

ACHARYABADARINATHASHUKLAJI AND HIS SHAREERATMAVADA

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To develop any old theory after some required amendment is always welcomed in our tradition with great tolerance. This is main reason that we developed Nyaya philosophy of Gautam as Navya-Nyaya. Vyakarana system of Panini as Navya-Vyakarana and same way we developed Charvaka philosophy also as NavyaCharvaka philosophy. The very old Charvaka accepts only Pratyaksha perception as means of knowledge and as Prameya or subject of true knowledge. They accept only four elements i.e. earth, water, fire and air only. But according to Jain Scholar Acharya HaribhadraSuri in ShaddarsbanSamucchaya there are new Charvakas also who accept Anuman or inference as means of knowledge and space as fifth element also. In this new Charvaka tenet if we include Acharya Shukla's different findings then I don't see any big problem to accept it at all. If Shri RaghunathShiromani can refute some elements which are traditionally accepted by Naiyayikas and can establish some new tenet putting supportive logic in his favour then why not some similar activity by someone else like Acharya BadarinathShuklaji?

One thing more I want to mention here specially that if we wish to enrich and protect our traditional knowledge then it is necessary to discuss our Shastras through regular practice of studying, listening and thinking process. It is only then possible when you start thinking differently to your friends and teachers leaving the pre decided line of traditional thinking.

As per Gautama Sutra you should listen to other's tenet silently without putting your own view to purify your Shastric knowledge and this is only way to increase your true knowledge of your Shastra.

Same way if you want to protect your Shastric knowledge then also you must use the Jalp and Vitanda to refute the opposite tenet properly just like we use thorny branches to protect any sapling in our society.

I am sure that Acharya Shuklaji gave us a good opportunity through his article titled “NyayaShastriyaVichar-paddhatyaDehatmavadasya Sambhavana” to increase our knowledge and providing some very new concepts about new Charvaka tenet and helped to protect our true knowledge also.

Whenever I remember AcharyaBadarinathShuklaJi then I go very back to my childhood memories related to AcharyaShuklaJi. My father, a great scholar of Indian philosophy - Pt. Sh. Sudhakar Dixit Ji, studied Navya-Nyayain the traditional way from Shukla Ji and it's my great fortune that I also got admission in the VaranaseyaSanskrtVshvavidyalay, Varanasi (Now famous as the Sampurnanand SanskritVishvavidyalaya) as a student of Poorvamadhyama class in the Nyaya-Vaisheshika department. At that time (1975) AcharyaBadarinath ShuklaJi was the head of this department. I got an opportunity to study Pakshata from him directly when my father joined Poona University's TatvaJnanaVibhaga in 1976. In this way only I want to introduce my close connection or relation to him through family and NyayaShastralearning.

I would like to come out from these memories and again wish to remember something special regarding a particular seminar which was organised in Sarnatha in 1982 on Nyaya under the able guidance of Prof. Dayakrishna. Though so many important research papers were presented related to NyayaShastric subject by different reputed scholars from all over the India and abroad, there was much curiosity about the paper presentation of AcharyaBadarinathShuklaJi which was on '**NyayashastriyavicharpaddhatyaDehatmavadasyaSambhavana**'¹ (**The possibility to accept body as soul according to Nyaya methodology**). As I remember the venue for this paper presentation was PararkarBhavan in the centre of Varanasi city. During the paper presentation all traditional and modern scholars were present and in that big hall there was pin drop silence. After the completion of lecture on the above topic, the discussions were started and queries were resolved by AcharyaShuklaJi.

From that particular time many traditional scholars of India started to vehemently criticise AcharyaShuklaJi for this new radical proposal. I was also worried about it and when I met him at his home in Varanasi around 1987 then I asked him humbly to refute the dogma established by him to stop the controversy. This was because the proper dismissal of tenet established by him regarding the concept of soul in the body as per established logical process of Navya-Nyaya done by him only will be capable to stop the misunderstanding about him.

At that particular time his health was not so good and so this conversation continued along with my massaging AcharyaShuklaji's head. At that time I felt proud in serving traditionally to great Guru ShriShuklaji because to learn from Guru or teacher, the first and very prominent way is Guru service (Shushroosha)² in our prestigious Indian tradition. Responding to my humble submission, he told clearly that 'I had already written the refutation of my previous view and it is ready for publication but only I am waiting for some more responses positive or negative. Further he informed that till now he had received only two responses where one was related to Pt. Raghunath Sharma and second was of Pt. RamprasadTripathi. He told firmly that, 'I never told that according to Nyaya philosophy soul is proved as body, but I tried to say that, we can try to establish body as soul through the logical process of Navya-Nyaya and scholars who are criticising this, have entirely misunderstood me.'

It is a well known fact that common people all over the world treat the individual body as the soul³. Only some philosophers and scholars are professing the soul as a different entity from the body in this universe. Most of us behave relating our body as a soul and so this tenet of common people is known as the Lokayat⁴ tenet in our Indian philosophical tradition. This unique philosophy's sayings are very attractive and beautiful in the sense of appealing to the naive intellect and so this philosophy is called as Charvaka⁵ also. Due to belief in the non-existence of a soul different from the body, this Lokayata philosophy is also addressed as Nastika philosophy in India. Nastikas⁶ or nonbelievers are those thinkers who deny the ultimate authority of Vedas and a future life or the existence of a supreme ruler of the universe or that of a soul apart from the body.

Normally, the great atheist Charvaka accepts only those things which are subject matter of sense perception⁷. That is why the NastikaCharvaka does not accept soul or Atma or ultimate soul or Parmatmain any way. Actually

AcharyaBadarinathShuklaJi was a great Navya-Nyaya scholar so he was fully aware about those logics which are frequently used in Navya-Nyaya philosophy to refute the body as soul as described to Charvakas.

Before AcharyaBadarinathShuklaJi, no one ventured to establish the principle of body as a soul using the proper Navya-Nyaya logic. In this way AcharyaShuklaJi contributed in a special way to only demonstrate the use of Navya-Nyaya logic to establish the body as the soul. It was not meant that AcharyaShuklaJi refuted the Nyaya tenet or that he was a supporter of the concept of Charvaka in which body is being accepted as a soul. It is also not proper to say any way that he became a Nastika after putting forward heretic thoughts of denial regarding the soul. As per my conversation with him, it had become crystal clear that he put in front of Indian philosophers a new view only in support of Charvaka. But it didn't mean that it is a dogma of Nyaya philosophy in any way. This was the main cause that he refuted his view later by himself.

Now, I want to mention some points regarding this conversation or traditional debate to prove my above mentioned view. In the very starting presenting introduction of his article titled "NyayaShastriyaVichar-paddhatyaDehatma-VadasyaSambhavana" (The possibility of acceptance a body as soul according to Nyaya methodology), Acharya ShuklaJi says that," after examining the Nyaya and Vaisheshikaphilosophy, a conclusion comes out as a fact that soul or Atma is the ninth substance which is separate from all remaining substances i.e. Kshiti-Ap-Tej-Marud-Vyom-Kal-Dik and Man. Further this substance is divided into two- Jeevatma (Individual soul) and Parmatma (supreme soul). The Jeevatma or individual soul is different in each human body (but Parmatma or supreme soul is one).

This individual soul is different from the body. This is also different from five senses (Indriya) -those are accepted as means of perception or Pratyaksha. This soul is related to all active substances (MoortDravya) i.e (Kshiti-Ap-Tej-Marud and Mana). Though this soul is related to all moorta but when this gets specific relation to a special body due to the Adrishta (Sin & virtuous) then it feels happiness or sorrow accordingly which are called Bhoga in philosophical language. This individual soul feels good and bad with the help of the body. The soul is enabled to perform good and bad new actions too taking help of the individual body and in this way can be able to enrich the accumulation of sin and virtues. This individual soul becomes capable to experience new subjects and earn novel sanskaras also. In all types of actions, this individual soul needs the company of the mind attracted due to combination of sin and virtuous (Adrishta).

According to Nyaya-Vaisheshik tenets, the individual soul carries nine VisheshGunas (special qualities) which are - Jnan, Iccha, Dwesha, Prayatna, Dharma, Adharma, Bhavana, Sukha and Dukha, and five SamanyaGuna (General qualities) i.e. Sankhya, Parimana, Prithaktva, Samyog and Vibhaga. In this manner total fourteen qualities exist in the Individual soul.

This individual soul gets birth in different types of creeds and casts according to its performed duties or good and bad actions in this world. After accepting human body as the individual soul- Jeevatma performing different duties as per guide lines of religious societies gets ultimate liberation through true knowledge of real soul at the end of the life. This individual soul is called by different types of name i.e. Prani, Jeev etc.

The supreme soul is totally different from the individual soul and this soul is unique, creator of the whole world, author of the Vedas, those who pray or show the devotion to this ultimate soul certainly experience happiness receiving different type of facilities and opportunities to their devotees. According to each individual soul's performance or good or bad actions, this powerful soul assists all individual souls to achieve their aims or desire like the pursuit of happiness or sorrow or getting the ultimate liberation. This supreme soul has eight qualities i.e. Jnan, Icchha, Kriti, (All Nitya) Sankhya, Pariman, prithaktva, Samyoga and Vibhag. This supreme soul is called by different names i.e. Ishwara, Paramatma, Prabhu, Bhagavat, etc. due to different qualities. Regarding the unique actions i.e. creation, protection and destruction of the world, Indian people named this supreme soul Brahma, Vishnu and Mahesh respectively".

AcharyaBadrinathaShuklaji mentioned the above facts in his published article (In SaraswatiSushma,⁸ published from Sampurnanand Sanskrit University, Varanasi) according to NyayaVaisheshika philosophy. After clarifying the individual soul regarding its quality and form properly, AcharyaShuklaji put forward compelling propositions to establish body as individual soul in the below given manner.

The individual soul is not a separate substance, because all the purposes may be solved through the combination of human body and Mana only.⁹ In this process, first of all AcharyaShuklaji clarifies where all the qualities of individual or Jeevatma will exist even if we refuse to accept the individual soul. Answering this question he says that some of the VisheshGunas¹⁰ (special qualities) of individual soul whose perception is possible those qualities which are Buddhi, Sukha, Dukha, Icchha, Dwesha and Prayatna will exist in the body and remaining other Dharma, Adharma, Bhavana (Sanskar) will remain only in the Mana or mind.

Due to this fresh local division of previously accepted as VisheshGunas, the definition of VisheshGunas become unable to cover them who are now located in the body. Simultaneously, due to this change, these Gunas are covered by definition of the SamanyaGuna. So it's become necessary now that they must be called as SamanyaGuna instead of VisheshGuna according to Suhklaji. In this way we may avoid many other objections too.

It is a well known fact that when you wish to refuse some element then you should prove first the lack of necessity of that element regarding day to day business and after that. It is necessary to nullify all possible objections on the opposing tenet too. Following this Shastric tradition, after proving the lack of necessity of the individual soul as a separate ninth substance, AcharyaShuklaji nullified normally all small or big questions which were previously raised by Nyaya and Vaisheshika scholars while refuting the concept of body as individual soul in different text books just like in NyayaSiddhantMuktavali etc.

For example, when we accept body as an individual soul, then the question arises that whatever we felt in childhood - how will it be remembered in old age by us if the body totally different in both ages? In fact we all remember childhood's activities very well during the old age and it is theoretically possible only when we must accept the existence of one element who gained experience in childhood and remember all those activities step wise step in this old age. According to Nyaya and Vaisheshika philosophy that one element is individual soul only.

Here AcharyaShuklaji accepted that the experience of unity between ages is undoubtedly attributable to mana or mind. In childhood when Manas is connected to a particular body then the body (accepted as individual soul) experienced something. During the old age, the same thing is remembered due to Manas which is the same in childhood and old age. In this manner, we can solve each objection raised by Naiyayikas and Vaisheshikas. So there is no need to accept a separate substance as individual soul according to AcharyaShuklaji. If we accept separate ninth substance then there is Gaurav Dosh. So due to Laghavatark (Logic) we should be agreed to accept body as soul. In the same manner, AcharyaShuklaji proved body as the individual soul answering different questions using the Navya-Nyaya language and logic effectively in his article.

Concluding his view, AcharyaShuklaji at the end of his article mentioned some unique social objections in accepting Atma or soul as a separate substance and provided arguments providing the many benefits to accept body as an individual soul very interestingly.¹¹

Objections in accepting separate Atma Benefits accepting body as Atma

<p>1. People believe that in their life whatever good or bad happening that is only due to those actions which had been performed during the prebirth period. That's why people tolerate harassments and brutality of cruel rulers and powerful persons in society helplessly and silently without any protest.</p>	<p>People believe and easily know very well that there is no prebirth stage of soul (Body) so this is his first birth only in this world. That's why there is no existence of prebirth actions which may be responsible for being faced as exploitation and harassment imposed by any ruler.</p>
<p>2. Harassed and downtrodden people of this society would never try to root out unbalanced social and economical system and those cruel rulers who are uninterested to facilitate general public for their wellbeing.</p>	<p>In this tenet the believer in body as soul must become capable to change their bad condition independently and through proper action people can develop an atmosphere of justice and cooperation regarding economical and administrative progress of society. Ultimately with these special efforts people can make certainly more beautiful and attractive this unique world.</p>
<p>3. Generally people may try to achieve wealth and luxurious life through wrong procedure in this expectation that after getting rebirth they can be able to remove the bad effects of wrong actions performed at present life.</p>	<p>People become fully aware that there is no opportunity after death to correct their wrongly taken action's result performed in present life and those people who got luxurious life and wealth etc. through wrong practices became the subject of great criticism in their own society too. Keeping all these aspects in their mind every person tries their best to become morally profound and innocent honestly in the present life only.</p>



Finally undoubtedly we can say that those who accept body as soul may be more disciplined and alert to make beautiful and fruitful their life than those people who believe soul different from the body.

Common people perceive the fact that those who worked for the wellbeing of the whole society without any reservation in their life while even putting themselves in difficult and unsupportive conditions eventually got honourable and historical position all over the world in any society. Getting inspired through these examples, common people who believe in body as soul try to follow these people for achieving the same moral and socially best standard of conduct. This way, common people become more responsible in their society without thinking their own wealth and facilities to facilitate poor society.

AcharyaShuklaji's viewpoints are most convincing and it is not uncommon to avoid acceptance of the thought that there is no question of destruction of moral and social values any way in the society when we accept the body as soul.

We are really authorised to criticise any view of any person of the world but before criticising any view, first of all we must understand their view properly. The criticism which is performed without knowing anyone's actual intention is not accepted as appropriate conduct by reputed scholars. That is why, the great Indian logician ShriRaghunathShiromani expresses their clear view regarding the healthy criticism, in the below given verses-

मान्यान् प्रणम्य विहितांजलिरेज्जभूयोभूयोविधाय विनयंविनिवेदयामि।
दूज्यं वचोममपरंनिपुणंविभाव्य भावावबोधविहितो न दुनोतिदोऽः॥¹²

I think that in the case of AcharyaBadarinathShuklaji, the traditional scholars couldn't understand his actual mindset and without realising his good spirit to establish the body as individual soul they started to criticise him as a big supporter of atheist and anti tradition scholar of India. In my view it was a totally wrong and baseless allegation on him.

As I understand AcharyaBadarinathShuklaji after reading his article minutely, written on concept of soul in body, can say that he has seriously emphasised to prove that there is a huge group of common people who are really interested to perform all good religious rituals and all ethical and social works as per our Indian tradition to enrich our society but only they express their strong disagreement to accept body different from individual soul. If we consider AcharyaShukla's view without any prejudice, we can recognise this society easily and simultaneously we must feel it our duty to accept and support this type of disciplined group of society for strengthening of our living process. This group of people we can also call as atheist or Charvaka due to acceptance of body as

soul. But here I want to make very clear that this atheist Charvaka is much better than that Charvaka who is unethical and loudly announces that your life's aim is only pleasure and you should pursue it even borrowing money from any one because after destruction of this body there is no question of rebirth any way in this world. That is why we should appreciate the view of AcharyaShuklaji regarding appropriate indication about the newest Charvaka theory. Here I wish to suggest seriously to all liberal scholars to develop the concept of AcharyaBadarinathaShuklaji regarding the mock creation more acceptable reliable Charvaka theory to enrich our tradition.

To develop any old theory after some required amendment is always welcomed in our tradition with great tolerance. This is main reason that we developed Nyaya philosophy of Gautam as Navya-Nyaya. Vyakarana system of Panini as Navya-Vyakarana and same way we developed Charvaka philosophy also as NavyaCharvaka philosophy. The very old Charvaka accepts only Pratyaksha perception as means of knowledge and as Prameya or subject of true knowledge. They accept only four elements i.e. earth, water, fire and air only. But according to Jain Scholar AcharyaHaribhadraSuri in ShaddarshanSamucchaya there are new Charvakas also who accept Anuman or inference as means of knowledge and space as fifth element also. In this new Charvaka tenet if we include AcharyaShukla's different findings then I don't see any big problem to accept it at all. If ShriRaghunathShiromani can refute some elements which are traditionally accepted by Naiyayikas and can establish some new tenet putting supportive logic in his favour then why not some similar activity by someone else like AcharyaBadarinathShuklaji?

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As per GautamaSutra you should listen to other's tenet silently without putting your own view to purify your Shastric knowledge and this is only way to increase your true knowledge of your Shashtra.

Same way if you want to protect your Shastric knowledge then also you must use the Jalp and Vitanda to refute the opposite tenet properly just like we use thorny branches to protect any sapling in our society.

I am sure that AcharyaShuklaji gave us a good opportunity through his article titled "NyayaShastriyaVichar-paddhatyaDehatmvdasyaSambhavana" to

increase our knowledge and providing some very new concepts about new Charvaka tenet and helped to protect our true knowledge also.

Personally I feel bad for those people who started to criticise this great Nyaya scholar to show their superiority unnecessarily without listening his inner voice of heart. This is my humble suggestion to all scholars that they should be positive about AcharyaShukla's view and must take inspiration from their unique writings to protect and develop our Shatric system.

End Notes

1. सारस्वतीसुषमा, सम्पूर्णानन्दसंस्कृतविष्टवविद्यालयस्यानुसन्धानपत्रिका, 38 वर्षः, मार्गशीर्ष-फाल्गुनपूर्णिमे, वि०सं० 2040, 3-4 अङ्कौ पृ.0121-134
2. गुरुशुश्रूषयाविद्यापुष्कलेन धनेन वा अथवाविद्यया विद्याचतुर्थीकापिनोगतिः। तद्विद्धि प्रणिपातेनपरिप्रष्टेनसेवया-गीता
3. अहंकृषः अहंबधिरः अहंकाणः इत्येवंव्यवहाराः शरीरविषयकाः। -भामती
4. अत एव तस्य चार्वाकमतस्य 'लोकायतम्' इत्यन्वर्थम् अपरंनामधेयम्। लोकेषु आयतत्वात् लोकायत इतिसंज्ञा-सर्वदर्शनसंग्रह पृ. 3
5. चारु वाक् यस्य असौ चार्वाकः। -सर्वदर्शनसंग्रह पृ. 4
6. नास्तिकोवेदनिन्दकः। नास्तिदिष्टमतिः यस्य असौ नास्तिकः। तच्चैतन्यविशिष्टदेह एव आत्मा। देहातिरिक्ते आत्मनिप्रमाणाभावात्। -सर्वदर्शनसंग्रह पृ. 04
7. नाप्रत्यक्षं प्रमाणम्। -अनुमानचिन्तामणिः
8. सारस्वतीसुषमा, 38 वर्षः, मार्गशीर्ष-फाल्गुनपूर्णिमे, वि०सं० 2040, 3-4 अङ्कौ पृ. 121-122
9. अत्र चिन्त्यते-न्यायवैशेषिकग्रन्थेषु उपलभ्यमान एव आत्मवादो विमर्शमानोनावकाञ्चलभते, मनसः सहयोगेन शरीरस्यैवआत्मत्वाभ्युपगमसम्भवात्। सारस्वतीसुषमा, 38 वर्षः, मार्गशीर्ष-फाल्गुनपूर्णिमे, वि०सं० 2040, 3-4 अङ्कौ पृ. 122
10. बुद्ध्यादिषट्कं स्पर्शान्ताः स्नेहः सांसिद्धिको द्रवः अदष्टभावनाशब्दाः अमीवैशेषिका गुणाः॥, कारिकावली
11. किञ्चातिरिक्तात्मवादेप्राणिनांपूर्वार्जित कर्मादष्टतन्त्रतयास्वस्थितिपरिवर्तनेऽस्वातन्त्र्येणपरैः क्रियमाणस्य शोषणस्योत्पीडनस्य च मौनभावेनाभ्युगमोदष्टनिवारः, विषमायाः सामाजिक्याः आर्थिक्याश्चव्यवस्थायाः प्रजासुखसौविध्योदासीनस्यक्रूरस्य शासनतन्त्रस्य वा उन्मूलने

शोषितस्य पीडितस्य च समुदायस्य प्रवृत्तिर्दुर्घटा किन्तुदेहात्मवादेनैषदोषः, यतोदेहात्मवादेमनुज्यस्यैषबोधः सुकरो यत् स इदम्प्रथमतयोत्मनो, नास्तितस्य किमपिपूर्वकृतमीदृशं कर्म, यदनुरोधात् तेनपरैः क्रियमाणं शोषणमुत्पीडनं च स्वकर्मफलमत्वानिज्जिक्रयभावे नसह्येत, फलतयादेहात्मवादीसमुदायः स्वस्थितिपरिवर्तनेस्वतन्त्रतयाप्रवर्तितुं शक्नोति, तथा प्रवर्तमानश्चन्यायपूर्णा परस्परहितावहांसामाजिकीमार्थिकीं शासनिकीं च व्यवस्थांसम्पाद्य सुन्दरतरविष्टवर्निर्मातुंभवति। सारस्वतीसुषमा, 38 वर्षः, मार्गशीर्ष-फाल्गुनपूर्णिमे, वि०सं० 2040, 3-4 अङ्कौ पृ. 134

12. अनुमानचिन्तामणिदीधितिः, अनुमितिप्रकरणम्, पृ. 2

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