कारकम् अपादानम् इति सूत्रार्थः। तदुक्तं वाक्यपदीयकारेण अपाये “यदुदासीनं.....” इति कारिकया। एवं चलस्यापि अवधेः स्वीकारात् धावतोऽश्वात् पतति इत्यत्र अश्वस्य अपादानत्वं सिद्ध्यति। धावतः अपि अश्वस्य देवदत्तादेः पतनं प्रति अवधित्वं वर्तते। अत एव वाक्यपदीये उक्तम्- “पततो ध्रुव एवाश्वो यस्मादश्चात्पतत्यसौ”। तदनन्तरं पर्वतात् पततः अश्वात्

पतति देवदत्तः इत्यसौ अश्वस्य पतने पर्वतः अवधिः। स च चलः। अत एवोक्तम्- “तस्याप्यश्वस्य पतने कुडादि ध्रुवमिष्यते”। इति।

परस्परस्मात् मेषौ अपसरतः इति प्रयोगविषये मनोरमायां सम्यग् विचारः क्रियते। अत्र सृधातुना गतिद्वयस्याप्युपादानात् एकमेषनिष्ठां गतिं प्रति इतरमेषस्य तदनाश्रयत्वात् अपादानत्वं न विरुद्ध्यते। अत्र यद्यपि अपसरणरूपा एका क्रिया तथापि कर्तृभेदात् क्रियाभेदः। तत्र च एकस्य मेषस्य अपसरणे द्वितीयः मेषः अपादानम्। द्वितीयस्य मेषस्य अपसरणे तु प्रथममेषः अपादानम्। तद्वत् प्रथममेषस्य अपसरणे सः कर्ता। द्वितीयस्य मेषस्य अपसरणे द्वितीयः कर्ता। एवञ्च द्वयोरपि मेषयोः प्रत्येकं कर्तृत्वं प्रत्येकम् अपादानत्वं च सिद्ध्यति।

वाक्यपदीयरीत्या अपादानकारकविचारः-

वाक्यपदीये दशकरिकाभिः अपादानं प्रतिपादयति। अत्र प्रथमम् अपादानस्य त्रैविध्यमुच्यते। तद्यथा-

निर्दिष्टविषयं किञ्चिदुपात्तविषयं तथा।

अपेक्षितक्रियं चेति त्रिधापादानमुच्यते॥४ इति॥

एवं निर्दिष्टविषयः, उपात्तविषयः, अपेक्षितक्रियमिति अपादानस्य त्रैविध्यम्। अपादानस्य विषयः स्वरूपेण निर्दिष्टः तर्हि तत् निर्दिष्टविषयः। तथा ग्रामादागच्छति। अत्र ग्रामात् वियोगः भवति। तस्य ग्रामस्य शब्देन निर्देशः। गुणभावेन प्रधानभावेन वा अपादानस्य विषयः उपात्तः तर्हि उपात्तविषयः। तथा वलाहकात् विद्योतते विद्युत्। अत्र वलाहकात् निसृत्य ज्योतिः विद्योतते इत्यत्र निस्सरणरूपः अपायः विद्योतनं धात्वर्थः। विद्योतने धात्वर्थे निस्सरणं गुणभावेन प्रधानभावेन वा उपात्तः। वलाहकात् विद्योतनं

निस्सरति इत्यर्थे निस्सरणं प्रधानभावेन उपात्तः। क्रिया अनुमानेन लभ्या भवति तर्हि अपेक्षितक्रियम्। माथुराः पाटलीपुत्रकेभ्यः आढतराः इति उदाहरणम्। अत्र विभागक्रिया न। तरप् प्रत्ययबलात् विभागक्रिया अनुमीयते।

अपादानविषये न गतिमात्रम् उच्यते। भ्रमणस्यन्दनादीनामपि ग्रहणं भवति। संयोगा पूर्वविभागः एव तत्रार्थः। उत्तरदेशसंयोगे पूर्वदेशविभागस्य अवश्यं भावित्वात्। तद्वत् ध्रुवशब्दस्य निश्चलम् इत्यर्थः। चलनक्रिया अवधिमात्रम्। धावतोऽश्वात् पतति इत्युक्ते अश्वस्य उपरि स्थितः देवदत्तः ध्रुवम्। देवदत्तस्य पतने अश्वः ध्रुवम्।

अपादानम् उत्तराणि कारकाणि बाधन्ते इति नियमः अस्ति। एवं तर्हि वलाहकात् विद्योतते विद्युत्, वलाहके विद्योतते विद्युत्, वलाहको विद्योतते इति भाष्यकारेण उक्तः त्रिविधः प्रयोगः स्यादिति संशयः। अस्य समाधानमुच्यते- धूमज्योतिस्सलिलमरुतां सङ्घातः भवति वलाहकः (मेघः)। तत्र विद्युत् अवयवः भवति। तत्र अवयवसमुदाययोः भेदविवक्षायां वलाहकः विद्योतनस्य अवधिः। अतः तस्य अपादानसंज्ञायां वलाहकात् विद्योतते विद्युत् इति प्रयोगः सिद्ध्यति। विद्युतः आधारं विना स्थातुम् अशक्यम्। वलाहकस्य विद्युतः आधारत्वेन विवक्षायां वलाहके विद्योतते विद्युत् इति सप्तमीप्रयोगः। वलाहकस्य विद्युतः च अभेदविवक्षायां वलाहकस्य कर्तृत्वम् वलाहको विद्योतते इति। एवं भेदाभेदविवक्षायाम् अत्र त्रिविधः प्रयोगः भवति।

नागेशभट्टमते अपादानत्वम्

भट्टोजिदीक्षितस्य मते प्रकृतधात्वर्थप्रधानीभूतव्यापारानाश्रयत्वे सति तज्जन्यविभागाश्रयत्वं ध्रुवत्वम्। नागेशभट्टः तु अपाये- गतिविशेषे सति

यद् ध्रुवम्- अवधिभावोपगमाश्रयत्वे सति तदतिरिक्तावधित्वोपयोगि-
व्यापारानाश्रयत्वं ध्रुवत्वम्। अपादानसंज्ञासूत्रभाष्यमत्र प्रमाणं भवति।
तद्यथा- “रथात्प्रवीतात्पतितः। अश्वात्रस्तात्पतितः, सार्थाद्रच्छतो हीन इति।
किं कारणम्? अश्रुवत्वात्। न वा ध्रौव्यस्याविवक्षितत्वात्। नवैष दोषः।
किं कारणम्? अध्रौव्यस्याविवक्षितत्वात्, नात्राध्रौव्यं विवक्षितम्, किं तर्हि?,
ध्रौव्यमिति५” इति। एवं धात्वर्थव्यापारानाश्रयत्वस्य ध्रुवत्वे तु तदसङ्गतं
स्यात्, धात्वर्थव्यापारानाश्रयत्वरूपस्य दीक्षिताद्यभिमतस्य अश्रुवत्वस्य
रथादिष्वभावेन सतोऽश्रुवस्याविवक्षा भाष्यासङ्गतापत्तेः।

तत्तत्कर्तुसमवेततत्तत्क्रियाजन्यप्रकृतधात्ववाच्यविभागाश्रयत्वमपादानत्वम्।
तदेवावधित्वम्।६ इति नागेशभट्टः परमलघुमञ्जूषायामभिप्रैति। अर्थात्
तत्तत्कर्तुसमवेता या तत्तत्क्रिया, तज्जन्यः प्रकृतधात्ववाच्यो यो विभागः
तदाश्रयत्वमपादानत्वम्। रामो ग्रामादायति इति अत्र उदाहरणं भवति। अत्र
कर्ता रामः, तस्मिन् समवेत-समवायेन वर्तमाना क्रिया-उत्तरदेशसंयोगानुकूला
पादप्रक्षेपादिरूपा गमनक्रिया, तज्जन्या प्रकृतधात्ववाच्यो यो विभागः
तदाश्रयत्वं ग्रामस्यास्तीति लक्षणसमन्वयः। विभागो न हि गम् धातुवाच्य
इति तस्य प्रकृतधात्ववाच्यत्वं सुस्पष्टमेव। विभागश्च न वास्तवसम्बन्धपूर्वको
वास्तव एव, किन्तु बुद्धिपरिकल्पितसम्बन्धपूर्वको बुद्धिपरिकल्पितोऽपि।७
बुद्धिकल्पितसम्बन्धपूर्वक- बुद्धिकल्पितविभागाश्रये बीजं भाष्ये द्रष्टुं
शक्नुमः। तद्यथा- जुगुप्साविरामप्रमादार्थानामुपसंख्यानं कर्तव्यम्।
अधर्माज्जुगुप्सते, अधर्माद् बिभीत्सते, धर्माद् विरमति..... इदञ्चोपसंख्यानं
कर्तव्यम्- साङ्कायकेभ्यः पाटलीपुत्राः अभिरूपतरा इति। तत्तर्हीदं बहु
वक्तव्यम्। न वक्तव्यम्। इह तावद्- अधर्माज्जुगुप्सते अधर्माद् बिभीत्सते
इति- य एष मनुष्यः प्रेक्षापूर्वकारी भवति स पश्यति-दुःखोऽधर्मो नानेन
कृत्यमस्तीति। स बुद्ध्या सम्प्राप्य निवर्तते। तत्र ध्रुवमपायेऽपादानमित्येव

सिद्धम्।.... इह च साङ्कायकेभ्यः पाटलीपुत्रका अभिरूपतरा इति, यस्तस्मै साम्यां गतवान् स एतत् प्रयुङ्क्ते इति।८ अत्र बुद्धिपरिकल्पिताऽपायाश्रयणप्रयुक्तमपादानत्वमिति स्फुटमेवोक्तम्। एवं बुद्धिपरिकल्पितापाया-श्रयणप्रयुक्तापादानत्वस्य स्वीकारादेव माथुराः पाटलीपुत्रकेभ्यः आढतराः, चैत्रान्मैत्रः सुन्दर इत्यादिर्लोके प्रयोगः।।९

उपसंहारः

अपादानत्वं पञ्चम्या अर्थः, अपादाने पञ्चमी इति विधानात्। अपादानकारकं प्रायेण सर्वेषु व्याकरणग्रन्थेषु सविस्तरं प्रतिपादितं दृश्यते।

टिप्पणी

१. नागेशभट्टः- परमलघुमञ्जूषा-कारकार्थनिरूपणम्- पृ-२२३.
२. पाणिनिः- अष्टाध्यायी-१.४.२४
३. तत्रैव-३-१-१३४.
४. भर्तृहरिः- वाक्यपदीयम्-३-७-१३६.
५. पतञ्जलिः- महाभाष्यम्-१-४-२४.
६. नागेशभट्टः-परमलघुमञ्जूषा-कारकार्थनिरूपणम्-पृ-२५७.
७. तथैव-पृ-२५७.
८. पतञ्जलिः- महाभाष्यम्-१-४-२४.
९. नागेशभट्टः- परमलघुमञ्जूषा-कारकार्थनिरूपणम्-पृ-२५७.

सहायकग्रन्थसूची-

१. कौण्डभट्टः- वैयाकरणभूषणसारः, डा. विद्यानिवासमिश्रः (सं), भारतीयविद्याप्रकाशन, दिल्ली, प्रथमं संस्करणम्-१९८७.

२. नागेशभट्टः- परमलघुमञ्जूषा, डा. जयाङ्कर लाल त्रिपाठी (सं), कृष्णदास अकादमी, वाराणसी, द्वितीयं संस्करणम्-१९९७.
३. पतञ्जलिः- व्याकरणमहाभाष्यम्, भार्गवशास्त्री जोशी (सं), चौखम्बा संस्कृतप्रतिष्ठान्, दिल्ली, पुनर्मुद्रितसंस्करणम्-१९९२.
४. पाणिनिः- अष्टाध्यायी, श्रीश चन्द्रवसुः (सं), मोतीलाल बनारसीदास दिल्ली, प्रथमं संस्करणम्-१९६२.
५. भर्तृहरिः- वाक्यपदीयम्- पदकाण्डम्- रघुनाथशर्मा (सं), सम्पूर्णानन्दसंस्कृतविश्वविद्यालयः, वाराणसी, द्वितीयं संस्करणम्-१९९७.

श्रीशङ्करभगवत्पादानां दक्षिणामूर्तिस्तवे गुरुसङ्कल्पः

अमृता के.एस.

आचार्यस्वामिपादैः लिखितम् इति प्रथितः ग्रन्थः भवति श्रीदक्षिणामूर्त्युपनिषद् अथवा श्रीदक्षिणामूर्तिस्तोत्रम्। अस्मिन् स्तोत्रे अद्वैतवेदान्ततत्त्वानि सर्वाणि अन्तर्भवन्ति। शास्त्रतत्त्वेषु अज्ञस्यापि स्तवैः उत्तुङ्गं मोक्षपदं प्राप्तुं श्रीशङ्कराचार्यः पन्थानमायोजयति। जगद्गुरुः श्रीशङ्कराचार्यः अस्मिन् स्तवे संसारनाशकः परमगुरुः श्रीदक्षिणामूर्तिरेव इति दृढीकरोति। स्तवेन कुतः तत्त्वज्ञानमुपदेष्टुं भगवत्पादाः यतन्ते इति चेत् स्तवः नाम उपासना। उपासनया चित्तैकाग्र्यं संभवति। उक्तं च -

“उपासनानां चित्तैकाग्र्यम्।”१ एकाग्रचित्ते एव तत्त्वोद्बोधः संभवति। स्तोत्रम् अथवा स्तुतिः उपासना एव भवति। संसारदुःखनाशार्थं शिष्यः गुरुमुपास्ते इति चित्रणम् अस्मात् स्तोत्रात् लभ्यते। प्रपञ्चेऽस्मिन् दुःखनाशार्थमन्यः मार्गः नास्तीति अवधारितः जीवः तच्छमनात्तस्य गुरोः समीपे आगत्य प्रार्थयति।

“अयमधिकारी जननमरणादिसंसारानलसंतप्तो दीप्तशिरा जलराशिमिवोपहारपाणिः श्रोत्रियं ब्रह्मनिष्ठं गुरुमुपसृत्य तमनुसरति।”२ सः प्रथमगुरुः भवति श्रीदक्षिणामूर्तिः।

“चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु च्छिन्नसंशयाः॥”३

गुरुः कारुण्यमूर्तिः भवति। सः गुरुः संसारदुःखानां नाशार्थं वेदान्ततत्त्वमुपदिशति। वेदान्तश्रवणार्थं कः अधिकारीति सदानन्दाचार्यः वदति-

“अधिकारी तु विधिवदधीतवेदवेदाङ्गत्वेनापाततोऽधिगता-
खिलवेदार्थोऽस्मिन् जन्मनि जन्मान्तरे वा काम्यनिषिद्धवर्जनपुरस्सरं
नित्यनैमित्तिकप्रायश्चित्तोपासनानुष्ठानेन निर्गतनिखिलकल्मषतया
नितान्तनिर्मलस्वान्तः साधनचतुष्टयसम्पन्नः प्रमाता।”४

यथाविधि वेदवेदाङ्गानि पठित्वा, अखिलवेदार्थान् अवगम्य
काम्यनिषिद्धकर्मणोः उपेक्षां कृत्वा, नित्यनैमित्तिकप्रायश्चित्तोपासनादिकर्मणाम्
अनुष्ठानेन सकलपापनिवृत्तः यः निर्मलचित्तः साधनचतुष्टयसम्पन्नः स एव
प्रमाता परमरहस्यवेदान्ततत्त्वश्रवणार्थमित्यर्थः।

एतेन वेदाध्ययनस्य नित्यादिकर्मानुष्ठानानां च परमं लक्ष्यं चित्तशुद्धिरेवेति
अवगम्यते। एवं शुद्धचित्ताय शिष्याय गुरुः गूढार्थस्वभावं वेदान्ततत्त्वमुपदिशति-

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं

पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया।

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥५

वयं निद्रासमये स्वप्नं पश्यामः। स्वप्ने दृष्टाः पदार्थाः सत्याः इति
तत्काले अस्माकं विचारः। किन्तु जाग्रदवस्थायां स्वप्नपदार्थस्य अयाथार्थ्यमपि
वयं स्वीकुर्मः। तद्वत् सत्यमिति भवान् यत् जगत् विश्वसिति तत् स्वप्न

इव मिथ्या भवति। यदा भवतः यथार्थस्वरूपं प्रतिभाति तदा जगदिदं नास्ति। एकमेव आत्मचैतन्यमेव सदिति भवान् अवधारयिष्यति। एतादृशरीत्या शुद्धचित्तानामेव बोधविषयस्य अतीवरहस्यस्य वेदान्ततत्त्वस्य उद्बोधकः परमगुरुः भवति श्रीदक्षिणामूर्तिः, तस्मै नमः।

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये।

जगदिदं कुतः उद्भूतमिति शिष्यस्य संशयस्य पुरतः गुरुः पुनः वदति - बीजात् महावृक्षस्य उत्पत्तिः कथं संभवति? महावृक्षः बीजे पूर्वमेव सूक्ष्मरूपेण आसीत्। तद्वत् जगत्सर्वं परब्रह्मणि लीनं वर्तते इति। स्वमायाशक्त्या मायावीव सः जगदीश्वरः जगत् सृष्टिं चकार। यथा महायोगी स्वज्ञानवैभवेन जगत् स्वात्मनि पश्यति तथा ईश्वरे जगत् अन्तर्भावं पश्यति। स्वेच्छया यः जगत् सृष्ट्युपसंहारादिकं करोति तस्मै श्रीदक्षिणामूर्तये नमः।

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुन-
र्मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥६

जगत् माया इति गुरुणा उपदिष्टं परब्रह्मचैतन्यमेव सत्यमिति च। अनन्तरं गुरुः वदति तत् परब्रह्मचैतन्यं किमिति भवता ज्ञातव्यं किल? वदामि - तत् त्वमसि इति। छान्दोग्योपनिषदि उद्दालकमहर्षिः श्वेतकेतुं प्रति महावाक्यमिदम् उपदिशति -

ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि, श्वेतकेतो इति.....॥७ (छान्दोग्योपनिषद्, ६, ८, ७)

वेदेशः श्रीदक्षिणामूर्तिः अनेन वेदवचसा उपदिशति, तत् परब्रह्मचैतन्यं त्वमेव इति। अयं बोधः यदा त्वयि संजायते तदा तव दुःखनाशः संभविष्यति। ततः परं भवान् जननचक्रे नायाति। त्वं परमानन्दानुभवे लीनो भविष्यति।

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात् तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान्।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥८
अयमेव संशयः नचिकेतसः अपि आसीत्,
येयं प्रेते विचिकित्सा मनुष्ये
अस्तीत्येके नायमस्तीति चैके।
एतद्विद्यामनुशिष्टस्त्वयाहं
वराणामेष वरस्तृतीयः॥९

विभिन्नाः अभिप्रायाः जनानां मध्ये। वस्तुतः आत्मनः गतिः कथं भवतीति नचिकेतसापि चिन्तितम्। गुरुः वदति नानाद्वारयुक्ते घटे दीपमेकं स्थापयावः। इदानीं प्रकाशः सकलद्वारेभ्यः बहिरागच्छति। तद्वत् आत्मप्रकाशः एव इन्द्रियद्वारा बहिरागत्य वस्तूनि प्रकाशयति। वस्तुतः चैतन्यं केवलम् आत्मा एव। बाह्यप्रपञ्चः माया भवति। एतादृशज्ञानदातारं व्यामोहनिवृत्तिकारणं सद्गुरुं श्रीदक्षिणामूर्तिं शिष्यः नमस्करोति।

ततः परं शरीरेन्द्रियबुद्ध्यादिकम् अनात्मा इति शिष्यस्य सुदृढबोधार्थं गुरुः उपदिशति, सुषुप्त्यवस्थायां शरीरादिकं न प्रवर्तते। किन्तु सुषुप्त्यनन्तरं सुखमहमस्वाप्सम् इति भवान् वदिष्यति किल? अनुभूतस्य एव स्मरणं संभवतीत्यतः सुषुप्त्यवस्थायामपि यः तिष्ठति सः साक्षिचैतन्यमेव आत्मा।

नानाछिद्रघटोदरस्थितमहादीपप्रभाभास्वरं

ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते।

जानामीति तमेव भान्तमनुभात्येतत् समस्तं जगत्

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥१०

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः

स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वादिनः।

मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे

तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥११

१२ग्रहणावसरे सूर्यः चन्द्रः वा दृष्टिगोचरः न भवति। किन्तु सूर्यः
चन्द्रः वा तत्क्षणे नास्तीति वक्तुं न केनापि शक्यते। एवं रीत्या अज्ञानविमूढः
आत्मानं साक्षात्कर्तुं न शक्नोति। उक्तं च-

घनच्छन्नदृष्टिर्घनच्छन्नमर्कं

यथा मन्यते निष्प्रभं चातिमूढः।

तथा बद्धवद्भाति यो मूढदृष्टेः

स नित्योपलब्धिस्वरूपोऽहमात्मा॥१३

अहमहमिति सर्वेषां सदा अनुभवः वर्तते, तथापि तादृशबोधं सम्यग्ज्ञातुं
सद्गुरोः अनुग्रहः सम्पादनीयः। सः सद्गुरुः श्रीदक्षिणामूर्तिरेव। तस्मै नमः।

१४बाल्ययौवनाद्यवस्थासु अव्ययः अहमित्यनुभवः भवतः अस्ति
किम्? गुरुः पृच्छति। बाल्ये अहमन्यः यौवने अहमन्यः वार्धक्ये चेति न
कस्यापि प्रतिपत्तिः संभवति। एतासु अवस्थासु जाग्रत्स्वप्नसुषुप्त्यवस्थासु
च यः अव्ययः तिष्ठति स एव आत्मा। एवंविधः वेदान्ततत्त्वावबोधः
परमगुरुः श्रीदक्षिणामूर्तिः चिन्मुद्रया उपदिशति।

मौनव्याख्या प्रकटितपरब्रह्मतत्त्वं युवानं
वर्षिष्ठान्ते वसदृषिगणैरावृतं ब्रह्मनिष्ठैः।
आचार्येन्द्रं करकलितचिन्मुद्रमानन्दरूपं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे।।१५
जीवात्मपरमात्मनोः ऐक्यं चिन्मुद्रया सूच्यते।

“अंगुष्ठमात्रः पुरुषः”१६ -शिष्यस्य जिज्ञासापरिहाराय पुनः गुरुः
लोकस्वभावमधिकृत्य वदति - लोके सर्वे व्यवहाराः कार्यकारणभावमाधारीकृत्य
प्रचलन्ति। पितृपुत्रभावः, गुरुशिष्यभावः, भार्याभर्तृभावः इत्यादिभेदभावनाः
संसारिणः पुरुषस्य संभवन्ति। तं पुरुषं मोक्षपर्यन्तं मायेयमनुसरति इत्यादि
- यथार्थज्ञानस्य अमृताधारा गुरुमुखात् आविर्भवति तस्मै श्रीगुरुवे नमः।

विश्वं पश्यति कार्यकारणतया स्वस्वामिसंबन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामित-
स्तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये।।१७

अष्टमूर्तिस्वरूपः भवति दक्षिणामूर्तिः। भूमिः, जलम्, अग्निः, वायुः,
आकाशम्, सूर्यः, चन्द्रः, जीवः इति अष्ट मूर्तयः दक्षिणामूर्तेः स्वरूप एव।१८

अस्मिन् स्तवे श्रीदक्षिणामूर्तिः परमात्मभावेन गुरुभावेन च कल्प्यते।
यः सर्वतो विनीतभावेन श्रीदक्षिणामूर्तिं परममाश्रयं मन्यते तं सच्चिदानन्दानन्ताद्वयं
परमतत्त्वमुपदिश्य श्रीदक्षिणामूर्तिः मौनं भजते। अन्तिमे श्लोके स्तोत्रस्यास्य
फलश्रुतिः उच्यते,

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे
तेनास्य श्रवणात् तदर्थमननात् ध्यानाच्च संकीर्तनात्।

सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिद्ध्येत् तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम्॥१९

स्तवेनानेन शङ्कराचार्यः नित्यमुक्तबुद्धस्वभावं परमात्मानम् अस्मान् बोधयति। अत्र सत्यमेकमेव, तदेव परमात्मा इति स्फुटीकृतम् आचार्यस्वामिभिः। अस्य स्तोत्रस्य श्रवणात्, अर्थमननात्, ध्यानात्, संकीर्तनात् वा स्वयमेव ईश्वरत्वं संजायते, अष्टैश्वर्यसिद्धिश्च लभते।

भारतीयाः आत्मविद्योपदेष्टारं गुरुमेव सद्गुरुः इति कथयन्ति। अत एव आत्मज्ञानमेव महत्तरं ज्ञानम्। दृष्टिगोचरविषयापेक्षया भारतीयानां जिज्ञासा द्रष्टारमधिकृत्य भवतीति भारतीयज्ञानपरम्परायाः वैशिष्ट्यम्।

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