

PHILOSOPHY OF SRIMAD RAJCHANDRA

S Y N O P S I S

CHAPTER I

SRIMAD RAJCHANDRA'S APPROACH

Introductory:

Man's inner call for ^a common goal - all comprehending and all energising philosophy alone can supply it - science cannot - agreement among the master philosophers - Srīmad Rajchandra a master philosopher - his influence in the making of Gandhiji and his spirit of non-violence - Srīmad'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, ^a 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 or savvam jānai' :

Srīmad 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
 isms provided with a right stand for their approaches to reality :
 the scepticism, sensationalism - phenomenism - 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

SRINAD'S AUTHENTIC TREATISE ON SOUL

Introductory:

The soul or self as ultimate - Srinad's treatise, the Atmasiddhi
 as Atmopaniṣad, 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-darśana's, as a
 wider frame and proper order -

Disciples' arguments

His Nāstika stand stated and considered - his empirical view -point -
 against Upaniṣadic belief - against Sāṅkhya principle - doubt in the
 Vedānta and the Jainism - against Naiyāyika'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 roots: 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 ^{darśanas} of the ~~sad-*darśanas*~~/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 Vedantin 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 philosophy:

1. Carvaka, 2. Buddhism, 3. Jainism, 4. Nyaya-Vaisesika, 5. the Sankhya, 6. the Vedanta, - conclusion.

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

Introductory - metaphysical law argument of the disciple -
prevailing materialistic outlook ~~amongst~~ ^{amongst} us - Vedantin's view - Sankhya
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 - then its explanation - problems - the key to their solution - the Buddha view - Hyāya view - Vaiśeṣika view - Sāṃkhya view - Yoga view - Mīmāṃsaka view / Shankara's view - Viśiṣṭa-dvaita 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 better a ground for rise

of unhappiness - positive side of the problem - real happiness - source of real happiness: the soul 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 - vivekajñāna - right belief - right conduct - the path as their integration - enlightened master's refuge indispensable - 'āgāra dharma' - right approach for means - complete self-resignation to the Master' as 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 : sam-sarga as self-repose and self-realisation.

CHAPTER IV

RELIGION INCARNATE SRIMAD RAJCHANDRA

Introductory - seers as invigorating pioneers - Srīmad 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 - cure and shortest approach - the six principles a basis for
 solution - problem of ultimate reality - self shown as ultimate, epistemo-
 logically - perspective of totality - Srinada'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 evolution -
 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
 samasara - samasara 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.