

लोकप्रियसाहित्यग्रन्थमाला-47

आचार्य रामचन्द्र द्विवेदी की रचनाएँ

सम्पादक

प्रो. सूर्यप्रकाश व्यास



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राष्ट्रीयसंस्कृतसंस्थानम्
मानितविश्वविद्यालयः
नवदेहली

सम्पादकीय

आचार्य रामचन्द्र द्विवेदी (15 जून, 1935-27 सितम्बर, 1993) संस्कृत जगत् की ऐसी विभूति थे जिन्होंने अपनी सारस्वत साधना से विद्या-जगत् में भारतीय संस्कृति के मर्मज्ञ आचार्य की प्रतिष्ठा अर्जित की। उन्होंने अपनी मौलिक दृष्टि, अभिनव उद्भावना तथा अनुसन्धान-व्याख्यान-लेखन की पटु-मधुर-गम्भीर शैली से अपने पाठकों, श्रोताओं, मित्रों और शिष्यों को अपना मुरीद बना लिया था।

इन्द्रधनुषी व्यक्तित्व के धनी आचार्य द्विवेदी का साहित्यिक योगदान भी बहुआयामी है। विभिन्न शास्त्रों के अधिकारी गुरुजनों की शिक्षा, विविध महाविद्यालयों, विश्वविद्यालयों के परिवेश, विविध भाषाओं पर अधिकार तथा विलक्षण प्रतिभा ने उनके अनुसन्धान, भाषण और लेखन में भी वैविध्य व्याप्त कर दिया था।

आचार्य द्विवेदी के सम्बन्ध में, उनके निकट के कुछ लोगों में एक साधारण-सी धारणा यह रही है कि उन्होंने व्याख्यान अधिक दिये (क्योंकि अभिव्यक्ति की उनकी यह प्रिय विधा थी), व्याख्यानों की अपेक्षा पुस्तकें कम लिखीं और लेख और भी कम। किन्तु अब कहा जा सकता है कि कम से कम लेखों के बारे में यह धारणा निराधार ही है। मैं भी इस भ्रान्ति से ग्रस्त था। किन्तु आचार्य द्विवेदी के स्मृति-ग्रन्थ पीयूष-पथ के सम्पादन-प्रकाशन के बाद जब राष्ट्रिय संस्कृत संस्थान के माननीय कुलपति प्रो. राधावल्लभ त्रिपाठी के समक्ष विनयपूर्वक प्रस्ताव रखा कि आचार्यश्री के प्रकीर्ण लेखों का भी एक संग्रह प्रकाशित होना चाहिये व उनकी स्वीकृति के बाद मैंने प्रकीर्ण सामग्री को संकलित करने का सोत्साह अभियान चलाया और जो उपलब्धि हुई उससे लेखों की न्यून संख्या की भ्रान्त धारणा तो समाप्त हुई ही साथ ही यह अनुभव भी हुआ कि समग्र सामग्री को एक संग्रह में समेटना संभव नहीं है।

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by a galaxy of Śaiva and Vaiṣṇava philosophers. It is also true that as a result of encounter of a system with opposite system or self-critical evolution of a thought, modification (pariskara) of original view is effected *many a time*. *Buddhist influence on Śāṅkara's Vedānta and of the latter on the Sāṅkya and the development of Navya-nyāya* propounding its special categories of logic and its impact on other philosophical schools and non-philosophical disciplines are well-known examples of continuous change and development of Indian philosophical thought. Argumentative spirit and hair-splitting analysis of opposite views (purvapakṣas) and the notion of independence from the well-established disciplines (sarvatantrasvatānta) underline the rational evolution of Indian philosophy and its uncompromising attitude to contrary thoughts either independent of authority or proclaimed to be dependent on the verbal testimony of the Vedas or the Āgamas. A bewildering variety of opinions held within a system, for example, in the schools of Buddhism and the Vedānta of Śāṅkara and sharp divisions amongst orthodox systems, all supposedly relying on the Sruti, confirm our faith in independence of intellectual tradition of India. This is further corroborated by the evolution of both theoretical as well as experimental Sastras (scientific treatises) many of which are secular in character. The grammatical system of Panini illustrates the scientific precision and rational capacity of Indian mind. Much of the scientific literature dealing with mathematics, astronomy, geometry, physics, chemistry, metallurgy, architecture, sexology, town-planning, arts and crafts etc. is still lying in manuscripts. Developments in science and technology in advanced countries have overtaken us but we need not import philosophy also. The philosophical tradition of India is strong and formidable but should it not ask new questions and raise fresh doubts about the validity of a thought-system? This can happen only if we engage ourselves in legitimate adventures and encounters with foreign thought. Professors of Philosophy in Indian Universities who have no communication and dialogue with traditional Indian thought and the Pandits who do not understand modern developments in philosophy should join hands in the new intellectual adventure. I am glad to report that the Indian Council of Philosophical Research and the Rashtriya

Sanskrit Sansthan have held seminars on Navya-nyāya, Mīmāṃsā and Kashmir Śaivism in order to initiate the dialogue between the Pandits and the Professors of Philosophy. Sustained effort in this direction and inter-disciplinary approach by co-operation of teachers of philosophy in the Deptts. of Sanskrit and Philosophy and traditional Sanskrit scholars in the Pathshalas are bound to open up new vistas of philosophical speculations. It might also lead to lay the foundations of universal thought-system based on analysis of ontological, epistemic and other issues and problems of hard core philosophy.

Another equally important and urgent task which will help than hinder the growth of comparative philosophy is the preservation and furtherance of such philosophical systems that are not better known or are being neglected in our traditional studies. Kashmir Śaivism or Āgamic philosophy falls in this category. The number of scholars well-versed in the schools of Mīmāṃsā and Navya-Nyāya is also declining very fast.

Besides, orthodox Vedic schools and the heterodox systems of the Cārvāka, Buddhism and Jainism we have mid-position of the schools which believed in the authority of the Śaiva and Vaiṣṇava Āgamas and the Samhitas. The followers of Āgamic tradition are generally speaking independent of the Vedic tradition of thought. This may be explained by briefly referring to their basic points of view regarding the nature of reality, status of the world, nature of the self and his pathway to freedom as found in the monistic school of Śaivism developed in Kashmir primarily by the trio of Somananda, Utpala and the celebrated Abhinavagupta. According to this system ultimate reality, spoken of as Siva, is invariably related with the powers of consciousness, bliss, desire, cognition and action. He manifests this Universe through his supreme freedom of action. He is the supreme knower and free agent (karta). He does not merely shine like a crystal but is also self-aware unlike it. The universe is his reflection which he manifests at his will and command and is one with him. He is not dependent on any external aid for reflecting the universe which is united with him with all its manifest diversity. An individual is essentially not different from him. He enjoys the same powers, albeit in limited extent and degree. Like him, he creates the world out of his



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