

Report
National Webinar on Sadasadavada
May 29, 2021

Sadasadavada is one of the several books authored by renowned Vedic teacher Pandit Madhusudan Ojha on Creation. In this book, Ojhaji has presented 21 philosophical issues. Although in essence there are only seven basic philosophical issues--pratyaya, prakriti, tadanya, arya, guna, samanasya and akshara, but with the presence of `sat` (truth), `asat` (what is not truth) and `satsat` in each of these make the total to 21. Here, pratyaya refers to jnana or knowledge. This knowledge is explained with the help of three elements--drishta or seeker, jnana or knowledge and drishya or what is knowable. The book also explains `sat` in its three states--wakefulness, dream and deep sleep. Ojhaji has then expanded on seven states of atma--wakefulness, dream, deep sleep, hypnotic, coma, death and salvation.

On May 29, 2021, Shri Shankar Shikshayatan organised a National Webinar on Sadasadavada as part of its discussion series to highlight various works of three gurus, Pandit Madhusudan Ojha, Pandit Motilal Shastri and Rishi Kumar Mishra.

The Googlemeet was chaired by Prof Satya Prakash Dubey, former Director, Pandit Madhusudan Ojha Shodh Prakosht, Jainarain Vyas University, Jodhpur, Rajasthan. Key speakers included Prof. Gopal Prasad Verma and Prof Prabhakar Prasad of Lal Bahadur Shastri Rashtriya Sanskrit University, New Delhi, Dr KTV Raghavan, Indira Gandhi National Centre for Arts (Puducherry), Dr Bhavnath Jha, Mahavir Mandir, Patna, Bihar and Prof. Santosh Kumar Shukla of Jawaharlal Nehru University as well as Convener, Shri Shankar Shikshayatan.

Prof. Gopal Prasad Sharma said Ojhaji in this book has examined philosophical principles. He pointed out Ojhaji in his other books, Dashavadarahasya, Maharshikulavaibhavam, vyomavada and Pandit Motilal Shastri in his Vyakhyan-panchakam have given a detailed account of sat, asat and sat-asat. Ojhaji has referred to Taittiriya Upanishad for his explanations on `sat`. He has used `Brahma` as the focal point of reference.

Asanneva sa bhavati asadabrahmoti veda chet
Asti brahmoti chedveda santamenam tato vidu.
--Taittiriya Upanishad 2.6

‘असन्नेव स भवति असद्ब्रह्मेति वेद चेत्।
अस्ति ब्रह्मेति चेदवेद सन्तमेनं ततो विदु ॥’
- तैत्तिरीयोपनिषद् २.६

Prof. Prabhakar Prasad said in Sadasadavada, Ojhaji has explained the process of Creation through the prism of sankhya, vaisheshik and vedanta schools of philosophy. He

has clarified the meaning of karan or cause and karya or effect. The creation is karya and its catalyst tattva is Brahma. According to vaisheshik and vedanta school, mud is the cause and pot is the effect or result. The form of pot is asat but its existence rests on mud. Ojhaji has termed pot as bala and karma. Mud is also bala and in this bala manifest the pot. The same pot, which is asat, becomes sat after some time.

Yatasti mritsa na ghatosti tasyam asan ghatastatra dadhati sattam
Ghato balam karma cha mridbalastham sattamupadaya vibhati tavat
Yatkaryamutpadhyat aitadasid asata pura sabhdavatih pashchat
Vaishikairesha nirupitortho naiyayikaishchabhimatoyamarth.
--Sadasadavada, p. 35, karika 4

यथास्ति मृत्सा न घटोऽस्ति तस्याम् असन् घटस्तत्र दधाति सत्ताम्।
घटो बलं कर्म च मृद्बलस्थं सत्तामुपादाय विभाति तावत् ॥
यत्कार्यमुत्पद्यत एतदासीद् असत् पुरा सद्भवतीह पश्चात् ।
वैशेषिकैरेष निरूपितोऽर्थो नैयायिकैश्चाभिमतोऽयमर्थः ॥
--सदसद्वाद, पृ.३५ कारिका-४

Dr Raghavan said the book offered an explanation of drishta, drishya and vaka. Drishta is the one who sees or seeks and drishya is the object; these are two separate entities in the world. Drishta is internal and drishya is what is visible. In philosophical terms, drishta is called pramata or vishayi. Ojhaji termed drishta as `sat` and `drishya` as `asat`.

Pashyami vishvam mama darshanesmin drishta cha drishyam cha prithaka vibhati
Drishtanarah kaschidabhinna eko drishyani bhuyamsi bahia sthithani
Drishta pramata vishayi sadartho gyata cha brahmaneti na bhidhyaterthah
Drishyam prameyam vishayosadartho geyam cha karmethi na bhidhyaterthah.
--Sadasadavada p. 1 karika 2-3

पश्यामि विश्वं मम दर्शनेऽस्मिन् द्रष्टा च दृश्यं च पृथक् विभाति ।
द्रष्टान्तरः कश्चिदभिन्न एको दृश्यानि भयांसि बहिःस्थितानि ॥
द्रष्टा प्रमाता विषयी सदर्थो ज्ञाता च ब्रह्मेति न भिद्यतेऽर्थः ।
दृश्यं प्रमेयं विषयोऽसदर्थो ज्ञेयं च कर्मेति न भिद्यतेऽर्थः ॥
- सदसद्वाद, पृ.१, कारिका २-३

Dr Bhavnath Jha, in his speech, referred to Ojhaji's use of Buddhist principles in his book. He mentioned aryachatushtaya and panchaskanda. He said worldly sorrows are fleeting. This Buddhist concept is explained by Ojhaji in his book.

Prof. Satyaprakash Dubey said, Ojajhi, through his various books, had given a deep insight into the mysteries of creation. His disciple, Pandit Motilal Shastri has, in his own books, presented twelve vadas or reasonings for creation. Sadasadavada is a unique book explaining the meaning of sat, asat and sat-sat in the context of creation of the universe.

Rounding up the discussion, Prof. Santosh Kumar Shukla said Sadasadvada was divided into seven chapters, each dealing with different subjects. These subjects are--pratyaya, prakriti (nature), ekatmaya (uniform), karya (action), guna (quality), samanjasya (relationship) and akshara. These seven subjects are examined on sat, asat and sat-asat principles which makes them 21 subjects in all.

Pratyaya evam prakritishchaikatamayam chabhikarya cha
Svaganaha samanjasya chakshar eti saptadha vimarsha syuha
Pratyekameshu santi trayo vikalpa asachha sat satsat
Tenayam ekavimshi sadasadvado nirupyote samyak.
--Sadasadvada, p. 1, karika 1-2

प्रत्यय एवं प्रकृतिश्चैकात्म्यं चाभिकार्यं च ।
स्वगुणाः सामञ्जस्यं चाक्षर इति सप्तधा विमर्शाः स्युः ।
प्रत्येकमेषु सन्ति त्रयो विकल्पा असच्च सत् सदसत् ।
तेनायं एकविंशी सदसद्वदो निरूप्यते सम्यक् ॥
- सदसद्वद, पृ.-१, कारिका-१-२

Prof. Shukla pointed out that Ojajhi, quoting Shatapatha Brahmana, made the subject easier and said prana was asat, vak was sat and mana was sat-asat.

The programme was conducted and coordinated by Dr Lakshmi Kant Vimal and Dr Mani Shankar Dwivedi of the Shikshayatan, in association with Dr Bishnu Shankar Mahapatra. The meeting was attended by teachers, scholars and students from different universities and educational institutions .