

STATEMENT - I

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

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Srinad 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 Srinad Rajchandra's Ātmapanishad. 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 Srinad 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.

Srinad'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

that ^{they} may, one and all, lead one to perfect knowledge, omniscience. It has been shown in the light of Śrīmad's spiritual approach : 'egam jānai, sa sarva 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 spiritualise man.

Baroda,

1st July 1965

S. M. Patel

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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 Prasaḍ : 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. Encyclopaedias.
10. Journals and Periodicals.
11. Articles from the Journals and Periodicals.

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