वैदिक वाग् ज्योतिः
Vaidika Vāg Jyotiḥ

An International Refereed/Peer-Reviewed
Research Journal on Vedic Studies

(UGC Approved Half Yearly Journal)

सम्पादक

प्रो. दिनेशचन्द्र शास्त्री

अध्यक्षचर, वेदविभाग, गुरुकुलकांगड़ी (समविश्वविद्यालय)

कुलपति

उत्तराखण्ड संस्कृत विश्वविद्यालय

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वैदिक वाक्

युञ्जन्ति ब्रघ्ममरुषं चरन्तं परि तस्थुषः।
रोचन्ते रोचना दिवि॥ –यजुर्वेद 23/5

पदार्थः:– (युञ्जन्ति) युक्तं कुर्वन्ति (ब्रघ्नम्) महान्तम् (अरुषम्) अरुःषु मर्मसु सीदन्तम् (चरन्तम्) प्राप्नुवन्तम् (परि) सर्वतः (तस्थुषः) स्थावरान् (रोचन्ते) प्रकाशन्ते (रोचनाः) दीप्तयः (दिवि)॥

अन्वयः:– ये परितस्थुषश्चरन्तं विद्युतमिव वर्त्तमानमरुषं ब्रघ्नम्परमात्मानमात्मना सह युञ्जन्ति ते दिवि सूर्ये रोचनाः किरणा इव रोचन्ते॥

भावार्थः:– हे मनुष्याः! यथा प्रतिब्रह्माण्डे सूर्यः प्रकाशते तथा सर्वस्मिन् जगति परमात्मा प्रकाशते। ये योगाभ्यासेनाऽन्तर्यामिणं परमात्मानं स्वमात्मना युञ्जते ते सर्वतः प्रकाशिता जायन्ते॥

पदार्थः:– जो पुरुष (परि) सब ओर से (तस्थुषः) स्थावर जीवों को (चरन्तम्) प्राप्त होते हुए बिजुली के समान वर्त्तमान (अरुषम्) प्राणियों के मर्मस्थल जिन में पीड़ा होने से प्राण का वियोग शीघ्र हो जाता है, उन स्थानों की रक्षा करने के लिये स्थिर होते हुए (ब्रघ्नम्) सब से बड़े सर्वोपरि विराजमान परमात्मा को अपने आत्मा के साथ (युञ्जन्ति) युक्त करते हैं, वे (दिवि) सूर्य में (रोचनाः) किरणों के समान (रोचन्ते) परमात्मा में प्रकाशमान होते हैं॥

भावार्थः:– हे मनुष्यों! जैसे प्रत्येक ब्रह्माण्ड में सूर्य प्रकाशमान है, वैसे सर्व जगत् में परमात्मा प्रकाशमान है। जो योगाभ्यास से उस अन्तर्यामी परमेश्वर को अपने आत्मा से युक्त करते हैं, वे सब ओर से प्रकाश को प्राप्त होते हैं॥

द.भा.

वाग्ज्योतिर्निंतरां विभाति भुवने ज्ञानप्रदं वैदिकम्

नाना-तर्कैर्वितर्कैर्विबुध-जनमतैर्भूषयल्लेखमाला:
शास्त्राणां दर्शनानां निगमपथजुषां ब्राह्मणानां बहूनाम्।
वाक्यै: सिद्धान्तनिष्ठै: समम् उपनिषदां तत्त्वमाधातुकामम्
वाग्ज्योतिर्वैदिकं तत् प्रसरतु भुवने ज्ञानविज्ञानदं न:॥1॥ (स्रग्धरा)

विद्वद्व्यूहविचारसारसहितं यत् प्राच्यविद्याऽऽश्रितम्
अज्ञानाऽन्धतमोनिवारणपरं सद्-बुद्धिशुद्धि-प्रदम्।
शोधोद्योगपरायणा बुधजना जानन्तु तद् दीपकम्
वाग्ज्योतिर्निंतरां विभाति भुवने ज्ञानप्रदं वैदिकम्॥2॥ (शार्दूलविक्रीडितम्)

–प्रशस्यमित्रशास्त्रिण:

अनुक्रम

(vi)

English Section

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Editorial

Contouring Colonial Ideology in Monier Williams' Sanskrit English Dictionary

The affluence of natural resources, wealth and prosperity of India attracted not only Mughals and Afghans but also French, Dutch, Portuguese and British etc. to its shores. They invaded India with an intention to disgorge her of its valuables. The establishment and proliferation of British Empire marked the demise of Mughal rule in India. The initial arrival of East India Company was for trade; however, several socio-political, historical, economical and cultural factors maneuvered the path of British settlement in India. The Crown was aware of the value of India in strengthening Britain as a nation and they saw to it that colonization of India was achieved in the guise of the great civilizing mission. The moment the settled in India, they were startled to witness the rich intellectual and cultural heritage of the country, and realized the fact that a scholarship of Indian intellectual tradition was pertinent to ensure the fulfillment of their twin aspirations namely, the stability of British Empire in India and to ascertain the success of their missionary agenda. As declared by Monier Williams himself the purpose of Boden Chair was pure missionary as church followed the British flag everywhere. The present article aims at laying bare the British colonial agenda as evident in the introduction of Monier Williams English-Sanskrit dictionary.

Introduction

Ania Loomba defines colonialism as "the conquest and control of other people's lands and goods" (Loomba: 1998. 2), the forceful seizure of local land and economy, and the reshuffling of non-capitalist economies to speed up European capitalism (Loomba: 1998. 20). Although, the colonial expansion in India, entailed much more than mere monopoly over trade and commerce; it had other religious and missionary motives. Initially, they didn't meddle with the religious and educational affairs of India as they had an impression that this might jeopardize the existence of British Empire in India. They even established Sanskrit

colleges and madarsas for dissemination of oriental wisdom. They did recognize the richness of Sanskrit as a language: "The Sanskrit language and Sanskrit literature thus furnish the keys to the tongues and institutions of nearly 300,000,000 of people in India itself. What may be term Sanskrit civilization has thus been instrumental in rising to a higher level of nearly one half of the human race". Its diffusion was not affected by the sword, but was a conquest achieved solely by the influence of religions letters art." (A.A. Macdonnel: 1906. 673-674) Macdonnel further states: ôIt is therefore clear that knowledge of the Sanskrit language and literature is in quite a special degree calculated to afford an insight into Hindu life and to enable those possessed of such knowledge to regard much that might otherwise appear absurd or ridiculous with sympathetic interest.....Some knowledge of Sanskrit would thus appear to be essential element in the training of young men preparing to rule Hindu population. "(A.A. Macdonnel: 1906. 675-676) Hence, the English administrators were trained into Sanskrit language before taking charge as officials in India. However, the continual pressure from the Evangelicals and Liberals in Britain and also the incessant requests from some of the liberal Indians as Raja Ram Mohan Roy and others who advocated the introduction of British education system in India; the British government eventually constituted a committee of public instruction wherein evangelists advocated in favour of British Education while the orientalists upheld indigenous system of education. It was this time that Thomas Babington Macaulay deplored the oriental studies saying: 'that a single shelf of a good European library was worth the whole native literature of India and Arabia' He did not stop here and added further: 'It will hardly be disputed, I suppose, that the department of literatur'e in which the Eastern writers stand highest is poetry. And I certainly never met with any orientalists who ventured to maintain that the Arabic and Sanscrit poetry could be compared to that of the great European nations. But when we pass from works of imagination to works in which facts are recorded and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanscrit language is less valuable than what may be found in the most paltry abridgments used at preparatory schools in England.' (http://www.columbia.edu/itc/)

Macaulay's statement testifies the covert colonial motives of the

British governance in India. Their inherent intention was to demean and destroy the cultural and traditional backbone of the country and to propagate their own versions of culture and knowledge. This is how they demolished the social, cultural, religious and economic institutions and practices of India to ensure that there was no plausible impediment in the path of British rule in India.

Monier William's Introdution to Sanskrit English Dictionary

As it has been discussed above that the colonial conquest in India was not only political. The colonizers nurtured an intention of transforming the religious belief systems of the natives as well. It was propagated that it was their ethical duty to disseminate the message of God to the colonies which according to them were barbaric and uncivilized. Ian Copland raises the curtain when he writes: ôWhere the flag went, another metaphor proclaimed, the cross was never far behind..... On the face of it, the existence of a Christian dimension in nineteenth- and twentieth-century European expansion seems almost axiomatic, since (I) the two movements both sought to extend European influence overseas and impart a measure of European civilization, however broadly defined, to backward and barbaric lands, and (2) the two movements happened more or less concurrently. "(Copland: 2006. 1025-26) He further quotes the Susan Visvanath's findings where she concludes: "The conversion of the East to Christ ... was a major political plank for imperialism." (Copland: 2006. 1028) Monier Williams was a British Catholic Christian who was appointed as Boden Chair Professor. The purpose behind the establishment of Boden Chair was missionary. Monier Williams accepts this in the preface where he talks about the title of his first speech after being appointed the Boden Chair Professor: 'The Study of Sanskrit in Relation to Missionary Work in India' which was published in 1861. He further adds the desire of Colonel Boden who had specified his intentions in his will. He had clearly stated in his will (August 15, 1811) that the translation of the Scriptures (Bible etc.) into Sanskrit was 'to enable his countrymen to proceed in conversion of the natives of Indian to the Christian Religion.' Williams was therefore obliged to follow his master: 'I have made it the chief aim of my professorial life to provide facilities for the translation of our sacred scriptures into Sanskrità.' (Williams: 2002.ix) Hence, the entire task of gaining Sanskrit knowledge was undertaken with a view to escalate the

impact of Christianity in India and that it was in no way related to the glorification and dissemination of Sanskrit language.

The dictionary was published by the delegates of the Oxford University Press, with the support of the secretary of state for India in Council. However, he made several visits to India to gain first- hand knowledge of its structures. His interaction and his acknowledgement of the wisdom of native Indians again foreground the prejudiced approach of imperialistic regime in India. They wished to propagate their own culture and religion in India under the plea that the natives were primitive, lacked the touch of culture and learning whereas Williams' interaction with the natives specially in villages proves it otherwise: 'I met to my surprise with learned and thoughtful natives- not only in the cities and towns but even in remote villages- able and willing to converse with me in Sanskrit as well as in their own vernaculars, and to explain difficult points in their languages, literatures, religions and philosophies.'(Williams: 2002.vii) He admits that this native touch added to the richness and variety of his dictionary. However, he fails to acknowledge the real texts and sources and the names of native scholars, the way he does in the case of western scholars.

Williams Monnier's colonial self resumes its influence in the later pages of his introduction where he criticizes the native intellectuals whom he addresses as pundits for being headstrong in terms of the divine status of their language and literature and the impossibility of its resemblance elsewhere. Some of the critics have criticized his treatment of Sanskrit as the 'sister' of other languages and not 'mother'. Even while he praises the structural construction of Sanskrit language when he writes 'àis not only the elder sister of Greek, but the best guide to the structure of Greek, as well as every other member of the Aryan or Indo-European familyàa keynote of the science of comparative philology.'(Williams: 2002. xii) Later he concludes that 'Sanskrit, in short, represents, I conceive the learned form of language brought by the Indian branch of the great Aryan race into India.' (Williams: 2002. xx)

In the vein of a missionary Williams goes on to criticize the priests of India who according to him monopolized the treasures of a great language to themselves. He seems to forget that this was a natural phenomenon as it had happened in Europe with Latin and Greek (these languages remained confined to the aristocratic and learned classes). In his attempt to vindicate his choice of Roman or Latin alphabet Monier

Williams goes on to state that: 'The so called European alphabet as adopted by the Greeks, Romans and modern nations of Europe is really Asiatic and not European in its origin. And secondly let me try to show that it has certain features which connect it with the so called divine Nagari alphabets of the Brahmins' (Williams: 2002. xxii) Further he adds the impossibility of situating the timeline of such confluence, however, he seems to be accepting the theory supported by Max Muller, Burnell, Dr. Buhler who was of the opinion that the ôIndian script Brahmi was derived from the Phoenician script and it was introduced in India not earlier than the fourth or the fifth century B.C." (Pandey: 1952. 1) He is critical of the native scholars who repudiate any such western claim. He adopts this theory in the guise of convenience for the purpose of his dictionary; however, one cannot deny the colonial prejudice behind such assumption.

Western scholars often tend to confuse *smriti* with 'memory' and also affirm that since Goddess Saraswati is the goddess of learning hence; they conclude that there was absence of writing practice in India. Several Indian scholars have refuted this implication made by their western counterparts. The scholars quote from shastras, Vedas, Sanskrit literature and from the travelogues maintained by foreign scholars like Hiuen Tsang, Fa-Wan-Shu-Lin, Alberuni, and others who have recorded the existence of script in India much before the time period ascertained by the western scholars: ôHad not Brahma, the creator created the written (literature) the best of eyes, this world could have never attained to its happy condition.ö(Pandey: 1952. 3) Brhaspati emphasizes the same: ôBecause in a period of six months is confused regarding a particular thing, in very early times the Creator produced letters depicted on leaves.ö (Pandey: 1952. 3) There are evidences of existence of the skill of developing paper and the use of the birch-bark for the purpose of writing at a very early stage in India.

In the light of the above discussion it can be inferred that Monier Williams was not free from the colonial prejudice while pursuing his task of preparing an English Sanskrit dictionary. No matter how balanced an approach he poses to have adopted while working on this dictionary, he is unable to shake off the attitude of his senior, Colonel Boden who was quite interested in the expansion of Christianity by converting the religious faith of the natives. Williams fails to attribute the contribution of Indian Scholars who were instrumental in providing him the first hand

knowledge of the language and simply passes a general comment. It is quite ironical that a scholar who serves for the propagation of Christianity in India isn't ready to accept the divine status of Sanskrit language. He even adopts the western view of the origin of Brahmi script. He refuses to pursue a holistic approach under the garb of convenience.

--Prof. Dinesh Chandra Shastri

--Dr. Shweta Awasthi

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हिंसात्मक व्याख्यात कतिपय वैदिक शब्दों की विवेचना

-डॉ. मोहिनी आर्या*

-ब्रह्मानन्द मिश्र**

भारतीय जनमानस वेद की प्रामाणिकता सर्वग्राह्य और सर्वोच्च है। वेद के प्रमाण अभाव में कोई भी शास्त्र ग्राह्य नहीं है।[1] जितने भी शास्त्र लिखे गए सबका प्रमाण वेद से गृहीत होता है, अन्यथा वह शास्त्र अवैदिक अर्थात् अग्राह्य माना जाता है। "मा हिंस्यात् सर्वा भूतानि" वैदिक मंत्र किसी भी प्रकार के हिंसा का निषेध करता है। वैदिक प्रमाण से बचने के लिए लोगों ने अनेक प्रवाद खड़े किये।

वेद हमें वह मार्ग प्रदान करते हैं, जिस पर चलकर सत्य अहिंसा इत्यादि पंच यम मार्ग का अनुसरण किया जाता है। संपूर्ण वेद अहिंसा के मार्ग पर चलने की प्रेरणा देते हैं। वैदिक युग में उनके शिक्षा का अक्षरशः पालन होता रहा है, परंतु कालांतर में अर्थबोध के अभाव में गड्डुलिका प्रवाह का अनुसरण करते हुए तर्कहीन और अवैदिक को भी वेद सम्मत मानने का भ्रम फैलाया। उसके लिए मन्त्रों के अर्थों में परिवर्तन और संदर्भ विहीन अर्थों का सृजन किया गया। इसी क्रम में "वैदिकी हिंसा हिंसा न भवति" यह कथन भी भ्रम और अज्ञता के परिपाक वाला ही दृष्टिगोचर होता है। मानुषी प्रवृत्ति देखी जाती है कि यदि कोई गलत आचरण करता है तो भी उसे प्रमाणिकता प्रदान करने का सतत प्रयत्न करता है, इसी फलस्वरूप वैदिक मंत्रार्थ में अनेक परिवर्तन किए गए। मंत्रार्थ परिवर्तन इतने कुटिलता से किए गए हैं कि उनका विवेचन सामान्य प्रकार से कर पाना असम्भव है। इसका प्रभाव यह हुआ कि वेद की व्याख्या करने वाले आगे के ग्रंथ उन त्रुटिपूर्ण अर्थों को या तो समझ नहीं पाए या उनके लिए तर्क कर पाना असंभव रहा।

वैदिक साहित्य पर निघण्टु और यास्ककृत निरुक्त वैदिक शब्दों की व्याख्या में परम उपयोगी हैं। यास्ककृत निरुक्त में वैदिक शब्दों का यथार्थ और भाषा वैज्ञानिक

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विवेचन हुआ है। जिसकी उपादेयता सभी नतमस्तक होकर स्वीकार करते हैं। निरुक्त से पहले स्वतंत्र रूप से अन्य कोश नहीं प्राप्त होता है, जिसमें स्वतंत्र रूप से शब्दों का विवेचन हुआ हो। यास्क ही प्रथम द्वार है, जिनके माध्यम से वैदिक साहित्य को समझने में सहायता मिलती है। निरुक्त में अत्यल्प शब्दों का निरूपण हुआ है, अतः अधिक विवेचन के लिए पाणिनि अष्टाध्यायी और भाषा विज्ञान का आश्रय आवश्यक हो जाता है। यहां पाणिनि अष्टाध्यायी के आधार पर अध्ययन प्रस्तुत कर वैदिक साहित्य में प्रसृतभ्रम का निवारण किया जाएगा।

कुछ लोग धातुओं की अनेकार्थकता को स्वीकार कर स्वपक्ष को पुष्ट करना चाहते हैं, पर **"अनेकार्था हि धातवः न सर्वार्थाः"**[1] पक्ष को भी उनको ध्यान में रखना चाहिए। नहीं तो अन्य धातुओं की सार्थकता है, क्योंकि जब एक ही से सभी अर्थ कहें जाने लगेंगे तो अन्य की उपादेयता शून्य हो जाएगी।

शब्दों के विवेचन के क्रम में यह ध्यान देना आवश्यक होता है कि तत्स्थल पर उसका अर्थ क्या है। अर्थ के निर्धारण के कई ऐसे कारक होते हैं, जिनके आधार पर प्रसक्त शब्द का अर्थ निर्धारित होता है। साहित्य में अर्थों के निर्धारण के लिए व्याकरण, उपमान, कोश, आप्तवक्ता इत्यादि के द्वारा प्रयुक्त शब्दार्थ शक्ति ग्रहण में उपयोगी होते हैं।[2] वैदिक शब्दों का संग्रह निघण्टु में होने से तथा उनकी व्याख्या निरुक्त में होने से शब्दों का विवेचन निरुक्त के आधार पर यथा शक्य किया जाएगा। वैदिक शब्दों का विवेचन शब्द सानिध्यता के आधार पर भी किया जाएगा। पाणिनीय व्याकरण में वैदिक और लौकिक दोनों प्रकार के शब्दों का विवेचन हुआ है। पाणिनि अनेक स्थलों पर वैदिक शब्दों को छन्दसि कहकर लोक से पार्थक्यबोध कराते हैं।[3] इस प्रकार निरुक्त, शब्दसामर्थ्य, और व्याकरण के अनुसार शब्दार्थ विवेचन किया जाएगा।

अजहात् यह क्रिया **ओहाक्त्यागे**[4] इस जुहोत्यादिगण के लङ् लकार प्रथम पुरुष एकवचन में यह क्रिया सिद्ध होती है। पाणिनीय धातु पाठ में यह क्रिया त्याग अर्थात् द्रव्य त्याग अर्थ में पठित है। ऋग्वेद के अन्य भाष्यकार ने इसे द्रव्य त्याग अर्थ ही स्वीकार किया है, परंतु आचार्य सायण हिंसार्थक मानते हैं।[5] इसका अर्थ

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1. न्यासटीका 7/3/43 सूत्रम्
2. शक्तिग्रहं व्याकरणोपमानकोशाप्तवाक्याद्व्यवहारतश्च।
   वाक्यस्य शेषाद्विवृतेर्वदन्ति सानिध्यतःसिद्धपदस्य वृद्धाः॥
3. छन्दस्यपि दृश्यते 6.4.73, छन्दस्युभयथा 6.4.5
4. पाणिनीय धातु पाठ 3.9
5. आदाय श्येनो अभरत्सोमं सहस्रं सर्वा अयुतं च साकम्।
   अत्रा पुरन्धिरजहादरातीर्मदे सोमस्य मूरा अमूः॥ ऋ. 4.26.7

करते हैं कि इंद्र ने सोम के नशे में शत्रुओं का नाश किया। प्रकृत स्थल में यह अर्थ सुसंगत नहीं है। **प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्,**[1] **आपद्गतं च न जहाति ददाति काले,**[2] **मूढ जहीहि धनागमतृष्णाम्,**[3] **मालोकवादश्रवणादहासीः**[4] इत्यादि अनेक प्राचीन संदर्भों का अवलोकन करने पर भी कुत्रापि ओहाक् धातु का हिंसा अर्थ में प्रयोग द्रष्टव्य नहीं होता है, इसलिए इस धातु का हिंसा अर्थ में प्रयोग केवल बलात् अर्थ के अनर्थ का द्योतक है।

अव उपसर्ग पूर्वक **यज देवपूजासङ्गतिकरणदानेषु**[5] धातु से लट् लकार प्रथम पुरुष एकवचन में तिप् प्रत्यय करने पर अवयजति क्रिया की सिद्धि होती है। निरुक्त के अनुसार अव का अर्थ नियंत्रण[6] करना है, अतः अव उपसर्ग पूर्वक धातु का अर्थ संगति के नियंत्रण में है न कि हिंसा अर्थ में। इसलिए आचार्य सायण कृत हिंसात्मक अर्थ असंगत है।[7] **तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्**[8] और **सुतार्थं हयमेधेन किमर्थं न यजाम्यहम्**[9] इत्यादि अनेक स्थलों पर अवलोकन करने पर क्वचिदपि यह धातुहिंसा अर्थ में प्रयुक्त नहीं हुई है, अतः धातु का हिंसा अर्थ में व्याख्या करना अनभिज्ञता का परिलक्षक है।

णश् अदर्शने[10] इस दिवादि गणीय श्यन्नन्त धातु से व्यत्यय पूर्वक लट् लकार प्रथम पुरुष बहुवचन में शप् प्रत्यय करके भ्वादि में नशन्ति क्रिया की सिद्धि होती है। ऋग्वेद के अनेक भाष्यकारों द्वारा यहां हिंसा परक अर्थ का प्रतिपादन किया गया है,[11] परंतु यह प्रसंग और धात्वर्थ के विपरीत सिद्ध होता है। **बुद्धिनाशात्प्रणश्यति,**[12] **दौर्मन्यात्नृपतिर्विनश्यति यतिः,**[13] **दन्तावलिर्दृष्टिर्नश्यति**[14] इस प्रकार के सभी

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1. श्रीमद्भगवद्गीता 2.55
2. नीतिशतकम् 65
3. मोहमुद्गरः 2
4. रघुवंशम् 14.61
5. पाणिनीय धातु पाठ 1.1157
6. न्यवेति विनिग्रहार्थीयौ। निरुक्त
7. वनोति हि सुन्वन्क्षयंपरीणासः सुन्वानो हि सा यजत्यवद्विषो देवानामवद्विषः। ऋ. 1.133.7
8. श्रीमद्भगवद्गीता 9.23
9. वाल्मीकि रामायण बालकाण्ड 8.2
10. पाणिनीय धातु पाठ 4.91
11. न ता नशन्ति न दभाति तस्करो। ऋ. 6.28.3
12. श्रीमद्भगवद्गीता 2.63
13. नीतिशतक 33
14. वैराग्यशतक 73

उदाहरण धातु को अहिंसा अर्थ में ही अभिव्यक्ति प्रदान करते हैं, अतः धातु का खींचतान करके अर्थ करना सर्वथा अनुचित है।

तृ प्लवनसंतरणयोः इस भ्वादि गणीय धातु से लट् लकार प्रथम पुरुष एकवचन में तिप् प्रत्यय करने पर तरति क्रिया निष्पन्न होती है। यह धातु बहना और तैरना अर्थ में सन्निहित होने से अनेक भाष्यकारों के द्वारा हिंसार्थ में व्याख्या करना असमीचीन है,[1] और प्रसंग के प्रतिकूल है। शुद्ध सोम अपने हरे रंग वाली धारा से सब राक्षसों को भी तार देती है। यहां यह अर्थ ही प्रसंग से सुसंगत है। **मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते,[2] ततार सन्धामिव सत्यसन्धः[3]** एतादृश सभी उदाहरण धातु के अहिंसा अर्थ के उद्घोषक हैं।

रै शब्दे[4] इस भौवादिकधातु से लट् लकार प्रथम पुरुष द्विवचन तस् और शप् प्रत्यय करके रै के ऐकार को आयादेश करने पर रायतः पद सिद्ध होता है। प्रकृत स्थल में रायतः क्रिया को हिंसार्थ में ग्रहण करना सर्वथा असंगत है।[5] यहां अन्य सभी भाष्यकार सायण को छोड़कर रायतः शब्द का अहिंसात्मक व्याख्या करते हैं। यह न केवल प्रसंग अपितु पाणिनि धातु के अर्थ के अनुकूल भी व्याख्या है।

आङ् उपसर्ग पूर्वक **दिश अतिसर्जने**[6] इस तुदादि गणीय धातु से व्यत्यय पूर्वक जुहोत्यादि गण धातु में पाठ मानकर द्वित्व इत्यादि कार्य करने पर लट् लकार के प्रथम पुरुष एकवचन में आदिदेशति क्रिया सिद्ध होती है। आदिदेशति का अर्थ भाष्यकारों ने हिंसार्थक किया है, जबकि धातु अर्थ के अनुकूल दान अर्थ समीचीन है, जैसे **मानोन्नतिं दिशति,[7] नपाङ्व्यसङ्गो दिशति।[8]**

निर् उपसर्ग पूर्वक **ऋगतौ**[9] इस जुहोत्यादिगणीय धातु का अदादि गण में व्यत्यय पूर्वक पाठ मानकर लट् लकार मध्यम पुरुष द्विवचन में निर्ऋथः क्रिया सिद्ध होती है। यह धातु गति अर्थ में पाणिनीय धातु में पठित है, अंतः हिंसा अर्थ में

1. अया रुचा हरिण्या पुनानो विश्वा द्वेषांसि।
   तरति स्वयुग्वभिः सूरो न स्वयुग्वभिः। ऋ. 9.111.1
2. श्रीमद्भगवद्गीता 7.14
3. रघुवंश 14.52
4. पाणिनीय धातुपाठ 1.909
5. जम्भयतमभितो रायतः शुनो। ऋ. 1.182.4
6. पाणिनीय धातुपाठ 6.1284
7. नीतिशतक 19
8. सौन्दर्यलहरी 58
9. पाणिनीय धातुपाठ 3.1098

व्याख्या करना अननुकरणीय है।[1]

ओहाक् त्यागे[2] इस जुहोत्यादिगणीय धातु से लोट् लकार प्रथमपुरुष एकवचन में जहातु क्रिया संपन्न होती है। भाष्यकार सायण इस क्रिया का प्रयोग प्राण के अपहरण अर्थ करते हैं।[3] **"जहातु नैनं कथमर्थसिद्धिः"**[4], **"मूढः! जहीहि धनागमतृष्णाम्"**[5] इत्यादि उदाहरणों के विश्लेषण से स्पष्ट होता है कि यह धातु हिंसा अर्थ में न होकर त्याग अर्थ मात्र का बोधक है।

चक्षिङ् व्यक्तायां वाचि[6] अदादि गणीय धातु से लट् लकार मध्यमपुरुष एकवचन में छांदस के कारण शप् प्रत्यय करने पर चक्षसे क्रिया सिद्ध होती है। आचार्य सायण चष्टिरत्र हिंसाकर्मा[7] के द्वारा प्रकृत धातु को ही हिंसार्थक मानते हैं। वस्तुतः **श्रद्धा विरहितं यज्ञं तामसंपरिचक्षते**,[8] **दहति प्रेतमिति प्रचक्षते**[9] इत्यादि अनेक स्थलों का परिशीलन करने पर यह धातु अहिंसार्थक ही सिद्ध होती है।

तप सन्तापे[10] भ्वादि गणीय धातु से लट् लकार प्रथम पुरुष एकवचन में तताप क्रिया निष्पन्न होती है। इसका अर्थ सन्तप्त किया होता है, परन्तु **न घ्रंस्तताप**[11] मंत्र में हिंसा अर्थ में व्याख्यात है। **निर्घृण तपति बलीयः**,[12] **तताप परं घोरं विश्वामित्रो महत्तपः**[13] इत्यादि उदाहरण धातु के अहिंसार्थक होने में प्रमाण स्वरूप हैं।

अभि उपसर्ग पूर्वक **मन् ज्ञाने**[14] दिवादि धातु से लट् लकार प्रथम पुरुष एकवचन में अभिमन्यते प्रयोग संपन्न होता है। भाष्यकार ने अभिमन्यते और अभिमंस्त

1. यमो मृत्युरघमारो निर्ऋथो बभूः।
   शर्षोऽस्ता   नीलशिखण्डकः॥ अ.वे. 6.93.1
2. पाणिनीय धातुपाठ 3.9
3. यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु। ऋग्वेद
4. किरातार्जुनीयम् 3.14
5. मोहमुद्गरः (भजगोविन्दं) 2
6. पाणिनीय धातुपाठ 2.7
7. य एनं परिषीदन्ति समादधाति चक्षसे। अ.वे. 6.76.1
8. श्रीमद्भगवद्गीता 17.13
9. रघुवंशम् 8.86
10. पाणिनीय धातुपाठ 1.1140
11. न घ्रंस्तताप न हिमो जघान प्र नमतां पृथिवी जीरदानुः। अ.वे. 7.18.2
12. अभिज्ञानशाकुंतलम् 3.15
13. वाल्मीकि रामायण बालकाण्ड 57.2
14. पाणिनीय धातुपाठ 4.73

प्रयोगों में इसे हिंसार्थक माना है।[1] यह धातु न ही पाणिनीय धातु पाठ में हिंसा अर्थ में दृष्टिगोचर होता है और न ही य **एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्,**[2] **प्रतिपत्त्या लघु मन्यते भवान्,**[3] **कपिं व्यक्तं मन्यते नान्यथेति सा,**[4] इत्यादि प्रयोगों में।

चिञ् चयने[5] इस स्वादि गणीय धातु का छान्दसत्वात् व्यत्यय से लट् लकार प्रथमपुरुष एकवचन में चयते प्रयोग सिद्ध होता है। भाष्यकार ने इस क्रिया का हिंसा अर्थ में व्याख्या किया है।[6] यद्यपि यह पाणिनि धातुपाठ में चयन अर्थ में व्याख्यात है।

उप उपसर्ग पूर्वक **स्पृश स्पर्शने**[7] इस तुदादि गणीय धातु से लोट् लकार मध्यम पुरुष एकवचन में उपस्पृश क्रिया निष्पन्न होती हैं। यह धातु पाणिनीय धातु पाठ में छूने या स्पर्श करने अर्थ में प्रयुक्त हुई है। **अपवित्रमिव न स्पृशति,**[8] **यदमी स्पृशन्ति भावाः,**[9] **चरणेनापि सव्येन न स्पृशेयं निशाचरम्,**[10] इत्यादि उदाहरण धातु के अर्थ के निर्धारण में द्रष्टव्य हैं, अतः भाष्यकार के द्वारा हिंसा अर्थ में धातु की व्याख्या शोचनीय है।

षिध गत्याम्[11] इस भ्वादि गणीय धातु से लट् लकार प्रथम पुरुष एकवचन में सेधति प्रयोग संपन्न होता है। पाणिनीय धातु पाठ में यह धातु जाने के अर्थ में प्रयुक्त है, अतः भाष्यकार द्वारा हिंसा[12] अर्थ में धातु का प्रयोग मंत्रार्थ में असंगत है।

वि उपसर्ग पूर्वक **सृज अतिसर्जने**[13] इस दिवादि धातु से लङ् लकार प्रथम पुरुष एकवचन में व्यसृष्ट क्रिया निष्पन्न होती है। पाणिनीय धातु पाठ में धातु का अर्थ

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1. योऽस्मान्ब्रह्मणस्पतेऽदेवो अभिमन्यते। अ.वे. 6.6.1
2. श्रीमद्भगवद्गीता 2.19
3. अभिज्ञानशाकुंतलम् 7.1
4. वाल्मीकि रामायण 35.57
5. पाणिनीय धातुपाठ 5.5
6. पान्ति मित्रावरुणाववद्याच्चयत ईमर्यमो अप्रशस्तान्। ऋ. 1.167.8
7. पाणिनीय धातुपाठ 6.158
8. कादम्बरी पूर्व भाग
9. कुमारसम्भव 6.14
10. वाल्मीकि रामायण सुन्दरकाण्ड 26.1
11. पाणिनीय धातुपाठ 1.49
12. अग्नी रक्षांसि सेधति शुक्रः शोचिरमर्त्यः शुचिः पावक ईड्यः। अ. वे. 8.3.26
13. पाणिनीय धातुपाठ 4.75

छोड़ना और उत्पन्न करना है। भाष्यकार ने इसका हिंसा अर्थ में प्रयोग किया है,[1] जो धातु पाठ से असंगत है। इस संदर्भ में **संसृज्यते सरसिजैररुणां शुभिन्नैः**[2] एतादृश प्रयोग सन्दर्भस्वरूप अवलोकनीय हैं।

वैदिक मंत्रों में ऐसे कई प्रयोग द्रष्टव्य है, जहां पर **"योगात् रूढिर्बलीयसी"** इस नियम का सार्वत्रिक रूप से पालन करते हुए व्युत्पत्तिलब्ध अर्थ के स्थान पर रूढ़ि अर्थ लिया गया है। जिसके कारण अनेक विसंगतियां उत्पन्न होती हैं। अज, गो,अवि, अश्व इत्यादि ऐसे अनेक शब्द हैं, जिनका प्रसंगवश व्युत्पत्तिलभ्य अर्थ ही ग्रहण करने योग्य है। हिंसाप्रिय अवैदिक लोगों के द्वारा ऐसे अनर्थक कृत्यों को सत्य प्रमाणित करने का कुत्सित प्रयास किया गया है। **'अजैर्यष्टव्यम्'** यहां पर अज शब्द की व्याख्या बकरे के अर्थ में नहीं है, अपितु **न जायन्ते प्ररोहन्ते इति अजाः** अर्थात् जिस व्रीहि इत्यादि से बीज का प्ररोहण नहीं होता है, ऐसे तीन यासात साल पुराने अन्नसामग्री से यजन करना चाहिए।[3]

यज्ञ के प्रसंग में महाभारत का देवता और ऋषि के मध्य संवाद उल्लेखनीय है। जहां देवता कहते हैं कि अज से यज्ञ करना चाहिए, और अज का अर्थ छाग यानी बकरा करते हैं। वही ऋषि समझाते हुए कहते हैं कि बीजों से यज्ञ करना चाहिए, यही वैदिक श्रुति है। अज यह बीजों की संज्ञा है, इसलिए जहां पर पशुओं की हिंसा होती है। वह सत्पुरुषों का धर्म नहीं है।

हिंसा अर्थ का एक प्रमुख कारण आङ् उपसर्ग पूर्वक लभ तथा लम्भ धातु का सांकर्य भी है। पाणिनीय धातु पाठ में **डुलभष् प्राप्तौ**[4] का पाठ प्राप्त होता है। सम्भवतः पाणिनि से पूर्व लम्भ धातु का प्रयोग संस्कृत भाषा से समाप्त हो गया था, अतः हिंसात्मक लम्भ धातु से निष्पन्न शब्दों को लभ धातु से निष्पन्न मान लिया गया। परिणाम स्वरूप **"अथैतानष्टौ विरूपानालभते"** इस मंत्र में आलभते का अर्थ आलम्भन यानी मारना किया गया है। इस कारण से यजुर्वेद के तीसवें अध्याय में पुरुष मेध के प्रसंग में ब्राह्मण इत्यादि प्राणियों की हिंसा प्रवृत्त हुई।[5]

लभ और लम्भ ये दोनों धातु भिन्न हैं। इसका प्रमाण व्याकरण शास्त्र में मिलता है। व्याकरण शास्त्र कुछ निमित्तों के होने पर आदेश और आगम आदि निर्दिष्ट

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1. मित्रो नो अत्र वरुणो युज्यमानो अग्निवने न व्यसृष्ट शोकम्। अथर्ववेद 18.1.39

2. रघुवंश 5.69

3. यज्ञबीजैः सुरश्रेष्ठ येषु हिंसा न विद्यते।
   त्रिवर्षपरमं कालमुषितैरप्ररोहिभिः।। वायुपुराण 57/100

4. पाणिनीय धातुपाठ भ्वादिगण 975

5. ब्रह्मणे ब्राह्मणमालभते। तैत्तिरीय ब्राह्मण 3/4/1

धातुओं को होते हैं, परंतु यह नियम सार्वत्रिक नहीं है। नियमों का कुछ स्थलों पर अपवाद देखा जाता है। कहीं-कहीं निमित्त के होने पर कार्य होता है तथा अन्यत्र निमित्त होने पर भी आदेश आगम इत्यादि नहीं होते हैं। जैसा कि महाभाष्यकार पतंजलि लिखते हैं– 'बृंहेरच्यनिटि। बृंहेरच्यनिटि उपसंख्यानं कर्तव्यम्। निबर्हयति, निबर्हकः। अचि इति किमर्थम्? निबृह्यते। अनिटि इति किमर्थम्? निबर्हिता, निबर्हितुम्। तत्तर्ह्युपसंख्यानं कर्तव्यम्? न कर्तव्यम्? बृहिः प्रकृत्यन्तरम्। कथं ज्ञायते? अचीति लोप उच्यते, अनजादावपि दृश्यते – निबृह्यते। अनिटीत्युच्यते, इडादावपि दृश्यते – निबर्हिता, निबर्हितुम्। अजादावित्युच्यतेऽजादावपि न दृश्यते – निबृंहयति निबृंहकः।[1] 'बृंहेरच्यनिटि उपसंख्यानं कर्तव्यम्' इस वार्तिक से इड्भिन्नअजादि प्रत्ययपरे रहते बृंह केअनुनासिक का लोप होता है। **'निबृह्यते'** यहां अनजादि यङ्प्रत्यय के परे अनुनासिक लोप देखा जाता है। इसी प्रकार निबर्हिता और निबर्हितुम् में वार्तिक में इड्भिन्न ग्रहण होने पर भी अनुनासिक का लोप होता है। **निबृंहयति** और **निबर्हकः** में अजादि प्रत्यय के परे लोप कहा गया है, फिर भी लोप नहीं होता है। महाभाष्यकार ने प्रकृत्यन्तर कल्पना करने की स्पष्टता प्रदान की है, अतः लभ और लम्भ धातु को एक नहीं मानना चाहिए। आगे विवेचन करने पर और स्पष्ट हो जाता है। "लभेश्च" इस सूत्र के द्वारा लभ धातु को शप् और लिट् भिन्न अजादि प्रत्यय परे रहते नुम् का आगम होता है। जिससे लम्भयति और लम्भकः प्रयोग निष्पन्न होता है। इस नियम के अनुसार लभ धातु से अनीयर् प्रत्यय परे रहने पर नुम् का आगम होकर लम्भनीयः प्रयोग होना चाहिए, परंतु चरक संहिता में **लभनीयाः**[2] प्रयोग नुम् के अभाव के कारण देखा जाता है। **"आङो यि"** इस सूत्र के द्वारा आङ् उपसर्ग परे रहते लभ धातु को यकारादि प्रत्यय पर में रहने पर नुम् आगम होता है। इससे आलम्भ्या गौः और आलम्भ्या वडवा प्रयोग सिद्ध होते हैं। इस नियम के अनुसार यत् प्रत्यय परे रहते प्रयोग सिद्ध होना चाहिए, परंतु प्रयोग में नुम् का अभाव देखा जाता है।

इस अनियम से पता चलता है कि लभ और लम्भ धातु भिन्न-भिन्न हैं। काशकृत्स्न धातुपाठ में **डुलभष् प्राप्तौ**[3] और **लभि धारणे**[4] दोनों धातु पृथक् पृथक् पढ़ी गई हैं। इनके रूप में भी क्रमशः रहते, लभनम् और लम्भति, लम्भनम् में भेद पाए जाते हैं। लभ धातु से निष्पन्न **अग्निष्टोमआलभ्यः** में आलभ्यः का अर्थ प्राप्त

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1. महाभाष्य 1/1/4
2. आदिकाले खलु यज्ञेषु पशवः समालभनीयाः बभूवुः, नालम्भाय प्रक्रियन्ते स्म। चरकसंहिता चिकित्सास्थान अ० 19/4
3. काशकृत्स्न धातुपाठ 1/564
4. काशकृत्स्न धातुपाठ 1/362

करना है। दक्षिणांसमधिह्दयमालभते में लभ धातु से निष्पन्न आलभते का अर्थ स्पर्श करना है, और **"आलभेतासकृद्दीनः करेण च शिरोरुहान्"** में लभ धातु से निष्पन्न आलभेत का अर्थ स्पर्श करना ही है।

चरक संहिता में **"आदिकाले खलु यज्ञेषु पशवः समालभनीयाः बभूवुः, नालम्भाय प्रक्रियन्ते स्म।"** में लम्भ धातु से सिद्ध आलम्भाय का अर्थ हिंसा है। वहीं लभधातु से निष्पन्नसमालभनीयाः का अर्थ स्पर्श करना है।

इस अध्ययन के उपरान्त यह प्रमाणित होता है कि ऐसे अनेक स्थल हैं, जहां प्रकृत अर्थ अन्य है तथा उसकी व्याख्या प्रकारान्तर से की गई है, जो कि सर्वथा शोधनीय है। ऋषियों के द्वारा प्रणीत शास्त्रों को प्रमाण में रखकर वैदिक ऋचाओं का व्याख्यान करने पर ये अशुद्धियां नहीं प्राप्त होती। वैदिक ऋचाओं के पाठक जन को जहां ऐसे गर्ह्य अर्थ दृष्टिगोचर होते हैं, उनको प्रमाणिक शास्त्रों के आलोक में रहकर व्याख्या करने पर ये त्रुटियां उपलब्ध नहीं होगी।

सन्दर्भ ग्रन्थ सूची

आधारग्रन्थ :-

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➤ यास्क, निरुक्त, परिमल पब्लिकेशन्स, दिल्ली, 2007।

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वेद में सोमदेवताविषयक विविध आयाम

डॉ० देवीसिंह*

'वेद' ईश्वरीय ज्ञान होने के कारण एक ऐसी दिव्य वाणी है, जो देश-काल व इतिहास की सीमाओं में न बंधकर सभी जीवों का समान रूप से कल्याण करने वाला है। 'वेद' शब्द का अर्थ है– 'ज्ञान' जिसका लक्ष्य निर्माण, कल्याण और उत्थान होता है। मूलत: वेद में प्रमुख तीन विषय हैं– कर्म, उपासना और ज्ञान। संसार का विस्तार, उपकरण, लोकलोकान्तरों की प्राप्ति कर्म से होती है, इसलिये वेदों में अनेक प्रकार के कर्म बताए गए हैं। भगवान् को प्राप्त करने का एक साधन उपासना है। पुन: जगत् को प्राप्त हुए ज्ञानीजन मुक्त होना चाहते हैं। मुक्ति क्या है? क्या वह ज्ञान के द्वारा हो सकती है? ऐसे मुमुक्षुओं के लिये ज्ञानकाण्ड है। अपरा और परा विद्याओं में अपरा का विषय दिक्देशकालावछिन्न है तथा परा का विषय दिक्देशकालानवछिन्न है। एक वाणी, मन और बुद्धि का विषय है, दूसरा ज्ञान का विषय है। शरीर, मन और बुद्धि के तीन देवता हैं– अग्नि, वायु और आदित्य। ये अग्नि, वायु और आदित्य वस्तुत: अग्नि के ही तीन रूप हैं। अत: इन तीनों को ही अग्नि मानें तो दूसरा देवता 'सोम' ज्ञान पक्ष का अधिष्ठाता कहलाएगा। इस प्रकार विज्ञान का अधिष्ठाता 'अग्नि' और ज्ञान का अधिष्ठाता 'सोम' मिलकर ही जगत् को पूर्ण बनाते हैं।

'सोम का स्वरूप–

सोम-याग वैदिक कर्मकाण्ड का एक मुख्य अंग है। 'सोम' ऋग्वेद के प्रमुख देवताओं में से एक है। वैदिकवाङ्मय में कहा गया है कि ब्रह्म समस्त सृष्टि का जनक है। यह सोम अमृततत्व का प्रतीक है– **अपाम्‌ सोमम्‌ममृता अभूमागम्‌**[1] ऋग्वेद के नवम मण्डल में पूर्णरूपेण तथा अन्य मण्डलों में अंशत: सोम का स्तवन हुआ है। सोम के विभिन्न रूपों का वर्णन निम्नप्रकारेण है:–

'सोम' द्रव के रूप में

पार्थिव सोमलता और इससे निकाला हुआ मादकस्राव सोम का आधारभूत तत्त्व है, क्योंकि सोमलता के प्रेष्य अंश को 'अंशु' कहते हैं। ये अंशु जब फूल जाते

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1. ऋ. 8.48.3

हैं तब इनमें से उसी प्रकार से स्राव टपकता है जिस प्रकार गायों के स्तनों से दूध टपकता है। इस विषय में ऋग्वेद में आठवें मण्डल के नौवें सूक्त में कहा गया है–

यदापीतासो अंशवो गावो न दुह ऊर्धभिः।
यद्वा वाणीरनूषत प्र देव्यन्तो अश्विना।।[1]

अर्थात् हे अश्विनी कुमारों! जिस समय पीतवर्ण की सोमलताएं गाय के थन से दूध निकालते समय निचोडी़ जाती हैं, जिस समय देवत्व की इच्छा करने वाले अपने स्तुति वचनों से आपकी उपासना करते हैं, उस समय आप हमारे संरक्षक हो। डंठल से अलग समस्त सोमलता को 'अन्धस्' कहते हैं,[2] जो स्वर्ग से श्येन द्वारा लाई गई है।[3] 'सोम' शब्द को द्रव के लिये भी कहा गया है।[4] सोम एक पौधे का भी नाम है। ऋग्वेद में 'द्रव' को पितु (पेय) की संज्ञा दी गई है।[5] 'मधु' शब्द सोम रस के लिए भी प्रयोग में आया है।[6] 'अमृत' शब्द का प्रयोग भी 'सोम' के लिये किया गया है।[7]

सोम का आसवन

सोमलता, सोमरस तथा सोमदेवता का रंग बभ्रु, अरुण और हरित बताया गया है। सोम को हाथों से पवित्र करते हैं अर्थात् सोम को पवित्र करते समय दस बहनों के समान दस अंगुलियां इसे निकालने के लिये उस सोम वल्ली को पकड़ती हैं और दबाकर रस निकालती हैं। इस दुःख निवारक मीठे रस में तीन शक्तियाँ शरीर, मन और बुद्धि को सामर्थ्य प्रदान करने वाली विद्यमान हैं।[8] सोम के विषय में यह भी

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1. ऋ. 8.9.19
2. यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः। इन्द्रो देवेषु चेतति॥ –ऋ. 8.32.28
3. (i) उच्चा ते जातमन्धसो दिवि षद्भूम्या ददे। उग्रं शर्म महि श्रवः॥ ऋ. 9.61.10
   (ii) आ सूर्यो यातु सप्ताश्वः क्षेत्रं यदस्योर्विया दीर्घयाथे।
   (iii) रघुः श्येनः पतयदन्धो अच्छा युवा कविर्दीद्यद्गोषु गच्छन्॥ ऋ. 5.45.9
4. तव त्य इन्दो अन्धसो देवा मधोर्व्यश्नते। पवमानस्य मरुतः॥ ऋ. 9.51.3
5. पितुं नु स्तोष महो धर्माणं तविषीम्। यस्य त्रितो व्योजसा वृत्रं विपर्वमदर्यत्॥ ऋ. 1.187.1
6. अर्ध श्वेतं कलशं गोभिरक्तमापिप्यानं मधावां शुक्रमन्धः।
   अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय प्रति धत्पिबध्यै शूरो मदाय प्रति धत्पिबध्यै॥ ऋ. 4.27.5
7. आसस्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः।
   अभि श्रव ऋज्यन्तो वहेयुर्नू चिन्नु वायोरमृतं वि दस्येत्॥ ऋ. 6.37.3
8. (i) तमीमण्वीः समर्य आ गृभ्णन्ति योषणो दश। स्वसारः पार्ये दिवि॥ ऋ. 9.1.7
   (ii) तमीं हिन्वन्त्यग्रुवो धमन्ति बाकुरं दृतिम्। त्रिधातु वारणं मधु॥ ऋ. 9.1.8

कहा गया है कि यह सूर्य पुत्री (उषा) के द्वारा लाया गया है।[1] सोमासवन करने वाला पुरोहित अध्वर्यु है। ऋग्वेद के आठवें मण्डल में कहा गया है कि हे अध्वर्यु। आप सोमरस पान के इच्छुक देवताओं के लिये शीघ्र ही सोमरस तैयार करें–

<div align="center">

अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति।
उप नूनं युयुजे वृषणा हरी आ चं जगाम वृत्रहा॥[2]

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ऋग्वेद के अनुसार सोम का सवन दिन में तीन बार किया जाता है। ऋभुओं का सांय– सवन में, इन्द्र का माध्यंदिन-सवन में तथा इन्द्र का ही प्रातः काल में सवन होता है। (–ऋ.3.32.1,3.32.3,8.37.1,10.112.1,4.33.11)

सोमरस बनाने में साधन

सोमरस तैयार करने के लिये सोम-अंकुर को पाषाणों द्वारा अभिषुत (पीस) करके शोधन यंत्र से नीचे के पात्र में छाना जाता है। हरिताभ सोम इस लकड़ी के बर्तन में उसी प्रकार प्रवेश करके स्थिर रहता है, जैसे नगर में मानव।[3] हे सोमदेव! पत्थरों से कूटकर निकलवाया आपका रस पावन होने के लिये प्रवाहित होता है। यह रस स्तोताओं को श्रेष्ठ बल प्रदान करता है– **ग्राव्णां तुन्नो अभिष्टुतः पवित्रं सोम गच्छसि। दधत्स्तोत्रे सुवीर्यंम्॥[4]** पाषाणों से पीसने पर निकली हुई बूंदों का छलनी में से छाना जाता है। इस विषय में कहा गया है कि हे स्तोता उपासकों! आनन्ददायी सोम को वायु तथा इन्द्र देव के लिये अनश्वर छलनी से छानकर शोधित करो।[5] इस छलनी को अनेक नामों से कहा गया है– त्वच्, रोमन्, वार, पवित्र या सानु। ये सभी नाम 'अवि' शब्द से बने विशेषण के साथ प्रयुक्त हुए मिलते हैं। इस प्रकार छलनी से छने हुए सोम को पवमान या पुनान कहा गया है। छलनी से छनकर यह सोम कलश या द्रोण में स्थापित किया जाता है।[6] बुद्धिवर्धक यह सोमरस पानी के लहरों के समान तथा स्वाभाविक रूप से पशुओं के जंगल में जाने के समान प्रवाहित होता है।[7]

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1. पुनाति ते परिस्रुतं सोमं सूर्यस्य दुहिता। वारेण शश्वता तना॥ ऋ. 9.1.6

2. ऋ. 8.4.11

3. आ सोम सुवानो अद्रिभिस्तिरो वाराण्यव्यया। जनो न पुरि चम्वोर्विशद्धरिः सदो वनेषु दधिषे॥ ऋ. 9.107.10

4. ऋ. 9.67.19

5. परीतो वायवे सुतं गिर इन्द्राय मत्सरम्। अव्यो वारेषु सिञ्चत॥ ऋ. 9.63.10

6. (i) सोमो देवो न सूर्योऽद्रिभिः पवते सुतः। दधानः कलशे रसम्॥ ऋ. 9.63.13
   (ii) अति वारान्पवमानो असिष्यदत्कलशाँ अभि धावति। इन्द्रस्य हार्द्याविशन्॥ ऋ.9.60.3

7. प्र सोमासो विपश्चितोऽपां न यन्त्यूर्मयः। वर्णानि महिषा इव॥ ऋ. 9.33.1

सोम में जल व दूध का मिश्रणः-

सोम रस में दूध व जल के मिश्रण का वर्णन ऋग्वेद के नवें मण्डल में मिलता है। जल मिश्रण हेतु वहां कहा गया है कि हे सोमदेव! वायु आपको शान्त करते हुए तथा नदियां आपका अनुगमन करती हुई आपकी महत्ता का विस्तार कर रही हैं।[1] जल का स्वामी हरिताभ सोम हजारों धाराओं से शब्द करता हुआ यज्ञ-पथ से पात्रों में प्रतिष्ठित होता है-

राजा॒ सि॒न्धूनां᳚ पव॑ते॒ पति॑र्दि॒व ऋ॒तस्य॒ याति॒ प॒थिभि॑ः क॒निक्र॑दत्।
स॒हस्र॑धार॒ः परि॑ षि॒च्यते॑ ह॒रिः पुना॒नो वाचं॒ जन॑य॒न्नुपा॒वसु॑ः॥[2]

ऋषियों द्वारा शोधित, सबका प्रेम-पात्र, विशेष ज्ञानवर्धक, दिव्य सोम इन्द्रदेव के लिये शोधित होकर जल में मिलता है।[3] आकाश से घृत एवं दूध के समान साररूप (सोम) दुहा जाता है। ऋतु के नाभि (यज्ञकुण्ड या सत्यलोक के केन्द्र) से अमृतरूप (सोम) पैदा होता है।[4] जिस प्रकार घोड़ा संग्राम में जाता है, उसी प्रकार वह सोमरस भी श्वेत वर्ण गाय के दूध में मिलकर कलश में यथास्थान स्थापित होता है।[5] इस प्रकार जल में मिलाया जाने वाला सोमरस ऊन की बनी छलनी में छाना जाता है।[6] यह सोम आदिकाल से ही शुद्ध होता है। स्वर्गलोक से प्रेरित श्येन पक्षी द्वारा समस्त बाधाओं को पार करके सोम पृथ्वी पर लाया गया है। रजोलोक से प्राप्त यह सोम मधुरता से मुक्त होकर दूध से मिश्रित होता है।[7]

पवित्र सोम

सोम देवों के मध्य ब्रह्मरूप रूप से हैं, कवियों के मध्य व्यासादि रूप से हैं, विप्रों के मध्य ऋषिरूप से हें, मृग पशुओं के मध्य महिषरूप से हैं, गृधादि पक्षियों के मध्य श्येन गरुड़ रूप से हैं, वनों के मध्य स्वधिपति रूप से हैं। इसप्रकार परम पावन सोम विश्व को अतिक्रमण करके निरतिशयरूप से विद्यमान है।[8] सोम के

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1. तुभ्यं॒ वाता॒ अभि॑प्रि॒यस्तुभ्य॒मर्ष॑न्ति॒ सिन्ध॑वः। सोम॒ वर्ध॑न्ति॒ ते॒ मह॑ः॥ ऋ. 9.31.3

2. ऋ. 9.86.33

3. नृभि॑र्ये॒मा॒नो ह॒र्य॑तो॒ वि॒चक्ष॒णो राजा॑ दे॒वः स॑मु॒द्रिय॑ः॥ ऋ. 9.107.16

4. आ॒त्म॒न्व॒न्नभौ॑ दु॒ह्यते॑ घृ॒तं पय॑ ऋ॒तस्य॒ नाभि॒रमृतं॒ वि जा॑यते। समी॒ची॒नाः सु॒दान॑वः प्री॒णन्ति॒ तं नरौ॒ हि॒तमव॑ मेह॒न्ति॒ पेर॑वः॥ ऋ. 9.74.4

5. ऋ. 9.74.4

6. स पूर्व्य॑ः प॑व॒ते॒ यं दि॒वस्परि॒ श्ये॒नो म॑थायदि॒षि॒त॒स्ति॒रो रज॑ः। स मध्व॒ आ यु॑व॒ते॒ वेवि॑जा॒न॒ इत्कृ॒शान॒रस्तु॒र्मन॒साह॑ बि॒भ्युष॑ा॥ ऋ. 9.77.2

7. ऋ. 9.77.2

8. ब्र॒ह्मा दे॒वानां᳚ प॒द॒वीः क॒वी॒ना॒मृषि॒र्विप्राणां᳚ महि॒षो मृ॒गाणा᳚म्। श्ये॒नो गृ॒ध्राणां᳚ स्वधि॑ति॒र्व॒नाना᳚ं सोम॑ः प॒वित्र॒मत्ये॑ति॒ रेभ॑न्॥ ऋ. 9.96.6

पवित्र अंग सर्वत्र विद्यमान हैं।[1] मन को नियमन करने वाले सज्जनों के द्वारा सोम को परिशोधित किया जाता है– **इषे पवस्व धारया मृज्यमानो मनीषिभिः। इन्दो रुचाभि गा इहि॥**[2] सामवेद में भी उल्लेख मिलता है कि हे सोम! आप अपने चैतन्य एवं आनन्दित धर्म से समग्र विश्व को पवित्र करते हो।[3] यह सोम जीवात्मारूप इन्द्र में उसकी प्रसन्नता के लिये बल प्रदान करता हुआ उसको पवित्र बनाता है। हे ज्ञान ज्योति से प्रदीप्त अनन्य भक्तिरस सोम! इस अपनी पवित्र बनाने वाली विमल धाराओं के द्वारा निर्द्वन्द्वता, निर्भयता, निष्कामता आदि रूप धनों को तू प्राप्त करा।[4]

सुखप्रदाता सोम

सोम देव सुख प्रदान करने वाले हैं। हे सोम! आप हमें ब्रह्म विद्या रूप सर्वोत्तम धन एवं बलवती आपकी भक्ति प्रदान करके हमारा परिवार संतृप्त एवं सुखी बनाओ।[5] जिस प्रकार पिता पुत्र के लिये सुख देने वाला होता है और मित्र मित्र के लिये सुख देना वाला होता है। उसी प्रकार तुम हमारे लिये सुख देने वाले बनो।[6] जैसे जोते हुए बैल रथ को तैयार रखते हैं वैसे ही सोम पर्व के अवसरों पर मुझको पुष्ट करें, मेरे चरित्र की रक्षा करें तथा व्याधि से मुक्त रखें।[7] **सोमं राजन्मृळया नः स्वस्ति**[8] अर्थात् हे सबके स्वामी राजन्! हमें कल्याण के साथ सुखी करो। हे पितरों! जो सोम हमारे हृदय में पिया गया है और नष्ट न होता हुआ हम मरणधर्मा मनुष्यों में प्रविष्ट हुआ है, उस सोम को हम हवि प्रदान करते हुए तथा पूजा करते हुए कहते हैं कि हम इस सोम के सुख में और उसकी अनुग्रह बुद्धि में रहें।[9]

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1. पवित्रं ते वितंतं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः।
   अतप्ततनूर्न तदामो अश्नुते शृतास इद्वहन्तस्तत्समाशत॥ ऋ. 9.83.1

2. ऋ. 9.64.13

3. सामवेद, उतरार्चिक, 5.1.4

4. सामवेद, पूर्वार्चिक, 5.7.8.9

5. स नः पुनान आ भर रयिं स्तोत्रे सुवीर्यम्। जरितुर्वर्धया गिरः॥ ऋ. 9.40.5

6. शं नौ भव हृद आ पीत इन्दो पितेव सोम सूनवे सुशेवः।
   सखेव सख्यं उरुशंसु धीरः प्र ण आयुर्जीवसे सोम तारीः॥ ऋ. 8.48.4

7. इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु।
   ते मा रक्षन्तु विस्त्रसश्चरित्रादुत मा स्त्रामादवयुन्त्विन्द्वः॥ ऋ. 8.48.5

8. सोमं राजन्मृळया नः स्वस्ति तव स्मसि व्रत्यास्तस्य विद्धि।
   अलर्ति दक्ष उत मन्युरिन्दो मा नौ अर्यो अनुकामं परा दाः॥ ऋ. 8.48.8

9. यो न इन्दुः पितरो हृत्सु पीतोऽमर्त्यो मर्त्याँ आविवेश।
   तस्मै सोमाय हविषा विधेम मृळीके अस्य सुमतौ स्याम॥ ऋ. 8.48.12

धनप्रदाता सोम

हे सोम! इन्द्र की मित्रता को प्राप्त करते हुए तुम शीघ्रगामी घोड़ा जिस प्रकार धुरे का अनुगमन करता हुआ अभिमत स्थान को प्राप्त करता है, उसी प्रकार हमें धन को प्राप्त कराने के लिये अनुगमन करते हो।[1] हमारी पुष्टि को धनवान् के समान ही तुम निर्मल बना दो–

<div align="center">

अग्निं न मा मथितं सं दिदीपः प्र चक्षय कृणुहि वस्यंसो नः।

अथा हि ते मद आ सोम मन्ये रेवाँ इव प्र चरा पुष्टिमच्छं॥[2]

</div>

हे सोम! मैं तुम्हारा भक्षण अर्थात् पान वैसे ही करता हूँ जैसे इच्छानुसार पिता के धन का उपभोग किया जाता है। आप हमारी आयु को उसी प्रकार बढ़ाइये जैसे सूर्य संसार को बसाने वाले दिनों को बढ़ाता है।[3]

अमृतत्व प्रदाता

सोम को अमृतत्व प्रदान करने वाला दिव्य जल भी बताया गया है। गाथात्मक रूप में इसे अमृत भी कहा गया है। यह एक ऐसा अमर प्रेरक है जिस पर देवता तक मरते हैं तथा मनुष्यों के हाथों से पीसे जाने तथा दुग्ध के साथ मिश्रित हो जाने पर वे इसे 'कणेहत्य' पीते हैं। तब वे आनन्द में रत हो जाते हैं और उल्लास से भर जाते हैं–**दक्षो देवानामसि हि प्रियो मदः।**[4] सोम अमर है। देवताओं ने अमृतत्व के लिये इसका पान किया है।[5] सोम देवताओं को अमृतत्व प्रदान करता है और मनुष्यों को भी अमर कर देता है।[6] सोम एक प्रकार की भैषज्य-शक्ति भी है। व्याधियुक्त व्यक्तियों के लिये सोम एक निरामय रसायन औषधि है। सोम नेत्रहीनों को दृष्टि व खंजों गति प्रदान करते हैं।[7] वे मनुष्यों के अंग-संरक्षक हैं तथा प्रत्येकांग

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1. अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैव्यस्य।
   इन्दविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः॥ ऋ. 8.48.2

2. ऋ. 8.48.6

3. इषिरेण ते मनसा सुतस्य भक्षीमहि पित्र्यस्येव रायः।
   सोम राजन्न ण आयूँषि तारीरहानीव सूर्यो वासराणि॥ ऋ. 8.48.7

4. (i) ऋ. 9.85.2
   (ii) इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्। ऋ. 1.84.4
   (iii) पिबन्त्यस्य विश्वे देवासो। ऋ. 9.109.15

5. (i) मूर्धा नाभा सोम वेनप आभूषन्तीः सोम वेदः। ऋ. 1.43.9
   (ii) त्वां देवासो अमृताय कं पपुः। ऋ. 9.106.8

6. अपाम सोममृता अभूमार्गन्म। ऋ. 8.48.3

7. प्रान्धं श्रोणं च तारिषद्विवर्क्षसे। ऋ. 10.25.11

में व्याप्त हैं।[1] मनुवर्ग को सोम ही दीर्घायु प्रदान करते हैं।[2]

निष्कर्ष

निष्कर्षतः यह कहा जा सकता है कि सोम ऋग्वेद का एक प्रमुख देवता है। सूक्तों की संख्या के आधार पर ऋग्वेद में अग्नि के बाद सोम का स्थान आता है। सोम एक वनस्पति है जो मुंजवान् पर्वत पर उगती थी। इसका रस अत्यन्त शक्तिप्रद एवं स्फूर्ति दायक होता था। विशिष्ट यज्ञों के अवसरों पर देवताओं को अर्पित करके इसका पान किया जाता था। ऋग्वेद के नवम मण्डल में प्रधानतया सोम का ही गुणगान किया गया है। पाषाणों द्वारा इसको पीस कर ऊनी छलनी से छान कर द्रोण कलश या दारु-पात्रों में इसे एकत्रित किया जाता है। सोम से सम्बन्ध रखने वाली विभिन्न प्रक्रियाओं का वर्णन विविध कल्पनाओं से होते-होते समृद्ध बन गया है और इससे सम्बद्ध कुछ प्रकल्पनाएँ अनेक स्थलों पर एकान्ततः रहस्य बन गई हैं। औषधियों में श्रेष्ठ होने के कारण सोम वनस्पतियों का राजा कहा गया है। ऋषियों द्वारा शोधित सबका प्रेम-पात्र विशेषज्ञानवर्धक सोम, इन्द्र के लिये शोधित होकर जल व दूध में मिलता है। सोम सभी को पवित्र करने वाला है। अपनी पवित्र धाराओं द्वारा निर्द्वन्द्वता, निर्भयता एवं निष्कामता रूपी धनों को प्राप्त करवाने वाला है। सभी सुखप्रदान करता हुआ चरित्र की रक्षा करने वाला है। व्याधियों से मुक्त रखने वाला है। यह एक ऐसा दिव्य जल परिशोधित किया गया है जो देवताओं और मनुष्यों का कल्याण करने वाला है। अतः संक्षेपतः यह कह सकते हैं कि सोम सुखप्रदाता, रक्षक, धनप्रदाता, वनस्पतियों का स्वामी, पवित्र तथा अमृतत्व को प्रदान करने वाला है।

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1. त्वं हि नस्तन्वः सोम गोपा। ऋ. 8.48.9
2. त्वं च सोम नो वशो जीवातुं न मरामहे। प्रियस्तोत्रो वनस्पतिः॥ ऋ. 1.91.6

21वीं शताब्दी में महर्षि पतञ्जलि द्वारा प्रतिपादित अष्टाङ्ग योग का महत्त्व

सुमित सुहाग*

सारांश

21वीं सदी में आज हम अपने ही जीवन के घटना चक्र को देखें तो यह स्पष्ट हो जाता है कि सभी के जीवन का एक ही लक्ष्य है-सुख की प्राप्ति। हमारे सारे कार्यकलाप अधिक से अधिक सुख, सारे ही दुःखों का परिहार या संभव हो तो निराकरण से प्रेरित है। अधिक सुख पाने की प्रवृत्ति और दुःख, पीड़ा, संताप की निवृत्ति (दुःखनिवृत्तिः सुखप्राप्तिश्च) केंद्रीय विषय है। हम बेहतर नौकरी चाहते हैं, अधिक सुख-सुविधाएँ, इंद्रिय-सुख, नाम – यश, शक्ति, पद चाहते हैं और यह सभी कुछ केवल इसलिए कि अधिक से अधिक सुख पा सकें। जिसे प्राप्त करने में योग एक महत्वपूर्ण भूमिका निभाता है। यदि योग को अपने जीवन में उतारा जाए तो सभी प्रकार के सुखों को प्राप्त किया सकता है। योग को दर्शन का रूप देने वाले महर्षि पतञ्जलि का योग मार्ग 'राजयोग' के नाम से प्रसिद्ध है, जिसे 'अष्टांग योग' भी कहा जाता है। इसी योग के मुख्य सिद्धांतों का संक्षिप्त वर्णन इस शोध पत्र में प्रस्तुत किया गया है।

प्रस्तावना

योग आध्यात्मिक अनुशासन एवं अत्यन्त सूक्ष्म विज्ञान पर आधारित वेदों से प्राप्त ऐसा सार्वकालिक, सार्वभौमिक और सार्वजनिक ज्ञान है, जो शरीर, मन, बुद्धि और आत्मा का सामञ्जस्य स्थापित करता है। वैदिक योग परम्परा के अनुसार योग का अभ्यास व्यक्तिगत चेतना को सार्वभौमिक चेतना के साथ एकाकार कर देता है। आधुनिक वैज्ञानिकों के अनुसार ब्रह्माण्ड में जो कुछ भी है वह परमाणु का प्रकटीकरण मात्र है। जिसने योग के माध्यम से इस अस्तित्व के एकत्व का अनुभव प्राप्त कर लिया है, उसे योगी कहा जाता है और योगी आत्म-साक्षात् करके मुक्तावस्था को प्राप्त कर लेता है। इसे ही मुक्ति, निर्वाण, कैवल्य या मोक्ष कहा जाता

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*   शोध छात्र

है। योग पर किये गये आधुनिक अनुसन्धानों से यह प्रमाणित हुआ है कि योग मानसिक और शारीरिक स्वास्थ्य के लिये बहुत ही उपयोगी है। यह मानसिक चिन्ता, अवसाद, निराशा आदि को दूर करके शारीरिक रोग प्रतिरोधक क्षमता को आश्चर्यजनक रूप से बढाता है। योग अनेक प्रकार के असाध्य रोगों के उपचार में भी बहुत सहायक है।

योग शब्द की व्युत्पत्ति एवं परिभाषा

महर्षि पाणिनि के अनुसार योग शब्द 'युज्' धातु से 'घञ्' प्रत्यय लगाकर बनाया जाता है। यह धातु महर्षि पाणिनि ने तीन अर्थों में प्रयुक्त की है- 'युज् समाधौ' = चित्त को स्थिर करके आत्मस्थ होकर समाधि की अवस्था को प्राप्त कर लेना, 'युजिर् योगे'=जुड़ना, मिलाप करना, एकत्र करना, 'युज् संयमने' = संयत करना, बान्धना, वश में करना। योग दर्शन के प्रथम व्याख्याकार महर्षि व्यास योग का अर्थ 'समाधि' करते हैं–

योगःसमाधिः स च सार्वभौमचित्तस्य धर्मः॥[1]

इस प्रकार योग दर्शन के सन्दर्भ में योग शब्द समाधि अर्थ वाली 'युज्' धातु से 'घञ्' लगाकर बनेगा। महर्षि पतञ्जलि योग को परिभाषित करते हुए कहते हैं–

योगश्चित्त-वृत्ति-निरोधः॥[2]

अर्थात् जब जीवात्मा अपने चित्त की वृत्तियों को रोक कर समाधिस्थ हो जाता है, तब अपने स्वरूप में स्थिर होकर परमात्मा का साक्षात्कार कर लेता है। समाधि की इस अवस्था को ही योग कहा जाता है।

अष्टाङ्गयोग का परिचय

महर्षि पतञ्जलि द्वारा प्रतिपादित अष्टाङ्गयोग, योग के सभी मार्गों में सबसे अधिक प्रचलित व उपयोगी होने के कारण इसे सभी योग मार्गों में श्रेष्ठ माना जाता है। योग सूत्र के रचयिता महर्षि पतञ्जलि ने समाधि की प्राप्ति के उद्देश्य हेतु योग के आठ अंगों की रचना की जिससे इस योग का नाम अष्टाङ्गयोग विख्यात हुआ।

यम-नियम-आसन-प्राणायाम-प्रत्याहार-
धारणा-ध्यान-समाधयोऽष्टावङ्गानि॥[3]

अष्टाङ्गयोग के अन्तर्गत परिगणित योग के आठ अङ्ग निम्नलिखित हैं:-

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1. योग दर्शन 1.1 व्यास भाष्य
2. योग दर्शन 2.2
3. योग दर्शन 2.29

(1) यम (2) नियम (3) आसन (4) प्राणायाम (5) प्रत्याहार (6) धारणा (7) ध्यान (8) समाधि। इनमें प्रथम पाँच अङ्गों को बहिरङ्ग योग कहा जाता है और अन्तिम तीन अङ्गों को अन्तरङ्ग योग। आत्मा का शरीर एवं मन पर पूरा अधिकार होना चाहिए। अत: शरीर का मन और इन्द्रियों की शुद्धि हेतु अष्टांग योग में आठ अङ्गों का निर्देश किया गया है। जिनका वर्णन निम्नलिखित है:-

(क) अहिंसा (ख) सत्य (ग) अस्तेय (घ) ब्रह्मचर्य (ङ) अपरिग्रह ये यम के पाँच भेद हैं: –

अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रहा यमाः॥[1]

1. यम-यम अष्टाङ्ग योग का प्रथम अङ्ग है। महर्षि पतञ्जलि के अनुसार-

(क) अहिंसाः- अपने विचारों, शब्दों या कार्यों के माध्यम से कभी भी किसी भी प्राणी को पीड़ा न देना ही अहिंसा है। इसके अभ्यास से भाईचारे और प्रेम की भावना पैदा होती है, जो मन को शुद्ध करती है। अहिंसा का एक घटक द्वेष की भावना का बहिष्कार भी है। किसी के प्रति, शत्रुता का भाव रखना, अनिष्ट विचारना, बदले की भावना से हानि पहुँचाने का विचार करना 'मानसिक हिंसा' है। अहिंसा के माध्यम से मानसिक और भावनात्मक शुद्धता प्राप्त करने का एकमात्र तरीका है। हिंसा की उत्पत्ति-क्रोध, भय, लोभ, मोह, अज्ञान और दुर्बलता से होती है। योग दर्शन में हिंसा के 81 भेद बताये गये हैं:-

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्॥[2]

(1) कृत -स्वयं की हुई (2) कारित-दूसरों से कराई गयी (3) अनुमोदित- दूसरों द्वारा की गयी हिंसा का मन अथवा वचन से समर्थन करना।

अहिंसा का फल – महर्षि पतञ्जलि ने योगदर्शन में उल्लेख किया कि–

'अहिंसा-प्रतिष्ठायां-तत् सन्निधौ वैरत्यागः॥[3]

अर्थात् हृदय में अहिंसा के प्रतिष्ठित होने पर अहिंसक के समीप सांप, बाघ आदि हिंसक प्राणी भी वैरभाव का परित्याग कर देते हैं। अहिंसा की सिद्धि के बिना अन्य यमों की सिद्धि नहीं हो सकती, इसलिए यमों में इसे सर्वप्रथम स्थान दिया गया है।

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1. योग दर्शन 2.30
2. योग दर्शन 2.34
3. योग दर्शन 2.35

(ख) सत्य :-

सत्यं यथार्थे वाङ्मनसे॥[1]

अर्थात् मनस् एवं वचन की एकरूपता सत्य है। प्रत्यक्ष, अनुमान तथा आगम के द्वारा कोई भी पदार्थ जिस प्रकार प्रत्यक्ष, अनुमित अथवा स्रोत हुआ हो, दूसरे को उसका उसी रूप में बोध कराना सत्य है। शास्त्रों में विधान है कि-

यथा दृष्टं यथानुमितं यथा श्रुतं तथा वाङ्मनश्चेति। परत्र स्वबोधसंक्रान्तये वागुक्ता, सा यदि न वञ्चिता भ्रान्ता वा प्रतिपत्तिवन्ध्या वा भवेदिति। एषा सर्वभूतोपकारार्थं प्रवृत्ता न भूतोपघाताय। यदि चैवमप्यभिधीयमाना भूतोपघातपरैव स्यान्न सत्यं भवेत्, पापमेव भवेत्। तेन पुण्याभासेन पुण्यप्रकृतिरूपकेण कष्टं तमः प्राप्नुयात्। तस्मात्परीक्ष्य सर्वभूतहितं सत्यं

ब्रूयात्॥[2]

अर्थात् सत्य बोलने का उद्देश्य प्राणिमात्र की भलाई होना चाहिए। यदि सत्य बोलने से किसी निरपराध प्राणि की हानि होती है तो वह पाप है, सत्य नहीं। "सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम्" सत्य वचन ऐसा हो जो प्रिय हो, कड़वा सत्य न बोलें। अन्धे को अन्धा कहना कड़वा सत्य है। इससे बोलने वाले का कोई लाभ नहीं होता, परन्तु अन्धे व्यक्ति को कष्ट अवश्य होता है। सत्य प्रकट करने का उद्देश्य भी सामाजिक और राष्ट्रीय हित होना चाहिए, हानि नहीं।

सत्य का फल -

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्॥[3]

अर्थात् सत्य में प्रतिष्ठित होने पर व्यक्ति वाक्सिद्ध हो जाता है। सत्य के महत्त्व को समझकर जीवन में सत्य को धारण करो। सत्य में निवास करो। सत्य में मूर्तरूप बन जाओ। मन, वाणी और कर्म से सच्चे रहो।

(ग) अस्तेयः- अस्तेय का अभ्यास केवल वही साधक कर सकता है जो अहिंसक और सत्यवादी हो। इस कारण अस्तेय का यमांगों में तीसरा स्थान है। स्तेय का अर्थ है- चोरी, न स्तेय = अस्तेय अर्थात् चोरी न करना। मन, वचन और कर्म से दूसरों के धन, वस्तु या विचारों का अपने हित में प्रयोग की प्रवृति से विरत होना। अस्तेय से व्यक्तिगत चित्तशुद्धि के अतिरिक्त व्यापक सामाजिक तनाव भी कम होता

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1. योग दर्शन 2.30 व्यास भाष्य
2. योग दर्शन 2.30 व्यास भाष्य
3. योग दर्शन 2.36

है। रिश्वत लेना, बिना परिश्रम के छल-कपट से धन प्राप्त करना, अपने कर्त्तव्य में लापरवाही करना, आदि चोरी के ही भेद हैं।

अस्तेय का फल-

अस्तेय प्रतिष्ठायां सर्वरत्नोपस्थानम्॥[1]

अर्थात् मनुष्य के हृदय में अस्तेय की प्रतिष्ठा हो जाने पर उसके सामने संसार के सब रत्न स्वयमेव उपस्थित हो जाते हैं अर्थात् अस्तेय में प्रतिष्ठित व्यक्ति को कभी धन-रत्न का अभाव नहीं रहता।

(घ) ब्रह्मचर्य :-

ब्रह्मचर्यम् गुप्तन्द्रियस्योपस्थस्य संयमः॥[2]

अर्थात् काम वासना से मुक्त होकर जननेन्द्रिय का संयम करके वीर्य की रक्षा करना 'ब्रह्मचर्य' है। यह साधक को सामाजिक और भौतिक दृष्टिकोण से मजबूत रखता है तथा उसके मन और शरीर को शुद्ध करता है ताकि वह साधना के मार्ग पर प्रभावी ढंग से आगे बढ़ सके।

ब्रह्मचर्य का फल-

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः॥[3]

अर्थात् जब व्यक्ति मन, वचन एवं कर्म से संयम पूर्वक ब्रह्मचर्य का पालन करता है तब उसे शारीरिक एवं बौद्धिक बल की प्राप्ति होती है। शरीर का बल बढ़ने से वह निरोगी और दीर्घायु होता है। बुद्धि का बल बढ़ने से वह गम्भीर विषयों को आसानी से समझ लेता है।

(ङ) अपरिग्रहः-

परि = चारों ओर से ग्रह = ग्रहण करना। अर्थात् चारों ओर से ग्रहण करना 'परिग्रह' होता है और उसको छोड़ देना 'अपरिग्रह' होता है। योग दर्शन में अपरिग्रह की व्याख्या करते हुए महर्षि व्यास ने उल्लेख किया है कि-

विषयाणाम् अर्जन-रक्षण-क्षय-सङ्ग-
हिंसा-दर्शनाद्-अस्वीकरणम् अपरिग्रहः॥[4]

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1. योग दर्शन 2.37
2. योग दर्शन 2.38 व्यास भाष्य
3. योग दर्शन 2.38
4. योग दर्शन 2.30 व्यास भाष्य

अर्थात् विषयों में उपार्जन, रक्षण, क्षय, हिंसा, दोष देखकर विषय भोग की दृष्टि से उनका संग्रह न करना, 'अपरिग्रह' है।

अपरिग्रह का फल–

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः॥[1]

अर्थात् अपरिग्रह में दृढ़ता होने पर पूर्वजन्म के कारणों का बोध होता है।

2. नियम– नियम अष्टाङ्ग योग का द्वितीय अंग है। महर्षि पतञ्जलि के अनुसार –

शौच-सन्तोष-तपः स्वाध्याय-ईश्वर-प्रणिधानानि नियमाः॥[2]

(क) शौच (ख) सन्तोष (ग) तप (घ) स्वाध्याय और (ङ) ईश्वर प्रणिधान नियम भी पाँच हैं। इनका पालन व्यक्तिगत जीवन के लिए आवश्यक है।

(क) शौच :– शौच का तात्पर्य तन और मन की शुद्धि करना है। शरीर, वस्त्र, वातावरण आदि से अशुद्धियों को दूर करने को बाह्य शुद्धि कहते हैं। जप, तपस्या और शुद्ध विचारों के साथ-साथ मित्रता की भावना आदि के माध्यम से राग, द्वेष आदि का हृदय से परित्याग आभ्यन्तर शुद्धि कहलाता है।

शौच का फल–

शौचत्स्वांगजुगुप्सा परैरसंसर्गः॥[3]

अर्थात् जब योगी की बाह्य तथा आंतरिक शुद्धि हो जाती है, तब वह अपने शरीर से अनासक्त हो जाता है तथा अन्यों के शरीरों से भी आसक्तिरहित हो जाता है।

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च॥[4]

अर्थात् शौच से बुद्धि की शुद्धि, मन की प्रसन्नता, एकाग्रता, इन्द्रियों पर नियंत्रण तथा आत्मा व परमात्मा को जानने की योग्यता प्राप्त होती है ।

(ख) सन्तोष :–

सन्तोषः संनिहित-साधनादधिकस्यानुपादित्सा॥[5]

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1. योग दर्शन 2.39
2. योग दर्शन 2.32
3. योग दर्शन 2.40
4. योग दर्शन 2.41
5. योग दर्शन 2.32 व्यास भाष्य

सन्तोष से अभिप्राय: यह है कि उचित मार्ग पर चलते हुए पूर्ण पुरुषार्थ के बाद प्राप्त साधनों से अधिक ग्रहण करने की इच्छा न करना "सन्तोष" कहलाता है।

सन्तोष का फल –

सन्तोषदनुत्तमः सुखलाभः॥[1]

अर्थात् संतोष से अनुत्तम सुख लाभ होता है। अनुत्तम का अर्थ होता है, जिससे बढ़कर कुछ भी न हो। यानी संतोष के सिद्ध हो जाने पर परमसुख मिलता है।

तप, स्वाध्याय एवं ईश्वर प्रणीधान –नियम के अंतिम तपसादि तीन भेद द्वितीय पाद के प्रथम सत्र में क्रियायोग शब्द से परिभाषित है। जिनका वर्णन निम्नलिखित है–

(ग) तप:-

तपो द्वन्द्वसहनम्। द्वन्द्वश्च जिघित्सापिपासे, शीतोष्णे...॥[2]

महर्षि पतञ्जलि के अनुसार अपने कर्त्तव्य का पालन करते हुए सुख-दुःख, लाभ-हानि, मान-अपमान, सर्दी-गर्मी आदि द्वन्द्वों को सहन करना 'तप' कहलाता है।

तप का फल–

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः॥[3]

तप के अनुष्ठान से वात, पित्त, कफ की विषमता से उत्पन्न विकार नष्ट होते हैं। शरीर स्वस्थ, बलवान्, स्वच्छ और स्फूर्तिमान् होता है तथा इन्द्रियों में विषयों को दूर से देखने, सुनने आदि का सामर्थ्य बढ़ जाता है।

(घ) स्वाध्याय: –

स्वाध्यायो मोक्षशास्त्राणामध्ययनं प्रणवजपो वा॥[4]

महर्षि व्यास के अनुसार मोक्ष का उपदेश करने वाले शास्त्रों का अध्ययन तथा प्रणव=ओङ्कुम् का जप करना 'स्वाध्याय' कहलाता है। स्वाध्याय शब्द का अर्थ है – स्व+अध्याय = अपने आपका अध्ययन करना। अर्थात् उत्तम ग्रन्थों जैसे-वेद, वेदाङ्ग, उपाङ्ग, उपवेद, उपनिषद्, दर्शन, गीता आदि का अध्ययन करके अपने अन्तःकरण एवं सूक्ष्म शरीर को समझकर आत्म साक्षात्कार करने के लिए प्रयत्न करना। वैदिक

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1. योग दर्शन 2.42
2. योग दर्शन 2.32 व्यास भाष्य
3. योग दर्शन 2.43
4. योग दर्शन 2.32 व्यास भाष्य

ग्रंथों का अध्ययन साधक को ध्यान केन्द्रित करने में और जीवन की कठिन समस्याओं को सुलझाने में समर्थ बनाता है।

स्वाध्याय का फल –

स्वाध्यायादिष्टदेवता सम्प्रयोगः।।[1]

देवा ऋषयः सिद्धाश्च स्वाध्यायशीलस्य
दर्शनं गच्छन्ति कार्ये चास्य वर्तन्त इति।।[2]

स्वाध्याय करने वाले को ईश्वर का साक्षात्कार हो जाता है। योगियों, वैदिक विद्वानों आदि धार्मिक पुरुषों के साथ सम्पर्क हो जाता है और उनसे उत्तम कार्यों में सहायता प्राप्त होती है।

(ङ) ईश्वर प्रणिधानः–

ईश्वरप्रणिधानं तस्मिन् परमगुरौ सर्वकर्मार्पणम्।।[3]

अर्थात् पूर्ण समर्पण भाव से ईश्वर की भक्ति करना, लौकिक फलों की कामना से रहित होकर आत्म साक्षात्कार एवं ईश्वर साक्षात्कार को ही लक्ष्य में रखकर कर्त्तव्य कर्म करते हुए ईश्वर के प्रति समर्पण भाव रखना, ईश्वर प्रणिधान है।

ईश्वर प्रणिधान का फल –

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च।।[4]

अर्थात् ईश्वर प्रणिधान से परमात्मा का साक्षात्कार, जीवात्मा का साक्षात्कार और विघ्नों का विनाश होता है।

3. आसन –

स्थिरसुखमासनम्।।[5]

अर्थात् ध्यान करते समय जिस अवस्था में सुखपूर्वक बैठा जा सके वह 'आसन' कहलाता है। आसन दो प्रकार के होते हैं। प्रथम ईश्वर का ध्यान करते समय दीर्घ काल तक सुख पूर्वक एक स्थिति में बैठे रहने के लिए होता है। जैसे–

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1. योग दर्शन 2.44
2. योग दर्शन 2.44 व्यास भाष्य
3. योग दर्शन 2.32 व्यास भाष्य
4. योग दर्शन 1.29
5. योग दर्शन 2.46

पद्मासन, सिद्धासन आदि। दूसरे प्रकार के आसनों का प्रयोग शरीर को स्वस्थ रखने के लिए व्यायाम के रूप में किया जाता है– हलासन, शीर्षासन, मत्स्येन्द्रासन सर्वाङ्गासन, कोणासन, ओङ्कारासन आदि। आसन की सिद्धि के दो उपाय हैं:–

प्रयत्नशैथिल्यानन्त-समापत्तिभ्याम्।।[1]

प्रयत्न शैथिल्य=समस्त शारीरिक चेष्टाओं को रोक देना, अनन्त समापत्ति = और अनन्त ईश्वर में ध्यान लगाना।

आसन सिद्धि का फल–

ततो द्वन्द्वानभिघातः।।[2]

अर्थात् आसन सिद्ध हो जाने पर सर्दी-गर्मी, भूख-प्यास आदि द्वन्द्वों को सहन करने की क्षमता बढ़ जाती है। जिस कारण योगी दुःखी नहीं होता।

4. प्राणायाम –

तस्मिन्सतिश्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः।।[3]

अर्थात् आसन की सिद्धि होने पर श्वास प्रश्वास की गति को रोक देना प्राणायाम कहलाता है। यह प्राणायाम चार प्रकार से होता है।

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः।।[4]

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः।।[5]

पहला बाह्य विषय, दूसरा आभ्यन्तर विषय, तीसरा स्तम्भवृत्ति और चौथा जो बाहर-भीतर रोकने से होता है।

प्राणायाम की विधि– उपर्युक्त चार प्रकार के प्राणायाम की विधियाँ निम्नलिखित हैं–

भीतर से बाहर को श्वास निकले तब उसको बाहर ही रोक दे, इसे बाह्य प्राणायाम कहते हैं। जब बाहर से भीतर को श्वास आवे, तब उसको जितना रोक सके उतना भीतर ही रोक दें, इसको आभ्यन्तर प्राणायाम कहते हैं। तीसरा स्तम्भवृत्ति प्राणायाम है कि न प्राण को बाहर निकाले और न बाहर से भीतर ले जाये किन्तु

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1. योग दर्शन 2.47
2. योग दर्शन 2.48
3. योग दर्शन 2.49
4. योग दर्शन 2.50
5. योग दर्शन 2.51

जितनी देर सुख से रोक सके, उसको जहाँ का तहाँ, ज्यों का त्यों एकदम रोक दे। और चौथा यह है कि जब श्वास भीतर से बाहर को आवे तब बाहर ही कुछ-कुछ रोकता रहे और जब बाहर से भीतर जावे, तब उसको भी थोड़ा-थोड़ा रोकता रहे, इसको बाह्याभ्यन्तराक्षेपी कहते हैं।

प्राणायाम का फल–

तततः क्षीयते प्रकाशावरणम्।।[1]

तदस्य प्रकाशावरणं कर्म संसारनिबन्धनं
प्राणायामाभ्यासाद् दुर्बलं भवति प्रतिक्षणं च क्षीयते।।[2]

प्राणायाम का निरन्तर अभ्यास करने से विवेक ज्ञान को ढकने वाला अज्ञान क्षीण हो जाता है। इसमें अशुभ संस्कार और भावी अशुभ कर्म क्षीण हो जाते हैं।

धारणासु च योग्यता मनसः।।[3]

इसके अतिरिक्त प्राणायाम करने से मन में एकाग्रचित होने की सामर्थ्य आ जाती है। योगाभ्यासी जहाँ कहीं भी मन को रोकना चाहे वहां रोकने में समर्थ हो जाता है।

5. प्रत्याहार

स्वविषयासम्प्रयोगे चित्तस्यस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः।।[4]

उपर्युक्त प्रकार से योग साधन करते-करते जब साधक का मन निर्मल होकर शान्त हो जाता है तब उसकी इन्द्रियों का व्यापार स्वतः रुक जाता है। क्योंकि इन्द्रियाँ मन की प्रेरणा से अपने-अपने विषयों की ओर भाग रही थी, जब मन शान्त होकर स्थिर हो गया तो इन्द्रियों का व्यापार स्वतः ही रुक गया और वे मन के अनुकूल होकर शान्त हो गयी। इस प्रकार इन्द्रियों का विषयों से हटकर मन के अनुकूल होना 'प्रत्याहार' कहलाता है।

प्रत्याहार का फल–

ततः परमा वश्यतेन्द्रियाणाम्।।[5]

अर्थात् प्रत्याहार के सिद्ध होने पर इन्द्रियाँ पूर्ण रूप से वश में हो जाती हैं।

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1. योग दर्शन 2.52
2. योग दर्शन 2.52 व्यास भाष्य
3. योग दर्शन 2.53
4. योग दर्शन 2.54
5. योग दर्शन 2.55

फिर किसी अन्य उपाय की इन्द्रियों को वश में करने के लिए आवश्यकता नहीं रहती।

योग के अन्तरङ्ग साधन

धारणा, ध्यान और समाधि–

त्र्यमेकत्र संयमः॥[1]

योग दर्शन में धारणा, ध्यान और समाधि को 'संयम' कहा गया है।

6. धारणा–

देशबन्धश्चित्तस्य धारणा॥[2]

जब बहिरङ्ग साधनों से मन निर्मल एवं शान्त हो जाता है तब मन को अपनी इच्छानुसार किसी एक स्थान पर स्थिर करना 'धारणा' कहलाती है। भाव यह है कि– साधक जब अपनी इच्छानुसार मन को जिस स्थान पर स्थिर करना चाहता है, वहाँ स्थिर कर लेता है। यह स्थिति धारणा है। साधक जब अपने अङ्गों– हृदय, आज्ञाचक्र, नाभि आदि पर मन को स्थिर करके ईश्वर का ध्यान करना धारणा का आन्तरिक स्थान है। जब कोई व्यक्ति किसी सांसारिक पदार्थ के स्वरूप को जानने के लिए अपने मन को उस पदार्थ के किसी भाग पर स्थिर करता है, यह धारणा का बाह्य स्थान है।

7. ध्यान–

तत्र प्रत्यैकतानता ध्यानम्॥[3]

नाभि, आज्ञा चक्र आदि जिस स्थान पर मन को स्थिर करके ईश्वर का ध्यान धारणा की स्थिति में किया जा रहा है, वह निरन्तर बना रहे, उसके अतिरिक्त कुछ भी विचार या ज्ञान न हो। इस अवस्था को 'ध्यान' कहते हैं।

8. समाधि–

ध्यान की अन्तिम अवस्था समाधि है।

तदेव-अर्थमात्र-निर्भासं स्वरूप-शून्यमिव समाधिः॥[4]

जब जीवात्मा ध्यान के द्वारा पूर्ण रूप से ईश्वर के स्वरूप को जान लेता है और मन को समस्त सांसारिक विषयों से हटाकर ईश्वर के स्वरूप में ही स्थिर कर

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1.   योग दर्शन 3.4
2.   योग दर्शन 3.1
3.   योग दर्शन 3.2
4.   योग दर्शन 3.3

लेता है, इसी का नाम समाधि है। समाधि में ईश्वर के ध्यान में लीन आत्मा अपने आपको भूल सा जाता है। पतञ्जलि द्वारा प्रतिपादित उपर्युक्त योग साधना श्रद्धापूर्वक नियमित रूप से दीर्घकाल तक उचित आहार, विहार और नियमित दिनचर्या का पालन करते हुए की जाए तो आसानी से सफलता मिल जाती है। अतः योगेश्वर भगवान् श्री कृष्ण जी कहते हैं-

युक्ताहर-विहारस्य युक्त-चेष्टस्य कर्मसु।
युक्त-स्वप्नावबोधस्य योगो भवति दुःखहा।।[1]

अर्थात् जिसका आहार-विहार नियमित हो, जिसकी कर्म चेष्टायें नियमित हों, जिसका सोना और जागना नियमित हो, योग उसके दुःख दूर कर देता है।

निष्कर्ष

अष्टांग योग खुद को खोजने और स्वयं को अधिक बेहतर बनाने में मदद करता है। योग का अभ्यास शुरु करने का एक शानदार तरीका अष्टांग योग है। अष्टांग योग का अभ्यास कोई भी कर सकता है और इसे नियमित रूप से करने के कई फायदे हैं। अनेकों शोध पत्रों के अध्ययन से यह प्रमाणित होता है कि यम, नियम के पालन का सकारात्मक मनोवैज्ञानिक असर देखने को मिलता है। आसन हमारे शरीर की स्थिति में सुधार लाते हैं तथा तनाव को कम करने में सहायक होते हैं। प्राणायाम मन को शांत करने में भी मदद करता हैं तथा प्राणायाम की श्वसन क्रिया फेफडों को शक्तिशाली बनाकर उनके लचीलेपन को बढाती है। जिसके कारण सम्पूर्ण शरीर में प्राण वायु (ऑक्सीजन) का अधिक से अधिक संचरण होता है। जिनके परिणाम स्वरूप स्मरण शक्ति तीव्र होती है तथा मस्तिक के विकार दूर होते हैं। ध्यान के नियमित अभ्यास से शरीर की प्रतिरक्षा प्रणाली मजबूत बनती है, तंत्रिका तंत्र मजबूत होता है। वृद्धावस्था में रुकावट तथा शरीर के अंगो व सिस्टम सुचारू रूप से कार्यशील होते हैं। साधक अष्टांग योग के सोपानों की सीढ़ी चढ़ता हुआ समाधि में प्रवेश कर कैवल्य की स्थिति पर पहुंच जाता है। यही आध्यात्मिक विकास कहा जा सकता है। पतञ्जलि मुनि ने अपने योग दर्शन में अष्ट सिद्धियों का वर्णन किया है, जिसको प्राप्त करने से आध्यात्मिक विकास के साथ साथ व्यक्तित्व में भी निखार आता है। अष्टांग योग के निरन्तर अभ्यास के द्वारा योगियों को कुछ असाधारण शक्तियां प्राप्त होती हैं। ये शक्तियां ही सिद्धियां हैं, जिनका उचित प्रयोग योगी मोक्ष प्राप्त करने में करते हैं।

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1.   गीता 6.17

ऋग्वेद के अस्यवामीय सूक्त का वर्ण्य विषय

(महर्षि दयानन्द और आचार्य सायण के परिप्रेक्ष्य में)

प्रो. विनय विद्यालंकार*

सुरुचि**

प्रस्तावना

भारतीय संस्कृति के इतिहास में वेदों का अत्यन्त महत्त्वपूर्ण स्थान रहा है। भारतीय सभ्यता सभी वेदों में समाविष्ट है। वेद ही वह ज्ञान है जो मनुष्य के जीवन को उन्नति के पथ पर ले जाता है। ईश्वर ने सभी मनुष्यों को वेदरूपी ज्ञान दिया है। संस्कृत में वेद शब्द पांच धातुओं से घञ् प्रत्यय करके निष्पन्न होता है। वे धातुएँ हैं– विद् ज्ञाने, विद सत्तायाम्, विद विचारणे, विद्लृ लाभे और वेद चेतनाख्याननिवासेषु। अतः वेद शब्द ज्ञान, सत्ता, विचार, लाभ, चेतनादि विभिन्न अर्थों में प्रयुक्त होता है और घञ् प्रत्यय भाव, कर्म या करण में होता है। वेद के इन सभी अर्थों को हम इन चार वेदों में प्रतिष्ठित पाते हैं। वे हैं– ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद। इन चारों वेदों में ऋग्वेद का अपना एक महत्त्वपूर्ण स्थान है। ऋग्वेद में अनेक स्थलों पर दार्शनिक सूक्तों का वर्णन किया गया है। यथा– नासदीय सूक्त, वाक्सूक्त, हिरण्यगर्भ सूक्त, पुरुष सूक्त, अघमर्षण सूक्त आदि हैं उनमें एक अस्यवामीय सूक्त भी दार्शनिकता को प्रकट करता है। प्रस्तुत शोध निबन्ध में अस्यवामीय सूक्त के वर्ण्य विषय का प्रतिपादन किया गया है।

अस्यवामीय सूक्त परिचय

अस्यवामीय सूक्त ऋग्वेद के प्रथम मण्डल का **164 वाँ सूक्त** है। इस सूक्त में कुल **52 मन्त्र** हैं। इस सूक्त का ऋषि **दीर्घतमा** है। इस सूक्त को अस्यवामीय एतदर्थ कहा जाता है कि इस सूक्त की प्रथम ऋचा **अस्य वामस्य** इन पदों से प्रारम्भ

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*   प्रोफेसर संस्कृत विभाग एस.एस.जे. विश्वविद्यालय कैम्पस चम्पावत, पूर्व प्रोफेसर संस्कृत विभाग, गुरुकुल काँगड़ी (समविश्वविद्यालय), हरिद्वार।

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होती है। इस सूक्त में प्रत्येक मन्त्रों के भिन्नभिन्न देवता है विश्वेदेव, सोम, अग्नि, सूर्य, वायु, काल, सरस्वती आदि व छन्द जगती, त्रिष्टुप्, अनुष्टुभ्, प्रस्तारपंक्ति हैं। यह सम्पूर्ण सूक्त दार्शनिकता की दृष्टि से अत्यन्त महत्त्वपूर्ण है।

सूक्त का वर्ण्य विषय

सूक्त में ऋषि ने अग्नि, विमानादि, जीव, सूर्य के कारण-कार्य, काल व्यवस्था, पृथिवी की रचना, वाणी, ब्रह्मचर्य, ईश्वर, विद्वान्, विदुषी आदि विषयों का विश्लेषण मन्त्रों द्वारा निरूपित किया है। परन्तु कहीं कहीं मन्त्रों में संशय करके प्रश्न किया गया है तथा उत्तर भी प्रस्तुत किया गया है। जैसे ऋषि ने सूक्त के छठे मन्त्र में ही संशय उपस्थापितकिया है। इसी प्रकार चौथे, पांचवे तथा चौतीसवें इत्यादि मन्त्रों में भी प्रश्न किये हैं तथा अन्यत्र भी मन्त्रों में समाधान प्रस्तुत किया है।इस प्रकार सूक्त का विनियोग ही दार्शनिकता का प्रतिपादन करता है।अब सूक्त में वर्णित प्रत्येक विषय को लिखते हैं–

सूक्त में अग्नि विषय

इस सूक्त में कतिपय मन्त्र अग्नि के व्यापक स्वरूप का वर्णन करते हैं जिनमें विद्युत रूपी अग्नि, काष्ठ में स्थित जलने वाली अग्नि और समस्त जगत् की पालनहार अग्नि वर्णित है।[1] महर्षि दयानन्द सरस्वती जी ने उपर्युक्त तीन अग्नियों को स्पष्ट करने के साथ साथ विमानादि यान विद्याओं को भी अग्नि से ग्रहण किया है। जिसे आकाशस्थ एवं जलस्थ विद्युत रूपी अग्नि के माध्यम से सञ्चालित किया जा सकता है।

आचार्य सायण ने सब के सेवनीय और जगत् पालक होता या सूर्य के माध्यम से सर्वत्र व्याप्त अग्नि को वर्णित किया है। अन्यत्र **अग्नि** सूर्य की सात प्रकार की रश्मियों को बताया है ये सात प्रकार की रश्मियाँ महत् (बुद्धि) अहंकार, पंचतन्मात्रायें हैं। इन्हीं सात प्रकार की रश्मियों से उत्पन्न प्रजा को सूर्य प्रकाशित कर रहा है। विमानादि के निर्माण की विद्या को जानते वालेकौन होते हैं तो इस सूक्त में मन्त्र आया – **इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः**[2] अर्थात वे सप्त नाम हैं 1. स्वामी 2. अध्यापक 3. अध्येता 4. रचनेवाला 5. नियमकर्ता 6. चलाने वाले अनेक चक्कर 7. तत्वादियुक्त विमानादि यानों के ज्ञाता। अतः विमानादि विज्ञान भी वेदों में ही स्थित है।

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1.   ऋ. 1.164.1
2.   ऋ. 1.164.3

सूक्त में जीव विषय

जीव के विषय में अनेक भ्रान्तियाँ समाज में फैली हुई हैं। कोई जीव को परमात्मा का अंश मानता है तो कोई जीव को परमात्मा ही मानता है। जीव की उत्पत्ति कैसे हुई या जीव कहां रहता है इत्यादि प्रश्नों को इस सूक्त में मन्त्र द्वारा बतलाया गया है। मन्त्र[1] में कहा है यदि सृष्टि के उत्पन्न होने से पूर्व जीव था लेकिन जब ईश्वर ने शरीर बनाये तब ही जीव उस शरीर में प्रविष्ट कर प्राण, रुधिर, सप्त धातुओं में चेष्टा करने लगता है तो उससे पहले जीव कहां रहता था? ये जिज्ञासा सभी जन नहीं करते, कोई जिज्ञासु प्रवृत्ति का ही विद्वानों से, ब्रह्मवेता से पूछने जाता है। इसका समाधान भी मन्त्र में बताया कि **द्यौर्मे पिता जनिता नाभिरत्र**[2] जीव का निवास स्थान यही भूमि, सूर्य, माता, पिता व बन्धु के समान है जैसे सूर्य जगत् में प्रकाश कर दिन रुपी पुत्र को उत्पन्न करता है वैसे जगत् में सूर्य सदृश होने वाला ओजस्वी, तेजस्वी पुत्र माता-पिता उत्पन्न करे। अतः जीव यही भूमि पर ही वास करता है।

इसी प्रकरण में कहा जो जीव केवल कर्म ही करता है परमात्मा की उपासनादि नहीं करता, वह अपने स्वरूप को भी नहीं जान पाता और जो ज्ञानपूर्वक उपासनादि में रत होता है वह स्वयं को व ईश्वर दोनों को जान जाता है। जीव का आदि अन्त नहीं है वह अनादि है क्योंकि देखने में आता है जब शरीर छूटता है तब वह वापस जगत् में किसी भी रूप में क्रिया कर रहा होता है।[3] जीव भी सर्वत्र भ्रमण करता है जैसे आकाश में पक्षी भ्रमण करने के समान। इसी सूक्त के सातवें मन्त्र में कहा जैसे गौ दूध देकर बछड़े को बढ़ाती है, वृक्ष जल द्वारा बढ़ते हैं वैसे जीव भी परमात्मा की प्रेरणा प्राप्त कर कर्मों को करते रहते हैं। अतः कारण कार्यों को बढ़ाते हैं। वे कार्य विद्वानादि द्वारा ही सम्यक् रूप से किये जाते हैं। जैसे अविद्वान् विद्वानों के सम्पर्क में आने से विद्वान् बनते हैं व जो विद्वान् हैं वे अन्य विद्वानों से बने हैं। महर्षि दयानन्द जी भी आर्यसमाज के नौवें नियम में उद्धृत करते हैं प्रत्येक को अपनी उन्नति से सन्तुष्ट न रहना चाहिए किन्तु सबकी उन्नति में अपनी उन्नति समझनी चाहिए।

सूक्त में सूर्य की कारण कार्य व्यवस्था

सूर्य और पृथिवी एक दूसरे के आश्रित हैं। यदि सूर्य न हो तो पृथिवी प्रकाशित कैसे होगी और यदि पृथिवी न हो तो सूर्य किसे प्रकाशित करेगा? अतः

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1. ऋ. 1.164.4
2. ऋ. 1.164.33
3. ऋ. 1.164.32

इस सृष्टि में कारण कार्य को बढ़ाते हैं। सब पदार्थ अपने रूप में स्वतन्त्र हैं और सापेक्ष किसी ओर के निमित्त परतन्त्र भी।

युक्ता मातासीद्धुरि दक्षिणायाः[1] मन्त्र में सूर्य के कार्य कारण को दर्शाया गया है जैसे बछड़ा गौ के पीछे चलता है वैसे पृथिवी सूर्य के चक्कर लगाती है। अर्थात् पृथिवी कार्य है व सूर्य कारण है। और सूर्य के प्रकाश से ही पृथिवी सभी पदार्थों का अनेक रूपों में पालन करती है। इस मन्त्र का अर्थ सायण ने पृथिवी की उत्पत्ति कैसे हुई ऐसा किया है।

सूक्त में निर्दिष्ट काल व्यवस्था

इस सूक्त में अनेक मन्त्र काल गणना का क्रम बताते हैं। **द्वादशारं नहि तज्जराय**[2] अर्थात् संसार में बारह महिने होते हैं वे जराय अर्थात् हानि के लिये नहीं होते। काल अनन्त अपरिणामी और विभु वर्तमान है उसकी न कभी उत्पत्ति होती हैं न कभी प्रलय। अन्यत्र भी मन्त्र में आया[3] क्षण, मुहूर्त, प्रहर, दिवस, पक्ष ये जो काल के अवयव हैं वे पिता के तुल्य पालना कराने वाले हैं तथा यह काल एक रस है इसको सूक्ष्मता से नहीं समझा जा सकता है। काल की उपमा पहिये के चक्र के समान मन्त्र[4] में बताई है जैसे पहिये का कारण चक्र होता है उसी चक्र से पहिया सर्वत्र गति करता है उसी प्रकार काल रूपी चक्र है वह आकाश और दिशात्मक जगत् परमेश्वर में व्याप्त होकर कार्यकारणात्मक रूप में सर्वत्र विद्यमान है। उसी व्याप्य काल से सूर्यादि की गति प्रकाशित होती हैं ऐसा काल अनन्त है।

सूक्त में पृथिवी रचना

अस्यवामीय सूक्त में पृथिवी की रचना का वर्णन अनेक मन्त्रों में किया है। संसार में समस्त पदार्थ उसी ईश्वर द्वारा एक साथ उत्पन्न हुये हैं। वह परमात्मा सर्वव्यापक और अनन्त सामर्थ्य वाला होने से सब भुवनों को स्वयं ही संचालित करता है और स्वयं विकार रहित वाला होकर सम्पूर्ण जगत् को विकार युक्त करता है परमात्मा के न्यायव्यवस्था में सभी कार्य नियमानुसार कालक्रम से ही होते हैं जैसे ऋतुएँ अपने अपने चिह्नों को समय समय से परिवर्तित करती रहती है वैसे जगत् के सकल पदार्थ भी अपने गुणों के द्वारा क्रियाशील रहते हैं।[5] पृथिव्यादि का कार्यकारण भी इसी सूक्त के सत्रहवें मन्त्र में किया है। मन्त्र में कहा है **अवः परेण**

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1.   ऋ. 1.164.9
2.   ऋ. 1.164.11
3.   ऋ. 1.164.12
4.   ऋ. 1.164.13
5.   ऋ. 1.164.15

पर एनावरण पदा वत्सं बिभ्रती गौरुदस्थात्। सा कद्रीची कंस्विद्धर्म परागात्क
स्वित्सूते नहि यूथे अन्तः[1] पृथिवी सूर्य के चक्कर लगाती हुई उत्तर दक्षिण ऊपर
नीचे जाती रहती है इससे एक तरफ अन्धकार रात्रि एवं दूसरे भाग में प्रकाश (दिन)
है बीच में सब पदार्थ विद्यमान है अतः पृथिवी माता के तुल्य है। पृथिवी पर जब
स्थूल सूक्ष्म वस्तुएं दिखती है तब वे एक दूसरे की पूरक होती है एक की अपेक्षा
से यह ऊँचा कहा जाता है तो दूसरे की अपेक्षा से नीचा। अतः जो पृथिवी पर सूक्ष्म
से सूक्ष्म होता है वही सबसे गुरु होता है और इस पृथिवी पर कोई भी वस्तु निराधार,
निरर्थक नहीं है सभी के अपने गुण है। पृथिवी को गौ की उपमा दी है जैसे गाय
दुग्धादि देकर पृथिवी पर समस्त मनुष्यों का लालन पालन करती है वैसे पृथिवी भी
अन्नादि उत्पन्न कर महान् ऐश्वर्य को बढ़ाती है।

सूक्त में वर्णित विदुषी विषय

लोक में देखा जाता है कि विद्वान् जन पुत्रों को पढ़ाकर उन्हें विद्वान बनाते
हैं वैसे ही विदुषी स्त्रियाँ भी कन्याओं को पढ़ाकर उन्हें शिक्षित दीक्षित कर विदुषी
बनावें,[2] ऋषि दयानन्द ने **सत्यार्थ प्रकाश** में लिखा है **प्रशस्ता धार्मिकी विदुषी
माता विद्यते यस्य स मातृमान्।**

जो स्त्री वेद-वेदाङ्गविद् होती है वही सन्तान का निर्माण सम्यक् रूपेण कर
सकती है। अन्यत्र भी मन्त्र में लिखा है जैसे शुद्ध, स्वच्छ, घृतान्न भोजन से शरीर
बलिष्ठ बनता है वैसे माता द्वारा दी गई सुशिक्षा को पाकर वह ज्ञानवान बनता है,
विदुषी, विद्वान् बनते हैं व उनका आत्मा पुष्ट होता है। इस सूक्त में विदुषी विषयक
मन्त्रों का आचार्य सायण ने गौ परक अर्थ किया है। जैसे गाय शोभन शस्य, तृण आदि
का भक्षण करके दुग्धवती बनती है उसी प्रकार हम भी प्रभूत धनवाले बन जायें।

सूक्त में ईश्वर विषय

ईश्वर, जीव, प्रकृति ये प्रवाह से अनादि सत्तायें हैं इसको प्रमाणित करने के
लिए सूक्त में मन्त्र आया है **द्वा सुपर्णा सयुजा सखाया**[3] ईश्वर द्रष्टा है, जीव भोक्ता
है और एक ओर से व्याप्त हुआ यह प्रकृति भोग्य रूप है। यह ज्ञान परमात्मा के
वेद रूपी वाणी द्वारा ज्ञात होता है। मनुष्य के कर्म भी अनादि हैं जैसे जीव नित्य
है। अन्य मन्त्रों में यह भी सन्देशदिया जो व्यक्ति ईश्वर के गुण, कर्म स्वभावों को
न जानकर मनमाने काम करते हैं वे निरन्तर पीडित होते हैं और जो उसके विपरीत
आचरण करते हैं वे सदा आनन्द को भोगते हैं। ईश्वर की व्यापकता बहुत महान् है।

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1.   ऋ. 1.164.17
2.   ऋ. 1.164.16
3.   ऋ. 1.164.20

सूर्य को ईश्वर ने धारण किया है जिससे सभी लोक प्रकाशित होते हैं उसी प्रकार ईश्वर जीवों के कर्मों के फल का दाता है। ईश्वर ही सभी अनित्य पदार्थों में नित्य और व्याप्य पदार्थों में व्यापक परमेश्वर है वह सभी सूक्ष्म से सूक्ष्म वस्तु में समाविष्ट है। ईश्वर का वेद रूपी ज्ञान जैसे वस्त्र में छिपी हुई वस्तु जिस प्रकार हमें दिख नहीं पाती उसी प्रकार का है उस वेद के ज्ञान को विद्वान् जन ही पुरुषार्थ पूर्वक प्राप्त करते हैं व ईश्वर के मोक्ष रूपी आनन्द को भोगते हैं।

सूक्त में वाणी का महत्त्व

सूक्त के 1 मन्त्र में वाणी के महत्व की उपमा समुद्र में स्थित रत्नों के समान बताई है। मन्त्र है **तस्याः समुद्रा अधि विक्षरन्ति**[1] जैसे समुद्र अति विस्तार वाला है वैसे आकाश भी। समुद्र में स्थित रत्न आकाश में स्थित शब्द के समान है उन शब्दों का उपदेश वाणी के द्वारा किया जाता है जो मनुष्य की जीविका का भी साधन बनता है। आचार्य सायण ने भी इस मन्त्रका अर्थजल परक किया जैसे मेघ से जल उत्पन्न होता है और जल से सारे जीव प्राण धारण करते है वैसे उत्तम वाणी से सभी जन आनन्दित होते हैं।

सूक्त में ब्रह्मचर्य वर्णन

सूक्त में अन्य विषयों को बताते हुए ब्रह्मचर्य विषय का भी मन्त्र निर्दिष्ट किया है।[2] जैसे विद्वान् जन अग्निहोत्रादि यज्ञ से आकाशमण्डल में शुद्ध वायु करते है वैसे ब्रह्मचर्य का पालन करने से शरीर, आत्मा और मन को शुद्ध करते है। ऋषि दयानन्द लिखते हैं– कोई भी मनुष्य ब्रह्मचर्य के बिना सांगोपांग विद्या प्राप्त नहीं कर सकता तथा विद्या आदि से रहित मनुष्य सत्य सुख को प्राप्त नहीं कर सकते।[3] महामुनि **पतंजलि ने ब्रह्मचर्य प्रतिष्ठायां वीर्यलाभः** ऐसा सूत्र भी निर्दिष्ट किया है[4] अतः ब्रह्मचर्य पालन करने वाला भूमि से लेके परमेश्वर पर्यन्त सब वस्तु समूह को साक्षात् कर सकता है।

सूक्त में निर्दिष्ट विद्वान् विषय

अस्यवामीय सूक्त में विद्वानों की उपमा सूर्य, वायु, अग्नि, बिजली और अश्वादि के समान दी गई है। जैसे वायु, सूर्यादि अपने अपने कार्य समयानुसार करते हैं वैसे विद्वान् जन भी अध्ययन अध्यापन आदि कर्मों से विद्याओं की वृद्धि करते हैं व सभी मनुष्यो का उपकार करते हैं। आगे वाणी के विषय को समझने वाले

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1. ऋ. 1.164.42

2. ऋ. 1.164.43

3. केचिदपि मनुष्या ब्रह्मचर्य सेवनेन विना सांगोपांगविद्याः प्राप्तुं न शक्नुवन्ति। दया. भा.

4. योग. 2.38

विद्वान् औरन समझने वाले अविद्वान् के बारे में मन्त्र निर्दिष्ट किया है[1] जो नाम, आख्यात, उपसर्ग निपात इन 4 प्रकार को जानते हैं उन में से तीन तो ज्ञान में स्थित रहते हैं चौथा निपातको व्यवहार में सब प्रयोग करते हैं। जो निपात को व्यवहार में प्रयोग करते हैं वे अविद्वान् है। अत अविद्वान् भी चौथे प्रकार का प्रयोग लोक में करते हैं। आचार्य सायण ने भी चार प्रकार की वाक् बताई है जिसमें तीन तो अन्त: गुहा में रहती है और एक का प्रयोग मनुष्य बोलचाल की भाषा में करता है। शिल्पकार जैसे भवनों के निर्माण के लिए कौन कौन सी वस्तुओं की आवश्यकता होती है सब जानता है वैसे विद्वान् जन भी वेद रूपी ईश्वरीय वाणी को अधिगम करके जन्म मरण, बन्धन, मोक्ष आदि की सिद्धियों को जान जाता है।

इस सूक्त के चौतीसवें मन्त्र[2] में विद्वानों से चार –प्रश्न किये गये हैं। पृथिवी का पर अन्त क्या है? लोगों का समूह कहाँ निवास करता है? वीर्यवान् वर्षाने वाले घोड़ों के समान वीर्यवान् कौन है? वाणी का व्यापक आकाश कैसा है? ऋषि ने इसका समाधान देते हुए मन्त्र निर्दिष्ट किया है **इयं वेदिः परो अन्तः पृथिव्या**[3] ज्ञान रूपी वेदि (विद्ज्ञाने) पृथिवी के चारों ओर आकाशयुक्त है, यह यज्ञ ही सम्पूर्ण संसार का केन्द्रबिन्दु है यह सोमलतादि रस वा चन्द्रमा वर्षा करने और शीघ्रगामी सूर्य के वीर्य के समान हैं। और यह ब्रह्म अर्थात् वेद रूपी वाणी का उत्तम व्योम (आकाश) है। जल ऊपर जाता है और नीचे आकर सबको तृप्त करता है वैसे विद्वान् ब्रह्मचर्य पूर्वक अर्जित विद्या को सभी मनुष्यों को उपदेश के माध्यम से तृप्त करते हैं।

निष्कर्ष–

अस्यवामीय सूक्त में अनेक तत्त्वों का स्वरूप प्रदर्शित किया है सूक्त में ऋषि ने अनेक मन्त्रों में सूर्य की उपमा दी है साथ में गौ और बछड़े के कारण कार्य को पृथिवी व सूर्य के कारण कार्य के समान दर्शाया है। त्रैतवाद को भी मन्त्र द्वारा बताया गया है। अभिव्यक्ति का एक माध्यम वाक् होती है ऋषिने वाक् का भी सम्यक् निरूपण किया है। अत: इस सूक्त के मन्त्रार्थ महर्षि दयानन्द सरस्वती एवं आचार्य सायण की दृष्टि से अध्येतव्य है।

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1. चत्वारि वाक् परिमितापदानि। ऋ. 1.164.45

2. पृच्छामि त्वा परमन्त। ऋ.1.164.34

3. ऋ. 1.164.35

भावातीत ध्यान

-अरुण कुमार उपाध्याय*

सारांश-शंकराचार्य की गुरु-परम्परा में महर्षि महेश योगी ने 1958 में भावातीत ध्यान का प्रचार आरम्भ किया था तथा बाद में उसकी सैद्धान्तिक व्याख्या और वैज्ञानिक शोध भी हुए। प्रस्तुत लेख में इस पद्धति का वर्णन तथा उसकी व्याख्या की गयी है जिसका मुख्य आधार पतञ्जलि का योग सूत्र है। भावातीत ध्यान सविकल्प सबीज समाधि है जिसमें बीज मन्त्र के जप से समाधि अवस्था प्राप्त होती है। इसके अतिरिक्त विभूति पाद के कुछ मन्त्रों के आधार पर सिद्धि के लिए साधना की जाती है। उड़ने के लिए भी मन्त्र सिद्धि है, जिससे शरीर का भार कम अनुभव होता है।

1. आरम्भ-महेश योगी ने भावातीत ध्यान की विधि स्वामी ब्रह्मानन्द सरस्वती से सीखी थी जो ज्योतिर्मठ बद्रीनाथ के शंकराचार्य थे। ब्रह्मानन्द सरस्वती का जन्म 21-12-1871 में अयोध्या के निकट सुरहुरपुर गांव (अम्बेडकर नगर जिला) में राजाराम मिश्र के रूप में हुआ। वे सरयूपारीण ब्राह्मण थे। 9 वर्ष की आयु में वे संन्यास के लिए घर से निकले तथा 14 वर्ष की आयु में उत्तरकाशी जिले में स्वामी कृष्णानन्द सरस्वती के शिष्य बने तथा ब्रह्म चौतन्य ब्रह्मचारी नाम पड़ा। 25 वर्ष की आयु में कुम्भ मेले में दशनामी सम्प्रदाय में संन्यास दीक्षा ली। संन्यास नाम ब्रह्मानन्द सरस्वती हुआ। बहुत अनुरोध के बाद 70 वर्ष की आयु में बद्रीनाथ ज्योतिष्पीठ के शंकराचार्य बने जहां 13 वर्ष तक रहे (20-5-1953 में देहान्त तक)। उनके मुख्य शिष्य थे स्वामी शान्तानन्द सरस्वती (1953-1980 ज्योतिर्मठ के शंकराचार्य), स्वरूपानन्द सरस्वती (1982-2022 द्वारका तथा बद्रीनाथ पीठ के शंकराचार्य), हरिहरानन्द सरस्वती (हरिनारायण ओझा, धर्मसम्राट तथा करपात्री जी नाम से प्रसिद्ध), महेश योगी (महेश प्रसाद वर्मा, 12-1-1918 से 5-2-2008 तक)।[1]

महेश योगी ने 1942 में इलाहाबाद विश्वविद्यालय से भौतिक विज्ञान में एम. एस.सी करने के बाद ज्योतिर्मठ में स्वामी ब्रह्मानन्द सरस्वती के शिष्य बने। 1955 में भावातीत ध्यान सिखाना आरम्भ किया तथा 1958 से इसका विश्व में प्रचार आरम्भ किया। 1960-1968 में अमेरिका, कनाडा, ब्रिटेन, स्विटजरलैण्ड तथा भारत

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* भुवनेश्वर

1. मुख्यत: विकीपिडिया से संकलित।

में कई केन्द्र खोले तथा 40,000 शिक्षक तैयार किये। उन केन्द्रों में वैदिक साहित्य का संकलन तथा शिक्षा तथा वैज्ञानिक शोध भी हुए। लेबनान के टोनी नाडर ने कई शोध किए जिनकी डाक्टरी शिक्षा बेरूत तथा मैसाचुसेट्स में हुई।

महेश योगी के अनुसार मस्तिष्क के नाड़ी तन्त्र के अंगों के अनुसार भारतीय शास्त्र का वर्गीकरण है तथा वेद के आधार पर सृष्टि का एकीकृत सिद्धान्त सम्भव है।[1]

2. भावातीत ध्यान का अर्थ–इसमें गुरु द्वारा शिष्य की प्रवृत्ति तथा योग्यता के अनुसार एक बीज मन्त्र दिया जाता है। कुछ लोग बिना दीक्षा केवल ॐ का जप करते हैं। इसकी ध्वनि गूंजने से कुछ मानसिक शान्ति होती है, किन्तु इससे विचार शून्यता नहीं आती है। शिष्य की प्रवृत्ति या उसकी धारणा के अनुसार बीज मन्त्र देने से उसका मन इसका स्वाभाविक रूप में स्मरण करता है। प्रवृत्ति के विरुद्ध मन्त्र से उसके मन में इसका विरोध होगा तथा मानसिक तनाव होगा। बीज मन्त्र प्रायः 2 अक्षर का होता है। सुषुम्ना चक्रों के बीज मन्त्र 1 ही अक्षर के हैं, जो माहेश्वर सूत्र की 5 मूल धातुओं के सवर्ण अन्तःस्थ वर्ण हैं।

मूल धातु–अइउण्। ऋऌक्।

सवर्ण अन्तःस्थ वर्ण–हयवरट्। लण्।

मूलाधार–लम्। स्वाधिष्ठान–वम्। मणिपूर–रम्। अनाहत–यम्। विशुद्धि–हम्। उसके ऊपर आज्ञा चक्र में त्रिपाद ॐ तथा सहस्रार में एक ॐ है।[2]

श्वास क्रिया से सामञ्जस्य कर सोऽहं या हंसः मन्त्र का भी जप करते हैं। यह श्वास क्रिया के साथ अभ्यास द्वारा अनवरत चलता रहता है। इनका गुरु मन्त्र रूप में भी प्रयोग हो सकता है। 'ह'कार से श्वास बाहर जाता है, 'स'कार से भीतर आता है। यह हंस रूप प्राण ही शरीर रूपी ब्रह्म का वाहक है। अतः ब्रह्मा या सरस्वती का वाहन हंस है। इसका विपरीत क्रम सोऽहं है, अर्थात् जो ब्रह्म है, वही मैं हूँ–इसकी अनुभूति।

बीभत्सूनां सयुजं हंसमाहुरपां दिव्यानां सख्ये चरन्ताम्।
अनुष्टुभमनु चर्चूर्यमाणमिन्द्रं नि चिक्युः कवयो मनीषा॥

(ऋक्, 10/124/9)

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1. http://vedicreserve-miu-edu/index-htm
    https://transcendentalmeditationblog-wordpress-com/2016/10/25/conscious-ness-is-the-unified-field-quantum-physicist-john-hagelin/
2. (ध्यानविन्दु उपनिषद्, 95–97, नन्दिकेश्वर काशिका, 15–17)

परमेष्ठी (सबसे बड़ी रचना) मण्डल या ब्रह्माण्ड (गैलेक्सी) के खाली स्थान का विरल पदार्थ अप् है। यह ब्रह्माण्ड के आकर्षण से बन्धा हुआ या बीभत्सु है। इन दिव्य अप् या जलों में हंस मित्र रूप से चल रहा है। अप् का समुद्र सरस्वान् है, इसमें हंस रूप गति इन्द्र की ऊर्जा से हो रही है। अप् की गति या तरंग से एक स्थान का ज्ञान अन्य स्थान पर जा रहा है, जो सरस्वती है। इसके प्रसार का माध्यम या वाहन हंस है। मनुष्य मस्तिष्क ब्रह्माण्ड की प्रतिमा है, इसके द्रव के गति सरस्वती है। इसका वाहन हं-सं रूपी श्वास क्रिया है।[1]

3. बीज मन्त्र-हंस स्वाभाविक मन्त्र है, किन्तु उस रूप में बिना साधना अनुभव नहीं होता है। अपनी प्रकृति या अभ्यास वश मनुष्य जिस देवता की उपासना करता है, उसका संक्षिप्त नाम स्वाभाविक बीज मन्त्र है। इसके उदाहरण हैं –

राम (रं बीजमन्त्र-अग्नि तत्त्व), काली (क्लीं बीज), कृष्ण (क्रीं बीज), शिव (शिव या हनुमान् भक्त), सीता, राधा, गौ, गीता, माया आदि। सिख मत के लिए मन्त्र है वाहे-गुरु, इसका एक ही अंश जप के लिए उचित है।

अन्य मतों के लिए भी छोटे मन्त्र दिये जा सकते हैं, जो साधक की भाषा में उसके प्रिय शब्द हों। शब्द के अर्थ का महत्व नहीं है, वह मन को एक विन्दु पर लाने का माध्यम मात्र है। वाल्मीकि मरा-मरा के जप से भी सिद्ध हो गये थे।

बड़े मन्त्रों के सकाम जप या पुरश्चरण (मन्त्राक्षर संख्या का 1 लाख गुणा जप) से सिद्धि होती है, किन्तु समाधि या शून्य अवस्था नहीं होती। उनसे मन पर भार पड़ता है।

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1. सरस्वती स्वरूप-अकारादिक्षकारान्तान्यक्षराणि समीरयेत्।
   अक्षरेभ्यः पदानि स्युः पदेभ्यः वाक्य सम्भवः॥6॥
   सर्वे वाक्यात्मका मन्त्रा वेदशास्त्राणि कृत्स्नशः।
   पुराणानि च काव्यानि भाषाश्च विविधा अपि॥7॥
   सप्त स्वराश्च गाथाश्च सर्वे नाद समुद्भवाः।
   एषा सरस्वती देवी सर्वभूत गुहाश्रया॥8॥
   वायुना वह्नियुक्तेन प्रेर्यमाणा शनैः शनैः।
   तद्विवर्तपदैर्वाक्यैरित्येवं वर्तते सदा॥9॥ (योगशिखोपनिषद्, अध्याय 3)
   हकारेण बहियाति सकारेण विशेत् पुनः॥130॥
   हंस-हंसेति मन्त्रोऽयं सर्वैर्जीवैश्च जप्यते।
   गुरुवाक्यात् सुषुम्नायां विपरितो भवेज्जपः॥131॥
   सोऽहंसोहमिति प्रोक्तो मन्त्रयोगः स उच्यते॥132॥ (योगशिखोपनिषद्, अध्याय 1)
   तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि,
   योऽसावसौ पुरुषः सोऽहमस्मि (ईशावास्योपनिषद्, 16)

बीज मन्त्र के मानसिक उच्चारण से मन पर भार नहीं होता, क्षणिक स्मरण होता है। किन्तु मन स्थिर नहीं हो सकता, उसमें अन्य विचार आने लगते हैं। उनसे मन को हटाने में परिश्रम होता है। अतः कुछ समय के लिए उनको आने दें। उसके बाद थक कर पुनः मन्त्र पर लौटे। इस तरह बार बार घूम कर मन्त्र पर आने से उसका अभ्यास हो जाता है। मन्त्र एक साधन या वाहन मात्र है, लक्ष्य नहीं है। लक्ष्य है, विचार-शून्यता जो समाधि अवस्था है। इसकी उपमा दी जाती है–जैसे उड़ि जहाज को पंछी पुनि जहाज पर आवै। समुद्र में जहाज चल रहा है, जिस पर एक पक्षी बैठा है। वह बैठे बैठे तंग हो कर उड़ने लगता है। पर समुद्र को पार कर स्थल भाग तक पहुंचना उसकी शक्ति में नहीं है। अतः वह पुनः जहाज पर ही लौटता है। इसी तरह मनुष्य मन भी विविध विचारों से थक कर बीज मन्त्र पर लौटता है, जो अभ्यास के कारण प्रिय हो गया है। बीज मन्त्र और अन्य विचारों के बीच संक्रमण काल में मन विचार शून्य रहता है। वह सविकल्प (अन्य विचार सहित) सबीज (बीज मन्त्र सहित) समाधि है।

4. सम्बन्धित योग सूत्र-

तज्जपस्तदर्थभावनम् (1/28) = उस (मन्त्र) का जप तथा उसके अर्थ (ईश्वर स्वरूप) का भावन (चिन्तन) करना है।

पूर्व मन्त्र (1/23) में ईश्वर प्रणिधान विषय कहा है। जो पुरुष क्लेश, कर्म, फल, वासना से मुक्त है उसे ईश्वर कहा है (1/24)। वैसी चेतना ही सर्वज्ञता का बीज है (1/25)। वह ईश्वर (तन्त्र में आदिनाथ शिव, गायत्री का तृतीय पाद) ही आदि गुरु है (1/26)। तत् (दूर निर्देश) का अर्थ अव्यक्त ब्रह्म है, यत् (निकट का निर्देश) व्यक्त विश्व है। तत् का वाचक या निर्देश प्रणव (ॐ) है (1/27)।

जन्मौषधिमन्त्रतपः समाधिजा सिद्धयः (4/1)–जन्म, ओषधि, मन्त्र, तप तथा समाधि से सिद्धि होती है।

समाधि भेद-

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः (1/42)–पूर्व सूत्र में समापत्ति की परिभाषा है कि मन की अन्य वृत्तियों के क्षीण हो कर सूक्ष्म विषयों से एकता का अनुभव समापत्ति है। शब्द के अर्थ, ज्ञान के विकल्पों से संकीर्ण चित्त सवितर्क समापत्ति है।

स्मृति परिशुद्धौ स्वरूपशून्येवार्थमात्र निर्भासा निर्वितर्का (1/43)

स्वच्छ स्मृति होने पर स्वरूप शून्य के समान भान होने वाली समापत्ति निर्वितर्क है।

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता (1/44)

इससे ही विचार सहित या विचार रहित सूक्ष्म विषय वाली समापत्ति वर्णित की गयी।

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् (1/45)

सूक्ष्म विषयता का विस्तार वहां तक है जहां तक अव्यक्त लिंग रहित है।

ता एव सबीजः समाधिः (1/46)

यही सूत्र (42–45) सबीज समाधि का वर्णन हैं।

निर्विचार वैशारद्येऽध्यात्म प्रसादः (1/47)

निर्विचार समाधि में विशारद होने से अध्यात्म का प्रसाद (ईश्वर कृपा) होता है। (गीता, 11/47–48)

ऋतम्भरा तत्र प्रज्ञा (1/48)

अध्यात्म प्रसाद होने पर ही प्रज्ञा ऋतम्भरा होती है (ऋत् या सत्य का विस्तार जानने वाली)।

5. ध्यान विधि- (1) गुरु परम्परा का स्मरण-

नारायणं पद्मभवं वसिष्ठं, शक्तिं च तत् पुत्र पराशरं च।
व्यासं शुकं गौडपदं महान्तं, गोविन्द योगीन्द्रमथास्य शिष्यम्।
श्री शंकराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यम्,
तं त्रोटकं वार्त्तिककारमन्यान् अस्मद् गुरुं सन्ततमानतोऽस्मि॥

नारायण, पद्मभव ब्रह्मा, वसिष्ठ, उनके पुत्र शक्ति, शक्तिपुत्र पराशर, पराशर पुत्र व्यास, व्यास पुत्र शुकदेव, शुकदेव शिष्य गौडपाद, गौडपाद शिष्य गोविन्दपाद के शिष्य शंकराचार्य हुए। शंकराचार्य के 4 शिष्य थे-पद्मपाद, हस्तामलक, त्रोटक, वार्त्तिककार मण्डन मिश्र (संन्यास नाम सुरेश्वराचार्य)। इन गुरुओं की परम्परा में अपने गुरु को नमस्कार करता हूँ।

संक्षेप में–

नारायणं समारभ्य शङ्कराचार्य मध्यमाम्।
अस्मदाचार्य पर्यन्तां वन्दे गुरु-परम्पराम्॥

(2) आसन प्राणायाम-सुखासन या पद्मासन में बैठ जायें जिस अवस्था में 25 मिनट तक रह सकें। कठिनाई होने पर दीवाल के सहारे या कुर्सी पर भी बैठ सकते हैं। कम से कम 3 बार अनुलोम-विलोम प्राणायाम कर शरीर और मन को शान्त करें।

(3) गुरु द्वारा दीक्षा में प्राप्त बीज मन्त्र का स्मरण करें। जितने समय तक उसका मानसिक जप हो सके करते रहें। किन्तु उस पर जोर नहीं देना है। थोड़ी देर में मन भटकने लगेगा। उसे भटकने दें। थोड़ी देर बाद पुनः मन्त्र का स्मरण करें। यह क्रम 20 मिनट तक चलेगा।

(3) ध्यान स्थिति में आंख बन्द रहेगी।

(4) बीज मन्त्र तथा अन्य विचारों के बीच की स्थिति में कोई विचार नहीं रहेगा। बीज मन्त्र माध्यम से यह विचार शून्यता ही ध्यान है।

(5) प्रतिदिन 2 बार ध्यान करें। प्रातःकाल खाली पेट थोड़ा आसन करने के बाद 20 मिनट ध्यान करना है। सायं काल भी भोजन के पूर्व 20 मिनट ध्यान करना है।

6. सिद्धि मन्त्र जप-20 मिनट बीज मन्त्र पर ध्यान के बाद 18 सिद्धि मन्त्रों पर ध्यान किया जाता है। इनका मूल उद्देश्य है शरीर और मन को स्वस्थ और शक्तिशाली बनाना तथा ऋतम्भरा प्रज्ञा की प्राप्ति। ये मन्त्र पातञ्जल योग सूत्रों के हिन्दी में संक्षिप्त निर्देश हैं, जिससे उसके भाव का मन में स्मरण होता है। ये संक्षिप्त मन्त्र अन्य भाषा में भी किये जा सकते हैं।

(1) मैत्री, (2) करुणा, (3) मुदिता, (4) हस्तिबल, (5) कूर्म नाड़ी, (6) ज्योतिष्मती, (7) सूर्य, (8) चन्द्र, (9) ध्रुव, (10) कण्ठ कूप, (11) नाभि, (12) शरीर से भिन्न दिव्य पुरुष ज्ञान, (13) पुरुष प्रतिभा, (14) पुरुष दिव्य श्रोत्र, (15) पुरुष दिव्य स्पर्श, (16) पुरुष दिव्य रूप, (17) पुरुष दिव्य स्वाद, (18) पुरुष दिव्य गन्ध।

सम्बन्धित योग सूत्र-

मन्त्र 1-3 मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्त-प्रसादनम् (1/33)

सुखी, दुखी, पुण्यात्मा और पापियों के विषय में यथाक्रम मैत्री, करुणा, मुदिता (हर्ष), उपेक्षण (उदासीनता) की भावना से चित्त प्रसन्न और निर्मल होता है। अर्थात् सुखी के साथ मित्रता, दुखी के लिए करुणा, पुण्यात्मा से मिलने पर हर्ष, तथा पापी के प्रति उदासीन (क्रोध या घृणा मुक्त) होना चाहिये।

मैत्र्यादिषु बलानि (3/23)-मैत्री आदि (उपर्युक्त मन्त्र के करुणा, मुदिता सहित) में संयम करने से मैत्री आदि बल प्राप्त होते हैं। उदासीनता पर संयम नहीं किया जाता, उसकी उपेक्षा की जाती है।

मन्त्र 4-बलेषु हस्तिबलादीनि (3/24)-हाथी आदि के बलों में संयम करने से हाथी आदि के बल प्राप्त होते हैं।[1]

मन्त्र 5-कूर्मनाड्यात् स्थैर्यम् (3/31)-कूर्म नाड़ी में संयम करने से स्थिरता आती है।[2]

मन्त्र 6-विशोका वा ज्योतिष्मती (1/36)-शोक रहित होने पर मन में प्रकाश होता है (विश्व को स्पष्ट देख सकता है)। प्रकाश होने का प्रभाव है-प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् (3/25) = प्रवृत्ति के प्रकाश डालने पर सूक्ष्म, व्यवहित (आवरण में छिपा) तथा विप्रकृष्ट (दूर वस्तु) का ज्ञान होता है।

मन्त्र 7-भुवनज्ञानं सूर्ये संयमात् (3/26)-सूर्य में संयम करने से भुवन का ज्ञान होता है।[3]

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1. बल की माप हाथी की तुलना में तथा गतिक ऊर्जा की माप अश्व तुलना में होती थी जिसे आजकल अश्वशक्ति कहते हैं। भीम में 10,000 हाथियों का बल था (महाभारत, आदि पर्व, 128/20-28)। ऋग्वेद (8/46/29) में 60,000 अश्व का रथ, महाभारत वन पर्व (42/2-7) में 10,000 अश्व का रथ, द्रोण पर्व (175/13) में सैकड़ों अश्व के रथ का वर्णन है, जिनसे तेज तथा ध्वनि भी निकलती थी।

2. समुद्र मन्थन में मथानी के आधार को स्थिर करने के लिए उसे विष्णु अवतार कूर्म की पीठ पर रखा गया था। कूर्म पृष्ठ जैसी कठोर चट्टान में ही खनिज मिलते हैं। मनुष्य शरीर को स्थिर करने के लिए मेरुदण्ड है। व्यास भाष्य के अनुसार कण्ठकूप के नीचे वक्षस्थल में कूर्म आकार की नाड़ी है। उसमें संयम से 2 प्रभाव होते हैं-उसके ऊपर सिर सीधा रहता है, तथा वक्षस्थल में श्वास स्थिर होने से मेरुदण्ड सीधा रहता है। इससे शरीर में स्थिरता आती है। दौड़-कूद के अभ्यास में भी शरीर सीधा रखना आवश्यक है।

3. सौर मण्डल अपेक्षाकृत अस्थायी या मर्त्य है, जिसके केन्द्र में सूर्य आकर्षक है। स्वयं सूर्य स्थायी या अमृत ब्रह्माण्ड के कृष्ण केन्द्र से आकर्षित हो कर उसकी परिक्रमा कर रहा है। इनसे रजस (लोक) स्थिर हैं। आकृष्णेन रजसा वर्तमानो, निवेशयन् अमृतं मर्त्यं च(ऋग्वेद 1/35/2, वाज यजु 33/43) तैत्तिरीय सं. (3/4/11/2) इमे वै लोका रजांसि। (यजुर्वेद 11/6, शतपथ ब्राह्मण 6/3/1/18)। विष्णु पुराण (2/7) में सौरमण्डल से बड़े लोकों को अकृतक (अपरिवर्तन) तथा सौर मण्डल के लोकों को कृतक (मर्त्य) कहा है। सूर्य रश्मि के सम्बन्ध से हमारा जीवन चल रहा है, जो प्रकाश गति से है-सूर्य आत्मा जगतस्तथुषश्च (वाजसनेयी यजुर्वेद, 7/42)। यह 1 मुहूर्त में मनुष्य से सूर्य तक 3 बार आता-जाता है।

ब्रह्मसूत्र (4/2/17-20) 1-तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारो विद्या सामर्थ्यात्तच्छेष-गत्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया।

2. रश्म्यनुसारी। 3. निशि नेति चेन सम्बन्धस्य यावद्देहभावित्वाद्दर्शयति च। 4. अतश्चायनेऽपि दक्षिणे।

मन्त्र 8–चन्द्रे ताराव्यूहज्ञानम् (3/27)–चन्द्र में संयम करने से तारा व्यूह का ज्ञान होता है। चन्द्र की दैनिक गति के अनुसार नक्षत्र मण्डल का विभाजन है।

मन्त्र 9–ध्रुवे तद्गति ज्ञानम् (3/28)–चक्रीय गति के केन्द्र को ध्रुव कहा गया है। उसी के सन्दर्भ से ग्रह नक्षत्रों की गति की गणना तथा दर्शन होता है।

मन्त्र 10–कण्ठकूपे क्षुत्पिपासा निवृत्ति: (3/30)–कण्ठ कूप में संयम करने से भूख प्यास नहीं होती। इसे विशुद्धि चक्र कहा गया है।

मन्त्र 11–नाभि चक्रे कायव्यूहज्ञानम् (3/29)–नाभि चक्र में संयम से शरीर व्यूह का ज्ञान होता है। पाचन अंग नाभि केन्द्रित हैं, जिससे शरीर का निर्माण तथा पालन होता है।

मन्त्र 12–सत्त्वपुरुषयोरत्यन्तासंकीर्णयो: प्रत्ययाविशेषो भोग: परार्थान्यस्वार्थ-संयमात्पुरुषज्ञानम् (3/35)

चित्त और पुरुष की अत्यन्त भिन्न हैं। इन दोनों प्रतीतियों का अभेद भोग है। परार्थ प्रतीति से भिन्न जो स्वार्थ प्रतीति है, उसमें संयम करने से पुरुष का ज्ञान होता है।

सत्त्वपुरुषयो: शुद्धिसाम्ये कैवल्यमिति (3/55)

चित्त और पुरुष की समान शुद्धि होने पर कैवल्य होता है।

मन्त्र 13–प्रातिभाद्वा सर्वम् (3/33)

प्रातिभ ज्ञान से योगी सबकुछ जान लेता है। भा = प्रकाश, मन में संशय विषय अन्धकार दूर होने पर होता है।

तत: प्रातिभश्रावणवेदनादर्शास्वादवार्ता जायन्ते (3/36)

उस स्वार्थ-संयम के अभ्यास से प्रातिभ, श्रावण, वेदना, आदर्श, आस्वाद और वार्ता ज्ञान उत्पन्न होता है।

मन्त्र 14–श्रोत्राकाशयो: सम्बन्धसंयमाद् दिव्य श्रोत्रम् (3/41)

श्रोत्र और आकाश के संयम से दिव्य श्रोत्र होता है। आकाश का गुण शब्द है।

मन्त्र 15-18–विषयवती वा प्रवृत्तिरुत्पन्ना मनस: स्थितिनिबन्धिनी (1/35)

रूपं रूपं मघवाबोभवीति माया: कृण्वानस्तन्वं परि स्वाम्।
त्रिर्यद्दिव: परिमुहूर्त्तमागात् स्वैर्मन्त्रैरनृतुपा ऋतावा।। (ऋग्वेद, 3/53/8)
त्रिर्ह वा एष (मघवा = इन्द्र:, आदित्य: = सौर प्राण:) एतस्या मुहूर्त्तस्येमां पृथिवीं समन्त: पर्य्येति। (जैमिनीय ब्राह्मण उपनिषद्, 1/44/9)

(गन्ध, रस, रूप, स्पर्श, शब्द) विषयों वाली प्रवृत्ति उत्पन्न हुई मन की स्थिति को बान्धने वाली होती है।

विशेषाविशेष लिङ्गमात्रालिङ्गानि गुणपर्वाणि (2/19)

गुणों की 4 अवस्थायें हैं–विशेष, अविशेष, लिङ्गमात्र और अलिङ्ग। अविशेष 6 हैं–5 तन्मात्रा–शब्द, स्पर्श, रूप, रस, गन्ध। अहंकार छठा है।

इन 18 सिद्धियों के अतिरिक्त आकाश गमन की सिद्धि है, जिसके लिए मूल ध्यान के बाद इस मन्त्र पर 5 मिनट ध्यान करना है।

शरीर आकाश का सम्बन्ध–रूई की उड़ान

कायाकाशयो: सम्बन्धसंयमात् लघु तूल समापत्तेश्च आकाश गमनम्। (3/42)

शरीर और आकाश के सम्बन्ध में संयम करने से और हलके रूई आदि में समापत्ति करने से आकाश गमन सिद्धि प्राप्त होती है।

प्राचीन काल में हनुमान् जी को यह सिद्धि थी। शंकराचार्य तथा समर्थ रामदास ने भी आकाश गमन किया था। यहां मन्त्रों का केवल शाब्दिक अर्थ है। गुरु कृपा तथा उनकी शिक्षा द्वारा ही यह सिद्धि हो सकती है।

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वर्तमान शिक्षा में दयानन्द चिन्तन की प्रासंगिकता

-डॉ. पुष्पेंद्र जोशी*

-अनामिका**

कोई भी परिकल्पना युग के साथ, परिस्थितियों के संदर्भ में परिवर्तित होती रहती है। इस दृष्टि से स्वामी दयानन्द सरस्वती जी की भारतीय शिक्षा की नवीन रचना की परिकल्पना में भी आज अंतर आ जाना स्वाभाविक है। परन्तु उनका भारतीय शिक्षा की वर्तमान स्थिति का निदान आज भी उतना ही सटीक है क्योंकि उनकी सांस्कृतिक मूल्यों की अवधारणा मानव धर्म की व्यापक प्रतिष्ठा से संबंधित है।[1]

आज मानवता, नैतिक मूल्यों तथा राष्ट्र प्रेम की भावना में दिन-प्रतिदिन गिरते स्तर को देखकर शिक्षा शास्त्री चिंतित दिखाई पड़ते हैं और शिक्षा पद्धति में इनकी आवश्यकता पर बल देने लगे हैं। दयानन्द ने सवा शताब्दी पूर्व ही अपनी दूर-दृष्टि से इन मूल्यों की आवश्यकता अनुभव की थी और अपनी शिक्षा पद्धति के मुख्य लक्ष्यों में मानव निर्माण, स्वराष्ट्र उन्नति, स्वभाषा प्रेम और एकमत स्थापना को रखा था। उन्होंने पौराणिक शिक्षा पद्धति की संकीर्ण विचारधारा को मिटाकर मानव मात्र के लिए एक समान शिक्षा का उद्घोष कर व्यक्ति, भारतीय समाज तथा देश की उन्नति का मार्ग प्रशस्त किया।[2]

वस्तुत: शिक्षा ही जीवन का प्रथम स्तम्भ है। दयानन्द मानते थे कि शिक्षा के द्वारा व्यक्ति अपनी उन्नति की दिशा निर्धारित कर सकता है। जब तक अधीतज्ञान व्यक्ति के व्यक्तित्व का अंग न बन जाए तब तक वस्तुओं को जानने और समझने का कोई अर्थ नहीं है। यदि मनुष्य ज्ञान के साथ उस ज्ञान का आचरण भी कर ले तो यह शिक्षा उसके जीवन का महान स्तंभ सिद्ध हो सकती है।[3]

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उन्नीसवीं सदी में जो शिक्षण संस्थाएं भारत में संचालित हो रही थी एवं ब्रिटिश सरकार और मिशनरियों द्वारा जो स्कूल-कॉलेज स्थापित किये जा रहे थे दोनों ही प्रकार की संस्थाएँ न तो समय के अनुकूल थी और न भारतीय संस्कृति के अनुकूल। अतः भारतीय समाज को एक ऐसी शिक्षा पद्धति की आवश्यकता थी जो विद्यार्थियों में भारतीय वैदिक संस्कृति को जीवित रख सके, उनको भारतीय कला, साहित्य, भाषा एवं परम्पराओं से अवगत कराने के साथ-साथ नवीन ज्ञान-विज्ञान और आधुनिकता से भी जोड़ सके। ताकि शिक्षा के क्षेत्र में जो स्त्री-पुरुष और अमीर-गरीब में भेदभाव किया जाता था उसको मिटाया जा सके, जातिगत भेदभाव को खत्म किया जा सके।

भारतीय पुनरुत्थान का आधुनिक युग 19वीं शती के दूसरे चरण में शुरू हुआ। पुनरुत्थान के लिए न अंग्रेजी राज्य की अपेक्षा थी और न अंग्रेजी शिक्षा की। उसके लिए एक ऐसे व्यक्तित्व की आवश्यकता थी जो सबसे पहले अपनी अंतर्दृष्टि से अपने देश, समाज, जाति तथा राष्ट्र के व्यापक और सामूहिक जीवन की जड़ता, विडंबना, गतिरुद्धता, उसके अन्याय और शोषण को गहराई से देख सके। उनके कारणों की ऐतिहासिक, यथार्थ तथा सांस्कृतिक खोज करने में समर्थ हो सके और अंततः अपनी विवेक दृष्टि से गतिरोध को दूर करके समाज को मौलिक सर्जनात्मकशक्ति से संचालित और प्रेरित करने में समर्थ हो सके। इसी वातावरण में दयानन्द ने जन्म लिया था।[1]

दयानन्द ने भारत की तत्कालीन दयनीय परिस्थितियों में सुधार लाने के लिए शिक्षा को सशक्त माध्यम के रूप में माना। इसीलिए उस समय प्रचलित शिक्षा पद्धति में प्राचीन भारतीय वैदिक शिक्षा पद्धति को सम्मिलित करके नवीन शिक्षा पद्धति प्रस्तुत की जिसमें ज्ञान के साथ-साथ विज्ञान को भी समुचित स्थान दिया गया।

स्वामी दयानन्द सरस्वती (1824–1883) एक महान शिक्षाविद् थे। स्वामी विवेकानंद द्वारा 'रामकृष्ण मिशन' की स्थापना के लगभग 22 साल पहले और राजा राममोहन राय द्वारा 'ब्रह्म सभा' (जो बाद में 'ब्रह्म समाज' के रूप में विकसित हुई) की स्थापना के 47 साल बाद स्वामी दयानन्द सरस्वती ने 1875 में बंबई (वर्तमान मुंबई) में आर्य समाज की स्थापना की थी। शिक्षा को सामाजिक परिवर्तन का उत्प्रेरक मानते हुए उन्होंने 'लड़कों और लड़कियों' दोनों को समान रूप से कला, विज्ञान तथा तकनीकी कौशल की शिक्षा देने पर बल दिया, ताकि उनके मानसिक क्षितिज को व्यापक बनाया जा सके, उनकी जन्मजात क्षमताओं को उजागर किया जा

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1. सहाय, यदुवंश, महर्षि दयानन्द, लोकभारती प्रकाशन, वर्ष: 2004, पृष्ठ-11-14

सके और उनके सद्गुणों का विकास किया जा सके।[1]

दयानन्द के सामने चुनौती थी, पर चुनौती की शक्ति का और उसके स्रोत का उन्हें ठीक अंदाजा नहीं था, अत: उनके पास उस चुनौती का सामना करने के लिए अपनी ही सांस्कृतिक परंपरा में अंतर्निहित शक्ति और ऊर्जा के अनुसंधान के अलावा कोई उपाय नहीं था। दयानन्द के गुरु स्वामी विरजानन्द ने आर्ष ग्रंथों और वैदिक संस्कृति की ओर उनका ध्यान आकर्षित करके उनको दिशा प्रदान की। उन्होंने भारतीय दर्शन, धर्म, अध्यात्म, आचार शास्त्र, साधना का गहरा अध्ययन और अभ्यास किया था। इसके माध्यम से उन्हें भारतीय संस्कृति के मूल धारा की स्वच्छंदता, गतिशीलता और मौलिकता की सही पहचान भी हुई। अपनी संस्कृति के उच्चतम मूल्यों के अनुभव और साक्षात्कार से उनके मन में यह प्रश्न बार-बार उमड़ता-घूमता रहा कि इस महान संस्कृति वाले देश और समाज की पतन अवस्था का क्या कारण है? उनमें जितनी गहरी यथार्थ की पकड़ थी, उतनी ही व्यापक इतिहास और परंपरा को ग्रहण करने की क्षमता भी। इतना ही नहीं, उन्होंने अपने समाज की प्रक्रिया को समझा, उसके भविष्य की संभावनाओं को पहचाना और फिर उसको एक स्वस्थ और सर्जनशील समाज रचना की ओर उन्मुख करने का प्रयत्न किया।[2]

महर्षि दयानन्द जी ने अपने शिक्षा दर्शन में जो पाठ्यक्रम निर्धारित किया एवं शिक्षा के जिन मूलभूत तत्वों का वर्णन किया उस से ज्ञात होता है कि वे शिक्षा व्यवस्था में परिवर्तन कर शिक्षा को जीवन उपयोगी एवं व्यावहारिक बनाना चाहते थे।[3]

उन्होंने शिक्षा का आरम्भ शिशु के गृह से मानते हुए माता को प्रथम गुरु, पिता को द्वितीय एवं इसके बाद आचार्य का महत्वपूर्ण स्थान स्वीकार किया है। उन्होंने मातृभाषा के महत्व पर चर्चा की। उनके अनुसार भाषा के पूर्ण ज्ञान के बिना किसी विषय और शास्त्र की पूरी जानकारी नहीं हो सकती। उन्होंने व्याकरण पर विशेष बल दिया जिससे शुद्ध भाषा का ज्ञान हो। संस्कृत भाषा के ज्ञान को उन्होंने आवश्यक बतलाया। भाषा के बाद वे साहित्य पर बल देते हैं। उनके मतानुसार साहित्य के अध्ययन से मानवीय भाव उद्वेलित होते हैं, जोकि मनुष्य के विकास के लिए आवश्यक है। उन्होंने साहित्य को भली प्रकार समझने के लिए काव्यशास्त्र का अध्ययन आवश्यक बतलाया। पिंगलाचार्य कृत छन्दोग्रन्थ, मनुस्मृति, वाल्मीकि

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1. विद्यालंकार, सत्यकेतु, वेदालंकार, हरिदत्त, आर्य समाज का इतिहास (प्रथम भाग), आर्य स्वाध्याय केंद्र, प्रथम संस्करण
2. सहाय, यदुवंश, महर्षि दयानन्द, लोकभारती प्रकाशन, वर्ष: 2004, पृष्ठ – 17
3. दयानन्दसरस्वती, स्वामी, व्यवहारभानु, वैदिक यंत्रालय, अजमेर, सं. 1957, भूमिका

रामायण, महाभारत आदि के अध्ययन को उपयोगी बतलाया जिससे दुर्व्यसन दूर होता है तथा उत्तमता एवं सभ्यता का ज्ञान होता है। इसके अतिरिक्त उन्होंने दर्शन, उपनिषद्, वेद, पूर्वमीमांसा, वैशेषिक, योग, सांख्य, न्याय, वेदान्त आदि के अध्ययन पर उन्होंने बल दिया। उन्होंने गुरुकुल में रहकर शिक्षा ग्रहण करने के लिए सुझाव दिया। उनका अभिमत था कि विद्यार्थियों के आवास एकान्त स्थान में चार कोस गांव या नगर से दूर होना चाहिए और वहां का वातावरण अध्ययन में बाधक न हो।[1]

दयानन्द ने सह-शिक्षा का समर्थन नहीं किया। उनका विचार था कि बालक और बालिकाओं के आश्रम पृथक होना चाहिए। दयानन्द ने गुरुकुल शिक्षा प्रणाली को श्रेष्ठ बतलाया।वे चाहते थे कि गुरुकुल शिक्षा प्रणाली को स्थापित कर प्राचीन शिक्षा पद्धति को जीवन और नया रूप प्रदान किया जाये। उन्होंने शिक्षा काल में वैभव, ऐश्वर्य से दूर मानसिक और शारीरिक ब्रह्मचर्य को प्राथमिकता देकर शिक्षा के क्षेत्र में क्रांति पैदा की थी।

वर्तमान शिक्षा प्रणाली में भी ऐसी ही क्रांति एवं अनुशासन की आवश्यकता है। वर्तमान शिक्षा प्रणाली की बात करें तो आधुनिक शिक्षा के बहुत से दोषों का निवारण गुरुकुल शिक्षा पद्धति से संभव है।

दयानन्द ने वेदों के प्रामाण्य पर ही यह घोषित किया कि जो हमारे विवेक को स्वीकार्य नहीं, उसके त्याग में हमें एक क्षण का विलंब नहीं करना चाहिए। यदि वेदों में ज्ञान के बदले अज्ञान है, मानवीय उच्च मूल्यों के बजाय घोर हिंसा-वृत्ति, भोगवाद और स्वार्थ की उपासना है तो उनको अस्वीकार कर देना चाहिए। पर उन्होंने गुरु के द्वारा दिखाये गये मार्ग पर चलकर वेदों की व्याख्या के लिए आर्ष व्याकरण ग्रन्थों का मन्थन किया। उन्होंने निघंटु, निरुक्त, अष्टाध्यायी और महाभाष्य जैसे व्याकरण ग्रन्थों के आश्रय से वेद मंत्रों की सुसंगत और व्यवस्थित व्याख्या प्रस्तुत की। इस दृष्टि से गहन अध्ययन करने के बाद उन्होंने घोषित किया कि वेद, वैदिक साहित्य और अन्य आर्ष ग्रन्थ ही प्रामाण्य है उनमें सत्य-ज्ञान सुरक्षित है, उनमें भारतीय संस्कृति के उच्चतम मूल्य सुरक्षित हैं और ये मूल्य भारतीय समाज और व्यक्ति के जीवन के सभी पक्षों को मौलिक सर्जनात्मक शक्ति से गतिशील करने में सक्षम रहे हैं। उनका मानना था कि असत्य से समझौता कर के सत्य का प्रकाश करना कभी संभव नहीं। स्वामी दयानन्द यह समझते थे कि कोई भी प्राचीन संस्कृति की परंपरा से जुड़ा हुआ समाज अपने अंतर्वर्ती ऐतिहासिक एवं सांस्कृतिक व्यक्तित्व से नितांत विच्छिन्न होकर गतिशील नहीं हो सकता, वह नए मूल्यों की उपलब्धि में

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1. दयानन्द, स्वामी, सत्यार्थ प्रकाश, आर्ष साहित्य प्रचार ट्रस्ट, दिल्ली 32 वां संस्करण 1985, भूमिका

सक्षम नहीं हो सकता। इस दृष्टि से उन्होंने नई समाज रचना के लिए, नए मानस के भारतीय संगठन के लिए और नई सर्जन क्षमता से सक्रिय होने के लिए व्यक्तित्व को वैदिक संस्कृति के आधार पर प्रतिष्ठित किया।[1]

वैदिक शिक्षा की विशिष्टता है कि इसमें सत्य पर अधिक बल दिया गया है। विद्यार्थी के जीवन से उसके दुर्गुणों व दुर्व्यसनों को दूर करने के लाभ से परिचय कराया जाता है। प्रातः 4 बजे उठकर शौच, वायुसेवन व व्यायाम से आरम्भ कर ईश्वर का ध्यान-संध्या-उपासना, तदन्तर अग्निहोत्र-यज्ञ व दिन में सभी आवश्यक विषयों का अध्ययन कराया जाता है। सन्ध्या व ध्यान इसलिये किया जाता है कि हमारे दुर्गुण हमसे दूर होकर ईश्वर के गुण, कर्म व स्वभाव हमारे जीवन में प्रविष्ट हों। गुरूकुल व वैदिक शिक्षा का विद्यार्थी शुद्ध शाकाहारी भोजन जिसमें गोदुग्ध व फल आदि भी होते हैं, ही करता है। आज हम समाज में पढ़े लिखे लोगों द्वारा असत्य व्यवहार, दुष्टता, अनाचार, दुराचार, व्यभिचार, भ्रष्टाचार आदि के अनेक उदाहरण देखते हैं। इसका बहुत बड़ा कारण बाल्यावस्था में बच्चों को उचित ढंग से संस्कार न दिया जाना है। यह ऐसा ही है कि कोई किसी अविद्वान से अध्ययन कर विद्वान बनना चाहे। शिक्षा एकांगी न होकर सर्वांगीण होनी चाहिये। हमें वर्तमान शिक्षा एंकागी लगती है और वर्तमान शिक्षा और वैदिक शिक्षा का समन्वित रूप ही सर्वांगीण प्रतीत होता है।

नई राष्ट्रीय शिक्षा नीति 2020 के अनुसार शिक्षा पूर्ण मानव क्षमता को प्राप्त करने, एक न्यायसंगत और न्यायपूर्ण समाज के विकास और राष्ट्रीय विकास को बढ़ावा देने के लिए मूलभूत आवश्यकता है। सार्वभौमिक उच्च स्तरीय शिक्षा वह है जिससे देश की समृद्ध प्रतिभा और संसाधनों का सर्वोत्तम विकास हो एवं इसका उपयोग व्यक्ति, समाज, राष्ट्र और विश्व की भलाई के लिए किया जा सके।

भारत द्वारा 2015 में अपनाए गए सतत विकास एजेंडा 2030 के लक्ष्य 4 (एसडीजी 4) में परिलक्षित वैश्विक शिक्षा विकास एजेंडा के अनुसार विश्व में 2030 तक सभी के लिए समावेशी और समान गुणवत्तायुक्त शिक्षा सुनिश्चित करने और जीवन-पर्यत शिक्षा के अवसरों को बढ़ावा दिए जाने का लक्ष्य है। इस तरह के उदात्त लक्ष्य के लिए संपूर्ण शिक्षा प्रणाली को समर्थन और अधिगम को बढ़ावा देने के लिए पुनर्गठित करने की आवश्यकता होगी, ताकि सतत विकास के लिए 2030 एजेंडा के सभी महत्वपूर्ण लक्ष्य प्राप्त किए जा सके।

अनुसंधान और परिणामी पारिस्थिति में तीव्र गति से आ रहे परिवर्तनों की वजह से यह जरूरी हो गया है कि बच्चे को जो कुछ सिखाया जा रहा है, उसे तो

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1. सहाय, यदुवंश, महर्षि दयानन्द, लोकभारती प्रकाशन, वर्ष: 2004, पृष्ठ- 27

सीखें ही और साथ ही वे सतत सीखते रहने की कला भी सीखें। इसलिए शिक्षा में विषयवस्तु को बढ़ाने की जगह बल इस बात पर अधिक देने की जरूरत है कि बच्चे समस्या समाधान और तार्किक एवं रचनात्मक रूप से सोचना सीखें, विविध विषयों के बीच अंतःसंबंधों को देख पायें, कुछ नया सोच पाएं और नयी जानकारी को नए और बदलती परिस्थितियों या क्षेत्रों में उपयोग में लाएं। जरूरत है कि शिक्षण प्रक्रिया शिक्षार्थी केन्द्रित हो, जिज्ञासा, खोज, अनुभव और संवाद के आधार पर संचालित होती हो और समता और समन्वित रूप से देखने-समझने में सक्षम बनाने वाली और अवश्य ही रुचिपूर्ण हो। शिक्षा शिक्षार्थियों के जीवन के सभी पक्षों और क्षमताओं का संतुलित विकास करे इसके लिए पाठ्यक्रम में विज्ञान और गणित के अलावा बुनियादी कला शिल्प, मानविकी, खेल और सेहत, भाषाओं, साहित्य, संस्कृति और मूल्य का अवश्य ही समावेश किया जाये। शिक्षा से चरित्र निर्माण होना चाहिए। शिक्षार्थियों में नैतिकता, तार्किकता, करुणा और संवेदनशीलता विकसित होनी चाहिए और साथ ही उन्हें रोजगार के लिए सक्षम बनाना चाहिए।[1]

इस प्रकार देश में 34 वर्षों बाद आई नई शिक्षा नीति 2020 इस बात का संकेत है कि राष्ट्र में परिवर्तन लाना हो तो शिक्षा नीति में परिवर्तन आवश्यक है।

उन्नति का मूल मन्त्र यही है कि सभी लोगों के लिए एक समान व सत्य मूल्यों पर आधारित ऐसी शिक्षा जिससे देश के सभी मनुष्यों का पूर्ण बौद्धिक, मानसिक व आत्मिक विकास हो। यह सिद्धान्त धर्म, ज्ञान व विज्ञान सभी क्षेत्रों पर लागू होता है। अत्यधिक स्वतन्त्रता व इसके नाम पर कुछ भी करने की छूट किसी को नहीं होनी चाहिये। हर कार्य मर्यादित हो और उसकी उपेक्षा व उल्लंघन दण्डनीय हो। यदि ऐसा होता है तो सच्चरित्र, देश भक्त व समाज का सुधार करने की भावना रखने वाले बड़ी संख्या में युवा आगे आ सकते हैं जिससे देश पुनःअपने गौरवमय स्थान को प्राप्त कर सकता है। आधुनिक शिक्षा की सबसे बड़ी कमी संस्कार हीनता है। छात्रों में अच्छी आदतों का विकास नहीं हो पाता वे मूल्यहीन, संस्कारहीन शिक्षा प्राप्त करते हैं जिससे उनके व्यक्तित्व एवं गुणों का विकास उचित रूप से नहीं हो पाता। राष्ट्रीय जागरण के प्रणेता दयानन्द ने भारतीय शिक्षा को भारतीय बनाने, अंग्रेजी के स्थान पर मातृभाषा को शिक्षा का माध्यम बनाने और अंग्रेजी पद्धति पर चलने वाले विद्यालयों के स्थान पर भारतीय पद्धति पर चलने वाले गुरुकुलों और डी०ए०वी० विद्यालयों की स्थापना करने में महत्वपूर्ण भूमिका निभाई।

जिस समय दुनिया ने विद्यालयों की कल्पना भी नहीं की थी, उस समय भारत में विश्वविद्यालय हुआ करते थे। विश्व स्तरीय नालंदा विश्वविद्यालय,

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1. राष्ट्रीय शिक्षा नीति 2020, मानव संसाधन विकास मंत्रालय, भारत सरकार, पृष्ठ-3-5

तक्षशिला विश्वविद्यालय और विक्रमशिला विश्वविद्यालय की पावन धरती पर शिक्षा व्यवस्था में विसंगतियाँ अपरिहार्य है। अत: हमें व्यवस्थागत आवश्यक मुद्दों पर ध्यान देने व उन्हें नियोजित करने की आवश्यकता है।

उच्च शिक्षा में सुधार हेतु 1986 में रोजगारोन्मुखी नई शिक्षा नीति भी लाई गई, किन्तु उसका क्रियान्वयन प्रभावी रूप से नहीं हुआ। नैसकॉम और मैकिन्से के ताजा शोध के मुताबिक मानविकी में 10 में एक और अभियंत्रण में डिग्री प्राप्त चार में से एक भारतीय विद्यार्थी ही नौकरी पाने योग्य है। राष्ट्रीय मूल्यांकन व प्रत्यापन परिषद् (नैक) का शोध बताता है कि इस देश के 90 फीसदी कॉलेजों एवं 70 फीसदी विश्वविद्यालयों का स्तर बेहद कमजोर है। स्वतंत्रता के बाद 50 सालों में 44 निजी संस्थानों को डीम्ड विश्वविद्यालयों का दर्जा मिला। पिछले 16 वर्षों में 69 और निजी विश्वविद्यालयों को मान्यता दी गई। शिक्षा के वैश्वीकरण के इस दौर में महंगे कोचिंग संस्थान, किताबों की बढ़ती कीमत, डीम्ड विश्वविद्यालय और विद्यार्थियों में सिर्फ सरकारी नौकरी पाने की एक आम अवधारणा का पनपना आज की उच्च शिक्षा की अहम चुनौतियाँ हैं। इस उपभोगतावादी संस्कृति ने हमें 'स्व' से अलग कर दिया है। इस शिक्षा पद्धति का शरीर तो सक्षम है, पर आत्मा कमजोर है। इसकी आत्मा की कमजोरी को दूर करना होगा। युवा पीढ़ी के अंदर चहुँमुखी विकास के अवसर उपलब्ध करवाने होंगे। युवा के मन-मस्तिष्क और हाथों में ऐसा समन्वय स्थापित करना होगा कि वह नौकरी न मिलने पर इस सुंदर समन्वय द्वारा स्वरोजगार से अपने जीवन को सफल बना सके। हमें गुणात्मक शिक्षा को प्रोत्साहित करना होगा। शिक्षा की परिभाषा में व्यापक परिवर्तन करने होंगे जिससे शिक्षा उपयोगी और लक्ष्य आधारित हो। सम्प्रति भारत में जो शिक्षा पद्धति प्रचलित है उसके कई पक्षों में सुधार की आवश्यकता है। हमारी शिक्षा व्यवस्था पर एक वृहद जनसमूह को शिक्षित करने का उत्तरदायित्व है, परंतु साधन और संसाधन बहुत सीमित हैं, परिस्थितियाँ भी अनुकूल नहीं फिर भी हम लक्ष्यों की प्राप्ति की ओर प्रयत्नशील रहें और दृढ संकल्प के साथ आगे बढ़ें तो इस निराशाजनक स्थिति से उबर सकते हैं। अगर कुछ चुनौतियों की बात करें तो ऐसी शिक्षा की व्यवस्था करनी होगी, जो व्यक्ति को समाज में स्थान दिला सके। आज औद्योगिक क्रांति के कारण नए भारतीय समाज का निर्माण हो रहा है जिसमें कई शाश्वत मूल्यों का धीरे-धीरे लोप होता जा रहा है। भौतिक सम्पन्नता तो आई है, परंतु नैतिक मूल्यों का ह्रास हो गया है या वास्तव में, हम शिक्षा के मूल मर्म से दूर हो गए हैं। शिक्षा की प्रासंगिकता की बात की जाए तो दयानन्द के समय उन्नीसवी सदी में जो शिक्षण संस्थाएं भारत में संचालित हो रही थी एवं ब्रिटिश सरकार और मिशनरियों द्वारा जो स्कूल-कॉलेज स्थापित किये जा रहे थे दोनों ही प्रकार की संस्थाएँ न तो समय के अनुकूल थी और

न भारतीय संस्कृति के अनुकूल अतः भारतीय समाज को एक ऐसी शिक्षा पद्धति की आवश्यकता थी जो विद्यार्थियों में भारतीय वैदिक संस्कृति को जीवित रख सके, भारतीय कला, साहित्य भाषा एवं परम्पराओं से अवगत कराने के साथ-साथ नवीन ज्ञान-विज्ञान और आधुनिकता से भी जोड़ सके। ताकि शिक्षा के क्षेत्र में जो स्त्री-पुरूष और अमीर-गरीब में भेदभाव किया जाता था उसको मिटाया जा सके जातिगत भेदभाव को खत्म किया जा सके।[1]

जहाँ दयानन्द का भारतीय समाज का ज्ञान अधिक गहरा था, और उनका भारतीय सांस्कृतिक परंपरा का अध्ययन अधिक पूर्ण माना जा सकता है। दयानन्द में प्रखर प्रतिभा और गहरी अंतर्दृष्टि थी। साथ ही उनमें मानवीय संवेदना की बहुत व्यापक और आंतरिक क्षमता थी। इसलिए घर से बाहर निकलने के बाद लगभग 24 वर्ष उन्होंने देश के स्थान स्थान पर घूमने में बिताए और सारे भारतीय जन समाज का बहुत व्यापक अनुभव प्राप्त किया। अपनी सूक्ष्म संवेदना के कारण उनको भारतीय समाज के जीवन का यथार्थ ज्ञान हो सका।

वस्तुतः वैदिक संस्कृति में स्वस्थ और स्वच्छंद जीवन के ऐसे मूल्यों की प्रतिष्ठा रही है जो व्यक्ति और समाज, व्यक्ति और परिवार, परिवार और समाज, व्यक्ति और राष्ट्र, व्यवहार और अध्यात्म, आत्मा और ब्रह्म के उचित संतुलन पर प्रतिष्ठित हैं। व्यक्ति के व्यक्तित्व के विकास की पूरी संभावनाएं समाज की व्यवस्था में समाहित रहे हैं और समाज की गति तथा सर्जनशीलता को सुरक्षित रखने के लिए व्यक्ति दायित्व बोध तथा आत्मानुशासन की प्रक्रिया से अपनी रचनात्मक क्षमता को समृद्ध बनाता रहा है।

अतः वैदिक संस्कृति की व्याख्या के माध्यम से स्वामी दयानन्द ने जिन मानवीय मूल्यों की स्थापना की है भारतीय समाज की आधुनिक प्रगति तथा रचना दृष्टि से अनुकूल है।[2]

निष्कर्ष-

गुरु विरजानंद ने दयानन्द से यही गुरु दक्षिणा मांगी थी कि भारतीय संस्कृति के ओजस्वी स्रोतों का आर्ष ग्रंथों में अनुसंधान करके भारतीय जनमानस को पुनः आंदोलित और गतिशील करो और इस दिशा को पाकर दयानन्द ने भारतीय शिक्षा एवं समाज के पुनर्जागरण का जो मार्ग प्रशस्त किया और उसके लिए जिन सिद्धांतों

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1. भारतीय आधुनिक शिक्षा, वर्ष 39, अंक 1, जुलाई 2018, पृष्ठ -36,37
2. सहाय, यदुवंश, महर्षि दयानन्द, लोकभारती प्रकाशन, वर्ष: 2004, पृष्ठ-18,28,29

और मूल्यों की विवेचना स्थापित कि वे उनकी दिव्य दृष्टि के परिचायक हैं और आज भी ग्रहण करने योग्य है।[1]

आवश्यकता है समय के परिवेश में परिवर्तित हो चुके दयानन्द शिक्षा पद्धति के कालविरुद्ध तत्वों को त्याग कर उन मूलभूत सिद्धांतों को स्वीकार करने की जो मानव निर्माण एवं विकास के लिए अनिवार्य हैं।

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1.   वही, पृष्ठ –19,20

पण्डितसत्यानन्दवेदवागीशकृतपाणिनीयधातुपाठेऽपठितानां काशकृत्स्नीयधातुपाठे समुपलब्धानां धातूनां सार्थः सङ्ग्रहः

प्रो० दिनेशचन्द्र शास्त्री*

सुमति**

अनेक वैदिक पदों की और कुछ लौकिक पदों की व्युत्पत्ति के लिये पाणिनीय धातुपाठ में धातुएँ उपलब्ध नहीं हैं। किन्तु पाणिनि से प्राचीन काशकृत्स्न के धातुपाठ में ऐसी अनेक धातुएँ हैं, जो नाना वैदिक एवं लौकिक पदों के व्युत्पादन में सहायक हैं। हमने अपनी "उणादिलिङ्गानुशासनसूत्र-गणपाठप्रयोगदीपिकावृत्ति" में शब्दसिद्धि के लिये काशकृत्स्नीय धातुपाठ की चालीस धातुओं का उपयोग किया है, जिसका विवरण उस ग्रन्थ की भूमिका में भी कर दिया है।

हमने विचार किया कि काशकृत्स्नीय धातुपाठ की उन सभी धातुओं का जो पाणिनीय धातुपाठ में नहीं हैं पृथक् से सङ्ग्रह कर दिया जाय जिससे अन्य व्याकरण के विद्यार्थी तथा जिज्ञासु जन लाभ उठा सकें। हमने यह सङ्कलन कन्नड चन्नवीर कवि नामक विद्वान् द्वारा रचित काशकृत्स्नीय धातुपाठ की कन्नड भाषा में रचित व्याख्या के श्री म.म.युधिष्ठिर जी मीमांसक द्वारा कृत संस्कृत रूपान्तर से किया है।

यहाँ एक बात ध्यातव्य है। लगभग दो सौ धातुएँ तथा कण्ड्वादि गणीय धातुएँ ऐसी हैं, जो पाणिनीय धातुपाठ में हैं, किन्तु काशकृत्स्नीय धातुपाठ में नहीं हैं। जैसे अंस समाघाते, ओणृ अपनयने, कुङ् गतौ आदि। इसका एक कारण यह हो सकता है कि चन्नवीर कवि को काशकृत्स्न धातुपाठ के त्रुटित या अव्यवस्थित हस्तलेख उपलब्ध हुए हैं। क्योंकि पाणिनीय व्याकरण के बहुलता से प्रचार और व्यवहार में आ जाने के बाद काशकृत्स्न आदि के पूर्वतर प्राचीन विस्तृत व्याकरण विस्मृतप्राय होने लगे थे। पाणिनि से पूर्व के पूर्वतर- पूर्वतम व्याकरण अधिक विशाल थे। पाणिनि

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* प्रोफेसर, वेदविभाग गुरुकुल कांगड़ी समविश्वविद्यालय, हरिद्वार/कुलपति, उत्तराखण्ड संस्कृत विश्वविद्यालय, हरिद्वार।

** शोधच्छात्रा, वेदविभाग गुरुकुल कांगड़ी समविश्वविद्यालय, हरिद्वार।

का व्याकरण मुनि परम्परा का संक्षिप्ततम व्याकरण है। इसीलिये महाभारत के टीकाकार देवबोध को महाभारत में प्रयुक्त अपाणिनीय पदों के साधुत्व के लिये कहना पडा था – "यान्युज्जहार माहेन्द्राद् व्यासो व्याकरणार्णवत्। पदरत्नानि किं तानि सन्ति पाणिनिगोष्पदे"।

सारांश यह है कि पाणिनीय धातुपाठ में उपलब्ध सभी धातुएँ तो शब्दसाधन में उपयोज्य हैं ही उनके साथ काशकृत्स्नीय धातुपाठ में अतिरिक्त रूप से उपलब्ध धातुओं का भी उपयोग किया जाना चाहिये। काशकृत्स्न में 1=भ्वादि., 2=अदादि-जुहो., 3=दिवादि., 4=स्वादि., 5=तुदादि., 6=रुधादि., 7=तनादि., 8=क्र्यादि., 9=चुरादि.

क्र.सं.	धातु	अर्थ	गण	धा.सं.
1.	अंश	समाघाते (अंशयति)	9	246
2.	अक्क	बन्धने पालने च (अक्कति)	1	226
3.	अक्ष	खेलने (अक्षते)	1	515
4.	अख	गतौ (अखति)	1	38
5.	अग	आदाने (अगते)	1	410
6.	अघ	गत्याक्षेपे (अघते)	1	413
7.	अघ	पापकरणे (अघयति)	9	266
8.	अच्छ	गतौ (अच्छति)	1	355
9.	अडि	आवरणे (अण्डति)	1	170
10.	अडि	गतौ (अण्डते)	1	435
11.	अनु	धारणे-सहने (अनोति, अनुते)	7	18
12.	अप	पालने (अपति)	1	227
13.	अप्प	पालने (अप्पति)	1	227
14.	अब्ब	जनने (अब्ब)	1	228
15.	अमि	(अमयति, आमयति)	1	624
16.	अम्म	गतौ (अम्मति)	1	224
17.	अलज्ञ	भूषणपर्याप्तिवारणेषु (अलति, अलते)	1	689
18.	अलर्क	आदाने (अलर्कते)	1	410
19.	अल्ल	बन्धने पालने च (अल्लति)	1	226
20.	अल्ल	ꟸ	1	247
21.	अव्य	बन्धने पालने च (अव्यति)	1	226
22.	अव्व	बन्धने पालने च (अव्वति)	1	226

ꟸ पण्डित सत्यानन्द वेदवागीश द्वारा लिखित हस्तलेख में अर्थ अनुपलब्ध।

क्र.सं.	धातु	अर्थ	गण	धा.सं.
23.	आक्रन्द	सातत्ये (आक्रन्दयति)	9	164
24.	आपृ	लम्भने (आपयति)	9	301
25.	इक्ष	आस्वादने (इक्षते)	1	521
26.	इघि	पालने (इङ्घति)	1	41
27.	इज	गतौ (इजते?)	1	425
28.	इड	धारणे (एडति)	1	215
29.	इडि	हिंसागत्योः (इण्डति)	1	183
30.	इन	सम्भक्तौ (एनति)	1	219
31.	इरण्	शब्दे (एरणति)?	1	206
32.	इल्ल	गतौ (इल्लति)	1	247
33.	ईट	गतौ (ईटति)	1	113
34.	ईळ	स्तुतौ (ईळते)	2	41
35.	ईर्ष	गतिहिंसादानेषु (ईर्षते)	1	527
36.	उ	शोषणे (अवति)	1	336
37.	उट	गतौ (ओटति)	1	113
38.	उतृदिर्	हिंसानादरयोः (तृणत्ति, तृन्ते)	6	9
39.	उध्रशु	उञ्छे (ध्रशनाति)	8	43
40.	उन	सम्भक्तौ (ऊनति)	1	219
41.	उर्णुञ्	आच्छादने (ऊर्णोति, ऊर्णुते, ऊर्णीते)	2	62
42.	उर्वी	हिंसायाम् (उर्वति?)	1	261
43.	ऊङ्	शब्दे (अवते)	1	551
44.	ऋक्ष	हिंसायां दीप्तौ च (ऋक्षते)	1	513
45.	ऋघङ्	शब्दे-ध्वनौ (अरते=महत्त्वं प्रदर्शयति)	1	551
46.	लृघङ्	शब्दे-ध्वनौ (अरते=हिनस्ति)	1	551
47.	लृङ्	शब्दे (अलते)	1	551
48.	लघङ्	शब्दे (अलते)	1	551
49.	एकृ	शङ्कायाम् (एकते)	1	406
50.	एङ्	शब्दे (अयते)	1	551
51.	एड	धारणे (एडति)	1	215
52.	एन	सम्भक्तौ (एनति)	1	2190
53.	एरडि	स्नेहने (एरण्डति)	1	176
54.	एलृ	ᛜ	1	247

ᛜ　पण्डित सत्यानन्द वेदवागीश द्वारा लिखित हस्तलेख में अर्थ अनुपलब्ध।

क्र.सं.	धातु	अर्थ	गण	धा.सं.
55.	ऐङ्	शब्दे (आयते)	1	551
56.	ओङ्	शब्दे (अवते)	1	551
57.	औङ्	शब्दे (आवते)	1	551
58.	कक्क	लौल्ये (कक्कते)	1	409
59.	कक्ष	धारणे (कक्षते)	1	516
60.	कच्छ	धारणे(कच्छति)	1	59
61.	कच्छ	गतौ(कच्छति)	1	355
62.	कजि	हिंसागत्यो: (कञ्जति)	1	313
63.	कडबि	मर्दने (कडम्बति)	1	205
64.	कथि	हिंसासंक्लेशयो: (कन्थति)	1	7
65.	कदबि	मर्दने (कदम्बति)	1	205
66.	कध्र	शैथिल्ये (कध्रयति)	9	245
67.	कभि	स्तम्बने(कम्भति)	1	359
68.	कर्क	लौल्ये(कर्कते)	1	409
69.	कल	धारणे(कलति)	1	246
70.	कलजि	हिंसागत्यो: (कलञ्जति)	1	313
71.	कल्ह	प्राधान्यपरिभाषणहिंसादानेषु (कल्हते)	1	544
72.	कस्त	आमोदने (कस्तयति)	9	45
73.	कह	हिंसागत्यो: (कहति)	1	316
74.	काडि	परिच्छेदे (काण्डति)	1	178
75.	किट्ट	चूर्णे (किट्टति)	1	124
76.	किण	शब्दे (केणति)	1	206
77.	किथि	हिंसासंक्लेशयो: (किन्थति)	1	7
78.	कीज	अव्यक्ते शब्दे (कीजति)	1	74
79.	कीवृ	रुजायाम् (कीवति)	1	263
80.	कुकि	गतौ (कुङ्कते)	1	412
81.	कुक्क	आदाने (कुक्कते)	1	410
82.	कुक्ष	पूरणे (कुक्षति)	1	520
83.	कुजि	अव्यक्ते शब्दे (कुञ्जति)	1	74
84.	कुजि	हिंसागत्यो: (कुञ्जति)	1	313
85.	कुटि	गतिवैकल्ये (कुण्टति)	1	97
86.	कुठ	छेदने (कोठति)	1	133
87.	कुठ	छेदने (कोठयति)	9	24

क्र.सं.	धातु	अर्थ	गण	धा.सं.
88.	कुण	सङ्कोचे (कुणयते)	9	125
89.	कुथ	संक्लेशे (कुथ्नाति)	8	36
90.	कुभ	धारणे (कोभति)	1	362
91.	कुर्क	आदाने (कुर्कते)	1	410
92.	कुश	ॐ	3	56
93.	कुशिर्	श्लेषणे (कुश्यति)	3	56
94.	कूबि	मर्दने (कूम्बति)	1	205
95.	कृणु	अपनयने (कर्णति)	1	207
96.	कृष्	वयोहानौ (कीर्यति)	3	18
97.	केणृ	गतिप्रेषणाश्लेषणेषु (केणति)	1	212
98.	केत	आमन्त्रणे (केतयति)	9	228
99.	कैलृ	गतौ (कैलति)	1	247
100.	कोल	आवरणे (कोलति)	1	237
101.	कोलृ	गतिप्रतिघाते(कोलति)	1	252
102.	कौलृ	गतौ (कौलति)	1	247
103.	क्रथ	हिंसायाम् (क्रथति)	1	608
104.	क्नुसु	ह्वरणदीप्त्योः (क्नुस्यति)	3	6
105.	क्रिमु	पादविक्षेपे (क्रेमति)	1	221
106.	क्रूड	गतौ (क्रूडति)	1	213
107.	क्रूयी	शब्दे (क्रूयते)?	1	490
108.	क्लुञ्च	कौटिल्याल्पीभावयोः (क्लुञ्चति)	1	46
109.	क्वेलृ	गतौ (क्वेलयति)	1	247
110.	क्षी	क्षये (क्षयति)	1	73
111.	क्षुङ्	गतौ (क्षवते)	1	552
112.	क्ष्मै	धारणे (क्ष्मायते)	1	483
113.	खखि	गतौ (खङ्खति)	1	38
114.	खल्ल	चलने(खल्लति)	1	248
115.	खिखि	गतौ (खिङ्खति)	1	412
116.	खुचु	स्तेयकरणे (खोचति)	1	50
117.	खुण	शब्दे (खोणति)	1	206
118.	खुण	ग्रहणे (खोणते)	1	477
119.	खृ	गतौ (खरते)	1	412

ॐ पण्डित सत्यानन्द वेदवागीश द्वारा लिखित हस्तलेख में अर्थ अनुपलब्ध।

क्र.सं.	धातु	अर्थ	गण	धा.सं.
120.	खृणु	अपनयने (खर्णति)	1	207
121.	खेणृ	गतिप्रेषणाश्लेषणेषु (खेणति)	1	212
122.	खैलृ	गतौ (खैलति)	1	247
123.	खोटृ	क्षेपे (खोट्टयति)	9	212
124.	खौलृ	गतौ (खौलति)	1	247
125.	ख्वेलृ	गतौ (ख्वेलयति)	1	247
126.	गग्घ	हसने (गग्घति)	1	32
127.	गडु	वदनैकदेशे (गडुति)	1	159
128.	गथे	विलोडने (गथति)	1	647
129.	गल्ल	गतौ (गल्लति)	1	247
130.	गह	हिंसागत्यो: (गहति)	1	316
131.	गल्ह	�	1	543
132.	गाढ	तीव्रगतौ (गाढति)	1	189
133.	गाथृ	प्रतिष्ठालिप्सयोर्ग्रन्थे च (गाथते)	1	375
134.	गिडि	जन्मनि (गिण्डति)	1	184
135.	गिण	शब्दे (गेणति)	1	206
136.	गिल	अदने (गेलति)	1	250
137.	गिल्ल	अदने (गिल्लति)	1	250
138.	गिह	हिंसागत्यो: (गेहति)	1	316
139.	गील	अदने (गीलति)	1	150
140.	गुट	गतौ (गोटति)	1	113
141.	गुल	अदने (गोलति)	1	250
142.	गुल्फ	गतौ (गुल्फति)	1	203
143.	गुल्ल	अदने (गुल्लति)	1	250
144.	गू	पुरीषोत्सर्गे (गुवति)	5	107
145.	गूड	निवासे (गोडति)	1	186
146.	गूल	अदने (गूलति)	1	250
147.	गेणृ	गतिप्रेषणाश्लेषणेषु (गेणति)	1	212
148.	गोडृ	बन्धने (गोडति)	1	154
149.	गोणृ	गतिप्रेषणाश्लेषणेषु (गोणति)	1	212
150.	ग्रुचि	गतौ (ग्रुञ्चति)	1	49
151.	ग्रेवृ	सेचने (ग्रेवते)	1	504

卐 पण्डित सत्यानन्द वेदवागीश द्वारा लिखित हस्तलेख में अर्थ अनुपलब्ध।

क्र.सं.	धातु	अर्थ	गण	धा.सं.
152.	ग्लुचि	गतौ (ग्लुञ्चति)	1	49
153.	ग्लैपृ	दैन्ये (ग्लैपते)	1	459
154.	ग्लौ	हर्षे (ग्लायति)	1	325
155.	घण	शब्दे (घणति)	1	206
156.	घणु	घण्टानादे (घणोति)	7	13
157.	घर्ट्ट	हिंसायाम् (घर्ट्टति)	1	114
158.	घर्ब	दर्पे (घर्बति)	1	268
159.	घुट्ट	चलने (घुट्टति)	1	431
160.	घुर्द	क्रीडायामेव (घुर्दते)	1	390
161.	घुर्वी	हिंसायाम् (घूर्वति)	1	261
162.	घेणृ	गतिप्रेषणाश्लेषणेषु (घेणति)	1	212
163.	घेवृ	सेचने (घेवते)	1	504
164.	घोणृ	गतिप्रेषणाश्लेषणेषु (घोणति)	1	212
165.	चचि	गतौ (चञ्चति)	1	49
166.	चती	ꢰ	5	35
167.	चत्र	सम्भक्तौ (चत्रति)	1	219
168.	चब	मर्दने (चबति)	1	205
169.	चबि	मर्दने (चम्बति)	1	205
170.	चर्क	तृप्तौ प्रतिघाते च (चर्कते)	1	411
171.	चच्र्च	परिभाषणतर्जनयोः (चच्र्चति)	5	24
172.	चर्ह	प्रयत्ने (चर्हते)	1	545
173.	चष्क	व्यथने (चष्कयति)	9	40
174.	चाकशृ	दीप्तौ (चाकष्टि)	2	37
175.	चिकृ	गतौ (चिकरते)	1	412
176.	चिणु	शब्दे (चिणोति, चिणुते)	7	10
177.	चिर	वियोजनसम्पर्चनयोः (चेरयति)	9	289
178.	चिर्व	रुजायाम्(चिर्वति)	1	267
179.	चील	अदने (चीलति)	1	250
180.	चुङ्	गतौ (चवते)	1	552
181.	चुची	अभिषवे (चुच्यति) चोचति	1	230
182.	चुण	छेदने (चुणति)	5	91
183.	चुतिर्	आसेचने (चोतति)	1	4

ꢰ   पण्डित सत्यानन्द वेदवागीश द्वारा लिखित हस्तलेख में अर्थ अनुपलब्ध।

क्र.सं.	धातु	अर्थ	गण	धा.सं.
184.	चुदिर्	निशामने (चुन्दति, चुन्दते)	1	674
185.	चुब	मर्दने (चोबति)	1	205
186.	चुष	पाने (चुषति)	1	284
187.	चुष्क	व्यथने (चुष्कयति)	9	40
188.	चुह	परिकल्कने (चोहति)	1	315
189.	चूची	अभिषवे (चूच्यति, चूचति)	1	230
190.	चूण	सङ्कोचे (चूणयति)	9	81
191.	च्यव	हसने (च्यावयति)	9	176
192.	च्वन	सम्भक्तौ (च्वनति)	1	219
193.	च्वन्न	सम्भक्तौ (च्वन्नति)	1	219
194.	छन्न	सम्भक्तौ (छन्नति)	1	219
195.	छपि	गतौ (छम्पयति)	9	34
196.	छर्छ	परिभाषणतर्जनयोः (छर्छति)	1	304
197.	छिणु	वीणारवे (छिणोति, छिणुते)	7	11
198.	छिल	अदने (छेलति)	1	250
199.	छिल्ल	अदने (छिल्लति)	1	250
200.	छील	अदने (छीलति)	1	250
201.	छुङ्	गतौ (छवते)	1	552
202.	छुट्ट	चलने (छुट्टयति)	9	28
203.	छेलृ	गतौ (छेलति)	1	247
204.	जग	आदाने (जगते)	1	410
205.	जघि	गतौ (जङ्घति)	1	203
206.	जठ	धारणे (जठति)	1	134
207.	जण	शब्दे (जणति)	1	206
208.	जत्रि	सूचने (जन्त्रयति)	9	7
209.	जभ	मैथुने (जभति)	1	358
210.	जर्च	परिभाषणतर्जनयोः (जर्चति)	1	304
211.	जल्ल	चलने (जल्लति)	1	248
212.	जह	हिंसागत्योः (जहति)	1	316
213.	जाक्षि	घोरवासिते च (जाङ्क्षति)	1	283
214.	जाप	आलस्ये (जापति)	1	200
215.	जिजि	हिंसागत्योः (जिञ्जति)	1	313
216.	जिन	सम्भक्तौ (जेनति)	1	219

क्र.सं.	धातु	अर्थ	गण	धा.सं.
217.	जिन्न	सम्भक्तौ (जिन्नति)	1	219
218.	जिल	अदने (जेलति)	1	250
219.	जिल्ल	अदने (जिल्लति)	1	250
220.	जील	अदने (जीलति)	1	250
221.	जु	जुगुप्सायाम् (जावयते)	9	145
222.	जुङ्	गतौ (जवते)	1	552
223.	जुन्न	सम्भक्तौ (जुन्नति)	1	219
224.	जुप	कुण्ठायां गतौ (जोपति)	1	199
225.	जूप	आलस्ये (जूपति)	1	200
226.	जूल	रक्षणे (जोलयति)	9	87
227.	जृबि	मर्दने (जृम्बति)	1	205
228.	ज्ञीस	विवेके (ज्ञीसयति)	9	70
229.	ज्विदा	अव्यक्ते शब्दे (ज्वेदति)	1	356
230.	झइर्झ	परिभाषणतर्जनयो: (झइर्झिति)	5	24
231.	झिमु	अदने (झेमति)	1	220
232.	झिल	अदने (झेलति)	1	250
233.	झिल्ल	अदने (झिल्लति)	1	250
234.	झील	अदने (झीलति)	1	250
235.	झुङ्	गतौ (झवते)	1	552
236.	झुङ्	शब्दे (जवते)	1	551
237.	टबि	मर्दने (टम्बति)	1	205
238.	टल्ल	अदने (टल्लति)	1	250
239.	टुङ्	गतौ (टवते)	1	552
240.	टुभ्रासृ	दीप्तौ (भ्रासते)	1	631
241.	टुभ्लासृ	दीप्तौ (भ्लासते)	1	631
242.	ठल	अदने (ठलति)	1	250
243.	ठल्ल	अदने (ठल्लति)	1	250
244.	ठुङ्	गतौ (ठवते)	1	552
245.	डबि	मर्दने (डम्बति)	1	205
246.	डल	अदने (डलति)	1	250
247.	डल्ल	अदने (डल्लति)	1	250
248.	डह	परिकल्कने (डहति)	1	315
249.	डिडि	हिंसागत्यो: (डिण्डति)	1	183

क्र.सं.	धातु	अर्थ	गण	धा.सं.
250.	डिभि	धारणे (डिम्भति)	1	362
251.	डिह	परिकल्कने (डेहति)	1	315
252.	डीप	क्षेपे (डीपयति)	9	64
253.	डुङ्	गतौ (डवते)	1	552
254.	डुडि	हिंसागत्योः (डुण्डति)	1	183
255.	डुबि	मर्दने (डुम्बति)	1	205
256.	डुभि	धारणे (डुम्भति)	1	362
257.	डुह	परिकल्कने (डोहति)	1	315
258.	डोलृ	गतिचातुर्ये (डोलति)	1	253
259.	ढढि	शब्दे (ढण्ढति)	1	190
260.	ढण	शब्दे (ढणति)	1	206
261.	ढल	अदने (ढलति)	1	250
262.	ढल्ल	अदने (ढल्लति)	1	250
263.	ढुङ्	गतौ (ढवते)	1	552
264.	ढुढि	अन्वेषणे (ढुण्ढति)	1	191
265.	ढुण	शब्दे (ढोणति)	1	206
266.	ढोलृ	गतिचातुर्ये (ढोलति)	1	253
267.	णथ	अवस्कन्दने (नाथयति)	9	19
268.	णनु	शङ्कायाम् (ननोति)	7	2
269.	णबि	मर्दने (नम्बति)	1	205
270.	णल्ल	अदने (नल्लति)	1	250
271.	णष्क	नाशे (नष्कयति)	9	39
272.	णिबि	मर्दने (निम्बति)	1	205
273.	णिल्ल	अदने (निल्लति)	1	250
274.	णिषु	सेचने (नेषति)	1	295
275.	णिष्क	गतौ (निष्कते)	1	412
276.	णीनु	सम्बोधने (नीनोति, नीनुते)	7	3
277.	णूनु	निश्चये (नूनोति, नूनुते)	7	4
278.	णै	प्लवने (नायति)	1	327
279.	तक्क	हसने (तक्कति)	1	32
280.	तचि	गतौ (तञ्चति)	1	49
281.	तबि	मर्दने (तम्बति)	1	205
282.	तर्का	भाषार्थः (तर्कयति)	9	188

क्र.सं.	धातु	अर्थ	गण	धा.सं.
283.	ताबि	मर्दने (ताम्बति)	1	205
284.	तिक्षु	जिघांसायाम् (तिक्ष्णोति)	4	17
285.	तितिक्षा	शातने क्षमायां च (तितिक्षते)	1	428
286.	तित्रि	आम्लकरणे (तिन्त्रयति)	9	8
287.	तीक्षु	जिघांसायाम् (तीक्ष्णोति)	4	17
288.	तुटि	स्तेये (तुण्टति)	1	96
289.	तुल	द्रवणे (तोलते)	1	496
290.	तुल्ल	द्रवणे (तुल्लते)	1	496
291.	तुह	हिंसागत्यो: (तोहति)	1	316
292.	तेमृ	रुजायाम् (तेमति)	1	263
293.	त्रुड	त्रोडने (त्रोडते)	1	445
294.	त्रुडि	त्रोडने(त्रुण्डति)	1	445
295.	त्रूण	आशायाम् (त्रूणयति)	9	129
296.	थर्व	हिंसायाम् (थर्वति)	1	204
297.	दडि	हिंसागत्यो: (दण्डति)	1	183
298.	दडि	हिंसागत्यो: (दण्डति)	1	183
299.	दभि	गर्वे (दम्भति)	1	361
300.	दलज्जि	विशेषणे (दलति)	1	231
301.	दस्त	विकारे (दस्तयति)	9	50
302.	दाडिबि	मर्दने (दाडिम्बति)	1	205
303.	दूल	उत्क्षेपे (दोलयति)	9	55
304.	दृढ	धारणे (दर्ढति)	1	187
305.	दृषु	धारणे (दर्षति)	1	297
306.	दैष्	शोधने (दायति)	1	338
307.	दोलृ	गतिचातुर्ये (दोलति)	1	253
308.	द्रम्म	गतौ (द्रम्मति)	1	224
309.	द्रीङ्	आदरे (द्रियते)	5	113
310.	दुहि	जिघांसायाम् (दुह्णोति)	4	17
311.	धज	गतौ (धजति)	1	64
312.	धव	गतौ (धवति)	1	256
313.	धष्क	नाशने (धष्कयति)	9	39
314.	धीव	स्थौल्ये (धीवति)	1	260
315.	धुज	गतौ (धुजति) धोजति	1	64

क्र.सं.	धातु	अर्थ	गण	धा.सं.
316.	धोलृ	गतिचातुर्ये (धोलति)	1	253
317.	ध्रशु	उञ्छे (ध्रश्नाति)	8	43
318.	ध्रीङ्	अवस्थाने (ध्रियते)	5	114
319.	नाय	हेतौ (नाययति)	9	73
320.	नुङ्	शब्दे (नवते)	1	551
321.	नुणुबि	मर्दने (नुणुम्बति)	1	205
322.	पच	व्यक्तीकरणे (पचते)	1	423
323.	पछ	कुट्टने (पच्छयति)	9	36
324.	पट्ट	भद्रासने (पट्टति)	1	125
325.	पडु	मदे (पडुति)	1	164
326.	पजि	हिंसागत्यो: (पञ्जति)	1	313
327.	पपि	क्षान्तौ (पम्पयति)	9	35
328.	पर्ष	स्नेहने (पर्षते)	1	507
329.	पल्ल	निष्पत्तौ (पल्लति)	1	242
330.	पशि	नाशे (पंशयति)	9	39
331.	पाषडि	हिंसागत्यो: (पाषण्डति)	1	183
332.	पाषु	धारणे (पाषति)	1	297
333.	पिछि	कुट्टने (पिच्छयति)	9	36
334.	पिट्ट	चलने (पिट्टति)	1	122
335.	पिण	शब्दे (पेणति)	1	206
336.	पिपल	चलने(पिपलति)	1	248
337.	पिपील	चलने(पिपीलति)	1	248
338.	पिप्पल	चलने(पिप्पलति)	1	248
339.	पिल	चलने (पेलति)	1	248
340.	पिल	क्षेपे (पेलयति)	9	64
341.	पिल्ल	चलने(पिल्लति)	1	248
342.	पिशि	भाषार्थ: (पिंशयति)	9	188
343.	पीण	शब्दे (पीणति)	1	206
344.	पुङ्	गतौ (पवते)	1	552
345.	पुछ	कुट्टने(पुच्छयति)	9	36
346.	पुण	शब्दे (पोणति)	1	206
347.	पुथृ	भाषार्थ: (पोथयति)	9	188
348.	पुल्ल	गतौ (पुल्लति)	1	247

क्र.सं.	धातु	अर्थ	गण	धा.सं.
349.	पुष	वृद्धौ (पूषति) पोषति	1	286
350.	पुष्क	गतौ (पुष्कते)	1	412
351.	पूण	शब्दे (पूणति)	1	206
352.	पूर्व	पूरणे (पूर्वति)	1	263
353.	पृतृ	व्याप्तौ (पर्तति, पर्तते)	1	668
354.	पृजी	सम्पर्के	2	51
355.	प्रेणृ	गतिप्रेषणाश्लेषणेषु (प्रेणति)	1	212
356.	फुङ्	गतौ (फवते)	1	552
357.	फुल	विकसने (फोलति)	1	244
358.	फ्रेणृ	गतिप्रेषणाश्लेषणेषु (फ्रेणति)	1	212
359.	बट	सेवायाम् (बण्टति, बटति)	1	94
360.	बण्ट	सेवायाम् (बण्टति)	1	94
361.	बल्ल	गतौ (बल्लति)	1	247
362.	बष्क	गतौ (बष्कते)	1	412
363.	बह	हिंसागत्योः (बहति)	1	316
364.	बाढ	तीव्रगतौ (बाढति)	1	189
365.	बिकि	गतौ (बिङ्क्ते)	1	412
366.	बिड	आक्रोशे (बेडति)	1	111
367.	बिबि	मर्दने (बिम्बति)	1	205
368.	बिब्ब	आर्भटे-गर्जने (बिब्बयति)	9	163
369.	बिल्ह	प्राधान्यपरिभाषणहिंसादानेषु (बिल्हते)	1	544
370.	बिस्त	जलोत्तरणे (बिस्तयति)	9	44
371.	बुङ्	गतौ (बवते)	1	552
372.	बुड	संवरणे (बुडति)	5	101
373.	बुडु	उद्गमने (बुडुति)	1	165
374.	बुथि	हिंसासंक्लेशनयोः (बुन्थति)	1	7
375.	बुधि	हिंसायाम् (बुन्थयति)	9	75
376.	बुब्ब	आर्भटे-गर्जने (बुब्बयति)	9	163
377.	बुम्ब	आर्भटे-गर्जने (बुम्बयति)	9	163
378.	बुल्ल	गतौ (बुल्लति)	1	247
379.	बुल्ल	सेचने (बुल्लते)	1	495
380.	बुश	उत्सर्गे (बुश्यति)	3	57
381.	बुष्क	भाषणे-भषणे च (बुष्कति)	1	35

क्र.सं.	धातु	अर्थ	गण	धा.सं.
382.	बूड	संवरणे (बूडति)	5	101
383.	बूल्ल	गतौ (बूल्लति)	1	247
384.	बृक	आदाने (बर्कते)	1	410
385.	बृ	वरणे (बृणाति)	8	17
386.	बेणृ	गतिप्रेषणाश्लेषणेषु (बेणति)	1	212
387.	ब्रह	वृद्धौ (ब्रहति)	1	320
388.	ब्ली	वरणे (ब्लिनाति)	8	17
389.	भट्ट	उच्छ्राये (भट्टति)	1	93
390.	भाडि	आधारे (भाण्डति)	1	172
391.	भाण्ड	अव्यक्तायां वाचि (भाण्डति)	1	95
392.	भिडि	हिंसायाम् (भिण्डति)	1	185
393.	भिल	गतौ (भेलति)	1	247
394.	भिल	वनप्रदेशे (भेलते)	1	500
395.	भिल्ल	गतौ (भिल्लति)	1	247
396.	भिल्ल	वनप्रदेशे (भिल्लते)	1	500
397.	भुङ्	गतौ (भवते)	1	552
398.	भुडि	भरणे (भुण्डते)	1	446
399.	भुम्भ	आर्भटे-गर्जने (भुम्भयति)	9	163
400.	भेणृ	गतिप्रेषणाश्लेषणेषु (भेणति)	1	212
401.	मग	आदाने (मगते)	1	410
402.	मघ	कैतवे च (मघते)	1	414
403.	मच्छ	गतौ (मच्छति)	1	355
404.	मजि	हिंसागत्यो: (मज्जति)	1	313
405	मट	सङ्घाते (मटति)	1	92
406	मट्ट	भूषायाम् (मट्टति)	1	116
407	मटि	दाहे (मण्टति)	1	98
408	मडु	उच्चौर्ध्वनौ (मडुति)	1	160
409	मयूख	गतौ (मयूखति)	1	38
410.	मर्क	आदाने (मर्कते)	1	410
411.	मल्ह	प्राधान्यपरिभाषणहिंसादानेषु (मल्हते)	1	544
412.	मष्क	गतौ (मष्कते)	1	412
413.	मिटि	प्रहरणे (मिण्टति)	1	103
414.	मिठि	व्यभिचारे (मिण्ठति)	1	145

क्र.सं.	धातु	अर्थ	गण	धा.सं.
415.	मुक्ष	सङ्घाते (मुक्षति)	1	279
416.	मुख	गतौ (मोखति)	1	38
417.	मुङ्	बन्धने (मवते)	1	558
418.	मुटु	आक्षेपप्रमर्दनयोः (मुटति)	5	93
419.	मुडु	सेचने (मुडुति)	1	162
420.	मुल	धारणे (मोलते)	1	498
421.	मुल्ल	धारणे (मुल्लते)	1	498
422.	मुश	खण्डने (मुश्यति)	3	58
423.	मुष्क	गतौ (मुष्कते)	1	412
424.	मृ	गतौ (मरति)	1	224
425.	मृख	चलने (मर्खते)	1	460
426.	मेडृ	उन्मादने (मेडति)	1	82
427.	मेथृ	गतिहिंसयोः (मेथ्यति, मेथ्यते)	1	669
428.	म्रडृ	अनादरे (म्रडति)	1	83
429.	म्रीङ्	प्राणत्यागे (म्रियते)	5	112
430.	म्रुज	शब्दे (म्रोजति)	1	79
431.	म्रुजि	शब्दे (म्रुञ्जति)	1	79
432.	म्लक्ष	क्षरणस्निग्धार्थे (म्लक्षयति)	9	100
433..	म्लडृ	अनादरे (म्लडति)	1	83
434.	यनु	उद्धारे (यनोति)	7	17
435.	यालृ	गतौ (यालति)	1	247
436.	युच	संयमने (योचयति)	9	283
437.	युष	हिंसायाम् (योषति)	1	293
438.	येलृ	गतौ (येलति)	1	247
439.	योष्ट	सङ्घाते (योष्टते)	1	434
440.	यौण्डृ	सम्बन्धे (यौण्डति)	1	81
441.	रच्छ	गतौ (रच्छति)	1	355
442.	रुट्ट	शकुने (रुट्टति)	1	115
443.	रठ	परिभाषणे (रठति)	1	137
444.	रडि	व्यभिचारे (रण्डति)	1	175
445.	रल	गतौ (रलति)	1	247
446.	रल्ल	गतौ (रल्लति)	1	247
447.	रव	गतौ (रवति)	1	256

क्र.सं.	धातु	अर्थ	गण	धा.सं.
448.	रस्त	सामग्रीवृद्धौ (रस्तयति)	9	49
449.	रिघि	गतौ (रिङ्घते)	1	412
450.	रिणि	शब्दे रिण्णति (रेणति)	1	206
451.	रिपि	गतौ (रिम्पति)	5	15
452.	रिपी	गतौ (रिपति)	5	15
453.	रिभि	धारणे(रिम्भति)	1	362
454.	रिम्फ	भर्त्सनहिंसयो: (रिम्फति)	1	201
455.	रुडि	खण्डने(रुण्डति)	1	180
456.	रुधु	वृद्धौ (रुध्यति)	3	77
457.	रुफ	भर्त्सनहिंसयो: (रोफति)	1	201
458.	रुबि	मर्दने (रुम्बति)	1	205
459.	रुम्फ	भर्त्सनहिंसयो: (रुम्फति)	1	201
460.	रेदृ	परिभाषणे (रेदति, रेदते)	1	666
461.	रोलबि	मर्दने (रोलम्बति)	1	205
462	लक	अच्छादने	9	178
463	लभि	धारणे (लम्भति)	1	362
464	लश	शिलायोगे	9	165
465	लाली	द्रवीकरणे (लालयति)	9	286
466	लिघि	गतौ (लिङ्घते)	1	412
467	लुण्ट	स्तेये (लुण्टयति)	9	102
468	लोछ	भाषार्थ: (लोछयति)	9	188
469	लोडृ	उन्मादे (लोडति)	1	217
470	वग	आदाने (वगते)	1	410
471	वघ	गत्याक्षेपे (वघते)	1	413
472	वट	वेष्टने (वटति)	1	89
473	वट	अवयवे (वटति)	1	107
474	वट	ग्रन्थे (वटयति)	9	197
475	वट	विभाजने (वटयति)	9	248
476	वट्ट	सेचने (वट्टति)	1	130
477	वड्ड	खनने (वड्डति)	1	161
478	वफ	गतौ (वफति)	1	203
479	वस्त	अर्दने (वस्तयति)	9	118
480	वहि	वृद्धौ (वंहते)	1	541

क्र.सं.	धातु	अर्थ	गण	धा.सं.
481	वाह	प्रयत्ले (वाहते)	1	545
482	विकि	गतौ (विङ्क्ते)	1	412
483	विश	प्रेरणे (विश्यति)	3	55
484	वीणृ	ज्ञानचिन्तानिशामनेषु (वीणते)	1	664
485	वीथृ	याचने (वीथते)	1	397
486	वुख	चलने (वोखते)	1	460
487.	वृढ	पालने (वर्ढति)	1	188
488.	वेकि	गतौ (वेङ्क्ते)	1	412
489.	शक्वृ	गतौ (शक्वरते)	1	412
490.	शब	गतौ (शबति)	1	308
491.	शबि	मर्दने (शम्बति)	1	205
492.	शर्द	कुत्सिते शब्दे (शर्दते)	1	394
493.	शलकि	चलने (शलङ्क्ते)	1	494
494.	शल्ल	गतौ (शल्लति)	1	247
495.	शल्ल	कथने (शल्लते)	1	473
496.	शिखडि	निर्बीजे (शिखण्डति)	1	192
497.	शिडि	हिंसागत्योः (शिण्डति)	1	183
498.	शिपृ	क्षरणे (शेपते)	1	457
499.	शिबि	मर्दने (शिम्बति)	1	205
500.	शिस्त	मर्यादायाम् (शिस्तयति)	9	48
501.	शुक	गतौ (शोकति)	1	34
502.	शुक्ल	सर्जने (शुक्लयति)	9	68
503.	शुडि	हिंसागत्योः (शुण्डति)	1	183
504.	शूची	अभिषवे (शूच्यति), शूचति	1	230
505.	शून	सम्भक्तौ (शूनति)	1	219
506.	शेफृ	क्षरणे (शेफते)	1	457
507.	श्नथ	हिंसायाम् (श्नथति, श्नथयति)	1	608
508.	श्यम	वितर्के (श्यामयति)	9	132
509.	श्रंसु	प्रमादे (श्रंसते)	1	479
510.	श्राखृ	व्याप्तौ (श्राखति)	1	37
511.	श्राम	आमन्त्रणे (श्रामयति)	9	228
512.	श्रेकृ	गतौ (श्रेकते)	1	412
513.	श्वन	शब्दे (श्वनति)	1	206

क्र.सं.	धातु	अर्थ	गण	धा.सं.
514.	षघि	गतौ (सङ्घति)	1	203
515.	षट	सङ्घाते (सटति)	1	92
516.	षट्ट	हिंसाबलादाननिकेतनेषु (सट्टयति)	9	32
517.	षडि	निर्बीजे (षण्डति) सण्डति	1	192
518.	षडि	हिंसागत्यो: (षण्डति), सण्डति	1	183
519.	षिगि	गतौ (सिङ्घति)	1	38
520.	षुघ	भाषार्थ: (सोघयति)	9	88
521.	षुट्ट	अनादरे (सुट्टयति)	9	27
522.	षुबि	मर्दने (सुम्बति)	1	205
523.	षुष	प्रसवे (सूषति)	1	288
524.	षूप	समुच्छ्राये (सूपयति)	9	58
525.	ष्टब	मर्दने (स्तबति)	1	205
526.	ष्टबि	मर्दने (स्तम्बति)	1	205
527.	ष्टुबि	मर्दने (स्तुम्बति)	1	205
528.	ष्टुभि	स्तम्भने (स्तुम्भते)	1	476
529.	ष्टूण	शब्दे (स्तूणति)	1	206
530.	ष्टृख	चलने (स्तर्खते)	1	460
531.	ष्टृप	समुच्छ्राये (स्तृप्यति)	3	68
532.	ष्ठूण	शब्दे (स्थूणति)	1	206
533.	ष्यै	शब्दसङ्घातयो: (स्यायति)	1	332
534.	ष्रुचि	गतौ (स्रुञ्चति)	1	49
535.	ष्लुचि	गतौ (स्लुञ्चति)	1	49
536.	ष्वकि	गतौ (स्वङ्क्ते)	1	412
537.	सजुष	हिंसायाम् (सजोषति)	1	293
538.	सपि	क्षान्तौ (सम्पयति)	9	35
539.	सान्त्व	सामप्रयोगे (सान्त्वयति)	9	61
540.	सिजि	अव्यक्ते शब्दे (सिङ्क्ते)	2	49
541.	सीक	आमर्षणे (सीकयति)	9	297
542.	सीक	सेचने (सीकते)	1	402
543.	सुटि	वक्रे (सुण्टति)	1	99
544.	सृक्ष	गतौ (सृक्षति)	1	277
545.	सृधु	रुन्धे (सर्धते)	1	672
546.	सृ	हिंसायाम् (सृणाति)	8	15

क्र.सं.	धातु	अर्थ	गण	धा.सं.
547.	स्कूञ्	आच्छादने (स्कूनाति)	8	4
548.	स्खल्ल	चञ्चले (स्खल्लति)	1	249
549.	स्थगे	संवरणे (स्थगति, स्थगयति)	1	603
550.	स्मिट्ट	अनादरे (स्मिट्टयति)	9	27
551.	स्नै	पाके (स्नायति)	1	335
552.	स्लकि	गतौ (स्लङ्कते)	1	412
553.	स्वल	आशुगतौ (स्वलति)	1	251
554.	स्वल्ल	अशुगतौ (स्वल्लति)	1	251
555..	स्वार	दौर्बल्ये (स्वारयति)	9	207
556.	स्विदि	शैत्ये (स्विन्दते)	1	379
557.	हट्ट	निवासे (हट्टति)	1	121
558.	हडि	हिंसागत्योः (हण्डति)	1	183
559.	हण	शब्दे (हणति)	1	206
560.	हबि	मर्दने (हम्बति)	1	205
561.	हम	गतौ (हमति)	1	224
562.	हस्त	आदाने (हस्तयति)	9	47
563.	हिटि	शोषणे (हिण्टति)	1	101
564.	हिट्ट	बन्धने (हिट्टति)	1	123
565.	हिरण	शब्दे (हेरणति, हिरणति)	1	206
566.	हुङ्	शब्दे (हवते)	1	551
567.	हुजि	हिंसागत्योः (हुञ्जति)	1	313
568.	हुणु	गतौ (होणति)	1	209
569.	हूणु	गतौ (होणति)	1	209
570.	हेरबि	मर्दने (हेरम्बति)	1	205
571.	हेलृ	गतौ (हेलति)	1	247
572.	हैडृ	गतौ (हैडति)	1	214
573.	ह्येलृ	गतौ (ह्येलति)	1	247

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Bioprospecting of Yagya Samagri and their Bioactive Constituents

Vikash Rana, Navneet Bithel,
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Abstract- Yagya therapy is a type of scientific inhalation aromatherapy of medicinal fumes by offering Yagyasamagri in a holy fire pot called Agnikunda. Yagya therapy is thought to be very helpful in treating diseases including insaneness, respiratory problems, fever, diabetes, skin problems, tuberculosis brainsickness etc. as well as boosting vital spiritual energy, vigour of the mind and management of environmental pollution by purifying surrounding atmosphere due to presence of essential oil molecules and bioactive compounds in plants such as Guggal (Guggulsterone), Saffron (Crocetin, Crocin, Safranal), Nutmeg (Myristicin), Clove (Eugenol), Mango wood (Mangiferin), Jatamansi (Patchoulol) etc.These bioactive compounds present in Yagyasamagri, when mixed with Ghrta or ghee (Clarified butter) and through transformational changes into medicinal fumes, enter the human body as gaseous form through the nose, lungs and skin pores to perform multiple beneficial body function as Aromatherapy, which is a Vedic technique for inhalation of the bioactive and scent molecules present in essential oils. These bioactive molecules drift from the olfactory nerves to brain and specially influence the amygdala, the emotional center of the brain and ramify microglia in central nervous system (CNS), relieve pain, pleasuring, contented and delighted mood,de-stress including purifying the microenvironments, enhance immunity, reducing the microbial load and pollutants present in air.

Keywords: Bioactive compound, Yagyasamagri, Vedic aromatherapy, Holistic management, Agnihotra.

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Introduction

The science and philosophy of Yagya form the basis of Vedic culture. It is believed that the big eternal Yagya is the source of all activities in the infinite expansion of the universe (Singh and Singh, 2018). Yagya is a scientific activity wherein unique herbs (Hawan Samagri) are offered in the fire of medicinal woods burned in a particularly prepared fire pit called an Agnikunda (Shivhare and Gour, 2019). The shapes of the Agnikunda are chosen from those mentioned in the Vedic literature. The inside design of the Agnikunda is an inverted pyramid, which offers controlled temperature change and ideal energy dissipation. Shapes for Agnikunda are chosen according to how many individuals are supposed to perform the Yagya, the type and purpose of the Yagya as well as the size of the Agnikunda (Raghuvanshi*et al.*, 2004). According to the Atharvaveda, numerous agents that cause bodily and mental diseases as well as environmental hazards can be destroyed by the smoke produced by the holy fire used in Yagya and the sound waves produced by chanting the mantras (Panwar and Singh, 2021).

According to the Rigveda the Yagya Vayu (Yagya medicinal aromatic fumes) can enter and absorb in the human body in two different ways first the inhaled medicinal smoke enters the human body through the nasal passage is supposed to enhance the immunity and strength, while exhaled air breath helps in removing toxic element from the body and second path of medicinal smoke entering the human body through the laymen (skin pores) (Panwar and Singh, 2021). The performance of Yagya in daily life is referred to as Havan or Agnihotra. Heat and sound are the two fundamental systems of the physical universe. These two energies i.e. heat from the fire used in the Yagya and sound from the mantracombine during the ritual to produce the desired effects on the body, mind, and spirit. One scientific way to transform stuff into energy and increase its strength and beneficial effects on the environment is to fumigate specific substances in the Yagya fire (Rastogi*et al.*, 2020). Numerous uses of Yagya are mentioned in Vedic and Ayurvedic literature. For example, Yagya has been operated in dealing with environmental issues, managing natural disasters, achieving spiritual advancement, maintaining ecological balance, regulating social and political equilibrium, and preventing and healing diseases (Chaube*et al.*, 2020). The most ancient collection of knowledge on earth, the Rigveda, describes how the great Rishis (saints) used to perform agnihotra-yagya

to purify the environment. They did this by burning a mixture of wood, fragrant and medicinal herbs called hawansamagri while chanting Vedic mantras from the Rigveda (Shivhare and Gour, 2019). High-temperature smoke is regarded as an easy method of medication administration, since it has a quick pharmacological effect when inhaled. The brain is the first part of the body to receive the sublimated essential substances and herbal remedies inhaled during Yagya, followed by the lungs and other subtle body parts. As a result, it directly heals diseases and complexity that are born from the brain (Bansal *et al.*, 2015).

Yagya Samagri

Yagyasamagri is the important part used in performing Vedic Yagya. The Yagyasamagri's constituents are primarily medicinal in nature.After the Yagya is completed, these qualities are released into the air and precisely synchronize with the circadian rhythm that corresponds to sunrise and sunset. As a result, the Yagya participants experience positive impacts on their bodies, minds, and wisdom (Navneet*et al.*, 2011).

Methods of Preparation of Yagya Samagri

When yagyasamagri is being prepared, the following factors must be taken into account.

1. The components must be gathered individually and stored in labelled polythene bags. Old and decaying ingredients should not be used; the ingredients must be authentic and pure.

2. After being cut into pieces and allowed to dry in the sun for one or two days, fresh, green medicinal plants (such as *Tinospora-cordifolia*, etc.) are to be utilized in Yagyasamagri.

3. The ingredients must be carefully combined and mixed in proper ratio.

4. Sugar, ghee, *Crocus sativus* L. (Kesar), *Myristicafragrans* Houtt. (Javatri), and *Cinnamomumcamphora* (L.) J. Presl. (Kapur) will all be kept apart and used as described by Chaubeet al. (2020)

   a) The fire should be lit with *C. camphora.*

   b) Ghee should be infused with *C. sativus* and *M.fragrans*

   c) Sugar, kapur, honey, and other ingredients should be combined in accordance with the Yagyasamagri's

requirements.

d)   A suitable amount of pure ghee must be added to prevent the Yagyasamagri from seeming dry and conversion of phytochemicals present in samagriain inhaling and existent forms that can be absorbed by body.

Bioactive Compounds of Yagya Samagri

1. Saffron

The Iridaceae family includes the perennial herb saffron (*C.sativus*), which has been grown in India, Iran, Italy, Morocco, Spain, and Greece (Ebrahim-Habibiet al., 2010). The sterile low-growing plant *C. sativus* is reproduced through corms. Saffron flowershaveone red pistil,three stigmas, three golden stamens, andsix purple tepals, which is dried to produce the saffron (Lotfi*et al*., 2015). Saffron has been a staple of the universal for millennia and is mostly employed in the dietary, dairy and cosmetic industries due to its organoleptic qualities connected to its coloring and flavoring properties. Saffron is primarily composed of carbohydrates (pectin, gums, pentosans, reducing sugars, starch, and dextrins), proteins, fat, vitamins, minerals, and crude fiber. Carotenoids, monoterpenes, anthocyanin, and flavonoids are other significant components of saffron (Rios *et al*., 1996). In many cultures and customs, it is regarded as a medicinal plant. These qualities are primarily due to apocarotenoids, which are bioactive chemicals and include safranal, crocin andcrocetin (Melnyk*et al*., 2010). The biological actions of these substances have been demonstrated to span a wide range, with numerous qualities as anticancer (Abdullaev and Espinosa-Aguirre, 2004), antioxidant (Ghadrdoost*et al*., 2011) and antigenotoxic, antitumor (Festuccia*et al*., 2014). Being their strong antioxidant capacity along with free radical scavenging action, the bioactive chemicals in saffron considered as medicine and spice for their effects on human health (Hosseinzadeh*et al*., 2009).

Phytochemical properties and mechanism of action of Crocin, Crocetin and Safranal:

Crocin

The geometric isomers trans and cis make up the majority of crocins, which are glycosyl esters of crocetin generated by esterifying crocetin with various glycosides (Carmona *et al*., 2006). Crocin is also

known as crocin-1andmost frequent carotenoid glycoside in saffron. Due to their limited stability, crocins lose the majority of their functionality when exposed to an acidic, heat, and light environment. Crocin is a powerful antioxidant with extensive pharmacological effects.

Saffron andcrocin extract tested for their ability to protect male adult rats from chronic stress-induced oxidative damage (Bandegi*et al*., 2014). Crocin was capable toreduce the pancreatic edema and ant-inflammatory, which indicated that it could protect against the extreme pancreatitis (Godugu*et al.,* 2020). Severalinvestigationson Cardiovascular diseases (CVDs) proven that it hascardio protective impact. Myocardial fibrosis-related oxidative stress, apoptosis, and inflammation were reduced by crocin administration, which may be due to lower expression of NF-jB, p65, and toll-like receptor (TLR-4) (Jin*et al.*, 2020).

Crocetin

The natural carotenoid dicarboxylic acid crocetin ($C_{20}H_{24}O_4$, 8,80-Diapocarotenedioic acid) possessesmolecular weight of 328.40 g/moland melting temperature of 285 (Samarghandian and Borji, 2014). Crocetinis a hydrophobic compound that is soluble in dimethyl sulfoxide and pyridine but insoluble in water and organic solvents, quickly dissolves in diluted saltwater or other aqueous alkaline solutions in its anionic state, making it water soluble (Escribano*et al.*, 1996). Crocetin has a poor stability, similar to crocins, but a better bioavailability and quick absorption. Crocins, which are converted to trans- and cis-crocetin, are oral dosing and then absorbed into the bloodstream. According to several investigations, oral crocin administration resulted in very high blood levels of crocetin. This may be because crocin hydrolyzes to trans-crocetin in the intestinal mucosa and gastrointestinal lumen before being quickly absorbed and reaching the bloodstream through the portal vein (Christodoulou *et al.*, 2019). The antioxidant effect of crocetin against oxidative stress has been studied by numerous researchers. Recently, Karimiet al. (2020) reportedthe effects of crocetin on an aged ARPE19 cell model of the retinal pigment epithelium that has undergone oxidative stress caused by tert-butyl hydroperoxide (TBHP). Crocetin was allowed to cross the blood-retinal barrier after being cultured with ARPE19 cells. The extracellular signal-regulated kinase, a member of the mitogen-activated protein kinases (MAPK) signaling cascade involved in the regulation of many cellular processes, was activated in the first minutes

of TBHP exposure, and this activity resulted in the preservation of energy production pathways, which is how crocetin works to protect stressed cells. Hence, crocetin might be an effective treatment for neurodegenerative conditions such as age-related mascular degeneration. On the other hand, Crocetinalso reported to protect human neuroblastoma cells from H2O2-induced toxicity and protective effects of this carotenoid by reducing ROS production and suppressing the activation of caspase-3, which is implicated in apoptosis (Papandreou *et al.*, 2011).

Safranal

The monoterpene aldehyde safranal (C10H14O, 2,6,6-trimethyl-1,3-cyclohexadiene-1-carbox-aldehyde) possessesmolecular weight of 150.21 g/moland melting point below 25. Safranal, which makes up between 60 and 70 percent of saffron's volatile fraction, gives the spice its distinctive aroma. Safranal's maximum absorbance is at 330 nm and poorly soluble in water (Carmona *et al.*, 2007). Safranal, a cyclic terpene aldehyde, is generated throughout the saffron's storage and drying processes by thermal and enzymatic destruction (Rezaee and Hosseinzadeh, 2013). Safranal's antioxidant properties to reduce oxidative stress, is linked to a wide range of disorders. Recently, Rahiman*et al.*(2018) explored how safranal protects endothelial cells from oxidative harm and apoptosis in multiple in vitro investigations. Safranal decreased intracellular reactive oxygen species levels and the rate of cell death.

2. Guggal: Phytochemical properties and mechanism of action of Guggalsterone

Guggal is resin of *Commiphoramukul* Engl. is a 1.2-1.8 m tall, prickly shrub of the Burseraceae family that is mostly leafless throughout the year (Sultana et al., 2005). India, Bangladesh, and Pakistan are the original habitats of the Guggul tree produces between 700 and 900 g of resin when it is tapped in the winter (Satyavati, 1988). Oleogum resin has a balsamic smell and is a whitish material. According to pharmacological tests, the pure guggulsterone isomers demonstrated a strong hypolipidemic effect (Dev, 1987; Bajaj and Dev, 1982). the bioactive component in guggul and gugulipid is responsible for the therapeutic effects is guggulsterone and utilised as a benchmark for quality control (Satyavati, 1988). To assess the hypolipidemic effect of gugulipid, numerous clinical investigations have been carried out, results

showed that guggul or gugulipid has hypolipidemic activity, with average reductions in total cholesterol and triglyceride of 10-30% and 10-20%, respectively (Urizar and Moore, 2003). The hypolipidemic effect of guggulsterone has been attributed to a number of potential pathways. The enterohepatic circulation, which involves the breakdown of cholesterol to bile acids and eventual excretion, is a key method for eliminating too much cholesterol from the body. Producing bile acid from cholesterol in liver is traditional pathways which are regulated by rate limiting enzyme cholesterol 7a hydroxylase (CYP7A1) (Russell, 2003). Liver receptor homology 1 (LRH-1), and small heterodimeric partner (SHP), bile acid sensor FXR are among the nuclear receptors involved in a negative feedback circuit that allows bile acids to adversely control the expression of CYP7A1 (Lu *et al.*, 2000).According to Singh *et al.* (2007), guggulsterone's apoptotic effects are caused by both mitochondria-dependent and mitochondria-independent pathways.The antiapoptotic genes IAP1, xIAP, BfI-1/A1, Bcl-2, cFLIP, and survival are further downregulated by guggulsterone, which increases apoptotic activity (Shishodia and Aggarwal, 2004).

Guggulsterone also suppresses the activation of IkBa and inhibits NF-kB. The quantity of annexin V- and TUNEL-positive cells rose when anti-apoptotic gene products were down-regulated. Caspase activation, cytochrome C release, and caspase-dependent JNK is activated by bid cleavage and poly (ADP-ribose) polymerase (PARP) cleavage, which also inhibits Akt activity (Shishodia*et al.*, 2007).It has been discovered that NF-kB promotes tumorigenesis. It is a crucial transcription factor required for the expression of genes related to metastasis, invasion, angiogenesis, and apoptosis suppression as well as cellular transformation and proliferation (Aggarwal, 2004). Guggulsterones block the IkBa kinase's function, which stops NF-kB from binding and activating as a result of certain carcinogens. These findings suggested that guggulsterone may be used therapeutically to induce apoptosis and decrease proliferation and metastasis (Shishodia and Aggarwal, 2004). Tyrosine protein phosphatase, the translational product of SHP-1, and its mRNA are both stimulated by guggulsterone. Additionally, it was discovered that guggulsterone suppressed the expression of genes related to STAT-3-controlled anti-apoptotic, proliferative, and angiogenic processes. Additional research revealed that it can be used to prevent cell growth, accumulate, and trigger apoptosis (Ahn*et al.*, 2008).

3. Clove: Phytochemical properties and mechanism of action of Clove bioactive compounds

As the second-most expensive spice in the world, cloves (*Syzygiumaromaticum* (L.) Merr. & L.M. Perry) are frequently used all over the world to prepare a variety of foods that are spice-rich, pharmacological and nutraceutical potentials (Cortes-Rojas *et al.*, 2014; Mbaveng and Kuete, 2017). It hasantibacterial, antioxidant, anticancer, anti-diabetic, anti-inflammatory, anti-nociceptive, anti-fungal, anti-protozoal and anti-thrombotic effects (Liu *et al.*, 2014).Clove contains chemo-preventive compounds in addition to having the capacity to kill cancer cells (Kaushaland Kaur, 2019).

Clove extracts contained saponins, alkaloids, flavonoids, glycosides, tannins and steroids and flower buds have essential oil up to 18% (Mittal *et al.*, 2014). Jirovetz*et al.*, (2006) reported approximately 89% of clove essential oil is eugenoland 5% to 15% is eugenol acetate and cariofileno. According to Cortés-Rojas *et al.*, (2014), clove is one of the richest vegetal sources of phenolic compounds, including eugenol, eugenol acetate, gallic acid, flavonoids, hydroxybenzoic acids, hydroxycinamic acids, and hydroxyphenylpropane, with eugenol serving as the plant's primary bioactive component and have antibacterial, antifungal, antioxidant, and anticancer activities. However, high-dose eugenol can result in tissue damage, a syndrome of abrupt onset convulsions, coma, and damage to the liver and kidneys in addition to local irritation, unusual allergic reactions, and contact dermatitis (Zari *et al.*, 2021). Eugenol effect the intrinsic mitochondrial pathway, inducing apoptosis and related processes andand ENDO-G are released into the cytosol as a result of the degeneration in mitochondrial membrane potential caused by the downregulation of the Bcl-2 family of anti-apoptotic proteins and the imbalance in the Bax/Bak ratio.Caspases are activated when c-Myc attaches to APAF-1, which starts cell death (Yu *et al.*, 1998). Additionally, eugenol treatment also reduced the activity of the NF-kB (Nuclear factor kappa B), AKT, PDK1, HER2, BCL-2, BAD, Cyclin D1 signalling cascade whereas Bax, p21 and p27 expression were increased (Kaur *et al.*, 2010).

4. Nutmeg: Phytochemical properties and mechanism of action of Nutmeg bioactive compounds

The Myristicaceae family includes nutmeg (*Myristicafragrans*

Houtt). The plant is indigenous to Indonesia's Maluku Islands. The nutmeg essential oil contains up to 16% nutmeg (weight-for-weight) and is abundant in monoterpenes (around 90%) and phenylpropanoids. In GC/MS analysis about 37 chemicals were found in the nutmeg essential oil (Wahabet al., 2009; Piaruet al., 2012). The monoterpenes a-pinene (3.5%), limonene (3.7%), sabinene (4.8%), a-terpineol (2.2%), a-terpinene (3.8%), phenylpropanoidsmyristicin (11.7%), eugenol (11.4%) and elemicin (1.7%) were the main bioactive compounds detected in samples (Muchtaridiet al., 2010). The main phenylpropanoid in nutmeg essential oil is Myristicin(3,5,7-trihydroxy-2-(3,4,5-trihydroxyphenyl)-4-chromenone), which is a common dietary flavonoids derived from plants, and it is well known for its beneficial effects on health (Li et al., 2019).It is a naturally occurring metabolite of quercetin that exhibits biological properties including antioxidant, antiviral, anticancer, antibacterial, and anti-inflammatory actions in plant products (Kandakumar and Manju, 2017). Recently, Nogueira*et al*.,(2018), reported the role of AKT/PKB (Protein Kinase B) with cancer cells appear to exploit this function to meet their anabolic and proliferative needs. Growth factors, inflammation, DNA damage, and PI3K or phosphoinositide-dependent kinases (PDK) are all known to activate AKT/PKB. Through downstream effectors such mTOR, glycogen synthase kinase 3 beta (GSK3), or forkhead box protein O1 (FOXO1), signals are transmitted (Nogueiraet al., 2018). Numerous malignancies, including ovarian, lung, and pancreatic cancers, have been found to have aberrant overexpression or activation of AKT/PKB, which is linked to an increase in cancer cell growth, proliferation and their survival. As a result, targeting AKT/PKB may offer a crucial strategy for cancer therapy and prevention (Wang *et al.*, 2017).

5. Mango wood: Phytochemical properties and mechanism of action of mango wood bioactive compounds

Mango is one of the economic viable and largest agricultural product in India cultivatedin around 2.26 million acres, which is 40% of the total area used for Indian fruit production. Along with *Mangifera-indica* some of the other important species are *M. khasiana*, *M. andamanica, M. camptosperma* and *M. sylvatica* have been already reported from India (Krishnamurthi, 1962). Mangiferin, a C-glucosyl xanthine and one of the six xanthone derivatives found in mango fruits, roots and leaves has a wide range of pharmacological properties.

Mangiferin, a glucosylxanthone with the distinctive isomeric forms mangiferin, isomangiferin, and homo-mangiferin. Mangiferin is the main bioactive chemical in the bark of the mango tree (Matheyambath*et al.*, 2016). Mangiferin's anticancer action is achieved via modulating various inflammatory pathways and has been demonstrated to reduce Rel A and RelB activity in order to prevent the NF-kB-mediated signalling pathway from working. Mangiferin's anticancer efficacy was proved by Li *et al.*, (2013), *in-vitro* and *in-vivostudy* by using breast cancer cell lines as models. The treatment with mangiferin reduced cell viability and suppressed cell lines with metastatic breast cancer cells. Further, mechanistic research showed that mangiferin inhibited the activity of the matrix metalloproteinase (MMP)-7 and -9 and reversed the epithelial-mesenchymal transition (EMT). Moreover, the activation of theßcatenin pathway was also shown to be strongly reduced by mangiferin and subsequent investigations demonstrated that blocking this pathway may be crucial in the mangiferin-induced anticancer action. Mangiferin-treated MDA-MB-231 xenograft mice were used to confirm the antitumor potential. These mice showed significantly reduced tumour volume, weight, and proliferation as well as increased apoptosis (Matheyambath*et al.*, 2016).

6. Jatamansi: Phytochemical properties and mechanism of action of Jatamansi bioactive compounds:

Jatamansi (*Nardostachysjatamansi* DC.) belongs to the family Valerianaceae is the small, evergreen, dwarf, hairy, rhizomatous, grassy herb. The species has a very long history of use as medicine in Ayurveda, Homoeopathy, Ethnomedicine, and the Indian System of Medicine (ISM), and is now used in the modern medicine industry. The plant's rhizomes are employed in the Ayurvedic medicine system as a bitter stimulant, antispasmodic, epilepsy treatment, and bitter tonic (Polunin, 1997). Medicinal herbs are being emphasized as powerful natural antioxidant sources that can effectively lower the risk of cancer, heart disease, diabetes, ageing, and many neurological disorders (Brewer, 2011). The essential oil contains more than 290 different constituents (Jugran*et al.*, 2019). The main ingredients of *N. jatamansi* oil include patchouli alcohol, a-patchoulene, ßpatchoulene, seychellene, a-selinene, and d-guaiene.N.*jatamansi* oilcontaineda-selinene (9.2%), nardol (10%), dihydro--ionone (7.9%), jatamansone (36.7%) and a-cadinol (22.7%)

(Mahalwal and Ali, 2002).The essential oils from the roots of N.*jatamansi* showed promise as potential natural fumigants, insecticides, antifungal activity against *Aspergillus niger, A.flavus, Fusariumoxysporum, Mucorfragilis* and *Rhizopusstolonifer* (Mishra *et al.*, 1995). Numerous research has demonstrated the hepatoprotective properties anddramatically lowers glucose levels in diabetic and non-diabetic rats when compared to the controls (Mahesh*et al.*, 2007). With an LC50 value of 61.35 g/cm2, the other component, patchoulol, showed high acute toxicity to the booklice *Liposcelisbostrychophila*, but no fumigant toxicity was reported (Liu *et al.*, 2013).

AGNIHOTRA : Physiochemical properties of Agnihotra

Agnihotra, which combines the terms "Agni" and "Hotra" refers to the act of making anoffering of oblation to the fire (Limaye, 2019). Agnihotra is a Vedic ritual sacrifice that is carried out twice a day, at sunrise and sunset. Agnihotra is a gift to humanity from the ancient Vedic sciences of bioenergy, agriculture, and climatology. It is also referred to as the "healing fire" in the ancient Ayurveda science. It is a really unique ritual carried out at celebrations, weddings, to commemorate a birth, or at a period of renewal (Bissa*et al.*, 2015). Agnihotra is performed during sunrise and sunset, so the carbon dioxide that is produced will be used by the nearby plants to produce molecular oxygen. Base fire weakens the molecular bonds in substances, causing them to evaporate rather than destroying them. Carbon dioxide is a type of greenhouse gas which is less harmful to the environment and other volatile organic compounds also produced during the combustion process of Agnihotra fire. Mantra chanting have significant impact on the generation of life energy.In order to understand how biotic processes affected by Agnihotra are dynamic, it is crucial to examine them. It's critical to measure life energy in order to comprehend how the energy changes throughout Agnihotra. Life energy can be received or emitted by particular substances and living things. Vital energy levels rise due to the positive effect ofAgnihotra (Abhang and Pathade, 2017). During the Agnihotra process, materials are dispersed in the air and go through a photochemical reaction. Acetone bodies, aldehydes, and other chemicals are released after the quick burning of cellulose by fatty substances. Cow ghee contains all fat-soluble vitamins like A, D, E, and K and acts as an anti-aging, antioxidant agent that boosts immunity. Nitric oxide and hydrogen Sulfide released due to

cow dung and ghee during Agnihotra act as bio signalers and are involved in the growth of new blood vessels and the control of psychological disorders (Panwar and Singh, 2021). Effect of different types of bioactive components of Yagya Samagri on human body given in Table 1.

Table 1: Effect of different bioactive components of Yagya Samgri on human body.

S.N.	Common Name	Botanical Name	Bioactive Constituent	Impact on human body
1.	Saffron	*Crocus sativus* L.	Crocetin	Anticonvulsant, antitussive, antioxidant, antidepressant, antihypertensive (Sanchez Vioque*et al.*, 2012)
2.	Nagarmotha	*Cyperusrotundus* L.	Cyperone	Anticonvulsant, antimicrobial, antifungal, anti-inflammatory (Das *et al.*, 2015)
3.	Nagkesar	*Mesuaferrea* L.	Sesquiterpene	Anti-pyretic, anti-inflammatory (Ratnamhin*et al.*, 2011)
4.	Jatamansi	*Nordostachysjatamansi* (D. Don) DC.	Valeranone	Inhibit the electroshock convulsions, Increase in seizure threshold (Mills *et al.*, 2004)
5.	Clove	*Syzygiumaromaticum* (L.) Merr.	Eugenol, ? caryophyllene	Antioxidant, anti-convulsant, analgesic, anxiolytic, antiinfla-mmatory (Liu et al.,2014)
6.	Sesame seeds	*Sesamumindicum* L.	1-(5- methyl -2-furanyl)-1-Propanone	Antimicrobial, antioxidant, anticancer, anti-inflammatory (Pathak *et al.*, 2014)
7.	Coconut	*Cocos nucifera* L.	Saponins, Monou-nsaturated fatty acid	Increase GABA and serotonin level, inhibit convulsions (Dumancas*et al.*, 2016)
8.	Nutmeg	*Myristicafragrans* Houtt.	Myristicin and Maceligan	Reduce severity if seizures (Shetty and Pandya, 2017).

9.	Mango	*Mangiferaindica* L.	PGG, Polyphenolics, flavonoids	Increase GABA levels, anticonvulsant action (Li *et al.*, 2013)
10.	Agar	*Aquilariamalaccensis* Lam.	Sesquiterpenes	Sedative action (Hashim*et al.*, 2016).
11.	Tagar	*Valerianawallichii* DC.	Valerian	Antispasmodic, sedative and anticonvulsant action (Devi and Rao, 2014).
12.	Neem	*Azadirachtaindica* A. Juss	Azadirachtin	Anti-inflammatory, antibacterial, antiviral, immune booster (Uzzaman, 2020)
13.	Ber	*Ziziphusjujube* Mill.	Vitamin A, Vitamin B, flavanoids, saponins, tannins	Anticonvulsant action, antimicrobial, anti-ulcer, immunostimulant, antispasmodic (Mahajan *et al.*, 2009)
14.	Phoolmakhane	*Nelumbonucifera* Gaertn.	N- nornuciferine	Anticonvulsant action (Yan *et al.*, 2015)
15.	Sandalwood	*Santalum album* L.	Tricyclic a-santalol,?-Santalol	Anti-bacterial, anti-inflammatory, fungistatic (Misra and Dey., 2013)

A solution of air pollution through Yagya

Air pollution is a combination of solid particles and gases in the atmosphere. In order to protect the health of people, animals, and plants on earth, it is crucial that we reduce or completely eradicate air pollution.The United States Environmental Protection Agency lists Carbon Monoxide, Sulphur Dioxide, Nitrogen Oxides, Particulate Matter, Lead and Ground Level Ozone as the six most frequent air pollutants (Chaganti, 2020). There are few current efforts to reduce air pollution. Finding a strategy that might stop or reduce the rising air pollution is urgently needed. However, there is no effective cure for the radiation and polluting particles in the air. Yagya is a method referenced in ancient books like the Vedas and Upanishads for purifying the environment, particularly polluted air. Herbs are sacrificed in fire during a ritual called a yagya while a rhythmic mantra is chanted. Vedic writings claim that Yagya cleanses the atmosphere. The impact of the Yagya on the environment has been extensively researched in the modern day. In the

Yagya, the sacrificial material undergoes photochemical decomposition, oxidation, and reduction, which results in CO_2 being partially changed into oxygen (Kumar, 2019).

Typically, the Yagya fire is between 200 and 1000 degrees Celsius or higher. Most items (foods, herbs, etc.) evaporate at this temperature and the molecules, atoms, ions, and nanoparticles rise into the sky. Due to the vapours' lower density than the surrounding air, these molecules have a high kinetic energy, which allows them to move quickly, cover large distances, and reach incredible heights. These tiny particles have the ability to interact with other gases and particles in the atmosphere to reduce air pollution. For instance, carbon can be used to eliminate sulphur dioxide (Sappok and Walker, 1969). The toxic gases that are prevalent in the earth's atmosphere are significantly impacted by the havansamagri, which also includes kapurkachari, gugal, balchhaar or jatamansi, sugandhbela, illayachi, jayphal, cloves, nagarmotha, narkachura and dalchini. This is the simplest technique to lower air pollution (Rastogi*et al.*, 2022). Yagya is seen as helpful in the order of exchange in creation, in accordance with Indian tradition. The scientific method known as Yagya is used to maintain the equilibrium of oxygen and carbon dioxide in the atmosphere (Kumar, 2019). Early research suggested that Yagya decreased SO_2 and NO_2levels.Yagya was also mentioned as a way to reduce biological air pollutants such as microbial growth in enclosed spaces (Mamta*et al.*, 2018). WHO estimates that 2 million people die from air pollution permanently each year, accounting for more than half of mortality in underdeveloped nations (Chattopadhyay, 2006).

The following are a few postulated mechanisms of reactions that occur during Yagya (Mishra and Gupta, 1996),

(1). When the sun rises, invisible infrared light and maybe red solar rays fall on the side of the Copper Pyramid and produce photoelectric phenomena, which produce electrons. The compounds can be reduced by these electrons. When clarified butter (ghee) and Yagyasamagri are offered, the carbonic components in the mixture oxidise, producing CO_2 and other antimicrobial chemical compounds. With the help of solar radiation, copper-generated electrons may deoxidize CO_2 and CO as (Saxenaet al., 2018).

$CO_2 \rightarrow C + O_2$

$CO \rightarrow C+ [O]$ (Emerging oxygen).
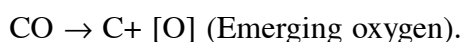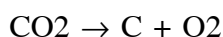
Ozone can be created when a single oxygen molecule combines with newly formed oxygen.

$O_2 + O \rightarrow O_3$.

(2). Other air pollutants like SO_2 and SO_3 may also be deoxidized by electrons to create a harmless molecule (Jain, 2017).

$SO_2 \rightarrow S + O_2$

$SO_3 \rightarrow S + O_3$
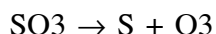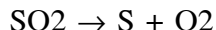
After burning in a Yagya fire, moisture contained in the wood component of the havansamagri may be broken down as

$H_2O \rightarrow H_2 + O$

$H_2 \rightarrow 2H^+ + 2e^-$
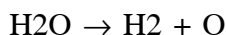
Other polluting gases or elements of the atmosphere could be converted to harmless compounds by the reaction ($2H^+ + 2e^-$), $2H^+$ (proton) and $2e^-$ (electron). Numerous substances released from burning clarified butter may potentially have the ability to cover up airborne pollutants.

(3). Another theory is that atmospheric nitrogen (N_2), which is unavailable to crop plants, can be fixed by electrons (e^-) and protons ($2H^+$) into the bound form of nitrogen. For instance, crops can quickly access ammonium nitrogen (NH_3) through photochemical nitrogen fixations (Abhang and Pathade, 2017).

$N_2 + 6H^+ + 2e^- \rightarrow 2NH_3$
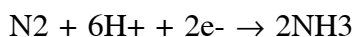
(4). Once all of the volatile compounds have dispersed throughout the atmosphere, they are further exposed to photochemical reactions in the sunshine. This is the rationale for the advice to perform Yagya in the presence of bright sunlight. In the ultra violet and other short wave length zones, these alterations take place. This results in photochemical breakdown, oxidation, and reduction of the fumigation products takes place.The following equation reduces CO_2 to formaldehyde (Pandya, 2009).

$CO_2 + H_2O + 112,000\ cal \rightarrow HCHO + O_2$.

It is commonly known that formaldehyde has strong antibacterial and germicidal properties (Pandya, 2009).The two families who resided in the worst-affected neighborhoods of Bhopal during the gas tragedy in 1984 survived unharmed because they frequently performed Agnihotra.

This finding demonstrates how effective Agnihotra is as a medicine for all types of pollution (Joshi, 2010).

Conclusion

After air has been purified, Yagyaagni's heat spreads and lightens the area. The latter progresses higher and covers larger areas. The same cycle of purification is applied to new air layers that are brought up from below. Thus, Yagya keeps producing more and more pure air from a greater and larger area all around. Herbs and other beneficial substances' power is multiplied by a million after being sublimated in a Yagya, and it extends miles into outer space with the Yagya's spreading vapour and fumes. These bioactive compounds present in Yagyasamagri, when burned with Ghrta or ghee (Clarified butter) in Agnihotra, transform phytochemicals into medicinal fumes. These medicated foumes enter the body through the nose, mouth lungs and skin pores to perform medicated Aromatherapy. The inhalation of the pyhto-bioactive and scent molecules presents in essential oils molecules drift from the olfactory nerves to brain and positively influence the amygdala, the emotional center of the brain and ramification of microglia in central nervous system (CNS), relieve pain, soul-healing, pleasuring, contented, delighted and satisfying mood, de-stress and enhance mental peace along with purifying the endo-microenvironments of body, improve immunity, reducing the harmful microbial load and dilute the pollutants present in air. Most significantly, these not only eradicate germs but also harmful particles and contaminants. We can conclude that the relevance and need of large-scale Yagya increases in the current conditions when every component of nature is severely polluted and the fumes of Yagyaagni prove to have excellent purifying, nourishing, and medicinal effects on the air. Experts predict that if the air pollution is not controlled, soon there won't be any warbling of birds in the morning because they would find it difficult to open their mouths in poisonous air. Notably, it poses no threats to adverse impacts, disturbances, or ecological harmony.

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❖❖❖

Puurnnam (पूर्णम्) : Wholeness

- D. Pramod

Abstract

The Vedic scriptures describe all the material and spiritual objects are complete i.e. puurnnam, independence, and uniqueness. They appear to be self-sufficient but they are interdependent on each other. The Supreme Lord created cosmic elements for all living entities, for their survival which possess all comprehensive, self-governing, and distinctiveness. Both cosmological objects galaxies, stars, planets as well as living entities possess completeness and self-sustained but depend on each other and get induced when they are in other's environment. $0 + X = X$. Human body and universe are puurnnam. The Pursasuktam of Isavasya Upanishad says that one part of the universe is the material world and three parts of the universe are the spiritual world, non-destructive whereas the one part of the material world, though wholeness is destructive. The creation and destruction i.e. the expansion and compression lead to the oscillating universe. Thus the Vedic sloka "*Om Puurnnam-Adah Puurnnam-Idam...*" of Isavasya Upanishad says all universal objects are Puurnnaam, uniqueness but interdependent.

The present science and technology confirm the Vedic sloka derived, thousands of years back. These Vedic concepts of completeness, uniqueness, independence and interdependence as per their free-will, are metaphysically analyzed with real-life examples.

Keywords: Puurnnam, completeness independence, interdependence and uniqueness, living beings, induce effect, soul, body, earth, cosmological objects and universe.

I) Introduction

Spirituality enlightens people about the purpose of life through self-realization. The scriptures are eternal truths of the universe and they are

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human resource manuals for their survival on this materialistic world and pondering about the spiritual world. Hence, they are termed Santhan dharma. One who follows he will always be in the sat-chit- anand, and in the process of liberation and he possess completeness (wholeness). The creation of 84 lakh[1] (Swami Prabhupada AC, 1972) species and the creation of cosmic elements for their survival are puurnnam and unique in nature but interdependent. The Pursasuktam of Isavasya Upanishad says only one part of the universe is the material world and three parts of the universe are for the spiritual world which are non- destructive whereas the one part of the material world is destructive. However, both are Puurnnaam, independent and unique. The earth planet and human body possess nearly equal percentage of water and equal amount land on earth and solid materials in the human body. Both are Puurnnaam. Each living entity is independent, bestowed with free will, and a soul representative of the Supreme Lord. The human platform is the one through which one can escape from the birth and death cycle. To escape this one has to possess the satwik nature and perform spiritual activities for enlightenment from the darkness and get relief from the clutches of maya.

This paper deals with the wholeness, uniqueness, and infinite potential of the self and living objects, and universe and cosmological elements. These are analyzed metaphysically using the Vedic scriptures with real life problems.

II. Metaphysical Analysis.

Science is the exploration of objects through logical analysis with scientific queries. Metaphysics is the subject that deals with science, society, and relation between the science and society. Since the human civilization, the prime research inquisitiveness of humans are only two - i) exploration of God and ii) human survival. The metaphysical analysis of Vedic scriptures enlightens us to understand the eternal truths of self and universe.

a) Enlightenment

The living beings created by the supreme Lord are complete and self-sustained with unique properties that help other living beings to live comfortably, to go to higher levels in each birth till one attains liberation. The shanti mantra from Brihadaranyaka Upanishad (1.3.28) says

ॐ असतो मा सद्गमय।
तमसो मा ज्योतिर्गमय।
मृत्योर्मा अमृतं गमय।
ॐ शान्तिः शान्तिः शान्तिः॥

Om Asato ma sadgamaya ?
Tamaso ma jyotirgamaya ?
Mrityoma amtitm gamaya ?
Om shanti, shanti, shanti ? (1)

It means "Lead us unreality to the reality from transitory existence to the eternal existence, from darkness to the light, from ignorance to the spiritual knowledge, and from the fear of death to the knowledge of immortality." It can be achieved by one who is free from attachment, greed, lust, and demonic qualities. Unless these devils are controlled, the divinity cannot be restored and humans cannot go to higher planets and cannot be liberated. To achieve and gain knowledge, humans are bestowed to grasp infinite knowledge so that present life would take them for liberation rather than going back to lower levels such as the animal kingdom in successive births.

To understand the vision of life, all living entities are bestowed with free-will, each entity is complete, unique, and independent. These three human attributes take humans for self-realization to understand the purpose of life- who am I, from where did I come and where will I go. Some may realize early and some may be late in the process of the continuous birth and death cycle as per the law of karma. That is complex process to understand, which will be presented separately in my next research papers.

b) Completeness

All materialistic and spiritualistic bodies are Puurnnam with divine consciousness, The living entities possess the characteristics of completeness as described in peace chanting mantra from Isavasya Upanishad.[3] It says,

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥
ॐ शान्तिः शान्तिः शान्तिः॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-

Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya
Puurnnam-Eva-Avashissyate?
Om Shanti Shanti Shanti? (2)

That visible outer world is full and this invisible inner world is also full. From fullness comes that fullness. Taking fullness from fullness, the fullness indeed remains. The philosophy of this Vedic sloka written by ancient Vedic sages and its applications in society are analyzed metaphysically and illustrated below.

1) All visible things are Puurnnam and endless. That is infinity and this infinity and vice versa. From infinity, the infinity will exit. The whole world is infinite and wholeness. If something is taken out from infinity, is also infinity. Thus, both are infinity and complete. According to panentheism doctrine everything in nature the animate and inanimate is a part of His creation and he manifests everywhere.

2) The Supreme Lord is infinite, and the universe generated from Him is also infinite. The world is full of divine consciousness and your inner world is also divine consciousness. It implies that the things which are generated from God are part and parcel of Him filled with divinity. The human body and universe are infinite and Puurnnam with the variable degree of potential, Thus, the entire universe is filled with Brahman (God) at all times. Humans' levels are low to realize the divine consciousness with ease.

3) There cannot be two infinities, for they would limit each other and would become finite. All living entities have individual souls which are complete and unique and finite with free-will to acquire infinite ethical and non-ethical information and knowledge.

4) The individual souls are infinite but they merge one day with Supreme Lord. Thus, all good and bad souls merge with the Super soul at the time of destruction (Pralayam) of the Universe.

The expanding visible universe will also get collapsed one day. Thus, expansion and compression of the universe is termed as oscillating universe. This was clearly explained and demonstrated through Virat Swarupam in Chapter 11 of the Bhagavad Gita by Lord Krishna to Arjuna on the battlefield of the Kurukshetra war. All living entities including the demigods and the great

personalities are entering into the mouth of Supreme Lord.

5) Arujan was initially adamant to participate in the war, but he was convinced through His transcendental knowledge to show the wholeness of the universe, significance of body and soul, saying the body may die or gets collapsed after certain period but the soul never dies and takes next birth in different form as per the law of karma. Thus the birth and death cycle continues till it reaches to home, Godhead.

6) Arjuna the brave warrior, his purpose of life and his uniqueness infinite qualities were highlighted in the battlefield through Bhagavad Gita to augment his level of confidence and exhibit his preparedness in totality with kshetrya qualities meant to fight for dharma and kill the demoniac people.

7) The entire universe stars, planets and cosmic elements, living beings, trees, flowers and fruits are part of the supreme Lord , like the bubbles and waves are not different from water.

8) A woman gives birth to a child, the infant grows, she will also become a woman, and she also gives birth. The daughter will have the same qualities as the mother as she grows one day and she will also be a mother. Thus, mother and daughter possess the same infinite qualities. Thus, both are Puurnnam.

9) A seed that is sown grows and gives fruits; the fruits will have the same seeds which also have the same qualities - that is Puurnnam.

c) Induced Effect

10) All living bodies are complete with varying divine consciousness, due to the effects of Maya, three modes of nature, goodness, passion and ignorance, lust, the selfish nature of humans, and ecology have become contaminated. The rise in demonic qualities suppresses the divinity in a system. The influence of divine and demonic qualities depends on the type of association which induces the behavior of living bodies.

11) If zero (0) is considered as characteristics of living bodies and one (1) are considered as the infinite potential of a body, let us note how they get modified,

$$0 + 0 \quad = \quad 0$$
$$0 + 1 \quad = \quad 1$$
$$0 + 2 \quad = \quad 2$$
$$0 + x \quad = \quad x$$

12) If a zero (0) is added to an unknown number (x), it becomes the same number(x). You are zero (0). If you are added to something, you will tend to become like that. Your association with a person determines your behavior and gets modified and induced slowly in your system.

13) An individual with knowledge say zero (0) unities the infinite potential of God or organization say (1) gets transformed to one (1) . If living entities unite with wise people, they also become full. If you meet a person or childhood friend you remember your past incidents and you tend to behave accordingly. If you meet a wicked and cruel person, you get all his bad behavior, you start thinking to torture him or you may get tortured. If you come across, a benevolent person, you would like to be more generous and affectionate towards him.

14) One with infinite potential (1) gets communion with God, termed as liberation (moksha) and the soul is said to be rest in peace. Thus, such a person is said to be in super mode of goodness or salvation as Lord Buddha clan.

15) If the frequency of both people is matched, the law of attraction and amicability takes place which leads to generate ideas and thoughts which yield favorable results, in case they are out of phase the law of repulsion, enmity, and demonic nature develops in your behavior or any organization.

16) A newborn child has an empty mind. The child can be moulded in any direction in their mother language or any language and culture in the family. The traditions of the family members can be nurtured in a child's mind. If the knowledge is transformed continuously like a blue tooth device, the child will also get abundant knowledge like a teacher or parent. Thus, both are Puurnnam.

17) It is the law of nature that a pure soul mingles with another soul and a bad soul always craves for a company of a bad soul.

18) Philosophically the atom and atama (soul) are the same, Puurnnam and unique. The atom is the smallest material particle and possesses the same properties as an element whereas atama smallest spiritual particle of living beings which is representative and part and parcel of Supersoul, The soul is also known as ôspiritonö . It would like to acquire the same properties of Supersoul so that it can reach to supreme Lord. Lord Krishna in Bhagavad Gita says one in one million may approach him. Thus, the purpose of life is to go back to Godhead.

19) Mind is infinite i.e. jaalaa ashyam, or well. If you go on digging and digging, you will get thoughts from the mind like water from a well. If thoughts are framed and spoken out, the mind does not lose anything but enriches knowledge and more and more thoughts can be generated. Thus, teachers and students are Puurnnam.

गुरुर ब्रह्मा गुरुर विष्णु गुरुर देवो महेश्वरः?
गुरुः साक्षात्परब्रह्मा तस्मै श्री गुरुवे नमः॥

Gurur Brahma and Gururu Vishnu,
Gurur Devi Maheswara?

Gurur Sashkat Par Brahma,
Tasmai Sri Gurave Namaha.? (3)

Gurur (teacher) is Brahma (Creator), Gurur is Vishnu, (maintainer) and Gurur Devo Maheshwarah is Shiva (destroyer), Guru Saakshaat Parabrahma means Guru is an incarnation of Parabrahma (the Brahman). Tasmai Sri Gurave Namah implies, I bow to you from my soul. Thus, a teacher is equivalent to a Trinity. He is the creator and supplier of knowledge and leads us in our lives successfully, removes the darkness, and destroys our arrogance. A creative teacher can make a child into a creator, a maintainer can make him a smooth administrator whereas a destructor can remove the darkness and cynical knowledge otherwise adverse-minded people can produce criminals or radicals who are destructors to society. The spiritual masters possess complete knowledge and they are unique. If one approaches a creator, he will acquire creative knowledge, and one who works under demons and criminals get trained in a destructive approach that is harmful to society. Humans psyche is complex and every mortal's thought process is complex. However, the humans' intellectual qualities shall be utilized for the benefit of the society.

20) If you are in deep sleep, you will always be independent of the material world, without any problems and worries. Once you a wakeup, up and start entangled with nature and remembering the early morning activities, then acquire nature's characteristics surrounds you.

21) A seed that is sown grows and gives fruits; the fruits will have the same seeds which also have the same qualities - that is Puurnnam.

22) If a neem tree is planted among the sandalwood trees, it gives the fragrance of sandalwood as time passes. On the other way, if a sandal tree is planted among neem trees, its outer bark will start tasting bitter. The bark needs to be removed to know its original fragrance. Similarly, if a good person is in the company of wrongdoers, he may not lose his intrinsic goodness but some habits of bad people could be accrued. If a bad man is in the company of good people, he may also become good in the long run. Thus, due to the induction, the minority is induced by the majority group.

23) The air, a life force which a cosmic element for the survival of all living beings possesses all qualities that carry away the dirty air and sends fresh air into the room, that cannot be seen, but it possesses life saver property.

24) If one bucket of water is added or taken out from the ocean, still ocean is complete. A drop of ocean water and ocean are Puurnnam.

25) One who uses his senses for lust, greedy objects, and hears evil and filthy words, moving with arrogant people is sure to follow the wrong path and gets induced into their domain. One can recollect the event in Ramayan where Kaikey, the queen of Dasaratha had fallen for the words of maidservant Manathara and obstructed the crowing ceremony of Sri Rama. The teenage immature children (called 0) fall into the hands of bad people and unethical activities (1) due to the lack of proper guidance.

26) Traditional activities and vratas or vows which are performed to achieve noble objectives for the benefit of the individual or for others in the family or for benefit of the society. The one who is in the association of saints or devotees or have habits of reading

the moral books and scriptures may attain the same qualities of great people thus they are complete and Puurnnam, the converse is also true and Puurnnam.

27)   The person who is in the process of detachment from worldly objects, slowly attached to the spiritual world, and tends to become a spiritual soul, Puurnnam.

d) Uniqueness

Each living entity and each object possess its own uniqueness. No two objects and no two persons are equal and they never possess equal attributes. Each one or each living being is different, even if they may belong to the same family. Children who are born to the same parents are different, and their behavior is different as per their karma. Thus, they are individually complete i.e. Puurnnam.

e) Interdependence

In the material world, every object appears to be independent but cannot exist without the network of other living bodies. In order to exist in this world, one has to be interdependent. He may feel and pretend that, he is independent but since the whole day and night he is dependent on others - maidservants, drivers, teachers, doctors, managers, and vehicles, etc., and the five cosmic elements of nature - water, air, fire, earth, and sky. The living beings appeared to be independent, but they are not. They are socially dependent animals. They are bestowed with free will, but they can work and make things as per their will, actions/activities depend on many other people and factors. In other words, we are entangled in the prison of the material world, and dependent on others.

Every living object has independent qualities û man, woman, animal, and birds have different properties, the body is self-sustained but they are dependent on external. God has created worldly objects which are comprehensive, self-governing, and unique qualities but they are dependent networks so that they all exist together through the force of attraction which defines loveable relations, binds and entangled with material objects with variable degrees of force attractions and force of repulsions. Lord Krishan in Bhagavad - Gita (3.11) (Swami Prabhupada AC, 1972) says

देवान्भावयतातेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥

devān bhāvayatānena te devā bhāvayantu vaḥ?

parasparaṁ bhāvayantaḥ śreyaḥ param avāpsyatha?(4)

You perform yagana (sacrifices), devatas (demigods) will be pleased, in turn, they will please you and provide air, rain, light, food, and all necessary items to maintain the soul of your body. Thus, by the cooperation between men and demigods, prosperity will reign for all. Thus, though we are independent and complete but still the human necessaries are dependent on nature and others.

f) Body & Soul

The soul is pure, ideal, and completely independent of the body. The soul is representative of the supersoul and carries the results of positive and negative activities performed by the body and senses which run under the control of the mind. The soul carries the results of your karma and your nature, your habits to the next birth. As long as you are in the material world you are dependent, but once you leave the earth you are independent. The soul wanders and looks for a specific body based on as per the directions of the supersoul to unite with the same frequency of souls to take birth in any kingdom of living entities as per the law of Karma.

g) Human Body & Universe

The human body and universe are puurnnam. The happiness lies in self but not outside. The soul of loves the divinity and enhances the happiness. The human platform is the ideal platform through which can escape the material word. The humans are the highest conscious living beings. The intellectual capabilities of extraordinary persons and philosophers are very high to explore whole universe. The same cosmic elements are in both human body and in the universe. When living entities die the soul disappears from the body and get intermixed with the universe. Thus, the whole universe is within in the humans as well and all living species, but humans can visualize the universe. Thus, human body and universe puurnnam.

h) Cosmological Objects

The universe consists of many galaxies, solar systems, and millions of stars, planets, and satellites. They are all independent and possess fullness properties. However, they are floating in space in a balanced way with a proper angular momentum due to the attractive and repulsive forces of their respective objects within the systems of planets. The Vedic sloka, illustrated from Purusutkam of Rugveda 5 says,

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि॥

Padosya Vishwa Bhuthani
Three Padasya Amrutham Divi? (5)

The whole universe is divided into two parts, the material world and the spiritual world illustrated in Cosmological Object. (Figure). Part (¼th) is the material world and the 3 parts (3/4th) is the spiritual world. The spiritual universe is three times bigger with Supreme Lord, gods, and goddesses (Devatas) and only one part is allotted to a materialistic world which itself is very huge, consisting of millions of Galaxies, (shown as elliptical objects in the figure) and a large number of solar systems, planets, and stars in each Galaxy. The Vedic literature says the Akash Ganga known as the Milky Way Galaxy has a large number of solar systems, and our solar system comprises of nine planets moving in elliptical orbits around the Sun, being situated at the center of the solar system this was scientifically confirmed by the Geo-centric theory. The earth's planet has 71 % of water (blue) and 29% land (green), similar to the human body which consists of nearly 71 % of water and 29% matter in terms of bones and flesh. Thus, both land and the human body are complete and unique. The land is spread out into seven continents. Again, further, for the survival of living beings, five cosmic elements are created for the benefit of living entities. If any one of them is missing, the living entities are incomplete and do not exist on the earthly planet. Each one has a specific role to
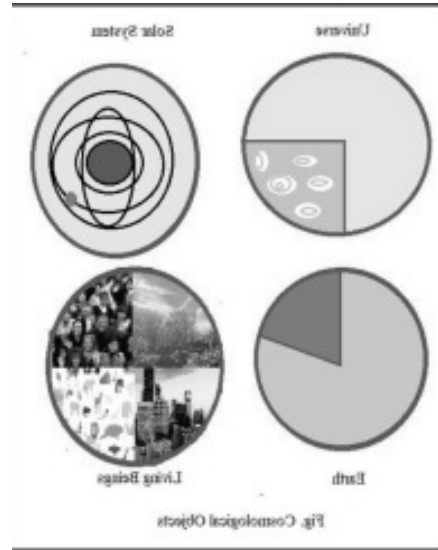
play such that they will exist and contribute to others for their existence, that is the policy of give and take, mutual understanding of nature - cosmic elements and living entities.

i) Nine Planets

The Navagrah Sthotram[4] (nine planets) mentioned in Vedic scriptures is illustrated as;

<div align="center">

आदित्याय च सोमाय मङ्गलाय बुधाय च।

गुरु शुक्र शनिभ्यश्च राहवे केतवे नमः॥

Adityāya ca somāya maṅgaldāya budhaya ca?

guru śukra śanibhyaśca rāhaveketavnamha? (6)

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The existence of nine planets is well enunciated in Vedic literature. The Bhagavad Gita, Srimad Bhagavatham, and other Puranas connote, the planets have their living entities as per their environmental and conditions. All planets and stars, living entities that have souls, are Puurnnam, unique and independent nature but they are dependent on cosmological elements and other living beings for their survival

III) Conclusion

As based in Vedic scriptures, one part of the universe is filled with the material world, and the rest of the three parts is a spiritual world. The micro material objects in the material world such as living beings, animals, plants, and macro visible cosmic matters such as galaxies, solar systems, planets, etc., possess all qualities like completeness (Puurnnam), independence, and uniqueness properties. Thus, the human body and universe both are Puurnnam and independent. However, they appear to be independent but they are interdependent on each other. The presence of living beings in other planets which are Puurnnam need to be probed scientifically.

Acknowledgment

research grant.

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Vedic and Buddhist Education : The Heart of Modern Education System

-Dr. Ch. Venkata Sivasai*

Introduction

The vedio system of education is the one that originated in ancient India as a form of instruction. To put it another way, the vedas served as the foundation for the ancient educational systems, hence the term " vedic educational system."

The goal of Vedic study is:

The Vedas have a significant role in Indian culture. The Rigveda, Samveda, Yajurveda, and Atharavaveda are the four vedas that make up the core of Indian civilization.

An enlightened ones claim that god imparted the Vedic knowledge and wisdom to them. Nearly all of the world's major languages contain translations of the Vedas. Vedas contain special qualities and characteristics. Through these, we can learn more about the philosophy, way of life, and culture of those in ancient India. The Vedas illustrate how the main goal of human existence has been to leave this world of realities and deaths. This objective has remained constant over time. Indian culture has never accepted that life has no purpose. This theory of existence has given the soul's decision-making a high importance from the beginning of time. The study of the Rig Veda makes this truth very obvious.

The vedas must be memorised by heart in order to understand and pronounce the Mantras correctly. This can be done by listening to the guru pronounce the Mantras (teacher). The Vedic mantra, which is so powerful, ought to serve as guidance for our everyday Karma-aanushtaana, Tapas, Isvaraaradhana, etc. The purity of the world's accents

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and sounds is preserved because Vedic students and teachers recite these hymns constantly, and the vedas in India still possess their original vibrancy. We can only receive God's blessings for both our personal well-being and the well-being of all people on Earth if we follow the Vedic instructions. These days, only a select group of experts (Purohits) who are not even given the right social rank are allowed to study the Vedas.

The Vedas are the founding writings of our religion. Feasts and festivals are just like that tree's leaves and fruit, as are all other paraphemalia. The deep core of the roots is just as aromatic and fresh as the fruits and blooms on top, despite being buried in dirt. Vedic adhyayana and their inclusion in our daily rituals are important to us. It is vital to memorise them, comprehend their significance, and recite them in the correct order for that reason. Understanding of Him is the goal of the Veda. The goal of Veda is to spread the transcendental knowledge of the unchanging truth. The Vedas' true goal is to lead people back to Godhead, which is where they belong. The goal of the Vedas is to progressively lead one to Nivrtti. The entire body of Vedic knowledge is intended to help us understand who God is, how we relate to him, and how to behave in that connection. The goal of the Vedas is for us to naturally achieve the highest level of perfection if we adhere to the rules laid out in them.

The vedas therefore cover a variety of topics, and without a genuine Vedic master, it can be exceedingly challenging to comprehend Vedic language and make use of it. Even without the use of writing, the ancient Indian educational system was successful in maintaining and disseminating its culture and literature. A literature was only destroyed as a result of invaders destroying temples and monasteries. The vast subcontinent nonetheless has a strong sense of cultural unity as a result of the successful preservation and dissemination of culture. A sense of obligations and societal ideals were instilled through the educational system. The ancient educational system successfully attained all of its objectives.

The main characteristic of Vedic education

1. Comprehension

Education means information. It is the third eye of a human. A person's vision is enlightened by education, it is said, and is filled with

spiritual and heavenly light that serves as a map for their path through life. Every facet of human development can be achieved through education. Knowledge provides an individual with the same level of protection as a mother, the same level of moral guidance as a father, and the same level of pleasure as a wife.

Personality development is a result of education. The root "vid," which meaning "knowledge," is where the term "Veda" comes from. Sayana contends that the Veda is a means of obtaining the ornament deserving of worship and driving off the subtle, the bad. The four Vedas (Rigveda, Yajurveda, Samaveda, and Atharvaveda) were able to give someone fresh information that expanded his intellectual boundaries together with Shruti, Smriti, and other knowledge.

2. Education's objectives

The ultimate goal of education in ancient India was total self-realization in order to free the soul from the bonds of existence in the present and the future, not knowledge as preparation for life in this world or life after.

Education at this time was idealistic in nature, with teachers (acharyas) emphasising religious piety, spirituality, character and personality development, as well as the development of aptitude for the improvement of civilization, society, and community.

However, the main purpose of school was to prepare students from various castes for the real world through practical training. The goal of education was moral, religious, and spiritual development rather than exam success and receiving a degree, as these goals are currently perceived to be. Regarding discipline, it was all internal and not at all external.

3. Medium of Instruction

Sanskrit was used as the primary language of instruction because all of the texts in these educational institutions were written in Sanskrit and were governed and structured by Brahmans.

4. The 'Upnayana' Ritual

The term "upnayana" implies to approach or be in contact with. The Upnayana Ceremony was a ceremony that was before the kid was brought to his teacher. The Brahmins, Kshatriyas, and Vaishyas

underwent this ceremony at ages 8, 11, and 12, respectively. The ritual marked the child's entry into childhood and his beginning of his scholastic life. Putting the students in contact with the teacher is what the term "upanayana" refers to in this context. As time went on, the ceremony was restricted to the brahmin class solely.

5. Celibacy or Brahamacharya

Each student has to follow his or her own personal road of celibacy. Purity of behaviour was prioritised above anything else. Only single individuals might enrol as students in a Gurukul. The student had to put on a special girdle called a "Makhla" before starting college. Depending on the caste of the pupil, its quality changed. Brahmins wore a girdle made of moonj grass, Kshatriyas wore one made of thread and taanta, and Vaishyas wore one made of wool. They also dressed properly, donning silk, wool, etc. The use of scented, cosmetic, or intoxicating items was prohibited for pupils.

6. Alms System

In order to support himself and his teacher, the student had to ask for charity, which was not considered inappropriate. The justification for beginning this habit was that giving alms encourages humility because every householder knew that his own child must be begging for charity in a similar fashion somewhere else. The student understood that only through society's generosity and compassion could he pursue his study and earn a living in the future. Even among the wealthy, beginning for alms was a common practise, but it was mandatory and inescapable for the poor pupils.

7. Status and Service of the Teacher

Teachers enjoyed Teachers were revered on par with Mahesha and Brahma Vishnu.a very high position. Even rulers paid them the utmost respect and showed them honour.

Teachers, for their part, acted like good parents and showed compassion toward the students. The student-teacher connection was friendly and supportive. While living at the Gurukul, each student was obligated to perform compulsive service to his or her teacher. Any disobedience to the Guru's rules was viewed as sinful and punished severely. The students' responsibilities included getting things like water

and twigs for brushing their teeth. for this master. During the breaks when the student came home, the teacher did not expect him to do any work for him, and the teachers made sure that the kids were not diverted from their studies while accomplishing these tasks.

8. Practicability

Along with learning the arts, literature, and philosophy, students also obtained practical expertise in animal husbandry, agriculture, and other life activities. The practical component of education was not disregarded. Additionally, medical education was imported. Dr. Alteker believed that the goal of education was to generate the best specialists possible in a number of fields, not just basic knowledge of a wide range of topics.

9. Education for the Individual

Instead of being collaborative in groups, schooling was considerably more personal. Education's main objective was to develop a child's personality on a general level. Each educator committed themselves to the whole development of each pupil. Each student's physical and intellectual growth received the utmost consideration, but no provisions were made for the instruction of the incompetent or crippled, particularly those who lacked mental or moral qualities and were well-known for moral turpitude.

10. Time Dedicated to Education

The student was required to attend school in the teacher's home until the age of 24 before starting a family. Three groups of students were created.

a) Vasu is one of those who is enrolled in school until the age of 24.

b) Those who are studying until they are 36 years old û Rudra

c) These are continuing their schooling up till the age of 48. Auditya, A.

11. Curriculum

Even while Vedic literature studies predominated in this era's educational system, historical studies, tales of valiant people, and purana discourses were also covered. Students were required to learn about

measurements. The understanding of geometry was added to arithmetic. The students were instructed in the Rigveda, Yajurveda, Samaveda, and Atharvaveda of the Four Vedas. Astronomy, logic, philosophy, ethics, and behaviour, as well as Vedic grammar, knowledge of spirits, and knowledge of the absolute were all included in the curriculum. The abundance of the curriculum at the period served as inspiration for the writing of Brahman literature.

12. Fairness for everyone

Everyone who wanted an education could get one for free. There was no caste, creed, colour, or other form of discrimination, and pupils from all social classes enjoyed an equal education.

13. Plain Living and High Thinking

Teachers and students shared residences at the educational institutions, which took the form of Gurukulas and were located in forests. The Gurukula and Ashrama environments were used to provide education, and a focus was placed on character development through "Plain Living and High Thinking."

14. Academic Freedom

Student thought and meditation were kept active because of the freedom in the classroom. It increased their individuality.

15. Highly value for Indian culture

Indian culture had such a strong religious foundation and dominated the field of education.

16. Mathematics education and business education

The Vedic period is distinguished by its concentration on business and mathematics education. From the outset, it is possible to remember the ideas regarding the nature and scope of business education. It was deemed crucial to have knowledge of commercial geography, local people's requirements, commodity exchange values and standards, and the languages used in various trade centres. The study also included economic theory. Despite the absence of formal educational institutions, training was typically provided within families.

Early on in the history of mathematics instruction, the ancient

Indians developed a basic system of geometry. The Shulva Sutra, which dates to either 400 BC or 200 AD, is the earliest known treatise on mathematics. In Indian mathematics, Aryabhata (476.52 BC) is regarded as the first significant figure. This time period also gave rise to the idea of Zero.

Buddhist Education System

The Buddhist educational system was the most significant one during the middle Ages. The first Buddhist schools appeared in the fifth century B.C. Buddhism's rise offered individuals the freedom to pursue education and practise their faith as they wished because Brahman forbade the common people's right to education. Lord Buddha gave life an incredibly useful form. As a result, a practical area and educational system came into play for the average person. Buddhist education was a monastic system. The Buddhist sangh accepted people from all castes. Since there were no independent educational institutions or centres during the reign of the Buddha aside from those religious establishments, the history of monasteries and vihara is entwined with the history of education. By 600 B.C., these organisations had a considerable influence on the growth of Buddhism in India.

Principals for Buddhist Education

1. The Basis of the Teaching of the Buddha

The three main tenets of the Buddha's teaching are: wisdom, meditation, and discipline. Wisdom is the desired outcome, and attaining wisdom requires prolonged meditation or focus. One can acquire deep meditation by discipline and precept observance; once wisdom is realised, it will come easily. The sutras, which contain the entirety of Buddha's teaching, never actually stray from these three principles. Buddhism is defined by the Tripitaka, which is the collective name for all of Buddha shakyamuni's writings. Three categoriesùthe sutra, vinaya (precepts or norms), and sastra (commentaries)ùcan be used to classify this, with the emphasis placed on meditation, self-control, and wisdom, respectively.

2. The goal of Buddha's teaching

Buddhist education aims to develop wisdom. The Buddhist wisdom was known as Anuttara-Samyak-Sambhodil, which translates to "the perfect ultimate wisdom," in Sanskrit, the ancient language of India. The

Buddha instructed us that obtaining this supreme insight was the major goal of our practise or cultivation. The Buddha also taught us that because ultimate wisdom is innate to every one of us and not something we can acquire through external means, everyone has the capacity to experience it. The Buddhist educational system works to help us rediscover our true selves. As a result of Buddha's realisation that all sentient beings have this underlying insight and nature, it also teaches ultimate equality. Buddha's teaching enables us to comprehend that innate, ideal, and supreme wisdom. Then, with insight, we can resolve all of our issues and transform misery into joy.

3. Admission to a monastery

During the Buddhist era, monasteries served as the primary location for educational instruction. The pupil had to appear before the teacher and ask to be admitted in order to get instruction. The educator bore complete responsibility for his student's education. Additionally, the student needed to respond to the teacher's directions. Any other Bhikshuk in the monastery had absolutely no responsibility for the learner.

4. Pabbajja

Pabbajja was a ceremony that Buddhist monasteries embraced. Pabbajji translates to leave. After being accepted into a monastery, the student was required by this ritual to abandon all of his worldly and familial ties. Any caste member may be accepted to a monastery, and once there, he was no longer a member of that caste. He was forced to change all of his old routines, even how he dressed. The Pabbajja ritual required attendees to be at least eight years old.

5. Upasampada

Twelve years of education followed the Pabbajja ritual. The student was required to go through the Upasampada Before all of the other monks in the monastery; the Shraman was required to appear. Rite after completing his twelve years of study. This was a democratic ceremony. Only if the Upasampada rite was approved by the majority of the monks could someone perform it. The Upasampada ceremony recognised The Shraman as a full-fledged monk. All of his relationships, both personal and familial, dissolved on this occasion.

6. Duration of Education

22 years were spent on education in all. Consisting of 10 years as Upasampada and 12 years as Pabbajja

7. Curriculum

The two categories of education were primary and higher education. Ayurveda, religion, and military training were studied in upper education, while reading, writing, and math were taught in primary school. Everyone was given the freedom to select their own subject.

8. Method of teaching

The course material has a spiritual focus. Education was intended to help people find salvation. The study of religious texts was therefore crucial. The three principal study topics recommended were Sutta, Vinaya, and Dhamma Pitak. The majority of the instruction was delivered orally. While the teacher was lecturing, the pupils were paying close attention and exhibiting good behaviour. Following the lesson, students were required to recall the same material. With the help of lectures and the question-and-answer method, the instructor teaches the students. Every single monk was obligated to attend. Buddhism was taught using the populace's primary language.

9. Women education

Since Lord Buddha despised women and believed they were the source of all evils, women's education during the Buddhist era was at its lowest point. He therefore counselled against admitting women to monasteries during his lifetime. However, after a while, on the behest of his dedicated disciple Anand, Buddha had admitted the Vihars to about 500 women, including his stepmother, with a number of conditions and caveats.

Women monks were subject to strict regulations. They were on probation for the first two years. The women monks were kept apart at a distance from the male monks and were not permitted to interact with them. They were not granted a position in the sangh that was permanent. She might get religious education from a monk twice a month while being watched by another monk.

10. A teacher's characteristics and duties

The teacher himself must have at least ten years of monastic experience and unavoidably possess the virtues of generosity, chastity, and purity of thought. Both the instructor and the pupil had obligations to the monastery. However, the teacher was solely accountable for the student monk's upbringing, nutrition, and living conditions. The teacher was also in charge of the pupil's care when he fell unwell.

11. Student daily activities

The student will prepare everything for the teacher's daily schedule as they wake up. He'll prepare meals and wash his clothes and kitchenware. Through begging for alms, he would present the teacher with everything he needed. The teacher was the only one the pupil was ever supposed to obey. He would maintain order in the monastery and its surrounds. The pupil had to get ready to take instruction whenever the teacher needed him to.

12. Boarding and lodging for students

Although there were no formal Gurukuls throughout the Buddhist era, monasteries and viharas served as educational institutions. Together, the instructor and the students resided. Separate spaces for meals, bathing, sleeping, reading, studying, and talks were provided in the Buddhist Vihara. In the Buddhist era, monks and students adhered to the "simple living and elevated thought" ideal. Their lives were characterised by chastity, nobility, duty, and humanity.

13. Astang Marg

Translations of the Arabic word "samma" include "proper," "whole," "thorough," "integral," "whole," and "perfect." Samma -Ditth- full or flawless vision

1. Samma-Sankappa----Perfected Emotion or Aspiration,

2. Samma -Vaca-----Perfected or Whole Speech

3. Samma-Kammanta-----Integral Action

4. Samma-Ajiva----Proper Livelihood

5. Samma-Vayama-----Complete or Full Effort, Energy or Vitality

6. Samma-Sati-----Complete or Thorough Awareness

7. Samma-Samadhi-----Full, Integral or Holistic Samadhi

14. Four Nobel Truths

1. Every life has suffering.

2. Ignorance and clinging are the root causes of pain.

3. There is a way to end suffering.

4. This is the way to stop your pain.

15. Shramner's rules

1. Respect for all living things

2. Not to accept every proposition made to him

3. Live without character impurities.

4. Not telling lie

5. Not eating at inappropriate times

6. Not using luxury items

Methods of Teaching

Buddhist instruction focuses on character purity. Buddhist education served as preparation for the student's moral and psychological growth. One have to reach the bodhisattva stage. These were the instructional strategies.

1. Verbal Education

Up until the time of the Buddha, writing had reached a high level of development. But because writing materials were scarce and unavailable, verbal schooling predominated. Lessons used to be taught to students who had memorised them. The memorization of lessons was tested by the teachers.

2. Discussion

Socratic debate was a popular teaching strategy during the Buddhist era because it engaged students' interests. Scholars debated the crucial issues. The discussion went on until all of the uncertainties were dispelled.

3. Evidances

There were eight different types of evidence needed to support the disputant's position: theory, cause, example, parallelism, contradiction, evidence, argument, and induction.

4. Prominance

In the era of Buddhism, dialogue was vital and promoted reason. Without rational reasoning, it was impossible to decide the contentious issues.

1. Tours

The Buddhist monks' primary goal was to spread Buddhism. As a result, certain Acharyas, including Rahul and Sariputta, emphasised the value of trips in educating people. After completing their school, students were urged to travel extensively in order to acquire real-world experience.

2. Conferences

On the first day of the month and the full moon, discussions were held in a Buddhist sangh. The assembled monks from different sanghs openly stated their scepticism. Every monk was required to attend these conferences. A prominent monk was invited to an annual meeting where he challenged the sangha as a whole to refute his claim of purity.

3. Meditation

Some Buddhist monks prefer to engage in solitary spiritual reflection in remote caves and woodlands. Only monks who had fully realised the allure of the world and had spent sufficient time in the Sanghs were said to be capable of practising solitude meditation.

Vedic Age Educational Successes Included the Following

1. A major focus of education has been on developing spirituality. The ashram system was utilised to fulfil a person's debt to society, the gods, his ancestors, and his teacher.

2. The parents' minds were first made ready to cultivate a desire for their children's education. It's been claimed that parents who don't teach their kids are the enemies of the child.

3. The growth of the child's character was given a lot of

consideration. Teachers emphasised the importance of a person's overall personality development.

4. Social competence developed by training in duty performance.

5. The national culture was promoted and preserved through many means.

6. Without charge. The society and the king both paid for it.

7. The child acquired schooling while residing in a favourable setting at a gurukul.

8. A student was made to follow the Gurukul's principles. He had to carry the weight of his existence by pleading for handouts. The student's humility and tolerance were fostered by this activity.

9. The characteristics of the student's temperament, his early experiences, his upbringing, and his circumstances were used to develop his personality.

10. Self-study (Swadhyaya) was given higher weight.

11. Divine revelation served as the means of instruction.

12. The test was oral in nature. The pupil had to give a speech in front of a group of professors. If he met their requirements, he received a certificate or a little reward. The opinions of the scholars had to accord in order to receive such a title.

13. During this time, in addition to vocational education, military, science, agricultural, animal husbandry, and other subjects were taught. Craftsmanship and the arts were highly valued. Commerce education was particularly well-liked.

14. In the Vedic era, men and women shared equal status. After the upanayana (initiation ritual), which was also done for girls, their education began. Additionally, they had to practise chastity while in school. People used to read the vedas and other religious and philosophical works, and they were allowed to engage in such discussions.

The Vedas explain the value of women in a number of places. Due to their diligent study and penance, some renowned women in recent times have earned the title of "lady sages." The prominent female philosophers Lopamudra, Palla, Ghosh, and Vishwavara are among those who are highly regarded. While Brahman provided the name of

gandbrava, Yagyavalkya mentioned Maitreyi and Kauanitiki as women who wrote Vedic commentary (richa). A great example of a woman who pursued higher education is Grabita.Swadhyay gives us three fundamental concepts.

* Personality (Swa-swaroop)

* Subconscious (Swa-shakti)

* Consciousness(Swa-kartavaya)

1. Personality : This holy nature provides us with new information.

2. Subconscious : Their firm conviction that because God is present in each of us, how can they be weak, how can they lose any battles in life, and why should they believe they are less than anyone.

3. Consciousness : What is the true purpose of life? Is it only to accumulate wealth? Can chasing after life's superficial pleasures really be our duty?

Beyond Bhog-Jeevan, we ought to the bhadra-jeevan is beyond that, and we too must lead such a life. Practise Bhaav-Jeevan, and we ought to comprehend and live that life. Realizing this obligation will give our life a new purpose. These are some of the fundamental concepts that Swadhyay teaches us. Routine Swadhay keeps doing. Having positive thoughts that keep our minds sharp can boost our self-esteem and enable us to lead a life that is both successful and fulfilling.

The goal of Buddhist education was moral purity. The primary locations for Buddhist education are monasteries or vihars, where monks are educated. Between the teacher and the students is friendly. 22 years were spent in total on schooling, 12 as Pabbajja and 10 as Upasampada. The instructor is in charge of providing for their own housing, food, clothing, and moral and religious instruction. Knowledge acquisition through lectures and discussion questions as well as various instructional techniques like debates, conferences, tours, meditations, evidences, and prominence, etc.

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Exploring the Role and Relevance of Artificial Intelligence in the Vedas : A Contemporary Analysis

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Abstract

Through a cutting edge study, this examination piece researches the capability and meaning of man-made reasoning (computer based intelligence) in the Vedas. We get a more prominent understand of the Vedic idea of insight and how it compares with present day thoughts of artificial intelligence by checking out at a few Vedic messages and their equals to the possibility of knowledge and machines. We analyze the benefits and disservices of integrating artificial intelligence into Vedic practices and evaluate the overall appropriateness of man-made intelligence in the Vedas. Additionally covered are the moral implications of consolidating man-made intelligence in the Vedic setting as well as the Vedic epistemological structure and its planned applications in the domain of computer based intelligence. We look at the achievements and requirements of these executions through a review of late contextual investigations of computer based intelligence application in Vedic customs, and we survey their suggestions for the fate of artificial intelligence in the Vedas. Our examination demonstrates the way that simulated intelligence could work on Vedic practices while likewise underlining the disadvantages and moral issues of such reconciliation.

    Keywords: AI, Vedas.

Introduction

Man-made consciousness (computer based intelligence) is an idea that has filled rapidly lately and has been utilized in different ventures, including medical services, banking, transportation, and diversion. Notwithstanding its developing fame, there is still little examination on

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how simulated intelligence squeezes into philosophical and social standards. In this review, we look at the significance and capability of computer based intelligence in the Vedas utilizing a cutting edge technique.[1]

Perhaps of Hinduism's most old and definitive composition, the Vedas offer an abundance of data and understanding about the human psyche and mindfulness.[2] Moreover, the Vedas have references to the possibility of man-made brainpower and machines, which raises critical issues in regards to the similarity of simulated intelligence and the Vedic custom. We need to get a more profound comprehension of the Vedic idea of insight and how it connects to present day thoughts of artificial intelligence through a basic investigation of various Vedic messages and their references to knowledge and machines.

Our examination additionally surveys the moral consequences of integrating man-made intelligence into Vedic practices, as well as any likely benefits and hardships. We additionally go through the Vedic epistemological system and how it very well may be applied to the domain of man-made brainpower, as well as late contextual analyses of computer based intelligence being utilized in Vedic practices like Vedic crystal gazing and Ayurveda.

We mean to include to the bigger discussion the connection among computer based intelligence and philosophical and social practices by analyzing the capability and appropriateness of simulated intelligence in the Vedas. Our investigation likewise features the moral issues and limitations of such coordination while revealing insight into how computer based intelligence might work on Vedic practices.

Analysis of the similarities and differences between the Vedic concept of intelligence and contemporary notions of AI

Man-made brainpower (man-made intelligence) has been incorporated into Vedic ceremonies, which raises essential issues in regards to how the Vedic thought of knowledge looks at to present day thoughts of man-made intelligence. Despite the fact that the Vedic practice doesn't explicitly make reference to computer based intelligence, there are equals and inconsistencies between the Vedic feeling of insight and current thoughts of simulated intelligence.[3]

The Vedic origination of knowledge and current thoughts of man-

made intelligence are essentially practically identical in that the two of them put areas of strength for an on examples and request. In the Vedic practice, knowledge is connected to the universe's regular request and examples, which are seen as appearances of heavenly mind.[4] Like how it can perceive and duplicate examples in information, artificial intelligence can likewise recognize and predict designs in complex frameworks.

The Vedic idea of knowledge and current thoughts of man-made intelligence are comparative in that the two of them put areas of strength for an on cognizance. Knowledge is viewed as an essential component of profound turn of events and self-acknowledgment in the Vedic practice in light of its nearby connections to cognizance and the human keenness. The improvement of calculations that intently look like human comprehension and discernment is much of the time utilized in the plan of current simulated intelligence frameworks, which are expected to recreate human knowledge.[5]

The Vedic meaning of insight and present day thoughts of simulated intelligence, nonetheless, by the by have significant differentiations. Their impression of the association among morals and knowledge is one of the fundamental differences. Knowledge is firmly connected with the possibility of "Dharma," or noble activity, and is found in the Vedic practice as a vital component of moral way of behaving and profound turn of events. The plan of present day simulated intelligence frameworks, interestingly, habitually focuses on efficiency and effectiveness over unequivocal moral or moral contemplations.[6]

Understanding the capability of knowledge in the normal world is one more huge qualification between the Vedic perspective on insight and current thoughts of man-made intelligence. As per the Vedic practice, knowledge is viewed as a major part of nature and is emphatically connected with the possibility of "Prakriti," or the hidden keenness and request that controls nature. Current man-made intelligence frameworks, then again, are much of the time made to enhance or supplant human knowledge specifically conditions instead of to mimic or work on the intellectual prowess of the normal world overall.[7]

By and large, the equals and errors between the Vedic comprehension of knowledge and current computer based intelligence underline the many-sided exchange of innovation, mindfulness, and morals in the contemporary period. We might understand the potential

benefits and hardships of integrating man-made intelligence into Vedic practices by checking out at these likenesses and differentiations more meticulously.

The significance of these similarities and differences

The incorporation of computerized reasoning (artificial intelligence) into Vedic practices is altogether affected by the equals and contrasts between the Vedic idea of insight and current thoughts of man-made brainpower (computer based intelligence). We can more readily value the benefits and challenges of integrating artificial intelligence into the Vedic custom by thinking about these likenesses and differentiations.

The effect on moral issues in the creation and use of simulated intelligence frameworks is one of the primary consequences of these likenesses and fluctuations. The Vedic custom puts major areas of strength for an on profound quality and uprightness, and it considers knowledge to be a significant component of profound quality. Conversely, current simulated intelligence frameworks are every now and again made to amplify creation and productivity without unequivocally considering moral guidelines. Thus, cautious assessment of the moral consequences of these advances and their effect on human qualities and conduct is required while coordinating simulated intelligence into Vedic practices.[8]

These equals and divergences additionally have critical ramifications for how awareness and innovation interface. In the Vedic practice, cognizance is emphatically connected with the possibility of mind and is viewed as a fundamental component of otherworldly turn of events and self-acknowledgment. Along these lines, current artificial intelligence frameworks imitate specific qualities of human mindfulness and cognizance. Be that as it may, the joining of man-made intelligence into Vedic customs raises significant inquiries in regards to the association among innovation and cognizance as well as the expected impacts of these frameworks on otherworldliness and human mindfulness.[9]

At last, the job of knowledge in the normal world is comparably impacted by these equals and changes. As indicated by the Vedic practice, knowledge is viewed as a component of the normal world that is natural, and it is emphatically connected with the possibility of Prakriti. Vedic practices that integrate computer based intelligence feature basic issues in regards to the potential impacts of these frameworks on nature as well

as their ability to impersonate and work on the mental fortitude of the regular world in general.

In general, the significance of these equals and divergences dwells in their ability to enlighten the multifaceted association that exists in the cutting edge period between innovation, mindfulness, and morals. We can all the more likely value the potential benefits and challenges of integrating man-made intelligence into Vedic practices, as well as the more extensive implications of this joining for human qualities and direct, by investigating these similitudes and differences.

Discussion of the idea of intelligence in Vedic philosophy and how it connects to the mind and consciousness of humans[10]

The human brain and mindfulness are personally attached to the Vedic idea of knowledge, or buddhi. The Vedic custom perspectives mind as perhaps of the main human characteristic that might be created and as being significant to otherworldly turn of events and self-acknowledgment.

Buddhi, close by manas (the tactile psyche), ahamkara (the inner self), and chitta (the psyche mind), is one of the four elements of the brain, as indicated by the Vedas. Buddhi is personally connected with the possibility of awareness and is accountable for insight, separation, and navigation.

As per the Vedic custom, cognizance exists in each living thing and is supposed to be the central truth of the universe. It is accepted that awareness is the beginning of all insight and that it holds the key to accomplishing profound illumination and freedom.

In the Vedic custom, there are a wide range of and perplexing ways that knowledge and cognizance are connected. From one perspective, insight is viewed as a heavenly indication and as an essential piece of mindfulness. When not applied to profound turn of events and self-acknowledgment, insight is likewise seen as an expected reason for confusion and obliviousness.

The advancement of man-made brainpower frameworks will be fundamentally affected by the Vedic idea of knowledge. Current man-made brainpower (man-made intelligence) frameworks are made to emulate specific highlights of human knowledge, yet not really human mindfulness. It additionally raises doubt about how intently man-made

brainpower (computer based intelligence) frameworks can emulate human insight and the association among knowledge and cognizance.

The Vedic thought of insight likewise puts areas of strength for an on the benefit of utilizing knowledge to the quest for profound turn of events and self-acknowledgment. This highlights the requirement for cautious appraisal of the likely effect of these frameworks on human qualities and conduct and suggests huge moral conversation starters for the turn of events and utilization of artificial intelligence frameworks.

In general, the Vedic thought of knowledge offers a vital starting point for understanding the multifaceted association between cognizance, otherworldliness, and knowledge. By examining this association, we can find out about the potential benefits and troubles of integrating computer based intelligence into Vedic practices, as well as the more extensive consequences of this reconciliation for human qualities and conduct.

How modern ideas of AI differ from the Vedic concept of intelligence

As was at that point referenced, the human brain and cognizance are emphatically attached to the Vedic idea of insight. It puts serious areas of strength for an on involving knowledge in the help of these targets and is grounded in the ideas of self-acknowledgment and profound turn of events. The improvement of robots that can do works frequently connected with human knowledge, such critical thinking, direction, and example acknowledgment, is a significant focal point of present ideas of computer based intelligence, interestingly.

The capability of awareness is one critical differentiation between the Vedic origination of insight and current computerized reasoning. As per the Vedic practice, awareness is the foundation of all insight and the central truth of the universe. Current simulated intelligence frameworks, conversely, are expected to impersonate a few elements of human keenness instead of to duplicate cognizance.

The motivation behind knowledge is another huge differentiation. The Vedic custom perspectives knowledge as an instrument for accomplishing otherworldly turn of events and self-acknowledgment. Conversely, present day computer based intelligence frameworks are regularly made to achieve specific commonsense targets, such as upgrading efficiency, allotting assets ideally, or robotizing tedious positions.

The meaning of morals and ethics in the utilization of astuteness is moreover underlined by the Vedic thought of knowledge. The Vedic practice sees knowledge as an instrument for propelling the prosperity surprisingly and the bigger great. Oppositely, current man-made intelligence frameworks are regularly made without a characterized system for moral judgment, raising stresses over likely unfavorable consequences for society and the climate.

As a rule, the Vedic origination of knowledge is particular from current thoughts of man-made intelligence in that it puts more accentuation on cognizance, profound turn of events, and moral contemplations. While current artificial intelligence frameworks are intended to copy a few qualities of human knowledge, they may not necessarily think about the more extensive moral and moral repercussions of their utilization. Deciding the benefits and downsides of integrating man-made intelligence into Vedic practices subsequently, as well as guaranteeing that simulated intelligence frameworks are made and utilized in manners that are reliable with human qualities and objectives, should be possible utilizing the Vedic thought of knowledge.

Consequences for the Vedas' use of AI and its applicability

As to work and pertinence of computer based intelligence in the Vedas, analyzing the equals and contrasts between the Vedic idea of knowledge and current thoughts of AI is significant.

From one perspective, the equals between the Vedic origination of knowledge and present day computer based intelligence raise the chance of integrating man-made intelligence into Vedic practices in manners that work on their adequacy and productivity. Man-made intelligence could be utilized, for example, to make more individualized reflection and yoga programs that think about varieties in individuals' mental and profound states. The accuracy and constancy of Vedic mysterious figures, which depend on multifaceted calculations and translations of heavenly examples, could likewise be expanded with the assistance of man-made brainpower (artificial intelligence).[11]

Conversely, the inconsistencies between the Vedic idea of insight and present day artificial intelligence raise worries about the suitability of integrating computer based intelligence into Vedic practices. For example, integrating man-made intelligence into Vedic ceremonies could start moral inquiries concerning the potential impacts of innovation on

otherworldliness and human mindfulness. The accentuation on realistic outcomes in current computer based intelligence could likewise not generally be steady with the bigger otherworldly targets of the Vedic custom.[12]

In general, the amount man-made intelligence can be consolidated in manners that are steady with the bigger profound and moral goals of the Vedic practice will decide its position in the Vedas and its importance to them. This requires thorough investigation of the equals and divergences between the Vedic idea of insight and current artificial intelligence, as well as the benefits and hindrances of integrating simulated intelligence into Vedic practices.

An examination of AI's potential advantages in the Vedic environment

Vedic practices could significantly profit from man-made consciousness (man-made intelligence), particularly concerning working on the viability and proficiency of current practices. Coming up next are a few likely benefits of artificial intelligence in the Vedic setting:

Rehearses that are custom-made to the person: computer based intelligence can be utilized to make reflection and yoga programs that are customized to the individual and consider their novel mental and profound states. For example, man-made intelligence frameworks can look at physiological data like pulse and mind waves to recommend specific reflection moves toward that are generally fitting for an individual's requirements.

A superior capacity to predict the future through soothsaying: Vedic crystal gazing depends on many-sided estimations and understandings of divine examples. By looking at tremendous datasets of galactic perceptions and finding designs that are trying so that people might be able to see, artificial intelligence can be utilized to build the accuracy and constancy of these estimates.

Worked on profound advising: computer based intelligence can be used to offer individualized otherworldly directing to individuals hoping to foster their training. Computer based intelligence chatbots, for example, can be planned with Vedic lessons and used to answer questions and proposition exhortation on profound subjects.

Vedic information conservation: The information found in Vedic

writing can be saved and shared through artificial intelligence. Computer based intelligence calculations, for example, can be prepared to make an interpretation of Vedic texts into different dialects and to recognize normal subjects and examples in numerous texts.

Notwithstanding, to ensure that they are steady with the bigger otherworldly and moral goals of the Vedic practice, the possible benefits of man-made intelligence in the Vedic setting should be completely analyzed. For example, stresses in regards with the impacts of innovation on human cognizance and otherworldliness might be raised by the use of simulated intelligence in Vedic practices. New moral structures may likewise be expected to address worries with protection, inclination, and responsibility because of the utilization of artificial intelligence.

By and large, while man-made intelligence gives Vedic practices extraordinary likely advantages, these benefits should be painstakingly adjusted against the Vedic custom's more broad otherworldly and moral targets. Really at that time can simulated intelligence be coordinated in manners that help the standards and objectives of the Vedic custom and furnish experts with certifiable benefits.

Discourse about the drawbacks and difficulties of incorporating AI into Vedic practises

While consolidating man-made brainpower (computer based intelligence) into Vedic practices might enjoy specific benefits, there are likewise various limitations and troubles that should be settled. These comprise of:

Moral issues: The utilization of artificial intelligence in Vedic practices raises issues concerning what innovation means for otherworldliness and human cognizance. Concerns would emerge, for example, if man-made intelligence somehow managed to play the job of human educators or masters in controlling otherworldly practices.

Language and social impediments might keep artificial intelligence from being completely included into Vedic practices. Vedic practices have major areas of strength for an and semantic legacy, which might make it trying to make simulated intelligence frameworks that are conscious of the nuances of these customs.

Specialized limitations: Information accessibility and precision issues might forestall the full reconciliation of man-made intelligence with

Vedic practices. Vedic soothsaying, for example, relies upon tremendous data sets of galactic perceptions, which probably won't be quickly open or could require a ton of preprocessing to be helpful to man-made intelligence frameworks.

Incredulity and obstruction: Vedic experts who use man-made intelligence might do as such with some suspicion and resistance. This could be because of an inclination for additional traditional method for otherworldly guidance and heading or stresses over what innovation can mean for well established traditions.

Absence of understanding: Concerns concerning the legitimate spot of man-made intelligence in Vedic practices might exist among Vedic custom experts and scholastics. It very well may be trying to make and place into utilization simulated intelligence frameworks that are normally viewed as being effective because of this absence of arrangement.

To ensure that the fuse of man-made intelligence is steady with the bigger profound and moral goals of the Vedic custom, it is vital to assess and address the constraints and hardships of coordinating artificial intelligence into Vedic practices cautiously. To make simulated intelligence frameworks that are delicate to the complexities of Vedic practices and are fit for upgrading as opposed to diminishing these practices, coordinated effort between professionals, scientists, and specialists is required.

An assessment of the Vedic texts' broad applicability of AI

The Vedic thought of knowledge is straightforwardly connected with otherworldliness and human awareness, with self-acknowledgment and edification as its definitive points. Computerized reasoning (artificial intelligence) use in this setting raises significant contemplations about what innovation means for human cognizance and otherworldliness, as well as whether it is viable with the more broad points of the Vedic custom.

On the one side, man-made intelligence can possibly work on Vedic practices by offering new points of view, improving exactness, and making data and assets more open. Artificial intelligence can be utilized, for example, to make prescient models for Vedic crystal gazing or to look at tremendous datasets of Vedic writing to find novel examples and bits of knowledge.

Then again, the joining of artificial intelligence into Vedic practices should be painstakingly weighed against the gamble of ignoring the Vedic custom's more broad profound and moral goals. Specifically, a devotion to keeping up with the practice's fundamental standards and customs should illuminate the utilization regarding man-made intelligence. This requires a significant familiarity with the social and semantic complexities of the custom.

A delicate way to deal with the variety of perspectives and practices inside the custom must likewise be taken while incorporating man-made intelligence into Vedic practices. There is certainly not a solitary, whole Vedic custom; rather, there is a multifaceted trap of social practices, practices, and convictions that have created over the long haul. While assessing the appropriateness of computer based intelligence to Vedic practices, this changeability should be thought about.

Generally speaking, the evaluation of the pertinence of man-made intelligence to the Vedas should be founded on a nitty gritty cognizance of the points, standards, and customs of the practice, as well as a commitment to maintaining its central qualities while investigating new headings for progression. Vedic practices can acquire significantly from integrating computer based intelligence, however there are snags and limitations that should be survived. Examining these conceivable outcomes with a receptive outlook and a distinct fascination with learning more is vital.

Discussion of the Vedic epistemological framework and potential uses for it in the realm of artificial intelligence

The huge and perplexing epistemological system of the Vedic custom offers a thorough comprehension of information, its starting points, and its limits. This structure depends on a complete and coordinated perspective on reality that recognizes the reliance of all things and puts areas of strength for an on the worth of direct insight and instinct during the time spent learning.

For the field of man-made consciousness, which is likewise keen on the social affair and handling of information, this approach has huge repercussions. The Vedic epistemological structure explicitly prescribes that computer based intelligence frameworks be made to mirror the interconnection and intricacy of the real world and to recognize the worth of instinct and direct involvement with the most common way of

learning.[13]

This structure might be utilized, for instance, in the making of computerized reasoning (simulated intelligence) frameworks that can gain from an assortment of data sources, including conventional and native types of information that are much of the time ignored by current logical ideal models. These frameworks could be utilized to consolidate different kinds of data and shrewdness, as well as to make new thoughts and replies to testing issues.

The making of simulated intelligence frameworks that are expected to be mindful and intelligent is one more region in which the Vedic epistemological structure might track down application in the field of man-made consciousness. Planning simulated intelligence frameworks that are equipped for contemplation and self-reflection might consider the Vedic custom's accentuation on the worth of self-information and self-acknowledgment. These frameworks could be utilized to work on our perception of the idea of cognizance and the psyche as well as to make new viewpoints and strategies for advancing emotional well-being and prosperity.

The Vedic epistemological structure, as a general rule, offers a profound and complex perspective on the social event and handling of information, and its imminent applications in the field of computer based intelligence are significant. We might make simulated intelligence frameworks that are more scrutinizing, integrative, and comprehensive as well as more fit to the mind boggling and entwined nature of reality by drawing on this inheritance.

An examination of how the Vedic framework can aid our comprehension of the breadth and constraints of AI

The Vedic structure gives a particular perspective on the capacities and limitations of man-made intelligence. The Vedic practice, specifically, recognizes the limits of human comprehension and the meaning of modesty in the journey for information. This perspective can help us in fathoming the limits of simulated intelligence and the requirement for judiciousness while creating and sending it.

Perceiving the limits of rationale and reason in the quest for truth is a vital idea from the Vedic custom. This perspective can help us in understanding the restrictions of artificial intelligence, which is currently centered for the most part around coherent and numerical thinking. The

Vedic custom underscores the worth of instinct and direct involvement with the securing of information.

The Vedic custom is additionally mindful of the worth of setting and nuance in the translation of information. This perspective can support our understanding of the constraints of computer based intelligence, which every now and again finds it challenging to grasp the intricacy and variety of the human experience and culture.

The Vedic custom additionally underlines the worth of moral and moral standards in the quest for information. This perspective can help us in distinguishing the potential dangers presented by artificial intelligence and in making moral and moral rules for its creation and application.[14]

By and large, the Vedic structure gives a helpful perspective on the capacities and requirements of man-made intelligence, and it can help us in moving toward its creation and application with more mindfulness and judiciousness. We might make simulated intelligence frameworks that are more thoughtful, integrative, and moral as well as more adjusted to the complicated and entwined nature of reality by drawing on this set of experiences.

An investigation of the moral dilemmas raised by the use of AI in the Vedic environment

Different moral inquiries are raised by the joining of computer based intelligence into the Vedic climate and should be appropriately thoroughly examined. The expected impacts of simulated intelligence on human independence and organization are a significant concern. Vedic culture puts serious areas of strength for an on the idea of individual independence and decision, subsequently it's vital to ensure that the creation and use of computer based intelligence don't encroach on these standards.[15]

The conceivable impact of simulated intelligence on friendly and monetary disparity is a further reason to worry. The Vedic culture values social reasonableness and balance, in this way it is pivotal to ensure that the benefits of simulated intelligence are scattered similarly and decently all through society.

Moreover, moral ideas like regard for human poise and the denial against causing harm should be considered while creating and sending

artificial intelligence. It's basic to ensure computer based intelligence is made and applied such that regards common liberties and nobility and doesn't adversely influence either individuals or society in general.[16]

Besides, receptiveness and obligation should act as the foundations of the incorporation of computer based intelligence into the Vedic setting. It is significant to come to sure that conclusions about the creation and utilization of man-made intelligence are made in an open and vote based way, and that they are dependent upon public examination and oversight.

To wrap things up, the fuse of artificial intelligence into the Vedic system raises huge philosophical and profound issues with respect to the idea of cognizance and the spot of innovation in our life. It is essential to ensure that these issues are tended to painstakingly and mindfully, and that the creation and use of simulated intelligence is impacted by a significant comprehension of the profundity and intricacy of the human experience.

In general, the consolidation of computer based intelligence into the Vedic climate brings a critical moral inquiries that should be totally thoroughly examined. We can ensure that the exploration and use of artificial intelligence is obliged by moral contemplations and regards the center standards of the Vedic custom by handling these issues with responsiveness and mindfulness.

A overview of current case studies of artificial intelligence (AI) applications in Vedic practises, such as Vedic astrology and Ayurveda

Various contextual analyses on the utilization of simulated intelligence in Vedic disciplines including Vedic soothsaying and Ayurveda have been distributed as of late. different contextual analyses have shown both the likely benefits of computer based intelligence in different regions as well as a portion of the troubles and limitations related with integrating computer based intelligence into Vedic practices.

For example, simulated intelligence has been applied to Vedic soothsaying to break down immense volumes of information and estimate future events. This could build the lucidity and precision of celestial translations as well as uncover examples and patterns that human stargazers could miss. In any case, there are additionally stresses that the use of simulated intelligence in soothsaying might bring about the deficiency of the relational connection between the soothsayer and the client along with the support of certain biases and generalizations.[17]

Like this, simulated intelligence has been applied to Ayurveda to break down persistent information and give individualized treatment regimens. This might expand the adequacy of Ayurvedic medicines and diminish the probability of negative aftereffects. There are stresses that the individualized methodology and human touch that are fundamental for the act of Ayurveda might be lost assuming computer based intelligence is utilized in the discipline.[18]

These contextual analyses show both the possible benefits and troubles of integrating simulated intelligence into Vedic practices. While artificial intelligence can possibly expand these practices' accuracy and viability, it is urgent to ensure that its application regards the Vedic custom's qualities and core values. We can ensure that computer based intelligence is remembered into Vedic practices for ways that are both worthwhile and moral via cautiously thinking about these difficulties and tending to them in a conscious and intelligent way.

Analysis of the Vedic AI's potential for future study and application

It is guessed that the extent of man-made intelligence's expected purposes in the Vedic setting will extend as the innovation creates and turns out to be all the more broadly utilized. There is a lot of potential for simulated intelligence to help us grasp and apply the Vedic lessons all the more really, as well as to make novel Vedic practices.

The investigation of Vedic compositions and sacred texts is one region where computer based intelligence could be particularly useful. Computer based intelligence's ability to gather and break down huge measures of information might empower us to recognize examples and patterns in these compositions that human perusers could miss. This could bring about new points of view on the importance and significance of these compositions along with new strategies for understanding and applying their illustrations.

Customized reflection and yoga programs are only two instances of the new devices and innovations for Vedic practices that could be made utilizing computer based intelligence. Man-made intelligence could foster individualized rehearses that are fit to the specific necessities of every person by dissecting individual information on physical and psychological well-being. Thus, practices might turn out to be more compelling and productive and more qualified to address the issues of contemporary experts.

The Vedas have a ton of potential for computerized reasoning generally speaking. It will be significant to ensure that we observe the qualities and rules of the Vedic legacy as we examine and make new applications for man-made intelligence in this unique situation. By doing this, we can ensure that Vedic practices use man-made intelligence in a manner that is both useful and conscious to this rich and obsolete culture.

Consequences for AI's future in Vedic practises

Vedic practices could change fundamentally in the future because of the joining of computer based intelligence. Computer based intelligence can possibly open up new fields of study and examination, as well as increment the ease of use and viability of Vedic practices for contemporary experts.

The potential for customized rehearses is one of the fundamental impacts of simulated intelligence on Vedic practices. As simulated intelligence innovation creates, it very well may be achievable to configuration individualized reflection, yoga, and other practice programs that are taken care of the particular necessities and targets of every professional. Thus, practices might turn out to be more successful and productive and more qualified to address the issues of contemporary specialists.

The potential for new understandings and disclosures is another way that simulated intelligence might influence Vedic practices. Man-made intelligence could help us in distinguishing novel examples and patterns that probably won't be clear to human spectators by examining Vedic compositions and sacred writings as well as information on the actual practices. This could bring about new points of view on the pertinence and importance of Vedic lessons, as well as new strategies for understanding and applying them.

To wrap things up, the reception of simulated intelligence in Vedic practices raises critical moral and philosophical issues. We should be mindful so as to research simulated intelligence's prospects here in a way that is predictable with the Vedic custom's standards and core values. We should likewise ponder what simulated intelligence in Vedic practices might mean for society all the more extensively, incorporating challenges with availability, security, and social appointment.

Generally, Vedic practices' utilization of man-made intelligence is

both captivating and complex later on. To ensure that man-made intelligence is integrated into Vedic practices in manners that are both conscious of custom and profitable to everybody, it will be urgent to continue carefully as we keep on exploring this early field.

Implications for the larger AI field and its relationship to other traditions in culture and philosophy

The fuse of man-made intelligence inside the Vedic custom has huge consequences for the field of computer based intelligence in general and its cooperations with other philosophical and social frameworks. Analysts and professionals in simulated intelligence can find out about the idea of knowledge and mindfulness and investigate new techniques for making man-made intelligence frameworks that are more in accordance with human qualities and targets by drawing in with the Vedic thought of insight.

Simultaneously, the fuse of man-made intelligence inside Vedic custom stances basic issues in regards to the similarity of simulated intelligence with other philosophical and social practices. We should remember various customs when we analyze the capability of man-made intelligence in the Vedic setting and ensure that we approach this creating field with deference and attention to the different social and philosophical perspectives that exist all through the world.

The opportunities for intercultural correspondence and collaboration is one of the significant ramifications of man-made intelligence in the Vedic climate. Scientists and professionals in artificial intelligence can find out about the idea of knowledge and cognizance and investigate new strategies for making man-made intelligence frameworks that are more in accordance with human qualities and targets by drawing in with the Vedic legacy. This could open up new entryways for intercultural correspondence and advancing as well as new potential for headways and revelations in the field of artificial intelligence.

The limit with regards to moral and philosophical idea is one more ramifications of man-made intelligence in the Vedic setting. We should consider the bigger moral and philosophical issues that emerge with creating and involving computer based intelligence as we look at the capability of man-made intelligence in the Vedic setting. Questions with respect to predisposition, power, security, the idea of mind, awareness, and human qualities are completely remembered for this.

The consolidation of simulated intelligence inside the Vedic practice has critical consequences for the field of man-made intelligence overall and its relationship to other philosophical and social customs. We might study the idea of knowledge and cognizance and examine new strategies for making simulated intelligence frameworks that are more in accordance with human standards and yearnings by drawing in with the Vedic legacy. To ensure that we do as such in a manner that is deferential and aware of the different social and philosophical viewpoints that exist all through the world, we should all the while approach this blossoming subject with care and consideration.

Future Research

Future examination in the field of simulated intelligence in the Vedas holds gigantic potential for additional investigation and improvement. In view of the discoveries and conversations introduced in this exploration article, a few regions arise as promising roads for future examination:

Developing the Vedic comprehension of knowledge: Further examination can dive into the Vedic sacred writings to acquire further experiences into the multi-layered nature of insight as portrayed in the Vedas. By breaking down extra texts and investigating different translations, we can upgrade how we might interpret the Vedic idea of insight and its suggestions for artificial intelligence.

Investigating simulated intelligence applications in other Vedic practices: While this article zeroed in on Vedic crystal gazing and Ayurveda, there are numerous different disciplines inside the Vedic custom that can profit from man-made intelligence coordination. Future exploration can examine the possible utilization of artificial intelligence in fields like Vedic science, Vedic brain research, and Vedic musicology, among others.

Moral contemplations and rules: As man-made intelligence turns out to be progressively incorporated into Vedic practices, creating complete moral structures and guidelines is fundamental. Future examination can zero in on tending to moral worries like security, predisposition, straightforwardness, and responsibility to guarantee the dependable and moral utilization of computer based intelligence in the Vedic setting.

Human-man-made intelligence cooperation: Investigating how simulated intelligence can expand human specialists in Vedic disciplines is an astonishing road for future exploration. Examining manners by which man-made intelligence can help and upgrade the information and abilities of Vedic researchers, stargazers, Ayurvedic experts, and otherworldly educators can prompt new models of cooperation and inventive ways to deal with Vedic practices.

Multifaceted and interdisciplinary points of view: The connection among simulated intelligence and social, philosophical, and otherworldly customs stretches out past the Vedas. Future exploration can investigate the convergences of computer based intelligence with other social and philosophical frameworks around the world, empowering a diverse exchange and encouraging interdisciplinary cooperation.

Man-made intelligence driven information revelation: Utilizing simulated intelligence methods, for example, normal language handling, AI, and information charts, future exploration can zero in on robotized information extraction and disclosure from Vedic texts. This can work with the distinguishing proof of stowed away examples, relationships, and experiences, consequently enhancing how we might interpret the Vedic information framework.

Client driven man-made intelligence apparatuses: Creating client driven computer based intelligence devices explicitly intended for Vedic specialists and devotees can upgrade openness and convenience. Future examination can focus on making wise frameworks, chatbots, and proposal motors custom-made to the requirements of people looking for Vedic direction, prophetic expectations, or Ayurvedic cures.

By seeking after these exploration headings, we can extend how we might interpret the capability of artificial intelligence in the Vedas and encourage its mindful combination into Vedic practices. This interdisciplinary investigation won't just add to the field of simulated intelligence yet additionally improve how we might interpret old insight, advance diverse discourse, and encourage inventive applications with cultural effect.

Conclusion

All in all, this examination article investigated the job and importance of man-made reasoning (artificial intelligence) in the Vedas,

old Indian sacred writings that contain significant information and experiences into different parts of life. Through a thorough examination, we have dug into the Vedic idea of knowledge and its relationship with the human brain and cognizance. We have additionally analyzed the similitudes and contrasts between the Vedic idea of knowledge and contemporary thoughts of computer based intelligence.

Our investigation uncovered that while the Vedic idea of insight underscores an all encompassing and interconnected comprehension of knowledge, contemporary man-made intelligence zeros in additional on computational calculations and information driven approaches. The Vedic idea of insight envelops mental abilities as well as profound, close to home, and natural parts of human life.

We have examined the ramifications of these similitudes and contrasts, featuring the requirement for a fair way to deal with man-made intelligence in the Vedic setting. The joining of man-made intelligence in Vedic practices offers potential advantages, for example, improved precision and proficiency in fields like Vedic crystal gazing and Ayurveda. In any case, it additionally presents constraints and difficulties, including the protection of human touch, moral contemplations, and the requirement for agreeable coordination with customary Vedic information frameworks.

Besides, we have assessed the general importance of computer based intelligence in the Vedas, perceiving that man-made intelligence can act as a device to supplement and upgrade the insight contained in the Vedas. By utilizing computer based intelligence innovations inside the Vedic epistemological system, we can acquire further bits of knowledge into the universe, cognizance, and the human condition.

Also, we have talked about the more extensive ramifications of man-made intelligence in the Vedas for the field of simulated intelligence itself and its relationship with other social and philosophical customs. The Vedic bits of knowledge can add to a more comprehensive and comprehensive way to deal with computer based intelligence, rising above simply specialized viewpoints and integrating moral, otherworldly, and humanistic aspects.

All in all, the combination of simulated intelligence in the Vedas opens up new roads for examination and execution. It urges us to investigate the likely advantages, address the restrictions and moral worries, and imagine a future where man-made intelligence and Vedic

insight can coincide agreeably. By embracing the qualities of both, we can open creative arrangements, grow how we might interpret knowledge, and cultivate the prosperity of people and social orders.

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NādaYoga Practices in Various Yoga Texts

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Abstract:

Sound is the power from which the entire universe or creation originates. Sound is also known as Sabd-Brahma. By mastering sound, one can attain the ultimate truth. Therefore, seekers of the supreme Brahma strive to underst and the transcendental power through the practice of Nāda Yoga or the worship of sound. Various practices related to Nāda Yoga are mentioned in Vedic scriptures, Upanishads, Tantra, and Haṭha Yoga.

Nādanusandhana or Nāda Yoga is considered the foremost and superior among the millions of practices of Laya Yoga. Hence, Nāda Yoga is also called Laya Yoga. As mentioned in the Haṭha Pradipika, just as the deer is attracted towards the sound of a flute or music, similarly, the human mind naturally gets drawn towards the sound and merges into it. The practice of Nāda in Haṭha Yoga involves both listening to sound and producing sound. The practices of Nāda Yoga can be found in various yoga texts. Exploring these Nāda practices, compiling them, and analysing them is the main objective of this research paper. The research paper consists of four parts: 1. Introduction to Nādaand Nāda Yoga, 2. Different Practices of Nādayoga, 3. Critical Appreciation, and 4. Conclusion.

Keywords : Nāda, Nāda Yoga, Laya Yoga, Nādanusandhan, OmkarDhyana, Bhramari Mudra or Prāṇāyāma, Haüsa Yoga or Haüsa Sadhana, So'haü Sadhana, Surati Yoga, Mantra Japa, Music Meditation.

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1. Introduction to Nāda and Nāda Yoga:

In this section, we shall discuss Śabda and Nāda, Nāda Yogaand Laya Yoga.

Śabda and Nāda:- According to Sangeet Ratnakar, the name of Prana is 'Na' and Agni is called 'Da'. The soundproduced by the combination of Agni and Prana is called Nāda.[1] The Sanskrit word Nāda translates as sound, tone, or vibration.The source of cosmic consciousness and power, where is it? In search and curiosity, the enlightened sages, through their profound investigations, reach the conclusion that the foundation of all these movements is the source of power called Śabdaor sound. Inconceivable, imperceptible, and beyond reach, the Supreme Brahman had to manifest as the form of Śabda-Brahma, determining its nature alongside the conscious world. Before creation, there was nothing here. The first stage of everything arising from something was Śabda-Brahma. It is also called Nāda-Brahma.[2]

The initial sound is considered, 'ॐ'. The syllable 'O' (ओ') is pronounced with three times its normal capacity, and thereafter, it is combined with a half-m ('म्') symbol and a series of half-voiced consonants. This is the pronunciation of 'Om' (ॐ). 'O' (ओ), '3' (३), and 'm' (म्) are represented by the monogram 'ॐ' in a concise form.[3] The relationship between sound (Śabda) and vibration (nada) is like that of the reflection and the reflected object. Śabda represents the primal or unmanifested sound, while Nādare presents the manifested or modified sound. In relation to the Supreme Brahman, both Śabda and Nādaare gross, but they have a subtle and gross connection. Śabda is subtle, while Nāda is gross. Nāda is the expressed and developed form of Śabda. Therefore, Shabd-Brahman is also called Nāda-Brahman. Śabda is the cause, and Nādais the effect. As stated by Bhartrihari in Vakyapadiya:

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1. *Nakāraü prāṇāmanaü dakāaramanalaü vidu.*
   Jātaḥ prāṇāgnisaüyogātten nādoabhidhīyaten Sharangdev Rachit Saügītaratnākaraḥ. First Chapter (Swargata Adhyaya)/Third Prakaran (Nādasthan .... Rasa Prakaran)/Verse- 6
2. Acharya, P. Shriram Sharma. (2013). **Śabda Brahma-Nāda** Brahma. Mathura: Akhand Jyoti Sansthan, page- 121
3. Ibid.

Śabda is beginningless, imperishable, and a single element. Śabda is in the form of Brahman. It transcends both creation and destruction.[1] The sound of Pranav is the unstruck sound known as Anahata Nāda, which is said to have its origin in Brahman.[2] Nāda is that sound which is willed by Brahma. It was a Satsankalp and it arose as Vibration or Spandana. This vibration was OM and this OM is Nāda or Nāda Brahma.[3] Absolute or Par Brahma manifest first as Nāda or Apar Brahma. That Nāda was OM.[4]

The quoted statements above highlight the significance of sound (Śabda) and its connection to the transcendent reality. Śabda is described as eternal, indestructible, and a fundamental element. It is considered a manifestation of Brahman, the ultimate reality. It surpasses the limitations of creation and destruction, implying its timeless and boundless nature. The concept of Pranav, often associated with the sound OM, is introduced as the unstruck sound known as Anahata Nāda. It is believed to originate from Brahman, indicating its divine essence. This unstruck sound is not produced by any external source but emerges spontaneously from within.

Additionally, it is stated that Nāda, the willed sound of Brahma, arises as a result of a divine intention or Satsankalp. This divine intention generates vibration or spandana, and OM is identified as the manifestation of this vibration, synonymous with Nāda or Nāda Brahma. Furthermore, the concept of Par Brahma, the absolute reality, is said to initially manifest as Nāda or Apar Brahma. This Nāda is specifically identified as OM, suggesting its foundational role in the cosmic manifestation.

Nāda is autogenerated and unproduceable. So, it called Anahata. On the other side when the sound or Dhvani is produced by two things, it is called Ahata Nāda. Nāda has two types-

1. Anahata, 2. Ahata. Anahata means unbeaten, unstruck and mystic sounds. It is called anahata because it is not produced by striking

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1. *Anādinidhanaü brahma śabdatattvaü yadakṣaram vivartateartha-bhāvena prakriyā jagato yataḥ.* Bhartrahari. (2001). **Vakyapadiyam, Brahmakand-** 1/1. (Narrator - Dr. Shiv Shankar Awasthi). Varanasi: Chaukhamba Vidya Bhavan, Page- 1

2. *Praṇava syadhvanistadvattadagraü brahma cocyaten Yogacūḍā-maṇyupaniṣad*, Mantra- 80

3. Sivananda, Sri Swami. (1955). **Tantra Yoga, Nāda Yoga and Kriya Yoga (pdf)**. Rishikesh: The Yoga-Vedanta Forest University, Page- 105

4. Ibid, Page- 109

or beating two things. It come from anahata chakra, so it is called Anahata Nāda.[1] It is uncreated yet the self-produced sound. Ahata means beaten or striking sound. It is produced by two or more certain things together. It is also called Dhvani.Thus the term Anahata refers to the mystical and unstruck sounds. It derives its name from being unproduced by striking or beating objects. Anahata Nāda emanates from the Anahata Chakra, the heart center. In contrast, Ahata signifies a struck or beating sound, created by the collision of two or more objects. Anahata Nāda is considered self-generated and uncreated, while Ahata Nāda is produced by external means. The term Dhvani is also used to refer to sound in general. These distinctions highlight the unique nature and origins of different types of sounds in spiritual and metaphysical contexts.

Nāda Yoga and Laya Yoga: -The practice of investigation of Nāda (sound) is called Nāda Yoga.[2] This sound is Anahata sound. So, Investigation of Anahata Nāda is called Nāda yoga. When the mind is fixed on Anahata sound, it gets dissolution with anahata sound and then yogi enters into Samadhi and attains the knowledge of Brahma or self. This is called Nāda Yoga.[3] Nāda Yoga and Kundalini Yoga are also called Laya Yoga.[4] Nāda Yoga or Nādanusandhana is said the best technique of Laya among 1.25 crore techniques of Laya.[5] Here, the exploration and practice of Nāda (sound) is known as Nāda Yoga. Specifically, the focus is on Anahata sound, the unstruck sound. By directing the mind towards the Anahata sound, the practitioner experiences dissolution with this sound, leading to a state of Samadhi and the attainment of knowledge about Brahma or the self. This is known as Nāda Yoga. Nāda Yoga and Kundalini Yoga are also referred to as Laya Yoga, emphasizing their connection to the dissolution and merging of energies. Nāda Yoga or Nādanusandhana is considered the most superior technique among 1.25 crore (12.5 million) techniques of Laya Yoga.

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1. Ibid, Page- 110
2. Gautam, Dr. Chamanlal. (1984). **Nāda Yoga**. Bareilly: Sanskriti Sansthan (pdf), page-115
3. Sivananda, Sri Swami. (1955). **Tantra Yoga, Nāda Yoga and Kriya Yoga (pdf)**. Rishikesh: The Yoga-Vedanta Forest University, Page-105
4. Ibid
5. **Haṭhapradīpikā**- 4/66, **Haṭharatnāvalī**- 1/12

The controller of the senses is the mind, the control of the mind relies on the breath (vayu), the control of the breath happens through the practice of dissolution (laya), and dissolution is dependent on the unstruck sound (Nāda).[1] The meaning of laya is dissolution or merging.[2] When a yogi engages in constant practice of Nāda, all kinds of subjects are forgotten, and the mind attains a state of absorption or 'laya' in meditation.[3] When the mind becomes completely absorbed, attainment of Laya Yoga occurs through a subtle sign. For Laya Yoga, the practitioner should direct their gaze towards the space between the eyebrows, bringing the head slightly backward and focusing on the centre of the Bhrukuti. This method is known as the Sanket technique. Through this, victory over death is achieved.[1] What are the signs of attaining Laya Yoga? The signs of attaining Laya include turning away from sensory objects and forgetting past experiences.[4]

So, we come to know about the study that the mind controls the senses, breath controls the mind, dissolution (laya) controls the breath, and unstruck sound (Nāda) controls dissolution. Laya signifies merging or dissolution. When practicing constant Nāda, the yogi forgets all subjects and achieves a state of absorbed mind or laya in meditation. Complete absorption leads to subtle signs and attaining Laya Yoga. In Laya Yoga, practitioners focus on the space between the eyebrows, slightly tilting the head backward, and concentrating on the centre of Bhrukuti. This technique, known as the Sanket technique, enables victory over death. Signs of Laya Yoga include disengagement from sensory objects and the forgetfulness of past experiences.

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1. *iüdriyāṇaü mano nāthomanonāthastu mārutuḥ.*
   mārūtasya layo nāthaḥ sa layo nādamāśritaḥ.
   Haṭharatnāvalī- 4 /3, **Haṭhapradīpikā**- 4/29
2. Acharya Pandit Shriram Sharma. (2013). **Śabda Brahma-Nāda Brahma**. Mathura: Akhand Jyoti Sansthan, page-128
3. *tatra nāde yatā cittaü ramate yogino bhṛśam.*
   vismṛtya sakalaü vāhyaü nādena saha śāmpati. Śiva Saühita-5/43
   Layayogascitlayāt saütketaistu prajāyate.
   Bhrūumadhye dṛṣimātreṇa paraḥ saüketa ucyate.
   śiraḥ pāścātyabhāgasya dhyāne mṛtyuñjayaḥ para. Haṭharatnavalī-1/10-11
4. *Layo laya iti prahuḥ kīdṛśaü layalakṣaṇam.*
   Apunarbhavasaüsthānaü layo viṣayavismṛtiḥ. Haṭharatnavali- 1/13

2. Different Practices of Nādayoga:

Various practices and techniques of Nāda Yoga are mentioned in yogic scriptures and Vedic texts. Here, a description of some important and renowned practices of Nāda Yoga is being presented.

Nādanusandhana:- This is considered the most excellent practice of Nāda Yoga and Laya Yoga. In the texts of Hatha Yoga such as Shiv Samhita, Hatha Pradipika, Hatha Ratnavali, Yoga Rasayanam, and Upanishads, Nādanusandhana is regarded as the finest technique of Laya Yoga. Nāda Yoga or Nādanusandhana is said the best technique of Laya among 1.25 crore techniques of Laya.[1] Nādanusandhana is a practice that develops the ability to listen to the subtle flow of sound.[2]

Nādanusandhana meditation is a spiritual practice that is available to all individuals. The purpose of this meditation is to eliminate stress and reduce anxiety through the use of pure musical sounds and encourage a peaceful and stable mind. Before beginning the meditation, it is essential to ensure that you are in a peaceful and comfortable place. Close your eyes and take some time to balance your breathing.

Seated in the posture of Mukta Asana and holding the Shambhavi Mudra, the practitioner should make an attentive effort to listen to the inner sound within the body through the right ear. If the practitioner practices closing both ears, both nostrils, and the mouth with the fingers of both hands, then the clear and sacred sound of the purified Sushumna pathway becomes audible.[3]

Pranava (ॐ) Meditation:-The AUM mantra is considered to be the most sacred sound in Hinduism, and is believed to represent the ultimate reality or Brahman. The practice of Omkar Sadhana is a highly elevated practice of Nāda Yoga. Indian sages have referred to it (Om) by various names such as Pranav Dhvani, Udgitha, Sphota, Anahata, Brahma Nāda,

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1. *Śrīādināthena sapādakoṭilayaprakāśakaḥ kathitā jayantu. nādānusaüdhanakameva kārya manyāmahe manyātamaü layānāma.* Haṭharatnāval - 1/12
2. Acharya Pandit Shriram Sharma. (2013). **Śabda Brahma-Nāda Brahma**. Mathura: Akhand Jyoti Sansthan, page-138
3. *Muktāsane sthito yogī mudrāü sandhāya śāmbhavīm. śṛṇuyāddakṣiṇe karṇe nādamantasthamekadhīḥ. śravaṇapuṭanayanayugala ghrāṇamukhānāü nirodhanaü kāryam. śuddhasuṣumnasāraṇau sphuṭamamalaḥ śrūyate nādaḥ.* Haṭhapradīpikā 4/67-68

and many more.[1] Both sound (Śabda) and vibration (Nāda) are the manifest forms of the unmanifested Brahman. The Supreme Brahman first manifested in the form of the sound (Om) and that sound was heard as vibration (Nāda). Omkar is both a sound (Śabda) and vibration (Nāda). Om is the ultimate sound, which is extremely subtle. Its sound is similar to the ringing of a bell. Just as a bell continues to resonate for a while after being struck with a hammer, similarly, the sound of Om is heard like the ringing of a bell.[2] In the primordial state of creation, when nature and consciousness unite, the trembling sound that fills the air after striking a bell with a hammer is the true essence of Omkar. That is the genuine nature of Omkar.[3] At the point of union between nature and consciousness, an eternal and unstruck sound continuously emanates and resounds. Yogis and sages have referred to this flow of sound as the reverberating sound of Omkar and the sound of the primordial cosmic vibration.[4]

In the Vedic scriptures, the syllable 'Om' holds significant importance. The origin of creation is said to have occurred from it. Its three syllables, 'A', 'U', 'M', represent the awareness of the entire universe. It signifies the three qualities of Satva, Rajas, and Tamas, the three dimensions of past, present, and future, and the three supreme powers of Brahma, Vishnu, and Mahesh. It is the essence of every particle in the entire universe. The practitioners of Nāda Brahma engage in the practice of this eternal sound and reach the state of Samadhi.[5]

According to the principles of grammar, the combination of 'A-U-M' forms the syllable 'Om'. It is non-derivative. 'Om' is derived from the dhatu (prefix) 'av',with the suffix 'Man'. It is said to be derived. Therefore, it signifies all the meanings that the verb 'av' encompasses. The 19 meanings of the verb 'av' are as follows: protection, movement, radiance, love, satisfaction, understanding, entry, listening, ownership, request, action, desire, brightness, pervasiveness, embrace, violence, donation, share, and growth. If these meanings are expanded according to the principles of grammar, the syllable 'Om' can indicate infinite interpretations.[6]

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1. Acharya Pandit Shriram Sharma. (2013). **Śabda Brahma-Nāda Brahma.** Mathura: Akhand Jyoti Sansthan, Page- 122
2. Ibid, Page- 153
3. Ibid, Page- 147
4. Ibid, Page- 140
5. Ibid, Page- 138
6. Ibid, Page- 133

The Mandukya Upanishad describes the AUM meditation as a way to attain spiritual realization and liberation (moksha). Here is a brief guide to the AUM meditation as described in the Upanishad. Sit in a comfortable and upright position, with your eyes closed and your spine straight.Take a few deep breaths and relax your body and mind. Focus your attention on the sound of AUM. Repeat the sound slowly and continuously in your mind, with full concentration and awareness. As you chant AUM, visualize the three letters of AUM (A, U, and M) in your mind, and contemplate on their meanings. A represents the waking state, U represents the dream state, and M represents the deep sleep state. Together, they represent the entire universe and the ultimate reality. As you reach the end of the AUM sound, let your mind merge into silence and experience the fourth state of consciousness, known as Turiya. This is the state of pure consciousness, beyond the three states of waking, dreaming, and deep sleep.

Experience of Turiya : The AUM meditation aims to help the practitioner experience the fourth state of consciousness, known as Turiya. This is a state of pure consciousness that is beyond the three states of waking, dreaming, and deep sleep. Through regular practice of the AUM meditation, the practitioner can develop the ability to enter into this state of consciousness and experience deep peace and spiritual realization.

Bhramari Pranayama : When the midnight hour passes and a living being cannot hear any sound, the yogi should go to a secluded place, close both ears with their hands, and perform the practice of inhalation and retention of breath (puraka-kumbhaka). By doing so, the yogi hears various sounds in their right ear. First, the sound of a bumblebee, followed by the sound of a flute, then the thundering of clouds, the buzzing of insects, the sound of a hawk, the humming of a bee, the ringing of a bell, the sound of a metal vessel, the trumpet, the drum, and the sound of a large drum (nagada). Through this regular practice, the yogi experiences the perception of various sounds and hears the reverberation of the sound that resides in the twelve-petaled lotus in the heart. Amidst the echo of the sound that exists in the twelve-petaled lotus, a vision of light is seen between closed eyelids. This light is Brahman itself. Merging into this light, one attains the supreme state of Lord Vishnu. In this way, the accomplishment of Bhramari Mudra leads to the attainment of Nāda Samadhi.[1] Take a slow breath and while

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1. Gheraṇḍa Saṁhitā - 5/79 - 83

performing Bhramari Pranayama, exhale slowly. When exhaling, a sound similar to the humming of a bee is produced. Focus the mind on the place where this sound is experienced; this is known as Nāda Samadhi or Nāda Yoga Samadhi.[1]

Haṁsayoga or Haṁsa Japa or Ajapopasaṁhāra or So'haṁ Sadhana or Haṁsa Sadhana : Hamsa Yoga, also known as Hamsa Japa, Ajapa Upasana, Soham Sadhana, or Hamsa Sadhana.Agni and Soma are its wings, Aumkara is its head with the bindu as the third eye, the mouth is Rudra, and both feet are Rudrani. In this way, employing both methods (Saguna and Nirguna), one should focus on the Hamsa form of the Supreme Being, while producing the sound 'Nāda' from the throat. By practicing this meditation, the practitioner attains the state of unmani. This state is known as Ajapopasana, wherein all thoughts come under the control of Hamsa, and the practitioner contemplates upon Hamsa while maintaining a still mind. By reciting the Soham mantra ten crore times, the practitioner experiences the sound of Nāda, which consists of ten different types.[2]

The form of that Supreme Brahman is indeed Hamsa-Soham. The performance of the Yajna (ritual or practice) for attaining this absorption is none other than the investigation of Nāda. The distortion of that absorption is the individual soul (Jiva).[3] In the human body, the play of inhalation and exhalation is performed by the vital breath. In the language of Tantra, it is called Hamsa. 'Ham' represents the Shiva or Purusha principle, and 'Sa' represents the Shakti or Prakriti principle. Where these two meets, the experience of Nāda takes place.[4]

Surati Yoga - The medieval Acharyas of the Saint tradition referred to the worship of Nāda Brahma as 'Surati' or 'Surati Yoga'. It has been particularly prevalent in the teachings of Kabir, Ravidas, Nanak, Palatu, Radhaswami, and the Nath tradition. Surati signifies the continuous divine union and separation process that occurs in an unceasing sequence between Prakriti (nature) and Purusha (consciousness). Another meaning

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1. Gheraṇḍa Saṁhita- 7/9 - 10
2. Haṁsopaniṣad, Mantras- 14-16
3. *Mānaso haṁsaḥso'haṁ haṁsa iti. Tanmayayajño nādānu-saṁdhānam. Tanmayavikāro jīvaḥ. Pāśupatabrahmopaniṣad.* Mantra-12
4. Acharya Pandit Shriram Sharma. (2013). **Śabda Brahma-Nāda Brahma**. Mathura: Akhand Jyoti Sansthan, Page-123

associates Surati with the distorted form of the word 'srot' (stream or flow), indicating the incessant flow of spiritual knowledge in the scriptures. In the scriptures, Surati is considered to represent the unceasing flow of spiritual wisdom from the 'srot' (source).[1] In the realm of unstruck sounds, Surat or the joining of meditation is referred to as Surat-Śabda Yoga.[2] The soul is also called Surat. When the soul merges (practices yoga) with the resonant name or sound of the Supreme Soul, that state of practice is known as 'Surat Śabda Yoga'.[3] The internal sound vibration is referred to as Surat Śabda Yoga.

Mantra-Japa- Repeating words (mantras) formed by the combination of specific syllables is known as mantra japa or mantra yoga. Śabda (sound) has two forms - akshar (letters) and Nāda (vibration). Mantras are formed through the combination of letters, and when the practice of attaining success with the mantra is done, it is called mantra yoga.[4] The word मअ (ma) means mind, and the word त्रअ (tra) means Prana (life force). The union of mind and Prana is known as mantra yoga.[5]

The word mantra comes from Sanskrit and is made up of two parts: man, which means mind, and tra, which means Prana or tool or instrument. Thus, a mantra can be thought of as a tool for the mind. When repeated, mantras can help to focus the mind, reduce distractions, and promote a sense of inner peace and calm. Mantra chanting is a spiritual practice. Mantras are sounds, words, or phrases that involves the repetition of a word, phrase, or sound, often in a rhythmic or melodic manner, for the purpose of achieving a desired state of consciousness or spiritual connection. Mantras are an important part of many spiritual traditions, including Hinduism, Buddhism, Sikhism, and Jainism.

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1. Ibid
2. Garde, L.N. and Hanuman Prasad Poddar (Editors). (Samvat 2059). **Kalyan Yogank (Tenth Year Special Issue)**. Gorakhpur: Geeta Press, Fifth Edition, Page-79
3. Gautam, Dr. Chamanlal. (1984). **Nāda Yoga**. Bareilly: Sanskriti Sansthan (pdf), page-105
4. Ibid, page-115
5. *Makāreṇa manaḥ proktaü trakāraḥ prāṇa ucyate?*
   Manaḥ prāṇasamāyogād yogo vai mantrasaüjñaka. Haṭharatnavali-1/20

There are various types of mantra chanting, each with its own unique purpose and significance. Here are some of the most common types of mantra chanting: Japa, Kirtan,Stuti, Bhajan, Hymn, Arti. Japa is the most common type of mantra chanting. Japa is the repetition of a mantra, either silently or aloud. It is typically done using a mala (a string of prayer beads), with each bead representing one repetition of the mantra.

One of the most popular mantras is Om, which is considered to be the sound of the universe. The sound is said to represent the three states of consciousness: waking, dreaming, and deep sleep. When chanted, the sound of Om can help to experience Anahata Nāda.

To practice mantras chanting, one must first find a quiet and comfortable space to sit. It is recommended to sit in a cross-legged position or on a chair with the feet flat on the ground. The spine should be straight, and the hands should be placed on the knees with the palms facing upward. To begin the practice, choose a mantra that resonates with you and repeat it aloud or silently. Focus on the sound and the vibrations it creates in the body. If the mind wanders, gently bring it back to the sound of the mantra.

Music or Music Meditation - The word 'संगीत' is derived from the word 'गीत' with the prefix 'सम्' added to it. 'संगीत' means 'together' or 'with' and 'गीत' means 'song'. So, 'संगीत' refers to the activity performed 'together with singing', which includes coordinated actions (dance) and instrumental music.[1] Singing, instrument playing and dancing is the sum of these three called music.[2] From the Rigveda emerged the Samaveda, and through its verses, music (संगीत) was born, allowing humans to experience an unimaginable sound.[3] Nāda is the music of soul. There are many different types of music that can be used for meditation, including classical music, instrumental music, chanting, and nature sounds. In music meditation, the focus is on the sound of the music. Practitioners listen to the music, paying attention to the different

1. Tare, Dr. Vijay. (2019). **Sangeet Chikitsa**. Gurgaon: Hind Pocket Books, Page- 27

2. *Gītaü vādyaü tathā nṛttaü trayā saügītamucyate.* Sharangdev Rachit **Saügītaratnākaraḥ.** First Chapter (SwargataAdhyaya)/First Prakaran (Padartha Sangrah Prakaran)/Verse-21

3. Tare, Dr. Vijay. (2019). **Sangeet Chikitsa**. Gurgaon: Hind Pocket Books, Page-35.

instruments and sounds, and allowing them to wash over them. This helps to quiet the mind and promote a sense of inner stillness.

Therefore, music meditation is also an extension of Nādayoga, is a profound practice that harnesses the power of sound and rhythm to facilitate a deep meditative experience. It involves immersing oneself in the vibrations and melodies of music as a means to access higher states of consciousness. In Nādayoga, music is seen as a transformative tool that can harmonize the mind, body, and spirit. The practitioner focuses their attention on the sound, allowing it to guide them into a state of deep relaxation and inner stillness. The rhythmic patterns and melodic structures of the music create a meditative flow, enabling the practitioner to transcend mundane thoughts and enter a state of expanded awareness.

Through Music Meditation, one can explore the vast realms of inner consciousness, experience profound emotional states, and connect with the divine. It can promote healing, stress relief, and spiritual growth. The practice encourages active listening, mindful immersion, and attunement to the subtle nuances of sound. Music Meditation is also a dynamic and versatile practice, encompassing various forms of music, including chanting, instrumental compositions, and soundscapes. It is a transformative journey that invites individuals to explore the depths of their being through the gateway of music.

3. Critical Appreciation:

The discussion on Pranava (ॐ) Meditation, Mantra-Japa, and Music Meditation has provided a comprehensive exploration of these spiritual practices. Pranava Meditation focuses on the sacred sound of Om, which is believed to represent the ultimate reality. It delves into the significance of Om as a sound and vibration that emerged from the unmanifested Brahman. The practice of Omkar Sadhana and its connection to Nāda Yoga highlights the profound nature of this meditation.

The Mantra-Japa emphasizes the power of repetition and the formation of mantras through specific syllables. It acknowledges the role of mantras as tools for the mind, promoting focus, inner peace, and spiritual connection. The various types of mantra chanting and the significance of the Om mantra further demonstrate the widespread presence of mantras in different spiritual traditions.

The discussion on Music Meditation showcases the transformative potential of immersing oneself in the vibrations and melodies of music. It highlights the role of music as a potential tool in Nāda yoga,

harmonizing the mind, body, and spirit. Music Meditation is described as a practice that facilitates deep relaxation, inner stillness, and expanded awareness. It emphasizes the importance of active listening, mindful immersion, and attunement to the subtleties of sound.

4. Conclusion :

In conclusion, these all Nāda yoga practices offer a comprehensive understanding of Pranava Meditation, Mantra-Japa, and Music Meditation. These practices hold significant spiritual and transformative value, allowing individuals to explore the depths of their being, connect with the divine, and experience profound states of consciousness. Whether through the sacred sound of Om, the repetition of mantras, or the immersion in music, these practices offer paths to inner peace, spiritual growth, and self-realization. By engaging in these practices with intention and dedication, individuals can embark on transformative journeys that lead to profound insights and spiritual connection.

In conclusion, the discussion has shed light on two powerful spiritual practices : Mantra-Japa and Music Meditation. Mantra-Japa, the repetition of specific syllables or phrases, offers a method to focus the mind and cultivate inner peace. It emphasizes the importance of understanding the meaning behind the mantras and incorporating self-awareness into the practice. On the other hand, Music Meditation, an extension of Nādayoga, utilizes the transformative qualities of sound and rhythm to facilitate deep meditative experiences. It encourages active listening, mindfulness, and attunement to the subtle nuances of music.

While both practices have their critics, it is crucial to recognize their immense value and the potential for inner exploration and self-discovery they offer. Mantra-Japa provides a tool for harnessing the power of sound and vibration, promoting concentration and spiritual connection. Music Meditation serves as a gateway to profound emotional states, spiritual growth, and connection with the divine.

Ultimately, the effectiveness of these practices lies in the individual's discernment, intention, and commitment. Whether one resonates more with the repetition of mantras or the immersion in music, both paths lead to transformative experiences and invite individuals to explore the depths of their being. By integrating these practices into their lives, individuals can embark on a journey of self-discovery, inner peace, and spiritual growth.

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Parenting Styles : An Indian Perspective

- Dr. Chinu Agrawal*

- Aashi Jain**

- Prof. Rakesh Kumar***

Abstract

Indians traditionally have been moreinvested in their role when it comes to parenting. Indian parents are more conscious of their role and are thus constantly working towards providing a better life to their offspring. Parents in India make the utmost sacrifices so that their children have basic necessities and learn to become successful, independent, and good human beings. Since ancient times, ancient scriptures are replete with advice and suggestions to raise children who are dutiful, conscientious, and can contribute effectively not only to their welfare and the welfare of the family but also to the society and nation at large. In this paper, we wish to explore whether traditional Indian parenting wisdom is still holding some insights for modern parents.

The ancient writings are endowed with prestige, wisdom and valuable lessons, introducing the concept of parents in an idealistic manner and parenting as a divine virtue. However, with the progression of human civilization, these concepts have resulted in a compromise in their significance with time. Parenting can be seen as a journey from the point of conception, to giving birth, to catering for the physiological and socio-emotional needs of the child throughout various stages of their development. Parenting can also be regarded as a notion to provide for the upbringing of a child to raise them into young responsible individuals

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(Srivastav & Mathur, 2020).

Indian parents are more emotional and sentimental when it comes to their children and hence experience substantial intimacy and warmth in their relationship. Even after marriage, a parent-child relationship in India remains as significant as it was before, especially with the son as they are expected to fulfill their obligatory duty of providing and taking care of their parents once they start becoming financially independent. Most of the males in the society resonate with their duties of a son prescribed by Indian traditions, nevertheless, with new coming generations, aged parents are becoming the victims of their children's indifferent attitude and neglect towards them, drifting towards isolation and alienation (Jayaram, 2019). There is a need to ponder upon the traditional styles of parenting which have prevailed in India from the mythological times and their application which can still be harnessed by the modern generation of parents.

Parenting styles were first proposed by Baumrind (1971) which were authoritarian, authoritative, negligent and permissive. They were further elaborated and many researchers endeavored to define an appropriate construct for parenting styles. Presently there are four types of parenting styles with defined constructs and scales. The Authoritative style of parenting involves parents who give priority to their children's needs, fulfilling appropriate demands, are attentive, forgiving and have reasonable control and monitoring of their activities. Authoritarian type of parenting involves a high level of control and a strict attitude toward children, where parents might be too controlling, leaving little space for assertiveness for children. The permissive type of parenting involves indulgent parenting where the children are given complete freedom with minimal control and discipline. Lastly, Negligent parenting involves inattentive and passive behaviour of parents towards their children (Gafoor & Kurukkan, 2014).

Parenting Styles in Mahābhārata:

There have been numerous depictions of parenting in ancient texts in which we can see many different styles of parenting and their impact on children. One of the most prominent differences in parenting styles and their effect on children could be seen through the lens of Mahābhārata. There were two groups of cousins, the Kaurava and the Pāṇḍava who were nurtured by their parents Dhṛtaraṣṭra and Kuntī

respectively. Both of them had opposite styles of parenting. Dhṛtarāṣṭra was a lenient parent who imposed minimal or no rules upon his children and never punished them for their ill-mannered behaviour. This led his sons, the Kaurava to overindulge in their freedom, developing negative habits and mannerisms as they lacked discipline, guidance and moral lessons from their parents. They became impulsive, selfish and demanding in their actions and played tricks to deprive Pāṇḍava of power. Their father King Dhṛtarāṣṭra witnessed their absurdities of disrespecting Draupadi in shame but never condemned them to any punishment or blame. This permissive style of parenting led to the downfall of Kaurava in the final battle of Kurukshetra (Ganguli, 1889; Leeman et al., 2014; Sanvictores & Mendez, 2022).

Opposite to Dhṛtarāṣṭra's parenting style is Kunti's authoritative parenting style which led to the emergence of the most revered Pāṇḍava in the whole kingdom. Kunti had a caring and nurturing relationship with her five sons and she provided them with life lessons, and guidelines for their behaviour and explained to them the reasons for it. Growing up with these lessons, the Pāṇḍava earned trust and popularity among the masses. Their cousin Duryodhana felt threatened upon witnessing this and tried to scheme an assassination attempt on the Pāṇḍava. Kunti when informed about this undertaking, discussed it with her sons and asked them to forsake their rights to the kingdom and went into hiding with them for their protection. She supported them throughout their hiding in the forest and villages and communicated patiently. She chided them when need be and pointed out their faults. Even in difficult circumstances, she mutually with her sons devised a way to solve the problem as well as taught them to make independent choices when required (Ganguli, 1889).

Kunti's style of authoritative parenting led to the distinguished and prominent nature of the Pāṇḍava with them being responsible, moral, and confident individuals living a meaningful life full of potential. They were able to manage their emotions on numerous occasions like when their cousins insulted them, they never lost their calm demeanor and were always successful in achieving the goals they set their minds to. This furtherance and guidance took them to a path of glory, endowing them with the needed skills and bravery to fight and win the war of Kurukshetra (Morris et al., 2007; Masud et al., 2019).

Impact of Parenting Styles in Context of Guṇa

Verse 6 of Chapter 4 in Chanakya Niti says:

वरमेकोगुणीपुत्रो, न च मूर्खशतैरपि।
एकश्चन्द्रस्तमोहन्ति, न च तारागणैरपि॥

It says that for a parent it is preferable to have one noble and deserving son than to have hundreds of unworthy ones. Just like the darkness is dispelled by a single solitary moon than by a thousand gleaming stars likewise one good son can bring glory to their parents if raised correctly as compared to a thousand sons who were not catered with adequate parenting (Kaviratan, 2003).

It is of utmost importance for us to ponder upon the kind of parenting we are providing to our children. With the help of the Purāṇa, we can categories parents and children on the predominance of the three Guṇa that they have which are sattvic, rajasic and tamasic. The parent and children with more sattvic Gu?a are more devoted, participate in religious and community activities, and are spiritual, wise, virtuous and knowledgeable. The second category includes the ones who experience and display strong emotions, have worldly knowledge and are more prone to take selfish action have the predominance of Rajasic Guṇa. Further, the third category is Tamasic parents and children who commit demonic actions, are cruel with dark motives and have incorrect knowledge. These are the ones which are harmful to society (Jayaram, 2019). In the context of Mahābhārata, the Pāṇḍava with their mother possess the sattvic Guṇa whereas the Kaurava with their father were pioneers of the Tamasic Guṇa.

As parents, we have an instinctive tendency to be protective towards our children because of which we constantly scrutinize and stifle them according to what we perceive to be best for them. In modern times, we term this style of parenting as helicopter parenting where the parent hovers over the child to protect and help them succeed at the same time. This leads to children's dependency on parents, preventing their progress as an individual with a sense of advocacy and problem-solving approach. This parenting style has been said to have negative implications on the developing mindset of the child and hamper their emotional development (Vigdal & Bronnick, 2022). We should provide them with opportunities to face challenges and allow them to make mistakes in a secure environment when they are young.

Parenting in the Epic Rāmāyaṇa

In sacred text of Rāmāyaṇa by Vālmīki, we can see the famous depiction of King Daśaratha, who has always been an overprotecting parent towards his children. and always pampered them. In one instance when Viśvāmitra came to Daśaratha for asking him to send his two sons Rāma and Lakṣmaṇa along with him to the forest to defeat the demons troubling the yagnas, he became reluctant initially to send his sons on such a dangerous undertaking. He argued with the sage, offering to take the place of his sons or to send the whole royal army instead, after which Viśvāmitra became angry and chastised the king. Ultimately, he trusted Viśvāmitra and allowed his sons to go along with him. It opened the rare opportunity for Rāma and Lakṣmaṇa to learn the precious knowledge of Balā and Atibalā mantras which came one of their strengths in their war against Rāvaṇa later (Krishnacharya & Vyasacharya, 1912). King Dasaratha learned that he needs to stop being an overprotective parent which he has always been and allow his sons to grow and learn through difficulties (Rao, 2020; Sanvictores & Mendez, 2022).

Through Rāmāyaṇa, we are also shown yet another example of parenting by Kaikeyī who was the mother of Bharata and stepmother to Rāma, Lakṣmaṇa and Śatrughna. Kaikeyī always had a one-way relationship and one-sided communication with her son Bharata. She was inconsiderate towards her son's emotional needs and interpersonal values and restricted him to uphold her expectations. Bharata has always been well-behaved and compliant to his mother but he never wanted to supersede his father to become king and always regarded his elder brother Rama to be the rightful heir to the throne which Kaikeyī cunningly acquired him by sending Rāma to exile using the boon granted to her by king Daśaratha. This led to Bharata experiencing sheer agony and sorrow about her mother's doing because of which he stormed out of the castle to find Rāma and to give him the kingdom. It was only after a lot of deliberations with Rāma that he agreed to foresee the kingdom in his absence (Krishnacharya & Vyasacharya, 1912; Masud et al., 2019).

Role of Father in Parenting

In modern times, the role of a father has seen a significant change concerning changes in the economic aspirations of women and men, their working patterns as well as their quality of relationship with each other (Roopnarine & Guven, 2015). In India, much like in our ancient texts

fathers today are expected to guide and teach their children, provide for their health and security, and foster friendship with them. The role of a father is as prominent as that of a mother. The mother provides a womb, warmth, food and unconditional love to a child but the father provides them with support, security, nourishment, worldly knowledge and a more fulfilling family life for the child in completion (Sriram & Sandhu, 2013).

The Neglectful Parenting:

One of the examples of neglectful or uninvolved parenting is Bhīma, father of Ghaṭotkaca and husband to Hiḍimba. When Bhīma was in hiding with his brothers and mother, they came upon a village which was demonized by a demon king Hiḍimba. Bhima defeated Hiḍimba and married his sister Hiḍimba with whom he had his son Ghaṭotkaca afterwards. Soon he with his brothers and mothers were to leave the village for their peregrination but Ghaṭotkaca was to be the next king of the demons, hence he stayed back under the care of his mother Hi?imba. Further, Bhīma was not involved in raising Ghaṭotkaca and remained detached from him for most of his life (Ganguli, 1889). As Ghatotkach grew up he became sufficient for himself, was resilient and took responsibility from an early age. He also had trouble controlling his emotions and acted impulsively now and then (Kuppens and Ceulemans, 2019). In one instance he scolded and killed his uncle Kalabendana on an impulse when he tried to meddle in the household affairs of Ghaṭotkaca's cousin Abhimanyu. In addition, the absence of a father significantly impacted Ghaṭotkacas life in future (Sanvictores & Mendez, 2022).

The Conception and Origin of Parenting

मातृपितृकृताभ्यासोगुणितामेतिबालकः।
नगर्भच्युतिमात्रेणपुत्रोभवतिपण्डितः॥

The Saüskṛta śloka above dictates that a child is not born learned, he is taught, guided and nurtured by his mother and father after which he becomes learned and qualified. Parents are the gateway to instilling learning in the newborn fragile minds of children and various psychologists and scientists in their latest findings claimed that learning in the child starts from the stage of their development in the womb. Our traditional text and scriptures give a glimpse of the same. It is depicted how Abhimanyu, the son of Arjuna and Subhadrā was a pure

embodiment of his father. When he was in Subhadrā's uterus, he learned the art of disintegrating a Chakravyūha (tactics used in earlier times to station an army in war) (Setty, 2017). In addition, as he grew not only, he learned his skills in archery by observing and practicing with his father but also learned compassion, bravery and nobility from him. Hence, children learn less by preaching and more by modelling behaviour, especially in their formative years of life when they are the most impressionable (Mcleod, 2016).

The influence of parents on children and their life can be seen from the point of their conception and birth to later adult life. It influences their academic performance, cognition, social competence, emotional and social development as well as behaviour which maintains a stronghold in their personality throughout adulthood. Having an appropriate parenting style can lead to positive developmental consequences in the future of a child (Rangarajan et al., 2020). Parenting style depends upon the parent's demandingness and expectations, as their responsiveness and considerate behaviour towards their children. A parenting style which keeps in mind the physiological and socio-emotional needs of the child and is supportive and accepting of the children's views and actions is the most successful style of parenting (Sooriya, 2017).

Authoritative Parenting :

Our most ancient and revered scripture of Śrīmadbhagavadgītā reveals the epitome of parenting style in the form of a conversation between Lord Śrī Kṛṣṇa and Arjuna when Arjuna is in a state of dilemma about fighting his cousins and kinships on the battlefield of Kurukshetra. It is during their interaction we can unravel various parenting dilemmas and skills which can be experienced and used while interacting with our children. Among 700, in 85 verses Arjuna is the one speaking, with Lord Śrī Kṛṣṇa being a calm and patient listener. He doesn't interrupt Arjuna through 19 consecutive verses in chapter 1 and only answers when Arjuna has finished presenting his dilemma. He actively listens to Arjuna, giving him his complete attention and trying to understand his perspective and emotions, helping Arjuna to safely express forth his perplexity of thoughts and emotions.

We are often put in a similar predicament during our interactions with our children. As they reach the threshold of independence, they start

developing and introducing their logic and reasoning skills. There might be stances where they feel lost, take decisions in the spur of the moment, act on extreme emotions, or feel conflicted to express their dilemma due to judgement. The best way to deal with these situations is to be consistently calm and patiently allow the children to engage with us, granting them the attention they need, and slowly helping them to put their guard down. It is very important to give our undivided attention to the child and provide them with the trust to open up, empowering them with structure and stability.

Fundamentals and Foundations of Parenting

There is a wise saying in the Chanakya Niti Chapter 3, verse 18:

लालयेत्पञ्च्वर्षाणिदशवर्षाणिताडयेत्।
प्राप्तेतुषोडशेवर्षेपुत्रंमित्रवदाचरेत्॥

The śloka advises parents to openly love and adore their children till the age of five, provide them with discipline be strict afterwards till the age of ten and when the children reach the age of sixteen offer them friendship and support (Kaviratan, 2003). The key to parenting is to practice active listening where we listen more and talk less with a clear intention of trying to understand the perspective of the child and respect their views and opinions. This forges a deeper bond between a child and a parent from the earliest of times. Acknowledging their individuality through their perspective by being more curious to know about their world of thoughts, feelings and opinions leads to the mutual ground of interpersonal effectiveness. Sharing genuine feelings and thoughts with children builds trust in them towards their parents and motivates them to do the same.

We can see throughout the Śrīmadbhagavadgītā, Lord Śrī Kṛṣṇa rather than commanding or dictating to Arjuna was throughout supporting him by being his charioteer, guiding Arjuna through the most difficult time of his mortal life. Lord Śrī Kṛṣṇa acts as a friend and companion to Arjuna supporting him and simultaneously guiding him in the right direction, nurturing his potential. Lord Śrī Kṛṣṇa guides Arjuna through his conflicts and ultimately leaves him to make his own decision after presenting all the perspectives. This is the supreme precedent for parenting a child. Like Arjuna, children are too conflicted and face the harsh realities of life. As a parent, we can't shield them or fight their battles

for them. What we can do is guide them through the right path, making all scenarios and consequences perceivable to them, motivating and supporting them throughout.

With technological transformation, parents have become too engrossed in their busy schedules and electronic devices that there has emerged an emotional distance in the parent-child relationship with both of their being too engrossed in their private and professional life. As Lord Śrī Kṛṣṇa provides support to Arjuna, parents are also entrusted with guiding and supporting their children, providing unconditional love and acceptance to them. This helps children to build a positive self-concept, making them feel safe and secure (Rocha Lopes et al., 2015). Love and acceptance are the two elements which make children self-confident and allow them to perform at their optimal potential (Makri-Botsari, 2015). Children require generous listening and validation of their emotions as they grow. Giving validation is not about agreeing with them but rather providing an empathetic and non-judgmental stance to them without negating them so that they learn to express themselves more freely.

Conclusion:

Parents must uplift their children when they make mistakes or have doubts about themselves. We should refrain from labeling or criticizing them. We need to shift the light from their shortcomings to their strengths to help them realize and explore their full potential.Just as we adore the physical independence of children, we must also celebrate their intellectual and emotional independence. We must provide our children space to grow, make mistakes and learn from them. Their autonomy is to be respected and we should trust the virtues and values we have modeled in them. Seeking wisdom from Śrīmadbhagavadgītā can help us build humility and wisdom to raise happy and healthy children.

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Women Emancipation and Empowerment : A Comparative Analysis of Maharshi Dayanand Saraswati and Namita Gokhale

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Dr. Randeep Rana**

Abstract

Maharshi Dayanand Saraswati, a well-known Indian guru and reformer from the 19th century, was instrumental in reviving Hinduism and promoting societal advancements. His famous book *Satyarth Prakash (The Light of Truth)*, which included religion, philosophy, and society as a whole, made a great contribution to the advancement of women's freedom. The Arya Samaj arose as a powerful force for igniting change throughout the late 19th and early 20th centuries, when Indian society struggled with numerous social inequities and women's rights were severely constrained. The 1994 *novel Gods, Graves, and Grandmother* by Namita Gokhale explores how the main characters use liberation and empowerment as potent tools to break free from the constraints of patriarchal conventions. This research paper examines Arya Samaj's varied contributions to the advancement of women's liberation and empowerment in India, as well as how the central figures in *Gods, Graves, and Grandmother* interact with the ideals upheld by Swami Saraswati.

Key Words : Emancipation,Women, Principles, Arya Samaj, Empowerment

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Introduction

The position of women in Indian society has changed significantly over history. Women used to be adored in the same way as goddesses were, but as time has gone on, there has been a worrying erosion in their social prestige. As a result of shifting societal beliefs that have influenced their positions, women in India currently negotiate a challenging environment where they are both admired and victimized. This decrease can be linked to firmly held beliefs that have endured for millennia. Women have historically been wrongly treated as being less intelligent than men, with their skills and abilities sometimes being disregarded. Instead, they have been constrained to conventional responsibilities like caring for children and running the household, which has limited their potential within these constrained expectations.

Before exploring Maharshi Dayanand Saraswati's views, it is essential to understand the socio-cultural context of 19th-century India, which heavily influenced his perspective on women's upliftment. During this period, India was grappling with numerous social and cultural issues that disproportionately affected women. Practices such as child marriage, sati (the immolation of widows on their husband's funeral pyre), purdah (the seclusion of women from public life), and female illiteracy were prevalent and deeply ingrained in society. Maharshi Dayanand Saraswati emerged as a reformer who aimed to challenge these regressive customs and beliefs, advocating for a more egalitarian and enlightened society. His views on women's upliftment, as articulated in the "*Satyarth Prakash*," were radical for his time, reflecting his commitment to gender equality and the empowerment of women.

In Namita Gokhale's novel, *Gods, Graves, and Grandmother*, we follow the intertwined journeys of three central characters: Ammi, Gudiya, and Phoolwati. Ammi, initially a Muslim courtesan, is compelled to leave her ancestral haveli due to unforeseen circumstances. She undergoes a remarkable transformation, assuming the role of a Hindu priestess as a means of sustaining her life. Both Ammi and her granddaughter, Gudiya, exhibit unwavering resilience in the face of numerous challenges. Gudiya, much like her grandmother, displays remarkable courage and audacity. Despite becoming entangled in a disillusioning relationship with Kalki and the prospect of marriage, she ultimately liberates herself by severing ties with him. Phoolwati, another associate of Ammi and Gudiya, confronts life's trials with unwavering

courage. Even after the loss of her husband, she boldly takes control of his business, proving her capabilities in a traditionally male-dominated sphere. These characters actively challenge various patriarchal norms throughout their life journeys, embodying the spirit of defiance and empowerment.

In the eyes of society, women are often seen as indispensable pillars that support both the family and the broader community. However, they face numerous daily challenges that hinder their personal growth and development. Recognizing this stark reality, there has been a growing global emphasis on women's emancipation and empowerment. The Arya Samaj, acknowledging the urgent need to address these issues and promote gender equality, aligns with some of the concerns addressed by the protagonists in Namita Gokhale's *Gods, Graves, and Grandmother*. These characters navigate the path to emancipation and empowerment, mirroring the challenges and aspirations of women in Indian society.

Analysis

Historical Perspective

To understand the role of the Arya Samaj in women's emancipation and empowerment, it is essential to consider the socio-cultural and religious milieu of 19th-century India where India was grappling with several social issues (child marriage, *sati, purdah,* illiteracy, etc.) that adversely affected women's status by denying basic human rights and treating themas property.In response to these problems, the Arya Samaj was formed with the mission of reforming and reviving Hinduism in accordance with the teachings of the Vedas. It opposed a number of widely practiced behaviors and traditions that it claimed had strayed from the original Vedic teachings, including promoting the independence and rights of women. Swami Dayanand used Manu's premise as evidence to support his position.

> Where the women are honored, there the deities are pleased, but where dishonoured, there all religious rites become useless. On the happiness or misery of women depends the happiness or misery of the whole family. (Gandhi 37)

In *Gods, Graves, and Grandmother*, the grandmother also emerges as a symbol of empowerment and independence, bravely forging her path without deferring to patriarchal expectations. She effectively uses

religion and her relationship with God as resources on her path. Even if she rejects traditional religious beliefs and forges her spiritual path, her melodic voice exudes a sense of spirituality. Rather she tells Gudiya that

> *Aree*, Gudiya, these religions, what should I tell you, they are a type of fashion. Bombay cut, Calcutta style, London look. In the old *havelis*, the fashion was for Moghul beauties from Persia, from Samarkand. And so, being a fashionable lady, my mother switched to burkas. Here, now, under this *peepul* tree, perhaps this is better in foreign countries, England, Amreeka, Christ is the fashion, so those *phirangi* women wear skirts and even trousers. Don't trouble yourself about all this, or your hair will begin to fall out like your mother's. (13)

Educational Empowerment

The Arya Samaj's emphasis on education was one of its most important contributions to the liberation and empowerment of women. The Samaj understood that women would continue to experience oppression and be stuck in ignorance without education. The founder of the Arya Samaj, Swami Dayananda Saraswati, was a major supporter of women's education and thought that it was the way to their emancipation and empowerment.

The Arya Samaj broke down the conventional obstacles that prevented girls and women from accessing education by establishing various schools and educational institutions for them. In order to foster in women a sense of self-worth, independence, and self-reliance, these institutes offered instruction based on Vedic ideals. Girls were encouraged to explore formerly male-only courses like Sanskrit, and this assisted in the resurgence of Vedic knowledge among women.

Women were given the knowledge and skills they needed to fight the repressive customs that had been imposed on them for generations because to the focus placed on education. Women were more able to challenge social norms and fight for their rights because to education.

Gudiya attends St. Jude's Academy because Ammi, in Gods, Graves, and Grandmother, is concerned about her education and wants to give her the best chance for the future.

Eradication of Child Marriage

In 19th-century India, child marriage was a pervasive practice where girls were married off at a very young age, frequently before they reached puberty. The Arya Samaj fought passionately against child marriage and its prohibition. Child marriage, according to Swami Dayananda Saraswati, violates Vedic ideals and is bad for girls' physical and mental health.

The Samaj was instrumental in spreading the word about the dangers of child marriage and urging individuals to wait until girls were of legal marriageable age. Mass weddings (samyukt vivaha) were performed by the Arya Samaj, establishing an example of mature and responsible marriages by allowing adults to marry voluntarily. In a similar vein, Gudiya marries Kalki in the film *Gods, Graves, and Grandmother.*

The prevalence of child marriages in India gradually decreased as a result of the Arya Samaj's efforts and later legal reforms. Although the practice is still used in some regions of the nation, the Samaj's campaign was crucial in confronting and reforming this engrained social custom.

Opposition to *Sati* and Widow Remarriage

In its support for widow remarriage and resistance to the practice of sati (widow immolation), the Arya Samaj also made an important contribution to the emancipation of women. The horrifying practice of sati, which frequently came from social pressure and compulsion, required widows to self-immolate on the funeral pyres of their husbands.

Sati was severely criticized by the Arya Samaj as a barbarous and un-Vedic custom. According to Swami Dayananda Saraswati, these practices were a result of incorrect interpretations of Hindu texts and were not supported by the Vedas. To end this cruel practice, the Samaj waged a vigorous campaign against it, set up educational initiatives, and enlisted the help of the British colonial authorities.

Additionally, the Arya Samaj vigorously fought against the pervasive social taboo against widow remarriage. They believed widows should be granted the opportunity for a second try at a happy life and a committed partnership. Their efforts in this area helped to gradually change public perceptions, which resulted in the adoption of legislative changes that permitted widow remarriage.

Phoolwati, who is a widow, in *Gods, Graves and Grandmother* remarries and on her own terms.

> Sundar Pahalwan had proposed marriage to Phoolwati. She agreed, but her assent was subject to certain conditions. These were, firstly, that he would build a *pucca* house for her, the ownership of which would be irrevocably hers, secondly, that he would allow her to continue running her businesses as before and, thirdly, that Sundar Pahalwan was to treat me as their adoptive daughter. The third condition both touched and horrified me, and I found to my surprise that he had agreed unflinchingly to all three stipulations. (*GGG* 179)

Promotion of Women's Rights and Equality

The Arya Samaj was a steadfast supporter of gender equality and women's rights. In Swami Dayananda Saraswati's teachings, it was emphasized that both genders should be treated equally in society as they were in the Vedas. The deeply rooted patriarchy that predominated in Indian society was challenged by this innovative thought.

The Samaj encouraged women's involvement in social and religious activities, which gave them the opportunity to hold leadership positions within the group. Contrary to the custom of keeping women to themselves, women were encouraged to participate in public debates and conversations. Participating in public life gave women the confidence they needed to stand up for their rights.

The Arya Samaj also waged a vigorous campaign against dowry, a pervasive and exploitative practice that left the bride's family with a heavy financial burden. Dowry, according to Swami Dayananda Saraswati, is a societal vice that is against Vedic ideals. The Samaj supported no-dowry weddings that were modest and meaningful.

Namita Gokhale deftly captures female characters who exemplify autonomy, independence, and a willingness to live life on their terms in *Gods, Graves, and Grandmother.* These women break free from social restrictions and go off on quests for empowerment and self-discovery. In addition to challenging the exclusion of women from patriarchal systems, Gokhale's work encourages women to venture outside of their comfort zones and forge their paths.

Legal Reforms and Advocacy

In addition to its active involvement in social reform, the Arya Samaj also had an impact on legal changes that favored women's emancipation. The Samaj's support for women's rights and efforts against sati, dowry, and child marriage helped raise awareness among the general public and secure support for legislative changes.

The Age of Consent Act of 1891, which increased the minimum age for females to marry from 10 to 12, was one of the most significant legal changes influenced by the Arya Samaj. Even though it was only a tiny change, the Arya Samaj's persistent efforts were crucial in bringing forth this reform, which represented a significant triumph in the fight against child marriage.

The main characters Ammi, Gudiya, and Phoolwati in *Gods, Graves, and Grandmother* show a stunning streak of tyranny with an iron fist. After Mrs. Roxanne Lamba passes away, her husband and nephew attempt to intimidate Gudiya by giving her legal notice when she inherits a portion of her property in her name. Gudiya, however, is unyielding and bravely tackles the legal problem.

Challenges and Criticisms

Even though the Arya Samaj significantly aided in the emancipation of women in India, it was not without difficulties and detractors. Some detractors contend that the Samaj's concentration on Vedic ideals and rejection of particular Hindu practices hindered its ability to appeal to and influence a wider segment of the public.

Additionally, the Samaj's aggressive approach to reform frequently sparked conflict with traditionalist Hindu society's aspects. Sometimes these conflicts led to social unrest and opposition to the Samaj's plans.

The story in *Gods, Graves, and Grandmother* emphasizes how chance plays a part in determining people's fates. The story of Gudiya and her grandmother Ammi, who go through a dramatic descent from luxury to poverty, is told in the novel. After everything seems gone, Ammi miraculously creates a temple to provide for them, causing their lives to undergo a significant metamorphosis. As the narrative progresses, Gudiya travels from innocence to self-discovery, realizing her innate worth and starting a search for her identity. Even though they encounter several obstacles and setbacks in life, they persist without being scared or

restrained.

The main characters in Namita Gokhale's works work arduously to achieve empowerment and freedom. They fight against patriarchy and continue to struggle with their upbringing and conditioning, the gender pay gap, the control social and cultural norms have over them, and the identities and roles that are imposed on them by accepted conventions despite their protests. The heroes, however, successfully navigate these difficulties in order to realize their individuality and discover their true identities.

Legacy and Contemporary Relevance

In India, the Arya Samaj left a lasting and substantial legacy that contributed to the liberation and empowerment of women. The Samaj's focus on education, opposition to backward practices, support for women's rights, and involvement in legal reforms have made a lasting impression on Indian society. Its lessons continue to inspire and direct people and organizations devoted to the empowerment of women.

The Arya Samaj's ideals and ideas are still relevant in modern-day India. Women's empowerment and education continue to be crucial elements of national development. The fight against dowries, child marriage, and other gender-based injustices is still ongoing. People and organizations striving to advance women's rights across the nation continue to be inspired by Swami Dayananda Saraswati's vision of social justice and gender equality.

The main characters of Namita Gokhale's works break free from the chains of their tragic pasts to become independent, self-assured people who reject masculine control. They adamantly reject the oppressive powers of patriarchy and abuse as they audaciously raise their voices in opposition to injustice. While their quest for self-actualization could cost them important relationships, it never weakens their unbreakable spirit. For instance, Gudiya, Ammi, and Phoolwati attempt to build their domains while being directed by their newly discovered self-awareness, finally reaching freedom and empowerment. These individuals are good examples of the skill of knowing when to break out and pave their own road to a better life.

Conclusion

The Arya Samaj, which Swami Dayananda Saraswati established

in the late 19th century, was crucial in advancing the liberation and empowerment of women in India. To combat the profoundly ingrained patriarchy and social inequities that persisted in Indian society, it addressed a variety of topics, including education, child marriage, sati, gender equality, and legal reforms. Despite opposition and difficulties, Arya Samaj's work has left a lasting legacy that continues to motivate current movements in India for women's rights and empowerment. Its dedication to Vedic values, social change, and gender equality highlights how significantly it has contributed to India's continuous fight for women's empowerment.

The female protagonists in *Gods, Graves, and Grandmother* by Namita Gokhale exude a stunning sense of self-assurance, strength, competence, and assertiveness-characteristics traditionally associated with men. In this story, the men play supporting roles on the periphery while the ladies take center stage. Thus, Gokhale's book serves as a poignant critique of the existing societal structure, causing readers to question accepted gender roles and supporting women's empowerment.

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A Bird's Eye View of *Vedic* Pedagogy for Substantial Global Development

-Dr Ajay Kumar Mishra

Summary of Research Paper:-

The daily national leading newspaper 'The Hindu ' has also reported in recent years regarding the perpetual indolent of Chinese children towards the Internet and their absentia from the playground due to this computational viral fever. But it is noteworthy that it was Vedic traditional *Gurukula* in which teachers were responsible for cultivating not only the outer but also the inner personality of their students in which the bagging of alms by students door to door in their surrounding locations for the livelihood of *Gurukula*[1] was one of the salient features in it's regard to mental sublimation and physical exercise as well as socialization of students. There is an attempt to discuss such issues in this research paper to highlight the leadership of our India by dint of Sanskrit and its current demand for world peace, harmony, spirituality and substantial development of global culture.

Key Words :- IKS, New Education Policy -2020, Vedic Pedagogy, Vedic Thought, Language of *brahmāṇḍa, saṃhitā jyotiṣa, vasudhaiva kuṭumbakama, vaidika maütra,* Computer, IT, PB Shelly, *Gurukull*, Climate, Justice, *āyurveda , Atharvaveda śatapatha brāhmaṇa,* NASA, mahata ulbam, Ozone-Layer, hirayaṇa, Chemosky, Dalai Lama, China, Sri Lanka, varāhamihira, Linnaeus, Sir William John, Zoology, Lord *paśupati, nīlakaüṭha, tulasī, pīpala, caraka saṃhitā,* Purgatives, Astringent, Dara Shikoh, Anquetil-Duperron, Battle for Sanskrit, Dead Language, Sheldon Pollock, *The Modernity of Sanskrit* and Institutional Violence, *upaniṣadāsa, śāstrīya, āryāvarta* etc.

I prescribe that *Vedic* thoughts and their ethics as well as ethos are the panacea for several crises in the contemporary world that may be

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lope sided notions. But the first world written literature *vedāsa* preserve the lofty and stupendous ideas for mankind not only in terms of its humanitarian and spiritual sound foundation but also it may enhance the research methodology in climate justice, forestation, space science (especially language of *Brahmand*-Universe) medical science, farming and *Jyotish* (in term of common life-related issue as *sahanitā jyotiṣa*) having with its scientific and traditional wisdom. But by ill luck could have it, such type of aspects of *Vedic* treasure of thoughts are not being invested and promoted in the true sense that may transform India as a big gun because such powerful intellectual attributes do not prevail in the rest of the world, of course.

We, the nostalgic people of Sanskrit cite tirelessly the so-called *Vedic* slogan *vasudhaiva kuṭumbaka ü* (so-called because most of the Vedic canons do not consider it as a vaidika *maütra* in totto). Although the utmost friendly Sanskrit with a computer has opened a new rapport of global horizon for the Sanskrit word. But most of the stubborn Sanskrit scholars are missing the bus of this opportunity, therefore, they are lagging behind the diasporic connectivity of Sanskrit as in its sister disciplines in the IT world. Indeed, the only materialistic and physical promotion and propagation of IT has created a havoc situation ethically to some extent that reminds the well-known poem of P.B. Shelley- *Ode To The West Wind* which condemns not only the physical escalation by leaps and bounds instead of moralistic and spiritual elevation as well as substantial development after industrial revolution in Europe. The daily national leading newspaper '*The Hindu* has also reported in recent years regarding the perpetual indolent of Chinese children towards the Internet and their absentia from the playground due to this computational viral fever. But it is noteworthy that it was *Vedic* traditional *Gurukul* in which teachers were responsible for cultivating not only the outer but also the inner personality of their students in which the bagging of alms by students door to door in their surrounding locations for the livelihood of *Gurukul* was one of the salient features regarding mental sublimation and physical exercise as well as socialisation of students. There is an attempt to discuss such issues in this research paper in terms of highlighting the leadership of India.

When we talk in terms of climate justice *jyotiṣa*, we fail to incorporate the ethics of its *āyurvedika* as well as oriented traditional relevance which are related to not only from the angle of its public health

and ecology, of course. There is a plethora of particular months and seasons related to its plantation and its cuttings, as seasonal ethics and rituality have with the botanical scientific fact for example, the tree of fruits should not be cut during summer for that mango tree is an apt instance. In the same way, our Sanskrit classics allow us to pluck the flowers during the spring season but prohibit for cutting of botanical trees as per its values and ethics. But in the present arena of physical and materialistic development by leaps and bounds especially in cities and megacities, this traditional notion is not being followed for the preservation and promotion of ecology by ill luck could have it. In the Indian tradition of wisdom, *jyotiṣa* and *āyurvedā* were utmost and one of the fittest sister disciplines- The seeded or planted herbs and trees in a particular prescribed time and space according to *jyotiṣa śāstra* and those very medicines were more result-oriented and powerful for the curing of patients. These branches are directly related to common people's life science and their welfare, healthy and happy life. But due to a series of invasions particularly in colonial interference, these two branches were separated and fragmented and thus by slow study these were treated as outdated unfortunately some stubborn *pundits* did not come forward to rescue the tradition of such erudite Indian scientific intellectual tradition. There are a lot of provisions on how to store the grains of the peasants or farmers as per seasons and months but who cares to promote such traditional wisdom for the sack of farmers agricultural escalation as prescribes the ancient knowledge system? Only the monotonous type of district-level cold storage facilities and some others are available for some rich farmers who can afford and enjoy such facilities, of course. The *atharveda* regard farming as one of the most prestigious sources of employment, perhaps also in sort of empowering the ecology of the economy and GDP. So, even the well-known great warrior (or hero amongst the Gods as per *Vedic* depiction) *Indra* along with *Pusan* was engaged in this profession.[1] Apart from this fact, poets and scholars were also interested[2] in it. However, because of the industrial and IT revolution, the pockets of the farmer community have been marginalized. It's very unfortunate that a series of farmers' suicides and several perils and adversities as well as calamities, can not be ignored to mention here at all. Our *Vedic Rishis* were well acquainted with the issue and types of grains, therefore *śatapatha brāhmaṇa* also categorizes the complete work of agriculture into four parts *karṣaṇa vapana, lunanta,* and *mardana*

related to ploughing, seeding, cutting (of ripening grain/fruit) and its storing respectively. The alarming danger of shortage of grains has already been sounded in *Vedic* thought and for that, our agricultural scientists have done a lot for its urgent need in the form of an abundance of inorganic productions to full the food requirements of overpopulation, but on the other hand, this unnatural mode of farming has also created not only the health-oriented major issue but also to create a man-made fatal environment and climate hazards for existence, of course. How we can forget the hazardous air pollution and traffic issues, especially in Delhi and its NCR in December due to neighbour states' malpractices of their powers and sometimes a bit of their lessness in lack of proper management? The farmers of these areas burnt strays in their fields on a mass scale and this man-made fog covered the sky. And we become compelled to face a very grim situation. This is a great financial loss and health as well as cultural issues for common people. In connection to this air pollution problem, we can refer to the *Rig Vedic* statement in which air has been considered as the treasure of nectar and lifeline, power and medicine for all diseases. So, air is like father, brother and friend (10/ 185/1-3). I am not sure how far the claim has been made by some *Vedic pandits* that in *Ṛgveda* (10/51/4) and *Atharvaveda* (4/2/8) there is a description about the Ozone-Layer. As per *ṛgveda - mahata Ulbam* that has been coined for a bulky layer.[3]

According to *Ayurveda*, this very Ozone- Layer is *hiraṇya* means golden colour. The meaning of *Ulbam* sounds like the membrane that covers the foetus. Thus, it may be considered that today we face the *Black Hole* man-made environmental challenges that vision and mission well as for its remedy were not very far behind from the elevated and sublimated thought process from the ancient Indian intellectual tradition (IKS). Therefore, it's the current demand of time that we the people of Sanskrit along with their concerned disciplines must come forward with innovative and multifaceted notions for the welfare of world mankind. According to *atharvedā*, the land is our mother and we are the son of our earth. But as a matter of fact, this very lofty and stupendous idea has shrunk due to *white terroristic* (as Chemosky has coined this very term in a very recent year) activities by developed countries on developing nations are fatal for the world community. But as per my understanding, the tag of war/ tussle between India and China is more intellectual rather than financial. It's a well-known fact that there are some rare Buddhist

texts those are in Tibet and Sri Lanka. Perhaps, it may also be one of the reasons why China is interested towards India via which China may attempt to approach both two countries. Here, I want to remind the very good rapport between India with a well-known Buddhist Monk Dalai Lama is also the bone of contention between India and China apart from other geo-politics. So, India may play the pivotal role through diasporic diplomacy of nostalgic persuasion in terms of all-around foreign affairs to reconstruct the present worldwide brotherhoods and common minimum points for global and profound substantial co-existence as per the Indian ethics and prescription *vasudhaiva kuṭuübaka ii*. These several scenarios of Indian panorama, indeed, create a cultural and spiritual supremacy towards world culture, even for the preparation of India as a World Leader by dint of its various *Shastri* knowledge ecology without any sort of diplomatic presser politics as per the kind idea of Sanskrit. This very ethics and ethos of *Vedic* culture will tarnish the unlimited and irrelevant materialistic development. It is a global fact that NASA has already approved Sanskrit as the most suitable scientific language for computers. But here one point also seems important to divulge that when we talk about NASA, we the lovers of Sanskrit people do not like to miss the bus of the monotonous appreciation about Sanskrit but have the canons of Sanskrit ever thought that why such a world level science academy NASA is hankering after the various Sanskrit words instead of its a single word? Is there any ecological or agricultural motto for investigating? Or does it have its only homesickness towards its traditional etymology of Pundits? No, it has multi-faceted agricultural as well as ecological relevance by which on several seasons and its impacts on fauna and flora that will enrich also the botanical science. Although the scholars of *jyotiṣa śāstra* refer to the very famous classic *varāmihira varāmihira sahitā*. In connection to their practice it's a lopsided textual investigation. Therefore, we should offer and make available for meteorologists and agricultural scientists to look into it with their observations that may create a new horizon in these ancient fields to explore the emerging global leadership. Is it, not valid point[4] on which basis Varahamihir has categorised the type of clouds and forecasting basis as per its colour and size? Even the diagnosis and forecasting of earthquakes in this very text is a classical fact, of course. Is it not a matter of reinvestigation how and why *Ṛgveda* (10/97/15) and *Yajurveda* (12/89) suggest the four types of medicinal plants such as *Phalini, Aphala, Apuspa, and Pushapani*? The same *Vedas*

inform that trees and plants were in existence three generations (*Yug*) before human civilization and it has varieties of evaluation that are not only more than a hundred but also above lacs.[5]

Thus, we can highlight the significance and relevance as well as its legacy towards ecological justice in the words of Sir William John who says about Swedish Botanist- Linnaeus (1707-1778) whose *Theory of Taxonomy* is a guideline for modern *Zoology* - *'Linnaeus himself would have adopted them, had he known the learned ancient language of this country'*. According to *śatāpatha brāhmaṇa* Lord *paśupati* (Lord Shiva) is the *vṛkṣa vanaspati* which means medicine. It approves how traditional medical science was based upon the vital and lofty sense of spirituality and faith. In the Indian traditional medication process the inner and outer parts of a patient -personalities were equally important to tarnish the mind and body of a patient. Another eco-friendly approach of *Vedic* thought in terms of ecological balance can be observed even in *rudrādhyāya* (chapter 16 th) of *yajurveda* in which *Lord Shiva* has been regarded as the Lord of the tree, *Vanaspati* forest medicine and bushes (*Lata* that means *gulma*)6. Of course, it indicates the scientifically approved importance of 02 and CO2 as *Lord Shiva* had drunk the poison and was called *Neelkant* to save the people after giving the nectar as O2 instead of CO2 for a happy and sustainable world existence. Therefore, today's demand society for greeneries is the centre of cloud cuckoo town for a lavish, prosperous, healthy and pollution free life. It is vital for all revival and survival in which every citizen of the world must get such *narration* as our *Lord Shiva* had played the dominant life-saving role for world mankind. It's a dry fact that nature has always protected and saved us, but man-made anti-environmental devastating approaches have brought the world culture at stake for which the various antibodies capsules as powerful *Vedic Mantras* are the panacea to get rid of various contemporary problematic issues like environmental pollution and mental health, infatuation towards blind materialistic achievements as well several unethical practices. It is a great message of our *Vedic* wonderful intellectual treasure for sustainable development of world culture.

It is very important to mention here that ancient Indian horticulture also played a very dominant role. The *Veda* prescribes several anti-pollution plants and trees in which *Tulsi* and *pīpala* are very famous and both provide a lot of oxygen day and even night. Apart from this fact, *Tulsi* is an anti-biotic plant.

In most of the cases, children are marginalized in our present society. They are not getting the proper opportunity for their academic and sports life. They are burdened with the bundles of books as well as home tasks badly and have been made the prey of bookish knowledge without the principle of learning by doing. Social media and Google are their friends in lonely times, and most parents in urban cities are engaged in their day-to-day livelihood and they are missing the facilities of a joint family, so most of them children don't get the opportunity to go to the playground. (in the lack of grandfathers and mothers, a housemaid is not the effective solution). Therefore, the *gurukula* school system should be promoted by having with modern syllabus and curriculum because it is the *gurukula* education system which not only preserves the cultural legacy but also makes them strong, confident and self-dependent mind set up from the very beginning of their childhood that phase of influencing power is very empathetic. Indeed, in the child's age factor regard, National Education Policy - 2020 has taken special attention to such a vital issue from children's psyche analysis point of view first of. It is also noteworthy that under the direction of Govt of India Central Sanskrit University is making a praiseworthy effort to revive and promote *gurukula* traditional education system and present vice chancellor Prof Srinivasa Varakhedi. For the pupils of *gurukula*, the begging of alms daily for themselves and their teachers apart from the rigorous study was itself a sort of social media for connectivity and village-to-village movements were the preparation for life management interactions during the study period that may be treated as preparation like internship of present time. They were in the mode of full of opportunities for learning by doing but unfortunately, such type of practical education policy is missing due to the British policy, especially the linguistic subjugation during colonial India. The British theory of *divide* and *rule* fragmented the stream of Sanskrit study into two parts that turned very fatal for unified Indian education, and due to the British *divide* and *rule* policy and lack of composite pedagogy for IKS till recent some past years was more lagging, our education but thanks to N.E.P-2020 which has attempted to found the basic of Indian intellects and it's not hyperbolic to say that the most of treasures of Indian mind and thoughts are in thrived in Sanskrit especially *Vedic* literature- *vedoakhilam jagatsarvam* indeed.

Carak-Sahinta (1/36-37) also suggests four types of plants and trees *vānaspatya*, *Ausadhi* and *Virudh* finally as per this text there are two types

of trees/ plants in the form of *Virechana* (Purgatives) and *Kasaye* (Astringent).[6] such type of scientific classification signifies the bilateral pedagogical relationship in term of as sister discipline and multi-layered research which has till now seem on marginal lines due to the post-colonial syndromes. British India and by ill luck could have it, we could not recognise the colonial nightmare of *divide* and *rule* and we couldn't awake from the slumber of phobia of British intellectual and cultural invasion. But again, at present time, the Western world seems tilted and infatuated towards Indian culture, perhaps due to the substantial *Shastri* tradition of Sanskrit, the power of other Indian languages and the other life saving as well as managing tips to save ourselves in dark moments, not only for Indian but also for rest of the world humanity. It must be reinterpreted and focused globally. How can we forget the philosophical power of *Upanishads* which awakened and rescued us from mental strains and materialistic slavery in most European countries after the bad effects of the Industrial Revolution? It seems very pertinent to mention here that the silk route between India and China was perhaps the first global socio-cultural as well as trade and commerce - revolution because after this- India - *āryāvarta* again came into the limelight globally after the post- *Vedic* era but after missing its link of trade and commerce as well as educational exchange several programs with other countries, we were disconnected from the rest of the world and due to the dark age of '*war and sex*' (as historian Thomson describes in his famous book - *Europe Since Napoleon*)[7] the most of mediaeval Europe was suffering from major feudal feud and crimes.

But the Persian translation of some major *upaniṣadāsa* by Dara Shikoh in mediaeval India from Sanskrit into Persian where a major turning point in world history from the part of India because it was Anquetil-Duperron (1801 and 1802) who brought this translated text with the mixture of translation into French and Latin that again opened the eyes and mind of Europe in connection to unique and classical philosophical as well as spiritual treasure of Indian wisdom and intellect. But it is an apt time to introspect ourselves why Rajeev Malhotra pens a well-known book *'The Battle for Sanskrit'*[8] dealing with global Indic investigation. Such type of food of intellectual thoughts for the mind is an urgent need for contemporary India to establish its past for the present sound foundation to fuel our morale of intellectual and Indian knowledge systems. It's noteworthy, generally, we miss encounter in toto about the

notion of Sanskrit as a *'Dead Language'*[9] which term has been coined by Western scholar Prof Sheldon Pollock in recent times based on a fragmented survey of Vijay Nagar Empire and Jammu and Kashmir State. The book *'The Modernity of Sanskrit'*[10] by Simon Swinney also does not deal with this fairly because it condemns the Vedic rituality as *'Institutional Violence'* unfortunately. But as per some Russian scientists, we can make an artificial rainfall by dint of the process of Vedic ritualistic performance. Although spoken Sanskrit is currently in demand as per the language cultivation programme its genuine feedback can never be promoted without the classical point of view. Its noted fact - Sanskrit is not only a language but also a powerful house for Indian art and culture in comparison to other Indian languages. So, Sanskrit needs very serious discourses for the all-round development of mankind globally as there is a very famous saying *vasudhaiva kuṭuübakam*. And further, it seems that our India may play a very vital and prominent role in subliming and reconstructing the world as an emerging leader through the vibrant and sound intellectual wisdom which have flourished in Sanskrit language and literature by our social cum cultural scientists as *Rishis*, especially in *Vedic* literature. It should also be mentioned here that it is Sanskrit which is the first and foremost written language in the world as well as the first language of the universe for which only *Vedic Seers* were able to understand and expound the language of the Gods in the galaxy of the intellectual world. Indeed, it's a naive request that this claim should not be treated in the panorama of modern intellectual giants as the castle of the air. But there is an abundance of prolific and powerful facts which need a holistic and dimensional investigation from the angle of contemporary meaningful pedagogy and its pertinence for which Sanskrit needs much more multi-faceted research to trace out its facts that will lead the world for substantial development by dint of sastriyaand classical power of Sanskrit in special reference to *Vedic* lofty and tremendous notion for perineal human survival of world community.

Foot Note :-

1.   इन्द्रः सीतांनि गृह्णातु तां पूषाभि रक्षतु। सा नः पर्यस्वती दुह्वामुत्तरामुत्तरायं समांम् इन्द्रः। सीतांम्। नि। गृह्णातु। ताम्। पूषा। अभि। रक्षतु। सा। नः। पर्यस्वती। दुह्वाम्। उत्तराम्ऽउत्तराम्। समांम्॥१७.४॥
−अथर्ववेद−काण्ड−३, सूक्त−१७, मन्त्र−४

1. वही 3/17/1

3. म॒हत्तदुल्बं॒ स्थवि॒रं तदा॒सी॒द्येना॒विष्टितः प्र॒विवेशि॒थाप॑:। विश्वा॑ अपश्यद्बहुधा ते॑ अ॒ग्ने जा॒तवेदस्तन्वो॑ दे॒व ए॒कं:॥

    म॒हत्। तत्। उल्बम्। स्थ॒विरम्। तत्। आ॒सी॒त्। येन॑। आ॒ऽवि॒ष्टितः। प्र॒ऽवि॒वेशि॒थ। अप॑:। विश्वा॑:। अ॒पश्य॒त्। बहु॒धा। ते॑। अ॒ग्ने। जा॒तऽवेद॒:। त॒न्व॑:। दे॒व:। ए॒कं:॥ १०.५१.१

    –ऋग्वेद-मण्डल: १०, सूक्त-५१, मन्त्र: १।

    अष्टक: ८, अध्याय: १, वर्ग: १०, मन्त्र: १। मण्डल: १०, अनुवाक: ४, मन्त्र:।

4. या ओष॒धी॒: पूर्वा॑ जा॒ता दे॒वेभ्य॑स्त्रि॒युगं पु॒रा। म॒नै॒ नु ब॒भ्रूणा॑म॒हं श॒तं धामा॑नि स॒प्त च॑॥ या॑:। ओष॒धी॒:। पूर्वा॑:। जा॒ता। दे॒वेभ्य॑:। त्रि॒ऽयुगम्। पु॒रा। म॒नै॑। नु। ब॒भ्रूणा॑म्। अ॒हम्। श॒तम्। धामा॑नि। स॒प्त। च॑॥ १०.९७.१

    –ऋग्वेद, मण्डल: १०, सूक्त: ९७, मन्त्र: १। अष्टक: ८, अध्याय: ५, वर्ग: ८, मन्त्र: १, मण्डल: १०, अनुवाक: ८, मन्त्र: १

5. नमो॒ रोहिंताय स्थपत॒ये वृ॒क्षाणां॑ पत॒ये नमो॒ नमो॑ भु॒वन्तये॑ वारिवस्कृ॒तायौष॑धीना॒ पत॒ये नमो॒ नमो॑ मन्त्रि॒णे वा॒णि॒जाय॒ कक्षा॑णां॑ पत॒ये नमो॒ नम॒ऽउच्चैर्घोषायाक्रन्द॒यते प॒त्तीनां॑ पत॒ये नमः॥१९॥

    नमः॑। रोहिंताय। स्थ॒प॒त॒ये। वृ॒क्षाणाम्। प॒त॒ये। नमः॑। नमः॑। भु॒वन्तये॑। वा॒रि॒व॒स्कृ॒ताय॑। वा॒रि॒वः॒ कृ॒तायेति॑ वा॒रिवः॒ऽकृ॒ताय॑। ओष॑धीनाम्। प॒त॒ये। नमः॑। नमः॑। म॒न्त्रि॒णे। वा॒णि॒जाय॑। कक्षा॑णाम्। प॒त॒ये। नमः॑। नमः॑। उ॒च्चैर्घो॒षायेत्यु॒च्चैःऽघो॒षाय॑। आ॒क्र॒न्द॒यत॒ इत्या॑ऽक्र॒न्दयते। प॒त्तीनाम्। प॒त॒ये। नमः॑॥९॥

    –यजुर्वेद, अध्याय: १६, मन्त्र: १९

6. अ॒श्वत्थो॑ दे॒वस॑द॒नस्तृतीयस्यामि॒तो दि॒वि। तत्रा॒मृत॑स्य॒ चक्ष॑ण दे॒वा: कुष्ठ॒मव॑न्वत॥ अ॒श्वत्थः॑। दे॒वऽस॑द॒नः। तृ॒तीयस्याम्। इ॒तः। दि॒वि। तत्र॑। अ॒मृत॑स्य। चक्ष॑णम्। दे॒वाः॑। कुष्ठ॑म्। अव॑न्व॒त॥९५.१॥

    –अथर्ववेद-काण्ड-६, सूक्त-९५, मन्त्र-१

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'वैदिक वाग् ज्योतिः' 'Vaidika Vāg Jyotiḥ'

An International Refereed/Peer-Reviewed Research Journal on Vedic Studies

Aims & Objectives

1. *To rectify and clarify the illusionary thoughts expressed by critics on Vedas, by referring to the existing logical proof and arguments, in Shastras.*
2. *To extract the knowledge-scientific or otherwise, hidden in Vedas.*
3. *To publish the original Vedic findings.*
4. *To prepare special edition on Vedic doctrine, containing detailed arguments for notified Vedic research outcomes.*
5. *To accelerate from Brahma to Jaimini School of Vedic thoughts for removing the illusions prevailing about Vedas.*
6. *To publish critical edition of work carried out on Vedas by citing the facts that originally existed in Vedic books, rarely available.*

उद्देश्य

1. विद्वानों द्वारा किये गये और सम्प्रति किये जा रहे वेद से सम्बन्धित भ्रमपूर्ण विचारों की शास्त्रीय प्रमाणों एवं तर्क तथा युक्ति के आधार पर समालोचना तथा तत्सम्बन्धी समाधान करना।
2. वेदों में निहित ज्ञान–विज्ञान के विविध पक्षों को उद्घाटित करना।
3. वेद तथा वैदिक साहित्य से सम्बन्धित मौलिक अनुसंधानात्मक लेखों का प्रकाशन करना।
4. वैदिक सिद्धान्तों पर विस्तृत विवेचनात्मक विशेषांक तैयार करना। जिनमें पूर्व लिखित एवं प्रकाशित तत्सम्बन्धी लेखों/ग्रन्थों का भी उपयोग किया जायेगा।
5. ब्रह्मा से लेकर जैमिनि पर्यन्त ऋषियों की वैदिक विचारधारा को वेद विषयक भ्रान्तियों को दूर करने के लिए गति देना।
6. वेदविषयक ग्रन्थों की समीक्षा एवं अप्रकाशित अनुपलब्ध वैदिक ग्रन्थों के मूलपाठ का प्रकाशन करना।