



PHILOSOPHY OF SRIMAD RAJCHANDRA



A THESIS

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by

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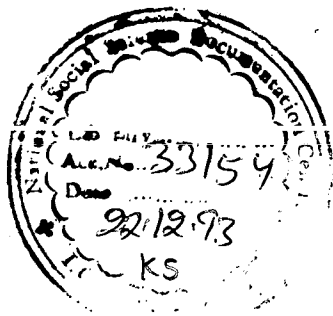


Faculty of Arts

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Baroda, July, 1965

TP 311



235.

Philosophy of Srīmad Raj Chandra
Patel, S.M.
TP 311

SALUTATION

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" As real self I never knew,

So suffered I eternal pain;

I bow to him my Master true,

Who preached and broke eternal chain. "

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I bow to the lotus-feet of my Lord, Srīmad Rajchandra, the
true seeker's spiritual saviour, who is the source and force
that set the springs of pure-self's thoughts free in this
materialistic and degrading age.

- Sri Brahmachariji Govardhandas.

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P R E F A C E

It was years before that Professor Umashankar Joshi proposed that I should write a thesis on Srimad Rajchandra. But I could not manage to reside in Ahmedabad and the idea was dropped. After some years Professor D.M.Patel happened to accept me as a Ph.D. student. But before I could finish up my work he happened to leave Baroda for Nagpur, and I lost his guidance when I needed it most. However, incidentally, when he made his temporary stay at Baroda during some vacations, he took interest in my task and gave me some possible guidance. I am highly obliged to him for his kindness and sincerity ever so fresh and hearty.

I am thankful to the M.S.University of Baroda for giving me a chance to write ^{on} the topic of my choice and interest, and for providing me the necessary facilities in my studies.

I am also thankful to my former professor Dr.B.J.Sandesara, Director of the Oriental Institute, Baroda, for allowing ^{me} occasionally to use the library of the institute. Nor can I forget the trustees of Srimad Rajchandra Asram, who gave me every possible facility for carrying out my work.

Baroda,

1st July, 1965.

Shantilal Maganlal Patel.

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STATEMENT - I

The candidate's statement regarding the original contribution made in the Thesis.

Srimad Rajchandra was a contemporary of Gandhiji. His writings were considered authentic in religion and philosophy and were equally welcomed by almost all prominent men of various sects and systems of philosophy. He wrote a short treatise, named 'Ātmasiddhi', on Soul, comprising therein precisely all the six systems of philosophy. It is so original, authentic and based on enlightenment that Pandit Sukhlalji calls it as Srimad Rajchandra's Atmopaniṣad. The writer of this thesis has tried to show explicitly by critical approach how all the six systems of Indian philosophy are comprised within the six principles, expounded by Srimad in his Ātmasiddhi. He has tried to see it from the view point of the Western philosophy and with special reference to the six schools of Indian philosophy. Perhaps this is the first effort as such, regarding the Ātmasiddhi.

Srimad's writings as a whole give such an insight that in the light of his philosophy various conflicting and opposite approaches can ^{be} rightly viewed. Hence, this writer has made an effort in that direction. Epistemology has proved a headache and handicap in the field of philosophy. Rationalism and empiricism, utilitarianism and pragmatism, scepticism and positivism, one and all, instead of making all round progress of epistemology, have proved themselves blocks in the advancement of knowledge. This writer has provided them with their right stand, in view of various aspects of reality

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they
that may, one and all, lead one to perfect knowledge, omniscience. It has been shown in the light of Śrīmad's spiritual approach : 'egam jānai, so savvam jānai'.

It was ^a time when the concept of evolution brought science and philosophy closer and gave high hopes to mankind. One by one came various theories of evolution from East and West from scientists and philosophers. It was then felt man will take a stride and stand as super-human on earth. But because of misconception of the thing-in-itself aspect of things and nature of knowledge, law of causation and law of interaction were almost shelved as ghostly, and as a result metaphysics and ethics collapsed and all the four mainholds of philosophy now lie as almost uprooted. The evolutionistic hypotheses, one and all, met a failure. Even Sāṅkhya and the Vedānta could not help. Hence, the present writer has made an effort here to give proper idea of the concept of ^{the} thing-in-itself and nature of knowledge on one hand, and have tried ^{on the other} to explain the principle of interaction with the help of Śrīmad's philosophy, so that philosophy may again come in form at its frontiers, and science and philosophy may stand united and make man realise his status, goal and duty by thorough self-sincerity.

The present writer has also pointed it out how self-sincerity has been the source and force of Śrīmad's development and how can it save, support and spiritualize man.

Baroda,

1st July 1965

S.M. Patel

(S.M. Patel)

STATEMENT - II

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The sources used while preparing the present treatise

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1. Śrīmad Rājchandra - (Collection of his writings)
2. Photo copy volumes of his Manuscripts.
3. Śrī Sad-Guru Praśād : Printed book of his collected manuscripts.
4. Biographical Literature on Śrīmad Rājchandra.
5. Expository works on Śrīmad Rājchandra.
6. Books on the history of Philosophy : Western and Indian.
7. Philosophical Books in general.
8. Some other books related to philosophy.
9. Encyclopædias.
10. Journals and Periodicals.
11. Articles from the Journals and Periodicals.

Baroda,

1st July, 1965

S.M. Patel

(S.M. Patel)

INTRODUCTION

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Wisdom of the West has given the gravest warnings to mankind, and of course, in time. It is left to man either to pay heed to it or ignore it and accept universal suicide. Socrates said:

"Until philosophers are kings, or kings and princes have the spirit and power of philosophy, and political greatness and wisdom meet in one, and THESE COMMONER NATURES, who pursue power either to the exclusion of the other, ARE COMPELLED TO STAND ASIDE, CITIES will NEVER HAVE REST from their evils - no, NOR THE HUMAN RACE, as I believe - and then only, will this state have a possibility of life and behold the light of the day."¹

The greatest historian of civilisations, Will Durant, warns equally East and West by his sarcastic forecast in the following words: "The East, resentful of subjection and poverty, may go in for science and industry at the very time, when the children of the West, sick of machines in chaotic revolution or war, go back, beaten, weary and starving, to the soil, and forge for themselves another mystic faith to give them courage in the face of hunger, cruelty, injustice and death. There is no humorist like history."²

Bertrand Russell, knowing well the present trend of our age, gives a timely warning, which should be heeded to when some nations rise anew and

1. Capitals mine, 1. Reginald F. O'Neill, Readings in Epistemology, p.4.

2. The Story of Civilisation: Our Oriental Heritage, p.525.

when some are after rapid reconstruction. He writes: "In so far as he (man) is wise this new power (scientific ~~power~~ knowledge) is beneficent, in so far as he is foolish it is quite the reverse. If, therefore, a scientific civilization is to be a good civilization, it is necessary that increase in knowledge should be accompanied by increase in wisdom."¹

Our age is the most critical stage, critical from the view point of thought as well as that of situation. War of ideologies is at the root of all the wars and warrings forces the world over. It is all owing to want of proper co-ordination and harmony of human thought on one hand, and want of wisdom, right apprehension and proper appreciation of universal eternal values leading to the goal of humanity, rather, our untoward attitude towards them on the other hand.

So, the task before philosophy is to provide a co-ordination, integration, harmony in the field of human thought on one hand, and on the other hand to make man paying heed to universal eternal values.

This can be done only if we determine some ultimate reality at the basis of the entire universe. Secondly, man faces such a critical situation that he may invite a sudden universal suicide by the atomic weapons ever kept ready and vigil. So there must be something immediate and instant to check him and save mankind from the situation. Morality alone can do that, it being so directive a force and ^{so} vital a source of values. Morality at present seems to be a universally accepted need of the day. Morality has its

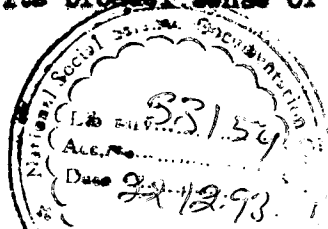
1. The Scientific Outlook.

source in sincerity. It springs out of the sincerity towards the self as well as towards the human society. Self-sincerity is the mother of all morality. So man should know his own self, its place and responsibility in the universe. Hence knowledge of the self is at once imperative and vital.

Knowledge is precedent and prominent in the affairs of mankind and other beings. Knowledge being indispensable for valuation and it being transcendent by nature is the directive force, directly of all the conscious activities and indirectly of the unconscious ones. The transcendence of knowledge is also a guarantee for the 'pramānas' and omniscience. Ethics and religion, sciences and philosophy of life, all depend upon knowledge. Such knowledge being the essential quality of the self, the knower, knowledge is a matter of power, progress, purity and perfection for the self. All values, aims and ideals demand and depend upon the knower, the self - the initiator and agent of all knowledge, values, aims and achievements. So the spiritual approach would be the key-approach and almost all-comprising, immediate and right for the fulfillment of our task.

For this spiritual approach we must turn to the Master philosophers. I found such an approach at its best in writings of Śrīmad Rajchandra. He was a man of high enlightenment and deep experience. His writings are considered authentic on religion and philosophy and were accepted by almost all the outstanding thinkers of various schools of philosophy in Gujarat. Mahatma Gandhi expresses his indebtedness to him in the matter of religion and confesses that in his making, Śrīmad's influence was deeper and greater. It is he, who taught Gandhiji the Ahimsā-dharma, which is in its positive aspect a world-brotherhood.

Srimad was born at Vavānia in Saurashtra, in the Vikram Samvat 1924 on the Kartikki Pūrṇimā. He was a simple but promising student. In his early childhood at the age of seven he happened to have knowledge of the past birth. So he knew many languages and scriptures without actual study, though he had had a schooling upto the age of eleven. He was a Satāvadhāni Poet and was called Sākṣāt Sarasvatī. His memory was sharp and writing speedy. His matijñāna and srutjñāna were so sharp and high that he saw no necessity of higher studies. He remembered how he was in past birth a disciple of Sri Mahaveer, the great Tirthankara. At the age of sixteen he wrote some religious books like Mokṣamālā and Bhāvanābodha. But afterwards he gave his time to meditation in order to realise the truths of the scriptures. He preferred a path of experience to scriptural studies for attainment of knowledge. Because of higher enlightenment his course of life was naturally led as destined. He remained a seer. Though he lived a life of a householder and was a famous jeweller in Bombay, he was heart and soul the vītaraga, a fact observed by Gandhiji himself. He had a natural enlightenment and non-attachment of Mahaveer's calibre. Hence he wanted to reform Jainism to put it on a sounder and broader basis. His Ātmasiddhi in Gujarati, a treatise on soul comprising therein all the six systems of philosophy, is unique in the whole field of philosophy, though short and simple. He considered himself capable of establishing religion on the Vedantin lines, but wished renunciation to be able to reform and re-establish Jainism. But before he could do so he met a premature death at the age of thirty-four, in Vikram Samvat 1957. His one of the enlightened disciples, Sri Laghurej Swami spread his message through Srimad Rajchandra Āsram at Agas. He always appealed to see Jainism in its broader sense of the term. So his is a religion in general



and is not at all a particular sect. It gives insight into scriptures by its thorough spiritual approach at all levels.

Therefore, in my treatise on the philosophy of Srimad Rajchandra, I have tried to show in the first chapter Srimad's spiritual approach and its propriety by my attempts to prove how different theories of knowledge, truth and reality and the differentisms like scepticism, sensationalism, phenomenalism, positivism, empiricism, utilitarianism, realism, idealism and rationalism if rightly interpreted, one and all lead to or hint at the self as ultimate - ultimate in view of epistemology, metaphysics, axiology and philosophy in general. Here, in the first chapter, I have mainly dealt with the Western Philosophy and with the Vedanta.

Now how is in fact that ultimate reality is shown by Srimad after enlightenment or actual self-realisation in a precise booklet called the Atmasiddhi, which is described by Dr. Sukhlalji Sanghavi as Srimad's Atmopanishad. Therein Srimad has authentically discussed the problems of soul's existence, eternity and change, its initiative, activity and responsibility as the agent of actions, its liberation and the means thereof, comprising therein, with due importance, judgement, and co-ordination of the views and verdicts on soul of all the six systems of Indian philosophy. So, in the second chapter, I have elaborated his arguments and have showed its significance in the light of modern philosophy in general and with reference to the six schools of Indian philosophy in particular, and have tried precisely to show how far all the schools, when seen in the light of Srimad's view, are justified and achieve and maintain harmony on the whole.

Religion is the way of life leading to the goal of human progress and perfection of its essentially spiritual nature. It is in a sense applied

philosophy. It is arrived at and ultimately realized by the view of the whole of the reality in general. All ethics and religions can have justification only on the sound basis of metaphysics having right view of ultimate reality, at once the source and force of the evolving universe. So having dealt with the nature, forms and functions of the ultimate reality in the second chapter, I have tried in the third chapter to expound the religion traced out by Srimad Rajchandra which is mainly comprehensive of all the definitions of the term and they get their proper place and import in the light of Srimad's philosophy. After all, if we see the evolution of the universe, we are to find in it something ultimate working in it with all the initiative, insight, purpose and power and shall be convinced that evolution in the universe is mainly the spiritual evolution advancing on the path of self-purification, which is at once the path of religion in general. This path of self-purification is the right approach to reality as Srimad has repeatedly preached and prescribed. It at once turns out authentic and final; therein metaphysics and religion, epistemology and axiology get justification. I have tried to show how Srimad has maintained the harmonious and comprehensive treatment of the procedures and practices like the jnāna-yoga, karmayoga, bhaktiyoga etc., which are the paths of self-purification leading to self-realisation and ultimately spiritual perfection.

In the fourth chapter, I have tried to give Srimad's spiritual life in short as a reformer and have tried to show his greatness as a seer with a view to illustrate and justify his authentic preachings by his experience which is at once harmoniously comprehensive of all those procedures and practices with their due importance. There, every line shall we find with

the spirit of 'svadharma' - dharma of the self which is so much emphasised by Srimad and Mahaveer, by the Gita and the Upanishads.

Finally, in the fifth chapter, I have tried to solve some modern problems by the help of Srimad's philosophy with a view to show that if Srimad's philosophy is rightly understood we shall get such an insight into the subject as a result of which, we shall be having highly integrating and all comprehensive an outlook.

Regarding modern thought, we can say, in general, that it can be channelised in course of evolutionistic thought, where science and philosophy come closer and stand united in a system. This situation was highly promising but as evolutionistic hypotheses failed, the whole tower of philosophy collapsed. I have shown its causes and have shown a remedy for repairs and reshaping. I have removed the obstacles and have eased the course of knowledge in that direction.

Regarding the form and structure of my treatise, I should confess that I have not followed the usual general way of presentation. I have not assorted Srimad's writings under the major heads like metaphysics, epistemology, logic, religion etc. He has rendered principles of original path of religion, preached by the Jin (in its widest sense of the term), in his own unique and authentic way on the strength of his deep meditation, contemplation, higher enlightenment and deeper experience. He mainly sought the essence of all philosophy, life and religion and reality by his spiritual search, resulted from his thorough self-sincerity. The essence turned out to be self, the ultimate reality, ultimate as we saw from all the view points -

metaphysical, epistemological, ethical and religious. So he gave harmonious integrated rendering of all knowledge regarding the self in a highly systematic manner, and it turned out to be the solution as well as a significant summing up of all the problems on self in particular, and on philosophy in general. And therein lies his greatness as an enlightened philosopher. It is in a sense, a philosophical system complete by itself. I have glimpsed it as such and have tried to introduce it in the field of comparative philosophy in the light of modern philosophical view points, in order to provide a basis for integration or co-ordination of knowledge through spiritual approach. I have touched only the main general principles of philosophy in order to ~~present~~^{arrive} at a short and simple rendering of my subject, the implications of which demand a voluminous and more detailed work in the field of comparative philosophy than this precise presentation.

I have given the textual references mainly along with the quotations, where 'S.R.' stands for the collection titled as Srimad Rajohandra and 'A.S.' stands for the Atmasiddhi. Former is followed by page number, sometimes along with the serial number of the topic, and the latter is followed by the stanza number. Where P.U. and B.C. are used obviously they are the Principal Upanisads and the Srimad Bhagvad Gita.

..... Aum Santi Santi Santi.....

PHILOSOPHY OF ŚRĪMAD RAJCHANDRA

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S Y N O P S I S

CHAPTER I

ŚRĪMAD RAJCHANDRA'S APPROACH

Introductory:

Man's inner call for common goal - all comprehending and all energising philosophy alone can supply it - science cannot - agreement among the master philosophers - Śrīmad Rajchandra a master philosopher - his influence in the making of Gandhiji and his spirit of non-violence - Śrīmad's all comprehensive outlook - vision of ultimate reality - all great philosophers from the Upanisadic seers to modern ones seek it - Socrates, Plato, Aristotle, St. Thomas Aquinas, Lao-Tse, Bacon, Hobbes, Spinoza, Descartes, Berkeley, Hume, Leibniz, Kant, Fichte, Hegel, Schopenhauer, Spencer, Bergson, Russell, Whitehead, Dewey and others quoted.

The approach: 'Egam jānai, saṁ sarvam jānai' :

Śrīmad Rajchandra's conviction and faith in philosophy and omniscient view for final solution - omniscience difficult - key to it - the key doctrine justified from various aspects of philosophy - key position of knowledge - the knower and various approaches - how can idealist's demand be well-met ? - epistemological justification

predominance of the knower - self, the source of knowledge - different
 iams provided with a right stand for their approaches to reality :
 the scepticism, sensationalism - phenomenalism - positivism, empiricism
 in general - rationalism - pragmatism - metaphysical justification for the
 approach - reality and the three grades of existence - concept for the
 unity of the whole reality: being - epistemologically, metaphysically,
 dynamically - axiological justification - Conclusion: ultimacy of self
 from different view-points.

CHAPTER II

SRIMAD'S AUTHENTIC TREATISE ON SOUL

Introductory:

The soul or self as ultimate - Srimad's treatise, the Atmasiddhi
 as Atmopanisad, the unique in its kind - the six fundamental truths or
 principles regarding the soul -

1. EXISTENCE OF THE SOUL

From the sceptic's stand to seer's status - Sad-darshanat', as a
 wider frame and proper order -

Disciples' arguments:

His Nastika stand stated and considered - his empirical view -point -
 against Upanisadic belief - against Sankhya principle - doubt in the
 Vedanta and the Jainism - against Naiyayika's belief - evolution of
 thought regarding the soul traced - his logical stand - his positive
 stand - resort to testimony.

The reply and the refutations

The self-delusion: its root: the metaphysical explanation in the light of all the other systems - the key to pierce through the self-delusion due to body infatuation - *anubhavadanyata* of the soul, views of the ^{darśanas} ~~śāstras~~/stated - materialistic stand refuted : (a) epistemologically, (b) metaphysically - positive ground of all knowledge - belief and knowledge - sceptic's view refuted on his own grounds.

2. SOUL'S ETERNITY

Introductory - the disciple's argument partial view points and piecemeal approaches proved futile and fatal - empirical stand and materialistic and monistic conclusions - argument on the finer aspect of change and form - the crucial point - urge of such experiences and experience in general -

The Master's reply:

Impossibility of experience for soul's genesis - the Vedāntin view-point self contradictory - the truth of things, the truth of all the truths - considered in the light of Eastern and Western world hypotheses - soul's everlastingness validated by inference - change and permanence shown together metaphysically in soul - being and becoming - noumena and phenomena - change and permanence in Indian philosophys
 1. Cārvāka, 2. Buddhism, 3. Jainism, 4. Nyāya-Vaiśeṣika, 5. the Sāṅkhya, 6. the Vedānta, - conclusion.

3. SOUL, THE AGENT OF HIS ACTIONS (KARMAS)

Introductory - metaphysical law-argument of the disciple -
 prevailing materialistic outlook ~~amongst~~ ^{amongst} ~~amongst~~/us - Vedantin's view - Sāṅkhya
 belief - Yoga's stand -

The Master's reply:

Metaphysical inquiry - soul, a free agent of actions - real God -
 justification for ethics, religion, evolution and liberation.

4. THE SOUL SUBJECT TO CONSEQUENCES OF ITS ACTIONS

Introductory - the disciple's argument - enjoyment and suffering
 obvious facts - their justification ? - Nyāya-Vaiśeṣika explanation -
 Master's explanation - views of realistic systems - Bhagvad Gita's
 view - law of nature prevailing - conclusion.

5. SOUL'S LIBERATION

Introductory: liberation a result of internal research - supremacy
 of liberation - Disciple's doubt regarding liberation infinite past and
 probability deplored - activities and places viewed - views of various
 systems for support.

The Master's reply:

Metaphysical explanation - status of the liberated -

6. MEANS OF SOUL'S LIBERATION

Introductory: Trying situation - situation surveyed and the search traced - Disciple's perplexity - importance of the means - right means rare and task terribly great - for eligibility opinions differ -

The Master's reply:

Path of liberation traced and taught - Introductory - the problem considered metaphysically and epistemologically - the state of delusion - its root cause - the root of mistake - its explanation - problems - the key to their solution - the Buddha view - Nyāya view - Vaiśeṣika view - Sāṅkhya view - Yoga view - Mīmāṃsaka view - Shankara's view - Viśiṣṭādvaita view - the path - from view point of actions - broad basis and wide application of the path - accord with other systems - negative and positive aspects of liberation - Buddha's negative outlook and approach - Vedānta's process of 'neti neti' etc. - significance of soul's three characteristics - necessity of Master's teachings - the path as self-purification - the Keval jñāna.

7. CONCLUSION

CHAPTER III

RELIGION: THE PATH OF SELF-REALISATION

Introductory - religion almost universal - general definition of religion - cause for the search of religion : mainly miseries - religion as a remedy of all the ills - renunciation for religion - metaphysical justification for renunciation - union with the matter a ground for rise

of unhappiness - positive side of the problem - real happiness - source of real happiness: the goal itself - metaphysical justification - happiness by self-realisation i.e. dharma - application of the six basic principles in life - appeal from the axiological point of view - ethical appeal - various definitions of dharma - the path of religion explained - self-knowledge - aspect of spiritual enlightenment - essence of religion - vivekajñana - right belief - right conduct - the path as their integration - enlightened master's refuge indispensable - 'anar dhammo' - right approach for means - complete self-resignation to the Master, a must-characteristics of bigots - qualities of a true aspirant - regarding qualified and unqualified - spiritual situation in the present age - the basis of all qualifications - two fundamental factors for progress in the path - the path as self-purification: its stages - three processes: jñāna yoga, bhakti yoga, kriyā yoga - conclusion: san-mārga as self-repose and self-realisation.

CHAPTER IV

RELIGION INCARNATE SRIMAD RAJCHANDRA

Introductory - seers as invigorating pioneers - Srimad as a religious reformer - his talents and nature of his teachings - source and force of it all.

CHAPTER V

SOME MODERN PROBLEMS OF PHILOSOPHY

Common man's aversion to philosophy - man's progress partial - man's drawback - our task - plight of philosophy - the task before philosophy - sure and shortest approach - the six principles a basis for solution - problem of ultimate reality - self shown as ultimate, epistemo-cosmic logically - perspective of totality - Srimad's/view - six dravyas considered - their relation - detailed view of the universe - importance of 'evolutionism' as a thought system - our metaphysical requirement - failure of philosophers in the explanation of the process of evolution - ultimate explanation shelved by some great philosophers - God or World spirit not justifiable on monist lines - duality or plurality prevailing in theories of evolutions - failure of evolutionistic hypotheses - main cause of their failure - consequences of the failure - even duality difficult to be maintained, why? - regarding interaction - law of causation - Shankara's epistemological argument - some basic difficulties noted - catastrophe due to them - law of causation proved - interaction established and explained - vibhava and samsara - samsara from the evolutionistic view-point - concept of evolution - what evolves? how? - the process of evolution - metaphysical principle of evolution - the way of purification - omniscient the highest state of consciousness - evolution: general and particular - necessity of increasing knowledge: its key - some factors and points in the system of evolution - scope for sciences and their development by spiritual approach - welfare as a programme as evaluation at human level a conscious effort - soul the source, its purification a power.