

Concept of Space: Sri Madhavacarya

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INTRODUCTION:-

Sri MadhavaCarya (1238-1317) was the Founder of the Dvaita System which is one of the three principle schools of vedanta. After the system of Sankaracarya and Ramanujacarya he had been well established. The reasons which led him to establish doctrinal differences and ideological dissatisfy faction with contemporary trends and schools of thought within and without Hindusim and Particulary with the time. Madhva could not agree with Ramanujacarya on many Point of Theistic Loctrine. Madhva called his system “Tattvavada (Realism) It is described by vidyaranayainhissarvadarsansarigraha as “Purnaprajnadarsana.” Purnaajana and Anandatirtha are other names of Madhavecarya. There are so many concept sides by the Madhavacarya but hare we discuss the theory of space of Madhavacarya.

THEORY OF SPACE BY MADHAVACARYA

The Hindu theory of Mahaparlaya which can be given in the Rigveda presupposes an absolute theory of time and space accord ding to which they have a being in themselves apart from the thing in space and even in time. Space and Time must exhypothesi be infinite. It we deny we faced logical difficulty of conceiving a boundary to limit space and time. We must recognize more space and more time beyond them and this will lead to a regress. In Nyayamrta.⁽¹⁾

“अत्र देशोनास्ति’ इदानींकालोनास्ति’ इत्यस्य व्याहतत्वात्देशकालयो : परिच्छेदनिरूपणयापि तयोरपपरिच्छेद सिद्धिः। देशकालयोःस्वोपाधौ निषिधे विरोधेन, अविरोधाय निषेधोपाधितयादेशकालन्तरयोरावश्यकत्वाच्च ।”

Here there is no debut that conception of infinite space and Time also has its difficult of involving the contradiction of a completed infinite. But Madhava thought with its most serviceable concept of svarupavisesas overcomes this difficulty and makes it possible to held that space and time have infinite potential divisibility and have existence in themselves through visesas.⁽²⁾ The concept of space as Avyakrtakasa in madha vas Philosophy must be recognized to be a remarkable advance in vedantic thought, it we consider Thibaut’s comment in vol-II page – 3-

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-of his translation of Sankara's BrhamasutraBhasya that " the Vedanta's do not clearly distinguish between empty space and an exceedingly fine matter filling all space which, how even attenuate is yet one of the elements and as such belongs to the same cite gory as air, fire, water and earth." Madhava very much aware of a necessary distinction⁽³⁾

“भूतमप्यसितं दिव्यदृष्टिगोचरमेवतु ।
उत्पद्यते, अव्याकृतं हि गगनं साक्षिगोचरम् ।
प्रदेश इति विज्ञेयं नित्यं नोत्पद्यते हि तत् ।”

and its scientific significance⁽⁴⁾

“अवकाशमात्रं ह्याकाशः कथमुत्पद्यते ऽन्यथा ?

He therefore holds that space and time are distinct entities, intuited by saksi and that they are not merely forms of intuition” as in kantian thought. Otherwise they could not intuited.⁽⁵⁾

“गगनं साक्षिगोचरं प्रदेश इति विज्ञेयम् ।”

The Madhav views of space and Time is much ahead of the other Indian Schools it is also modern in same point of view. with the doctrine of saksi and VisesasMadhava hold possibilities for the future fometaphysics. Space is termed “Avyakrtakasa” by Madhava as distinguished from “ Bhutakasa”. The former is eternal and uncreated and the latter is a product of matter. This twofold classification of Akasa is a special feature of Madhava's Philosophy. It is tersely termed as “Akasadvaitam” by Jaytirtha and Vysatirtha.⁽⁶⁾

The Nyaya – vaisesikas hold that there is one eternal ubiquitous space (Vibhu) which is not open to perception but is only inferred from the spatial characteristics of proximity, remoteness, etc. But spatial properties and relations like distance, size etc. can be perceived directly through touch, sight etc. The Mimasakas hold similar views. Some Naiyayikas regard space as perceived by the visual sense. Jayatirthadismises this as impossible on the Nyayaviews that space is colorless. Nor can space be left to be entirely inferred through sound as even the congenitally deaf have a perception of space.

Madhav's theory of the intuitive perception of space and time has received assent from many modern European thinkers.

SCIENTIFIC VIEW OF SPACE

The ordinary scientific view of space is what makes movement possible. The idea of possible movement is formed by abstraction from the experience of movement. This is circuitous. Madhava says that we cannot understand movement as such without being already conscious of space. Space explains movement. He therefore suggests that space must be accepted

as a reality given by direct perception, not of the ordinary senses but of saksi which is specially fitted to sense the super sensuous. No memory of movement is therefore, necessary to establish space inferentially and mentally as some of the older Naiyayikas thought and some modern, philosophers do.

Madhava's definition of space as distinguished from ether is true to its essential nature of providing room for bodies to exit.

“अवकाशमात्रं ह्याकाशः”⁽⁹⁾

This is explained by Vyastritha as 'अवकाश प्रदत्वम्'. This is supported by a passage from the Bhagavataquoted by Madhava. He holds that space and time are infinitely divisible into father spaces and further parts of time each such part being held to be a “ natural” part of it and not merely conditioned by Upadhis. For Upadhis according to Madhava are not so much the causes of distinction (भेदकारकाः) as 'pointers' (ज्ञापकाः) thereof.

“अवकाशमात्रं ह्याकाशः कथमत्पद्यते ऽन्यथा ।
यद्यनाकाशतापूर्वं किं मूर्तनिबिडं जगत् ? ॥”⁽¹⁰⁾

He shows that it is logically in conceivable that space is created.

We cannot conceive of the antecedent non-existence of space anywhere it space is to be created. Production also needs a material stuff and there is no such stuff out of which space could be created. If Prakrti is that stuff the question could be repeated in respect of it as to why it should alone be uncreated. If the reply is that production of Prakrti from stuff is inconceivable the same thing could be said of space also. Madhava pleads strongly that space must be accepted as an uncreated and eternal substance a view which receives striking support from the remarks of Herbert Spencer. If space is created is must have been previously nonexistent. The non-existence of space is absolutely inconceivable then necessarily, its creation is absolutely inconceivable.”⁽⁹⁾

CONCLUSION

Above all discussion we can conclude that as a vedantin believing in the Brhmakaranatvavada of the entire universe Madhava want to reconcile the essential uncreated nature of space with the vedantic axiom that everything in the universe is in some sense created by Brhman by interpreting the creation of eternal substance like space and time in a pickwickian sense of “Paradhinavisesapti” (पराधीनविशेषाप्ति)⁽¹⁰⁾ Here we can see that in that sense

Madhava has been the only vedantic Acharya who had the right insight in to the metaphysical significance of the principle of samanvaya enunciated by the Sutrakara.

He explains the references to actual creation of Akasa in Upanisadic cosmology as referring only Bhutakasa and this is the reason why he has admitted two kinds of Akasa in his system.

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