

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

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

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

2. The Story of Civilization: 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 warnings 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.

course 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 pre-empt 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 'pramāṇas' 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.

Srinad was born at Vavania in Saurashtra, in the Vikram Samvat 1924 on the Kārtik Purnimā. 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 Śakṣat Sarasvatī. His memory was sharp and writing speedy. His matiñāna and śrutñāna 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 Mokṣanālā 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 ^{the} 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 vīṭraga, 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 Vedāntin 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 Laghuraṅg Swami spread his message through Srinad Rajchandra, Aaram, 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 Śrīmad Rājachandra, I have tried to show in the first chapter Śrīmad's spiritual approach and its propriety by my attempts to prove how different theories of knowledge, truth and reality and the different isms like scepticism, conventionalism, phenomenism, 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 Vedānta.

How how is in fact that ultimate reality is shown by Śrīmad after enlightenment or actual self-realisation in a precise booklet called the *Ātmāsiddhi*, which is described by Dr. Sukhlalji Sanghavi as Śrīmad's *Ātmapanishad*. Therein Śrīmad 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 Śrīmad'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 universes. 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 Śrīmad Rājohandra which is mainly comprehensive of all the definitions of the term and they get their proper place and import in the light of Śrīmad'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 Śrīmad 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 Śrīmad has maintained the harmonious and comprehensive treatment of the procedures and practices like the jñāna-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 Śrīmad's spiritual life in short as ^{a religious} 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 importances. There, every line shall we find with

the spirit of 'avadharma' - 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 opened 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 ^{arrive} ~~reach~~ 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 'U.R.' stands for the collection titled as Śrīmad Rājachandra and 'A.S.' stands for the Ātmasiddhi. 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 D.C. are used obviously they are the Principal Upanishads and the Śrīmad Bhagavad Gita.

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