



Bharatiya Vidya.com राम-केन्द्रित सांस्कृतिक मूल्य

‘राम’ भारतीय मनीषा की मूल्य-अवधारणा के केन्द्र-बिन्दु हैं। जीवन में जो कुछ ग्राह्य है, नैतिक है, शिव है, सुन्दर है, आचरणयोग्य है, महत् है, सत्य है, विहित है तथा उसे मर्यादित, समुन्नत, समृद्ध एवं महिमामय बनाने के लिए अपेक्षित है, वह सब राम के रूप में चरितार्थ और मूर्त हुआ है। भारतीय मनीषा के लिए ‘राम’ मात्र अवधारणा के स्तर पर सत्य नहीं हैं; वह उनके ऐतिहासिक अस्तित्व और उसके माध्यम से चरितार्थ होने वाले मूल्यों को महत्त्व देती आई है। पूरे संस्कृत साहित्य में राम के अस्तित्व पर कभी सन्देह नहीं किया गया। महाभारत के वनपर्व (अध्याय 25) में ऋषि मार्कण्डेय युधिष्ठिर को आश्वासन देते हुए बताते हैं कि सत्य की रक्षा के लिए पूर्ववर्ती महापुरुषों ने क्या-क्या कष्ट उठाये थे और इसी क्रम में ‘राम’ का उदाहरण देते हुए कहते हैं—

सहस्रेनेत्रप्रतिमो महात्मा यमस्य नेता न मुच्येष्ट हन्ता।

पितुर्निदेशादनघः स्वधर्मं वासं वने दाशरथिश्चकार॥

वाल्मीकीय रामायण में तो महर्षि वाल्मीकि ने सीधे नारदजी से जानना चाहा था कि इस समय पृथ्वी पर कौन गुणवान्, वीर्यवान्, धर्मज्ञ, कृतज्ञ, सत्यवादी और दृढ़ प्रतिज्ञ है—

कोन्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान्।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढ़व्रतः॥

रघुवंश में कालिदास ने राम को एक सूर्यवंशी राजा के रूप में प्रस्तुत करते हुए दिखाया है कि एक आदर्श महापुरुष (जिनके रूप में विष्णु स्वयं इस पृथ्वी पर अवतरित हुए थे) किस प्रकार संकट की घड़ियों में जीवन की चुनौती को स्वीकार करते हुए धर्म का आचरण करता है। ‘आध्यात्म रामायण’ में राम का परिचय देते हुए यह स्पष्ट किया गया है कि किस प्रकार उनके आचरण में वेदान्त के सिद्धान्त प्रतिफलित हुए हैं।

तुलसीदास का तो प्रतिपाद्य ही यह है कि जिन्हें वेद अव्यक्त, अगोचर, अजन्मा, निर्गुण, निराकार, अनीह और अकाम कहते हैं वही भक्तों के हितकारी अयोध्या के स्वामी दशरथ-नन्दन राम हैं—

जेहि इमि गावहि बेद-बुध जाहि धरहि मुनि ध्यान।

सोइ दसरथ सुत भगत हित कोसलपति भगवान्॥

राम के आचरण को केन्द्र में रखकर हम निर्विवाद रूप से उन मूल्यों को रेखांकित कर सकते हैं जो भारतीय संस्कृति के आधार हैं, जिनके कारण यह देश

Sahitya Sarjan Ke Sandarbh

Albert A Gayle



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