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DR. S. RADHAKRISHNAN BIRTH
CENTENARY SPECIAL ISSUE



EDITORS :

Dr. Ramesh S. Betai
Dr. Yajneshwar S. Shastri



L. D. INSTITUTE OF INDOLOGY,
AHMEDABAD

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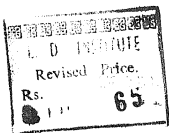
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EDITORIAL

It is with great pleasure that we publish Vol-XVI of our Journal 'Sambodhi' as a special volume entitled "Dr. S. Radhakrishnan Birth Centenary Special Volume" that was planned during the Birth centenary year of the great scholar and pundit who was rightly adjudged as a special Ambassador of Indian philosophy, Religions and culture to the world.

We are happy that the contributors deal with several facets of the scholastic personality of the ideal scholar and philosopher of Himalayan heights that Dr. Radhakrishnan was. We are sorry that some of the facets of his contribution could not be included in this volume because some invitees could not prepare their Papers in time.

We are thankful to the local contributors who co-operated by correcting proofs of their own papers.

It is sincerely hoped that the world of scholars and interested readers will find some thing positive and original in every paper that is printed in this special Issue. The volume can very well claim to give a correct, precise and clear picture of the grand personality of one of the noblest sons of mother India.

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राधाकृष्णमहं नमामि....

(श्री सर्वपल्लीपञ्चकम् ।)

डॉ. जयदेव जानी

ख्रिस्ताब्दस्य वसुत्रयारुणमिते (१८८८) वर्षे च सण्टेम्बरे
मासे जातममुं सुशीलसरलं मद्रासराज्यासुम् ।
रस्यन्तां मम वाग्विलासविभवा मद्राससार्थीकरं
राधाकृष्णमहं नमामि सततं विद्वद्विलासाम्बुधिम् ॥१॥

आर्यावर्तनिवासिनां निरुपमां राजलग्नां सस्कृतिं
प्राणान्तेऽपि न शोऽत्यजत् समवहद् गर्वेण सम्मानतः ।
स्वाचारेण स शिक्षकः समभवत् श्रीसर्वपल्लीमुदं
राधाकृष्णमहं नमामि सततं विद्वद्विषयं ज्ञानिनम् ॥२॥

धर्माणामुदधिं प्रविश्य सततं संशोभ्य सारस्वतं
संश्रद्धाऽऽततस्वरत्ननिचयं संग्रथ्य सस्थापकम् ।
संधं श्रुद्धधिषं च सर्वसुखदं विद्वत्पुरःस्थापकं
राधाकृष्णमहं नमामि सततं प्राचीनतासंप्रियम् ॥३॥

यस्याऽभूच्च नियुक्तिरेव विदिते देशेऽतिसौहार्दिते
सोव्येते * सरसे समृद्धिजनके सन्मित्रतापादके ।
तं तत्राऽविरतं स्वश्रुद्धमतिदं देशप्रियं चारदं
राधाकृष्णमहं नमामि सततं शान्तिप्रियं संस्कृतम् ॥४॥

योऽस्माकं गणतन्त्रशासनधुरां शान्त्या समत्वेन च
वर्षाणां दश चोपराष्ट्रपतिरित्याख्यां दधार स्थितिम् ।
वर्षाणां दश सोऽथ राष्ट्रपतिरित्येवं प्रसिद्धिश्च तं
राधाकृष्णमहं नमामि सततं देशे विदेशे प्रियम् ॥५॥

* The Soviet Union

If the Gītā takes the pride of place for man seeking a way towards betterment of human life, so does Dr. Radhakrishnan for thinkers in the east and the west, and especially for Indians. An Indian of remarkable pre-eminence, an intellectual politician, who rose to the rank of President of India, a life-long Bhāṣyakāra of Indian philosophy and religion, an independent thinker and a philosopher in his own right, Dr. Radhakrishnan could well be described as a sage of the twentieth century. Being also a Sanskritist, it would be interesting to see how Dr. Radhakrishnan looks upon the Gītā and what it signifies, according to him, for mankind.

Dr. Radhakrishnan's views on the Gītā are expressed in his monumental volume on *Indian Philosophy*, and more elaborately, along with an English translation and notes, in his text-edition of the Gītā (George Allen and Unwin Ltd., Great Britain), which was first published in 1948 and has been reprinted several times.

There is no dearth of books on the Gītā, both of the text-interpretative type and of discursive type, and in several languages beginning with the Sanskrit down to the present-day languages of India and of several other countries. The common man worships the Gītā as a Divine Mother, and accepts her teaching as the nectar of milk, milked for him by the Divine Kṛṣṇa from the cow of the Upaniṣads. The intelligent man equally reveres the Gītā, but is sometimes puzzled by the inconsistent or conflicting statements found in the Text, and then chooses to follow the lead of some Ācārya, Bhāṣyakāra or Interpreter. The scholar, with due reverence and devotion to this unique Text, enters still into a search for the original Gītā and attempts to seek an explanation for the apparent contradictions and the mixture of diverse thought-currents that seem to exist in the Gītā and that his intellectual approach refuses to slur over by a mere feeling of devotion. But then, we have several different views, and interpretations of the Gītā from the old tradition of Sanskrit Bhāṣyakāras like Śāṅkarācārya, through Saint-philosophers like Jñāneśvara, down to modern thinkers like Tilak or Mahatma Gandhi. Such a diversity of views among the intellectuals is a little bewildering to the common, intelligent man of the world, although it may not affect any one's,

including that of the intellectuals and the scholars, feeling of reverence for and devotion to this unique Text.

What is Dr. Radhakrishnan's approach to this basic situation? In the first place, it is necessary to acknowledge, both in an academic and intellectual way, the chronological position that the *Gītā* takes in the evolution of Indian thought, philosophical and religious. D. Radhakrishnan points out that,

"The *Bhagavadgītā* is later than the great movement represented by the early Upaniṣads and earlier than the period of the development of the philosophic systems and their formulation in sūtras. From its archaic constructions and internal references, we may infer that it is definitely a work of the pre-Christian era. (fifth Century B. C.)...." (Text ed. Intr. p. 14).

It is clear, then that the *Gītā* cannot be read as an exposition of a particular system of thought, nor can a philosophic system be imposed on it. The colophon at the end of every chapter indicates that the *Gītā* is both metaphysics and ethics—*brahmavidyā* and *yogaśāstra*, "the science of reality and the art of union with reality." But the teaching of the *Gītā* is not presented as a metaphysical system thought out by an individual thinker or school of thinkers. "It is set forth as a *tradition* which has emerged from the religious life of mankind".

Dr. Radhakrishnan tells us that "the different elements which, at the period of the composition of the *Gīta*, were competing with each other within the Hindu System, are brought together and integrated into a comprehensive synthesis, free and large, subtle and profound. The teacher refines and reconciles the different currents of thought, the Vedic cult of sacrifice, the Upaniṣad teaching of the transcendent Brahman, the *Bhāgavata* theism and tender piety, the *Sāṅkhya* dualism and the yoga meditation." (*Ibid.*, pp. 13-14). In other words, the teacher of the *Gītā* is a profound seer who sees truth in its many-sidedness and believes in its saving power. The *Gītā*, thus,

"represents not any Sect of Hinduism but Hinduism as a whole, not merely Hinduism but religion as such, in its universality, without limit of time or space, embracing with its synthesis the whole gamut of the human spirit, from the crude fetishism of the savage to the creative affirmations of the saint." (*Ibid.*, p. 12)

Understood in this light and on this chronological background, the scholarly attempts to discover the old and the new in the *Gītā*, the so-

called revision of the Gītā by the doctrines of a particular system of thought, would appear to be not only irrelevant to the basic purpose of the Gītā but merely intellectual exercises. For, if any mingling of the thought-currents of the day was to be done, and a refined, integrated synthesis was to be worked out, it was done already by the author of the Gītā. This should also mean that we must accept the Gītā as it is, as a whole, as "an organic unity" which draws and synthesises all the living elements of Hindu life and thought.

By its official designation, the Gītā is called an Upaniṣad, because that body of literature is its main inspiration. But the Gītā also accepts the "assumptions which are a part of the tradition of past generations and embedded in the language it employs." As a result, "the fratricidal struggle is made the occasion for the development of the spiritual message based on the ancient wisdom *prajñā purāṇī*, of the Upaniṣads" (*Ibid*; p. 13). Viewed thus, it would be clear, again, that the Mahābhārata context, the dialogue pattern, the lack of a coherent systematic development of thought as in a metaphysical essay, the rambling discussion and repetitions and the archaic language too are all elements of the *composition* of the Gītā and must be treated as such. It is futile to criticise these elements, complain about them, or feel that the Gītā presents, occasionally, a jumble of unwarranted beliefs and profound truths. Dr. Radhakrishnan says that the different opinions about the teaching of the Gītā seem to arise from the fact that in the Gītā are united currents of philosophical and religious thought diffused along many and devious courses. Many apparently conflicting beliefs are worked into a simple unity to meet the needs of the time in the true Hindu spirit, that over all of them broods the grace of God." (*Ibid*, p. 15). Whether the Gītā succeeds in this or not is a matter for individual opinion. But "the Indian tradition has always felt", Dr. Radhakrishnan tells us, "that the apparently incogruous elements were fused together in the mind of the author and that the brilliant synthesis he suggests and illuminates, though he does not argue and prove it in detail, fosters the true life of the spirit". (*Ibid*, p. 15).

If, intellectually speaking, the Gītā is *brahmavidyā* and *yogaśāstra* rolled into one, it follows that the Gītā is concerned with the science of reality on the one hand, and with the art of linking the individual with reality, on the other. The first of these concerns, namely of the science of reality, the Gītā tackles in the upaniṣadic spirit by asserting the supreme, transcendental reality of Brahman and the immortality of the soul. The nature of Brahman and Ātman is described here in terms and language of the Upaniṣads. But the aim of the Gītā is not an inquiry into the nature of

metaphysical reality alone, and it cannot allow itself to be pre-occupied with it. Its other concern with the need of man would not let it do so. Unless the knowledge of reality is somehow harnessed to fulfil the practical needs of man in seeking spiritual progress leading to union with reality, knowledge would be divorced from life. The Gītā keeps this concern continuously before itself. And, at the same time, it does not lose touch with different thoughts and religious beliefs that were assimilated into the stream of tradition. The explanations, the teacher of the Gītā gives, are naturally coloured by these concerns and considerations. Thus, while accepting the abstract, transcendental concept of Brahman, the Gītā is yet able to accept Īśvara as the Creator of the universe, as the immanent aspect of reality. The *prakṛti* and *puṁṣa* known to us from the Sāṅkhya system of thought, are similarly accepted and placed below Īśvara, as the material and living aspects which make up the totality of the universe. The process of evolution and the operation of three *guṇas* which characterizes and diversifies the evolutionary products are accommodated in the explanation of creation. All this, however, is kept free of doctrinaire insistence and fluid. The intimate relation between Brahman-Īśvara and the soul, for instance, is emphasised by describing the latter as a part and parcel of the Divine, without any formulation as in the Vedāntic systems of thought. In fact, the terminology that the Gītā uses does not possess that precise connotation which it acquired in the various systems of thought. At the same time, the Gītā's presentation looks like a meeting place of familiar thoughts and ideas, so that it has the effect of not disturbing any mind drawing from any tradition or culture. Thus, while condemning the Vedas for their materialistic outlook, the Gītā accepts the principle of *yajña* as an act of surrender of the lower in the interests of the higher, giving it the context of life's activities. The Gītā's god is Vāsudeva-Śrīkṛṣṇa. He is Brahman. But the Gītā is prepared to accommodate any kind of god, even of lower or savage order. It only emphasises in principle that the imprint of divinity is scattered at large in the universe (*vibhūti*), and the truth is that the many-sidedness of the universe is derived from the One; the One is in the many; and the many are in the One; 'woven like a string of beads in a thread'. This knowledge of reality is vouchsafed by the Gītā through the exposition of *jñāna* and *vijñāna* and its direct impact is conveyed by the vision of the *viśvarūpa*.

The other concern of the Gītā is with the art of union with reality, with the integration of the individual with spiritual truth. In this regard, Dr. Radhakrishnan points out that "the truths of spirit can be apprehended only by those who prepare themselves for their reception by

rigorous discipline. We must cleanse the mind of all distraction and purge the heart from all corruption, to acquire spiritual wisdom". (*Ibid.*, p. 12.) There is no doubt that the yoga discipline that the Gītā speaks of becomes relevant in this context as a systematic mode of cleansing the body and the mind, acquiring a control of the senses, achieving mental concentration and a state of *samādhi* in which there is a perception of reality. It is evident that the author of the Gītā uses the (Pātañjala) yogaśāstra for this purpose and finds a valid place for it in the life of man.

But before man gets spiritual-minded and starts preparing himself for receiving the truths of spirit, he has to live his common life and confront the day-to-day situations. He has to act, and accept the consequences of his actions, whatever they may be. This is the problem of the common man. The world in which man lives is a staggering reality to him, which he cannot suppress or deny. The question is whether this is a different order of reality from the order of spiritual truth. And a further question is if the two orders are different, are they related?

In the language of philosophy the two orders of reality are called transcendental and empirical. The direction of philosophical thought has generally been towards regarding the empirical order as on a lower level, sometimes as an impediment to progress to the higher order of the spirit. A school of thought came near dismissing the empirical order as an illusion, treating it, at least, as not worthy of the name of reality in relation to the transcendental order. Such a philosophical attitude, however valid, is not likely to help man much in solving his practical problems of life. The greatness of the Gītā as a gospel of life is bound to be universally felt in this particular context. The Gītā does not connive at such situations as life poses. In fact, the opening section of the Gītā raises the question of the problem of human action. Arjuna stands as representative of humanity who is completely baffled and bewildered by the problem of his duty. In the first few chapters the teacher of the Gītā provides an answer to the question of man's duty and action.

The answer is, of course, well-known. What is worthy of note is the combination of the pragmatic conception of action and the doctrine of devotion that is brought to bear on this problem. In recognising *karman* as the very life of the universe, the cause of its continuity and functioning, the Gītā not only accepts the necessity of action but also the reality of the universe which is operated by action. The talk of renouncing *karman* is, therefore, idle; for, it means only substitution of one action by another kind of action. If renunciation is necessary, it must come

from *within*. It is on these lines that the Gītā develops its philosophy of karmayoga, which has the soundness of scientific thinking and the validity of practical utilization. The discovery of the Gītā is that the *desire* to get returns from the action done, and not the action itself, is man's enemy that chains him down to a low life. The conquest of such desire and performance of action without expectation of any reward or profit liberate man from the bondage of life. In addition, when actions are further done as a dedication to God, considering oneself as an instrument through whom God has chosen to work, one reaches the vicinity of God Himself.

The answer that the Gītā gives to the problem of action and right conduct is "the traditional answer of Hindu religion", but we cannot miss the new emphasis in the Gītā's statement. Dr. Radhakrishnan says :

"The whole setting of the Gītā points out that it is an exhortation to action. Work is inevitable till we attain [spiritual] freedom. We have to work for the sake of freedom, and when we attain it, we have to work as instruments of the divine." (*Indian Philosophy*, Vol. I., p. 568).

In other words, "the true ideal is lokasamgraha, or the solidarity of the world. The spirit of the whole works in the world. The good man should co-operate with it and aim at the welfare of the world. . . . The best people have the largest burdens to bear". (*Ibid.*, p. 567).

Dr. Radhakrishnan, thus, sees in the Gītā's exposition of *karman* a close relation between the transcendental and empirical orders of reality. According to the Gītā, the two orders cannot be divorced. To do so would be to divide man into outer desire and inner quality, and to violate the integrity of human life. "Good work is that which helps us to the liberation of the individual and the perfection of spirit. Right conduct is whatever expresses our real unity with God, man, and nature; wrong conduct is whatever does not bring out this essential structure of reality". (*Indian Philosophy*, Vol. I., p. 566). Of course, the common man needs help to work his way to the reality of union with the spirit. It is here that right action, yogic discipline and religious devotion help him. But once he is liberated, has attained unity with the supreme self, his contact or responsibility with the world does not really end. While the philosophical ideal of *mokṣa* and the infinite destiny of the individual apart from human society must be recognised, the insistence of the Gītā on social duties and obligations has also to be recognised. And it means that the ascetic ideal of the *sannyāsīn* is not favoured by the Gītā.

Dr. Radhakrishnan says :

“He (the sanyāsin) may be aloof from society; yet he has compassion for all. Mahādeva, the ideal ascetic, seated in the Himalayan snows, readily drinks poison for the saving of humanity”. (*Indian Philosophy*, Vol. I, p. 580).

“Every scripture”, says Dr. Radhakrishnan, “has two sides, one temporary and perishable, belonging to the ideas of the people of the period and the country in which it is produced, and imperishable, and applicable to all ages and countries”. (Preface, Text ed, p. 5). The way the Gītā touches and solves problems which confront man as an individual and as a member of the society of the world, makes it a valid text for humanity. Its direction towards spiritual religion, without obliterating the necessities of human life, makes it a scripture worthy of man’s respect and reverence. Dr. Radhakrishnan is, therefore, inclined to look on the Gītā mainly as a theistic scripture that attempts to integrate the two orders of reality and help man to find his place in the scheme of the universe and with the Supreme Spirit.

“For the *Gītā*”, Dr. Radhakrishnan says, “the world is the scene of an active struggle between good and evil in which God is deeply interested. He pours out his wealth of love in helping man to resist all that makes for error, ugliness and evil.. The *Gītā* is interested in the process of redeeming the world”, (Text ed., Intr. pp, 25, 26).

Apart from its metaphysical and ethical value, the Gītā gives a religion to man. Dr. Radhakrishnan writes :

“The chief problem facing us today is the reconciliation of mankind. The Gītā is specially suited for the purpose, as it attempts to reconcile varied and apparently antithetical forms of the religious consciousness and emphasises the root conceptions of religion which are neither ancient nor modern but eternal and belong to the very flesh of humanity, past, present and future”. (Preface, Text ed., p. 6)

Tradition recognises intellectual inquiry, strenuous self-sacrifice, fervent devotion, ceremonial observance and yogic exercises as means of access to the divine. Dr. Radhakrishnan points out that, “Man is a complex of reason, will, and emotion, and so seeks the true delight of his being through all these”. (*Indian Philosophy*, Vol. I, p. 553). The beauty is that the Gītā recognises that different men are led to the spiritual vision by different approaches; it synthesises them therefore, and believes in the effectiveness of a combined attack”. “The harmonising ideal which all

these different methods have in view is the increasing solidarity of the individual with the universe presided over by Puruṣottama." (*Ibid.*, p. 554).

Dr. Radhakrishnan adopts the text followed by Śāṅkara "as it is the oldest extant commentary on the poem". His translation is accurate and faithful. In his notes he calls attention to different interpretations on controversial verses, without taking any special positions. Yet his explanations of some of the concepts in the *Gitā* are very illuminating. For example *lokasain-graha* (BG. III, 20) according to him "stands for the unity of the world, the inter-connectedness of society". He adds, "If the world is not to sink into a condition of physical misery and moral degradation, if the common life is to be decent and dignified, religious ethics must control social actions. The aim of religion is to spiritualize society, to establish a brotherhood on earth. We must be inspired by the hope of embodying ideals in earthly institutions. When the Indian world lost its youth, it tended to become other-worldly. In a tired age we adopt the gospel of renunciation and endurance. In an age of hope and energy we emphasize active service in the world and the saving of civilization". [Text ed., Notes, pp. 139-140]. Similarly, commenting on the concept of *avatārs* (BG. IV. 7-9), Dr. Radhakrishnan first points out that "Dharma literally means mode of being. So long as our conduct is in conformity with our essential nature, we are acting in the right way. Adharma is non-conformity to our nature". "Avatāra is the descent of the Divine into the human world", and the cosmic function of the avatāra is to point out "the way by which men can rise from their animal to a spiritual mode of existence by providing us with an example of spiritual life. The Divine nature is not seen in the incarnation in its naked splendour..." The lives of the avatāras "dramatize for us the essential constituents of human life ascending to the fulfilment of its destiny". (*Ibid.*, pp. 155, 156). In explaining the verse *na buddhibhedam janayed ajūñām*.. (BG. III, 26). Dr. Radhakrishnan directs spiritual and social workers not to disturb the simple beliefs of the illiterate or common people, their innocent joys, feasts and festivals, and religious devotion of any kind. The elements of duty, sacrifice and love are the foundation of religion. In the lower forms, they are mere symbols; but they are vital to those who believe in them. They become intolerable only if they are imposed on those who cannot accept them and when they are suggested to be absolute and final forms of human thought. Till then, we must approach the followers of simple faith with respect and love and not disturb them heedlessly. The Hindu pantheon presents an immense synthesis by accomodating gods of all kinds and of diverse groups. (see, Text ed., Notes, pp. 142-143.)

It has been said about Dr. Radhakrishnan that he was essentially a philosopher of life. To him thought was meaningless unless it was related to life. He is grieved to find that, "We are taught to fly in the air like birds, and to swim in the water like fishes, but how to live on the earth like men we do not know". For him service is prayer. "We worship the creator by working for a new creation, a new society". It should not be surprising therefore that Dr. Radhakrishnan should find the Gītā to be after his own heart. In the true spirit of the Gītā his exposition of its teaching is broad-based, aiming at the essential harmony, and emphasising all that is significant for man's understanding of the true religion of the spirit that lifts him up to Divine height. It is in this sense that Dr. Radhakrishnan stands by and for the Gītā.

In contemporary Indian philosophy Hinduism and Indian traditional beliefs came under critical review. Thinkers such as Mahatma Gandhi, Sri Aurobindo, Tagore and Radhakrishnan have elaborately dealt with the principles of Hinduism and traditional features in their several writings and books. Among such principles of Hinduism are casteism, four Purusharthas, four Ashramas, status of women in society, family, monogamy and collective growth of society. The name 'Hindu' is a product of historical happening. It is the Indian cultural development and progress since the times of Rigveda which influenced the races and racial life in India. During the course of centuries many races lived together and built up certain definite practices-principles of life and thinking, standards of betterment of inner living as well as values which came to be known as 'Hinduism'.

Metaphysics of Rigveda is monistic and Idealistic. Radhakrishnan accepts the Monistic nature of Reality and the truth of several Gods as grounded in one Supreme Brahman. Fourfold 'Varna', castes is rooted in Purusha Sukta which is part of Rigveda. The import of 'function', 'Division of work' has been understood but the deterioration of the original intention in later times has not been seen through. Under the impact of Brahmanism and its consequent ritualism the main import of Purusha Sukta is lost sight of and distorted. Radhakrishnan does not express this deterioration in clear terms. He, however, takes note of injustice done to 'lower' class in Hindu society and gross discrimination shown to 'Shudras' by the so-called upper class.

Radhakrishnan wrote three books in succession concerning Hinduism and related social issues of casteism and women. They are, (i) Hindu View of Life, (ii) Eastern Religions and Western Thought and (iii) Religion and Society. 'Hindu View of Life' are his Upton Lectures delivered at Oxford in 1926. In this book Radhakrishnan attempts to defend caste-system in Hindu Religion. Caste-system is the result of careful and dynamic thought of the Hindu mind. It is not only the device of the division of labour but it was the arrangement of inward and outward flow of persons and races in India. In the second book 'Eastern Religions and Western Thought' Radhakrishnan appears to think caste as result of

'class' division between 'twice-born' and the opposite Shudra. It is in 'Religion and Society' that Radhakrishnan offers a liberal interpretation and advocates change in psychological attitude, approach and treatment of 'Untouchables' in Hindu Society.

In 'Religion and Society' he writes, 'Caste divisions are based on individual temperament which is not immutable'.¹ In the beginning there was only one caste. We were all Brahmins or all Shudras.² A Smritis text says that one is born a Shudra and through purification he becomes a Brahmin. The caste groups are more trade guilds in charge of the cultural, political, economic and industrial sections of the community. Hinduism has drawn to its fold the Aryan, the Dravidian and the Mongoloid races which had drifted into the Ganges valley from the East, the Parthian, Scythian and Hun invaders from beyond the Himalayas. In Mahabharata, Indra tells the emperor Mandhatru to bring all foreign people like the Yavanas under the Aryan influence.³ In the period of the Rigveda we have the distribution between Aryan and Dasa and there were no rigid divisions among the Aryans themselves. In the times of Brahmanas the four classes became separated into rigid groups dependent on birth. The Smritis trace the innumerable castes to intermixture of the four Varnas by means of Anuloma and Pratiloma marriages. The four orders supersede the original racial differences. It is a classification based on social facts and psychology. In the Mahabharata we are told that the Yavanas (Greeks), the Kiratas, the Daradas (Dards), the Chinas (the Chinese), the Sakas (Scythians), the pahlavas (Parthians), the Savaras (Pre-Dravidian tribes) and several other Non-Hindu peoples belonged to one or the other of the four classes.⁴ These foreign tribes were absorbed into Hindu society. The sort of social adjustment by which foreigners followed the general traditional and common law of the society, the foreigners admitted into the Hindu fold from very early times. So long they were treated as Hindus. The great Empire-builders, the Nandas, the Mauryas and the Guptas were, according to the Orthodox view, low-born. The Gupta emperors married Licchavis who were regarded as Mlecchas. Latterly some Hindus have married European and American women.

Race and Society

Though strong racial differences operated, intermarriages had not been unsatisfactory. Owing to the inflow of many races in India with the marriages of a men and women of such divergent races brought certain kind of unity and homogeneity among them. When marriages between heterogeneous race-persons took place then standards of binding, norms of promise and mutual progress became loose. However, the castes

became rigid and orthodox Brahmins took advantage of this situation. The standard of quality and action was lost sight of and birth as well as heredity were regarded as norms of casteism. The aim of casteism in a specific epoch was to achieve racial harmony by absorbing newcomers and giving them definite work and quality. Four castes were thought to be four moulds into which different vocations, people with several aptitudes and abilities can be adjusted. The basis of Varna Dharma is that every human being must try to fulfil the law of development. This is the ideal set by ideal Hinduism. In course of time it may have been distorted by certain communities and races. It is held by sages and wise persons that distinct qualities and traits of development are determined by cosmic forces. One should follow one's own 'Dharma' rather than spend time on somebody else's advice and imitation.

In ancient times sages and seers regulating the conduct of society did not try to implement the principles of heredity and classification in a rigid way. In special cases individual and community have changed their occupation and class. Vishvamitra, Ajamidha and Puramidha were admitted to the status of the Brahmin class. Vishvamitra had composed Vedic Hymns. Yaska in his Nirukta says that of two brothers, Santanu and Devapi, one became a Kshatriya king and other a Brahmin priest at a sacrifice. 'We are Brahmin not on account of birth or the performance of rites, not by study or family, but on account of our behaviour.'⁵ Even if we are born Shudras, by good conduct we can raise ourselves to the highest status. Manu limits the right to study the Dharmashastras to Brahmins, while Sankara holds that members of all castes can read them.

Radhakrishnan emphatically asserts that 'Our habits are to be based on principles of cleanliness, not on taboos. Pollution by touch must be given up. The sin of untouchability is degrading and the prejudice should be removed. Bhagavad Geeta points out that there are only four Varnas based on natural aptitude and vocation, and two classes of persons, divine (daiva) and demoniac (asura). Places of worship, public wells and public utilities such as cremation grounds, bathing ghats, hotels and educational institutions should be open to all.

Sacraments :

There are sixteen sanskaras or sacraments among which four are main sacraments, (i) Jatakarma or birth, (ii) Upanayana or initiation into study or reflection of Brahman, (iii) Vivaha or marriage and (iv)

Antyeshthi or final ceremonies. Radhakrishnan believes that 'The sacrament of Upanayana is of Indo-Iranian origin'.⁶ This is not true. In the times of Rigveda Upanayana was given both to man and woman. Woman who put on the sacred thread was called Brahmavadinī. In Arya Samaj women are given and initiated into thread ceremony. In the period of the Upanishads, Upanayana was a simple ceremony. The student used to go to the hut of the teacher or forest-Ashrama of Guru with fuel in his hands and expressed the desire to get knowledge. The story of Satyakama Jabala brings out the significant point that caste is immaterial in the study and reflection of Brahman and it is the truthfulness which is essential in the relationship between teacher and taught.

Radhakrishnan says that it is essential that the important sacrament of Upanayana should be permitted for all Hindus, men and women, for, all are capable of the highest goal of spiritual insight. It is said that the Vedic path is open to three upper classes; the Bhagavata says that for women, Shudras and degraded Brahmins there is no access to the Veda and the compassionate sage has provided for them the epic 'Mahabharata'. In ancient times the prohibition of Vedic study was not so strict. Sankaracharya says that while the Shudra has no adhikara for Brahmsvidya based on a study of the Veda, he can attain spiritual development even as Vidura and Dharmavyadha did, and attain to spiritual freedom (moksha), the fruit of wisdom. Jaimini states that according to Badari, even the Shudras could perform Vedic rites.⁷

'Whatever might have been the case in the past it is essential that our spiritual inheritance should be thrown open to all those who call themselves Hindus.' 'Gayatri prayer is coeval with India's cultural history and must be taught to all men and women, high and low. It is the symbol of the true religion which is spiritual adventure and perpetual renewal. Radhakrishnan accepts Individual as the fountain head of spirit and values. Therefore his suggestion of change of social set-up as well as of past undesirable customs and conventions follows from his belief in Reality of the Individual. Radhakrishnan is an Advaita Vedantin in his metaphysical conviction. However he is also sympathetic with Vishishtadvaita of Ramanuja when he is attempting to interpret mystic utterances of prophets, experiences and datum of the spirit. He says, God is not the silent sea of infinity in which the individuals lose themselves, but the Divine person who inspires first, past and without ceasing... God is a real symbol of the Absolute Reality.⁸

Aryans and Non-Aryans

Radhakrishnan points out that Hinduism is a missionary religion if not in the sense of individual proselytism then at least in the sense that whole tribes or communities have been absorbed by Hinduism. 'Hinduism has come to be a tapestry of the most variegated tissues and almost endless diversity of hues'.⁹ It would be difficult indeed to get anything coherent out of such a heterogeneous mass of doctrines and practices. This very heterogeneity of content makes for tolerance. It is to be remarked however that no reformer in the long centuries of Hinduism has escaped the bentem and contempt of the orthodox or the tribulation which goes with an exquisitely organised excommunication. Radhakrishnan holds that 'It is a matter of history that vast masses of the original non-Aryan population were absorbed by the Aryan fold as Shudras, a class which was not included in the Vedic trivarnikas (a threefold division of society as contrasted with the later fourfold division). As against the old dogma of the Aryan superiority over the Dravidian, recent historical discoveries have gone to show that the Aryans were unable to resist the pressure of Dravidian ideas to such an extent that it has become a real riddle to determine with any definiteness whether the Hinduism of to-day is more Aryan or more Dravidian'.¹⁰ Moreover the excavations of Mohenjodaro and Harrappa in 1911 by John Wheeler and his team have at least shown that there was no such so-called Aryan invasion from north-western India. There are at least two hundred and more such sites in western and northern parts of India where it is shown that Aryans and Dravidians lived together and there was very systematic city-dwelling life with well-facilitated amenities and articles of decoration as well as utilities. This city-dwelling has shown further that there was pre-Mohenjc Harrappa civilization in which Vedas and Upanishads were a part of cultured life. There is shown no historical landmark when Aryans entered India and as a race attempted to overpower and dominate the supposed hostile Dravidians. The said battles and their descriptions in Rigveda are symbolic of two parts of inward life and forces evident in human struggle expressed in 'symbolic' metaphors by poets. It is however a fact that Aryans and Dravids have mixed and they lived their lives together. There were at times conflicts of ideas and ways of living. This is evident in the lives of heroes of Ramayana and Mahabharata. Vasudeva was an Aryan but his wife Devaki was Dravid as she was sister of Kansa who was later on killed by Lord Krishna. Similarly Shishupala and Jayadratha were non-Aryans with whom Lord Krishna had to fight. In Ramayana Ravana was non-Aryan but Mandodari, his wife was Aryan

who advised Ravana not to touch Seeta although he had abducted her from the forest. It seems that Aryavarta of about three thousand B. C. was very wide, expanding upto Iran and Afghanistan on the north and upto Cambodia in the South. The names Gandhari and Kaikeyi reveal that they came from those countries such as Gandhar which is Afghanistan and Kekaya in present Russia. The four castes or Varnas were an attempt to include and absorb different heterogeneous races in India.

There was deterioration and distortion of classification of caste which was a social organic attempt to harmonise the divergent elements of society and country. There was a kind of disgust shown towards the fourth 'Shudra' and especially in the period of Dharmashashtra and Smritis the authors misinterpreted the original noble intention of Shruti laid down in Purusha Shukta. Radhakrishnan has attempted to show the democratic character of Hinduism. It is, of course, difficult to show this in the face of rigid casteism prevalent in Hindu society for the last so many centuries. Human beings are not all equal and are not all fit to achieve the highest truth, most of them have been left alone to go their own way. Even in the present century there are 'aboriginal tribe' not getting its due share in the Hindu fold. There are 'Untouchables' who do not get entrance to Hindu temples and they are not uplifted to higher level. Till then it cannot be said that Hinduism is democratic in its social temper.

Class and Stages of Life

The principle of the four stages of life like that of four castes is not so rigidly followed in Hindu society although it has a certain definite following among certain sections of people in the country. In modern times when the longevity has been considerably decreased, the division into twenty five years for each stage of life is bound to be shortened. Monkhood is not the only aim of life. Household and family have a positive contribution to healthy and proportioned growth of life and social progress. Of course, persons such as Buddha, Mahavir and Sankaracharya decided to take Samnyasa at an early age of life and Indian society as such has not rejected such a drastic step. When certain period and individuals are taken into cognizance, Hinduism, Buddhism and Jainism have been ascetic in their main character. The ideal of Samnyasa has been exalted in certain periods and schools of Hinduism. Although many of the Samnyasins really lead an idle life and sponge on the slender earnings of the masses, there have been quite a good number who have been great teachers, holding aloft the ideals of a high moral and spiritual life.

Radhakrishnan has pointed out the degradation of caste in Hindu society to 'class'. Shudras were looked upon with hostility and as 'lower' class people by so-called higher class people. At times caste is regarded as a significant achievement of Hinduism, but looking to the rigidity developed in later period it cannot be justified except that of its original well-intentioned cosmic view regarding work and social harmony. Unfortunately its distorting interpretation lent its hereditary nature associated with the rules of marriage permissible only within a caste and only even within a sub-caste. Moreover the recent demand of the Dravidians amounting to the separatist tendency is a pointer to the fact that after centuries Aryans and Dravidians have not been sufficiently mixed in blood and in ideas to orientate one people in the country. To rectify this Radhakrishnan says in 'Religion and Society' that 'To be in too great a hurry to make fundamental concessions to changing circumstances shows a lack of confidence in the principles of our own tradition; but never to change at all is stupid.'¹¹ He says further, 'From a study of the imperishable principles that have been evolved on our past history, we must develop new institutional safeguards for the protection of human dignity, freedom and justice... radical changes in our social habits and institutions are essential, if India is to be saved from physical and spiritual death.'¹²

Status of Woman

In ancient Vedic society woman was regarded as 'Ardhanigini', 'a queen of the House' and the institution as well as the ceremony of 'Vivah' was regarded as symbolic of social and spiritual relationship of man and woman. Man was regarded to be imperfect without woman and in religious ceremonies the presence of wife was held to be essential. In 'yajna' wife used to sit by the side of the husband to perform offering and sacrificial rites. Man and woman were believed to be equal and there was no dominance of either in social, political or cultural vocations. The ancient symbol of 'Ardhanarishwara' signifies the equal role of woman in society and spirituality. However there is a marked difference of quality and function between man and woman. Rearing children, nursing, grace and household duties are specially belonging to woman. Of course like Spartan education women in India were too educated in archery, horse-riding and spear-bearing. Kautilya mentions women-archers. 'In the houses as well as in the forest universities of India, boys and girls were educated together'. 'Atreyi studied under Valmiki along with Lava and Kusha, the sons of Rama.'¹³ However the belief persisted in Smriti period and in later middle

ages that women are inferior to men in intellectual quality and power. Such a belief gained momentum and in Manusmriti woman's initiation into study and Brahmacharya was thought to be substituted by marriage. She was thought to be dependent on man and later under the impact of foreign races she was held to be part of property. Just as in religious institutions, ceremonies, customs, castes and other beliefs, the infiltration of other races influenced their forms and change, similarly it made impact upon the status of women in society.

Polyandry, Polygamy, abduction and other illegitimate forms of marriage were the result of mixing of races and social expediency. Radhakrishnan says in this connection that 'Monogamous marriage is not a natural condition but a cultural state. The traces of promiscuity belong to the Pre-Vedic stage, as the institution of marriage is well established by the time of RigVeda.'¹⁴ Manu argued that women should have all the sacraments but without the Vedic formula. The only Vedic sacrament for them is marriage. A wifeless man is not eligible for sacrificial rites.¹⁵ For Manu and for Manu and Dharmashashtra, woman is 'a fragile plant, to be cared for and nourished by man.' When in later times the position of woman deteriorated the Bhakti religion arose responding and satisfying several religious needs of woman.

The marriage ideal among Hindus is quite high but in practise this ideal loses much of its worth when for a long time Polygamy was sanctioned, infant marriages were common and women were left in ignorance. In epic like Ramayana the ideal of marriage as monogamy was strictly laid down. It is true that marriage has got sanctity and it is indissoluble. Yet if a woman intends to remarry in case her husband dies or has been proved insane, is a eunuch or diseased, then she is not permitted to do so while a man is permitted to remarry even when his first wife is living. Customs and conventions prevalent in Hinduism are prejudicial to women in Hindu society. Widdow remarriage is looked upon with frown and contempt by people in Hindu society whereas man who is widowed is regarded to be free to marry more wives. It is only recently in 1954 that Hindu Code Bill was passed in parts enforcing monogamy and endowing certain rights in succession to women and daughters. It is true that world over there is spread out movement for liberation of women in the present century. So as a part of it, in India also women largely have arisen and been demanding equal rights for marriage, property and other legal matters.

Owing to influence of external races such as Turks, Mongols and Muslims the customs of wearing bangles, putting curtain on the face by women, child marriage and polygamy took stronghold in Hinduism. Putting

curtain on the face was never a custom among women in ancient India. It was a distinct Islamic influence on Indian culture. Moreover in Islamic marriage is believed to be a contract which can be terminated by its utterance with the result that its influence on Hindu society was grievous. Woman was regarded as a chattel in family and her privileges were largely curtailed. In a joint family woman could not enjoy her individual respectable life. In modern times there is a notable change among Hindu young men and women towards individual separate families. There is a visible rush towards urban life deserting rural conditions and community life.

Aims of Life

Four aims of life, Dharma, Artha, Kama and Moksha provide for adequate channelisation of desire, security, sex, love, aspiration for righteousness and liberation in life and human communication. Radhakrishnan writes that 'It seems never to have entered into the heads of Hindu legislators that anything natural could be offensively obscene, a singularity which pervades all their writings, but is no proof of the depravity of their morals. Love in India, both as regards theory and practice, possesses an importance which it is impossible for us even to conceive.'¹⁶ Radhakrishnan says that 'when natural instinct of sex is guided by brain and heart, by intelligence and imagination, we have love.'¹⁷ Marriage as an institution is a device for the expression and development of love. The Hindu view thinks highly of the ideal of marriage and householder. 'As all living beings depend on the support of the mother, so do all the stages of life depend on the support of the householder. Home is not what is made of wood and stone, but where a wife is, there is the home.'¹⁸ The Hindu view regarding marriage does not advise persons to become saints but to strike means in satisfying passions as part of achieving comprehension of life. 'Spiritual freedom is to be secured not by arbitrary suppression of desires but by their judicious organisation.' Again, 'The highest ideal even in sex matters is that of non-attachment, to use the relations when valuable and forgo them without trouble.' Radhakrishnan advises persons to understand and approach marriage in a 'sacramental spirit'.

While exhorting the married relationship Radhakrishnan is cautious about separation, breakdown and undesirable unions between husband and wife. He favours divorce when separation is found to be inevitable. It is true that in later period of Hinduism birth of a son was welcome in family whereas birth of a daughter was looked upon with sadness and ill-luck. Even the blessings of marriage priest to the wedding

bride in later Hindu period were to the effect that she may become the mother of eight sons. This was unfortunate development in Hindu society. There was a time in eighteenth and nineteenth century when in Hindu society among Kshitrayas daughters were tortured and done to death right in their childhood. Males married second and third time in order to get male issue. Radhakrishnan deplors this unhealthy attitude towards daughters in family. He says, 'In patriarchal families and in primitive conditions a son is economically more valuable than a daughter. This does not mean that parents loved their daughter less. An educated daughter is the pride of the family.'¹⁹ He tries to defend the preference for boys. 'There is also the difficulty of procuring suitable husbands, and even after marriage there is a large element of chance in regard to the future. This difficulty of securing happiness for girls is the cause of preference for boys and not any unfairness to the female sex.'²⁰

Radhakrishnan is appreciative of healthy marriage relationship and expresses optimism if marriages are largely successful in society. The ideal of family, monogamy and four stages of life which are although traditional and much is to be desired, to improve upon them, yet when in countries of Europe and U.S.A., divorce and desertion of married responsible life are common, these ideals build up the pillars of healthy social and cultural life. In Sweden the statistical analysis of married life and later desertion indicate that sixty percent of married couples live outside their family life and prefer desertion of spouse and children. Radhakrishnan advocates the healthy creatively mental and spiritual union of husband and wife. Of course such an ideal may be in contravention of modern earning couple and struggling to adjust to the hardships of business and industrial machine and market life. In India too many couples in urban areas live and continue to adjust to such demands of economic stress and strain. Emotional and mental tensions as well as anguishes are bound to crop up among the couples during such adjustments. They may affect and disturb the harmonious relation between husband and wife. However the ideal and standard of mental and creative union helps the couple and family to make progress in the long run. Radhakrishnan says in this connection. 'The marriage relation is intended to contribute to both life and mind. While woman is entangled more in the activities which life has assigned to her, man is engaged more in creation of mind. It is vital national service to work hard, to serve and rear family. If woman is engaged in activities which prejudice the work of preservation, she comes into conflict with her own inner nature. She is the giver of joy and the inspirer of activity and she cannot do her part successfully if she imitates man. Modern woman is discontented with her role of child-

rearing and home-making and wishes to devote herself to some other 'higher activity'.²¹

'A faithful monogamous marriage is the ideal to be aimed at, though its realization is difficult. Marriage is an art which involves both pain and joy. The difficulties of life do not end, but begin with marriage. Uma won Shiva not through her personal beauty but through austerity and suffering. Kalidas in his 'Abhijnana Shakuntalam' shows how two loving souls are worked through suffering into shape and moulded into fitness for each other.' It is the element of suffering undergone by partners in marriage either before it or after which makes marriage and life more meaningful as well as worthy. In great plays of the masters, the object of love is heightened by austerity which brightens the value of love and consequent union. The sublimity of love is achieved by making the lovers aware of the contingencies and mercurial nature of life. If the partners in marriage think that life is a bed of roses throughout, then it will make them soft, weak in face of ordeals and dangers of life. It requires a hard metal, courage and psychic temper to resist and react to the wild frenzies of life and circumstances.

The ceremony of marriage should be educative and indicating a guideline of the significance of marriage. So Hindu seers have shown legitimate forms of marriage as against improper forms of it. Since ancient times there have been at least eight forms of marriage prevalent in Hindu fold. Many of these cannot be traced to the period of Rigveda. Hinduism has the tendency to preserve old beliefs and customs without deleting them when they are outworn. Four forms are approved while the other four are disapproved.²² Paishacha, Rakshasa, Asura, Gandharva, Arsha, Daiva, Prajapatya and Brahma are the forms of disapproved and approved marriage in Hindu society. The Paishacha form of marriage is that in which the bride is overpowered by the husband. It is of a very low type. The bride is deceived or loses control over herself by taking drugs or drink and in such a frame of mind she yields to the husband. Rakshasa form of marriage refers to a period when women were regarded as prizes of war. In certain cases conflict and clash regarding women occur. Rukmini, Shubhadra and Vasavadatta helped their husbands, Krishna, Arjuna and Udayana respectively. In the Asura form of marriage the husband buys the bride for a price. 'It is marriage by purchase.' 'This form was in practise but was not approved. These three forms of marriage are disapproved.

The Gandharva form of marriage is based on mutual approval and Choice. 'Kama Sutra regards this type of marriage as ideal.'²³ The most

interesting case of this type of marriage is that of Dushyanta and Shakuntala which is the theme of 'Shakuntala' of Kalidasa. As Gandharva unions were brought about without the recitation of mantras, to give them sanction it was laid down that ceremonies should be performed after the union.²⁴ This is meant at least for the Dvija, three classes. In the Arsha marriage the father of the bride is permitted to accept a cow and a bull from the son-in-law. 'This is a modified form of Asura marriage and is held low among the approved form of marriages. In the Daiva form the sacrificer offers his daughter in marriage to the officiating priest. It is called Daiva because the marriage is settled during the course of the performance of the sacrifice, to the Gods. It is not generally approved, as during the religious ceremony itself the priest selects the wedding bride. In the Prajapatya marriage the bride is offered to the bridegroom with due rites and the couple are enjoined to be inseparable companions in the discharge of their religious duties. Many marriages are like those of Urvashi and Pururava, merely contractual where the woman yields her body but not her soul. This is not proper respect for sex-relationship. 'The physical union is the outward sign of an inward spiritual grace. 'The Brahma form of marriage is the one approved and popular among all classes and in it the couple pray that their friendship and love shall be lasting and genuine. The present conventions and forms tend towards the Brahma ideal, though other forms such as Gandharva and Ashura forms are found prevalent.

Customs and Radical reform

The customs of child-marriage and Sati are the result of influence of external races invading upon India during particular epoches of historical progress. As regards the custom of Sati only one name is found in ancient Indian History which is the name of Madri, wife of king Pandu in Mahabharata. Ancient Vedic literature and Manu Samhita do not advocate early or child marriage. Manu even permits girls to remain unmarried if suitable husbands cannot be had. She can live till her death at her father's home rather than be given in marriage to an unworthy man.²⁵ Early marriages, as distinguished from child marriages, arranged by parents, in consultation with their sons and daughters, have been the norm in India.

Now after the renaissance in the beginning of the nineteenth century, both the abovesaid evils of Hindu society have diminished. Sharada Act has prohibited child marriage and Sati is also stopped by law. Of course these evils are ingrained with the ignorance of the masses in India. With education and persuasion there is hope of fighting against these evils. Certain orthodox priests and heads of Muths also are close-minded and

they do not like India to make progress. They suffer from myopia with regard to social change and value. The recent case of 'Sati' in Rajasthan is a remnant of ignorance of village masses and their fanatic outlook.

Generally marriages should take place between members of groups who belong to homogeneous social and cultural level having understanding and harmony among them. However certain rules in Hindu orthodox institution regarding norm of marriage such as it should be within one's caste, outside the paternal line that is 'Gotra' are improper and out of date. To maintain one's Gotra while marrying is not feasible also as 'Gotra' refers to the belonging to particular head of the Book of Rigveda such as Kaundinya, Shandilya, Bhargava and such others under which specific family took initiation as well as education of Mantras of RigVeda. This event occurred thousands of years ago. How can this 'Gotra' and its retention by the descent of line help in modern times? It must have changed after so much lapse. Of course marriage among cousin, brethren and in the same paternal line is not healthy as the norm in marriage is that of the opposite blood and its group. Even then this practice is found in South India and it is prevalent among Mahommedans. It is largely under the common interest of members to preserve the property and allied investment. It cannot be made rule for healthy society.

Breeding of healthy children is the care of social leaders and planners. There should be marriage among the opposites which is the rule of nature. High and low castes are social fixations which may be removed in progressive society. Radhakrishnan says, 'Cultural differences among castes are gradually diminishing, inter-caste marriages will again be on the increase and cannot be said to violate the spirit of Hindu Dharma.'²⁶ 'Manu allows a man to marry a girl from even inferior families if the girl is a jewel among women. Mahanirvana Tantra mentions the Shaiva form of marriage and lays down only two conditions: that the woman is not within the prohibited degree of marriage and that she has no husband. Questions of age and caste need not be looked into.'²⁷ Under the present conditions, the Civil Marriage Act, Special marriage Act of 1954 also marriages between two persons of different faiths is possible without demanding their formal renunciation of religion.

Polyandry and Polygamy are forbidden and yet there are occasions when both are permitted. Polyandry prevailed in certain communities. The well-known instance is that of Draupadi's marriage with five brothers. Her father King Drupad was aghast at the proposal and said it was opposed to the codes, but Yudhisthir argued that family traditions justify it and it is difficult to know what is right in all cases.²⁸ Polygamy was

the privilege of princes and noblemen. Common persons were ordinarily monogamous. But the Shashtras allow a husband to contract a second marriage with the consent of his wife. Though polygamy is becoming rare it is still practised. Of course with the law of judicial separation and provision of maintenance to be given to wife and for child if child is under the care of the wife, divorce is not easily granted and if granted the husband would not be able to afford it economically. Even in Mahomedan religion where a husband can have four wives women have raised protests through organisation and there are indications of reform. Moreover for husband to marry four wives becomes an economic liability. On economic grounds monogamy becomes fair relationship and just ideal. However Radhakrishnan admits the orthodox Hindu mind and belief expressed in Manu Samhita, 'The unfairness to woman in Manu Samhita is found when he says that good wife should adore a bad husband.'

In RigVeda there are found references to remarriages of widows. Arjuna accepted as wife the widowed daughter of Airavata, Naga king and had by her a son. Satyavati was sought in marriage by King Ugrayudha shortly after the death of her husband. Kautilya in his Arthashastra writes, 'On the death of her husband a woman wishing to lead a virtuous life shall at once receive not only her endowment, money and jewellery but also the balance of the dowery due to her. If she is desirous of a second marriage, whatever her father-in-law or her husband or both had given her. If a widow marries any man other than the person selected by her father-in-law, she shall forfeit whatever had been given to her by her father-in-law and her husband.'²⁹ Apastamba opposes the marriage of widow. Amitagati in his Dharma Pariksha (1014 A.D.) refers to widow marriages. Alberuni records that remarriage of widows was prohibited by custom and this prohibition became extended to child-widows also. There are reports that near about 250 B. C. widows used to marry their brother-in-law (Devarah), brother of the deceased husband when the widow has a son she gets a share of the family property.

In recent years as women have begun to get education there is awakening among them and there is a trend towards widow remarriage. In Surat (Gujarat) during nineteenth century Narmadashanker who started the first Gujarati Weekly paper 'Dandio', advocated widow re-marriage and did sufficient social reformative work to awaken the popular opinion in this direction. Arya Samaj has done a significant reformative work in society and in helping widows for restitution in household life in respectable manner. Dayananda Saraswati writes in his 'Satyarth Prakash' to the effect that there is nothing wrong in remarriage of widow if it is arranged

With mutual understanding. In the present century education has also generated certain amount of economic independence for women. Mahela organisations in different states have been establishing institutions, hostels; home for rehabilitation and supervising the situation of broken unions and families. There are of course cases of women committing suicide, being burnt by in-law persons, cruelty by husbands and immoral traffic. This is seen declining during the last hundred years. In case of selection of spouses casteism is fastly receding among Dwijas and during Gandhi Age people married spouses of Shudra caste and obtained blessings of Mahatma Gandhi. There are lacs of Indians residing in foreign countries such as U. K. and U. S. A. and they have largely abandoned casteism in case of marriage of their children especially.

Current Problems

India is facing the problem of over-population and birth-control has become the major demand of present times. There are two views prevalent in India as regards the measures to be adopted with respect to check births of more children in the family. One is for natural moral check over passions whereas the other view is for the use of contraceptives and other artificial medical checks over conception and birth of baby on mass scale. Radhakrishnan says, 'Control of births by abstinence is the ideal and yet the use of contraceptives cannot be altogether forbidden.'³⁰ It is at times argued that birth control is an unnatural interference with the process of nature. Radhakrishnan argues that 'We have interfered with the process of nature by inventions and discoveries. If we argue that ancient things are more natural than modern, then polygamy and promiscuity should be regarded as more natural. Birth control is fast becoming in some countries as natural as wearing clothes, on account of the present social climate with its economic insecurity and the longing of parents to provide their children proper starting in life.'

It is true that these measures are not properly used by people and they are taken up merely as instruments of pleasure and license. Women intend to avoid pregnancy and men do not want to take the responsibility for the pleasures and acts. If we watch the recent techniques of propaganda, advertisement and modelling of women, we can observe the heavy impact of western culture and unconscious imitation by people in urban areas. After independence there is craze for foreign goods and styles in costumes, dress and mannerism among people. The one time movement and demand of people for 'Swadeshi' is lost sight of and

people have begun to take advantage of Star-Hotels in big cities. Sense of commitment to Indian values of self-restraint, sacrifice, devotion, nationalism and spirituality is diminishing among leaders and thinkers of social change in present India. Once again as a result of capitalistic trends in society the chasm between rich and poor persons is increasing. The largest slum-dwelling of Asia is in the city of Bombay. Fifty percent persons of Indian population are living below poverty line and the problem of maintaining legitimate standard of living has become grievous. With the decline in economic standards there is deterioration in moral norms and appreciation of social and cultural value among the masses. So the misuse of scientific measures for improving conditions is rampant in society. Especially among young men and women there is dearth of moral and spiritual training with the result that the conciliation between scientific measures and moral uplift and evaluation are lacking.

Government should undertake the work of providing adequate housing facilities to the poor and slum-dwellers. Children are the future citizens of the country and they should be properly looked after by society and state. Poor people do not mind having more children but as they are ignorant, they do not know how to educate and rear them so as to enable them to become better men and women in society. At present family planning centres, Gram Panchayat and social workers are engaged in helping the rural people to adopt measures to check birth of more children. It should not be limited to certain class and religion. It is a national problem. So people of all classes and religions should understand problems of population, price rise, waste of food and water as national and each one should attempt to eradicate evils of economic and social nature.

Radhakrishnan is very keen to defend the liberal outlook of Hinduism regarding marriage, divorce, succession and family. He has attempted to interpret Hinduism in wider and universal connotation so as to make it amenable even to supposed Non-Hindus. It is the 'Open System' of Hindu inviting others to join and become members of World culture and Religion. As Dayananda Sarasvati said 'Krinvanto Vishvam Aryam'. The whole world should embrace Hinduism in its pure and Universal spirit. Similarly Radhakrishnan appeals to the citizens of the world to appreciate the rational and detached character of Hinduism incorporating all good and noble elements of different religions and philosophies of the world. Wherever limitations and shortcomings are found in society and institutions of India, Radhakrishnan is optimistic about their removal in due course of time. As regards the status of women in Hindu society there is a hope of

liberation of women from the yoke of custom and ignorance. The image of Indian woman is standing as loving, sacrificial and noble. 'India in every generation has produced millions of women who were never fond of fame but whose daily existence has helped to civilise the races and whose warmth of heart, self-sacrificing zeal, unassuming loyalty and strength in suffering when subjected to trials of extreme severity, are among the glories of this ancient race.'³¹ The ideals of Secularism, Democracy and Socialism laid down in our constitution are not entirely new to Indian society and people. Radhakrishnan attempts to carve out the universal image of Hindu society and Religion which can be acceptable to all women and men alike. As such there are several facts of orthodoxy, historical dialectic and ignorant masses which stand against such ideals of egalitarian social framework. However there is a potentiality of improving, rectifying and building up better social construction in which men and women share equally the disabilities and prospects of commissions and omissions of the dynamism of society.

In the metaphysical background of Hinduism the original principles would be the forms of ultimate belief and guidelines for general activities of people at large. They will not be directly and positively helpful in solving present riddles and problems of social and political life. Moreover during last forty years and more nations are moving towards interrelationship implying broader agreements in economic, educational, cultural and social fields. Nationalism of 1920-'30 is on the wane. Even if nations are poor, orthodox and conventional, they cannot afford to connive at international market, racial discrimination, calamities, ideological changes, treaties, border disputes, positive and negative actions and reactions of liberal nature among neighbouring and other countries. As Radhakrishnan has said in 'Kalki or the Future of Civilization', 'Cultivation of brotherhood and fellowship among the nations is the indispensable prerequisite. The nation we hate is the nation we do not input. The peace of the world depends on drawing together of the minds and consciences of cultured men and the growing commerce of knowledge and ideals.'³² It is a union of nations by mutual consent and goodwill wherein the uniqueness of each nation is preserved and permitted to flourish in larger federation. Indian society requires positive thinking and adjustment in the context of non-alignment and forces of international politics of our times.

Problem of work and National uplift

The progress of the nation depends upon output of goods and circulation of power of money in wider market of consumers and buyers. Of

course India is committed to good and benevolent uses of wealth for larger betterment of mankind. However the present problem of the people in the country is to find proper work and satisfaction for contributing to uplift of society and state. From social point of view Indian society requires new orientation towards work for all and collective welfare of groups and institutions. It has been the convention of Indian society to respect household, family, child-rearing, old persons and moral and spiritual fervour of people and society. In changing conditions of physical, economic and social significance it has become imperative to become economically free, secure and self-reliant. Earning and maintaining family is the responsibility of the married couple. With soaring prices and demands of modern society, no mature and educated member of family can afford to sit idle and look to others for maintenance. For centuries wife, old persons and dependents in Indian society have continued to remain non-earning members. Especially in rural areas people like to remain idle and pass time without positive activity. Now times are fastly changing. Women have to a certain extent started undertaking jobs in schools, banks, offices, railways, post-offices and industrial undertakings.

There should be more number of women to take up different vocations in society and help in liberating the forces of stagnation and lethargy for upliftment of society and state. Right to work should form a part of citizens' rights in a free nation and everybody should take up for collective rise and harmony in the country. Radhakrishnan has not attended to the problem of 'work' in society to be done by persons whether young or old. Nations such as U. K., U. S. A., Japan and Germany as well as U.S.S.R. have shown hare-speed in progress owing to their citizens being diligent and hardworking. It is a modern problem raising the value of labour and collective work for progress of society. At some stage of life the question of work and service of society requires to be attended to by men and women alike.

References and Notes :

1. Sattvādhiko brāhmaṇaḥ syāt ks'atriyastu rajodhikah tamodhiko bhaved vaiśyo guṇasāmyāt tu śūdratā.
2. Bṛhadāraṇyaka Upaniṣad I-4. 11-5; Manu I. 31. cf., also Mahābhārata XII. 188. Na Viśeṣo'sti Varṇānām Sarvam brahman idam jagat brahmaṇā pūrvasṛṣṭam hi karmabhir varṇatām gatam.
3. Śānti Parva 65.
4. Śānti Parva 55. See also Manu. X. 43, 44.

5. Na yonirnāpi saṁskāro na ca sautaṭih kāraṇam dvijatvasya vṛttam eva tu kāraṇam.
 6. Religion and Society : Radhakrishnan : George Allen & Unwin Ltd. 1947; London; p. 135.
 7. Nimitthārthena badarih sarvādhikārakam syūt-I. 3, 27. See also Bhara-dvāja Śrauta Sūtra, V. 2, 8.; Kāṭyāyana. I. 4, 5.
 8. My Search for Truth : Radhakrishnan : 1946 edition. p. 40.
 9. Hindu View of Life : Radhakrishnan. P. 20.
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 12. Ibid. p. 138
 13. Ibid. in his Mālatimādhava, Bhavabhūti makes Kāmandakī study along with boys.
 14. Ibid. p. 145.
 15. ayājāiko vā cṣa yo apatnikah-Taittiriya Brāhmaṇa II. 2.26.
 16. Studies in Psychology of Sex : Havelock Ellis. : VI. 129.
 17. Religion and Society; p. 146.
 18. Na Gṛham Kāṣṭhapaṣāṇaiḥ Dayitā yatra tad gṛham-Nṛtimaṅjarī. 68.
 19. Kanyāyām Kulajivitaṁ-Kumārsambhava VI. 63. Cf. also Vidyāvati dharmaparā kulaśīr loka nūnam ramaṇiyaratnam.
 20. Religion and Society; 152.
 21. Ibid. p. 154.
 22. Ibid. p. 165.
 23. Devala, quoted by Kullūka on Manu VIII. 226.
 24. Religion and Society. 166.
 25. IX. 89.
 26. Religion and Society. p. 173.
 27. Vayojāti vicāro'tra śaivodyahe na vidyate/Asapiṇḍām bhartṛhīnām udvahecchambhuśāsanāt.
 28. Āpastamba mentions that in some communities a single woman is given in marriage to a whole family. (II. 27.3)
 29. III, 2.
 30. As quoted in 'Philosophy of Radhakrishnan', Volume edited by Paul Schlipp; p. 782.
 31. Religion and Society; p. 198.
 32. Kalki or the Future of Civilization : S. Radhakrishnan : Hind Kitabs Ltd., Bombay; 1948, p. 67.
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Introductory

The critics of Indian Philosophy at home and abroad have lamented that "the creative period in Indian Philosophy" stopped at the close of the Hindu period in Indian history. They hold that the subsequent development in contemporary Indian philosophy has nothing of the grandeur or the majesty of the imposing systems of philosophy of the age of the Darshanas or of the great Indian Acharyas. There is no such originality in the modern Indian Thinkers as in the systems of Kant, Hegel, Whitehead or Bergson. Indian philosophers lack in creative independent thinking. There is now an atmosphere of intellectual stagnation.

The above criticism is not justifiable and it is unfair and not correct to describe like this the contribution of the contemporary Indian thinkers like Gandhiji, Tagore, Sri Ramkrishna Paramahansa, Sri Aurobindo, Vivekanand, Vinobaji and Dr. Radhakrishnan. They entertain a global view and stand for a synthesis. Assimilation and not exclusion, toleration and not dogmatism characterise their attitude. This trend has elicited the admiration of persons like Lord Russell. The great Indian thinkers of this century have made significant and substantial contributions in the different fields of philosophical discipline. They have certainly enriched our understanding of the nature of reason and intuition or Spiritual Experience and their importance and role in man's life. They start enquiry into the deeper truths of metaphysics and religion with utmost seriousness and devotion. They show great interest in man's life in the world and they seem to be deeply interested in the spiritualization of man's secular life.

Dr. S. Radhakrishnan

Among the contemporary interpreters and exemplars of India's ancient cultural ideas and philosophic wisdom harmonised with the best in modern thought, *Prof. Radhakrishnan* stands second only to Gandhiji and R. Tagore. Glowing tribute has been given to this worthy son of India by eminent thinkers of the world. The space here, does not permit us to go into all the details. However we shall mention here only a few of them.

C.E.M. Joad in his 'Counter attack from the East' writes—"...the function, the unique function which Radhakrishnan fulfills today is that of liaison officer. He seeks to build a bridge between the traditional wisdom of the East and the new knowledge and energy of the West."¹ "Dr. Radhakrishnan combines in himself the essential characteristics of a Rishi, an Acharya, a saint, a reformer, and also a brilliant expounder and interpreter of Hinduism."² "When I consider the all-inclusive range of Radhakrishnan's philosophical vision as indicated by his published writings, I am reminded of the Iranian scholar of 900 years ago—Al Biruni"³ "God must place a high value on a creative spirit such as Dr. Radhakrishnan. His words should be added to our sacred scriptures as revealing much of eternal truth."⁴ He is thus almost elevated to an incarnational level. He was a Guru without disciples. He established no Asramas. He did not believe in institutionalizing his message of universalism. One is compelled to admit graciously the genius of a man who has profoundly influenced the development of the Indian philosophical thought, the study of comparative philosophy and religion, the process of promoting the East-West unity, and the search of a spiritual religion. The distinguishing characteristics of his dynamic idealism are a deep spiritual note, a catholic outlook, a quick appreciation of the eternal values. The constructive metaphysician in him has given us a rough outline which can generally be described as Spiritual Humanism.

His title to fame rests on his diligent and enormous work in two fields : (i) Interpretation of India's philosophy and religion and (ii) his constructive metaphysics and the formulation of the characteristics of a true spiritual religion. He has some thirty volumes to his credit. As an expositor, he has the genius to explain clearly the most abstract and difficult problems in philosophy in a most lucid manner. His works are partly interpretative and partly constructive, but a 'holy fervour', a 'synthetic outlook' and a 'constructive passion' are evident althrough. The search for a unity among the diverse manifestations of human culture takes him through a zigzag course. In his writings, we find an engaging fruitful entry into the heart and mind of India. His exposition of ideas is many-sided, not sequential. It illustrates his way of thinking so characteristic of India's intellectual giants.

The vision of a universal spirit behind all human phenomena releases the shackles of his mind which finds a sacred home in everything human. It makes him specially feel that—"There is a certain kinship of the spirit among the religious geniuses who have made the mark on history, who join hands across the centuries and bid us enter into the kingdom of the Spirit."⁵

Etymologically, the term 'Reason' is derived from 'ratio'. It means relation. "In the most generalised sense of all, reason might be defined as the relational element in intelligence."⁶ D. D. Runes defines 'Intuition' as "the direct and immediate apprehension by a knowing subject of itself, of its conscious states, of other minds, of external world, of universal, of values, or of 'rational truths.'"⁷ Intuition is defined by Webster as the act or process of 'coming to direct knowledge' or 'certainty without reasoning or inferring.' Intuition is 'direct apprehension' or 'immediate cognition.' We can understand intuition as a direct, immediate and certain way of knowledge which dispenses with the logical modes of reasoning and sense-experience.

The East lays emphasis on the development of the powers of intuition and the West on the critical faculty of intelligence. Whereas the Eastern systems are mainly idealistic, spiritualistic, axiological and intuitive, the Western outlook is rational, intellectual, realistic, scientific and existential. Radhakrishnan is a synthetic philosopher and conceives that there are different grades of consciousness and ways of knowing. Knowledge is scientific, mathematical, realistic, and rational and also extends to intuitions, axioms and values. Man's awareness is—broadly speaking—of three kinds, the (i) Perceptual (ii) the logical and the (iii) intuitive, मनस् or the sense-mind, विज्ञान or logical intelligence and आनन्द which for our present purposes, may be defined as spiritual intuition. All these belong to human consciousness. The human mind does not function in fractions. We need not assume that at the sense level, there is no work of intuition or at the level of intuition there is not the work of the intellect. When intuition is defined as integral insight, the suggestion is that the whole mind is at work in it.

Intellect, emotion and will are the fragmentary manifestations of the spiritual energy of man. They are not cut off from one another, because all spring from the same spiritual fount.

How do we know the spirit ?

The spirit can not be subjected to epistemology. It can not be subjected to human analysis, because the rational mind is incapable of apprehending its truth. Consequently, the rational mind needs to be exhausted. The process therefore, does not eliminate the use of reason or logic altogether; rather, when the rational mind realizes its own limitations, it makes room for the spirit to reveal itself. Reality is neither completely unknown, nor completely known. Reality in its wholeness cannot be grasped by the discursive understanding, which distinguishes, separates and relates.

The final unity at which thought aims is beyond all concepts.⁸ The Absolute unity is opposed to the intellectual duality and the intellectual account of the Absolute remains a negative one.

Radhakrishnan thinks that knowledge is gained by intuition which operates in a mode of presentational immediacy. He thus takes the position that knowledge of the real is intuitive. He equates intuitive knowledge and integral insight. 'Spiritual certainty is conveyed by spiritual knowledge, which is not merely perceptual or conceptual. This knowledge is not a-logical but super-logical. It is called integral insight or intuitive knowledge, in which the knower and the known are one; to *know* reality is here to *be* reality.'⁹

Reason and Intuition

Reason is an essentially human phenomenon. It is the capacity to use universal concepts and in this respect man alone can claim reason. Radhakrishnan tries to use the word reason in a wider sense. According to him, reason is not mere abstract or formal in nature, but it is higher and synthetic. Reason operates through the whole of mind. "It is the whole mind in action, the indivisible root from which all other faculties arise."¹⁰ He also draws a distinction between reason and intellect. According to him, mind as a whole can know things which are beyond the purview of intellect. Intellect is abstract and partial, but reason is comprehensive and synthetic. Reason is superior to understanding or intellect. It is a sort of contemplation. It is a principle of the identity of opposites.

Intuition is subjective experience. It is a higher source of knowledge than reason. Reason does not give immediate knowledge. It works under the limitations of senses and categories of mind, whereas intuition is free from all such influences. Intuition is the very basis of reason. Reason is not discarded but thoroughly subordinated to intuition. In the philosophy of Dr. S. Radhakrishnan, words like reason, intellect, logic are used in dual sense, as excluding and including intuition.¹¹ There is no opposition between reason and intuition in his philosophy. The seeming opposition remains between intellect and intuition, and not between reason and intuition. Reason can not fathom the depth of Reality. It is inadequate in so far as it fails to realise the transcendent or the Absolute. Reason can not restore the living whole. It distorts and mutilates Reality. Reason and intuition are interdependent. The postulates of thought, the pervasive features of experience, number and causality provide scope for intuitive function; and there are intuitions of logical, scientific, aesthetic, ethical, physical and religious types.

Intuition probes into the nature of God and intuitive seers shrink from precise statement and definitions because definition involves relation and comparison, which are obviously the function of reason. It is due to this *reason* that the seers and the mystics all over the world take recourse to symbolic language in order to give expression to the deeper spiritual experiences of their life. To Dr. Radhakrishnan, logic and language are the lower forms or a diminution of intuitive knowledge, and thought is a means of partially manifesting this knowledge. Thought can thus reveal reality, but needs verification as it involves the duality of knowing and being. "Strictly speaking logical knowledge is non-knowledge, Avidyā, is valid only till intuition arises. Intuition is experienced when we break down the shell of our private egoistic existence, and get back to the primeval spirit in us from which our intellect and our senses are derived."¹² In intuition, 'the ego disappears' and 'the individual becomes the instrument of the Universal', lifted above the limitations of the ego. If intelligence has its being turned towards the Universal Self it develops intuition or true knowledge or wisdom. "Intuitive knowledge is not non-rational; it is only non-conceptual. It is rational intuition in which both immediacy and mediacy are comprehended."¹³ The intuitive consciousness is the totality of vision. Radhakrishnan agrees with British Idealist *Bradley* when he says "We can form the general idea of an absolute experience in which phenomenal distinctions are merged, a whole becomes immediate at higher stage without losing any richness."¹⁴

Intellect and intuition

The intellect breaks the qualities into static concepts. It gives us superficial knowledge of reality. Intuition reveals the truth of it. Intellect does not impart knowledge of Reality; it is valid only so long as the intuition does not manifest in us. In intellectual knowledge, the distinction between the subject and the object remains always there. It is verified and developed through progressive inquiry. To know reality, we must transcend discursive thinking. Intuition is direct and immediate perception. In all creative works of art and discovery, intuition is essentially involved. "Direct perception or simple and steady looking upon an object is intuition. It is not a mystic process, but the most direct and penetrating examination possible to the human mind."

Reality is life, movement, concrete continuity and logic gives us concepts which are dead, immobile and timeless. If all knowledge were conceptual, the reality would have remained unknown for ever.

Intellectual knowledge is one of abstraction. Intuition reveals the knowledge of the thing in itself.

Intuition is related to intellect as a whole is to a part. It comprehends sense and intellectual knowledge. Intuition is knowledge by identity. It is the final and supreme knowledge, whereas the intellect grows and develops from error to truth. Both intuition and intellect belong to the self. Intuition carries with it its own guarantee; it has the character of revelation. Genius and creative work depend on it.

Intellect and intuition are not disconnected; in intuition, one thinks more profoundly, feels more deeply and sees more truly. While intellect involves a specialised fact, intuition employs the whole life. In intuition, we become one with the truth, one with the object of knowledge. "The object known is seen not as an object outside the self, but as a part of the self."¹⁵ Intellectual cognition also is not quite infallible. It is not free from doubt. Logical arguments are challengeable and can be rejected on the strength of equally strong arguments. Its main tool is 'analysis' and so it fails to grasp the 'whole' nature of objects. But this does not suggest that intellect and intuition are quite opposed to each other. In fact, intuition needs intellect for the expression, elaboration and justification of its results. Intuition in itself is dumb. Its results in order to be communicated to others have to be put in understandable and intelligible form; and for this, intellect is needed. Intellect, on the other hand presupposes intuition, without which its deliberations can not start. The function of intellect is 'analysis' but there must be something to be analysed, and that something must be a 'whole'. The whole as a whole can be grasped by intuition alone. That gives to intuition its primacy. Intuition depends, on the intellect and also transcends it. Dr. Radhakrishnan says, "Intuition is not independent but emphatically dependent on thought, and is immanent in the very nature of our thinking. It is dynamically continuous with thought and pierces through the conceptual context of knowledge to the living reality under it. It is the result of a long and arduous process of study and analysis and is therefore higher than the discursive process from which it issues and on which it supervenes."¹⁶ Intuition should not be confused with anti-intellectualism. It is not antagonistic to the intellect. "Intuition which ignores intellect is useless. The two are not only incompatible but vitally united. Intuition is beyond reason, though not against reason. As it is the response of the whole man to reality, it involves the activity of reason also," "Intuition is not used as an apology for doctrines which either could not or would not be justified on intellectual grounds. It is not a shadowy sentiment or pathological fancy fit for cranks and dancing dervishes."

Application of reason and intuition in the fields of Science, Arts, Ethics and Religion

Reason and intuition operate in each and every sphere of human knowledge. Let us see how Dr. Radhakrishnan shows their application in the different fields of human activity, namely Science, Arts, Ethics and Religion.

Reason shapes the outer structures whereas intuition fathoms the depth of inner truth. There is mutual participation of reason and intuition in the different fields. According to Dr. Radhakrishnan "The cognitive, the aesthetic and the ethical sides of life are only sides, however vital and significant, the religious includes them all".¹⁷

Science

The application of reason and intuition in the field of science has been much confused due to the misunderstanding that science is solely a matter of observation and reason. It is true that scientific laws are ascertained and determined by reason and higher mathematical knowledge but their discovery is also often the result of some flashes of intuition. All creative work in science is inspired by intuitive experience. Dr. Radhakrishnan observes—"The great scientific discoveries are due to the intuitive genius of the creative thinkers and not the plodding processes of the intellect", "amid much that is entangled and dark we have flashes of wondrous insight which appear less the product of reasoning than of revelation." Intuition discovers, whereas reason proves it. The art of discovery must not be confused with the logic of proof. Radhakrishnan writes "We forget that we invent by intuition, though we prove by logic".¹⁸

Art

Art has got its formal structure as well as inner essence. Reason works on the formal or external structure of art, whereas intuition penetrates into the inner essence. Reason adds to the value of art (e.g. music; every voice is not music; or a lump of colour is not painting; a piece of stone is not a piece of artistic sculpture). Even if art is the self-expression, the self that is expressed is not the narrow one. (It is the expression of the whole self). Art is a mode of integral insight. "In aesthetic experience, we have a type of intuitive knowledge, a personal relationship with the object which is essentially different from what is found in intellectual cognition."¹⁹ Art in its perfection, merges into ethics.

Ethics :

Radhakrishnan lays emphasis on the mysterious nature of the universe which we have to understand not by reason alone but by intuition as well. Reason and intuition equally work in ethics and yield moral consciousness. When a man is faced with two alternative and conflicting situations in matters of ethics, his reason alone helps him to choose the right course. Integral vision helps to resolve the right and wrong of any given situation. Reason educates conscience and by intuition one attains automatically the knowledge of his duty. Moral virtue is not simply a matter of reason but arises out of the depth of souls. e.g. Socrates : 'Virtue is knowledge'; but this knowledge is not mere rational knowledge but it is knowledge which springs from the deeper levels of man's being. Dr. S. R. says—"The deeper a man is rooted in spirit, the more he knows directly. To one of ethical sensitiveness, the path of duty is as clear as any knowledge we possess." "He, whose life is directed by insight expresses his deeper consciousness not in poems and pictures as the artist does, but in a superior type of life."²⁰ (e.g. lives of Buddha and Christ).

Religion :

Every true religion is based on intuition and the religious life commended by prophets, saints and seers consists in the culture of intuition through the harmonious perfection of emotion, intellect and will. Religion in its deeper aspects transcends reason. But it need not deny it. Reason does play an important role in religion also.

Otherwise it would be difficult to distinguish right faith from superstition. Reason should not be eradicated from the spheres of religion and theology. It shapes our religious beliefs and experiences. There is a level of religious life in which reason has to play a superior role. Religion finds its fulfilment in supra-rational or spiritual or intuitive experience. Creativity in cognitive, aesthetic, ethical or religious activity springs from thought which is intuitive or spiritually quickened. Radhakrishnan reverently searches, therefore, the heart of every great religion to discover the intuitive basis from which it springs. To this purpose, he specially devotes his book 'Eastern religion and western thought'.

Radhakrishnan thinks that the materiality of the world does not contradict the spirituality of God. As a matter of fact, spirit comprehends matter. The universe or world is the manifestation of the spirit. Spirit is not opposed to matter. If integral experience is the awareness of the universe as harmony, how do we explain the tension and discord existing

in the universe ? Dr. Radhakrishnan writes : 'For the intellect, the unity is only a postulate, an act of faith, for the spirit, the harmony is an experienced reality'. The transcendent and the immanent aspects of Reality are woven together in his integral knowledge or integral experience. He takes integral experience both in the ontological as well as in the epistemological senses; for, according to him, integral experience is not only a mode of *knowing* but also a mode of *being*. Being is to be taken in the sense of both knower and the known.

The deepest convictions by which we live and think and the root principles of our thought and life are not derived from perceptual experience or logical knowledge, but from intuition. Great truths are not proved but *seen*.

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Dr. R. S. Betai

"Knowledge of Brahman is called Upaniṣad because in the case of those who devote themselves to it, the bonds of conception, birth, decay etc., become *unloosed*, or because it *destroys* them altogether, or because it leads the pupil very near to Brahman, or because therein the highest God is seated." (Śaṅkara)¹

The Upaniṣads that record and give expression to the philosophical experiences of seers of different strata of intellect and intuition as also the consequent realization, that are written not precisely at one time, have posed several problems. One of the problems is that even though most later philosophers run to the Upaniṣads as the 'highest proof'-*parama pramāṇa*-for philosophical speculation and systematization, we cannot derive one single unified philosophical system, very often even from the same Upaniṣad, much less from different Upaniṣads. There are apparent repetitions, contradictions and varied approaches in the Upaniṣads. More than one reason have led to this state of affairs. One basic reason is that they are an expression of the intuitive experience of different seers, keen on not only knowing but experiencing Reality; they are experiences of many and therefore varied. That leads Dr. Radhakrishnan to state that :

"... though the Upaniṣads are essentially the outpourings or poetic deliverance of philosophically tempered minds in the face of the facts of life, not being systematic philosophy, or the production of a single author, or even of the same age, they contain much that is inconsistent and unscientific; but... they set forth fundamental conceptions which are sound and satisfactory, and these constitute the means by which their own innocent errors, which through exclusive emphasis have been exaggerated, can be corrected."²

But all will agree that there is unity in the midst of diversity in the philosophy of the Upaniṣads, and it is possible with the derivation of some fundamental concepts, to derive this philosophy, at least in broad outline. Even the commonest of the common in India have atleast some conception of these basic principles of the Upaniṣadic philosophy. Dr. Radhakrishnan analyses this philosophy. He states :

"Notwithstanding the variety of authorship and the period of time covered by the composition of these half-poetical and half-philosophical treatises, there is a unity of purpose, a vivid sense of spiritual reality in them all, which become clear and distinct as we descend the stream of time."³

Scope of Differing

But the very nature of the Upaniṣads is such that this task of deriving one philosophy, one systematic thinking, is difficult. The Upaniṣadic teachings are not and they cannot be strict doctrinal systematic thinking set in one mould, but the actual attempts at and the consequent visioning of the secrets of Reality. The struggle of man's soul to rise to the highest, his visioning, his experience cannot necessarily be one. This leads Radhakrishnan to probe deeper into the philosophy of the Upaniṣads. All schools of philosophy seek their inspiration in the Upaniṣad and all read their own philosophy in these works. The very fact that most schools could read their own philosophies in these works prove their importance as also their diverse and complex structure. Radhakrishnan rightly states :

"When disputes arise, all schools turn to the Upaniṣads. Thank to the obscurity as well as the richness, the mystic as well as the suggestive quality of the Upaniṣads, the interpreters have been able to use them in the interest of their own religion and philosophy."⁴

Thus, even though it would not be very much fruitful, if not actually futile, to try to derive one systematic doctrinal philosophy from the Upaniṣads, they remain undisputed in their importance as the mainspring of all later philosophy almost. That is the reason why the Upaniṣads are the prime works of 'Prasthānatrayī' of Indian philosophy. Even the latter two the Gītā and the Brahmasūtra base their philosophical thought on the Upaniṣads.

Not mere metaphysics

One more remarkable feature of the Upaniṣads is that they are not mere metaphysics, mere Adhyātma philosophy or mere mysticism etc. Man probes into the reality of life, into the deeper secrets of life. Consequently there develops in his mind aspiration for the Higher and Highest. There are the problems of Karma, religious consciousness, ethics, evil and suffering, and so on. Actually, in the different stages of his Sādhanā, man finds one or the other solution to these. All these varied problems and their

solutions are given by the Upaniṣads; on all these they have something positive to contribute, something that persists in the outlook of the Hindu even to-day, after more than 2500 years. But in the Upaniṣads these are not questions to be discussed in isolation or independent of one another. They are interwoven with the central theme of the Upaniṣads, that is awakening of man's consciousness to the innermost realities of life, his vision of the subjective Ātman and realization of the objective highest reality, i.e., Brahman, his experience of identity of Ātman with Brahman and the consequent release and Ānanda. Radhakrishnan lists the contribution of the upaniṣadic thinking on all these questions, but every time these are in fusion with the central theme discussed above. The Upaniṣads are thus, unity in diversity (i) in the realm of the highest philosophical questions of life, and (ii) in the fusion of the thinking on these other questions with the central theme. Radhakrishnan here strikes at reality, his grasp is perfect, his understanding and interpretation of the Upaniṣads is sound and scholarly.

Teaching of the Upaniṣads

Radhakrishnan rightly stresses the fact that finding out the original teaching of the Upaniṣads and pin-pointing it to some fixed ideas is a task indeed. It is possible to arrive at the real teaching of the Upaniṣads, only with an unprejudiced and open mind. Our mind in the present century is saturated with so many pre-conceived theories of Ācāryas and we are at a loss to arrive at a fixed decision on the matter. Actually, all pre-conceived philosophical theories, very often poles apart, seek and find consistency in the authority and word of the Upaniṣads. We can arrive at the central teaching of the Upaniṣads only if we adopt the approach advised in an upaniṣadic statement—

“Know what is unknown and forget what is known.”⁵ This also speaks for the richness of the upaniṣadic thinking. But all the Upaniṣads, with their varied approaches and thinking have something common to contribute by way of teaching. Radhakrishnan claims to divest his mind of the later philosophical thinking and to interpret them from the viewpoint of the seers who composed these.

Problems

The Upaniṣads record the struggles, the Sādhanā of different men aiming at spiritual perfection, their practices, and pursuits after the reality of life, their attempt at knowing the infinite and the eternal. Naturally all problems move round this central struggle of man. This effort at higher

realization makes man conscious of his problems which are narrated. The Upaniṣads also answer these. Radhakrishnan stresses this point in these words :

“Only the infinite gives durable happiness. In religion we are for eternal life. All these force upon us the conviction of a timeless being, a spiritual reality, the object of philosophical quest, the fulfilment of our desires and the goal of religion. The seers of the Upaniṣads try to lead us to this central reality which is infinite existence (sat), absolute truth (cit) and pure delight (ānanda).”⁶

That is the reason why he rightly stresses that the Vedas are inferior to the Upaniṣads in that (i) even though the Vedas raise the questions on reality of man's life and the universe, they are more interested in this life, not so the Upaniṣads, (ii) the religion taught by the Upaniṣads is higher than that in the Vedas, (iii) the religion of the Vedas centres round sacrifice, not so in the Upaniṣads, (iv) the Vedas lift man high to the highest conceivable world known as Svarga, the Upaniṣads scale far higher heights.⁷ That is the reason why the Upaniṣads, though considering the Vedas to be of supernatural origin, yet stress that Vedic knowledge is much inferior to true divine insight that the Upaniṣads aim at. Radhakrishnan brings out the superiority of Upaniṣadic knowledge thus : “In the Upaniṣads we find a return to the fresh springs of spiritual life. They declare that the soul will not obtain salvation by the performance of sacrifices. It can be obtained by the truly religious life, based on an insight into the heart of the universe. Perfection is inward and spiritual, not outward and mechanical.”⁸

Nature of Reality

Man's inner urge and the consequent desire to know and experience Reality, often starts with his effort at knowing his Self and its subtlest secrets. This Self of man, Ātman, is subjective that leads him to the objective that is Brahman. Consequently the Upaniṣads discuss first the individual Self and then Ātman. This is because, as Radhakrishnan says :

“It is the subject which persists throughout the changes, the common factor in the states of waking, dream, sleep, death, rebirth and final deliverance. It is the simple truth that nothing can destroy. Death does not touch it nor vice dissolve it. Permanence, continuity, unity, eternal activity are its characteristics. It is a world self-complete. There is nothing outside of it or set against it.”⁹

When man desires to go nearest to the secrets of the Self, it should be stripped of all that is alien. Man should thoroughly grasp the real state of his body, mind, ego, dream state etc. and get his self, stripped of all that is alien to it. The Upaniṣads probe into these question in the subtlest details. The object is dependent on the subject for realisation. It is therefore necessary to know first the individual Self and Ātman and then Brahman. When man probes into the Self in this manner, he recognizes its infinity, its absoluteness. An upaniṣadic mantra states :

“When, following his realization, one grasps the identity of all (in the Ātman), what attachment or sorrow could be there ?”¹⁰ The Self thus becomes universal. That leads man to universal consciousness. Radhakrishnan states-

“We are obliged to accept the reality of a universal consciousness which ever accompanies the contents of conscious and persists even when there are no contents. This fundamental identity, which is the pre-supposition of both Self and not-self, it called the Ātman. None can doubt its reality.”¹¹

Thus, in his onward march towards perfection, towards self-realisation and universal realisation, man starts with his subjective consciousness because he feels that-

“The world is too much with us. Our Self is lost in feelings, desires and imaginations and does not know what it really is. Leading the life of mere objectivity, absorbed in the things of nature, ever busy with the active pursuits of the world, we do not want to waste a moment's thought on the first principle of all things-the Self of man.”¹²

Man starts with his Self and ends in the realisation of the universal consciousness. It is an experience of realisation in which ultimately the distinction of subjective and objective is lost. The Self or Ātman is the Universal Brahman. Radhakrishnan has analysed the fundamental problems of the Upaniṣads with the analysis of the Indra-Brahmā conversation in Chh. Upan, and the three states of the soul followed by the fourth, the *turiya* in the Māṇḍūkyaopaniṣad. The extreme difficulty of this experience is also acknowledged when Radhakrishnan states-

“It is impossible for us finite beings to define the character of the ideal reality, though the Upaniṣads are quite emphatic that it is not a blank. Yet to refute false ideas of the highest and to point the truth that it is no abstraction, they indulge in inadequate concepts.”¹³

Brahman-Brahman and Ātman

Naturally enough there is vast difference of opinion regarding the objective reality that is Brahman. It is interesting to note that after Ātman, Brahman is next in discussion in the Upaniṣads. Radhakrishnan concedes that the conclusions arrived at are so varied, and at places statements are so abstract that it is possible for the later Ācāryas to find authority for their own varied theories in the words of one or the other Upaniṣad. In the Kena and the Muṇḍaka Upaniṣads the Sādhaka pupils ask some fundamental questions in this regard. Some basic questions on the origin of life and origin of the universe had struck the R̥gvedic mind also. Man becomes keen to know if some unalterably fixed principle underlies the changing universe. In his onward march in the realm of pursuit of reality, in his Sādhana, the Sādhaka gradually comes to strike at different principles; with every principle he has only a limited understanding and he strives further. He in this process ultimately comes to the highest principle or reality conceived by the Upaniṣads. On his march to seek Reality gradually man comes to matter, *prāṇa* (vital principle), *Manas*, *Vijñāna* and *Ānanda*. The final realisation in the Upaniṣads is in *Ānanda* that is Brahman. Here Radhakrishnan states :

“Ānanda or delight is the highest fruition, where the knower, the known and the knowledge become one, Here the philosophical quest terminates, the suggestion being that there is nothing higher than Ānanda. This Ānanda is active enjoyment or unimpeded exercise of capacity. It is not sinking into nothingness, but the perfection of being.”¹⁴ Thus, in the Upaniṣads, *Ānanda* is the most inclusive of all, though Radhakrishnan wonders whether it is possible to go still higher. The Upaniṣads go up to this. Radhakrishnan stresses the point in this manner :

“It is the aim of the Upaniṣads to point out that elements of duality and externality persist at the intellectual level, however much we try to overcome them. In knowledge and morality we have the subject-object relation. There must be something higher than mere intellect, where existence is no longer formulated in terms of knowledge. The unity of existence requires that we must transcend the intellectual level.”¹⁵

But Radhakrishnan concedes that there is very great difference of opinion about the precise meaning of *Ānanda* and consequently of Brahman. The *ānanda* of the Upaniṣads answers to the highest Brahman accepted by Rāmānuja as also the Nirguṇa Nirākāra Brahman accepted by Śāṅkara. We may add that so many of the upaniṣadic statements will also support the Śuddhādvaita of Vallabha and Dvaitadvaita of Madhva. Hard and fast,

rigid and absolute, all-agreeable statements on what precisely Brahman is, are not to be had in the Upaniṣads. Actually all these varied statements hold equal authority according to tradition.

Similar is the varied thinking that we come across with regard to the question 'Brahman and Ātman'. Brahman and Ātman are the cosmic and psychical principles that are held to be identical. Experience or realisation of the identity of the two is said to be the final aim of the Sādhanā of man in several references. This is the basic doctrine on the question, though we may add that even with regard to this identity, there can be varied views. Radhakrishnan rightly states :

"This identity of subject and object is not a vague hypothesis, but the necessary implication of all relevant thinking, feeling and willing. The human self cannot think, conquer and love nature, were it unthinkable, unconquerable and unlovable."¹⁶

With all this Radhakrishnan concedes that तत्त्वमसि *Tattvamasi* is difficult to understand but also difficult to deny. It is clear that here, as in all else, Radhakrishnan derives what he thinks to be the highest speculation in the Upaniṣads.

But there are varied conceptions of Brahman corresponding to the different ideas on Ātman. He lists the most important ones as follows :

- (1) The highest Brahman, which is ānanda, is just Ātman realised in the *turiya* state.
- (2) Brahman is self-conscious Īśvara, with a force opposed to him.
- (3) Brahman is *Hiraṇyagarbha* or the cosmic soul or *sūtrātman* coming between Īśvara and the soul of man.
- (4) Brahman is cosmos or *Virāt* when Ātman is identified with the body.
- (5) Supreme Self beyond cause and effect is Brahman.
- (6) 'Aum' is Śabdabrahman in concrete character. It is the symbol of concreteness and completeness standing as it does for the three principal qualities of the Supreme.
- (7) The ultimate reality is sat, chit and ānanda, spirit personified as Brahmā, Viṣṇu and Śiva in later literature.

The Upaniṣads narrate and support all these varied conceptions of Brahman and Ātman. It may here be added that the two words, 'Brahman' and 'Ātman' are used in senses interchangeable, they are often synonyms. The conceptions are described in the Upaniṣads not for

their own sake, but for the Śādhana leading to self-realization which is ultimately Brahma-realisation. That is the reason why Radhakrishnan stresses the importance of these conceptions in these words :

“It is not an abstract monism that the Upaniṣads offer us. There is difference but also identity. Brahman is infinite not in the sense that it excludes the finite, but in the sense that it is the ground of all finites, etc.”¹⁷

Radhakrishnan also refers to the contradictory predicates attached to Brahman by the Upaniṣads. When he discusses the question of intellect and intuition as the means to probe into the secrets of life and the consequent self-realisation that it leads to, so many Upaniṣads describe this Ultimate Reality in contradictory predicates. Here, the purpose is to stress that though this whole universe is Brahman, Brahman is beyond all conception that man's intellect can grasp or reach. It is natural that the Reality that is Brahman should be conceived to be the be-all and end-all of this universe with also its concept of time and the concept of mind that moves faster. This reality should, of necessity, be conceived to be far above everything with all traits that we can conceive of. This partly explains the contradictory predicates attributed to Brahman. The seers of the Upaniṣads associate Brahman with the threefold process of creation etc. in the universe and associating it with every atom in this universe, conclude that this universe is Brahman. But the creator etc. is naturally conceived to be far above the creation and therefore the other predicates of Brahman. The Īsopaniṣad rightly says of Brahman—

“This one, though not moving is faster in movement than the mind,” and “It is far and yet near, it is inside of all and yet outside of all in this universe.”¹⁸

The Kena Upaniṣad says : “That which is not conceived of by the mind but that by which the mind functions, that precisely is Brahman, etc.”¹⁹

That is again the reason why exceptional dependence upon Vidyā borders on self-deception according to the same Īsopaniṣad—

“Those who worship Avidyā are engrossed in blinding darkness. Deeper darkness than this is the lot of those who are engrossed in Vidyā. But one who knows Vidyā and Avidyā both at a time, crosses over death by Adidyā and enjoys immortality by Vidyā.”²⁰

The Upaniṣads want to stress that our intellect, in its pursuit of the Supreme Principle is confounded by these contradictory predicates though

there is no genuine reason to be confounded. Here, Radhakrishnan stresses the limitations of mere intellect and lays down the importance of intuition and intuitive experience from the viewpoint of the Upaniṣads. Intellect, by its very limitations, cannot, on its own comprehend Reality. He says :

"Causality is the rule of all changes in the world. But Brahman is free from subjection to causality. There is no change in Brahman though all change is based on it. There is no second outside it, no other distinct from it. We have to sink all plurality in Brahman. All proximity in space, succession in time, interdependence of relations rest on it."²¹ Intellect, reason, may be, even yoga etc. have their own limitations and mystics realize Brahman by intuition that leads to illumination. The theories of cause and effect which logically apply to all else perhaps, do not apply to Brahman. In the Gītā Krishna says : "They are in me though I am not in them."²² This is an idea on the same lines. Radhakrishnan adds :

"It is attained by the mystics in their moments of illumination. It is direct knowledge or immediate insight. In the mystic experience the soul finds itself in the presence of the highest. It is lost in awareness, contemplation and enjoyment of the Ultimate Reality."²³ Here it is that all the aspirations of the human mind are fulfilled. But intellect and intuition are complementary and mutually dependent also. They often go hand in hand as the Upaniṣads agree. Actually mere intellect and mere intuition have their own capacities as also limitations. Both going hand in hand, simultaneously, is necessary, for a man struggling to realize the Self as the supreme end of life and all philosophical aspirations. Yet to the Upaniṣads intuition is more dependable than intellect because Brahman or Ātman in its true, subtle perspective and reality is a matter of comprehension, not by the mind but by the whole Self of man that shall get merged in it and come to a stage when all sense of distinction, all duality, all that knowledge yields, everything gets disintegrated into the Supreme Reality. With all this the upaniṣadic doctrine is not pessimism. What the upaniṣadic doctrines expect us to know and realize is everything in its proper perspective and as it is. This knowledge of Reality culminates in the knowledge of the Supreme Reality.

Radhakrishnan also refers to the individual Self that constantly feels the need to probe into reality, to grasp the secrets of life, to attain to self-realisation. But in its march in Sādhanā, the individual Self has its own limitations that must be got over. This is due to the lower nature in man. He is the enjoyer of the world and he is ruled by the ego in him. Philosophical experience of self-realisation leads him to know that

the finite cannot subsist on its own and therefore it is unreal on its own and becomes real only in reference to the Infinite. Radhakrishnan rightly states :

"When we are delivered in life, our condition is that of the Jivan-mukta, who is freed from the bonds of conditional existence. His appearance continues without much outer change. His embodied state does not affect the being whom it clothes, as he has complete control over the bodily frame and knows its externality."²⁴

Intellect helps man upto a certain stage to get over this conditioned state and then intuition works. When the finite attains to the Infinite, the Supreme, man reaches the final aim and therefore end of all spiritual life, and of all philosophical pursuit. The Upaniṣadic thinking probes deep and subtle when it separates the individual or finite Self from the Ātman that is infinite and from Brahman, though in fact all attain to unity in realisation and ultimately all doubts are set at rest in this philosophical pursuit.

Release-Mokṣa

By this time we have noted that what is necessary before man enters the spiritual attainment is negation of the ego and fixation in the Divine ground, that free man from conditional existence and *samsāra*. In this context Radhakrishnan deals with the question of final release or mokṣa, popularly known as liberation. The question is taken up by him after he deals with the questions of ethics and religion in the Upaniṣads. This is because, to the Upaniṣads, the highest state of religious consciousness and realisation is *Mokṣa*. Man is liberated from *samsāra*, from the ego, from the conditioned existence; this release is complete disintegration of individuality, giving up of isolation and yet it is not mere nothing.

Man's desire for self-realisation is in fact a desire for *mokṣa*. Perfection, from imperfection, Infinite from the finite is the goal of man in his spiritual, philosophical *sādhana*. In fact it is the fullest expression of the Self, it is realisation of 'what is.' That is the reason why the highest state of Ānanda, of rapture and ecstasy, is a state in which man becomes one with the creator. Naturally this condition of the highest bliss is the condition of freedom. Our thinking, language, conception, worldly experience etc. are too poor to describe it. It is therefore described in the Upaniṣads by metaphors; it cannot possibly be described in precise, clear terms. That is vagueness in the opinion of Radhakrishnan, but we must add that the Upaniṣads had no alternative. It was therefore natural that it should lead to different

theories of liberation in the days that followed. However, Radhakrishnan summarizes the central concept of mokṣa in the Upaniṣads in these words :

“Mokṣa literally means release, release from the bondage to the sensuous and the individual, the narrow and the finite. It is the result of self-enlargement and freedom.. The path of deliverance is the path of soul growth. The Reality in which we are to abide transcending our individuality is the highest, and that is the reality asserted by the Upaniṣads.”²⁵

Ethics

In his Introduction to 'The Principal Upaniṣads,' Radhakrishnan starts with the importance of ethical life to the Upaniṣads because practice of moral virtues and good acts is necessary. Man's ego has no self-sufficiency and to a great extent man shapes his present and future life. In his 'Indian philosophy' he starts his discussion of the Ethics in the Upaniṣads by referring to objections raised against the possibility of Ethics in philosophical discussion and system. The objections are mainly these :

- (i) If all is one as the Upaniṣads state, how can there be moral relations ?
- (ii) If the absolute is perfection, what is the need to realize the accomplished ?
- (iii) If man is divine in nature, there is no room for any ethical endeavour.

Radhakrishnan answers these objections from the viewpoint of the Upaniṣads and then discusses the nature of Ethics of the Upaniṣads. The ethical doctrines accepted and described by the Upaniṣads are based on the fundamental concept of the Upaniṣads that the final aim and end of life of man is self-realisation, that is also realisation of the universality of the Supreme Principle that is Brahman. Man also realises the identity of Ātman with Brahman that leads to Mokṣa. Though divine, man in his finite state has an element of non-being that exposes him to evil, to Avidyā etc. (Principal Upaniṣads, p. 104 onwards). The Upaniṣads accept that all living beings, conscious or unconscious though they may be, are on their march to spiritual uplift. Man who feels finite and imperfect has an inner urge and push that make his Self struggle for the Infinite and Perfection. That stresses the need of sublimation and here the ethical principles step in. The ideal of ethical principles is thus so high that all ethical principles are subsidiary to man's highest goal in life as man. Only he moves consciously towards the Divine. Radhakrishnan analyses in his scholarly discussion the following ethical principles of the Upaniṣads that follow the ideal stated above.

(1) A life of reason is a life of unselfish devotion to the world. This unselfish devotion in the philosophical context amounts ultimately to becoming holy. Renunciation as the dominant path is deliverance.²⁶

(2) Morality is not external and superfluous, it is essentially inward. Motive in moral conduct and inner purity are therefore basically important.

(3) Like the Self of man, the whole world with all living beings is to be looked upon as born of God. That is the reason why self-love is said to be at the root of all kinds of love. Only 'egoism' is objected against. Love of the eternal is real love with intrinsic worth.

(4) Man must renounce selfish endeavours but positively not all interests. What is necessary is detachment. The Upaniṣads distinguish between animal and other desires, selfish desires and desire for salvation, true and false desires. Desires are not bad in themselves but bad indeed are attachments and mental reactions that they lead to.

(5) The Upaniṣads permit all means of cleansing the body and mind of animal instincts as also even flimsy human instincts plus the means to higher rise of man. Cleansing, fasting, continence, solitude etc. are purificatory of the body. The *vratas* described in the Gītā²⁷ are means for this.

(6) Code of duties for control of passions, peacefulness of mind, freedom from narrowness and selfishness, restraint, liberality, mercy etc. are laid down as training of the mind and man's sublimation, so that he rises in aspiration and comes to a state of cultivation of quietude, balance, equanimity etc. These make man deserve to probe into spiritual rise.

(7) Retirement from the mortal conditioning world after fulfilling duties to society and a life of purity, humility, asceticism, detachment etc. is recommended. This too is ultimately a means to the end in form of striving after liberation at the proper time and age.

(8) Observation of *Āśramadharmā* to fill the whole of life with the power of the spirit. This is again to make man detached by slow and gradual steps from the worldly life to develop his spirituality the highest.

(9) Observation of rules of caste as duties to ones self and to society, so that on one side the social fabric is held intact and it grows strong, and on the other there is softening of divisions and undermining of class hatreds and antipathies. This is necessary because God is the inner soul equally of all and therefore all have the right to rise higher to the ultimate truth.

(10) Man must become moral in the real sense of the term and he becomes moral only when he rises to religion and religious consciousness. The possibility of religious realisation is the presupposition of all morality.

Man rises higher and highest by religion and one who rises the highest is above all laws.

The Upaniṣads, with these ethical principles accept the necessity of a good, decent, noble life in the world. Yet these are ethical principles of the Upaniṣads as a means and not the end even if they be good on their own. They are a means to the rise of man from the interest of flesh, of worldly attachment, of the satisfaction of the egoism to the higher stage in life physically, mentally, emotionally so that ultimately man rises spiritually. This is the end and truth of these ethical principles. "Moral activity is not an end in itself. It is to be taken over into the perfect life. Only this has transcendental worth."

Religion

"In the Upaniṣads we find a criticism of the empty and barren ritualistic religion. Sacrifices were relegated to an inferior position. They do not lead to final liberation..when all things are Gods there is no point in offering to him anything, except one's self."²⁹ Naturally enough the religion of the Upaniṣads is not and it cannot be religion in the ordinary sense of the term as a sect, its practices, external marks, certain faith and values and a God. The Upaniṣadic conception of religion is very wide. It is on the whole a means again and not the end. It is meant to transform the whole nature of man, so that it rises higher from lower levels and is endowed with a wider spiritual outlook. Naturally enough a man religious in this sense will come to stand on the threshold of higher and highest realisation. They therefore teach the religion of *Śraddhā* and *Upāsana*, faith and worship. This may be followed by practices of yoga and the three become the means to self-knowledge, *ātma-darśana*. Man next prepares for God-realisation and here come the three stages of man's religion—*śravaṇa*, *manana* and *nidīahyāsana*. *Śravaṇā* is listening to, understanding and grasping traditional values. Naturally this is to be done with faith. The Upaniṣads accept tradition as a source of strength for man and they are vehemently opposed to what one might call traditionalism. *Manana* is personal reflection thereon by which "we attempt to form clear ideas by the logical process of inference, analogy etc." (Principal Upaniṣads, p. 133). *Nidīshyāsana* or contemplative meditation is meant to transform logical ideas into spiritual perception or *darśana*. This brings man on the threshold of the secrets of truth and the highest truth. Religion in this sense is meant to take man's personality higher from flesh, worldly attractions, attachment; it is meant for mental, emotional and spiritual sublimation. That is the reason why Radhakrishnan states—

"The Upaniṣad religion is the feeling of reverence and love for the great spirit. Such meditation is spiritualised *bhakti*. It recognises also that the distinction between subject and object melts away in the heart of religious fervour."³⁰ It is meant to lead man to perfection. All other modes of religion permitted by or not protested against by the Upaniṣads are preparatory to this. Prayer, worship of a personal god etc. are accepted but not for themselves. Radhakrishnan therefore specifically states—

"The unity of spirit is the first principle of the upaniṣadic doctrine. Divine emanence is its central fact. If that is inconsistent with religious worship, it means only that theism has no place for true religion, since a true theism must accept divine immanence."³⁴

Karma and Rebirth

The first fact to be noted is that the law of Karma is within, the judge is within in form of the awakened consciousness of man, the Ātman is the wielder of this law. The world-order is referred to in the Vedas as Rta and the world-order must go on. Varuṇa is the ruler of this world-order. The law of Karma thus works in the world as also in man's life. We are told that man's life and birth are determined by his actions in his past births. The law works and works in the most dispassionate manner. But this should not mean any pessimism. Man can to a good extent shape his future as he shaped his past by his actions. The law of Karma in the Upaniṣads is thus (i) going on of the world-order which is a must and (ii) man being shaped by his past actions and shaping his future by actions again. Though within limits, man has free-will and he can shape his future, even partially he can better his present. The belief in the law of rebirth is a natural corollary to the law of Karma. Man's new birth will be shaped and determined by his actions in previous births. The Upaniṣads adopt this law and describe in details the manner in which man dies and is reborn. Karma and rebirth, it is emphasised, are there till true knowledge is obtained. Here, virtuous acts, ethical rules and religious consciousness help man.

Thus, a sense of individual responsibility is emphasised. The law is not inconsistent with social service. Actually in social service man disintegrates his ego and therefore attains to a stage when his actions do not bind him. It has therefore a chance to become a means to free ones self from Karma. Disinterested work or work for the good of the world help man to attain to freedom. Thus, the law of karma is there, but it does not negate individual effort. In a sense the law works only at lower level. Once man enters the higher stage of the spirit, he transcends the finite and becomes infinite. This shows also that karma has psychological

aspects, it influences the mind as it does nature and the world. It leaves an impact, impression, on the mind and man may repeat his actions. The law is not held to be inconsistent with theism by the Upaniṣads; the law is consistent with the reality of absolute Brahman. Radhakrishnan states—

“Only the karma theory can give us a just conception of the spiritual universe. It brings out the living rational nature of the whole. It is the mechanism by which spirit works... Freedom and Karma are the two aspects of the same reality.”³²

Conclusion

In order to impart a sort of completion to his interpretation of the philosophy of the Upaniṣads, Radhakrishnan discusses some other questions also. But the questions discussed and analysed here from the viewpoint of Radhakrishnan, are enough to give to us almost a complete picture of his understanding of the upaniṣadic philosophy. Radhakrishnan here succeeds in giving a clear picture of the immense wealth of the Upaniṣadic thinking in all its variety and vastness. He successfully shows how this thinking has become the basis for all later philosophy.

He bases his analysis on the original sources from the Upaniṣads and is therefore on sound lines and proof. His reason is perfect almost and his style lucid and dignified. He writes with ease and confidence. At places he brings in western philosophical thinking and concepts by way of comparison and in order to make himself more clear. However, it may be added that in referring to the use of the Upaniṣads by later philosophers, he refers again and again to Śāṅkara and some times also to Rāmāṇuja. Many of his thoughts would perhaps have been better clarified if he had referred also to Vallabha and Madhva. But he is mainly a follower of Śāṅkara whose philosophy is too much with him.³³ As far as doctrinal discussion is concerned, it is felt that he should have discussed the problems of Bhakti and Yoga in greater details. With this one suggestion, it must be accepted that perhaps with the exception of Dasgupta, no other philosopher-writer has treated the philosophy of the Upaniṣads better. The treatment is an important contribution of the scholar to a near correct and precise understanding of the philosophy of the Upaniṣads.

1. Introduction to his Bhāṣya on Taitirīyopaniṣad—

अपनिषदिति विद्योच्यते; तच्छ्रीलानां गर्भजन्मजरारिविश्वानात्तदवसादाद्वा ब्राह्मणो
वोपनिषमयित्त्वाद्बुधनिष्पन्नं वास्यां परं श्रेय इति । तदर्थत्वाद् ग्रन्थोऽप्युपनिषद् ।

Also vide 'Principal Upaniṣads', Intro. p. 19

2. 'Indian Philosophy', Vol. I, p. 138
Also 'Principal Upaniṣads', p. 19-20, also p. 99
3. 'Indian Philosophy', Vol. I, p. 139
4. 'Indian Philosophy', Vol. I, p. 140. Also on p. 141
5. अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ।
6. 'Indian Philosophy', Vol. I, p. 150
7. The difference between Svarga and what the Upaniṣads aim at is aptly suggested by Kālidāsa in his Śākuntala in his verse—
प्राणानामनिलेन वृत्तिचिन्ता सत्कल्पशृङ्गे बने
तोये द्वैमसहस्रकवचमुभगे नक्तं दिव' सद्भ्रतम् ।
ध्यानं रत्नशिलागृहेषु विद्वन्मूर्त्तिसंनिधौ संयमे
यत्कांक्षन्ति तपोशिरस्यमुनयो तस्मिंस्तपस्यन्त्यमी ॥ (७-१३)
8. 'Indian Philosophy', Vol. I, p. 147
9. 'Indian Philosophy', Vol. I, p. 152
10. तत्र को मोह कः शोकः एतत्त्वमनुपरयतः ।
11. 'Indian Philosophy', Vol. I, p. 159
12. 'Indian Philosophy', Vol. I, p. 154
13. 'Indian Philosophy', Vol. I, p. 162
14. 'Indian Philosophy', Vol. I, p. 165
15. 'Indian Philosophy', Vol. I, p. 165 Also p. 166
16. 'Indian Philosophy', Vol. I, p. 170
17. 'Indian Philosophy', Vol. I, p. 173
Also vide 'principal Upaniṣads' p. 59
18. अनेजदेकं मनसो जवीयो.....etc.
तद्दूरे तद्वन्तिके, तद्दु अन्तः सर्वस्थ तद्दु सर्वस्यास्य बाह्यतः ।
19. यन्मनसा न मनुते येन आहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि.....etc.
20. अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥
विद्यां चाविद्यां च यस्तद्धेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाभूतमश्नुते ॥
21. 'Indian Philosophy', Vol. I, p. 175. Also p. 176
Also vide 'Principal Upaniṣads' p. 64
22. न चाहं तेषु ते मयि । (Gita 7-12)
23. 'Indian Philosophy' Vol. I, p. 177
Vide also 'Principal Upaniṣads' p. 95-98
24. 'The Principal Upaniṣads'-Intro. p. 121

25. 'Indian Philosophy' Vol. I, p. 209
Also 'Principal Upaniṣads' p. 118
26. Vide 'Principal Upaniṣads' p. 105 onwards also.
27. Vide 'Bhagavadgītā', 16. 1 to 5
28. 'Indian Philosophy' Vol. I, p. 230
Also 'Principal Upaniṣads', p. 106
29. 'Principal Upaniṣads', p. 49
30. 'Indian Philosophy' Vol. I, p. 233
Also 'Principal Upaniṣads' p. 136
31. 'Indian Philosophy' Vol. I, p. 236
Also 'Principal Upaniṣads' p. 138-139
32. 'Indian Philosophy' Vol. I, p. 248
33. He takes Śankara's view to be the most representative of the principal doctrines of the Upaniṣads, vide Indian Philosophy Vol. 2, p. 467

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Christianity has flourished in India from the beginning of the christian era. The Syrian Christians of Malbar believe that their form of Christianity is apostolic, delivered directly from the Apostle Thomas. They contend that their version of the christian faith is distinctive and independent of the forms established by St. Peter and St. Paul in the west. A heretical work of the third century called 'The Acts of Thomas' tells us that the Apostle was unwilling to go to India, and therefore the Lord contrived to sell him as a slave to Abbanes, the representative of Gondophares, the ruler of India. The whole story was dismissed as incredible until in 1834 a coin was found in the north-western corner of India bearing the name Gondophares. Dr. Radhakrishnan remarks here that "from this we can gather, not that the Apostle went to India in the first century—though it is not improbable—but that there were close relations between India and the Christians of Persia and Mesopotamia before the third century. What is obvious is that there have been christians in the west coast of India from very early times."¹ In connection with the topic how christianity spread all over the world, Dr. Radhakrishnan observes that—"Christianity began humbly among a band of disciples who knew and remembered the earthly life of Jesus, the ministry of a revolutionary prophet who announced the speedy coming of the kingdom and demanded repentance. The Gospels give us what the apostles and the others had to tell of the life and doctrine of Jesus."²

Birth of Jesus Christ

King Herod ruled Judea for nearly forty years from 37 B.C. He is mentioned in the Gospel in connection with the birth of Jesus. The Magi who came to pay their respects to Jesus on his birth, guided by a star told Herod that a great king was born. After hearing this, king Herod ordered to destroy all newly born babies in Bethlehem. Here Dr. Radhakrishnan finds some similarity regarding the birth of Christ and Krishna. He writes: "...it reminds us of Kāṁsa murdering all the children of his sister except the last, at the time of kṛṣṇa's birth, for he was told that he would be killed by a child born of his sister, who would succeed to his throne."³ He is of the opinion that the second chapter of Matthew has a striking resemblance to Kṛṣṇa's birth-story.

Christians believe and accept that Christ was conceived in the womb of the blessed virgin Mary by the power of the Holy Spirit, without the means of man. This emphasizes the fact that the birth of Christ was not at all an ordinary but a supernatural birth, in virtue of which he was called, "the son of God". The most important element in connection with the birth of Jesus was the supernatural operation of the Holy Spirit, for it was only through this that the birth by virgin becomes possible. The doctrine of the virgin-birth is based on the following passages of Scriptures : "Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah. 7.14;" Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost..... Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost." St. Matthew 1 : 18, 20.

The Question is sometimes asked, whether the virgin - birth is a matter of doctrinal importance. Brunner rejects the doctrine of the miraculous birth of Christ and holds that it was purely natural. Karl Barth recognizes the miracle of the virgin - birth, and sees in it a token of the fact that God has creatively established a new beginning by consenscending to become man. The wonderful birth of Jesus, the Messiah is supported by the Bible and he was a Son of God. And being a Son of God, his birth was altogether different.

The birth of Jesus Christ is predicted in Old Testament. Enoch, the Saint of antiquity mentioned in Genesis (V. 23), preaches the coming world judgement, and proclaims 'the son of Man' who was to appear in order to rule with righteous as their head in the time of the new age. The four titles attributed to Jesus 'the Christ', 'the Righteous one', 'the Elect one' and the 'Son of God' are all found in the Now Testament.

The name Jesus Christ :

The name Jesus is the Greek form of the Hebrew Joshoshu, Joshua⁴ or Jeshu⁵. The generally accepted opinion is that it is derived from the root 'Yasha' hiph; hoshia, to save, but it is not easy to explain how Johoshua became Jeshua. Probably Hoshea, derived from the infinitive, was the original form⁶, expressing merely the idea of redemption. The Yod, which is the sign of the imperfect, may have been added to express the certainty of redemption. This would best agree with the interpretation of the name given in New Testameht.⁷ For another derivation form Jeho (Jehovah) and Shuq, that is helf (Gotthilf).

If Jesus is the personal, Christ is the official name of Messiah. It is the equivalent of the Old Testament Mashiach (from mashach to anoint), and thus means "the anointed one." Kings and priests were regularly anointed during the old dispensation.⁸ The king was called "the anointed of Jehovah."⁹ Only a single instance of the anointing of a prophet is recorded,¹⁰ but there are probably references to it.¹¹ The oil used in anointing these officers symbolized the spirit of God,¹² and the anointing represented the transfer of the Spirit to be consecrated person.¹³ The anointing was a visible sign of (a) an appointment to office; (b) the establishment of a sacred relationship and the consequent sacrosanctness of the person anointed;¹⁴ and (c) a communication of the Spirit to the anointed one.¹⁵

The Old Testament refers to the anointing of the Lord¹⁶, and the New Testament also refers to it.¹⁷ Formerly references to it were also found in Psalms and proverbs,¹⁸ but to-day Hebraists assert that the word *nasak*, used in these passages means "to set up" rather than "to anoint." But even so the word points to the reality of the first thing symbolized in the anointing.¹⁹ Christ was set up or appointed to His offices from eternity, but historically his anointing took place when he was conceived by the Holy Spirit,²⁰ and when he received the Holy Spirit, especially at the time of his baptism.²¹ It served to qualify him for his great task. The name 'Christ' was first applied to the Lord as a common noun with the article, but gradually developed into a proper noun, and was used without the article.²²

Teachings of Jesus :

Jesus left nothing written. For some years after his death, his disciples believed that his return as judge and the consummation of this age were imminent.

In the words of Dr. Radhakrishnan "Jesus" religion was one of love and sympathy, tolerance and inwardness. He did not profess to teach a new religion but only defended spiritual life. He learned and taught in the synagogues of the Jews".²³ He observes "Christianity is a syncretistic faith, a blend of various earlier creeds. The Jews, the Greek and the Roman as well as the races of the Mediterranean basin have contributed to it, with the result that, in spite of its anxiety for system, this is lacking. Its ideas about God, to take one example, vary between a loving father, a severe judge, a detective officer, a hard school master and the head of the clerical profession."²⁴

Jesus speaks from his personal experience." My teaching is not mine but His that sent me.. He that speaketh from Himself seeketh his own glory, but He that seeketh the glory of Him that sent him, the same is true." (The Bible St. John. 7 .16-18.) He sets aside all authorities. Whatever they may say "I say unto you." He takes his stand on truth as verified in his experience.

"Truth, for him" writes Dr. Radhakrishnan, "is not a historical fact but spiritual life. His teaching brushes aside all the legalistic encumbrances of the Jewish religion and holds that in the two old commandments everything required of man was summed up."²⁵

Love and Suffering :

While quoting the words of Jesus Christ, Dr. Radhakrishnan says that—"Thou shalt love the Lord thy God." "Thou shalt love thy neighbour as thyself." Jesus' religion affirmed these two central simplicities."²⁶ While quoting St. John he says that the law was given through Moses and grace and truth came through Jesus. St. John brings out the concept of love preached by Jesus in a very appealing manner. He says "Beloved, let us love one another, for Love is of God. Every one that loveth is born of God and knoweth God. He that loveth not knoweth not God. For God is Love."

Love of neighbour is taught by all religions but the capacity to love is difficult to attain. Dr. Radhakrishnan believes that growth in spiritual life is the only force which gives us the capacity to love our neighbour, even when we are not naturally inclined to do so. He quotes the Epistle of St. James—"whence come wars and fighting among you? Come they not hence, even of your desires, that war in your members." Conflicting desires within men lead to strains and conflicts among men. Here Dr. Radhakrishnan gives an advice which is simple yet hard in practice—that we must be at harmony within ourselves. He quotes St. Teresa's words—"Christ has no body now on earth but yours, yours are the feet with which he goes about doing good; yours are the hands with which he blesses." He also quotes William Law, the great eighteenth Century mystic—"By love I do not mean any natural tenderness, which is more or less in people according to their constitution; but I mean a larger principle of Soul; founded in reason and piety which makes us tender, kind and gentle to all our fellow creatures as creatures of God and for his sake."

Turgenev once commented on love thus—"it seems to me that to put oneself in the second place is the whole significance of life..If meat

makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." After quoting Turgenev, Dr. Radhakrishnan asks us—If we are to be so particular even in matters of diet, how much more respectful should we be in matters of social life and religion ?

Dr. Radhakrishnan compares Buddha's words with the christian concept of Love. "Not by hate is hate destroyed, by love alone is hate destroyed. Ye monks, if robbers and murderers should sever your joints and ribs with a saw, he who fell into anger, threat would 'not be fulfilling my commands.'"²⁷ To love one's enemies, to bless them that curse, to do good to them that hate, to turn the other cheek, to leave the cloak with him who takes the coat, to give all to him who asks, are the teachings of Jesus. Jesus asks us to forgive our bretheren even if they sin against us. 'Seventy times seven.'²⁸ St. Paul said,—In Christ there is neither Jew nor Greek, Barbarian, Scythian, bondu nor free, but yet are all one man in Christ Jesus.²⁹ Jesus asks us to assume a responsibility for the whole humanity.

When Jesus tells his disciples for the first time that he must suffer, Peter reapproaches him : "Be it far from thee, Lord : this shall not be unto thee" and Jesus repulses him with sharp words : "Get thee behind me, Satan."³⁰ The Gospel tradition shows clearly this change of emphasis in Jesus' teaching, and the new note served to heighten the significance of his message. The intercessory and expiatory power of suffering is emphasized in Christianity. Jesus' appeal on the cross "Father, forgive them for they know not what they do" is a piece of his love for his people.

Love and suffering go hand in hand. Dante looked at the lovers wearing through all the ages the Supremest Crown of sorrows. "Suffering is not punishment but the prize of fellowship" says Dr. Radhakrishnan. "It is not always a misfortune. It often helps us to grow."³¹ Here Dr. Radhakrishnan is very far from the actual Biblical meaning of suffering. The sufferings of life, are the result of the entrance of sin into the world. Scripture and experience both teach us that sin is universal, and according to the Bible, the explanation for this universality lies in the fall of Adam. The whole life of Jesus was a life of suffering. The sufferings of the saviour were not purely natural, but also the result of a positive deed of God.³²

Sin :

The sufferings of life, which are the result of the entrance of sin into

the world, are also included in the penalty of sin. Sin is one of the saddest but also one of the most common phenomenon of human life. It is a part of the common experience of mankind and therefore forces itself upon the attention of all those who do not deliberately close their eyes to the realities of human life. There are direct statements of Scriptures that point to the universal sinfulness of man.³³ And several passages of Scriptures teach that sin is the heritage of man from the time of his birth, and is therefore present in human nature so early that it cannot possibly be considered as the result of imitation.³⁴

It is quite impossible to give a unified and comprehensive classification of actual sins. The Old Testament makes an important distinction between sins committed presumptuously and sins committed unwittingly i.e. as a result of ignorance, weakness or error.³⁵ The former could not be atoned by sacrifice and were punished with great severity, while the latter could be so atoned and were judged with far greater leniency. Hence Dr. Radhakrishnan does not deal with the concept of sin, it is not necessary to go into the details though it is considered to be of great value by Christian thinkers.

The nature and status of Man :

“And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.” Genesis 2.7. Thus, according to the Bible, man was created in the image of God, and is therefore God-related. As man is created in the image of God,³⁶ he is distinguished from all other creatures and stands supreme as the head and crown of the entire Creation. The terms ‘image’ and ‘likeness’ have been distinguished in various ways. Some were of the opinion that ‘image’ has reference to the body, and ‘likeness’ to the soul. Augustine held that the former referred to the intellectual, and the latter, to the moral faculties of the soul. Bellarmine regarded ‘image’ as a designation of the natural gifts of man, and ‘likeness’ as descriptive of that which was supernaturally added to man. Calvin goes so far as to say that—it cannot be denied that the angels also were created in the likeness of God, since as Christ declares,³⁷ our highest perfection will consist in being like them. But the angels are never represented as Lords’ creation in the Bible.

Dr. Radhakrishnan observes that—“Man is made in the likeness of God, in his own image. The vast cosmic impulse has embodied itself in him. He is an active and purposeful force in the world. His duty is not to mark time and wait on chance.”³⁸ The unity of God and man is not seen in Christianity. Man is man. He can never be God. He is the crea-

tion of God. So, the relation between God and man is the relationship of creator and creation. As man is created in the image of God, he shares some of the qualities of God in a finite manner. God is infinite, personal and transcendent. Few qualities of God in a limited form like intelligence, morality, love, righteousness, justice, creativity are found in man.

"An important teaching of Christianity is that the physical body is real and significant. It is not evil, nor is it necessarily the source of evil." Writes Charles A. Moore in his article : "The fundamental of living faiths : Christianity."³⁹ Since the body is real and since man is to use Aristotolian language brought into Christianity by St. Thomas Aquinas 'a substance' composed of soul and body, the good life is to be lived in the body and in the world where the body may act.

Creation of World

The Bible begins with the very simple statement—"In the beginning God created the heaven and the earth." Genesis 1.1. The great significance of the opening statement of the Bible lies in its teaching that the world had a beginning. The Scripture speaks of this beginnings also in other places.⁴⁰

Dr. Radhakrishnan compares the creation of the world mentioned in the Bible : And the earth was without form and void; and darkness of God moved upon the face of the water;⁴¹ with the Vedic hymns of creation. The Vedic seer uses the same metaphor of water.⁴² While quoting from the Bible "The spirit of God moved on the face of the waters" Dr. Radhakrishnan mentions other version of the Bible which mentions 'brooded' on the water. (Genesis : Cambridge Bible for Schools and Colleges). He further states that the spirit of God brooded over the waste and the void, and brought forth light and life. This symbol of brooding is taken from the traditional cosmogony, where the world is compared to an egg and God is figured as a bird brooding over it. He is of the opinion that the brooding power of a bird like deity is responsible for the production of life and light. He quotes from the Upaniṣads where the metaphor of God brooding over the world - egg is found.⁴³ He also accepts 'Tapas' the inward travail of the spirit with the 'brooding' which is responsible for the creative work.⁴⁴ He remarks "The successive acts of creation detailed in the first chapter of Genesis are due to this power of the spirit which creates world after world in order to realize itself."⁴⁵

He then moves from the beginning of creation to our present time. He says : "In the beginning, says the Bible, was the void, we have it

still." He quotes the words of Jeremiah "when the fruitful place was a wilderness and all cities thereof were broken down, it is the state of chaos. (4.26)," and says that we live miserable lives in a world of enormous wealth. . . our world is a nude one which has torn off its old clothes and has failed to procure new ones. . . We must identify ourselves with the spirit of God moving on the face of the waters, enter into the very spirit of the universe and become its vehicle."⁴⁶

The Holy Trinity

The word "trinity" is not quite as expressive as the Holland word 'Drieenheid' for it may simply denote the state of being three, without any implication as to the unity of the three.

According to Dr. Radhakrishnan—"The doctrine of trinity not only sought to provide a place for Jesus in the unity of God but also tried to correct the one-sided view of God adopted in the Old Testament. God is not merely the infinite majesty seated on high (the Father), but is also the heart of love (the Son) and the immanent principle of the world process (the Holy Spirit)."⁴⁷ He compares the view of the Father, the son and the Holy spirit to the Vedantic formula of Brahman as Sat, Chit and Ānand—reality, wisdom and joy.

Let us examine what the Bible speaks about the doctrine of trinity. It has always bristled with difficulties. Some of the early church Fathers and even some later theologians, disregarding the progressive character of God's revelation, gave the impression that the doctrine of Trinity was completely revealed in the Old Testament. On the other hand Socinians and Arminians were of the opinion that it was not found there at all. Both are mistaken. The Old Testament does not contain a full revelation of the trinitarian existence of God, but does contain several indications of it. The Bible never deals with the doctrine of the trinity as an abstract truth, but reveals the trinitarian life in its various relations as a living reality, to a certain extent in connection with the works of creation and providence, but particularly in relation to the work of redemption. Its most fundamental revelation is a revelation given in facts rather than in words. And this revelation increases in clarity in the measure in which the redemptive work of God is more clearly revealed, as in the incarnation of the Son and outpouring of the Holy Spirit.

The proof for the Trinity has sometimes been found in the distinction of Jehovah and Elohim, and also in the plural Elohim, but the former

is entirely unwarranted and the later is, to say the least, very dubious. The New Testament carries with a clearer revelation of the distinctions in the Godhead. If in the Old Testament Jehovah is represented as the Redeemer and Saviour of his people,⁴⁸ in the New Testament the Son of God clearly stands out in that capacity.⁴⁹ And if in the Old Testament it is Jehovah that dwells among Israel and in the hearts of those that fear him,⁵⁰ in the New Testament it is the Holy Spirit that dwells in the Church.⁵¹

The New Testament offers the clear revelation of God sending His Son into the world,⁵² and of both the father and the son, sending the spirit.⁵³ We find the Father,⁵⁴ and the Holy Spirit praying to God in the hearts of believers.⁵⁵ Thus the separate persons of the Trinity are made clear. Now how far does the concept of Trinity correspond with the concept of Brahman as Sat, Chit and Ananda ? There is nothing common except the numbers among them.

At the time of baptism, the Son and the Father speaks from heaven and Holy Spirit descends in the form of a dove.⁵⁶ Jesus also mentions the three persons : "... baptizing them into the name of the Father and of the Son and of the Holy Spirit." (St. Matthew. 28.19).⁵⁷

The name 'Father' is applied to God in the first person, the name 'Son' is applied in the second person and is called 'Son of God' i.e. Jesus Christ is represented as the Son of God in the Scripture. The name of the 'Holy Spirit' is applied in the third person as God is Spirit or 'the Spirit of God.'

The Significance of Cross :

"The cross means physical suffering, earthly defeat but spiritual victory" writes Dr. Radhakrishnan. "Through suffering lies the way to liberation."⁵⁸ Now let us examine the Christian view of the death of Christ. It deals with the problem of human sin and brings out that men into fellowship with God is one of the central ideas in the New Testament. "... For I delivered to you as of first importance what I also received that Christ died for our sins and accordance with the scriptures."⁵⁹

In almost every letter Paul refers in one form or another to the death of Christ using variety of expression referring to Christ's death, His blood, His cross and His crucifixion. The New Testament denotes the death of Christ as a sacrificial death. It distinctly associates it with the Old Testament ritual sacrifice for sin given on the great Day of Atonement by the main priest at the mercy seat.⁶⁰

"The mystery of life is creative sacrifice. It is the central idea of the Cross...he who truly loves us will have to suffer for us, even to the point of death," Says Dr. Radhakrishnan. The life of Jesus is the best example of it. We see the victory over evil in the garden of Gethsemane, and also in the cell where Socrates drank the hemlock. Dr. Radhakrishnan is right when he states that Jesus who suffered and died is the living God. He directly appeals to us by telling—"The Cross becomes significant only when we make it our own, when we undergo crucifixion."⁶¹

Crucifixion was not a Jewish but a Roman form of punishment. It was accounted so infamous and ignominious that it might not be applied to Roman citizens, but only to the sum of mankind, to the meanest criminals and slaves. By dying that death, Jesus met the extreme demands of the law.

Salvation :

Faith in God (Christ), purity of heart and God's forgiveness and grace are component parts of the road to salvation in Christianity.

Dr. Radhakrishnan says — "Jesus did not give any definite account of the future life. His references to it in the parables of the Sheep and the Goats, Dives and Lazarus, are coloured by the beliefs of the age in heaven and hell, as geographical areas, . . . Jesus evidently did not believe in a long interval between death and judgement, for the rich glutton and Lazarus had their punishment and reward almost immediately after death. Jesus was not misleading the repentant thief when he said "Today shalt thou be with me in paradise (St. Luke xxiii. 43). The official view that the dead will rise with their physical bodies for judgement after death is not supported by these statements of Jesus." It is very difficult to accept Dr. Radhakrishnan when he says that Jesus did not give any definite account of the future life⁶¹.

The Bible teaches that the soul of the believer when separated from the body, enters the presence of Christ. Paul writes to the Philippians that he has a "desire to depart and to be with Christ." (Philippians. 1.23). And Jesus gave the penitent malefactor the joyous assurance "To-day shalt thou be with me in paradise" (St. Luke 23.43). And to be with Christ is also to be in heaven. In the light of II Corinthians 12.3,4. "Paradise" can only be a designation for heaven. Moreover Paul says that "if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in heaven". (IInd Corinthians. 5.1). Westminster Catechism, one of the great commentators

on the Bible says that the souls of the wicked after death "are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day." Moreover he adds : "Besides these two places (heaven and hell) for souls separated from their bodies, the Scripture acknowledgeth non," The Bible sheds very little direct light on this subject. The only passage that can really come into consideration here is the parable of the rich man and Lazarus.⁶² Here Dr. Radhakrishnan clearly states that "The only interpretation of heaven and hell consistent with the teaching and character of Jesus is that they refer to qualitative changes in the souls. Heaven symbolises the improvement of the soul and hell its opposite. And there are grades in hell, as well as in heaven, many mansions in God's Kingdom, and each man will go to his place in accordance with the strength of his faith and the merit of his life."⁶³

Dr. Radhakrishnan compares the Christian concept of salvation with the Hindu law of Karma in his book *The Heart of Hindustan*. He there says that our conduct determines our future. The law of Karma is criticised as being too mechanical and inconsistent with Divine Love. It is true that the problem of the way to salvation has been the cause of a major debate in Christian thought through the ages and there being strongly divergent opinions concerning the question as to whether salvation is gained by faith or by works. Essentially, Christianity is a religion of faith. The Christian concept of salvation is in sharp contrast with the doctrine of Karma and absolute individual responsibility as found in Hinduism, Buddhism and Jainism.

The reward of the righteous is described as eternal life, that is, not merely an endless life, but life in all its fullness without any of the imperfections and disturbances of the present.⁶⁴ The fullness of this life is enjoyed in communion with God which is really the essence of eternal life.⁶⁵ They will see God in Jesus Christ face to face, will find full satisfaction in him, will rejoice in him, and will glorify him.

Here, let us see some few things about Hell ! In connection with the subject 'hell' the Bible certainly uses local terms right along. It calls the place of torment gehenna, a name derived from the Hebrew 'ge' (land or valley) and Hinnom or beney hinnon, that is, Hinnou or Sons of Hinnom. This name was originally applied to a valley southwest of Jerusalem. It was a place where wicked idolators sacrificed their children to Moloch by causing them to pass through the fire. Hence it was considered impure and was called in later days "the valley of tophet (spittle)", as an utterly despised region. Fires were constantly burning there to consume the official of Jerusalem. As a result it became a symbol of the place of eternal

torment. The Bible speaks of a "furnace of fire"⁶⁶ and a "lake of fire"⁶⁷ which forms a contrast with the "sea of glass like unto crystal."⁶⁸ Scripture speaks of those who are excluded from heaven as being "outside" and as being "cast into hell." In short, Hell is a place where there is a total absence of the favour of God, and positive pain and suffering are being experienced.

According to Dr. Radhakrishnan Salvation in Christianity is achieving God consciousness or awareness of God or the union with God;⁶⁹ not the teaching of the Bible. The Bible does not accept the unity of God and man. According to Christianity, man is man, and he can never be God. Actually man is a creation of God but because of the sin, the relationship between God and man has been broken. "Love for God" writes Dr. Radhakrishnan "is the easiest way to reach salvation."⁷⁰ In fact the only way to salvation is the grace of God. If one is thinking in terms of comparative religion, perhaps the most significant aspect of the way to salvation in Christianity is the absolute necessity of God's forgiveness and grace, that is, the free gift of salvation to men, who by their very nature cannot achieve salvation of their own ability.

The Resurrection of the Dead

The resurrection is a work of the triune God. In some cases we are simply told that God raises the dead, no person being specified.⁷¹ Moreover the work of resurrection is ascribed to the son,⁷² and indirectly, it is also designated as a work of the Holy Spirit.⁷³

There were some in the days of Paul who regarded the resurrection as spiritual,⁷⁴ and there are many in the present day who believe only in a spiritual resurrection. But the Bible is very explicit in teaching the resurrection of the body. Christ is called the "first fruits" of the resurrection,⁷⁵ and "the firstborn of the dead."⁷⁶ This implies that the resurrection was a bodily resurrection, and theirs will be of the same kind.

Dr. Radhakrishnan has a doubt here. He observes that at death Lazarus is taken up directly into Paradise and the rich man goes to hell. Jesus' resurrection after three days is probably suggested by Matthew: "As Jonah was three days three nights in the belly of the whale: so shall the Son of Man be three days and three nights in the heart of the earth," (St. Matthew 12.40). Here Dr. Radhakrishnan writes — "This view is in conflict with what Jesus is alleged to have said to the thief on the Cross: 'To-day shalt thou be with me in Paradise.' There is immediate entrance into blessed fellowship with God. The moment of death is the moment of exaltation."⁷⁷

Here let us see what Bible tells regarding resurrection. The New Testament has more to say on the resurrection of the dead than the Old Testament, because it brings the climax of God's revelation on this point in the resurrection of Jesus Christ. According to Scripture, physical death is a termination of physical life by the separation of body and soul. Life and death are not 'opposed to each other as existence and non-existence', but are opposites only as different modes of existence. The Soul of the thief on the Cross went to heaven with Christ. The Bible teaches that the soul of the believers at death enter an intermediate place and remain there until the day of resurrection. Paul writes to the Philippians that he has a "desire to depart and be with Christ."⁷⁸ And Jesus gave the penitent malefactor the joyous assurance—"To-day Shalt thou be with me in paradise."⁷⁹ And to be with Christ is also to be in heaven.

According to Scripture there will be a resurrection of the body, that is, not an entirely new creation but a body that will be in a fundamental sense identical with the present body. God will not create a new body for every man, but will raise up the very body that was deposited in the earth. At the same time Scripture makes it perfectly evident that the body will be greatly changed. Christ's body was not yet fully glorified during the period of transition between the resurrection and the ascension; yet it had already undergone a remarkable change. Paul refers to the change that will take place, when he says that in sowing a seed we do not sow the body that shall be; we do not intend to pick the same seed out of the ground. Yet we do expect to reap something that is in a fundamental sense identical with the seed deposited in the earth. While there is a certain identity between the seed sown and the seed that develops out of it, yet there is also a remarkable difference. Thus the resurrection of the dead is explained.

Conclusion :

Dr. Radhakrishnan is undoubtedly one of the greatest thinkers of this century. He is not merely a scholar, a historian of Indian thought, but also a thinker who can handle concepts as concepts, whether Indian or western. His great contribution lies in his interpreting Christianity. Besides his books, 'Easterns Religions and Western thought', 'Heart of Hindustan', his interpretations regarding Christianity are scattered in his lectures : The Jowett lectures given on March 18, 1930 at the Mary Word Settlement, London. I, Series on Comparative Religion given at Manchester College, Oxford, on Oct. 22, 1929; Sermon delivered at Manchester College, Oxford, Nov. 1929; Beatty Memorial lectures Series is published in a

book under the title 'East and West—some reflections.' A collection of his lectures is published under the title of 'Occasion' speeches and writings.' As such there is no uniformity of the Christian concept though his knowledge regarding the Christian doctrine is very deep and sound. He quotes from the Bible, verses in connection with what he wants to say. And in that we see his love and respect for the Christian doctrine. He says — "Christianity triumphed as it encouraged mysticism, preached an eschatology of hope and had a noble ritual. It appealed to the lowly as it taught that in the eyes of God the slave was equal to the emperor. It ordained brotherly love and fellowship."⁸⁰

Radhakrishnan's main aim is to show that man is basically the same in the East and the West, that human thought runs along basically the same lines, and that man every where is a creature in quest of his spirit, although the cultural forms to which he belongs may be different. He says that Jesus' teaching has an ascetic note which is characteristic of all true religions. He has described the most original and significant principles of Christianity in a scholarly and lucid way.

FOOT NOTES

1. East and West—Some reflections. by Dr. Radhakrishnan. George Allen & unwin Ltd. London. Second edition 1955. p. 34.
2. Eastern Religion and Western Thought by Dr. Radhakrishnan. Oxford Uni. Press, London. Second edition. 1940. p. 186-187.
3. East and West—some reflections by Dr. Radhakrishnan. p. 70.
4. Now after the death of Moses. the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister.
— The Bible. Joshua. 1.1.
- And he Shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.
- The Bible. Zechariah. 3.1.
5. Which came with Zerubabel, Jeshua, Nehemiah, Seraiah The number of the men of the people of Israel.
— The Bible. Ezra. 2.2.
6. — These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the Son of Nun Jehoshua.
— The Bible. Numbers. 13.16.
- And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.
— The Bible. Deuteronomy. 32.44.

7. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

— The Bible. St. Matthew. 1.21.

8. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

— The Bible. Exodus. 29.7.

- If the priest that is anointed to do sin according to the sin of the people, then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

— The Bible. Leviticus 4.3.

- Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hands of the philistines; for I have looked upon my people, because their cry is come unto me.

— The Bible. I Samuel. 9. 16.

- Then Samuel took a vital of oil, and poured it upon his head, and kissed him, and said—Is it not because the Lord hath anointed thee to be Captain over his inheritance ?

— The Bible. I Samuel. 10.1.

- And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back ?

— The Bible. II Samuel. 19.10.

9. Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave : and some bade me kill thee : but mine eye spared thee, and I said, I will not put forth mine hand against my Lord; for he is the Lord's anointed.

— The Bible. I Samuel. 24.10.

10. And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

— The Bible. I Kings. 19.16.

11. Saying, Touch not mine anointed, and do my prophet no harm.

— The Bible. Psalm. 105.15.

12. The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

— The Bible. Isaiah. 61.1.

13. — And the spirit of the Lord will come upon thee and thou shalt prophesy with them, and shalt be turned into another man.
— The Bible I Samuel.10.6
- And the spirit of God came upon him, and he prophesied among them.
— The Bible I Samuel 10.10.
- Then Samuel took the horn of oil, and anointed him in the midst of his brethren : and the spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.
— The Bible. I Samuel, 16.13.
14. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lords anointed to stretch forth mine hand against him, seeing he is the anointed of the Lord.
—The Bible. I Samuel 24.6
15. Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.
—The Bible. II Corinthians. 1.21, 22.
16. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.
—The Bible Psalm 2.2
- Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oild of gladness above thy fellows.
—The Bible Psalm. 45.7
17. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together.
—The Bible. Acts 4.27
- How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the evil; for God was with him.
—The Bible. Acts 10.38
18. Yet have I set my king upon my holy hill of Zion.
—The Bible. Psalms 2.6
- I was set up from everlasting, from the beginning, or ever the earth was.
—The Bible. Proverbs 8.23

19. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.
—The Bible. Isaih 11.2
- Behold my servant, whom I uphold, mine elect, in whom my soul delighteth : I have put my spirit upon him, he shall bring forth judgment to the Gentiles.
—The Bible. Isaih 42.1
20. And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the son of God.
—The Bible. St. Luke 1.35
21. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and saw the Spirit of God descending like a dove, and lightening upon him.
— The Bible. St. Matthew 3.16
- And Straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.
—The Bible. St Mark 1.10
- And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
—The Bible. St. Luke 3.22
- And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
—The Bible. St. John. 1.32
- For he whom God hath sent speaketh the words of God : For God giveth not the Spirit by measure unto him.
—The Bible. St. John 3.34
22. Systematic Theology by Louis Berkhof. The Banner of Truth Trust. Edinburgh. 1981. Eleventh Edition. p. 313
23. East and West in Religion by Dr. Radhakrishnan. George Allen & Unwin Ltd. London. Second edition. 1949. p. 58
24. Ibid. p. 62
25. East and West—Some Reflections. p. 72
26. Ibid. p. 72
27. Suttanipata Verses 149-150. (trans by Mrs. Rhys Davids).

28. Jesus saith unto him, I say not unto thee, Until Seven times : but, Until Seventy times Seven.

—The Bible. St. Matthew 18.22.

29. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not to another. . . . If any man have a quarrel against any : even as Christ forgave you, so also do ye.

—The Bible. Colossians 3.8, 13,

30. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

—The Bible. St. Matthew 16.21-23

31. East and West in Religion by Dr. Radhakrishnan. p. 29

32. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all . . . Yet it pleased the Lord to bruise him; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

—The Bible. Isaiah 53.6, 10.

33. If they sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to be the enemy, so that they carry them away captives unto the land of the enemy, far or near.

—The Bible. I kings 8.46

- And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

—The Bible. Psalms 143.2

- Who can say, I have made my heart clean, I am pure from my sin ?

—The Bible. Proverbr. 20.9

- Far there is not a just man upon earth, that doeth good, and sinneth not.

—The Bible. Ecclesiastes. 7.20

- As it is written, there is non righteous, no, not one.
—The Bible. Romans. 3.10
- For all have Sinned, and come short of the glory of God.
—The Bible. Romans. 3.23
- But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
—The Bible. Galatians. 3.22
- It we say that we have no sin, we deceive ourselves, and the truth is not in us...If we say that we have not sinned, we make him a liar, and his word is not in us.
—The Bible. 1 John. 1.8, 10
34. Who can bring a clean thing out of an unclean? not one.
—The Bible. Job. 14.4
- Behold, I was shapen in iniquity; and in sin did my mother conceive me.
—The Bible. Psams. 51.3
- Whatsoever abideth in him sinneth not: Whosoever Sinneth hath not seen him, neither known him.
—The Bible. 1 John. 3.6.
35. Ye shall one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.
Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.
—The Bible. Numbers. 15.29, 31.
36. And God Said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fow of the air, and over the cattle, and over all the carth, and over every creeping thing that creepeth upon the carth. So God created man in his own image, in the image of God created he him; male and female created he them.
—The Bible. Genesis. 1.26, 27
37. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
—The Bible. St. Matthew 22.30
38. East and West in Religion by Dr. Radhakrishnan. p. 78.
39. The Indian Philosophical Congress. Silver Jubilee Commemoration Voume. 1959. p. 159
40. —And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female.
—The Bible. St. Matthew. 19.4

- But from the beginning of the creation God made them male and female.

—The Bible. St. Mark. 10.6

- In the beginning was the word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . And the light shineth in darkness; and the darkness comprehended it not.

—The Bible. St. John. 1.1-5.

- And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands :

—The Bible. Hebrews. 1.10

41. The Bible. Genesis. 1.2

42. तम आसीत्तमसा गृहमग्रेऽप्रकेतं सलिलं सर्वम् इदम् ।
तुच्छेनाश्र्वपिहितं यदासीत् तपसस्तन्महिमाऽजायतेकम् ॥

—नासख्यसूक्त १०:१२९, ३

43. Aitareya Upaniṣad, 1.4; iii.2. East and West in Religion by Dr. Radhakrishnan. p. 76

The question regarding the creation of the world is found in other Upaniṣads also :

- आपो वा इदमग्रे सलिलमासीत्—तैत्तिरीय ब्राह्मण.
— असद्वा इदमग्र आसीत्—तैत्ति. उपनिषद्.
— संदेव सौम्येदमग्र आसीत्—छान्दोग्य उपनिषद्.

44. He performed tapas, having performed tapas he produced all this whatsoever. Taitiriya Upaniṣad. II. 6.1. Brihadaranyaka Upaniṣad. 1.2.6

45. East and West in Religion by Dr. Radhakrishnan p. 77

46. East and West in Religion by Dr. Radhakrishnan. p, 77, 78, 79

47. Heart of Hindustan by Dr. Radhakrishnan. Pub. by G. A. Natesan & Co., Madras. Sixth Edition. p. 79

48. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.

—The Bible. Job. 19.25.

- . . . O Lord, my Strength, and my redeemer.

—The Bible. Psalms. 19.14

- And they remembered that God was their rock, and the high God their redeemer.

—The Bible. Psalms. 78.35

- They forget God their Saviour, which had done great things in Egypt.

—The Bible. Psalms. 106.21

- Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.
—The Bible. Isaiah. 41.14
- As for our redeemer, the Lord of hosts is his name, the Holy one of Israel.
—The Bible. Isaiah. 47.4
- I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.
—The Bible. Isaiah. 60.16
- 49. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.
—The Bible. St. Matthew, 1.21
- To give knowledge of Salvation unto his people by the remission of their sins. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
—The Bible. St. Luke. 1.77, 79
- ..indeed the Christ, the Saviour of the world.
—The Bible. St. John. 4.42
- But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land.
—The Bible. Acts. 5.3
- Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.
—The Bible. Galatians. 3.13
- Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.
—The Bible. Philippians. 2.30
- Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
—The Bible. Titus. 2.13, 14
- 50. Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.
—The Bible. Psalm. 134.21,
- Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion.
—The Bible. Isaiah. 8.18

- And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where will I dwell in the midst of the Children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

—The Bible. Ezekeil. 43.7.

- So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain : then shall Jerusalem be holy, and there shall no strangers pass through her any more.

—The Bible. Joel. 3.17

- Sing and rejoice, O daughter of Zion : for, lo, I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people : and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

—The Bible. Zechariah. 2.10, 11

51. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

—The Bible. Acts. 2.4

- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

—The Bible. Romans. 8.9, 11

- Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ?

—The Bible. 1 Corinthians. 3.16

- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, Crying Abba, Father.

—The Bible. Galatians. 4.6

- In whom ye also are builded together for an habitation of God through the Spirit.

—The Bible. Ephesians. 2.22

- Do you think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy ?

—The Bible. James. 4.5

52. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.

—The Bible. St. John. 3.16

- But when the fullness of the time was come, God sent forth his Son.
--The Bible. Galatians. 4.4
- In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.
--The Bible. 1 John. 4.9
53. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
--The Bible. St. John. 14.26
- But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me :
--The Bible. St. John. 15.26
54. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in thy sight.
--The Bible. St. Matthew. 11.25, 26
- O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.
--The Bible. St. Matthew. 26.39
- Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.
--The Bible, St. John. 12.28
55. Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
--The Bible. Romans, 8.26
56. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :
And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
--The Bible. St. Matthew. 3.16, 17
57. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
58. Occasional Speeches and Writings by Dr. Radhakrishnan.
59. The Bible. 1 Corinthians. 15.3

60. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

—The Bible. Romans. 8.3

- Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us :

—The Bible. 1. Corinthians. 5.7

61. Heart of Hindustan, by Dr. Radhakrishnan. p. 95

62. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; And in hell he lift up his eyes, being in torments and seeth Abraham after off, and Lazarus in his bosom.

—The Bible. St. Luke. 16.19-23

63. Heart of Hindustan. by Dr. Radhakrishnan. p. 95

64. —And these shall go away into everlasting punishment : but the righteous into life eternal.

—The Bible. St. Matthew. 25.46

- To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.

—The Bible. Romans. 2.7

65. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

—The Bible. Revelation. 21.3

66. And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

—The Bible. St. Matthew. 13.42

67. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

—The Bible. Revelation. 20.14, 15

68. And before the throne there was a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.
—The Bible, Revelation. 4.6
69. Occasional Speeches and writings. by Dr. Radhakrishnan. p. 331. (lecture : Indian Religious Thought and Modern Civilization.)
70. Ibid.
71. Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God.
—The Bible. St. Matthew. 22.29
- But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the death.
—The Bible. II Corinthians. 1.9
72. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will . . . Verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live . . . And shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.
—The Bible. St. John. 5.21, 25, 29
- For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :
—The Bible. 2. Thessalonians. 4.16
73. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
—The Bible. Romans. 8.11
74. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.
—The Bible. 2 Timothy. 2.18
75. But now is Christ risen from the dead, and become the firstfruits of them that slept . . . But every man in his own order : Christ the firstfruits; afterward they that are Christ's at his Coming.
—The Bible. 1 Corinthians. 15.20, 23
76. And he is the head of the body, the Church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.
—The Bible. Colossians. 1.18

77. Eastern Religions And Western Thought. by Dr. Radhakrishnan. p. 175
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"Man himself seems terrifyingly near the knowledge of how to destroy his planet in a blazing chain of reaction, and terrifyingly far from the self-control necessary to avoid using his knowledge."¹ G. G. Simpson.

Any man can say, just with a superfloous glance at the events that are happening in the world to-day that man is faced with a unique problem of realizing his own self. He struggles and struggles for the comforts and happiness of his life, but the way he conducts himself shows that he is running after the things that he fails to understand. He probes deep into the mysteries of life and unravels so many of its secrets, but the attainments that follow bring in store for him qualities of joys and sorrows, happiness and sorrow both. Ambition, greed and materialism are his guiding principles; thirst for power, pride and vanity are his Gods. Freedom amounting to licence is his ideal and the ethics. The evident result is that he seems to march with a rather quickened pace to meet his own end, end amounting to self-annihilation. The reason of all this turmoil is that he has lost hold over his own self, but to his utter misfortune, he is not prepared to take a lesson from the past. He has forgotten the truth that "the extent to which we can hope to understand ourselves and to plan our future depends in some measure, on our ability to read the riddles of the past." But it seems that man is not much interested in reading the riddles of the past. It seems that he wants to shake off the past that he feels is too much with him; hardly realizing that the past is too much with him; it is in his very blood, veins, in his mind and conscience. As a result he stands at cross-roads. One road leads to progress and happiness and the other to extinction and sorrow. He is not able to decide which path he should tread upon. Like Duryodhana man seems to feel.—"I am in the know of Dharma but not activated towards it; I know Adharma but know not how I can avoid it".²

Dr. Radhakrishnan, in his 'Kalki or Future of Civilization', written more than half a century back, looke upon the present state of civilization as "one of its periodic crisis." (P-1). He says-

"The world is casting off its old garments. Standards, aims and institutions which were generally accepted even a generation ago are now challenged and changing; old motives are weakening and new forces are springing up. Anyone who has an insight into the mind of the age is vividly conscious of its restlessness and uncertainty, its dissatisfaction with the existing economic and social conditions and its yearning for the new order which is not yet realized." (P. 7).

Dr. Radhakrishnan attributes this unsettlement in human civilization to modern science as one of the chief factors. This is because "its pace of progress has become latterly too fast and its range too wide and deep for our quick adaptation." (P. 7). This is all the more true to the modern world with its hydrogen bombs and chemical weaponry, man's astounding researches in all the spheres—medical, nuclear and all. These have brought about revolutionary changes in all the spheres of man's life. The picture that Radhakrishnan has drawn fifty years back is all the more terror-striking and true to-day on one side and showing that the life of man on earth and human civilization have been revolutionized far beyond his expectation and imagination, Dr. Radhakrishnan is yet a man of strong optimism and unstinted faith in the ultimate goodness and gigantic powers of humanity. He, therefore, naturally states—

"There is a quickened consciousness, a sense of something inadequate and unsatisfactory in the ideas and conceptions we have held and a groping after new values. Dissolution is in the air. The old forms of faith are tottering. Among the thoughtful men of every creed and country there is a note of spiritual wistfulness and expectancy," (10.11).

When next Radhakrishnan analyses the negative results, he refers to and describes the state of affairs in the realms of Religion, Family life, politics, International Relations and through these he gives a most realistic, stunning picture of man and his civilization. Today, after fifty years man has become more individualistic and self-centred, more worried about the ends and not the means, taking recourse to religious fundamentalism and labelling it as revolution, looking upon even the United Nations only as a means of guarding and strengthening ones national interests and so on, the dismal picture drawn by Radhakrishnan becomes all the more horrifying. The Berlin wall breaks and communism is fast losing ground; the same communist ideology and life-style can ruthlessly crush the democratic voice of a people as in China. The white minority that ruled over the vast black majority in South Africa, crushed the

vast majority of the blacks to utter humiliation, torture, exploitation and economic degradation is today forced, may be, against its own will, to release a Nelson Mandela and also to agree to the independence of Namibia. The world often seems to be full of contradictions with apartheid, racial superiority of the white, the iron rule of the mullas and so on. In the modern days we do have atheists at one extreme and blind followers of religion at the other. In the modern world Salman Rushdie—a citizen of the United Kingdom can be given death penalty by the head of state of Iran and he can make it not only a national but religious issue. The truth of the picture of civilization and modern man drawn by Radhakrishnan is all the more pronounced to-day than it was fifty years' back.

The progress that man could not acquire in the last 500 years has become a reality of his life in the last fifty years. Man has realized all the more glaringly that :

“From China to Mexico there is increasing faith in the progress depending on the continued expansion of man's command over the resources and control of the powers of nature.” (p. 8). And what Radhakrishnan stated 50 years back stands all the more true to-day that “The outer uniformity has not, however, resulted in an inner unity of mind and spirit. The new nearness into which we are drawn has not meant increasing happiness and diminishing friction, since we are not mentally and spiritually prepared for the meeting.” (p. 8). And the words of Maxim Gorky are all the more true to-day that :

“Yes, we are taught to fly in the air like birds, and to swim in the water like fishes, but how to live on the earth we do not know.” (p. 8).

It is all the more true to-day after half a century that :

“There is a quickened consciousness, a sense of something inadequate and unsatisfactory in the ideas and conceptions we have held and a groping after new values. Dissolution is in the air. The old forms of faith are tottering.” (p. 10).

Man continues to feel the inadequacy of the past and no new value seems to settle in man's life for more than five or ten years. It is true to-day that we talk and talk loudly of one world, unity of mankind, the developed countries helping the developing, the results of all scientific and other inventions being made available to entire mankind, reducing military weaponry and atomic and nuclear weapons and so on. With all this even to-day the dream of Radhakrishnan, expressed in these words is yet only a dream :

"Today the circle of those who participate in the cultural synthesis has become wider and includes practically the whole world. The faith of the future is in co-operation and not identification, in accommodation to fellowmen and not imitation of them, in toleration and not absolutism." (p. 11).

Radhakrishnan in the second chapter turns to the negative results of the modern age. It is true to state that in the sphere of religion, man lives on faith, mostly blind faith. Modern science, with all its inventions and achievement has shaken this faith and many have turned to atheism while those amongst the less intelligent and educated do not find in Science something like a god in whom one can have faith to derive strength in times of crisis and to be happy. However, Radhakrishnan refers to scientific inventions "undermining the foundations of orthodox theology in every historic religion." (p. 12) He next adds :

"The varied accounts of religious experience seem to support the fashionable view that God is but a shadow of the human mind, a dream of the human heart. Religious genuises who speak to us of 'the world' are fit subjects for investigation in mental hospitals. The traditional arguments do not carry conviction to the modern mind (p. 12)". He then refers to the gaining of ground by atheists who proclaim that—"Religion is a pursuit of infantile minds with which the bold thinkers have nothing to do. There is no God and we are the instruments of a cold, passionless fate to whom virtue is nothing and vice nothing and from whose grasp we escape to utter darkness." (p. 13).

He then refers to agnostics who experience that "though there is no positive evidence for the existence of God, we cannot be sure that there is no God." (p. 13). To the agnostic the problem is beyond him.

There are again some who "believe in the pragmatic value of the theistic doctrine" (14) that they intend to make use of for improvement of the world. They proclaim that-

"We can use religion for the latter purpose as it contributes to social peace and betterment." (p. 14).

A very vast majority have blind faith in religion and in their view the past "contains the whole accumulated wisdom of human experience. Only the dead really live and should rule the living." (p. 14).

In the modern context we can add many things to this very short account and refer to the grave dangers that the use of religion for social supremacy and political domination by some has led to. In India there is talk of "Hindi domination" which is a political doctrine; when there is inner dissatisfaction and struggle and upheaval, the minds of the common man are drawn to "Islam in danger." in Pakistan. A campaign of killings, hatred, human slaughter etc. results from this. The use of Religion in this direction is all the more pronounced and surely this is of no benefit or any good to either Hinduism or Islam. The propagation of the doctrine of "Islamic brotherhood" or of "Jewish cause" etc., have been of no good whatsoever to religions that are exploited for political and similar other causes. This religious fundamentalism, whatever form it takes, is fraught with gravest dangers for mankind. This too is a challenge to humanity and civilization both; it is in no way less dangerous than the use of atomic weapons, we can say.

Radhakrishnan next turns to the state of family-life. In his days he finds several new trends in family life that have today almost broken to pieces the fabric of family life. He begins by referring to the causes that have led to laxity in standards. He says-

"A number of factors, such as the disorganization brought about the last war, economic conditions favouring late marriages, the passion for self-expression, weakened parental control, inadequate sex-education, freudian psychology, and the knowledge of the methods of birth-control which saves us from the fear of natural consequences, have brought about a laxity in standards."

The concept of male superiority, the ideal of virginity, sexual license, sexual promiscuity, breaking of the ties of marriage, divorces etc. are fast increasing; the idea of loss of morals has got loosened. He refers to four different attitudes of social idealists, sceptics, bolder spirits etc., persons believing in rampant individualism etc. Family life is thus on fire, we might say. What was true of family life in the days of Radhakrishnan is all the more true and pronounced today. We see that with the concept of individualism on the ascent, the ideal of a happy, smooth, peaceful, intimate family-life is declining. There are three mental trends-family-life going on in the thoughtless traditional way and slowly losing ground; the family of awakened educated and conscious husband and wife, in which there are more conflicts and collapsing families and families of the extremist men and women very often resulting in trial marriages and over on the

brink of collapse. The author here quotes Trotsky who stated in his *Problems of life* that :

“Gigantic events have descended on the family in its old shape, the war and the revolution.... we need more scientific economic reforms. Only under such conditions can we free the family from the functions and cares that now oppress and disintegrate it”. (p. 21). We have today so many facilities like washing machines, catering, ultra modern facilities of sewing, ready-made clothes etc. on the increase. Still the ideas of relation between man and woman, parents and children, care of the old by their sons and daughters have changed fundamentally and these ideas are adversely affecting even those men and women who lead a family-life in the traditional way. Values and concept of family of old are tottering and the prosperity and facilities of modern life have not given peace, smooth life and happiness to men, women and children born of modern marriages.

Radhakrishnan next turns to the state of politics in his days. In his rather quick survey he refers to the rise and state of democracy and democratic institutions the world over. He is specific when he states that—

“We welcomed democracy as a release from autocratic rule, but we are not satisfied with its working today. We are coming to realise that government is a technical art and only those skilled in it can be the rulers. Democracy in its actual working rarely permits a country to be governed by its ablest men.” (p. 22).

If we were to take a view of the state of affairs in India, we find that this is glaringly true. Our democracy has brought to the forefront the ill-educated, rich, caste-ridden, religion-based and terror-inspiring men and groups to the forefront, so much so that the real ablest in the country feel that it is far better for them to remain away from politics. Rule of mediocres is the order of the day. The ideal of good and decent means for good and decent ends taught to us by Mahatma Gandhi and A. Huxley has failed. Come to power through the ballot-box by any means, by hook or by crook, is accepted as a normal practice. To a great extent terrorism, racialism, goondaism etc. that are becoming more and more pronounced with every election are the off-shoots of our ill-conceived democracy. Situation the world over is more or less the same. Political strifes, murders, revolts have become common in countries claiming to uphold real democracy. World over monarchies have been shattered. The glaring latest development in the west is the breaking down of communism in countries that were commu-

nist for fifty years and more ! Radhakrishnan is again right when he desires political equality and adds that "There can be no political equality where there is so much economic inequality." (p. 24). Economic inequality the world over has proved that there can be no political equality or genuine peace and happiness in politics, in democracy, in any ism at that. Here also the situation is far more glaringly painful and bad than Radhakrishnan could conceive of.

In the study of the negative results that are a veritable challenge to humanity and civilization, the author next takes up the problem of International Relations. He has rightly stressed that almost all countries are interested more or principally in national interests and even the League of Nations lived for some time only till it furthered national interests of some countries and, as we know, it crumbled with time. As he states—

"The nations plead for peace and prepare for war. They are not ready to give up the cast of mind that leads to strife From the nursery we cultivate this conceit of nationalism by the waving of flags and the blowing of bugles, by songs of patriotism and the hymns of hate. Each nation in the last war claimed to be the only one engaged in the defence of civilization. In its name each nation justified everything, excused everything, massacres and destruction." (p. 25). That invited the second world-war and all the devastating annihilation that it led to. The situation has gone from bad to worse in the modern days when the nations of the world are divided into blocks nourishing and furthering common interests. We have the "United Nations" with all the good work to its credit. Yet atomic weapons are piling up. Countries have collected weapons that can destroy outright the entire world several times. The human mind remains still under the spell of narrow and selfish interests, racial and religious discriminations, a keen sense of superiority, mutual distrust and hatred and what not ! The concept of one world is still a distant ideal cherished by some but not fulfilled and not likely to be fulfilled in the near future; the world is torn into strifes. Radhakrishnan gives a picture of pessimism, it is a faint and painful picture that has become ghastly today. He rightly states—

"It is no good preventing cruelly to animals and building hospitals for the sick and poor-houses for the destitute so long as we are willing to mow down masses of men by machine-guns and poison non-combatants, including the aged and the infirm, women and children and all for what ? For the glory of God and the honour of the nation." (p. 26).

The world has become more ghastly today. It is with sadness that the author adds ;

"Internationalism is only an idea cherished by a few and not a part of human psychology." (p. 28).

The third section in this famous scholarly monograph analyses the problem with which humanity and civilization are faced in the state of affairs that we had described and that has become all the more pronounced after fifty years. The author does not in any way underestimate the graveness of the problem and places it in the right perspective before going to the last part of his thesis.—The Reconstruction. He distinguishes, first of all between the barbaric and the human natures in man. He says :

"The animal in us is ever striving to fulfil itself—when all impulses are perfectly satisfied we have the full development of the animal being, the perfection of our animal nature. If we identify the self of man with the body and life—purpose with physical development, we are said to be barbarian, worshipping brute strength and power and idealizing the satisfaction of the passions," (p. 30).

and

"Such an exclusive culture of the body, would coarsen the spirit and deprive it of its rights. The supremacy of physical prowess and development is the characteristic mark of barbarism. In such a society, men belittle and exploit women, for the latter are physically weaker, and women in their turn respect and pander to brute strength and prefer those known for their bravery and deeds of arms." (p. 30-31)

By this definition and these ideals, today the world is more in a barbaric state and not human or civilized. He adds further :—

"The universe has spent so much pain and struggle to produce human individuals who adore the good, the lovely, and the true and who are not content with a finished animality." (p. 33).

One famous Sanskrit statement says that "there is none superior to the human existence in this world" and another, from Shri Shankara adds—

"For the living beings, birth as a human being is rare to come across," in his Vivekacudamani. Our concept of the three *Gunas* and the confidence that man is essentially good and powerful enough ultimately to rise to the blessed state of genuine happiness for man and eternal peace on earth that Indian culture has taught, inspires the author to show as to on which path man will ultimately tread. He, therefore, even inspite of the painful picture of the realistic state of humanity and civilization that he has drawn, states—

"It is the transformation of the individual into the universal outlook, the linking up of our daily life with the eternal purpose that makes us truly human. The process is costly, but when the redirection of our whole nature to this universal end takes place, the yoke is easy and the burden light. A new kind of life, a new order of consciousness would begin as different from that which now men have, even as human life and consciousness are different from animal life and consciousness." (p. 33).

And Radhakrishnan's robust optimism and faith in the ultimate goodness of man depend upon the long history of ups and downs and ups again that have come in the life of man. The struggle is on, it is constant. But the author emphasises with all force at his command that—

"Civilization is within ourselves, in our moral conceptions, religious ideas, and social outlook. Though the achievements in exact science and mechanical organization of Ancient India or Greece or Medieval Italy are immensely inferior to ours, it cannot be denied that they had a truer perception of spiritual values and the art of life." (p. 35).

A civilization with firm human values suffers onslaughts even of barbarism, onslaughts that, for the time being seem to uproot the civilization outright. But history has proved that again and again those values prevail and the civilization rises up again. Hindu civilization is a concrete example in the matter. Our philosopher—author firmly believes that this can be true and will be true of entire humanity and world civilization. We have been taught that "for personalities with large hearts, the entire world is one family," and a state and time will come when "the entire universe will become just one nest." The ideal of Gandhiji in his mantra "truth is God", his love for the entire humanity, his concept of non-violence amounting to universal love and his dream of Sarvodaya are pointers in this direction. Vedas have taught us and asked us to dream of and work for the ideal—

"May all be genuinely happy here in this universe, may all be without diseases (physical, mental, emotional etc.), may all have a vision of the good and blessed state in life; let no one suffer any sorrow." Our author depicts in the clearest of the terms the reality of the diseases, the ailments of human life; he is yet confident that man will ultimately solve his own problem of, shall we say, ghastliness and terror in his life. There will be reconstruction which must, of necessity, come in life. He concedes that—

"The future of civilization, nay, mankind is in jeopardy." He yet hastens to add that "It is, however, plastic in our hands. It is up to us to make the world safe for humanity." (p. 40).

He further states—

“If we go on progressing, not only physically and mechanically but also mentally and spiritually, the prospect for humanity is great indeed. I am optimistic enough to hope that the present upheaval will in the end promote the good of the world.” (p. 41).

That is the Kalki, the bright tomorrow to dawn in the life of man. The *Kalki Avatara* lies in the divinity that is there in the human consciousness and its dawn is a certainty. With this aim in view, in the last part of the monograph, Radhakrishnan points out what reconstruction will be and how. What one famous mantra of an Upaniṣad proclaims about the path of liberation is true of the bright future of humanity and civilization that man has to struggle to attain to. It is true that—

“Like the walking on pointed sharp blade of a sword, the path for man is steep, very difficult indeed to tread as our philosophers and sages have stated in so many words.”

In his section on Reconstruction, Radhakrishnan takes up the same five spheres in the same order and expounds his theory of reconstruction in the realms of Religion, Family-Life, Economic Relations, Politics and International Relations. It is natural that the longest is his analysis of of reconstruction is the realm of religion.

In the realm of Religion, Dr. Radhakrishnan concedes that even in a world of reconstruction, the vast majority of men and women in different climate, society, culture, tradition, concepts and ideas, cannot have and need not have one Religion. He says :

“A single religion for all mankind will take away from the spiritual richness of the world. If we want to prevent the sterilization of the mind and the stagnation of the soul of humanity, we must not repudiate or refuse, recognition to any one of the historical religions. As many as are led by the spirit of God, these are the sons of God.” (p. 45).

It is necessary for the entire world of human beings to experience a transformation so that the religious and spiritual experience lead all on the right path. The author, with his unstinted faith in humanity accepts that—“Man alone has the unrest consequent on the conflict between what he is and what he can be. He is distinguished from other creatures by seeking after a rule of life, a principle of progress,” (p. 48).

and

"It is by transforming ourselves that we shall be able to transform the world. The soul of all improvement, it has been rightly said, is the improvement of the soul." (p. 48).

In the realm of religion, as in all others, "There is no resting on the road of life. Every achievement is a starting point for something new." (p. 51).

All this expects of man full faith in belief and practice of moral values, humanistic outlook, sympathy even towards evil doers, a constant effort at widening our vision. For this the author adds that :

"It is good to be devoted to the moral code but it is wicked to be fanatic about it. It is our guide and beacon-light, but, if we make a god of it, it will blind our reason and strand us in immortality. No progress is possible if the moral rules are regarded as sacrosanct." (p. 57).

A true attitude of adherence to moral values, to the ethics of religion and life and all this with a universally wide vision of the ultimate good of man, all human beings and our future civilization will be real reconstruction. This will naturally have a deep impact on man's family life and other spheres of life. The author therefore states first of all that—

"The different aspects of human life, physical, vital, mental, emotional, aesthetic and ethical are sacred since they are the means for our growth towards diviner being." (p. 58). The author therefore gives his ideal of happy and smooth relation between husband and wife in these words :

"True love requires for its maintenance the presence of an over-arching end, the pursuit of a common ideal to the realization of which the lovers dedicate themselves. Husband and wife accept each other and evolve out of the given unlikeness a beautiful whole." (p. 59).

This requires extreme patience, restraint, forbearance, charity and vigilance. Once this is achieved and husband and wife experience an identity, all other problems of family and social life will tend to be solved. Children and their natural growth under the loving care of parents will be achieved. The author is therefore opposed to trial-marriages, contract marriages etc. Man and woman should therefore take to married life in the seriousness that it expects. This will mean transformation of their lives, their children, the society and through that our civilization with all its human values.

Dr. Radhakrishnan next refers to transformation and reconstruction in the realm of economic relations. For this expects man not to cultivate servitude of machines; labour and leisure should be the right of all; man

should cultivate an attitude of working for oneself and through oneself for fulfilling social needs. This requires shaking off of distinctions of high and low, rich and poor, the haves and have-nots and so on. All this is a must and for this it is necessary that—

“We must overcome the lack of mutual understanding and achieve a more vital and all-pervading sense of the human and spiritual life in the individual and the group.” (p. 64).

Next what is required is to consider both the quantity and quality of human desirables. Man should know how to fulfil his own desires as also to curb them, to control them.

To-day, after fifty years new problems have arisen in the economic relations between countries and nations and these have again a dangerous and ghastly effect on political and international relations. The unrest brought about by grave inequalities resulting in extreme riches of some individuals in society and of some countries and poverty rampant and extreme of some individuals and groups and countries. Mad race for prosperity leads to mad power-politics and the politics of prosperity and poverty has overshadowed both our politics and international relations. Things are far worse today in the realms of politics and international relations than the author could conceive of. Democracy is said to be the best form of government, though this so-called democracy has countless types and it has not made man happier. Socialism and communism followed and led to diametrically opposed power-blocks. Religious fundamentalism with all its grave dangers has entered the realm, communism is crumbling fast.

So many things could have been stated, though in matters of reconstruction and transformation the author's treatment is rather brief and incomplete. What is necessary is an off-shoot of the moral, spiritual, ethical and unity of outlook that religion gives. He wants a fostering of oneness of thought, and a change in “national psychology in its attitude to war.” Here only an international outlook and its slow but sure cultivation and fostering can help. But in this cultivation and fostering, it should be known that—

“Internationalism is not a scientific device like the wireless or the telephone which the world can, all of a sudden take to. It is a delicate plant which it takes long to rear.” (p. 68). What is necessary is that—

“The world must be imbued with a love of humanity. We want religious heroes who will not wait for the transformation of the whole world

but assert with their lives, if necessary, the truth of the conviction "on earth one family," heroes who will accept the motto of the great Stadholder : "I have no need to hope in order to undertake, nor succeed in order to persevere." (p. 72).

Conclusion

True it is, beyond any doubt, that the views of Dr. Radhakrishnan on the future of civilization and humanity in its pursuit after eternal happiness, peace, a total extinction of war are as much, or, shall we say, far more relevant to-day than they were fifty years ago. In these fifty years the world has changed for the worse to-day and yet its dream of the future is not without basis. It has its foundation in some soothing traits of human temperament, of human consciousness, the vast and deep inner world of human beings. Here the great philosopher shows that his picture of the future is quite on right lines. This speaks volumes for the foresight, depth of understanding, grasp of human nature, his deep philosophic vision and so on.

Jag Mohan*

Having been born an Adi Dravida in Madras, I was not privileged to learn Sanskrit. At school and college, dazzled by the British Raj, I abandoned my mother-tongue, Telugu, and opted for English as my language of communication. Perforce, I had to content myself with translations of the *Bhagavadgita* and books on this Sanskrit classic. It has been a major literary preoccupation of mine over the last four decades. I must have read over a score of translations and over half a dozen interpretations and commentaries. This was in pursuit of my endeavour to get at the *rahasya* of *Bhagavadgita*, which from now on I shall refer as just the Gita.

Among all the Gita books I have read and re-read, Dr. S. Radhakrishnan's monumental translation, with a splendid introductory essay, has had a special fascination for me. It was after reading the philosopher-statesman's other books like *The Hindu View of Life*, *Indian Philosophy* and *An Idealist View of Life* that I was led to his *The Bhagavadgita*. It cast a spell on me and it continues to do so even after reading thrice over. And, each reading has been an enriching, rewarding experience.

The Song Celestial or The Song of God or the Song of the Blessed as it has been variously called, through Radhakrishnan's translation enthralled me so much that for a year or so I made a ritual reading of it. Every morning, I would read a few *stokas* and ponder over them. This led me to an extensive research with the aim and intent of writing a script for an art film, which is still an unrealized project.

Radhakrishnan's long introductory essay, notes and footnotes to the translation of the *stokas* were of immense use in the removal of the "Cloud of un-knowing." Subsequently, Aldous Huxley's short, compact introduction to Swami Prabhavananda and Christopher Isherwood's translation partly in verse and partly in prose and the longish introduction of Juan Mascaro's to his own prose translation of the *Gita* have also helped me in my pursuit of the *rahasya*. I am beholden to all of them.

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And now I shall share my appreciative assessment of the one-time knighted Radhakrishnan's translation. I may be forgiven for this long personal introduction, which is intended to provide a contextual background. Subjectivism cannot be excluded from personal appreciation.

What has particularly distinguished Radhakrishnan's translation and explanatory commentary has been his attitude to the celebrated Hindu scripture, the perspective from which he did the translation and the methodology he adopted in making his achievement memorable.

It is to be recalled that more than a century and a half ago, the *Gita* became almost an obsession with European scholars. Sir Edwin Arnold, who himself translated the *Gita* into English as *The Song Celestial*, pointed out in mid-19th century that this Sanskrit classic has been turned into "French by Burnouf, into Latin by Lassen, into Italian by Stanislav Gatti, into Greek by Galanos and into English by Mr. Thomson and Mr. Devis." In Germany, Richard Garbe, Paul Deussen, Leopold Von Schroder and Helmuth van Glasenapp translated the *Gita*. According to a Belgian specialist in the *Gita*, there are said to be 140 translations from Sanskrit into various languages.

Radhakrishnan was an eminent scholar, completely at ease with Sanskrit and English. He was equally familiar with the various schools of Indian Philosophy to the extent of being their exponent in English at Oxford and through books. So, when he set out to translate the *Gita* into English, he had a clear concept of his purpose. He set it out at the very beginning of his preface to the book thus :

"The classical commentaries indicate to us what the *Gita* meant to the commentators and their contemporaries. Every scripture has two sides, one temporary and perishable, belonging to the ideas of the people of the period and the country in which it is produced, and the other eternal and imperishable, and applicable to all ages and countries...."

The vitality of a classic consists in its power to produce from time to time, men who confirm and correct from their own experience truths enunciated in it. The commentators speak to us from experience and express in a new form, a form, relevant to their age and responsive to its needs, the ancient wisdom of the scripture. All great doctrine, as it is repeated in the course of centuries, is coloured by the reflections of the age in which it appears and bears the imprint of individual, who restates it."

Radhakrishnan wanted to re-state the philosophy of the *Gita* in his own words, according to his profound understanding of the Hindu scriptures to the world after the Second World War. He sought to effect "the reconciliation of mankind" by highlighting "the truths of eternity," with "the accents of our time."

With the clarity of mind for which he became famous in his life time, Radhakrishnan also set out his credo as a translator in the same preface :

"There are many editions of the *Bhagavadgita* and several good English translations of it and there would be no justification for another, if all that was needed for English readers was a bare translation. Those who read the *Gita* in English need notes at least as much as those who read it in Sanskrit, if they are not to miss their way in it....

A translation to serve its purpose must be as clear as its substance will permit. It must be readable without being shallow, modern without being unsympathetic. But no translation of the *Gita* can bring out the dignity and grace of the original. Its melody and magic of phrase are difficult to recapture in another medium. The translator's anxiety is to render the thought, but he cannot convey fully the spirit. He cannot evoke in the reader the mood in which the thought was born and induce in him the ecstasy of the seer and the vision he beholds. Realizing that, for me at any rate, it is difficult to bring out, through the medium of English, the dignity of phrase and the intensity of utterance, I have given the text in Roman script also so that those who know Sanskrit can rise to a full comprehension of the meaning of the *Gita* by pondering over the Sanskrit original. Those who do not know Sanskrit will get a fairly correct idea of the spirit of the poem from the beautiful English rendering by Sir Edwin Arnold. It is so full of ease and grace and has a flavour of its own which makes it acceptable to all but those who are scrupulous about scholarly accuracy."

Radhakrishnan's book was originally published by George Allen & Unwin in London, well-known for their books of ideas and quality. This went into nine impressions in a second edition. Then Blackie & Sons, a long-time publisher of English textbooks in India brought out a cheaper Indian reprint and this too went into seven reprints by 1982, indicating the ever-widening readership of the book. More, the non-Sanskrit-knowing people all over India were allowing themselves to have an exposure to the *Gita* as translated and interpreted by Radhakrishnan,

Between 1948 and today, two other translations of the *Gita* have been brought out, which have had world-wide reception—one by Swami Prabhavananda and Christopher Isherwood and the other by Juan Mascaro.

Christopher Isherwood was an outstanding intellectual, English novelist and filmscript writer of the 'forties. During the Second World War, he migrated from wartime Britain to the United States, where fortuitously he met Swami Prabhavananda of the Ramakrishna Mission and came under the latter's benign influence. This led to their collaborative venture, a fresh translation of the *Gita*, which is appended with short essays on the "Cosmology of the *Gita*" and "The *Gita* and the War." Aldous Huxley, the celebrated novelist and protagonist of the "Perennial Philosophy" has written the introduction. This was published by J. N. Dent in the Everyman's Library.

In 1961, the next major translation by Juan Mascaro was brought out as Penguin Classic. A Spaniard, Mascaro had studied Sanskrit and Pali at Cambridge—and later taught there. He has also translated selections from the *Upanishads*. He is a Biblical scholar also. His translation is in impeccable prose uncluttered by notes and footnotes. But his own introduction is an essay in Comparative Religion, in which context he has placed the *Bhagavadgita*, emphasising on its universality as well as relevance to the world of today. This book has gone into several reprints, almost once every year during the 'seventies. The *Gita's* message is obviously finding favourable response among readers worldwide.

To understand and appreciate Radhakrishnan's methodology of translation, I have selected two *Slokas* (Adhyaya III Verses 19 and 20) devoted to *Karma Yoga*. Their translation into English by five different writers are quoted below and contrasted against Radhakrishnan's rendition. In quoting the texts I have incorporated the footnotes in the text at the relevant places within brackets, with the words in italics).

Sir Edwin Arnold, C.S.I., an eminent scholar, an able administrator of the Indian Empire and an Indologist, became famous for his translation of *Bhagavadgita* into English blank verse, *The Song Celestial*. A century ago, this book was hailed in the English-speaking world for its simplicity and intuitive understanding of *Hindoo* (it was much later that the spelling changed into *Hindu*) philosophy. Here is Sir Edwin's translation :

"Therefore, thy task prescribed
With spirit unattached gladly perform
Since in performance of plain duty man

Mounts to his highest bliss. By works alone
 Janak and ancient saints reached blessedness !
 Moreover, for the upholding of the kind,
 Action thou should'st embrace."

The same two *slokas* have been translated by R. C. Zaehner, who was a Spalding Professor of Eastern Religions and Ethics at the University of Oxford and had compiled *Hindu Scriptures* in the following manner :

"And so, detached, perform unceasingly
 The works that must be done
 For the man detached who labours on (karma),
 To the Highest must win through.

"For only by working on (karma) did Janaka
 And his like attain perfection

Or if again for the welfare (*control*) of the world thou carest
 Then shouldst thou work (and act)."

During the forties, when the Second World War was on, Christopher Isherwood, a creative English writer came under the benign influence of Swami Prabhavananda of the Ramakrishna Mission in the United States. They collaborated on a fresh translation of *Bhagavadgita* and called it *The Song of God*. Aldoux Huxley, who was a protagonist of the "Perennial Philosophy" wrote the introduction to this book, published in 1947.

The two *slokas* on the philosophy of *Karma Yoga* were translated by Swami Prabhavananda and Christopher Isherwood thus :

"Do your duty, always; but without attachment. That is how a man reaches the ultimate truth; by working without anxiety about results. In fact, Janaka (a royal saint mentioned in the *Upanishads*) and many others reached enlightenment, simply because they did their duty in this spirit. Your motive in working should be to set others, by your example, on the path of duty."

Juan Mascaro's version from the Penguin Classic is as follows :

"19. In liberty from the bonds of attachment, do thou therefore the work to be done : for the man whose work is pure attains indeed the Supreme.

"20. King Janaka and other warriors reached perfection by the path of action; Let thy aim be the good of all, and then carry on thy task in Life."

In this comparative study of the two *slokas*, it may be worthwhile to get acquainted with the version put out in 1897 by Alladi Mahadeva Sastry, an Andhra *pandit*, who was well-versed in Telugu, Sanskrit and English and one-time Director of the Library of the Theosophical Society at Adyar, Madras, in his *The Bhagavad Gita with the Commentary of Sri Sankaracharya*. This was brought out by Samata Books of Madras, who specialise in the works of Sri Sankaracharya. In Sastry's book, the *slokas* are reproduced in Devanagari script, followed by translation and interpretation.

Alladi Mahadeva Sastry's interpretation is :

"19. Therefore, without attachment, constantly perform the action which should be done; for, performing action without attachment man reaches the Supreme.

Performing action, without attachment, for the sake of the Īsvara, man attains *moksha*, through attaining purity of mind (*sattva-suddhi*).

"20. By action only, indeed, did Janaka and others try to attain perfection. Even with a view to the protection of the masses thou shouldst perform (action)".

The wise Kshatriyas of old, such as Janaka and Asvapati tried by action alone to attain *moksha* (*samsiddhi*). If they were persons possessed of right knowledge, then we should understand that, since they had been engaged in works, they tried to reach *moksha* with action, i.e. without abandoning action, with a view to set an example to the world. If, on the other hand, such men as Janaka were persons, who had not attained right knowledge, then, (we should understand), they tried to attain *moksha* through action which is the means of attaining purity of mind (*sattva-suddhi*).

If you think that obligatory works were performed by the ancients such as Janaka because they were ignorant, and that it does not follow from that fact alone that action should be performed by another who possesses right knowledge and has done all his duties—even then, as subject to your *prarabdha-karma* (the Karma which has led you to this birth as a Kshatriya), and having regard also to the purpose of preventing the masses from resorting to a wrong path, you ought to perform action." (A long footnote on knowledgeable Kshatriyas has been left out.)

Finally, let us get acquainted with Radhakrishnan's interpretation of the *slokas*. In his translation, each *sloka* is first transliterated into English,

then the short, pithy translation is given, invariably appended with notes and footnotes. It is in this respect that Radhakrishnan's translation of the Bhagavadgita, dedicated to Mahatma Gandhi, is unique.

19. *tasmād asaktah satatam
kāryam karma samācara
asakto hy ācāraṁ karma
param āpnotī pūruṣaḥ*

Therefore, without attachment, perform always the work that has to be done, for man attains to the highest by doing work without attachment.

Here work done without attachment is marked as superior to work done in a spirit of sacrifice which is itself higher than work done with selfish aims. Even the emancipated souls do work as the occasion arises.

While this verse says that the man reaches the Supreme, param, performing actions, without attachment, Saṁkara holds that karma helps us to attain purity of mind which leads to salvation. It takes us to perfection indirectly through the attainment of purity of mind.

20. *Karmaṇai 'va hi samsiddhim
āsthita janakadayah
lokasamgraham evā 'pi
sampaśyan kartum arhasi*

It was even by works that Janaka and others attained to perfection. Thou shouldst do works also with a view to the maintenance of the world.

Janaka was the King of Mithila and father of Sita, the wife of Rama. Janaka ruled, giving up his personal sense of being the worker. Even Saṁkara says that Janaka and others worked lest people at large might go astray, convinced that their senses were engaged in activity, *guṇā guṇṣesu Varante*. Even those who have not known the truth might adopt works for self-purification.

Lokasamgraha : world-maintenance. *Lokasamgraha* stands for the unity of the world, the interconnectedness of society. If the world is not to sink into a condition of physical misery and moral degradation, if the common life is to be decent and dignified, religious ethics must control social action. The aim of religion is to spiritualize society, to establish a brotherhood on earth. We must be inspired by the

hope of embodying ideals in earthly institutions. When the Indian world lost its youth, it tended to become other-wordly. In a tired age, we adopt the gospel of renunciation and endurance. In an age of hope and energy, we emphasize active service in the world and the saving of civilization. Boethius affirms that "he will never go to heaven, who is content to go alone."

"Cp. *Yogavāsiṣṭha*. The knower has nothing to gain either by performing or by attaining from action. Therefore he performs action as it arises. Again, "To me it is just the same whether something is done or not. Why should I insist on not performing action? I perform whatever comes to me." (The transliterated slokas from *Yogavāsistha* are not included here.)

For reasons of space, translations of the two *slokas* by K.T. Telang, L.D. Barnett, Annie Besant and Bhagawandas, W. Douglas, P. Hill, B.G. Tilak, D.S. Sarma, Franklin Edgerton and Mahadev Desai and others have been left out.

But from the half a dozen translations quoted here, it can be gathered that Radhakrishnan's version stands out as the most impressive, erudite and truly interpretative—especially with the emphasis on *lokasamgraha*. Radhakrishnan's translation is a model translation, when we take into consideration two non-related languages like Sanskrit and English, even though they belong to the Indo-European family. Radhakrishnan, apart from being conversant with both languages from a professorial level, had a complete understanding of Oriental and Occidental philosophies, besides the psyche of our people and their ethos, which have sustained us through the centuries. Evidence of all this could be gathered from his version of the two *slokas*. In contrast, the four European translators according to their lights, had done simplistic, populist translations and the *shastri* had to abide by Samkara's commentary.

Radhakrishnan's book was published in 1948. It was possibly written during the dark days of the Second World war or soon after. As such, when he wrote the preface, he began by saying that during the war and after the Sciences, in their practical applications became prominent in "the conduct of war and the comfort of citizens in peace." Long before, C.P. Snow and other intellectuals spoke about the "Two Cultures," the cultures of sciences and the Humanities and the telescoping of the two. Radhakrishnan made a plea for the fusion of two cultures," to give largeness and wisdom to men's outlook on life." He pointed out that

the Sciences are the means to the ends of the Humanities. "A balanced culture should bring the two great halves into harmony. The *Bhagavad-gita* is a valuable aid for understanding the Supreme ends of life."

Off at a tangent, a famous incident deserves to be mentioned here. When the first atomic bomb was tested at the Los Alamos desert, Robert Oppenheimer, the famous scientist, who masterminded the test was so struck with awe by the shattering brightness of the bomb, he recited to himself the famous sloka from the *Viswaroopa Darshana* chapter in the *Gita* (Adhyaya XI Verse 12). Oppenheimer, incidentally was a student of Sanskrit at one time.

12. divi suryasaahasrasya
bhaved yugapad utthita
yadi bhah sadrsi sa syad
bhasas tasya mahatmanah

If the light of a thousand suns were to blaze forth all at once in the sky, that might resemble the splendour of that exalted Being.

Oppenheimer's reference to "brighter than a thousand suns" was splashed on the "Time" magazine's cover the next week. Subsequently, when Robert Jungk wrote a well-documented book on the horrendous tragedy unleashed by the atom bomb over Hiroshima and Nagasaki he entitled it as "Brither than a Thousand Suns." Oppenheimer and Jungk must have also hoped that the Sciences should be the means for the ends of Humanities.

Yet another aspect that Radhakrishnan has emphasised is that the *Gita* has sought to "reconcile varied and apparently antithetical forms of religious consciousness" and highlight "the root conceptions of religion which are neither ancient nor modern but eternal and belong to the very flesh of humanity, past, present and future."

Radhakrishnan's 55-page introductory essay is invaluable and indispensable for any student of the *Gita*. It deals with date and the text used, the various commentators starting with *Samkara* and ending with Mahatma Gandhi the concept of Reality and Maya, in the *Gita*, the role of Krishna as a teacher, the three paths to knowledge, the cultivation of Yoga and so on. It is written with clarity, in impeccable English and in great style.

The notes and footnotes scattered throughout the book are in a way an extension of the essay. Clarifying subtle points or providing historical

parallels or revealing connection and linkages. They blend well with the translation of the *slokas* and explanatory passages. All in all, for a non-Sanskrit-knowing reader or a foreigner, Radhakrishnan's book is an updated commentary with the flavour of contemporaneity.

It is my firm belief that but for the translations of the *Bhagavadgīta* by Dr. Sarvapalli Radhakrishnan, Christopher Isherwood and Juan Mascaro, a "near miracle" in the musical history of the Western World could not have happened. Could we in India ever imagine that an American composer would write an opera in which the entire *libretto* (text of the vocal music) would be from the *Bhagavadgīta*? Yet it has happened.

The American composer, Philip Glass, has composed the music for "*Satyagraha*", an opera in three acts for which Constance DeJong adopted the *slokas* from the *Gīta* in Sanskrit, from the 23rd *sloka* in the first *adhyaya* to the fifth in the fourth *sloka adhyaya* (Later chapters are not omitted by any means). The opera is based on the life and work of Mahatma Gandhi in South Africa from 1893 to 1914, during the course of which Gandhiji invented "*Satyagraha*" for the benefit of mankind—as a political strategy. In the opera, Gandhiji's past, present and future are evoked by three "witnesses" in the three acts. They are Tolstoy, Tagore, and Martin Luther King and they sit as silent figures atop a podium and view the action on the stage. The Sanskrit verses are sung in the Western style and we Indians may have to get used to it by and by.

It was the privilege of the city of Rotterdam in Netherlands that commissioned Philip Glass to compose the opera. (Oddly enough Gandhiji struggled against the Boers, descendants of the very same Dutch people.) *Satyagraha* was first performed in 1980 at Rotterdam and subsequently in several other American cities, starting with New York in 1981 and also in Europe.

Unfortunately we in India have not been grateful to Philip Glass by inviting him though belatedly we did invite Peter Brooks and his marathon film, "The Mahabharat" recently. Even Cassette recordings of the opera are difficult to get in India. At least we were involved with Sir Richard Attenborough's film on Gandhiji and we have been lucky to see this award-winning film.

Sad is the state of affairs that we who used to rave over Indologists and Indophiles in the past have not done a single gesture of recognition to Philip Glass. He had come to our country several times, met Ravi Shankar and Alla Rakha, studied our musical systems, read several

books on Gandhiji and the *Gita* possibly including Radhakrishnan's *Bhagavad-gita*.

However, we should be justifiably proud and happy that the *Bhagavad-gita's* ever expanding popularity is partly due to the translators and partly due to the faith that our leaders like Gandhiji, Aurobindo Ghosh, Bal Gangadhar Tilak and others had in it. Even as we are heading towards the 21st century and the Communications Revolution is trying to sweep us off our feet, there will be millions here and elsewhere reading the *Bhagavadgita*, reciting it, finding solace in it and endorsing what Gandhiji wrote in *Young India* in 1925.

"I find a solace in the *Bhagavadgita* that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the *Bhagavadgita*. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies—and my life has been full of external tragedies and if they have left no visible, no indelible scar on me, I owe it all to the teachings of the *Bhagavadgita*."

Sarvapelli Gopal has shown what Radhakrishnan was doing in his work, **Indian Philosophy** :—

“He **reconstructed** the arguments of the ancient texts and assessed them in relation both to the debates which formed their original context and to modern controversies. The text is the point of mediation between two minds and the interpretation must not only satisfy the curiosity **but disturb the consciousness of the present day reader**”. (Emphasis added).¹

Gopal's reference to Radhakrishnan's **reconstructive** reading of the philosophical texts reminds us immediately of the contemporary post-structuralist French philosopher Derrida's **deconstructive** readings of the texts of Western philosophy. This is because of the fact that post-structuralism and post-modernism have become dominant in current philosophical discourse. For example, Magliola considers Derrida very close to Nāgārjuna², while Coward, comparing Śāṅkara and Derrida on the problem of relation of language to reality, finds Derrida and Śāṅkara in the opposite camps.³ However, when Coward compares Derrida and Bhartṛhari on the origin of language, he finds substantial concord between Derrida and Bhartṛhari but he also clarifies that Derrida's deconstruction is not compatible with Advaita Vedānta or Buddhism.⁴ Further research by Indian and Western scholars is required in this area of comparative philosophy, but it follows both from Magliola's and Coward's analyses that if Śāṅkara and Derrida find themselves in opposite camps and if Radhakrishnan is in Śāṅkara's camp, then it follows that Radhakrishnan's philosophy also is incompatible with Derrida's deconstruction.

In this paper, Radhakrishnan's notion of Being has been considered in relation to Derrida's strategy of **differance** and the following points have emerged from such a comparative analysis :—

(1) Radhakrishnan's Being has an ontological depth. Derrida's differance has no “ontic import” and “ontological weight”. Thus, Radhakrishnan's notion of Being is different from Derrida's strategy of differance.

(2) Radhakrishnan's notion of Being involves some kind of negative theology, but as Derrida's differance has no ontological import, it does not involve any kind of ontotheology.

(3) Even if there is a trace of mysticism in Derrida's *différance*, such a mysticism is different, from the mysticism of Being found in Radhakrishnan.

(4) Reality of self is central to Radhakrishnan's thought but for Derrida, human subject becomes a speaking and signifying subject only by inscribing itself in the system of differences.

(5) According to Derrida, the Western metaphysics has been a metaphysics of presence from Plato to Austin. We find the logocentric metaphysics of presence in Radhakrishnan also. Derrida deconstructs any such metaphysics of presence with the help of 'différance', 'trace', 'archewriting', 'crasure', etc. Derrida adopts the practice of writing 'under erasure'. It involves "writing the word, crossing it out and then printing both the word and its deletion". A particular word, for example, is crossed out because it is inaccurate but it is kept legible since it is necessary and there is no alternative. Thus the word 'Being' put under erasure; Derrida puts 'Sign' also under erasure. Expressions are erased in this manner to withdraw the writer's support to their grounding premises.

(6) For Radhakrishnan, Being transcends any definite form of expression, and yet it is at the basis of all expression.⁶ For Derrida there is nothing outside the "text" which is itself nothing but a play of difference. In Radhakrishnan, Being has a foundational status⁶, but Derrida's philosophy is antifoundationalist and antiessentialist. For Derrida Being and Void are both undecidable aporias.

(7) Radhakrishnan's integrative and convergent readings of philosophical texts are different from Derrida's deconstructive double readings and double interpretations. The philosophy of reading and writing shaping their interpretations are totally different.

I

Différance :

Derrida formulates the French neographism "*différance*". The French word 'différence' and the English word 'difference' are spelled in the same way, but the second 'e' in the French word "*différence*" is vocalized as the 'a' in the English word 'Father'. Thus when a Frenchman vocalizes the graphic form '*différance*' he hears only the French word "différence". Thus the graphic notation 'a' in the French word "*différance*" can not be heard; it is lost in vocalization⁷.

In English, we have two words, 'to differ' and 'to defer'; The French word 'différer' has both these senses i.e. it is used for 'differing' as well as 'deferring'. Derrida's Différance ('**Differänz**' in German) can refer simultaneously to all these senses i.e. to différance as spacing as well as différance as temporizing.

Derrida refers to Saussure's concept of the arbitrary and differential character of sign at the foundation of general semiology and shows that the principle of difference as the condition of signification applies to sign as both signifier and signified and hence the signified concept is never present in and of itself. Every concept refers to the other concept within a system by means of the systematic play of differences.

Derrida shows that the neographism "différance" is neither a word nor a concept. According to Derrida, his delimitation of différance is a strategy without finality. As Derrida puts it, "Such a play of **différance** is thus no longer simply a concept but rather the possibility of conceptuality... For the same reason différance is not simply a word, that is, what is generally represented as the calm present and self-referential unity of concept and phonic material"⁸

Thus according to Derrida, in language, there are only differences, these differences play and they are themselves effects, Différance is thus "non-full, non-simple, structured and differentiating origin of differences... Thus the name 'origin' no longer suits it."⁹

Language, according to Derrida, is "constituted" as a weave of differences, but 'production', 'constitution', etc., are used by Derrida only for their strategic convenience. because there is no subject, substance, or a being which is the foundation of the play of différance. Différance has no ontological weight.

Différance, as a structure and movement, has three aspects. First, the play of differences among elements constitutes signification. Second, the play of traces of differences within each element also contributes to signification. Thus the trace of that which is absent determines the structure of a sign. Third, the différance includes the play of spacing by which the elements relate to each other, i.e. the temporal interval divides the spatial presence.¹⁰

Thus meaning is not a transcendental presence. No element can function as a sign without referring to another element which itself is never present. Derrida objects to the repression of differences, privileging of presence and the illusion that the meaning has been mastered and controlled by the writer and the reader,¹¹

Derrida raises the question of the presence to itself of the subject in silent intuitive consciousness and shows that privilege granted to consciousness is a privilege granted to presence and we should shake the whole of such metaphysics of presence, Consciousness, as presence, therefore is not a central form of Being for Derrida. It is itself a determination and effect of difference. The original process of temporizing and spacing is at the heart of the transcendental subjectivity. Derrida incorporates the structuralist's notion of difference in his "strategy" of difference and uses it to go beyond Heidegger's ontological difference between Being and beings.¹² The notion of simple self-identical presence of an undivided object is thus undermined because protentions and retentions, temporality and otherness are embedded in every actual experience of unmediated presence.¹³ Derrida replaces the transcendental subject by the subjectless anonymity of **arche-writing** which makes it possible to treat culture as nature, different and deferred, and concept as different and deferred intuition.

II

Negative Theology

Difference is not a word, not a concept; not an entity, nor a truth or presence. It is not an appearance, not an essence, not a self-identical meaning and not an existence. It thus looks like Radhakrishnan's Absolute or Śaṅkara's featureless Brahman. Difference looks like a hidden God because according to Derrida, "older than Being itself, such a difference has no name in our language." Caputo, in his discussion of Derrida with reference to Eckhart's mysticism however shows that even negative theologies are detours to higher affirmations whereas Derrida's difference is neutral regarding all claims of existence and non-existence, theism and atheism.¹⁴ Derrida's grammatology leads to the unnameable, but as Caputo has shown, Derrida's difference lacks all ontological profundity and mystical depth.

Radhakrishnan's discussion of Being involves some kind of negative theology, **na iti, na iti**. For Radhakrishnan, being is essentially unconceptualizable. It is not reachable by abstraction or rational analysis.¹⁵ We can not be absolutely silent and yet when we speak of God we find that God is too great for words. There is a tension between mystical silence and unsuccessful attempts at any coherent articulation of Being. Radhakrishnan is keenly aware of the role of myths, metaphors and rhetorical devices involved in a discourse of Reality. He also finds that given the transcendent nature of reality, both logic and rhetorics are bound to fail. He therefore appeals to intuitive insight which though not communicable has the sense of assurance and certainty and is in a sense a species of knowledge.¹⁶

Radhakrishnan would have accepted Derrida's view that language is relational and differential and it can never lead us to knowledge by coincidence or identity. Radhakrishnan, however, would have emphasised against Derrida the role of negative theology as a stage in man's encounter with the Absolute Reality. Derrida finds that "only infinite being can reduce the difference in presence. In that sense, the name of God is the name of indifference itself."¹⁷ On the other hand, Derrida himself has claimed that his strategy of difference is not any kind of ontotheology. For Derrida, "this unnameable is not an ineffable Being which no name could approach, God, for example."¹⁸.

If Being is without differences and if language is nothing but a play of differences, then language can not grasp reality as it is in itself. What Derrida shows is that the difference between differential nature of language and the differenceless fully present Reality itself is a distinction within language and thus any articulation of the difference between language and Reality is itself the effect of the play of difference within language. In the context of Heidegger's ontological difference, Derrida raises the following question :—

"... are not the thought of meaning or truth of Being, the determination of difference, difference thought within the horizon of the question of Being, still intrametaphysical effects of difference ?"¹⁹ For Derrida then even 'différance' remains with us as a metaphysical name.

III

Mysticism :

Différance thus is not a negative theology. Even negative **atheology** is an accomplice of negative theology according to Derrida. In fact différence itself makes any positive or negative theology or any speech or writing possible; hence différence is older than Being.

Habermas however points out that inspite of his deitals, Derrida remains close to Jewish mysticism. He quotes in his support Susan Handelman's similar interpretation :—

"Derrida's choice of writing to Western logocentrism is a reemergence of Rabbinic hermeneutics in a displaced way. Derrida would undo Graeco-Christian theology and move us back from ontology to Grammatology, from Being to Text, from Logos to **Écriture**—Scripture".²⁰

Habermas observes that the motif of God that works through absence in Derrida is due to the Jewish tradition itself. Derrida's grammatology, according to Habermas, renews the mystical concept of tradition as an ever delayed event of revelation.²¹

Derrida writes: "To write is not only to know that the Book does not exist and that for ever there are books, against which the meaning of a world not conceived by an absolute subject is shattered, before it has even become a unique meaning... It is not only to have lost the theological certainty of seeing every page bind itself into the unique text of truth.....(to write) is also to be incapable of making meaning absolutely precede writing, it is thus to lower meaning while simultaneously elevating inscription."²² For Derrida thus, writing is inaugural and the absence of the Jewish God, the absence and haunting of the Divine Sign regulates all modern criticism and aesthetics.

For Derrida, the mysticisms of the Plenum, of the Void and of the Unity of opposites are logocentric mysticisms i. e. focussed, framed or centered.²³

Radhakrishnan's mysticism is based on the foundational nature of Being which is felt in the spiritual experience. For Radhakrishnan, the validity of such an experience is self-certifying.²⁴ Derrida's differential mysticism involves a joyous affirmation without nostalgia, "with a certain laughter and certain step of the dance."²⁵

IV

Logocentrism :

If we apply Derrida's criteria, Radhakrishnan's foundational philosophy of Being is logocentric. Derrida finds that the philosophical discourse from Plato to Austin is logocentric.

'Logos' is a term for absolute or foundation, the self-certifying presence of which is assumed to be given directly'. Such a foundation constitutes transcendental signified which is "unaffected by signifying system which represents it."²⁶

Every notion of an Absolute as origin, as end, as centre, as circumference i.e. every sense of Absolute as an all-inclusive frame accounting for everything derived from it is logocentric according to Derrida.²⁷ All forms of **Vedānta** are logocentric in this sense according to Magliola. Passages on intuition, Absolute, God, religious experience and mysticism in Radhakrishnan's texts would also illustrate the kind of logocentrism highlighted by Derrida.

Phonocentrism :

Phonocentrism privileges speech over writing. The binary hierarchical opposition speech/writing implies that writing is external, contingent, secondary, derivative, degrading, deviant and corrupt, while speech is primary and valuable because it symbolizes experience, origin, self-presence and self-contained meaning. Thus phonetic writing has value only because it follows speech.

Derrida deconstructs such an opposition firstly by reversing the hierarchy and secondly by displacing and dislocating the system that sustains such an opposition. Derrida uses 'writing' in its standard sense and 'writing' in its special sense. In its special sense writing as **archewriting** ("**Urschrift**" in German) is prior to speech and writing, is subjectless, is anonymous and leaves its traces. The archewriting is the "subjectless generator of structures". Whether they are phonemes or graphemes, "all linguistic expressions are to a certain extent set in operation by an archewriting not itself present."²⁸

In a certain sense Radhakrishnan's intuitionism and his **Śrutivāda** illustrate what Derrida has characterized as phonocentrism. For example Radhakrishnan finds the concept of the **logos** as analogous to the Vedic **Vāc**. Of course, an Indian philosophical history of the concept of **writing** in Derrida's grammatological sense has yet to be written and till then it is difficult to say whether the Indian philosophers have subscribed to the same implications of the hierarchical opposition speech/writing, highlighted by Derrida with reference to the Western thought.

Metaphysics of Presence :

We find in Radhakrishnan's intuitionism, absolutism and mysticism a foundational metaphysics of presence. For Radhakrishnan, the gap between truth and Being is closed in the **direct** apprehension of Being. **Svatahsiddha Svasamīvedya** and **Svayam-prakāśa** are the terms used by Radhakrishnan which illustrate the Derridean thematics of presence. According to Radhakrishnan, Buddha, Plato, Christ, Eckhart, Blake, etc. **spoke** of the real not as **scribes** but as those who were in **immediate presence** of the Supreme Being, Radhakrishnan's theory of religious experience is a logocentric theory of presence.

Texts and Readings :

S. Gopal has shown that in the context of studying the philosophical thought of the past, Radhakrishnan treated as senseless the notion of an uninterpreted text²⁹. Radhakrishnan employed creative logic of interpretation by being faithful to the spirit rather than to the letter of the text. Derrida wants to be faithful to the letter of the text as well.

According to Richard De Smet, while preparing to write **Indian Philosophy**, Radhakrishnan found it difficult to reconcile the faithfulness to the historical data with the subjectivity required in interpreting them. Thus, at times, he creatively enforces upon the text the interpretations which show their relevance for us today. Richard illustrates this point by referring to Radhakrishnan's interpretation of the place of intuition in Saṅkara's Vedānta in the context of *śrutivāda*³⁰.

Dallmayer finds Radhakrishnan mediating between ancient texts and contemporary understandings. Radhakrishnan asks us to remember as well as to create anew. He faced the competing paradigms of thought without being a traditionalist or a sceptic. His solution to the conflicting demands of the past and present was a recourse to interpretative mediation resembling Gadamer's hermeneutics. His work shows a "creative rethinking of philosophical and religious traditions."³¹

Radhakrishnan advocates an essentialist version of the unity of all religions and a foundationalist version of the spiritual Being. His convergent readings of the texts involving Gadamer's kind of "fusion of horizons", are guided by synthetic and integrative orientation.

The underlying assumption behind Radhakrishnan's creative interpretative strategy is that there is a foundational Being and that an unmediated encounter with such a Being is of the same type across all cultures and all times. Thus there is historical diversity of expressions focussing on the essential unity of experience. Such a guiding assumption itself is an independent ontological and a linguistic thesis. It constitutes a philosophy of reading and interpretation.

Christopher Norris has rightly shown that Derrida's deconstruction has the qualities of logical tautness and dialectical rigour and it does not imply unlimited hermeneutic freedom in the sense that deconstructive reading suspends the issues of truth, meaning and reference in favour of an infinitized "free play" of language devoid of logical rigour or referential grasp.³² For example, in "White Mythology" Derrida shows

that in a philosophical text a metaphor is written in white ink and not in black ink and in a sense metaphysics is thus a white mythology but at the same time he also shows that this does not mean that there is nothing in philosophy except metaphor because the concept of metaphor itself is a philosophical product and requires to be analysed with precision.

Abrams has shown that Derrida's strategy is of deliberate double reading.³³ In reading₁, we find the passages 'lisible' and understandable. Reading₁ construes the meaning but Reading₂ goes on to **disseminate** the meanings already construed. Thus, reading₁ is provisional and strategic. Abrams finds that, for Derrida, "determinate reading always leaves an inescapable and ungovernable 'excess' or surplus of signification" and this is because the writer cannot dominate absolutely the language and logic shared by him with others. Unknown to the writer, the text ungovernably goes on to say something which requires deeper deconstructive readings. Such deeper readings, says Abrams, reveal equivocations, rhetoricity and the logic of hierarchical oppositions at work in the texts in spite of the authors. Reading₂ however does not cancel the earlier readings but **reinscribes** them as **effects** of differential play of language. Thus the meaning of the text has first to be construed in order that it can then be "disseminated into an undecidability". The new 'text' generated by reading₂ itself becomes a victim of dissemination and self-deconstruction. According to Abrams then, construal and deconstruction i.e., double reading and double interpretation is Derrida's strategy without finality.³⁰

It would be wrong to say that for Derrida, there are neither authors nor texts nor meanings. It would be a mistake to think that all the standard readings and the range of their interpretations are false according to Derrida. In this sense Derrida is neither a sceptic, nor a nihilist, nor a logical positivist. Derrida would agree that Radhakrishnan was the real author of **Indian Philosophy** and that we can in a standard sense read the relevant passages from his texts and arrive at a general consensus of determinate meaning but reading₂ would deconstruct the meaning construed by reading₁, and that is the point of Derridean readings.

Radhakrishnan employed construal and **reconstruction** whereas Derrida employed "construal and" deconstruction". In Radhakrishnan, the standard meaning is construed and is then linked to the context of modern times. It is not dislocated or reinscribed as it is done by Derrida. Radhakrishnan's "double readings" are different from Derrida's double readings because Derrida identifies a common pattern of aporias and paradoxes in the major texts of Western philosophy and at a metalevel explains how the underlying logocentrism and phonocentrism shape the

patterns of different texts. Radhakrishnan finds convergence among various religious and philosophical texts because he gives priority to Being over texts, whereas Derrida finds convergence among the texts not because they highlight the same underlying reality but because they share the same logocentric assumptions. The convergence that Radhakrishnan finds regarding the notions of truth, value, meaning or reality is due to what Derrida treats as 'metaphysics of presence'. Certain terms assume dominance due to logocentric approach and such dominance is reflected in various texts. Radhakrishnan would say that it is due to the common and shared intuitions or mystical experiences that certain terms acquire legitimate dominance. It is in this sense that Derrida's grammatology is different from Radhakrishnan's ontology. The ineffable Being of Radhakrishnan is different from the unnameable difference of Derrida. Derrida reduces the experience of presence to the differentiated system of signs. The question ultimately is about the "textually unmediated awareness of the objects about us". Some critics of Derrida, like David Novitz²¹ have argued that linguistic beliefs do mediate our perception of objects, but from this it does not follow that we can never observe non-semiotic and nonlinguistic objects. Radhakrishnan would have accepted Novitz's point against Derrida.

Play for Derrida is the disruption of presence. Derrida admits that the name of man is the name of that being who throughout his history has dreamed of full presence, the reassuring foundation, the origin and the end of play.²⁶ Radhakrishnan would have found nothing wrong with such a dream and he has already shown the possibility of such a dream being realized in certain kinds of experiences. Radhakrishnan would never have agreed to dissolve experience into differentiated expressions. Of course, it is difficult to convey the meaning of experience without language but for Radhakrishnan all the features of language can not be transferred to the nonlinguistic experience of the object and all the objects of direct perception can not be treated as the products of the system of semiotic differences.

Radhakrishnan would say that the experiences of beings at an ordinary level and the experiences of Being at a transcendent level have to be accepted even though we may fail to verbalize them fully due to the nature and structure of language. In this context, Radhakrishnan finds no difficulty in harmonizing various texts in relation to the experience of Being because he allowed for the textually unmediated experience at all the levels. This does not mean that there are no difficulties in Radhakrishnan's ontology but the point is that he is under no pressure to justify the normal assumption that reality is external to language, whereas Derrida is required to show why presence is reduced to a disruptive play of difference and

also why there is nothing outside 'text' even in the widest sense of the term. Derrida is compelled to make a move by which the word 'text' gets extended meaning in the sense that reality itself becomes "intertextual" as a system of differences.

The Lila of the Absolute in Radhakrishnan is different from the play of difference in Derrida. The play of ontological differences express Being according to Radhakrishnan. For Derrida the play of difference is itself concealed and repressed in the illusion of control and mastery of meaning within the metaphysics of presence.

Terry Eagleton shows that we find in Derrida a kind of libertarian pessimism; libertarian because of the dream of existence free from the shackles of truth, meaning and sociality and pessimistic because the blocks of creativity are inherent in the process of liberation itself. In postmodernism, there is "a cynical erasure of truth, meaning and subjectivity"³⁰. Radhakrishnan would not have endorsed such a position. A reader of the texts of Radhakrishnan and Derrida therefore would experience conflict between restorative and disruptive effects of such texts.

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[Shri Prashant Dave and Dr. Harivallabh Bhayani secured some books on Derrida and Deconstruction for me. Miss Achinta Yajnik has been kind enough to spare for me the copies of the very important papers by Coward. Dr. Upendra Baxi's personal collection of books on deconstruction and postmodernism at Delhi has also proved to be extremely useful to me. I am highly thankful to all of them for their kind help to me].

India is a land of diverse religious faiths and creeds expounding various paths to reach the Ultimate as per the diversity of tastes.¹ Buddhism is one of the religions that has its origin in India and spread from India and its slow disappearance in India and spread over the neighbouring countries. In its growth and development with its catholic and absorbent character Hinduism has included Buddha in its list of "ten incarnations" (*daśavatāras*). Buddhism has not only left its impact on the vedānta philosophy, but it "has left a permanent mark on the culture of India"².

Several scholars have written on Buddha and Buddhism and the literature thereon is still growing. Amongst the celebrated writers thereon is Sarvapalli Radhakrishnan (=SR) (1888 A.D.-1975 A.D.)³. He was an illustrious scholar-statesman, diplomat, politician, educationist and an "academic philosopher." and as such he is "the most widely known philosopher."⁴ Of all the contemporary philosophers of modern India. The world owes to him many standard works on religion and philosophy and "there are very few scholars like him who grasped the spirit of the Eastern and Western thought alike."⁵

As there is a plethora of literature on Buddhist religion and philosophy, we do not repeat the tenets and teachings of Buddhist religion and philosophy, but it is proposed, here, to evaluate the exposition of the Buddhist religion and philosophy by SR. He has referred to and discussed the Buddhist philosophy and religion in his various works which make an interesting and informative reading; but in this paper references are restricted to his (i) *Indian Philosophy*, vol. I, (=IP) London, 1956; (ii) *Gautama, the Buddha* (Proceedings of the British Academy Vol. XXIV), which is his "Annual Lecture" on a "Master Mind" delivered on 28 June, 1938. It is reprinted in his edition of the "Dhammapada" (=DP) (OUP, 1950) and (iii) *Dhammapada* (=DP) (OUP, 1950).

For ready reference it may be noted that he discusses the Buddhist religion and philosophy in two chapters of the IP, viz. (i) Chapter VII : *Ethical Idealism of Early Buddhism*, pp. 341 ff. and (ii) Chapter X : *Buddhism as a Religion*, pp. 581 ff. The "Appendix" (pp. 671 ff) in the IP discusses also some problems of Buddhism. The foot-notes in the respective chapters and the Appendix are learned, comparative and critical and this aspect is enhanced by "References" at the end of respective chapters. SR has "tried to keep in close touch with the documents, give

wherever possible a preliminary survey of the conditions that brought them into being and estimate their indebtedness to the past as well as their contribution to the progress of thought." (IP, Preface, p. 9).

SR is a renowned historian of philosophy and he brings out lucidly the role, function and duty to be played by a historian of philosophy in the following para :—

"The historian of philosophy must approach his task not as a mere philologist or even as a scholar, but as a philosopher who uses his scholarship as an instrument to wrest from words the thoughts that underlie them. A mere linguist regards the views of ancient Indian thinkers as many fossils lying scattered throughout upheaved and faulty strata of the history of philosophy, and from his point of view any interpretation which makes them alive and significant is dismissed as farfetched and untrue. A philosopher on the other hand realises the value of the ancient Indian theories which attempt to grapple with the perennial problems of life and treats them not as fossils, but as species which are remarkably persistent... It is the task of creative logic, as distinct from mere linguistic analysis to piece together the scattered data, interpret for us the life they harbour and thus free the soul from the body. Collection of facts and the accumulation of evidence are an important, but only a part, of the task of historian who attempts to record the manifold adventures of the human spirit. He must pay great attention to the logic of ideas, draw inferences, suggest explanations and formulate theories which would introduce some order into the shapeless mass of unrelated facts. If the history of philosophy is to be more than a bare catalogue of facts about dead authors and their writings, if it is to educate the mind and enthral the imagination, the historian should be a critic and an interpreter and not a mere mechanical "ragpicker" (IP. 6 pp. 71-672)

"Indian Philosophy" (Vol. I and Vol. II) is his **magnum opus** wherein he successfully rises to fulfil and abide by the norms laid down by him for a historian of philosophy; he is also "convinced that we must interpret thinkers at their best and not at their worst."⁶ It i.e. "Indian Philosophy" is not "a bare presentation of categories and arguments of systems discussed"⁷ and these remarks apply happily **mutatis mutandis** to his treatment of Buddhism. At this juncture it is significant to note that he "so easily identifies himself with the stand-point of the system he is presenting that concepts become fluid and their connections become natural."⁸

SR lays down that a writer should be evaluated in the context of times and climes in which he flourished, when he observes that "to know what Buddha actually taught or what his earliest followers thought he did, we

must place ourselves in imagination in the India of the sixth century B.C." (DP, Introduction, p. 26) and he makes his statement effective and forceful by a generalised corroborative statement, viz : "thinkers like other people are in no small measure rooted in time and place. The form in which they cast their ideas, no less than the ways in which they behave, are largely moulded by the habits of thought and action which they find around them. Great minds make individual contribution of permanent value to the thought of their age in which they live..... They do not cease to belong to their age, even when they are rising most above it." (DP, Introduction, p. 26). The latter part of this observation reminds one of what Hillabrandt said in the context of the Rgvedic poets, viz. "they stood above, but not outside the people."

Apropos of the methodology and approach suggested by SR as in the above cited para, it may be observed from a literary point of view that he is fond of using the figure of speech **Arthantaranyasa** according to Sanskrit rhetorics,¹⁰ according to which a particular statement is corroborated by a general statement and **vice versa** by similarity or dissimilarity.

The abovegoing prefatory remarks of SR show his sympathetic and appreciative approach. This is further confirmed, when he observes that "he (i.e. Buddha, **bracket ours**) suffered as much as any one from critics without a sense of history". (DP., Introduction, p. 26).

He speaks also very highly of the DP by pointing out that it "is the most popular and influential book of Buddhist canonical literature" (DP, Preface, and it has appeal to the modern mind, as "the central thesis of the book" is "that human conduct, righteous behaviour, reflection and meditation are more important than vain speculations about the transcendent. (DP, Preface. p.V) He, further, observes that "its teaching—to repress instincts entirely is to generate neuroses" to give them full rein is also to end up in neuroses is supported by modern psychology." (DP, Preface, p.V). How mildly and aptly SR brings out a modern relevant parallel !

SR is an Advaitin in his own way, but he possesses a spirit of tolerance, catholicity and sympathy. And this magnanimity of thinking and love coupled with critical acumen for one of the founder-philosophers of India is noticeable in his Selection of "Gautama the Buddha" as the theme of his "Annual Lecture on the 'Master Mind'" under the auspices of the Henriette Hertz Trust. "He pays a rich tribute to Gautama, the Buddha, by pointing out that in" Gautama, the Buddha we have a master mind from the east, second to none, so far as the influence on the thought and life of the human race is concerned and sacred to all as the founder of

a religious tradition whose hold is hardly less wide and deep than any other. He belongs to the history of world's thought, to the general inheritance of all cultivated men, for judged by intellectual integrity, moral earnestness and spiritual insight, he is undoubtedly one of the greatest figures in history." (Gautama the Buddha, reprinted from the Proceedings of the British Academy, Vol. XXIV, London, 1938, p. 3; **vide** also DP, Introduction, p. 3).

SR is fair, appreciative and comparative in his exposition and evaluation of Buddhism. He is fair and appreciative, when he remarks that "there is no question that the system of Buddhism is one of the most original which the history of philosophy presents. In its fundamental ideas and essential spirit it approximates remarkably to the advanced scientific thought of the nineteenth century. The modern pessimistic philosophy of Germany, that of Schopenhauer and Hartman is only a revised version of ancient Buddhism." (IP, p. 342).

One of the remarkable and outstanding features of SR's writing is lucidity and perspicuity and this may be illustrated by his observation in the context of "Buddha and the Upaniṣads":—

"Buddha himself admits that the **dharma** which he has discovered by an effort of self-culture is the ancient way, the Aryan path, the eternal **dharma**. Buddha is not so much creating a new **dharma** as rediscussing a new norm. It is the venerable tradition that is being adapted to meet the special needs of the age". (IP. p. 360) Elsewhere he remarks, that he has "attempted" to make out the account of early Buddhism, and it is "only a restatement of the thought of the Upaniṣads with new emphasis". (IP; Appendix, p. 676). Note how cleverly and lucidly he expresses his opinion in the matter of contribution and indebtedness of Gautama, the Buddha to Upaniṣads. That how he is dispassionate in his exposition and evaluation may be illustrated with his following remark". Buddha was struck by the clashing enthusiasms, the discordant systems, the ebb and flow of belief and drew from it all his lesson of the futility of metaphysical thinking..... Anarchy in thought was leading to anarchy in morals. Therefore Buddha wished to steer clear of profitless metaphysical dimensions. Whatever metaphysics we have in Buddhism is not the original **Dhamma**, but added to it (**abbidamma**)¹². Buddhism is essentially psychology, logic and ethics, not metaphysics" (IP. p. 353).

Every writer/critic has his/her own way of criticism and SR has his own distinct way. He can be charming and sweetly blunt, when necessary. And he appears to be so, when he refers to Hermann Oldenberg, while dealing with the concept of *nirvāṇa*. He (i.e. SR) observes: "Were

Oldenberg correct, then *nirvāṇa* would be annihilation, which Buddha repudiates." (IP. p. 886).¹³

One of the features of SR's style is that he states his views and proceeds to quote, without any prefatory remarks sometimes, other writers. To illustrate, in the context of "Buddhism and the Upaniṣads" he writes that "the only metaphysics that justify Buddha's ethical discipline is the metaphysics underlying the Upaniṣads. Buddhism is only a later phase of the general movement of thought of which the Upaniṣads were the earlier," (IP. p. 470) and he proceeds immediately then after the abovequoted remark, without any prefatory remark, to quote MaxMüller, (SBE, Vol. XV Introduction, p. xxxvii; **vide** IP. p. 470, fn. 1) who observes: "Many of the doctrines of the Upaniṣads are no doubt pure Buddhism, or rather Buddhism is on many points the Consistent carrying out of the principle laid down in the Upaniṣads" (IP. p. 470) and then he (i.e. SR) comments that "Buddha did not look upon himself as an innovator, but only a restorer of the ancient way i.e. the way of the Upaniṣads" (IP. p. 470). He has leaning towards Upaniṣads, but "he is quite quick to see the positive elements in other systems and he gives something refreshingly new in heterodox systems."¹⁴

His criticism is constructive, appreciative and sympathetic also. These features are noticeable, when he states that "Buddhism helped to democratise the philosophy of the Upaniṣads, which was till then confined to a select few... It was Buddha's mission to accept the idealism of the Upaniṣads at its best and make it available for the daily needs of mankind. Historical Buddhism means the spread of Upaniṣad-doctrines among the people". (IP. p. 471).

He is equally dispassionate, critical and magnanimous, unprejudicial and unscathing, when he proceeds to state the defects of Buddhism, **viz.**, "the central defect of Buddha's teaching is that in his ethical earnestness he took up and magnified one half of the truth and made it look as if it were the whole. His distaste for metaphysics prevented him from seeing that the partial truth had a necessary complement and rested on principles which carried it beyond its imposed limits." (IP. p. 471; for inadequacies in Buddha's thought **vide** DP, Introduction, pp. 56-57).

Sometimes his remarks/observations are very brief, beautiful and pregnant with meaning, e.g. "Dislike for mere speculation is the distinguishing mark of the Buddha's teaching. (DP, Introduction, p. 23). How laconically and aptly SR brings out an important feature of Buddha's teaching!

Citations of parallels are not restricted only to the body of the text, but they also occur in footnotes, from Brahmanical literature as well as

from Western thought, as and when necessary. This tends to make the point under consideration clear and also tends to suggest how East and West have some common thoughts; for example, while discussing Buddha's discourse on fire to indicate the ceaseless flux of becoming called the world, SR cites a parallel from Heraclitus : viz. "this world an eternally living fire" and proceeds to comment : "Buddha and Heraclitus both use fire, the most mutable of the elements to represent the metaphysical principle of becoming", (IP, p. 638, fn. 1). He quotes also from Shelley, the following lines :-

"Worlds on worlds are rolling ever,
From creation to decay,
Like the bubbles on a river,
Spankling, bursting, borne away" (IP, p. 368).¹⁵

Elsewhere in the context of the current of otherworldliness in John the Baptist, Jesus and Paul SR notes that "the moral teaching of Jesus with its ascetic and otherworldly emphasis has been anticipated several hundred years by Upaniṣads and Buddha". [Eastern Religions and Western thought (=ERWT), Oxford, 1939, p. 173] and proceeds to quote from T. W. Rhys Davids.¹⁶

Elsewhere while drawing a parallel between Jesus and Buddha he appreciatively writes : "Just as Buddha condemns the gloomy ascetic practices, which prevailed in ancient India, Jesus goes beyond John, the Baptist's emphasis on observances and ascetic rites. Even Buddha condemns ceremonial religion emphasizing Baptism, Jesus insists less on sacraments and more on the opening of oneself." (ERWT, p.180).¹⁷

From the literary point of view it may be observed that "in him we have a combination of style and scholarship..... In all that he (i.e. SR, **bracket ours**) writes is marked by elegance of literary form. His felicity of expression is amazing. He can be numbered amongst the greatest stylists in the history of philosophy and can be classed along with Schelling, Schopenhauer and Bergson—among those who have raised philosophic prose to the level of creative literature:..... He endows his sentences with vitality that the frozen fossils of long forgotten ideas burst forth into new life."¹⁸ The use of significant objectives and proverblike general statements tend to enhance the vitality; mark the significant adjective "workable" in "The Buddha gives a **workable** system for monks and lay people." (DP, Introduction, p. 22); note proverblike remark : "it is those who do not see the truth that strike in the path of fiction." (IP., p. 353).

Finally, it may be said that his beautiful, elegant, flowing and lucid style coupled with transparent ideas, constructive and interpretative,

magnanimous and balanced approach and criticism¹⁹ and loyalty to original sources make his treatment of Buddhism live and enchanting. Being "a constructive philosopher of the first rank"²⁰ he keeps the reader spell-bound with the magic of his forceful and lucid language and literary exposition and justice to the subject. In the end one would like to say : **tasmai Buddhaya²¹ namo namaḥ !**

Reference Notes

1. *Cf rucīnāṅ vaicitryād ṛjukuṭīlanānā pathajuṣāṅ, nṛṇām eko gamyaḥ tvam asti payasām arṇava iva.*//
Puṣpadanta, Śivamahimnastotra. 7.
2. Radhakrishnan S, IP, p. 608.
3. For a brief life sketch and philosophy of S. Radhakrishnan, **vide e.g.** Raju P.T., *Idealistic thought of India*, London, 1953, Chapter VII; Mahadevan T.M.P. and Saroja G. V., *Contemporary Indian Philosophy*, New Delhi, 1983, Chapter VIII; Narawane V. S., *Modern Indian Thought: A Philosophical Survey*, Bombay 1967, Chapter VIII.
4. Raju P.T., **op. cit.**, p. 331.
5. Raju P.T., **op. cit.**, p. 331.
6. Narawane V. S., **op. cit.**, p. 242; **vide** also *Fragments of a Confession* (Tudor, p. 13) as referred to in **ibid**, p. 242.
7. Raju P.T., **op. cit.**, p. 333.
8. Raju P.T., **op. cit.**, p. 333.
9. Quoted by M. Winternitz in his "A History of Indian Literature" Vol J, p. 79. (Calcutta, 1927).
10. *Cf sāmānyāṅ vā viśeso tad anyena samarthyaṅ yatra so'rthāntaranyāsaḥ sādharṇyetaṅ vā*//
Mammaṭa, *Kāvya prakāśa* 10.23.
11. It was read on 29 June, 1938.
12. The fn. 3 on p. 353 of the IP reads "abhi, beyond; dhamma, physics, **Medhammas** are analysed in *Abhidhamma*."
13. SR on *nirvāṇa* **vide** IP, pp. 447 ff; DP, pp. 46 ff
14. Narawane V.S; **op.cit.**, p. 236.

15. Shelley, Heuas, A Lyrical Drama Composed in 1821 A.D. and published in 1822 A.D.), Chorus of Captive Greek Women, Lines 197-200. My thanks are due to Dr. C.K. Seshadri, Professor & Head, Department of English, Faculty of Arts, M.S. University of Baroda, Baroda, for tracing this reference.
16. Rhys Davids, Journal of the Pali Text Society, 1923, pp. 43-44 as quoted in IP, p-174, fn. 1.
17. Cf. also "Reverence shown to the righteous is better than sacrifice." (Mark 1.15). One may compare here the DP 108 which says, "Homage paid to the righteous is better." (**abhi vādanā ujjugatesu seyyo**). "I am not of the world" says Jesus according to John. (vide John xvii 14-16) and Buddha says "Monks even as a blue lotus, a water-rose or a white lotus, is born in the water, grows up in the water and stands lifted above it, by the water undefiled; even so, monks, does the Tathāgata, grow in the world by the undefiled" (Sainyutta Nikāya xxii 94; vide ERWT, p. 180 fns 3,5 & 6) (for comparative remarks vide ERWT, pp. 177 ff.) It is interesting to compare here the thought in the Bhagavadgītā (5.10) : **padmapatram ivāmbhasi**.
18. Narawane V.S., **op. cit**; p, 231. Reference may also be made here to SR's lucid and striking similes and vivid and colourful pen-pictures available in his writings.
19. Cf. "Unless he begins to criticise the system, the reader takes the author to be presenting his own views." (Raju P.T., **op. cit**, p. 333)
20. Narawane V.S., **op. cit.**, p. 238.
21. Buddha-Gautama Buddha; paranomistically it refers to SR (**buddha**, wise, learned, enlightened)
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This paper humbly attempts to do some exercise in creative and constructive thinking directed at resolution of some basic philosophical conflicts within the philosophical system of Radhakrishnan. Resolution of philosophical and cultural conflicts has remained a chief concern of Radhakrishnan's voluminous writings. The paper, therefore, can be treated as a small step in the very direction which has been suggested with missionary zeal by Radhakrishnan himself. This being so, the author has great pleasure in presenting this paper as a tribute to our great philosopher: Radhakrishnan.

Radhakrishnan's Epistemological Realism

Radhakrishnan's epistemology is essentially realistic. It stands for the view that knowledge to be knowledge must be revelatory of reality. Radhakrishnan has written in unambiguous terms that "It so far as our minds are not creative of reality but only receptive of it, we must get into contact with reality, outward by perception, inward by intuition, and by means of intellect interpret and understand it."¹

This means that Radhakrishnan's epistemology is very clearly realistic. As Radhakrishnan has advocated epistemological realism, he is certainly not idealist in the sense in which Berkeley and Hegel are idealists. In order to properly understand and evaluate Radhakrishnan's philosophy, this point needs to be specially emphasised, especially in the light of the fact that Radhakrishnan has been known and recognized as idealist philosopher. He himself has propounded his philosophical position in his Hibbert Lectures as "An Idealist View of Life."

Explaining the peculiar nature of Radhakrishnan's idealism D. M. Datta has observed that, "His idealism, moreover, is not *idea-ism* but *ideal-ism*. It is the presentation of an ideal that can harmonize the flesh with the soul, individuals with individuals, nations with nations. Like Eucken he is a philosopher of life."² If Radhakrishnan's philosophy is "not *idea-ism*," it has to be realism. However, even D. M. Datta has not clarified this point.

Hartshorne has also left the point at the same level in his observation that "Our author (Radhakrishnan) seems to leave the meaning of "Idealism" somewhat obscure. He does not altogether approve of Whitehead's complete translation of physical concepts into terms of "feeling", "satisfaction," "prehension," and the like. He also seems to reject anything like the Berkeleyan type of subjectivism. Yet I, at least, am not able to discern any third possibility for idealism.....Also I wonder whether any way of conceiving idealism other than as panpsychism is not *more* "confusing" rather than less."³

It will be clear in the sequel that Radhakrishnan's idealism which has been rightly described by Hartshorne as 'confusing', is itself realism in ethics and metaphysics. It is one of the chief contentions of this paper that on account of its strong realistic bias, Radhakrishnan's position is more akin to that of Aristotle and St. Thomas Aquinas than that of Plato and Hegel.

Radhakrishnan has recognized three ways of acquiring knowledge. "while all varieties of cognitive experience result in a knowledge of the real, it is produced in three ways which are sense-experience, discursive reasoning and intuitive apprehension."⁴

Explaining the nature and importance of the first two sources of knowledge in thoroughly realistic terms, Radhakrishnan has written: "Sense experience helps us to know the outer characters of the external world. By means of it we obtain an acquaintance with the sensible qualities of the objects. Its data are the subject-matter of natural science which builds up conceptual structure to describe them.

Logical knowledge is obtained by the processes of analysis and synthesis. The data supplied to us by perception are analysed and the result of the analysis yields a more systematic knowledge of the object perceived. This logical or conceptual knowledge is indirect and symbolic in its character. It helps us to handle and control the object and its working."⁵

It will be seen that Radhakrishnan's description of sense-experience and logical knowledge presupposes the realistic distinction between subject (jnātā) and object (jneya). The object is there existing independently of the subject. It is capable of being known by the subject directly through sense experience and indirectly through discursive reasoning.

Radhakrishnan's description of intuitive apprehension is equally realistic: "There is knowledge which is different from the conceptual, a knowledge by

which we see things as they are, as unique individuals and not as members of class or units in a crowd. It is non-sensuous, immediate knowledge. Sense knowledge is not the only kind of immediate knowledge. As distinct from sense knowledge or *pratyakṣa* (literally presented to a sense), the Hindu thinkers use the term *aparokṣa* for the non-sensuous immediate knowledge. This intuitive knowledge arises from an intimate fusion of mind with reality. It is knowledge by being and not by senses or by symbols. It is awareness of the truth of things by identity."⁶

Radhakrishnan's reference to *identity* of subject and object is likely to blur the realistic distinction between the knower and the known. It, therefore, needs to be made clear here that according to Radhakrishnan, "Knowledge is an intense and close communion between the knower and the known."⁷ The communion between knower and known is so very intense and close in intuitive knowledge that the knower's attention gets fully absorbed in the known. Thus 'knowledge by identity' is not to be understood as implying the denial of the ontological identity of either the subject or the object of knowledge.

Radhakrishnan himself has closed all doors for idealistic interpretation of intuitive knowledge by the following observations :

(i) "There is the controlling power of reality in intuitive apprehension quite as much as in perceptual acts or reflective thought. The objects of intuition are recognized and not created by us. They are not produced by the act of apprehension itself."⁸

(ii) "The reality of the object is what distinguishes intuitive knowledge from mere imagination. Just as in the common perception of finite things we become directly and inevitably aware of something which has its own definite nature which we cannot alter by our desires or imagination, even so intuitive consciousness apprehends real things which are not open to the senses. Even as there is something which is not imagined by us in our simplest perceptions and yet makes our knowledge possible, even so we have in our intuitions a real which controls our apprehension. It is not fancy or make-believe, but a *bona fide* discovery of reality. We can see not only with the eyes of the body but with those of our souls. Things unseen become as evident to the light in the souls as things seen to the physical eye. Intuition is the extension of perception to regions beyond sense."⁹

(iii) "The validity of divine existence is not founded on anything external or accidental but is felt by the spirit in us. The Ontological argument

is a report of experience. We cannot have certain ideas without having had the experience of the objects of which they are the ideas. In such cases it is not illegitimate to pass from the ideas to the objects referred to by them. We should not have had an idea of absolute reality if we had never been in immediate cognitive relation with it, if we had not been intuitively conscious of it. The proof of the existence is founded on the experience."¹⁰

The realistic colour of Radhakrishnan's epistemology will be more clearly and brightly seen in the light of the fact that Radhakrishnan is neither a rationalist like either Plato or Hegel nor a transcendentalist like either Gauḍapāda or Śaṅkarācārya. Unlike Plato and Hegel, he regards sense experience as genuine knowledge. And unlike Gauḍapāda and Śaṅkarācārya he fully admits the reality of empirical world known through sense and reason. Unlike these philosophers, Radhakrishnan has not created an unbridgeable gulf either between sense and reason or between reason and intuition. He has rather advocated the view that "there is a continuous development from sense perception to the vision of the real."¹¹

He, therefore, regards it as "unfortunate that insistence on intuition is often confused with anti-intellectualism. Intuition which ignores intellect is useless. The two are not only not incompatible but vitally united."¹²

Growth in knowledge, for Radhakrishnan, always means enrichment and correction in knowledge and not the denial of the object genuinely known by any of the three ways of knowing. While explaining the nature of integral insight, Radhakrishnan has indicated this in the following words :

"The different energies of the human soul are not cut off from one another by any impassable barriers. They flow into each other, modify, support and control each other. The Sanskrit expression "samyagdarśana" or integral insight, brings out how far away it is from occult visions, trance and ecstasy."¹³

We thus see that Radhakrishnan's epistemology is neither mere sensationalism, nor mere rationalism, nor mere mysticism but an organically conceived federation of all the three. This can happen if, and only if, Radhakrishnan's epistemology is out and out realistic. Yet this has hardly been brought into fore-front by scholars who have worked on Radhakrishnan. Hence the justification of our effort in this paper.

Radhakrishnan's Ethical objectivism

Radhakrishnan's realism which remains partly obscure in his episte-

mology and metaphysics expresses itself most clearly in his ethical theory as ethical objectivism. In fact, Radhakrishnan's idealism is nothing more and nothing less than his theory concerning objective reality of ethical ideals and spiritual values. According to Radhakrishnan, because spiritual values are constitutive of ultimate Reality, they appeal to us as ideals to be realized by our ethical or spiritual endeavours.

Unlike Radhakrishnan's epistemological realism, his ethical objectivism is not a theory left to be clearly worked out by us. Radhakrishnan himself has stated and argued for ethical objectivism in absolutely clear terms. We are, therefore, not required here to do anything more than to give some citations from Radhakrishnan which constitute the statement and argument for his ethical objectivism. Many such citations are spread over the pages in different books by Radhakrishnan. The following are considered as sufficient for our purpose :

"Any serious pursuit of ideas, any search after conviction, any adventure after virtue, arises from resources whose name is religion. The search of the mind for beauty, goodness and truth is the search for God...To do justly, to love beauty and to walk humbly with the spirit of truth is the highest religion."¹⁴

"Truth, beauty and goodness are not subjective fancies but objective facts. They are not only ultimate values included in the purpose of the world but supreme realities. Their objectivity and sovereignty are sometimes brought out by calling them attributes of God."¹⁵

"The principles which we have to observe in our daily life and social relations are constituted by what is called dharma. It is truth's embodiment in life, and power to refashion our nature."¹⁶

"The rules of dharma are the mortal flesh of immortal ideas."¹⁷

Religious consciousness is not reducible to either intellectual or ethical or aesthetic activity or a sum of these. If it is an autonomous form of spiritual life which, while including these elements, yet transcends them."¹⁸

"Truth, beauty and goodness cease to be the supreme realities and become a part of the being and essence of God. From the eternal values we pass to a supporting mind in which they dwell. They thus acquire an objectivity and are not simply dependent on our individual minds."¹⁹

"As creator and saviour, God is transcendent to the true process, even as realisation is transcendent to progress. This internal transcendence of

God to the true process gives meaning to the distinctions of value, and makes struggle and effort real.”²⁰

“Moral enthusiasm is possible only if our motive includes the expectation of being able to contribute to the achievement of moral ideas.....We cannot help asking ourselves whether our ideals are mere private dreams of our own or bonds created by society, or even aspirations characteristic of the human species. Only a philosophy which affirms that they are rooted in the universal nature of things can give depth and fervour to moral life.... If ethical thought is profound, it will give a cosmic motive to morality. Moral consciousness must include a conviction of the reality of ideals.”²¹

“It may be argued that, although the universe may have no purpose, items in the universe such as nations and individuals may have their purposes.... This cannot be regarded as a satisfactory goal of ethics.....We long for a good which is never left behind and never superseded.”²²

“Dharma or virtue is conformity with the truth of things; Moral evil is disharmony with the truth which encompasses and controls the world.”²³

“There are certain vital values of religion which are met by the character of God as wisdom, love and goodness. Values acquire a cosmic importance and ethical life becomes meaningful.”²⁴

“The highest order of being called spirit which is mind illumined by the ideas of truth, goodness and beauty is rooted in human intelligence and grows from it. The universe attempts to realize these ideas and cannot be understood except in the light of them. They are not only the goal of the universe in the temporal sense but are the timeless principles in the light of which alone the universe becomes intelligible.”²⁵

We Shall conclude our exposition of Radhakrishnan’s ethical objectivism with an observation made by C. E. M. Joad :

“Every word that he [Radhakrishnan] writes on ethical questions presupposes this intimate relation between ethics and religion, presupposes, indeed, as its basic assumption, the spiritual view of the universe, the spiritual nature of man and the concept of God as indwelling in man....If this assumption be not granted, the ethical philosophy of [Radhakrishnan] ...is without foundation.”²⁶

Radhakrishnan’s Metaphysical Absolutism

Metaphysical absolutism of Radhakrishnan is a peculiar variety of a metaphysical theory partly based on his knowledge and understanding of the

metaphysical positions of classical philosophers like Shankaracharya, Ramanujacharya, Plato and Aristotle; as well as contemporary philosophers like Bradley, Alexander, Bergson and Whitehead. In the light of Radhakrishnan's own vision and convictions, he has received glimpses of truth from these philosophers and attempted to accommodate them in his metaphysical theory, to use C. A. Moore's words, "by virtue of his veritable genius for synthesis."²⁷ In this respect Radhakrishnan has been rightly described by C. A. Moore as "the Thomas Aquinas of the modern age with his remarkable ability and determination to see things in their comprehensive entirety and thus to eliminate the sharp distinctions which to the narrow and smaller mind serve as the basis for isolation and even contradiction of the several cultures and philosophical traditions."²⁸

Metaphysical Absolutism of Radhakrishnan accepts Absolute as only unconditional ultimate reality and conceives it in such a way that the *tattvatraya* (Jiva, Jagata and Is'vara) become only contingent items in the totality of the Absolute. This may seem surprisingly very unfortunate, especially in the light of Radhakrishnan's sincere concern and impressive endeavours to work out a comprehensive philosophical system. Yet, this is the fact to be reckoned with, as it will be evident from the following outline of Radhakrishnan's Absolutism :

According to Radhakrishnan, "God is the timeless spirit attempting to realise timeless values on the plane of time. The ideal of the cosmic process which at the same time is its goal and explanation is real in one sense though wanting to be realised in another. The ideal is the greatest fact in one way and a remote possibility in another. The values which cosmic process is attempting to achieve are only a few of the possibilities contained in the Absolute. God is the definitisation of the Absolute in reference to the values of the world."²⁹

Explaining further the distinction and relationship between the Absolute and God, Radhakrishnan has written that "the way in which the relation between the Absolute and God is here indicated is not the same as that of Śaṅkara or of Bradley, though it has apparent similarities to their doctrines. While the Absolute is the transcendent divine, God is the cosmic divine. While the Absolute is the total reality, God is the Absolute from the cosmic end, the consciousness that informs and sustains the world. *God is*, so to say, the genius of this world, its ground, which as *a thought or a possibility of the Absolute* lies beyond the world in the universal consciousness of the Absolute. The possibilities or the ideal forms are the mind of the Absolute or the thoughts of the Absolute. *One of the infinite*

possibilities is being translated into the world of space and time. Even as the world is a definite manifestation of one specific possibility of the Absolute, God with whom the worshipper stands in personal relation is the very Absolute in the world context and is not a mere appearance of the Absolute."³⁰

Radhakrishnan's views concerning interrelationship and destiny of *tattvatraya* will be clear by going through the following passages :

"God can only be a creative personality acting on an environment, which, though dependent on God, is not God. Though the acting of God is not forced on Him from without, still it is limited by the activities of human individuals. The personality of God is possible only with reference to a world with its imperfections and capacity for progress. In other words, the being of a personal God is dependent on the existence of a created order. God depends on creation even as creation depends on God."³¹

"At the beginning, *God is merely the knower with ideas and plans*, which are realised at the end when the world becomes the express image of God. The difference between the beginning and the end is analogous to the difference between the "I" and the "me." The "me" becomes an adequate representation of the "I" at the end. All things move towards the creator. When the creator and the created coincide, God lapses into the Absolute. Being in a sense which both attracts and eludes our thought is the ideal goal of becoming. In attaining this goal, becoming fulfils its destiny and ceases to be."³²

"God is the Absolute with reference to this possibility of which He is the source and creator. Yet at any moment God transcends the cosmic process with its whole contents of space and time. He transcends the order of nature and History until His being is fully manifested. When that moment arises, the world becomes flesh and the whole world is saved and the historical process terminates. Until then, God is partly in *potentia*, partly in act. This view is not pantheistic for the cosmic process is not a complete manifestation of the Absolute."³³

So far we have tried to understand the Absolute and God from the point of view of *tattvatraya*. If *tattvatraya* is considered from the point of view of the Absolute, then what Radhakrishnan has to say is the following :

"The question of immanence and transcendence does not arise with reference to the Absolute. For immanence implies the existence of an other in which the Absolute is immanent. But the Absolute represents the totality

of being and there is nothing other than it. The Absolute is in this world in the sense that the world is only an actualisation of one possibility of the Absolute and yet there is much in the Absolute beyond this possibility which is in process of realisation."³⁴

"So far as the Absolute is concerned, the creation of the world makes no difference to it. It cannot add anything to or take away anything from the Absolute. All the sources of its being are found within itself. The world of change does not disturb the perfection of the Absolute. "Though suns and universes would cease to be, Every existence would exist in thee" (Emily Bronte). We cannot say that the world follows from the nature of the Absolute even as the conclusion of the syllogism follows from the premises, as Spinoza would have us believe. The Absolute is the ground of the world only in the sense that a possibility of the Absolute is the logical prius of the world. The world would not be but for this possibility in the Absolute.

As to why this possibility arose and not any other, we have to answer that it is an expression of the freedom of the Absolute. It is not even necessary for the Absolute to express any of its possibilities. If this possibility is expressed, it is a free act of the Absolute. Hindu writers are inclined to look upon the act of creation more as the work of an artist than that of an artisan. It is *līlā* or free play. The world is the work of an artist whose works are worlds. His fertility is endless. S'amkara says that the world originates from the supreme without effort (*aprayatnenaiva*), on the analogy of sport (*līlānyāyena*), like human breath (*puruṣānīḥs'vāsavat*)."³⁵

A little reflection on the above outline of Radhakrishnan's metaphysical Absolutism makes it clear that the theory is incompatible with his realistic epistemology and objectivistic ethics. The following are the chief points leading to this conclusion :

(i) As the possibilities of the Absolute are described as "the thoughts of the Absolute" and as "God is merely knower with ideas and plans," the evolution of the world can not logically and metaphysically contain any thing which is genuinely material and capable of being known by senses. This means that the ontological status of the material world and epistemological status of the sense experience of the external world lose their metaphysical foundation. This clearly means that Radhakrishnan's epistemological realism is incompatible with his metaphysical absolutism which turns out to be a form of nothing other than Absolute Idealism.

It is hardly necessary to clarify that here the term 'idealism' clearly means 'idea-ism.'

(ii) We are told that "of the infinite possibilities," it is only "one specific possibility of the Absolute" which has been manifested as the world. How do we come to know about the infinite possibilities or thoughts of the Absolute, we do not know. No amount of *sādhanā* can lead us to this knowledge because we are part of the world which is destined with God to lapse "into the Absolute." At no moment, including this last moment, "the world of change" can "disturb the perfection of the Absolute." Thus the Absolute in its perfection and infinitude remains always unknowable to us. From the standpoint of realism, even the Absolute does not know itself because the realistic distinction between the knower and the known is not admitted in case of the Absolute. Thus a kind of agnosticism for all knowers is inescapable in Radhakrishnan's Absolutism. The same is the case with subjectivism because the world evolves from and merges into the Absolute just as one of its possibilities which are not other than 'ideal forms' or thoughts. Thus the world is created and dissolved "as a thought" of the Absolute. Now, agnosticism and subjectivism are theories in epistemology which are not at all compatible with realism in epistemology. Hence the incompatibility of Radhakrishnan's metaphysics with his epistemology.

(iii) God in Radhakrishnan's absolutism resembles Whitehead's God. Whitehead has criticised Aristotle for not providing God that is available for religious purposes. However, it has been rightly observed that "in spite of Whitehead, the Whiteheadian God suffers from the same defect."³⁶ Radhakrishnan's Absolutism also takes away from God all that is significant from the standpoint of religion. No reality can be the object of man's moral and religious aspirations simply by being called by the name, God. Radhakrishnan cannot escape this criticism because his God is neither *anādi* nor *ananta*, neither self-existent nor the ultimate metaphysical ground of all-that-there-is. God and His world came into being, thanks to a contingent *līlā* of the Absolute. We are clearly told that this *līlā* "is not even necessary for the Absolute." Absolute would have gone quite well without ever playing this game of temporarily creating and absorbing God with His world of matter and souls aspiring to realize Him. We have seen that Radhakrishnan's exposition of ethical objectivism presented above includes the assertions like (i) "The search of mind for beauty, goodness and truth is the search for God;" (ii) "The rules of dharma are the mortal

flesh of immortal ideas;" (iii) "We long for a good which is never left behind and never superseded;" and (iv) "They (spiritual values) are not only the goal of the universe in the temporal sense but are timeless principles in the light of which alone the universe becomes intelligible." These assertions clearly imply that Radhakrishnan's ethical objectivism emphatically ascertains the teleological character of the world and eternity of God. But Radhakrishnan's absolutism has no logical room for either teleology of the world or eternal character of God because here the world and God are regarded as nothing more than a temporal *lila* of the Absolute. Hence the absolute incompatibility of Radhakrishnan's metaphysics with his ethics.

An Improved Version of Radhakrishnan's Metaphysics

If Radhakrishnan's epistemological realism and ethical objectivism are worth maintaining,—Radhakrishnan himself has covetously maintained these doctrines throughout his long academic career—then there is no alternative but to revise his metaphysical position. This would have to be wholeheartedly approved by Radhakrishnan himself for he has given us a criterion for acceptability of metaphysical belief by writing that "if the belief works in the realm of mind or knowledge, of life or conduct, it is true; otherwise it is spurious."³⁷

The spurious belief in Radhakrishnan's metaphysical outlook is his belief concerning the duality of God and the Absolute. The Absolute as distinct from God is a logical construction of Radhakrishnan's mind under the influence of thinkers like Bradley. It is on account of this logical prejudice that Radhakrishnan advocates the substitution of the phrase 'the Absolute' for the word 'God' in the language describing religious intuition or revelation. For example, he has written : "When the Old Testament says, "Before even the earth and the world were made, Thou art God from everlasting, and world without end," it is referring to the Absolute and not to God who is organic with the world process."³⁸

The needed revision in Radhakrishnan's metaphysics has thus to start with the elimination of the distinction between God and the Absolute. As the two are not distinguished in intuitive religious experience and as Radhakrishnan has so much argued for the validity of intuitive religious experience, we will not be without support from Radhakrishnan himself in our task of equating God with the Absolute.

Radhakrishnan has written : "Religion is, in essence, experience of or living contact with ultimate reality. It is not a subjective phenomenon,

not mere cultivation of the inner life but the apprehension of something that stands over against the individual. The real is known not as the conclusion of an argument but with the certainty of a thing experienced."³⁹ Radhakrishnan thus admits that religious experience is a "*bona fide* discovery of reality."

As to the nature of reality discovered by religious experience, Radhakrishnan has maintained: "There are aspects in religious experience, such as sense of rest and fulfilment, of eternity and completeness, which require the conception of a being whose nature is not exhausted by the cosmic process, which possesses an allfulness of reality which our world only faintly shadows. This side of religious experience demands the conception of the supreme as Self-existence, infinity, freedom, absolute light and absolute beatitude. On the other hand there are features of our religious experience which require us to look upon God as...a personal being with whom we can enter into personal relationship. Practical religion presupposes a God who looks into our hearts, knows our tribulations and helps us in our need. The reality of prayer and sacrifice is affirmed by the religious life of mankind. It assumes the reality of a concrete being who influences our life. To leave the Absolute in abstract isolation dwelling in Epicurean felicity is to reduce it to an ornamental figurehead who lends an atmosphere to an essentially agnostic view of the cosmic process. The permanent reality beyond the transient world of struggle and discord is also here and in everything. In religious experience itself there is no conflict. The supreme satisfies both sets of needs."⁴⁰

The above quoted words of Radhakrishnan can be well interpreted as implying complete identity of the notions of the Absolute and of God. The Absolute here does not mean the sum-total of reality but the ever sustaining metaphysical ground of all-that-there-is. The same Supreme Reality, which is one without a second with respect to metaphysical and spiritual sovereignty, is the Absolute of some philosophers and God of all religious people. The philosopher in Radhakrishnan should not find difficulty in admitting this not only in the light of his interpretation of religious experience but also in the light of his own admission that "Professor Brightman's whole criticism about my vacillation between the non-dualism of Śaṅkara and the personal theism of Rāmānuja is based on the postulate that the supreme must be either the one or the other, which I do not admit."⁴¹

The identification of God and the Absolute is clearly admitted by Radhakrishnan in his observation that, "All religions are founded on the

personal experience of the seers who become directly aware of an Infinite Spiritual Presence beyond and within the range of the world of change and succession. The personal experience of union with Absolute Reality or God has been a common and continuous feature of all the faiths of mankind."^{4 2}

Once the distinction between the Absolute and God is eliminated, Radhakrishnan's metaphysical absolutism turns out to be a kind of Viśiṣṭādvaitic theism comparable to that of Rāmānujāchārya or of Śrī Svāmīnārāyaṇa.

While appreciating Rāmānujāchārya's contribution to philosophy, Radhakrishnan has observed that, "Rāmānuja had the greatness of a religious genius. Ideas flowed in on him from various sources—the Upaniṣads and the Āgamas, the purāṇas and the prabandham—and he responded to them all with some side of his religious nature. All their different elements are held together in the indefinable unity of religious experience. The philosophic spirit was strong in Rāmānuja, so, too, was his religious need. He tries his best to reconcile the demands of the religious feeling with the claims of logical thinking. If he did not succeed in the attempt to give us a systematic and self-contained philosophy of religion, it should not surprise us. Much more remarkable is the deep earnestness and hard logic with which he conceived the problem and laboured to bridge the yawning gulf between the apparently conflicting claims of religion and philosophy. A thin intellect with no depth of soul may be blind to the wonders of God's ways, and may have offered us a seemingly simple solution. Not so Rāmānuja, who gives us the best type of monotheism conceivable inset with touches of immanentism."^{4 3}

Radhakrishnan and others have pointed out that, Rāmānujāchārya's viśiṣṭādvaita is involved in certain difficulties related to (i) the teleological character of the world, (ii) moral and metaphysical status of individual souls and (iii) transcendental aspect of God. Śrī Svāmīnārāyaṇa's Viśiṣṭādvaita eliminates these difficulties by re-formulating the very concept of S'arīra-S'arīri relation.^{4 4} In the Viśiṣṭādvaita of Śrī Svāmīnārāyaṇa, the individual souls and material world are said to be "body of God in the sense that (i) they are pervaded by God; (ii) they depend upon God; and (iii) they are incapable of doing anything without the s'akti of God."^{4 5} Thus the philosophical position of Śrī Svāmīnārāyaṇa preserves the organic view of the universe without damaging its moral significance and God's

transcendence. It, therefore, appears to us that the Viśiṣṭādvaita of Śrī Svāmīnārāyaṇa best serves the purposes of Radhakrishnan's philosophizing.

We conclude this paper with the observation that unless Radhakrishnan's metaphysical position is revised along the lines suggested above, it is not possible to reconcile it with his epistemology and ethics. Again, unless Radhakrishnan's metaphysics is brought in logical harmony with his epistemology and ethics, his system cannot satisfy the claims of both religion and philosophy. And this is what Radhakrishnan very much wanted to do.

As this paper has been written as a tribute to Radhakrishnan, a reference to Radhakrishnan's advice to writers on philosophy will not be considered as irrelevant. After praising Plato and Śaṅkarācārya as "masters in the art of tempering the rigour of their argument with that larger utterance which is the soul of true literature,"⁴⁶ Radhakrishnan has written that "writers on philosophy sometimes require to be reminded of Landor's warning : 'clear writers like fountains do not seem as deep as they are, the turbid look most profound'."⁴⁷ As it is only through clear presentation that writers on philosophy can help real advancement in philosophical wisdom, the students of philosophy should always most vigilantly search for clarity in both understanding and presentaion of philosophical ideas.

NOTES

- N. B. The following is the list of abbreviations used in these notes :
- CIP ... Radhakrishnan's statement of his philosophy under the title 'the spirit in Man' : S. Radhakrishnan and J. H. Muirhead (Editors) : *Contemporary Indian philosophy* (George Allen & Unwin, London, 1952)
- IVL ... S. Radhakrishnan : *An Idealist View of Life* (George Allen & Unwin, London, 1951)
- PR ... Schilpp Paul Arthur (Editor) : *The philosophy of Sarvepalli Radhakrishnan* (The Library of Living philosophers, Tudor Publishing Company, N. Y. 1952)
- RS ... S. Radhakrishnan : *Religion and Society* (George Allen & Unwin, London, 1948)

1. CIP, p. 485

2. D. M. Datta ; *The chief Currents of Contemporary Philosophy* (University of Calcutta, 1961) p. 136

3. PR, p. 316, 317
4. IVL, p. 134
5. Ibid., p. 134
6. Ibid., p. 138
7. Ibid., p. 138
8. CIP, p. 485
9. IVL, p. 143
10. Ibid., p. 220
11. S. Radhakrishnan : *Eastern Religion and Western Thought* (Oxford University Press, London, 1940) p. 51
12. CIP, p. 486
13. Ibid., p. 487
14. RS, p. 47
15. CIP, p. 494
16. RS, p. 104
17. Ibid., p. 108
18. IVL, p. 199
19. Ibid., p. 200
20. Ibid., p. 345
21. S. Radhakrishnan : *Eastern Religion and Western Thought*, p. 81 f
22. Ibid., p. 81
23. S. Radhakrishnan : *The Hindu View of Life* (George Allen & Unwin, 1949) p. 78
24. IVL, p. 342
25. CIP, p. 495
26. Quoted by C. A. Moore in PR p. 310
27. PR, p. 282
28. Ibid., p. 282
29. CIP, pp. 496-7
30. Ibid., p. 498 (Italics ours)
31. Ibid., p. 499
32. Ibid., p. 500 (Italics ours)
33. Ibid., p. 501
34. Ibid., p. 501
35. Ibid., p. 502
36. J. A. Yajnik : *The difficulties with Whiteheadian God.*, the article in *Proceedings of The Indian Philosophical Congress*, Patna, 1968
37. IVL, p. 221
38. CIP, p. 498
39. Ibid., p. 492

40. Ibid., p. 497
41. PR, p. 797
42. S. Radhakrishnan : *Recovery of Faith* (George Allen and Unwin, 1961) p. 110
43. S. Radhakrishnan : *Indian Philosophy*, Vol. II (George Allen and Unwin, London) pp. 720-21
44. For a detailed discussion of the Difference between the Viśiṣṭādvaita of S'ri Svāminārāyaṇa and that of Rāmānujācārya See J. A. Yajnik, *The philosophy of S'ri Svāminārāyaṇa* (L. D. Institute of Indology, Ahmedabad, 1972) Chapter 16, Section II
45. Ibid., p. 52
46. CIP, p. 484
47. Ibid., p. 484

ભારતીય દર્શનના મર્મફલ-ડૉ. રાધાકૃષ્ણનું

સી. વી. રાવલ

આ મહાન તત્ત્વજ્ઞાનીની જન્મ શતાબ્દિ ન્યારે રાષ્ટ્ર ઉજ્જવી રહ્યું છે ત્યારે આ લેખ દ્વારા એમને ઉષ્માભરી શ્રદ્ધાંજલિ આપવાનો આ એક નમ્ર પ્રયાસ છે. તેમાં મને કેટલે અંશે સફળતા મળી છે તે તો વિકાનોએ જ નક્કી કરવાનું રહે છે.

તત્ત્વજ્ઞાનની મહાન પ્રણાલિકાનો તેમને જન્મથી જ વારસો મળેલો છે.^૧ તેમનું સૌજન્ય એવું છે કે તેઓ પોતાના બાળપણની વાત કે જીવન-વૃત્તાંતની વાતમાં સ્વ ધરાવતા નથી. તેમના મા-બાપનું તેઓ બીજા નંબરનું સંતાન હતા તેટલા પૂરતો જ તેઓ ઉદલેખ કરે છે. તત્ત્વજ્ઞાનનો વિષય અભ્યાસ માટે પસંદ કરવા તેમનો ખાસ કોઈ નિર્ણય ન હતો. તેમના એક નજીકના સગા દ્વારા ત્રણેક પુસ્તકો તેમને ભેટ મળ્યાં, જેમાં છ. એફ. સ્ટાઉટનું માનસશાસ્ત્ર પરનું પુસ્તક, જે. વેલ્ટનના તર્કશાસ્ત્ર પરના બે ગ્રંથો તથા જે. એકેન્ઝીનું નીતિશાસ્ત્ર પરનું પુસ્તક હતું. તેમના ભાવિ રસનું નિર્માણ આ પુસ્તકો દ્વારા થયું તેમ તેઓ લખે છે, ખ્રિસ્તી મિશનરી શાળામાં અભ્યાસ કર્યો હોઈ તથા ઉચ્ચ કેળવણી લેવામાં પણ ખ્રિસ્તી શિક્ષકોનું પ્રદાન હોઈ તેઓ તેમના ઋણ સ્વીકાર કરે છે. ખાસ કરીને પ્રો. હોગનો. છતાં તેમના યુરુઓ સત્યના અવેષકો ન હતા એમ પણ તેઓ માને છે,^૨ ભારતીય સંસ્કૃતિ તથા આદર્શોની તેઓ જે ટીકા કરતા તેનાથી તેમની જાડી શ્રદ્ધાને ટેસ પહોંચતી અને જે લગ્ય પ્રણાલિ વિષે તેમને માન હતું તે ઝોહું થઈ જશે એવો ડર પેસી જતો.

સમય જતાં જેમ જેમ તેઓએ ભારતીય દાર્શનિક વાદ્યમયના અભ્યાસ કર્યો તેમ તેમ તેમને એ પ્રતીતિ થઈ કે આ લગ્ય સંસ્કૃતિક વારસો વિશ્વમાં શ્રેષ્ઠ સ્થાન ધરાવે તે કક્ષાનો છે, પ્રાચીન હિન્દુ તત્ત્વજ્ઞાનીઓ જેમણે અવારનવાર ધર્મના પ્રાણને સાંપ્રદાયિક વિચાર અને આચારના ગેરમાર્ગેથી ઉગાર્યો છે. તેમના તેઓ સાચા અનુભામી બન્યા-તેકાવત માત્ર એટલે કે પ્રાચીન તત્ત્વજ્ઞાનીઓએ, કે જેને તેઓ દર્શનશાસ્ત્ર કહે છે, તેને પોતાના આધાર તરીકે લીધું હતું, ન્યારે આ અર્વાચીન તત્ત્વજ્ઞાનીએ પોતાનો આધાર દુનિયાભરના વિવિધ પંથના સંતો, યોગીઓ અને સાધુઓના આધ્યાત્મિક અનુભવો-માંથી લીધો. તેમણે કોઈને યુરુ કર્યા નથી કે ન તો કોઈના તત્ત્વજ્ઞાનનું શરણ સ્વીકાર્યું છે. ^૩ છતાં આપણે તેમનાં લખાણોમાં આદિ શંકરાચાર્ય, રામાનુજચાર્ય, રવીન્દ્રનાથ ઠાકોર તથા પશ્ચિમના મહાન દિલ્લસકો જેવા કે હેગલ, અર્ગેસો, એચેલે વ.તી જાડી અસ્પષ્ટતાઓ છોએ; જીવનની સર્વપ્રાણી દિલ્લસકીના તેમના આકલનમાં તેઓ તેમના પૂરોગામીઓને પગલે ચાલવું પસંદ કરે છે, છતાં તેમનું અર્થ અનુકરણ કરવાના તેઓ વિરોધી

છે. તેમનામાં વિચારકના જેવી કુશાગ્ર શુદ્ધિ ને આગવી સ્વતંત્ર પ્રતિભા છે, વિક્રતા અને જરૂરી સાવચેતી પણ છે.

તત્ત્વજ્ઞાનના પ્રસિદ્ધ અધ્યાપક તરીકે તેમણે ભારતના તત્ત્વજ્ઞાન અને ધર્મની અમૂલ્ય સેવા તેમના ગ્રંથો અને વ્યાખ્યાનો દ્વારા કરી છે, અર્વાચીન હિન્દવા તેઓ એક અદ્વિતીય અભ્યાસક અને વિચારક તથા બહુશ્રુત ફિલસૂફ છે, પશ્ચિમના સાહિત્ય અને તત્ત્વજ્ઞાનનો તેમણે સાંગોપાંગ અભ્યાસ કર્યો છે. એક અચ્છા વિવરણકાર તેમ જ વિવેચક છે. સૂક્ષ્મ-દર્શક સમીક્ષક પણ છે. ભારતીય દાર્શનિક વિચારસરણીનું સુયોગ્ય અને નિષ્પક્ષ અર્થ-ઘટન કરવા જતાં તેઓ કડક આલોચના પણ કરે છે, જે તેમની સર્જનાત્મક આંતરસૂક્ષ્મતા પૂરાવે છે. માત્ર ભાષાસૈદ્ધી કે સાહિત્યને દૃષ્ટિ સામે રાખી વિવરણ કરવું એ બરાબર નથી. પરંતુ દર્શનશાસ્ત્રના ઇતિહાસલેખકે શબ્દોની પછવાડે રહેલા ગૂઢ વિચારને સ્પષ્ટ કરી બતાવવાનું કઠિન કાર્ય કરવાનું છે. તેઓનું ચિંતન માત્ર તાર્કિક ખંડન-મંડનની પ્રવૃત્તિથી જ વિકસ્યું નથી, પરંતુ એક સુદૃઢ આંતરિક આધ્યાત્મિક અનુભવનું એ કળ છે, જે એમ તેઓ સ્વયં માને છે.

તેઓ અંગ્રેજ ભાષા પર સાડું પ્રભુત્વ ધરાવે છે, અને અંગ્રેજી ગદ્યના સિદ્ધહસ્ત લેખક છે. ભારતીય સંસ્કૃતિ અને આધુનિક યુરોપીય સંસ્કૃતિ બન્નેના પાયામાં જે તત્ત્વજ્ઞાન નિહિત છે એનો ભંડો અને તલસ્પર્શી અભ્યાસ એમણે કર્યો છે. અને બન્ને પ્રત્યે એમના મનમાં અનહદ સહભાવ છે. તેઓએ ભારતીય સંસ્કૃતિના મિશનરી થઈ યુરોપ સમક્ષ ભારતીય તત્ત્વજ્ઞાન તથા ધર્મને રજૂ કર્યાં છે. તેઓ માત્ર હિન્દુ ધર્મના જ અદ્યતન વિવેચક નથી, પરંતુ વિશ્વભરની સામાન્ય ધર્મ ભાવનાના મહાન પુરસ્કર્તા છે. બધા ધર્મોના હાઈમાં પહેલા પ્રાણનો તે બચાવ કરે છે. વર્તમાન બગતના વિકારો દૂર કરવાનો એક માત્ર ઉપાય તેમના મતે આધ્યાત્મિક ઉત્થાન છે, તેઓ ધાર્મિક તત્ત્વજ્ઞાની છે અને સાથે સાથે “સર્વધર્મ સમભાવના પંડિત” છે.

ભારતીય તત્ત્વજ્ઞાનનું સુખ્ય દૃષ્ટિબિન્દુ કયું તે સમજવું પશ્ચિમના માનસને સુસ્કેહ લાગે છે, કારણ કે પૂર્વ-પશ્ચિમ બન્નેની પ્રણાલિકાઓ સેંકડો વરસોથી જુદા જુદા ચીલા પર ચાલતી આવી છે. ભારત વર્ષના ચિન્તનાત્મક તત્ત્વજ્ઞાનના અર્થો ડા. રાધાકૃષ્ણને સુંદર રીતે સ્પષ્ટ કરી બતાવ્યા છે, જેમાંથી આજે પણ સૌ ડોઈને યોધ અને યોગ્ય દોરવણી મળે છે. ગાંધીજી અને ટાગોરની સમકક્ષ તેમને મૂકી શકાય. તેઓ નિઃશંકપણે અદ્યતન હિન્દુ નવોત્થાનના મહાન આગેવાનોમાંના એક છે. ધાર્મિક વૃત્તિ માટે માણસે સંન્યાસી બનવાની જરૂર નથી.

ડા. રાધાકૃષ્ણનના ગ્રંથો અર્થઘટનાત્મક છે; તેમજ અંશતઃ સર્જનાત્મક પણ છે. તેને જે યે વિભાગમાં વહેંચીએ તો પ્રથમ વિભાગ કે જેને અર્થઘટનાત્મક નામ આપીએ તો તેમાં ‘રવીન્દ્રનાથ ટાગોરનું તત્ત્વદર્શન’, ‘ભારતીય તત્ત્વજ્ઞાન’ પરના બન્ને વિજ્ઞાન-કાવ્ય ગ્રંથો, તેમજ ‘સમકાલીન તત્ત્વચિંતનમાં ધર્મનું પ્રભુત્વ’ વ. ને મૂકી શકાય, તો બીજા

વિભાગમાં કે જેને આપણે સર્વનાત્મક ચિંતન કહીએ તેમાં “જીવનની આધ્યાત્મિક દષ્ટિ” તથા “પૂર્વનો ધર્મ અને પશ્ચિમી ચિંતન”ને મૂકી શકાય. આ ઉપરાંત ઉપનિષદો, ભગવદ્ગીતા, બ્રહ્મસૂત્રો અને ધર્મમંદિર પરનાં તેમનાં ભાષ્યો અને સંપાદનો ઊંડી વિદ્વાતા, આર્થદષ્ટિ અને અસંદિગ્ધ વિવરણના ઉદાહરણરૂપ ગણી શકાય તેમ છે.

હિન્દુધર્મ, બૌદ્ધધર્મ અને ભારતીય તત્ત્વજ્ઞાન અને તે યથા ઉપરાંત સર્વસામાન્ય ધર્મના ઉદ્દેશ પ્રતિની તેમની સેવા અપ્રતિમ છે. યુરોપીય અને ભારતીય વિચારધારાઓ અંગેનું તેમનું પ્રતિપાદન અને વિવરણ તેમની નૂતન, વિશિષ્ટ અને પ્રેરણાદાયી દષ્ટિ દાખવે છે, તે જ રીતે પરમ ચૈતન્યનું સ્વરૂપ, ધર્મોનો ઈશ્વર અને પરમ ચૈતન્ય તથા ઈશ્વર વચ્ચેનો સંબંધ, તથા વૈશ્વિક પ્રક્રિયામાં તેમનું સ્થાન અને કાર્ય વ. અંગેના તેમના વિચારોએ આ કોષણોએ અંગે બીજાઓએ સૂચવેલા સમાધાન અંગેની મુશ્કેલીઓનું નિવારણ કયું છે તેમ કહી શકાય. તેમના પૂર્ણ આદર્શવાદ અંગેનું તત્ત્વજ્ઞાન પૂર્વ અને પશ્ચિમના સાચા સમન્વયને રજૂ કરે છે. (દા. ત. ઔદીશ વિચારક પ્રેડલેને નડતા કેટલાક કૃત પ્રશ્નોનો તેમાં ઉકેલ છે.)

તેમના “જીવનના આદર્શવાદી અભિગમ” અંગેના હિબ્બર્ટ વ્યાખ્યાનો (૧૯૨૬)માં આપણે તેમના ધર્મ અને તત્ત્વજ્ઞાન અંગેના પરિપક્વ વિચારો જોઈ શકીએ છીએ, આ “તત્ત્વ શુદ્ધ જીવન-દષ્ટિ” દર્શાવેલા ગ્રંથ એમની ફિલસૂફીના સારરૂપ છે. જીવન, ધર્મ અને સત્યની આત્યન્તિક સમજ શી હોઈ શકે એ એમણે આ વ્યાખ્યાનોમાં નિરૂપ્યું છે, અને તે કરવા સાડુ પશ્ચિમે જે વૈજ્ઞાનિક અભ્યાસપદ્ધતિ ખીલવી છે તેનો આશ્રય લીધો છે, એ એની ખાસ વિશેષતા ગણાય. સ્વ. રામનારાયણ પાઠક જે રા. આનંદશંકરભાઈ ક્રુવના નિરૂપણ સંબંધમાં કહે છે, તે ડૉ. રાધાકૃષ્ણનને પણ લાગુ પડી શકે તેમ છે, - એમને વેદાન્તની કોઈ નવી શાખા સ્થાપવી નહોતી-નવું દર્શન સ્થાપે તેને જ જે ફિલસૂફી કહેવો હોય તે તે ફિલસૂફી નહોતા. અને ફિલસૂફી એ જે અસુક મત અને અભિપ્રાયોનું તંત્ર જ ન હોય, પણ જીવનની દષ્ટિ હોય, તે તે તેમનામાં હતી. તેમની દષ્ટિ યુદ્ધ દાર્શનિક અને મૂલ્યપર્યાન્તગામી હતી, દાર્શનિક ચર્ચા-પદ્ધતિને તેમણે નવી વિશાળતા અને ગંભીરતા આપી. ૧૦ ડૉ. રાધાકૃષ્ણન અને ડૉ. દાસગુપ્તા એ બે વિકાનોએ હિન્દના તત્ત્વજ્ઞાનનો ઇતિહાસ લખ્યો છે. એ સંબંધમાં ધણીવાર એવો પ્રશ્ન પૂછાય છે કે એમથી કોણ ચઢે ? એનો ઉત્તર આપતાં આઠ મુવ લખે છે કે—

સંસ્કૃતિની વિદ્વાતાપૂર્વક તે તે ગ્રંથનો સાર ઉપધૂત કરી એને યથા સ્થિત રૂપે પ્રગટ કરવાનું કાર્ય દાસગુપ્તે વધારે સાડુ કયું છે, પરંતુ હિન્દનું તત્ત્વજ્ઞાન એક જૂનું જડી આવેલું હાડપિંજર નથી, પણ વેદકાળથી ચાલી આવેલા ચૈતન્યથી ભરેલો અને નિત્ય વિકસતો જતો એક જીવંત પદાર્થ છે, અને તેથી એના શરીરનું વર્ણન કરવા કરતાં એના આત્માનું પ્રાગટ્ય કરવા ઉપર રાધાકૃષ્ણને અધિક ધ્યાન દીધું છે, અને એ દષ્ટિ-બિન્દુથી જોતાં રાધાકૃષ્ણની કૃતિ ચઢિવાતી છે. ૧૧

ડૉ. રાધાકૃષ્ણનું કહે છે કે જૂતકાળનાં પોથીં આજના પ્રશ્નોનો ઉકેલ આજવામાં ઝાઝી મદદ કરી શકે એમ નથી. ને કોઈ પ્રાચીન શાસ્ત્રોમાંથી આજની જરૂરિયાતને અનુકૂળ અર્થ કાઢવાનો પ્રયત્ન કરે છે તો તેમાં પૂર્વજો માટેનો આદર ભલે વ્યક્ત થતો હોય, પણ તેમાં ભુક્તિની પ્રામાણિકતા છે, એમ ન કહેવાય.^{૧૨} ડૉ. રાધાકૃષ્ણનમાં રૂઢિ પ્રત્યેની અંધ ભક્તિ નથી; તેઓ દૃઢપણે એમ માને છે કે પરંપરાગત વિચાર, આચાર અને માન્યતાઓ પહીં ભાંજે એ પણ આધ્યાત્મિક એકવ Fellowship of the Spiritની સ્થાપના માટે આવશ્યક છે. બધાય લોકોના મનમાં આ ભાવના કાર્ય કરી રહી છે, બીજા માણસો ગમે એટલા વયોવૃદ્ધ કે જ્ઞાનવૃદ્ધ હોય તો પણ તેમના હાથમાં માટીનો પીંડો બનવા નારાજ એવા આજના યુવક વર્ગમાં તો આ ભાવના વિશેષ પ્રબળ બની રહી છે, કારણ કે લોકોમાં ભગ્નિતિ આવી છે.^{૧૩} ધર્મ અને ફિલસૂફી વિષેના ખોટા ખ્યાલો ખાંખેરી નાખવાનો યુગ આવી પહોંચ્યો છે, “અતિમ સત્ય વિષેના વિચારનો જીવનમાં પ્રયોગ કરવો એવું” નામ ધર્મ” અને કોઈ ફિલસૂફી ને ધર્મને વિશે ખુલાસો ન કરી બતાવતી હોય તો તેને ફિલસૂફી કહી જ ન શકાય. ધર્મને લગતી માન્યતાઓ ને તર્કની મદદથી બધેલા વિચારો સાથે મેળ ખાતી હોય તો વધારે સારું. ફિલસૂફીને ધર્મથી રંગવાને અફલે આપણે ને બની શકે તો ધર્મને ફિલસૂફીની કસોટીએ ચડાવવો જોઈએ. તત્ત્વચિંતનને આપણી માન્યતાઓનું સમર્થન કરવામાં આપણને મદદ ન કરે તો, એ પરથી એમ કહિત થતું નથી કે આપણે તત્ત્વચિંતન સિવાયની બીજી વસ્તુઓમાંથી અર્થાત્ લાગણી, સંકલ્પ અથવા અપરોક્ષ અનુભવ યા સાક્ષાત્કારમાંથી એને માટે આધાર ખોળી કાઢવાનો પ્રયત્ન કરવો જોઈએ. જે ધર્મસિદ્ધાન્તના મૂળમાં ભુક્તિગમ્ય ફિલસૂફી ન હોય તે નિષ્કળ નીવડવા વિના ન જ રહે.^{૧૪} સત્યને આપણી નજર આગળથી સંતાડી રાખનાર વસ્તુ તે કેવળ ભુક્તિનો દોષ નથી, સ્વાર્થની વાસના પણ છે. અજ્ઞાન એટલે ભુક્તિનો ભ્રમ નહિ, પણ આત્માનો અધાપો છે તે દૂર કરવા માટે આપણે આત્મા પર વળગેલા દેહ અને ઈંદ્રિયોના મેલને ધોઈ કાઢવા જોઈએ, અને આત્મચક્ષુની જ્યોતને જગવવી જોઈએ.

ડૉ. રાધાકૃષ્ણનું જે આદર્શવાદના પુસ્તકમાં છે તે પૂર્ણ આદર્શવાદ કે અધ્યાત્મવાદ છે. તે ભૌતિક આદર્શવાદ નથી. તેમના મતે પૂર્ણ આત્મપરાયણતા, કોઈ પણ આધ્યાત્મિક વિચારધારાનું મૂલ્ય માપવાનો કસોટી પત્થર છે. આદર્શનિષ્ઠ દૃષ્ટિ સમજે છે કે અહાંડનો અર્થ છે, મૂલ્યો છે, આદર્શ મૂલ્યો ગતિ આપનારાં પરિબળો છે, અહાંડની ચાલકચાલિત છે, તેઓ જીવનને હેતુપૂર્ણ અને અર્થપૂર્ણ ગણે છે અને તેઓ માનવને એક એવી ભૂમિકા સાથે જોડે છે કે જે સેન્દ્રિય જગતની મર્યાદાથી મુક્ત ન હોય, જીવનના આદર્શ-વાદી અભિગમનું વિવરણ શક્ય તેટલી સ્પષ્ટ ભાષામાં તેમણે આપ્યું છે. પૂર્વ અને પશ્ચિમ બન્નેની આધ્યાત્મિક વિચારણાથી સુપરિચિત હોઈ તેઓ અર્વાચીન જગતનો પડકાર ઝીલી લઈ પ્રકૃતિવાદ, જડવાદ, ઉપયોગિતાવાદ, માનવતાવાદ વગેરે બધા વાદોના ધર્મના ધર્મના રૂપ ધવાના દાવાની ચકાસણી કરે છે, સાથોસાથ તેઓ ભૌતિકશાસ્ત્ર, જ્યોતિષશાસ્ત્ર, અને જીવશાસ્ત્ર જેવાં વિજ્ઞાનોની છેલ્લામાં છેલ્લી સિદ્ધિઓની મૂલવણી કરે છે, અને તેમની ધર્મની સર્વત્રાહી ફિલસૂફી આપે છે.

તેમનું, આધ્યાત્મિક તત્ત્વજ્ઞાન તાદૃશિક તત્ત્વજ્ઞાનના અતિ દુર્ગમ માર્ગનો ઇન્કાર કરે છે, અને સાંપ્રદાયિક તત્ત્વજ્ઞાનની સુરક્ષાની પદ્ધતિને પણ નકારે છે અને ધાર્મિક અનુભવ અંગે વૈજ્ઞાનિક દ્રષ્ટિકોણ અપનાવીને બધા પંથના લોકોના આધ્યાત્મિક વારસાની અને જેમને કશો અનુભવ નથી તેની પણ નિર્લેપ અને નિષ્પક્ષ તપાસ કરે છે. ધાર્મિક ચેતનાની શક્તિઓ અને ફાવાઓ અંગેનું આનું પરીક્ષણ જેની પશ્ચાદ્ભૂતિમાં માનવજાતનો સમગ્ર આધ્યાત્મિક ઇતિહાસ પહેલો છે, તેમાં આધ્યાત્મિક આદર્શનો ડોલ રહેલો છે, જે એક તરફથી વૈજ્ઞાનિક પ્રકૃતિવાદના ખંડિત પરિણામો અને બીજી તરફથી સાંપ્રદાયિક ધર્મવાદનો વિરોધી છે.^{૧૫}

“વર્તમાન તત્ત્વજ્ઞાનમાં ધર્મનો પ્રભાવ” પુસ્તકમાં ડૉ. રાધાકૃષ્ણનું જે પૂર્ણ આદર્શવાદનું નિરૂપણ કરે છે, તેની રૂપરેખા બેઠેઈએ તો—(૧) બ્રહ્માંડનો આવિષ્કાર, પૂર્ણમાંથી ચેતન, અચેતન સ્વરૂપોનો આવિષ્કાર છે. (૨) સૃષ્ટિની પ્રક્રિયા એ બે વચ્ચેનું કન્દ છે જેમાં (૩) પ્રકૃતિનો ગળ અચેતન પર ચેતનની સરસાઈ દ્વારા આંકવામાં આવે છે. (૪) સૃષ્ટિનું અંતિમ ધ્યેય કે મુકામ ચેતનનો જ પરનો સંપૂર્ણ વિજય અગર તો આત્માનો પદાર્થ પરનો સર્વોપરિ વિજય પૂર્ણત્વને પ્રાપ્ત કરે છે, પરંતુ અહિં પ્રારંભ અને અંત માત્ર આદર્શ છે અને આપણી પાસે જે છે તે માત્ર બે વચ્ચેનો માર્ગ છે, જેનો ઉદ્દેશ્ય બ્રહ્માંડ તરીકે થાય છે, જેમાં આપણે સૌ માત્ર યાત્રાળુ છીએ. આ જગત એ કેવળ પરમાત્મા માટેની શોધમાં નીકળેલા યાત્રીઓની આગેકૂચ છે. જગત એક નિરંતર વહેતો પ્રવાહ છે. જે કંઈ છે તે આ જગત છે અને તેની પાર કશું છે જ નહિ એવું નથી. આ જગત નિયમને વશ વર્તે છે ને તે પૂર્ણત્વ તરફ ગતિ કરી રહ્યું છે, તે બતાવે છે કે એના પાયામાં કંઈક આધ્યાત્મિક સત્તત્ત્વનો આધાર છે. આપણી સૃષ્ટિ પરબ્રહ્મનો નૈસર્ગિક આવિષ્કાર છે. પરબ્રહ્મ શુદ્ધ અને ચેતના છે, શુદ્ધ મુક્તિ છે, અને અનંત શક્તિ છે. પરબ્રહ્મની અનંત સંભાવનાઓમાંથી, એક વિશિષ્ટ શક્તિ વર્તમાન જીવ સૃષ્ટિમાં આવીલાંવ પામી છે, પરંતુ તેથી કાંઈ પરમ ચૈતન્યની પૂર્ણતા ખંડિત થતી નથી.^{૧૬} અનંત ચેતના પોતાનો આવિષ્કાર કરવા પોતાને અંધનમાં મૂકે છે. પરબ્રહ્મની આ સ્વઅંધનની પ્રક્રિયાને હિન્દુતત્ત્વવેતાઓ માયા કહે છે. અદ્વૈત બ્રહ્મવાદીઓ “એક”ને ખાતર “અનેક”ની હસ્તીના છેદ ઉઠાવી દે છે એમ માની લેવું ખોટું છે. એ તો એટલું જ કહે છે કે એકને અદ્વિતીય એવું બ્રહ્મ તે જગતને વ્યાપી વ્યોજીત ચેતન, અને જગતનો ત્રેરક અનંતર્યામી આત્મા છે. આ કથનનો અર્થ એવો નથી કે જીવોથી ભરેલું વિકારશીલ જગત મિથ્યા અર્થાત્ અવિદ્યમાન છે.^{૧૭}

પરબ્રહ્મનાં નિર્ગુણ તેમજ સગુણ, અપૌરુષેય તેમજ પૌરુષેય, નિરાકાર તેમજ સાકાર એ ઉભયરૂપ એક જ સત્ત્વું વર્ણન કરવાની નિરપેક્ષ અને સાપેક્ષ રીતો છે, પરમાત્મા એ કાં તો નિર્ગુણ બ્રહ્મ છે અથવા સગુણ ઈશ્વર છે એમ માની લેવું એ ભ્રમ છે. તે નિર્ગુણ તેમજ સગુણ, બ્રહ્મ તેમજ ઈશ્વર બંને છે. પરમાત્માનાં નિર્ગુણ અથવા અપૌરુષેય રૂપ અને સગુણ અથવા પૌરુષેય રૂપ એ બે એક બીજાનાં હરીફ નથી. એક, અદ્વિતીય અને

સર્વવ્યાપી એવો પરમાત્મા મનુષ્યના આત્માને સચ્ચક્ષુ તથા નિશ્ચક્ષુ એમ ઉભયરૂપે ભાસે છે. પરબ્રહ્મ એક જ હોઈ ક્યારેક તાત્વિક પર્યેષણા એટલે જ્ઞાનનો વિષય ભાસે છે, ને ક્યારેક ઉપાસના એટલે કે ભક્તિનો. ઔદિક તર્ક અને યૌગિક ધ્યાન હંમેશા પરબ્રહ્માની કલ્પના પસંદ કરે છે, જ્યારે નીતિમૂલક ભક્તિને ઈશ્વરની કલ્પના ગમે છે. હિન્દુ તત્ત્વજ્ઞાન પરબ્રહ્માના પૌરૂષ્ય અંગને યથાયોગ્ય સ્થાન આપે છે 'અરું', છતાં એ પરમ સત્ત્વ' અપૌરૂષ્યે રૂપ પણ તે આપણને જીલવા દેવું' નથી. ઈશ્વર જ્યાંતમાં છે પણ જગત્રૂપે નથી. પરબ્રહ્મ અને તેની માયા આપણી સ્થળ-કાળથી બદ્ધ સંપ્રિમાં આત્મા અને પદાર્થ' સ્વરૂપે દૃષ્ટિગોચર થાય છે.^{૧૮} પરમાત્મા જે સંપ્રિના સંદર્ભમાં ઈશ્વર નામે સંબોધાય છે તે આ રીતે અભિન્ન દ્વૈતરૂપે, ચેતન અને પદાર્થરૂપે, આત્મા અને અનાત્મારૂપે છૂટા પાડે છે. આ એ વચ્ચેનું દ્વન્દ્વ આ જગત પર આપણે જોઈએ છીએ તે જીવોમાં ભિન્ન ભિન્ન કક્ષાએ છે; આપણે જ્યારે સ્વતંત્ર રીતે સત્ત્વ' રૂપ નિહાળીએ ત્યારે પરબ્રહ્મને જોઈએ છીએ, એ સત્ત્વના આપણી સાથેના સંબંધ પર ભાર મૂકીએ ત્યારે ભગવાન-પરમાત્માને જોઈએ છીએ.^{૧૯} મનુષ્ય પરમ સત્યને નજરોત્તર જુએ છે એટલે કે તેનો સાક્ષાત્કાર કરે છે ત્યારે નિશ્ચક્ષુ અને સચ્ચક્ષુની આ એ કલ્પનાઓ વચ્ચેનો ભેદ શમી જાય છે, પણ વિચારના ક્ષેત્રમાં એ ભેદ શમાવવાનું કામ સહેલું' નથી. પરમાત્માની હસ્તી તર્કની ફલીલો વડે સિદ્ધ કરી શકાતી નથી, એવું' દર્શન અથવા તેનો સાક્ષાત્કાર તો શ્રદ્ધા અને ધ્યાન વડે જ કરી શકાય છે. આત્મા જ્યારે ઈશ્વરમાં લીન થઈ જાય છે ત્યારે તે ઈશ્વરનું' દર્શન કરે છે.

દરેક આત્મા અણવિકસેલી વ્યક્તિ છે. એ પાશવી વૃત્તિઓથી પૂર્ણ'પણે મુક્ત નથી, છતાં ઉચ્ચતર વૃત્તિઓમાં તેનું' રૂપાન્તર કરવાને એ શક્તિમાન છે. આત્માની જરૂરિયાતોને પ્રથમ સ્થાન આપવું' જોઈએ, એ વસ્તુ જો આપણે આનંદપૂર્વક સ્વીકારી લઈએ અને તેના નિયમે અનુસાર આપણી પ્રકૃતિનો નિગ્રહ કરીએ તો આપણે વિકાસ સાધી શકાએ. મનુષ્યનો આત્મા અને વિશ્વનો આત્મા પારમાર્થિક દૃષ્ટિએ એક જ છે. પરમાત્માનો વાસ માણસના હૃદયમાં છે. અમર અંતરાત્મા અને મહાન વિશ્વાત્મા એક અને અભિન્ન છે. બ્રહ્મ એ જ આત્મા છે અને આત્મા એ જ બ્રહ્મ છે.^{૨૦}

આધ્યાત્મિક અનુભૂતિ વિના આધ્યાત્મિક તત્ત્વજ્ઞાન હોઈ શકે નહિ. અલબત્ત દિવ્ય ચેતનાની વ્યક્તિગત અનુભૂતિ માત્ર પૂર્વનો ઇન્જરો નથી. સોક્રેટિસ, પ્લેટો, પ્લેટિનસ ઓગસ્ટાઈન, ફાને વ. એ પણ ઈશ્વરની અનુભૂતિની પ્રમાણભૂતતા આપેલી છે. આધ્યાત્મિક અનુભવને ગહારના ઘીન કોઈ પ્રમાણની કે પુરાવાની જરૂર રહેતી નથી. તે સ્વતઃ સિદ્ધ હોય છે પણ સત્યદૃષ્ટાને પોતાની જાંઠામાં જાંઠી શ્રદ્ધા અને પ્રતિતિ એવી વાણીમાં પ્રગટ કરવી પડે છે ખરી, જે તે યુગના વિચારકો સમજી શકે ને સમજીને તૃપ્તિ પામે. આધ્યાત્મિક અનુભવમાં ખરેખર સત્યનો જ સાક્ષાત્કાર થયો છે એમ કહી શકાય એટલા માટે તથા આધ્યાત્મિક અનુભવની નિશ્ચિતતાને તાર્કિક નિશ્ચિતતા તરીકે સિદ્ધ કરી બતાવાય એટલા માટે, આપણે એ આધ્યાત્મિક અનુભવનું' શુદ્ધિગમ્ય એવું' વર્ણન

આપણું પહે છે. આધ્યાત્મિક અનુભવ અથવા સાક્ષાત્કાર એ સંન્યા યથાર્થતમ સ્વરૂપનું શુદ્ધ નિર્લેપ દર્શન નથી, તેમાં દર્શન કરનાર માનસનાં કલ્પનાઓ અને વિચારોનું પ્રતિબિંબ પડવા વિના રહેતું નથી. શુદ્ધ અને અપરોક્ષ અનુભવ Intellect and Intuition એ બે ના સંબંધ વિષે ડૉ. રાધાકૃષ્ણને વિસ્તારથી ચર્ચા કરી છે. એક તરફ ભૌતિક વિજ્ઞાન અપરોક્ષ-અતીન્દ્રિય અનુભવને માનતું નથી, બીજી તરફ યર્ગનું જોવા ઈન્દ્રિય ફિલસૂફી શુદ્ધિને ભ્રામક માની તેના છેદ ઉઠાવી દે છે, અને અપરોક્ષ અનુભવને જ માનતું ખરું સાધન માને છે. આ બે છેડાની સામે અદ્વૈતવાદીનું દષ્ટિબિંદુ રજૂ કરતાં ડૉ. રાધાકૃષ્ણનું કહે છે “અપરોક્ષ અનુભવને શુદ્ધિનો ટેકો ને તેની પૂર્તિ મળવાં જોઈએ. અપરોક્ષ જ્ઞાનને શુદ્ધિની દોરવણી ન હોય, તો તે (પશુના જેવી જ્ઞાનહીન) કંદરતી સ્ફુરણા બની બચ છે, તેને જ્યારે શુદ્ધિનો ટેકો હોય ત્યારે તે દેવી ન સર્જનશીલ એવું સત્યદર્શન બની બચ છે. યોગ્ય પ્રકારનો અપરોક્ષ અનુભવ આપણને એવાં સત્યોત્તરોં દર્શન કરાવશે જે શુદ્ધિને સંતોષ આપી શકે, અપરોક્ષ અનુભવે કરેલા નિર્ણયોની શુદ્ધિએ આધ્યાત્મિકતાને પેઠે સમીક્ષા કરવી જોઈએ, ને તેનું મૂલ્યાંકન કરવું જોઈએ.” શુદ્ધિશાળી વર્ગની આવી સંમતિ ન મળે તો સત્યદષ્ટા શ્રદ્ધા અને વિશ્વાસ પર આધાર રાખીને પાલે છે. (આ અર્થમાં ધર્મનો આધાર શ્રદ્ધા (આન્તરદષ્ટિ) પર છે.

ગૌતમ શુદ્ધમાં આપણને એક મહાપ્રાણનાં દર્શન થાય છે. એમની બૌદ્ધિક નિષ્ઠા, વૈજ્ઞાનિક આગ્રહ અને આધ્યાત્મિક સૂઝ જ્ઞેતાં તેઓ ઇતિહાસની એક મહાન વિશ્લેષિત છે. મુદ્ધ માનતા કે લક્ષિત તર્ક સંગત થાય એ માટે એ સત્યપ્રતિષ્ઠિત હોવા જોઈએ. ક્ષોધિ-પકણું સાંભળેલી વાત ન સ્વીકારો, પ્રણાલી ન સ્વીકારો જે કોઈ મત તમારી સમજ રજૂ થાય એને તર્ક તથા જીવનની કસોટી પર ચઢાવી જુઓ. સૌથી મહાન શાસ્ત્રવાક્ય આપણા આત્માની વાણી છે. અજ્ઞાન નિર્મૂળ કરવા કહક નીતિમતા આવશ્યક છે. શીલ બને પ્રજ્ઞા વચ્ચે સમવાય સંબંધ છે. વિદ્યા એટલે કેવળ જ્ઞાન નહિ, પરંતુ નિરંતર જ્ઞાન-સમાધિ. વિદ્યા એટલે પરમ સત્ય સાથેના સંબંધનો સાક્ષાત્કાર. એની દિવ્ય જ્યોતિષી સકળ ભૌતિક આસક્તિઓ અને બંધનો ઓગળી બચ છે. સમગ્ર વિશ્વમાં ક્ષત્ય જ્ઞાસન પ્રવર્તે છે. જગતનાં દુઃખો અને કષ્ટો જોઈને શુદ્ધના આત્માને જાડો આશ્રય થયો, તેથી જગતની સાન્ત વસ્તુઓની અસારતાના તેમના જ્ઞાનની સાથે તીવ્ર પ્રહ્લ્યાનો ઉમેરો થયો. અને એમાંથી છૂટવાનો ઉપાય એમને તૃષ્ણા ત્યાગ અથવા નેતૃત્વમાં મળ્યો.

(ડૉ. રાધાકૃષ્ણને) શુદ્ધ ઉપરના તેમના બ્રિટીશ એકેડેમીના વ્યાખ્યાનમાં તેમણે આ મહાન ધર્મોપદેશકના ઈશ્વર અને નિર્વાણ અંગેના મૂળભૂત પ્રશ્નો અંગેના મૌનને સમજાવ્યું છે. તેઓ જ્ઞાન જેવું છે કે શાશ્વત પરમ જૈતન્યના સાક્ષાત્કાર સિવાય, શુદ્ધને જગતની તથા વસ્તુઓની ક્ષણભંગુરતાનું દર્શન ન થયું હોય, ઉપનિષદોના તત્ત્વજ્ઞાનના આધારે માત્મસાક્ષાત્કારના વિશાળ આદર્શનો વિસ્તાર કરી તેના આધારે જીવનની વ્યાપક જાણના ધડાવું કામ મહાન ધર્મગુરુ શુદ્ધે કર્યું છે એવું ડૉ. રાધાકૃષ્ણનું મંતવ્ય

છે. પશ્ચિમમાં હલ્કુ એવી કલ્પના પ્રચલિત છે કે બુધ્ધે ઉપનિષદોના અધ્યાત્મવાદ જોડેનો સંબંધ સાવ તોડી નાખ્યો હતો, વળી તેઓ નિરીશ્વરવાદી હતા, નૈરાત્મ્યવાદી હતા અને તેમણે તેમના અનુયાયીઓને ધાર્મિક જીવનના અંતિમ ફળરૂપે “નિર્વાણ”-અર્થાત્ શૂન્યમાં વિશ્વ-પ્રાપ્ત થવાની આશા યતાવી હતી. ડૉ. રાધાકૃષ્ણનના મતે આ કલ્પના ખોટી છે. આવી કલ્પના પ્રચલિત થવાનું કારણ એ છે કે બુધ્ધે અગ્નેયવાદની વૃત્તિથી જે મૌન સેવ્યું તેને લોકોએ યોગ્યતા ઇન્કાર માની લીધો. “બુદ્ધની સદાચારની સાધનાને સકારણ ઈરાની શકે એવું કોઈ દર્શનશાસ્ત્ર હોય તો તે ઉપનિષદોના અનંતરત્વમાં રહેલું દર્શનશાસ્ત્ર જ છે. બુધ્ધે પરમસત્યનો સાક્ષાત્કાર કર્યો હતો તેથી તેઓ ક્ષણિકને ક્ષણિક તરીકે ભેઈ શક્યા અને તેને છોડ્યું. આ સૃષ્ટિના અનુભવોથી પર (પાર) એક પરમ ચૈતન્ય છે, જે તેના પર શ્રદ્ધા રાખનારને જવાબ આપે છે. આ સત્યને તેમણે “ધર્મ” નામ આપ્યું. આ ધર્મ તેમને મન બહાંડની શાશ્વત શક્તિ છે. ધર્મની સક્ષમ દષ્ટિ એટલે જ્ઞાન-પ્રકાશ અને તેમના અષ્ટાંગ માર્ગનું ધ્યેય આ જ્ઞાન-પ્રકાશ પામવાનું છે. બુદ્ધને ધાર્મિક અનુભવ હતો, પણ ધાર્મિક લક્ષ્ય ન હતું એમ માનનાર તેમના ઉપદેશનો અનર્થ કરી રહ્યા છે. શાસ્ત્રપ્રામાણ્ય નહીં પણ અનુભવના આધારે તેનું (એટલે કે ઔપનિષદ બ્રહ્મનું) નૈતિક મૂલ્ય સ્વયંવવા તેઓ તેને “ધર્મ” કહે છે. ધર્મનો માર્ગ બ્રહ્મનો માર્ગ છે. ધર્મરત રહેલું એટલે બ્રહ્મરત રહેવું.^{૨૩} ઐતિહાસિક ઐહ ધર્મનો અર્થ જનસમૂહમાં ઉપનિષદના સિદ્ધાંતોનો પ્રચાર છે.

વળી ડૉ. રાધાકૃષ્ણન એમ પણ માને છે કે બ્રાહ્મણ ધર્મે અને મહાયાન સંપ્રદાયે તત્ત્વજ્ઞાન અને ધર્મમાં એક જ પ્રકારના વિચારોનું પ્રતિપાદન કર્યું. ભારતીય માનસમાં જે દદાગ્રહ છે તે તત્ત્વજ્ઞાનમાં અદ્વૈતબ્રહ્મવાદ દ્વારા અને ધર્મમાં “છૂટ દેવતારાધન”ની સ્વતંત્રતા દ્વારા પ્રગટ થયો. મહાયાન સંપ્રદાયના દર્શનશાસ્ત્ર અને ધર્મ, અદ્વૈતવાદના દાર્શનિક વિચારો તથા ભક્તિપ્રધાન સેશ્વરવાદના જેવા જ છે. પ્રભાવના ધણી મોટા ભાગની જરૂરિયાતને પહોંચી વળવામાં એ સંપ્રદાય લગવહગીતાની જ ક્ષીપ્રી નક્ક જેવા બની ગયો.^{૨૪}

આમ ડૉ. રાધાકૃષ્ણનનો પ્રાચીન ઐહ ધર્મ તદ્દન મૌલિક જણાતો નથી. તેનો આધાર તેઓ ઉપનિષદમાં શોધે છે.^{૨૫} આ સંબંધમાં ડૉ. ભાંડારકર, શેચરબાદ્રસ્કી, ઓહલનબર્ગ તથા બ્લુમફીલ્ડના મતને તેઓ અનુસરતા જણાય છે. પ્રો. હિરિયાણ્યા પણ બુદ્ધને ઉપનિષદના તત્ત્વજ્ઞાનના અણ્ણી ગણે છે.^{૨૬} જૈનદર્શનની વાત કરીએ તો તેની તત્ત્વમીમાંસા અહુતત્ત્વવાદી હોઈ તે ડૉ. રાધાકૃષ્ણનને માન્ય નથી, કારણ કે તેઓ અદ્વૈતના પુરસ્કર્તા હોય એમ જણાય છે. વળી જૈનોનું તર્કશાસ્ત્ર તેના સપ્તભંગી નય તથા અનેકાનત્વવાદ વનો પણ ડૉ. રાધાકૃષ્ણન એકાંગી સાપેક્ષવાદ ગણી ઇન્કાર કરે છે. જૈન તર્કશાસ્ત્ર તેમને એકતત્ત્વવાદી વિજ્ઞાનવાદ તરફ દોરી જતું જણાય છે. એક પરમ અને નિરપેક્ષસત્ની પૂર્વધારણા કર્યા સિવાય સ્વાહવાદનું તાર્કિક દષ્ટિએ નિરૂપણ જ ન થઈ શકે તેમ તેઓ માને છે. જૈન દર્શનને આવા કોઈ પરમ સત્ તત્ત્વ અંગેના સિદ્ધાંતની જરૂર જણાઈ નથી એવું કારણ એ છે કે જૈન તર્કશાસ્ત્ર સમગ્ર સત્યને પ્રથમથી જ

આંશિક દષ્ટિથી જુએ છે. જૈન દર્શનનો અહુતસ્ત્વવાદ પણ તેમને તર્કસંગત બહુતો નથી. ૨૦ પ્રા. હિરિયાણુમાં પણ આ આરામાં ડા. રાધાકૃષ્ણનના મતને મળતા છે. તેઓ લખે છે કે જે સાપેક્ષવાદને તર્કવાદની અંતિમ સીમા સુધી લઈ જવામાં આવે તો આત્મતિક્ષવાદ અથવા એકાન્તવાદ જ દર્શિત થાય, જેને સ્વીકારવા જૈનો તૈયાર નથી. વળી તેમના મતે જૈન તત્ત્વગિજ્ઞાસાનું અધકચરાપણું સપ્તભંગીના સિદ્ધાંતમાં પ્રતિબિંબિત થાય છે; જે અનેક આંશિક અભિપ્રાયો યા વિધાનોને એક સાથે ગોઠવી ત્યાં જ અટકે છે, પણ જે યોગ્ય સમન્વય દ્વારા તે બધામાં રહેલું વિરોધને દૂર કરવા પ્રયત્ન નથી કરતો. જેટલે અંશે આ સિદ્ધાંત આ એકાંગી નિષ્ક્રિયા યા વિધાનો સામે લાલચતી ધરે છે-તેટલા અંશમાં તો તે બરાબર જ છે, પણ અંતે તો તે આવા એકાંગી ઉકેલો કરતાં કંઈ ખાસ વધારે સૂચવતો નથી. આનું કારણ, જે આત્મતિક્ષવાદ યા એકાન્તવાદ સામેનો પૂર્વગ્રહ ન હોય તો, સામાન્ય માન્યતાઓને વળગી રહેવાની યા અનુસરવાની ઇચ્છા જ માત્ર છે. ૨૧ જે કે સપ્તભંગીનયને સંશયાત્મક જ્ઞાન કહી તેનો છેદ ઉઠાડી દેવો એ બરાબર નથી. એ તો સત્યના જુદા જુદા પ્રકારના સ્વરૂપોનું નિદર્શન કરાવતી એક વિચારસરણી છે. શ્રી ન. દે. મહેતાએ પણ સપ્તભંગીનું નિરૂપણ બિલકુલ અસાંપ્રદાયિક દષ્ટિએ કર્યું છે. સપ્તભંગીનો આધાર નયવાદ છે અને એનું ખ્યેય સમન્વયનું છે. અસુક વિવક્ષિત વસ્તુ પરત્વે જ્યારે ધર્મવિષયક દષ્ટિબેદો દેખાતા હોય ત્યારે એવા બેદોનો પ્રમાણપૂર્વક સમન્વય કરવો અને તેમ કરી બધી સાચી દષ્ટિઓને તેના યોગ્ય સ્થાનમાં ગોઠવી ન્યાય આપવો એવી ઉદ્દાત્ત ભાવના સપ્તભંગીના મૂળમાં રહેલી છે. ૨૬ પ્રસ્થાનત્રયી લખવાનો મારો (ડા. રાધાનો) હેતુ એક તર્કયુક્ત ઔદિક નિરૂપણ દ્વારા એમ દર્શાવવાનો છે કે પ્રાચીન ભારતીય પ્રણાલી અને આધુનિક વિચારસરણી બન્નેને ન્યાય થાય છે કે કેમ, આધ્યાત્મિક ઊંડાણ તથા નૈતિક બળ ધરાવવામાં શું આપણે આપણાં પૂર્વજોને કરતાં ચઢિયાતા છીએ? હિન્દુ ધર્મની બીજ રૂપ કલ્પનાઓ વેદાન્તના મૂલાધાર રૂપ ગ્રંથોમાં સમાયેલી છે. વેદાન્તના તત્ત્વજ્ઞાનમાં પ્રસ્થાનત્રયીનું પ્રામાણ્ય મનાય છે. પ્રાચીન ઉપનિષદો, આદરાયજ્ઞનાં બ્રહ્મસૂત્રો અને ભગવદ્ગીતા એ ત્રણેમાં આપું વેદાન્તશાસ્ત્ર આવી બધ છે. આ ત્રણેની જે એકવાક્યતા કરી બતાવે તે આચાર્ય. આ ગ્રંથોમાંનું એકપણ વચન પોતાના પ્રતિપાદનને પ્રતિકૂલ નથી, એવો અવિરોધ સિદ્ધ કરી આખા સિવાય કોઈ પણ સિદ્ધાંત વેદાન્ત તરીકે સ્વીકારાતો નથી. મૂળ ત્રણે ગ્રંથોમાં એકવાક્યતા છે જ એ પ્રતીત માનેલું હોઈ એ એકવાક્યતા કેવી છે તે પ્રત્યેક આચાર્ય બતાવી આપવાનું હોય છે. આદરાયજ્ઞનાં બ્રહ્મસૂત્રો અને ભગવાનની ગીતા એ સ્વતંત્ર ગ્રંથો નથી, પણ બંને ગ્રંથો ઉપનિષદના તત્ત્વજ્ઞાનનું જ ઉપખુંડણ કરે છે. ઉપનિષદોનાં નિરનિરાળાં વચનોનો તાર્કિક દષ્ટિએ વિચાર કરી આદરાયજ્ઞે તેમાંથી બ્રહ્મસૂત્રો નિર્માણ કર્યાં-બ્રહ્મસૂત્રોને ઉપનિષદોનું શાસ્ત્રીકરણ કહી શકાય. તર્કપ્રણાલીનું અવલંબન કરી આદરાયજ્ઞે ઉપનિષદોનું તત્ત્વજ્ઞાન સૂત્ર રૂપે આપણી સમક્ષ રજૂ કર્યું છે. મૂળ પ્રમાણ-ભૂત ગ્રંથ તો ઉપનિષદો જ છે. આ ઉપનિષદો એટલે વૈદિક પરંપરાના ઋષિઓના સ્વતંત્ર, સ્વયંભૂ, મૂળભૂત ધર્માનુભવ, અને તેમને યોગયુક્ત સ્થિતિમાં હંમેશાં થયેલું

જ્ઞાન સંકુરણ. ભારતીય તત્ત્વજ્ઞાનમાં સારશ્રુત કે અર્કરૂપ વસ્તુ તે ઉપનિષદોમાં છે. ઉપનિષદોનાં પાયા ઉપર જ ભારતનાં પાછળનાં દર્શનોને ધર્મોની ઇમારત રચાઈ છે. ધ્રુમ-ફ્રીડે યોગ્ય જ કહે છે કે “ભારતીય તત્ત્વચિન્તનની કોઈપણ મહત્ત્વની શાખા-અર્થાત્કે બૌદ્ધ દર્શન સુદ્ધાં-એવી નથી કે જેનાં મૂળ ઉપનિષદોમાં ન હોય.” ઉપનિષદોમાં પરમ સત્યને લગતા પ્રશ્નો વિચાર, બાહ્ય દૃષ્ટિના પૃથક્કરણ દ્વારા તેમજ મનુષ્યના આંતર વ્યાપારોના પૃથક્કરણ દ્વારા એમ એ દૃષ્ટિએ કરેલો છે. માણસને યતા જ્ઞાનની પ્રક્રિયામાં એકીકરણ કરનારું જે તત્ત્વ છે તે આત્મા છે. સુષુપ્તિની અવસ્થામાં પણ તે આખો વખત મોહુદ્ધ હોય છે. જ્ઞાતાનો લોપ થાય તો જ્ઞેય વસ્તુ, આપોઆપ લોપ પામે છે, પણ જ્ઞેય વસ્તુ અથવા વિષય લોપ પામે તોયે જ્ઞાતા એટલે કે વિષયનો લોપ થતો નથી. તે નિત્ય છે-અજન્મ છે, શાશ્વત છે. આપણો દેહ ભલે નાશ પામે પણ આત્મા એટલે કે શુદ્ધ, શુદ્ધ, મુક્ત અસંસારી એવો દષ્ટા-તો નિર્વિકારજ રહે છે. આત્મા અને બ્રહ્મ એ એ તત્ત્વો એક અને અભિન્ન છે. નાશવંત ઇન્દ્રિયોને શરીરની પાછળ આત્મા રહેલો છે, જગતના નાશવંત પદાર્થોની પાછળ બ્રહ્મ રહેલું છે. બ્રહ્મ અને આત્માના એકત્યને અનુભવ ફરકે માણસે જ્ઞાતે સાક્ષાત્કાર દ્વારા મેળવવાનો હોય છે. નિત્ય અને નિર્વિકાર એવા બ્રહ્મને અનિત્ય અને સવિકાર એવા જગતની ભાષામાં વર્ણવવાનો પ્રયત્ન મિથ્યા નિવરું છે. અપરોક્ષ અનુભવ યા સાક્ષાત્કાર વરું જે બ્રહ્મનું દર્શન થાય છે તે બ્રહ્મ જગતનું આદિકારણ છે. નિર્ગુણ નિરાકાર બ્રહ્મ, તે સચ્ચ, સાકાર જગતનું જ પારમાર્થિક રૂપ છે. પરિમિત જગતનું તે અપરિમિત રૂપ છે. પરિમિત જગતમાં જ અન્તર્ગત એવું નિત્ય, શાશ્વત અને અપરિમિત વસ્તુતત્ત્વ છે. જગતની જોડાજોડ રહેલું કોઈ ભિન્ન તત્ત્વ નથી. પરિમિત જગત એ અપરિમિત બ્રહ્મના જ પરિમિત આલિભાવ સિવાય બીજું કંઈ નથી, જગત એ બ્રહ્મનું જ સચ્ચ સાકારને સોપાનિક રૂપ છે. પર બ્રહ્મનું વર્ણન કરવા માટે વિચારની કોઈ પણ કોટિ નકામી નીવરું છે. વિચાર કે વાણીથી તેનું યથાર્થ આકલન કે વર્ણન થઈ શકતું નથી. ક્રિકે, કાળ ને કાર્યકારણના નિયમવાળું જે ભૌતિક જગત છે તેની પાછળ રહેલું નિત્ય, નિર્વિકાર, સ્વયંભૂ ને સ્વતંત્ર સતતતત્ત્વ તે બ્રહ્મ છે; વિકાર પામનારી સર્વ વસ્તુઓ અવિચળ ને નિત્ય એવા બ્રહ્મમાં પ્રતિષ્ઠિત છે. સંસાર અથવા જગતપ્રપંચ પરબ્રહ્મમાં પ્રતિષ્ઠિત છે. પરબ્રહ્મ જગતનું અધિષ્ઠાન છે, તેને લીધે પરબ્રહ્મને કેટલીકવાર નિર્વિકાર તેમજ સવિકાર એ બંને શબ્દથી વર્ણવવામાં આવે છે. આપણને ખાતરી છે કે પરબ્રહ્મ ન હોય તો જગત પણ ન હોય. એ એ વચ્ચેનો સંબંધ કેવી જાતનો છે તે આપણે જાણતા નથી. આપણે “માયા” શબ્દનો ઉપયોગ કરીને આપણું અજ્ઞાન ઠાંકાએ છીએ. બ્રહ્મ અને જગત એક છે, છતાં જુદાં ભાસે છે, અને એ વ્યાભાસનું કારણ માયા છે. સ્વયં અવિકારી પોતે વિકારોનું નિર્માણ કરે છે. તત્ત્વ ચિન્તનની દૃષ્ટિએ આપણે અહીં આવીને અટકી જવું પડે છે.

બ્રહ્મવિદ્યાનો સર્વમાન્ય મહાગ્રન્થ જે **બ્રહ્મસૂત્ર** તેનો આરંભ પણ બ્રહ્મને જાણવાની જિજ્ઞાસાથી થાય છે. જિજ્ઞાસા એટલે જાણવાની ઇચ્છા, અન્વેષણ, શુદ્ધિ વરું કરેલી તપાસ, તર્ક દૃષ્ટિએ કરેલું અધ્યયન, બીજું સૂત્ર પણ એમ કહે છે કે જેમાંથી આ

જગતનો જન્મ વગેરે થયેલું છે, એવું કોઈ સત્ તત્ત્વ છે ખરું ? (બુઝો તેતરીય ઉપ-
નિષદ) ત્રીજા સૂત્ર દ્વારા ઈશ્વરને જગતના રચયિતા એવા કારણ તરીકે શાસ્ત્રના સંદર્ભ
દ્વારા નિરૂપેલ છે. શાસ્ત્રો માત્ર લિખિત પાઠ્યપુસ્તકો નહિ પણ શાશ્વત સાત્ત્વું નિરૂપણ
છે. સૂત્ર ધીજા અને ત્રીજા વચ્ચે જે સાતત્ય છે તે બુદ્ધિ કે તર્ક અને અંતઃઅનુભૂતિનો
જેવું સાતત્ય છે. ત્રીજા સૂત્રમાં આ સર્વના સમન્વયની વાત છે. આ ચાર સૂત્રોમાં બ્રહ્મ-
સૂત્રનો અર્ક છે. શ્રીમદ્ ભગવદ્ગીતા એ મહાભારતના મહાભારતમાં રહેલું એક અમૂલ્ય
રત્ન છે. જગતના ધાર્મિક સાહિત્યમાં એની યરાયરી કરી શકે એવો એક પણ ગ્રન્થ
નથી એમ હિન્દુઓ અભિમાન રાખે તો તેમાં આશ્ચર્ય જેવું નથી. ગીતાને ઉપનિષદો
રૂપી ગાયોતું દૂધ કહી છે. જ્ઞાનની ગંગા અને ભક્તિની કાલિન્દીના જે જે મહાપ્રવાહો
ચાહ્યા આવતા હતા તેમાં કમ્પોઝિટ સરસ્વતી જેડી ગીતાકારે એ સાધનોનો પણ
ત્રિવેણી સંગમ સાધ્યો છે. ગીતાકારને આ ત્રણેય સાધનોનો સમન્વય (સમુચ્ચય અર્થાત્
સમિશ્રણ નહિ, પણ સમન્વય અર્થાત્ રસાયણ) અભિપ્રેત છે, એમ રાધાકૃષ્ણને વિસ્તારથી
ખતાવ્યું છે. ગીતાનો સંદેશો સર્વ દેશકાળને માટે છે. ગીતાના દાર્શનિક વિચારોના
પાયા પર જ લોકપ્રિય હિન્દુ ધર્મની ઇમારત રચાયેલી છે. વિચારની લિન્ન લિન્ન
પ્રણાલિકાઓને ભેગી કરી તેમાંથી અખંડ અને એક રસ એવો એક સિદ્ધાંત ઉપજાવવામાં
ગીતાને સફળતા મળી છે કે કેમ એ પ્રશ્નના વિલિન્ન ઉત્તરો આપણને મળે છે. ગીતામાં
પરપર વિરોધી તત્ત્વો એકબીજા સાથે ભળીને એક રસ યની ગયાં છે.

ગીતાના દરેક અધ્યાયને અંતે જે સંકલ્પ વાક્ય આવે છે તે પરથી એ જોઈ
શકાય છે કે ગીતા એ બ્રહ્મવિદ્યા તથા યોગશાસ્ત્ર છે. બ્રહ્મવિદ્યા તે સત્ તત્ત્વું દાર્શનિક
દષ્ટિએ કરેલું નિરૂપણ છે. સત્ તત્ત્વું સ્વરૂપ કેવું છે તેવું તાર્કિક દષ્ટિએ કરેલું વર્ણન
એમાં આવેલું હોય છે. એ સત્ તત્ત્વની પ્રાપ્તિનો માર્ગ ખતાવવાનું કામ યોગશાસ્ત્ર
કરે છે. તે સદાચરણનો રસ્તો છે. એ આપણે કરવાની સાધના છે, ગીતાના યોગશાસ્ત્ર
મૂળ બ્રહ્મવિદ્યામાં રહેલું ગીતા તત્ત્વવિચારનું દર્શન છે; તેમજ ધર્માચરણનું શાસ્ત્ર છે;
સત્ય માટેની ઔદિક શોધ છે, તેમજ એ સત્યને મનુષ્યના આત્મામાં જગતી જ્યેષ્ઠ
ખતાવવાનો પ્રયત્ન છે. ડા. રાધાકૃષ્ણન એમ માને છે કે નીતિ ધર્મની ચર્ચા ખાજજ
દાર્શનિક પ્રશ્નોની ચર્ચા હોવી આવશ્યક છે. જો કે આથી ઉલટો મત પ્રા. હિરિયાણુનો
છે જેઓ લખે છે કે “ગીતા એક નૈતિક પ્રશ્નની ચર્ચા કરે છે અને તેથી તેમાં અવાર-
નવાર જીવ, જગત અને બ્રહ્મને જગતા દાર્શનિક પ્રશ્નોની ચર્ચા આન્યા વિના રહેતી નથી,
પણ એ પ્રશ્નો તો આ ગ્રંથના નૈતિક ઉપદેશની પૂર્વભૂમિકા રૂપે જ આવે છે.”^{૩૦}
ગીતામાં જીવ, જગત અને બ્રહ્મના સ્વરૂપને વિષે જે તાર્ત્વિક ચર્ચા છે તેમાં આપણને
એવું કહ્યું નથી કે અમુક એક પણ વાત કોઈએ કહી છે માટે આપણે ખરી માની લેવી.
એમાં તો માત્ર સજિના વિકાસનો ક્રમ વર્ણવ્યો છે, અને એક પરમ ચેતનની-વિશ્વ પર
અમલ ચલાવનાર તત્ત્વની-હસ્તી માનવી કેમ આવશ્યક છે તે સમજાવ્યું છે. પરમેશ્વર જે
વિશ્વનો શાસક હોય, તો તેણે જગતના વ્યવહારમાં રસ લેવો રહ્યો, અને આપણે જે
આપણને ફરેકને અનુકૂળ હોય એવા રસ્તા પર ચાલીએ તો આપણા અંતરમાં વસતા
પરમાત્માનું અપરોક્ષ દર્શન અથવા સાક્ષાત્કાર કરી શકીએ.

ગીતામાં પરમેશ્વરના અવતારની વાત છે. અવતારવાદ માણસ જાતને નવો આધ્યાત્મિક સંદેશો આપે છે. અવતારો તે લગાયક દેવો છે, ને તેઓ પાપ અને દુરાચાર, મૃત્યુ અને વિનાશની સામે ઝુલ્મેશ ચલાવે છે. આધ્યાત્મિક જગતનો જે નિયમ છે તે ગીતામાં છતાંદાર ભાષામાં વર્ણવેલો છે. ઈશ્વરનો આવિર્ભાવ તો જગતમાં સદાકાળ થયા જ કરે છે, માત્ર જ્યારે જગતની વ્યવસ્થામાં પાપનું પલ્લું નમી જાય છે ને અધર્મનો સુમાર રહેતો નથી ત્યારે તે આવિર્ભાવ ઉચ્ચ રૂપમાં થવા પામે છે. પરમાત્માનો અવતાર એ કોઈ અસુક જ મનુષ્યમાં પ્રગટ થાય છે, એવું માની લેવાની જરૂર નથી, એ તો જગતમાં સર્વત્ર પ્રગટ થાય છે, એ અવતાર પોતાના જીવનમાં પ્રગટ કરવાની શક્તિ દરેક વ્યક્તિમાં પહેલી છે.^{૩૧} અવતાર એ માણસનું રૂપ ધારણ કરીને ઉતરી આવેલો ઈશ્વર છે, ભર્ષગત કરીને ઈશ્વરપદે પહેંચેલો માણસ નથી. (શ્રી અરવિંદ ધોષનો આથી ભિન્ન મત છે તે અહીં ધ્યાન દોરવું રહ્યું.) ગીતામાં જ્ઞાન, ભક્તિ અને કર્મનો સમન્વય છે એમ રાધાકૃષ્ણનું માને છે. તેઓ યૌદ્ધ ધર્મના મહાયાન સંપ્રદાય સાથે ગીતાનું સામ્ય દર્શાવે છે. મહાયાન સંપ્રદાયના વિચારે દાર્શનિક અદ્વૈતવાદ અને ભક્તિભરી શ્રદ્ધાનો સંયોગ કર્યો છે, તેમાં તે ભ. ગીતાને મળતો આવે છે, સાથે સાથે ગીતાએ યૌદ્ધધર્મના મહાયાન સંપ્રદાય પર પણ અસર કરી છે એમ જણાય છે. ભગવદગીતા આપણી આજળ જે ઉચ્ચતમ ધ્યેય રજૂ કરે છે તેમાં કર્મના કૌશલની સાથે ચિંતનની અવિચળ શાન્તિનો સંયોગ થયેલો છે. ઉદા. ત. ગીતાનો છેલ્લો શ્લોક લઈએ: અર્થાત્ કૃષ્ણની ધ્યાનશક્તિ-એકલી કશા કામની નથી. તેની સાથે અજુની ધનુર્વિદ્યા પણ જોઈએ, કેવળ ચિન્તનપરાયણ યોગી નહીં, પણ વહેવારમાં રમ્યોપચ્યો માણસ-રાજ પણ જોઈએ. યોગી અને ધ્યાની કર્મરૂપી તપમાં ધ્યાનની શક્તિ રહે છે, એનો સંયોગ સાધે છે, ધ્યાન અને કર્મનો પરિણય કરાવે છે...આ ધ્યેય ગીતાએ આપણી સામે રજૂ કરેલું છે.

ડા. રાધાકૃષ્ણનું દારા વેદાન્તનું અને ખાસ કરીને અદ્વૈત વેદાન્તનું અને તેમાં પણ શાંકર વેદાન્તની શાખાનું જે અર્થઘટન કરવામાં આવ્યું છે અને તે દારા તેમણે જે કશીક પુનરચના સૂચવી છે, તેનાં મુખ્ય લાક્ષણિક સુદાઓ આપણે જોઈએ.^{૩૨} અસરકારક અર્થઘટનમાં આલોચના અને મૂલ્યાંકનનો સમાવેશ થઈ જાય છે. જે શુદ્ધ, નિર્લેપ અને નિષ્પક્ષ અલોચના કરીએ તો જ તેનું સ્થાન દર્શનોમાં નિશ્ચિતપણે સ્થાપી શકાય.^{૩૩} વળી દર્શનના ઇતિહાસનો અભ્યાસ કરવામાં માત્ર સહાનુભૂતિપૂર્ણ પૂર્વકલ્પનાઓની જ નહિ પણ સર્જનાત્મક અને ગહન આંતરસૂત્રની પણ આવશ્યકતા છે, આજના ધર્મધં-યુક્ત સંશયવાદી સુગમાં તો તે વધારે જરૂરી બને છે, ડા. રાધાકૃષ્ણનું એમ માને છે કે જ્યારે ધાર્મિક કે દાર્શનિક પુનર્ધર્ટના કરવાનો કોઈ મહાન પ્રયત્ન થાય છે, ત્યારે પહેલાં સંશયવાદનું પ્રચંડ મોજું આવે છે, રૂઢિઓ તૂટી જાય છે, પરિણામે નવી શ્રદ્ધાના ઉત્થાન માટે ભૂમિકા તૈયાર થતી જાય છે. આથી આધુનિક જ્ઞાન અને વિવેચના સાથે અંધ બેસે એ રીતે આપણે સાર્વાત્રિક સત્યોનાં નવેસર વિધાન કરવાની જરૂર છે. એક બાજુએ રૂઢિના જુલમો ઉપર વિજય મેળવવાનું અને બીજી બાજુએ વિચ્છેદક વ્યક્તિવાદને લીધે નીપજતી અરાજકતાને ટાળવાનું એવડું કામ આપણે કરવાનું છે, ગંભીર પ્રશ્નો ઉપર સતત ચિંતન કરવાના ચાલુ પ્રયત્ન દારા જ આપણી ભૂતકાળની ભૂદોને

સુધારી શકાશે, પરંપરાગત નીતિ સામે જે બળવો બળ્યો છે તે પણ અંતરાત્મા સચેત થયાનું એક લક્ષણ છે. નીતિ નિયમો ઉપર શ્રદ્ધા રાખવી એ ઇષ્ટ છે, પણ તેને વિષે આંધણું ઝૂન રાખવું એ અનિષ્ટ છે. નીતિના નિયમોને અનુદ્ધનનીય જ ગણવામાં આવે તો પ્રગતિ થઈ જ ન શકે. ધાર્મિક અન્તઃ અનુભૂતિના ઐદિક સ્વરૂપને સ્વીકાર ઐદિક કરીને તેમણે વેદાન્તમાં સર દાખલ કર્યાનો સ્વીકાર કર્યો છે, ખુશિ અને અન્તઃ અનુભૂતિ વચ્ચેના પ્રગાઠ સંબંધ પર તેઓએ ભાર મૂક્યો છે. વેદાન્તની પ્રણાલિમાં તેમણે નૈસર્ગિક ઈશ્વરશાસ્ત્રની હસ્તી શોધી કાઢી છે. શાસ્ત્રો એ માત્ર લિખિત પાઠ્યપુસ્તકો નથી પણ સનાતન સત્યનું નિદર્શન કરે છે એવો પરિવર્ધિત ખ્યાલ રજૂ કર્યો છે.

આમ સમન્વયની વિશાળ સંકલ્પના તેમણે વિકસાવી છે, જ્ઞાન એ સુસંગત સમષ્ટિરૂપ છે અને માનવબત્વના જીવંત ધર્મોના જ્ઞાન દ્વારા સમન્વય સાધી શકાય છે. (Fellowship of faiths) પ્રણાલીગત વેદાન્તમાં રહેલા સંન્યસ્તભાવને તેમણે હળવો બનાવ્યો છે. અંને સર્વ સામાન્ય માણસની સમજમાં આવે તેવો વ્યાવહારિક વેદાન્ત વિકસાવ્યો છે. (અહીં આપણને સ્વા. વિવેકાનંદનું સ્મરણ થાય છે.) વિશ્વપ્રક્રિયામાં અત્યૂંત એવું પરમ સત્તત્વ અને વિશ્વથી પર એવું સત્તત્વ એ બંને વચ્ચેનો ધનિષ્ઠ સંબંધ દર્શાવી તેમણે એક નૂતન દષ્ટિ આપી છે; તેમનો મુખ્ય આશય જગતનું યોગ્ય-યથાર્થ-અર્થઘટન કરી તેને માયાવાદમાંથી બચાવી લેવાનો છે; જ્યારે શંકરાચાર્યમાં આપણને ધક્કાને બચાવવાનો અને જગતનું મિથ્યાત્વ સ્થાપવાનો આશય જણાય છે. “માયા” અંગેના ડૉ. રાધાકૃષ્ણનનાં વિવિધ અર્થઘટનો આ બાબતની સાક્ષી પૂરે છે. મોક્ષ અથવા આત્માની વિચિત્રિત એ માનવજીવનનું અન્તિમ ધ્યેય છે, એ એનો આખરી મુકામ છે, આત્મગિરિને શિખરે પહોંચવું તે અચૂતત્વ પ્રાપ્ત કરવું એ ઈશ્વર એને માટે નિર્દેશો આદર્શ છે. એ જીવનનો પરમ પુરુષાર્થ છે, મુક્તિના બે પ્રકાર છે, (૧) જીવન-મુક્તિ (ઐધ્ધ-નિર્વાણ) અને વિદેહ મુક્તિ (ઐદ્ધ-પરિનિર્વાણ) આ લોકમાં જ અવિદ્યાએ રચેલાં કર્મ અને કર્મનાં બંધનો-માંથી જે છૂટી બંધ છે એ જીવન-મુક્તિ છે. એ રીતે મુક્ત થયેલો તે મુક્ત-અર્થાત્ વિદેહમુક્ત થાય છે. અર્થાત્ ફરી શરીર ધારણ કરતો નથી. શંકર અને પ્રકારની મુક્તિ માને છે, જ્યારે રામાનુજ વ. માત્ર વિદેહમુક્તિ જ માને છે. મોક્ષની અવસ્થામાં આત્માને પરમાત્માનું એકત્વ થાય છે એવો એક મત છે, જ્યારે મોક્ષાવસ્થામાં આત્મા અને પરમાત્માનું એકત્વ નહિ પણ સામ્ય થાય છે એવો બીજો મત છે. શંકર આમાંથી પહેલા મતના છે, અને રામાનુજ બીજા મતના છે. બંને મત પોતાના સમર્થનમાં ઉપનિષદોનાં વચન ટાંકે છે, ડૉક્ટર રાધાકૃષ્ણનના મતે મુક્ત પુરુષ મુક્તિની પળે જ “સર્વાત્મવ” પ્રાપ્ત કરે છે; છતાં જ્યાં લગી વિશ્વની ક્રિયા ચાલે છે ત્યાં લગી કર્મ કરવા માટેના કેન્દ્રરૂપે તે પોતાનું વ્યક્તિત્વ કાયમ રાખે છે, આખા જગતને મુક્તિ મળે તે પછી જ તેમને આ જગતમાં આવવાપણું રહેતું નથી. મોક્ષ એ અનન્તકાળ માટે વ્યક્તિત્વનો લોપ નથી, પણ આત્માના પરમ આનંદરૂપ મુક્તિની અવસ્થા છે ને તેમાં ઈશ્વરના સાંનિધ્યમાં જીવવું તોયું વ્યક્તિત્વ ચાલુ રહે છે. અપૂર્ણ જગતમાં સંપૂર્ણ મોક્ષ અશક્ય

છે અને તેથી જન્મને આત્મદર્શન થયું હોય છે તેઓ જ્યાં સુધી અન્યાયનું નિવારણ કરવાનું હોય ત્યાં સુધી જગતમાં કામ કરે છે.

એક ટીકા એવી કરવામાં આવે છે કે શંકરના અદ્વૈતવાદ તથા રામાનુજના વૈયક્તિક સૈશ્વરવાદ વચ્ચે ડા. રાધાકૃષ્ણનનું તત્ત્વજ્ઞાન ધડિયાળના લોકકની માફક ઝોલાં ખાય છે. ૩૪ આ ટીકા સામે ડા. રાધાકૃષ્ણનનો જવાબ એ છે કે ટીકાકાર અહીં પ્રથમથી જ એવી પૂર્વધારણા સાથે ચાલે છે કે સર્વોચ્ચ તત્ત્વ કાં તો નિરપેક્ષ, નિર્ચુલ્લ નિરાકાર હોવું જોઈએ અથવા તો સાપેક્ષ, સચુલ્લ ને સાકાર; જેનો તેઓ સ્વીકાર કરતા નથી, તો કોઈ વળી એવી ફલીલ પણ કરે છે કે ડા. રાધાકૃષ્ણન શંકરને હેંગવની દૃષ્ટિથી જુએ છે. અન્તઃ અનુભૂતિના સંબંધમાં આ ટીકા છે. એક બાબુથી અન્તઃઅનુભૂતિને પ્રામાણ્ય નિરપેક્ષ માનવી કે સ્વતઃસિદ્ધ તરીકે સ્થાપવી અને બીજી બાબુથી તેની ચકાસણીમાં શુદ્ધિના તત્ત્વને કાબલ કરવું એ પોતાનો મૂળ પક્ષ છોડી દેવા જેવું છે. એક બાબુથી શંકર અને બીજી બાબુથી રામાનુજ એમ બન્નેના તત્ત્વજ્ઞાનનો આંશિક સ્વીકાર કે આંશિક અસ્વીકાર કરી શું કોઈ મધ્યમમાર્ગ કાઢી શકાય તેમ છે ? ડા. રાધાકૃષ્ણનના મતે બન્ને આચાર્યો વેદાન્ત તત્ત્વજ્ઞાનની મહાન વિભૂતિઓ છે; પરંતુ તકલીફ એ છે કે એકમાં રહેલ સર્વોચ્ચ ગુણ તે બીજીની ખામી બની જાય છે અને આથી ઉલટું પણ સાચું ઠરે છે. ૩૫ પરંતુ યથાર્થ તત્ત્વજ્ઞાન માટે બન્ને પરસ્પર પૂરક નીવડે છે. શંકરના નિર્ચુલ્લચક્ષતે તથા રામાનુજના સચુલ્લચક્ષતે તેઓ છોડવા માગતા નથી. શંકર તાર્કિક સૈશ્વરવાદ નિરૂપે છે એમ તેઓ માને છે. જે કે અન્તઃ અનુભૂતિ દ્વારા પ્રસ્થાપિત નિરપેક્ષવાદ તથા તર્ક-યુક્તિ દ્વારા સ્થાપિત વ્યાવહારિક સૈશ્વરવાદ વચ્ચે શો સંબંધ છે તે શંકર જણાવતાં નથી. ડા. રાધાકૃષ્ણનનો આશય શંકરના અદ્વૈતવાદમાંથી નિર્પેધનું તત્ત્વ દૂર કરવાનો જણાય છે, પરંતુ તેઓ તેમાં સફળ થયા છે ? શંકર અને ઐસલે માને છે તેમ ઈશ્વર એ નિરપેક્ષ, નિર્ચુલ્લચક્ષનો આભાસ કે વિવર્ત માત્ર નથી, પરંતુ તે અસુક દૃષ્ટિબિંદુથી જણાતો નિર્ચુલ્લ ચક્ષ જ છે, હવે જે નિર્ચુલ્લ ચક્ષ જ માત્ર પરમ સત્ હોય તો જગતના અસ્તિત્વને કેમ સમજાવવું ? ડા. રાધાકૃષ્ણનના મતે જગત એ ઈશ્વરની આત્માભિવ્યક્તિ છે. સૃષ્ટિકર્તા અને સર્જન બન્ને એકરૂપ બની જાય છે ત્યારે ઈશ્વર નિર્ચુલ્લમાં સરી પડે છે, જે માટે ડા. રાધાકૃષ્ણને શંકરની ટીકા કરી છે કે તે ઈશ્વરને નિરપેક્ષ નિર્ચુલ્લ ચક્ષ જોડે સાંકળી શકવા નથી. તેને ડા. રાધાકૃષ્ણન વિધાયક રીતે કઈ રીતે સાંકળે છે ? એનો એક શક્ય જવાબ એ છે કે તેઓ પોતાના અન્તઃ અનુભૂતિના સિદ્ધાંત દ્વારા આ કાર્ય સાથે છે. આપણી શુદ્ધિ માટે ઈશ્વર એ સત્ય છે, આપણી પ્રત્યા માટે નિર્ચુલ્લ ચક્ષ સત્ય છે. અહીં પ્રત્યાનો અર્થ તેઓ Integral Experience એવો કરે છે, ચોક્કસતા અને છતાં અ-વક્તવ્યપણું કે જે અંગેના વિચારનું આદાન પ્રદાન થઈ શકતું નથી તે અહીં અન્તઃઅનુભૂતિની કસોટી બને છે, છતાં શુદ્ધિ અને અ-પરોક્ષ અનુભવ અલગ કે અસતત નથી; અન્તઃપ્રત્યા અ-બૌદ્ધિક નથી, પરંતુ જેની શુદ્ધિ દ્વારા વિભાવના યોગ્ય શકાતી નથી તેવી સ્થિતિ છે. વ્યવહૃતતા અને અ-વ્યવહૃતતા બન્નેનું, જેમાં પૂર્ણ આકલન થાય તે બૌદ્ધિક અન્તઃ અનુભૂતિ છે. આજ

રીતે નિર્મૂલ્ય થતી એ ઈશ્વરથી ભિન્ન નથી પણ તેની પૂર્ણતા છે. ૩૬ આ પ્રકારની વિચાર-અરણી સામે પણ આક્ષેપો થયા છે ઉદા. ત., ભારતીય તત્ત્વચિંતન યુદ્ધિવાદી નથી એ તો નર્થો ગૂઢ કે રહસ્યવાદ છે, કારણ કે તે શુદ્ધ તર્કયુક્ત દલીલોના બદલે રૂપકોની ભાષામાં વાત કરે છે અને પરિણામે તેને તત્ત્વવિજ્ઞાન કરતાં કપોળ કદિપત એવું શાસ્ત્ર કહેવું ઉપયુક્ત છે. તેઓ ને માને છે અને ભલેર કરે છે તેને સાબિત કરવાનું અશક્ય કાર્ય ડા. રાધાકૃષ્ણન કરે છે, મતલબ કે વિચારની સપાટી પર પૂર્વને પશ્ચિમના બેડાણનું; ડા. આચાર્ય કરવા બતાવે તેમણે ભારતીય તાત્ત્વિક વિચારસરણીને ઝાટી રીતે રજૂ કરી છે, કારણ કે તે પશ્ચિમની વિચારસરણીના વેશમાં છે, વળી એ સમજવું કહિને બની જાય છે કે ડા. રાધાકૃષ્ણન તર્કશાસ્ત્રના કયા પાસાં સામે વાંધા ઉઠાવે છે, કારણ કે “તર્કશાસ્ત્ર” દ્વારા તેઓ શેા અર્થ ધરાવે છે તે સુરૂપક નથી, કોઈવાર તેઓ તર્કશાસ્ત્રને સમગ્રતયા ધુરંધારી કાઢે છે તો કોઈવાર માત્ર તેનાં અમુક પાસાંને, તો કોઈવાર તેઓ તત્ત્વજ્ઞાન માટે તર્કશાસ્ત્રની અગત્ય જ પીછાનતા નથી ! ભારતીય તત્ત્વજ્ઞાનના ઇતિહાસના નિરૂપણમાં તેમની નબળાઈ એ છે કે તેઓ યોતાના પુરોગામીઓના વિચારોમાં યોતાનાં મંતવ્યો નિહાળે છે અને આ રીતે તેમના ઐતિહાસિક પરિપ્રેક્ષ્યને બાધા પહોંચાડે છે.

ભારતીય તત્ત્વજ્ઞાનના ઇતિહાસના પ્રથમ અંતની પહેલી આશ્રિતિ પર ને ટીકાઓ થયેલી તે અગત્ય એક પરિશિષ્ટ તેઓએ તે પુસ્તકની બીજી અંગ્રેજી આશ્રિતિમાં ઉમેર્યું હતું. તેઓ જણાવે છે કે “શંકરના માયાવાદની ટીકા મેં કરી એથી ટીકાકારોએ એમ કહી લીધું કે હું શંકરમતનો વિરોધી છું અને સગુણવાદ પ્રત્યેની મારી ઉપેક્ષા જોઈ કેટલાકે આક્ષેપ કર્યો કે મારામાં રામાનુજ મત પ્રત્યે સમભાવ નથી. ને અર્થ મેં ઘટાડ્યો છે તે કોઈ એકાદ બાબતમાં એક યા બીજી પરંપરાથી જુદો પડતો દેખાય એ સંભવિત છે, પણ એ અર્થ યુદ્ધિ કે તર્ક ન સ્વીકારી શકે એવો નથી, સામાન્ય રીતે ઉપનિષદોના અર્થો એક યા બીજા મહાન ભાષ્યકારે કરેલા વિવેચનને નજર સામે રાખીને ઘટાવવામાં આવે છે, ઉપનિષદોમાંથી જુદી જુદી વિચાર ધારાઓ નીકળવાનો કેવો અવકાશ હતો એ બતાવવાનો મારો પ્રયાસ હતો. શંકર અને રામાનુજનાં વિવરણો વચ્ચે અ-વિરોધ કે એકવાક્યતા સાધી શકાય એવું કોઈ દષ્ટિ મિંદુ હોય અને તેને યોગી શકાય એમ છે કે કેમ તથા તે બે પ્રધાન ભાષ્યકારોનાં મુખ્ય સિદ્ધાંતોને ન્યાય થાય એવું ઉપનિષદોનું એકવાક્યતું ને સુસંગત વિવેચન કરી શકાય એવું છે કે નહિ એ પણ મારે બતાવવું હતું. હું કમ્પ્લે કટું છું કે “ઉપનિષદોના મૂળ પ્રસ્થાન અંતમાં છેવટનો સિદ્ધાંત તે શંકરના કેવલાદિતનો છે કે રામાનુજના વિશિષ્ટાદિતનો તે નક્કી કરવું કહિને છે, કારણ કે પરમ સત્યના સ્વરૂપનું વર્ણન કરવામાં ઉપનિષદો એવડે અવાજે બોલે છે” (મતલબ કે તેમાં નિર્મૂલ્ય તથા સમૂલ્ય (બ્રહ્મ) એમ બનેલું નિરૂપણ છે. વળી જગતના સ્વરૂપ વિષે તેમાં બે મત બેવા મળે છે, કેટલાકે લાગમાં તેને બ્રહ્મનો વિવર્ત અને બીજામાં તેને બ્રહ્મનું પરિણામ માનેલ છે. આ બે વિસંવાદી દેખાતા સૂરો વચ્ચે યુદ્ધિ સમજી શકે એવી એકવાક્યતા સાધવાનો રસ્તો એક જ છે અને તે બે પ્રકારનાં દષ્ટિ બિન્દુની યુક્તિ સ્વીકારવાનો. આચાર્ય શંકર પણ આ યુક્તિનો જ ઉપયોગ કરે છે, “નિર્મૂલ્ય

ધ્મ અને સચ્ચ પુરુષરૂપ ધ્મ તે એક જ પરમસત્તાં અપરોક્ષ અનુભવ અને શુદ્ધિ દ્વારા મળેલાં એ જુદાં જુદાં ચિન્તો છે. પરધ્મ અચિન્ત્ય અને અપ્રમેય હોઈ તેની વ્યાખ્યા આપવી શક્ય નથી. છતાં તેઓ પરધ્મનાં શુદ્ધિપ્રાણ વર્ણનો આપે છે, એ વર્ણનો સાવ સાચાં નથી, કોઈ પણ તર્ક શુદ્ધ વર્ણન જરાયે સાચું હોય તો તે સમાનુભવે આપ્યું છે તે અને જ આપી શકાય. પરંતુ શંકર આ પ્રકારના તર્કની ભાષામાં વર્ણવેલા ધ્મને અપર ધ્મ માને છે અને તેથી ઉચ્ચ એવું પરધ્મ છે તેમ કહે છે.” ડૉ. રાધાકૃષ્ણનું ફિલસૂફી” નામના ગ્રંથમાં^{૩૭} સ્વામી અગેહાનંદ ભારતીનો “ડૉ. રાધાકૃષ્ણન અને અન્ય વેદાન્ત” પર એક લેખ છે, જેમાં તેઓએ ડૉ. રાધાકૃષ્ણનની સારી એવી કીટા કહેલી છે. તેઓ લખે છે કે^{૩૮} કોઈ પણ ફિલસૂફી, જે તેની અન્ય મહત્વની શાખાઓ જેવી કે તર્કશાસ્ત્ર, નીતિશાસ્ત્ર અને કદાચ સૌન્દર્યશાસ્ત્રનાં ભોગે જે તેનો સમગ્ર ભાર તે સત્તાશાસ્ત્ર અને તત્ત્વવિજ્ઞાન પર મૂકતી હોય તો તે ઈશ્વરશાસ્ત્ર નામને જ લાયક છે. વેદાન્ત અને તેની સર્વશાખાઓએ આજ કાર્ય ક્યું છે અને તે સર્વ ઈશ્વરસત્તાશાસ્ત્ર જ છે. તત્ત્વજ્ઞાની અને ઈશ્વરશાસ્ત્રી એ બંનેને એક બનાવી દેવાનું આ એક ભારતીય વલણ છે. અધ્યાત્મવિચારણાની આ ભારતીય રીતમાં માહિતી કરતાં પ્રેરણાનું તત્ત્વ વધુ રહેલું છે, પરિણામે વેદાન્ત અને શુદ્ધિસ્ટ સૌસાયટીઓ નીકળી પડી છે, અને એવો ખ્યાલ પ્રવર્તેલો છે કે આજની મુસ્કેલીઓમાંથી માત્ર ભારત જ જગતને બચાવી શકે તેમ છે. ડૉ. રાધાકૃષ્ણનું પણ ઈશ્વરશાસ્ત્રી જ છે, તેઓ હિન્દુ ધર્મના ઈશ્વરશાસ્ત્રી છે. ફિલોસોફીનો તત્ત્વશુદ્ધ અર્થ છે પ્રતા કે જ્ઞાન માટેનો પ્રેમ, ડહાપણ માટેનો અનુરાગ, તે એક પદ્ધતિ છે, તેમજ વલણ પણ છે. બપારે ભારતીયો તેનું અર્થઘટન એમ કરે છે કે તે એક ધર્મ પણ છે. ભારતીય દર્શન હંમેશાં અપ્રગતિશીલ રહ્યું છે. કોઈ પણ ભારતીય દાર્શનિકે આ સદીમાં કાંઈ વિશેષ કે નવીન સચવ્યું હોય એમ જણાવું નથી, એનો એ જૂનો દારૂ નવા લેખલો તળે નવી ઘોટકામાં ભર્યો છે. હા, નવીન અને સુદર આલંકારિક ભાષાના વાધા પહેરાવી તેની રજૂઆત થઈ છે, ઈશ્વરને અહીં ગૃહીત તરીકે નહિ લેતાં તેનું સ્થાપન જ કરી રાખ્યું છે. ભારતીય સંસ્કૃત ભાષાના “દર્શન” અને અંગ્રેજી ભાષાના શબ્દ “ફિલોસોફી”ના અર્થમાં સમાનતા માની લઈ મોટા મોટાને બાલ્યેબલવ્યે જિભો થયો છે. પશ્ચિમમાં જે તર્કયુક્ત ઔદિક વિચારણા છે તેનો અહીં અભાવ જણાય છે. તર્કયુક્ત વિચારણાની વાત આવે એટલે અહીં ભારતીય દાર્શનિક તત્ત્વજ્ઞાનના ક્ષેત્રમાં પ્રવેશી અતે મતાગ્રહી બની બન્ય છે, જેનું પરિણામ ઈશ્વર સત્તા તરફ વળવામાં આવે છે, આમ એકંદરે વલણ સ્વમત આગ્રહી કે હઠાગ્રહી તથા અધશ્રદ્ધાયુક્ત બનવું જોવા મળે છે. વેદાન્તની વાત કરીએ તો તેનું મૂળ જ અ-તાર્કિક છે, ઉપનિષદોનાં મહા-વાક્યો લઈએ તો એ સંદર્ભમાં પણ ક્યારેક ધ્મને નિચૂંચ્યું તો વળી ક્યારેક સચ્ચ કહેવામાં આવ્યું છે, વર્જિત મધ્યના તાર્કિક વૈચારિક નિયમનું અહીં પાલન થતું નથી. જે તાર્કિક ન હોય તે અતાર્કિક (પરંતુ તર્કથી પર નહિ) જ કહેવાય. માત્ર શબ્દોની રમત કે ન સમજ શકાય. તેવા ભારેખમ શબ્દોના ભાર તળે તત્ત્વજ્ઞાન ક્યાઈ બન્ય છે અને ધણીવાર આત્માશ્રયનો દોષ વહેરાઈને પણ ફલીલો થતો હોય છે, વેદાન્ત દર્શન એ ઈશ્વરશાસ્ત્રીની ફિલસૂફી બની બન્ય છે, જેમાં થોડી વિદ્વતા આવે અને થોડો રહસ્યવાદ

આવે છે. ડૉ. રાધાકૃષ્ણનું અલગત એક સારા ઈશ્વરશાસ્ત્રી છે, એક સારા ભારતીય (હિન્દુ) છે. કેટલાક તો વળી અતિ ઉત્સાહમાં તેમને આધુનિક શંકર કે આધુનિક ઋષિ એવું બિરુદ પણ આપે છે. જેઓ શંકરમતાનુયાયી નથી તેઓ તો ડૉ. રાધાકૃષ્ણનું સામે પોતાની સર્વસત્તા કામે લગાડી લડવા તૈયાર છે. તેમનું તત્ત્વજ્ઞાન માહિતી પણ આપે છે અને પ્રેરણા પણ. પરંતુ તેમાં જે કાંઈ છે તેમાં સર્વ કાંઈ માત્ર શંકરવેદાન્ત જ દ્રષ્ટિ-ગોચર થાય છે. વેદાન્તની અન્ય વિકસિત શાખાઓને તેમાં તદ્દન અપૂરતી જગ્યા ફાળવેલ છે, અન્ય આચાર્યો દ્વારા પ્રવર્તિત વેદાન્ત તથા તંત્ર વ. તો જાણે નાત બહાર જ છે. આથી જ પ્રો. મલકાનીએ કહ્યું કે ભારતમાં જે વિકસિત અને પ્રગતિશીલ દર્શન હોય તો તે માત્ર વેદાન્ત અને તે પણ આચાર્ય શંકરની છાપવાણું એવો જ પ્રચાર નિરંતર થતો રહેશે તો ભારત કદાચ બૌદ્ધિક રીતે રાંક બની જશે. અન્ય દર્શનોને પ્રચારલક્ષી તથા વાણી વિલાસનું કૃણ માનવું તે ભયંકર ભૂલ છે. જયતીર્થ અને વ્યાસતીર્થ જેવા તાર્કિકોને ભૂલી જવા ન જોઈએ.

ડૉ. રાધાકૃષ્ણનું ફિલસૂફીમાં પણ આપણને મૂલ્યાનુક્રમ આપેલો જણાય છે. અને તેને લાગણીની સહારતાથી ન્યાયી ઠરાવ્યો છે. માયા જે બ્રહ્મની સાથે જ રહેતી હોય તો બ્રહ્મની શુદ્ધતા જોખમાય છે, અને તે બ્રહ્મથી ભિન્ન છે એમ કહીએ તો અદ્વૈતવાદનો પાયો હલી જાય છે પછી આ હકીકતને સમજાવવા અને તેમાંથી માર્ગ કાઢવા વચ્ચે આગવું તર્કશાસ્ત્ર લાવી સત્ત્વી બે કક્ષાઓ-પારમાર્થિક અને વ્યાવહારિક-ની વાત કરવી એટલે મૂળ સત્ત્વી સ્થિતિને નકારી તર્કનું ખૂન કરવા જેવી આ વાત છે. તત્ત્વજ્ઞાનના કાયડા ઉદ્દેશવા માટે “આનંદ” “જ્ઞાનતા” વ.ની કસોટી કારગત નીવડે નહિ. તર્કશાસ્ત્ર અને નીતિશાસ્ત્રને ભેળવી ન દેવાં જોઈએ. શંકરવેદાન્તના સંદર્ભમાં ડૉ. રાધાકૃષ્ણનું Panegyriot કહેવા જોઈએ. રાધાકૃષ્ણનું મનમાં જાણે કે પ્રથમથી જ એક સૂત્ર વસી ગયું છે કે “વિચાર અને સત્તા એક છે,” જે આપણે સૌ માત્ર નિરપેક્ષવાદીઓ જ હોવાની છાપ ભીખી કરે છે. તેમનું આ મંતવ્ય તેઓ શંકરાઈટ છે તેના કરતાં વિશેષ તો હેંગેલીયન છે એવી છાપ ભીખી કરે છે. પાશ્ચાત્ય તત્ત્વચિંતનમાં જે Thought-Being છે તે ઉપનિષદના સત્-ચિત્ત જેવું નથી. “આનંદ” તો તે છે જ નહિ. ખ્રિસ્તી ત્રિમૂર્તિ સાથે તેને સરખાવાય નહિ. વળી અદ્વૈતવેદાન્ત જે કહે તે જ સાચું અને સાંખ્ય જેવા દ્વૈતવાદી દર્શનો ખોટાં કારણ કે તેનું તત્ત્વવિજ્ઞાન ખોટું છે એમ માનવું તે સ્વમતા-અહીંપણું જ સૂચવે છે. જે અર્થમાં તર્કશાસ્ત્ર કદાચ ખોટું હોઈ શકે તે રીતે તત્ત્વ-વિજ્ઞાન ખોટું ન પણ હોય, બહુશ્રુત વિદ્વાન પણ આ રીતે સંપ્રદાય પ્રવર્તકની ભાષામાં બોલે તે શોભે નહિ.

આ અને આ પ્રકારના આક્ષેપોનો યોગ્ય પ્રત્યુત્તર ડૉ. રાધાકૃષ્ણને આપ્યો છે. ભારતીય દર્શન પ્રગતિશીલ નથી એમ કેમ કહી શકાય ? પરાપૂર્વથી ચાલ્યા આવતા મહત્ત્વના સિદ્ધાંતોનું હાઈ ગુમાવ્યા વગર પણ તેમાં જણાતી ક્ષતિઓની પૂર્તિ કરવી એ પ્રગતિ જ છે. ઇતિહાસનો અર્થ જ એ કે તેમાં સાતત્ય પણ છે અને આગેકૃત્ય પણ છે.

તદ્દન મૌલિક ઉત્પાદન જેવું તેમાં હોઈ શકે નહીં. પ્રણાલીનું સાતત્ય જળવનું એટલે માત્ર યંત્રિક પુનરુત્પાદન નથી. એ એક સર્વનાત્મક પ્રગટીકરણ છે, સત્યના આદર્શ પ્રતિ ઉત્સાહપૂર્વકનું અને વાર્ધક્ય સહિતનું ગમન છે.

અહીં યાદ રાખવાની બાબત એ છે કે જૂતકાળના વારસાને જળવી તેમાં પ્રાણ પૂરવાનો છે, અને તે કઠિન કાર્ય છે. તત્ત્વજ્ઞાનમાં પ્રગતિ એટલે જૂતકાળનો પુનર્જન્મ, વર્તમાનમાં જૂતકાળની સતત હાજરી. સર્વતોમુખી પ્રગતિ એટલે આપણા ઉદ્ધાર દર્શનનું સ્વાત્માનુભવરૂપે પુનઃસર્જન.

આચાર્ય શંકરના તત્ત્વજ્ઞાનમાં જે કેટલીક અસંગતિઓ જણાય છે તેના સ્પષ્ટીકરણરૂપે એમ કહી શકાય કે તેઓ ક્ષુદ્ધિજમ તથા વેદાન્તીજમ બનનેને વફાદાર રહેવાની સતત ચિન્તામાં છે. એક વેદાન્તી તરીકે તેઓ ઈશ્વર કે નિરપેક્ષ તત્ત્વને છોડવા તૈયાર નથી, પરંતુ જ્યારે ક્ષુદ્ધિસ્ત જોડે તેઓ એ વાતમાં સંમત થાય છે કે ક્ષર તે બધું બ્રામક છે, ત્યારે તેમનું અક્ષર તત્ત્વ સર્વત્રાસી બની જાય છે, અને જ્ઞાનની નજીક જઈ પહોંચે છે. પરંતુ એ હકીકત ને નકારી શકાય તેમ નથી કે વેદાન્તી તરીકે આચાર્ય શંકર જે વિધાયક પ્રણાલિને અનુમોદન આપી આગળ ધપાવવા પ્રયત્નશીલ છે તે અને બૌદ્ધ દર્શનના અર્થઘટનકર્તા તરીકે જે નિષેધાત્મક પદ્ધતિને તેઓ અનુસરે છે તે બેનું પરિણામ સંઘર્ષ અને વદતોબ્યાધાતમાં આવે છે.^{૩૯} પરંતુ સમય જતાં ડૉ. રાધાકૃષ્ણનનું શંકર પ્રત્યેનું આ વલણ બદલાયું હોય તેમ જણાય છે, જેને તેઓ એક વખત વદતોબ્યાધાત ગણતા તેને હવે તેઓ માત્ર એકપક્ષી કે એકાંગી ગણે છે. આ ઉપરાંત પણ ડૉ. સ્વાઈત્ઝર જેવા દ્વારા થયેલા આક્ષેપો જેવા કે “જગત અને જીવનનો ઇન્કાર” તથા “જીવનની વાસ્તવિકતા તથા મૂલ્યનો ઇન્કાર” એ હિન્દુ વિચારણાની ખામી છે અને પરિણામે તેમાં નીતિમત્તા અંગે ઉદાસીનતા તથા ઉત્સાહનો અભાવ, પુરુષાર્થહીનતા વ. જેવા મળે છે, તેના પણ યોગ્ય જવાબો ડૉ. રાધાકૃષ્ણને આપ્યા છે.^{૪૦} પણ સમયના અભાવે તથા વિષયાન્તરના ડરથી તે અહીં ચર્ચા શકાય તેમ નથી.

સંદર્ભો

1. "I grew up in an atmosphere where the unseen was a living reality."
 2. "My Christian teachers..were not seekers of Truth."
 3. "I admire great masters but am follower of none."
 4. (My thinking) "is born of spiritual experience rather than deduced from logically ascertained premises."
 5. "A liaison officer between two civilizations."
- C.E.M. Joad
6. "There are a few scholars like him, who have grasped the spirit of Eastern and Western thought—alike."

—Dr. P. T. Raju

7. "—a philosophical bilinguist."
—J. H. Muirhead
8. कविद्वयश्चरुः कविद्वयसना नीयेना आदर्शने तेभ्यो स्वीकारता नृणांता नथी.
शैशवेऽन्यस्त विद्यानां यौवने विषयैषिष्याम् ।
वार्धक्ये मुनिवृत्तिनां योगेना-ते तनुत्यन्म ॥
अर्थात्—“भाषणपत्र्यां विद्याभ्यास, यौवनभां गृहस्थी, सुदापामां वानप्रस्थ अने मुनि
वृत्ति तथा अंते योग द्वारा शरीर-त्याग.”
9. Dr. D. M. Datta 'Chief Currents of Contemporary Philosophy.'
10. लुओ : आपणो धर्म (१६६३) आचार्य आ. ध्रुव. उपोद्घात पृ. ४२
11. " " " " पृ. ६३२
12. " कष्टी याने संस्कृतितुं भावि पृ. ६
13. " " " " पृ. ६
14. The reign of religion in contemporary philosophy p. 20-21
—Dr. S. Radhakrishnan
15. An idealist View of Life..Dr. S. R. p. 87
16. Creation is a free act..It is an expression of the freedom of the Absolute.
17. World's evolution and history are real and not mere appearances or illusions. The world is not unreal or pure non-being. It is both being and non-being.
18. In my writings, I have interpreted the doctrine of Maya, so as to save the world and give to it a real meaning.
—Dr. S. R.
19. हिन्दु जीवनदर्शन पृ. २५
20. God comes to self-expression through the regenerated individuals.
21. Reason and intuition are interdependent.
22. Intuition should not be confused with anti-intellectualism..Intention which ignores intellect is useless. The two are not only incompatible but vitally united..Intuition is beyond reason though not against reason. It is the response of the whole man to reality. It is dependent upon thought.
23. Gautama-The Buddha—Dr. S. R. p. 39
24. See : Indian Philosophy Vol. I p. 607
25. See : Indian Philosophy Vol. I p. 360
26. See : Outlines of Indian Philosophy p. 135
27. See : Indian Philosophy Vol. I p. 305-8
28. See : Outlines of Indian Philosophy—(Gnjarati Translation-Shukla)
p. 255. 257
29. लुओ : दर्शन अने चिंतन-भांड २ (हिन्दी आवृत्ति) पृ. ५०३-४

30. Outlines of Indian Philosophy p. 117
31. 'Prabuddha Bharat'—May, 1946
32. See : Radhakrishnan Reader, an anthology. Extracts from an article by R. P. Singh, entitled 'Radhakrishnan's substantial reconstruction of the Vedanta of Shankara.'—Philosophy—East and West, Jan.—April, 1966.
33. See Indian Philosophy Vol. I p. 9
34. Prof. Brightmann.
35. See : Indian Philosophy Vol. II p. 720
36. An Idealist view of Life p. 153
37. આ અગત્યના ગ્રંથમાં ૨૩ વિશ્વવિખ્યાત વિદ્વાનોએ રાધાકૃષ્ણનની વિચારણાનાં એકે એક પાસાંને આવરી લેતાં એાજ્ઞસ્વી વિવેચનલેખો લખ્યા છે જેમાં તેમનું સામાજિક તત્વજ્ઞાન, રાજકીય તત્વજ્ઞાન, અર્વાચીન ધર્મ અને અધ્યાત્મવાદ વગેરે અંગેનું તેમનું પ્રદાન, સમકાલીન હિન્દુતા પર તેમની અસર અને વીસમી સદીના પ્રવાહમાં તેમનું સ્થાન—તે સઘળાં આવી જાય છે.
38. See : The Philosophy of Dr. S. Radhakrishnan, (Tudor Publi. Co.) p. 461-476
39. See : The Philosophy of R. Tagore p. 116-117
40. See : 'Indian Thought and its development' Dr. Switzer and 'Eastern Religion and Western Thought.' (Dr. S. R.)

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પ્રવર્તમાન શિક્ષણની સમસ્યાઓના સંદર્ભમાં રાધાકૃષ્ણનનાં ચિંતનની પ્રસ્તુતતા

ડૉ. ભાવના ત્રિવેદી

વિષયવિન્યાસની દૃષ્ટિએ પ્રસ્તુત લેખને ચાર વિભાગોમાં વહેંચવામાં આવ્યો છે.

- (૧) કેળવણીકાર તરીકે રાધાકૃષ્ણનનું મહત્વ
- (૨) પ્રવર્તમાન શિક્ષણની સમસ્યાઓ
- (૩) સમસ્યાઓનું નિરૂપણ તથા રાધાકૃષ્ણનના પ્રતિભાવોની પ્રસ્તુતતા
- (૪) મૂલ્યાંકન

(૧) કેળવણીકાર તરીકે રાધાકૃષ્ણનનું મહત્વ :

કેળવણીકાર તરીકે ડૉ. રાધાકૃષ્ણનનું મહત્વ વિવિધ દૃષ્ટિથી દર્શાવી શકાય.

- (૧) પરંપરા અને આધુનિકતાના સુમેળની દૃષ્ટિ
- (૨) દૃષ્ટિસંપન્ન પરંપરાગત દાર્શનિક અને આધુનિક કેળવણીકારની દૃષ્ટિ
- (૩) શૈક્ષણિક અને વહીવટી અનુભવના સમન્વયની દૃષ્ટિ

(૧) અંગત રીતે ભારતીય સંસ્કૃતિના પરંપરાગત સંસ્કારો તથા મૂલ્યોને વરેલા આ સંનિષ્ઠ, દાર્શનિક પાશ્ચાત્ય સંસ્કૃતિ તથા પશ્ચિમી વિચારપ્રવાહોથી પશ્ચ સુપરિચિત રહ્યા હોઈ તેમના શિક્ષણ પ્રત્યેના અભિગમ અને વિચારોમાં આપણને પરંપરા અને આધુનિકતાનો એક વિશિષ્ટ સુમેળ દૃષ્ટિગોચર થાય છે.

(૨) આને જ્યારે શિક્ષણક્ષેત્રે દૃષ્ટિનો દુકાળ પ્રવર્તતો જણાય છે, ત્યારે શિક્ષણની સમસ્યાઓનું સમગ્રલક્ષી આકલન કરતી રાધાકૃષ્ણનની મૂળભૂમી દૃષ્ટિ તથા તેના ઉકેલ માટે મઘતી તેમની વિશાળ દૃષ્ટિસંપન્ન પરિપક્વતા-માંથી નિષ્પન્ન થતી ઊંડી કોઠાસૂઝ એક “દૃષ્ટિસંપન્ન કેળવણીકાર દાર્શનિક” તરીકે રાધાકૃષ્ણનના ચિંતનની આગવી મહત્તા સિદ્ધ કરે છે.

(૩) કેળવણીકાર તરીકે રાધાકૃષ્ણનના ચિંતનમાં આપણને શૈક્ષણિક અને વહીવટી અનુભવના વિશિષ્ટ સમન્વયે ધરેલા એક પ્રૌઢ વ્યક્તિત્વના પ્રગલ્ભ વિચારો સાંપડે છે.

(૨) પ્રવર્તમાન શિક્ષણની સમસ્યાઓ :

આપણા શિક્ષણે સર્વોચ્ચ કોટલીક જાંબીર સમસ્યાઓ પ્રવર્તમાન શિક્ષણની મર્યાદાઓ સૂચવે છે. આ મર્યાદાઓના ઊંડાણમાં અવગાહન કરી, તેનાં કારણોનું મૂળભૂમી દૃષ્ટિથી

વિશ્લેષણ કરીને તેના સમાધાન અંગે સંધ્યાકૃષ્ણન પોતાના True Knowledge નામક ગ્રંથમાં કેટલાંક અત્યંત મહત્વપૂર્ણ, વિધાયક અને નક્કર સૂચનો આપે છે.

પ્રવર્તમાન શિક્ષણની કેટલીક મર્યાદાઓ :

- (૧) આજના શિક્ષિત યુવકના અંતરમાં પ્રવર્તતી દ્વિશાશ્ન્યતા
- (૨) વામણાં માહિતીકેન્દ્રો અને ચૂકેલાં આપણાં વિશ્વવિદ્યાલયો
- (૩) પ્રસાર માટેના યાંત્રિક ઉપકરણોના ઉપયોગ સાથે મનુષ્યનો યાંત્રિક બની જવાનો ભય
- (૪) યુવા પેઢીનો મૂળહીનતાનો અનુભવ
- (૫) પ્રવર્તમાન શિક્ષણ પદ્ધતિનો એકાંગી અભિગમ
- (૬) શિક્ષણ ક્ષેત્રે દેખાતી ગેરશિસ્ત તથા આતંકવાદી ઘટિ
- (૭) સુગ્રથિત વ્યક્તિત્વની સાથોસાથ ઊંચી ગુણવત્તા ધરાવતા દષ્ટિસંપન્ન શિક્ષકોની વરતાતી અછત

(૩) સમસ્યાઓનું નિરૂપણ અને સંધ્યાકૃષ્ણનના પ્રતિભાવોની પ્રસ્તુતતા :

સમસ્યા : ૧ આજના શિક્ષિત યુવકના અંતરમાં પ્રવર્તતી દ્વિશાશ્ન્યતા :

નિરૂપણ આપણાં વિશ્વવિદ્યાલયોમાંથી ઉત્તીર્ણ થઈને બહાર પડતો આજનો નવયુવક અંતરમાં ઉધાડ લઈને આવવાને બદલે એક શ્ન્યતા લઈને આવતો જણાય છે. નથી દેખાતું તેનામાં જીવનના ઉદ્દેશ્ય અંગેનું કોઈ ચિંતન કે નથી તેના વર્તનમાં પ્રગટ થતી વિવેકપૂર્ણ દષ્ટિ. નથી તેને સાંપડી જીવનનાં ગંતવ્ય વિષેની સભાનતા કે નથી તેને સાંપડતું ગંતવ્યપ્રાપ્તિની દિશા અંગેનું કોઈ માર્ગદર્શન.

પ્રતિભાવ આ સંદર્ભમાં સંધ્યાકૃષ્ણન વિદ્યાર્થીઓને નહીં પણ આપણી શિક્ષણપદ્ધતિને જવાબદાર ગણતાં લખે છે : "There is nothing wrong with our students. What is wrong, is the system."^૧

આપણી શિક્ષણપદ્ધતિ કેવળ માહિતીલક્ષી છે, જીવનલક્ષી નથી. પરિણામે વિદ્યાર્થીઓને તે વિષયનિષ્ણાત બનાવી શકે છે, જીવનનિષ્ણાત નહીં. અર્થાત્ જીવન કેવી રીતે જીવવું જોઈએ તે અંગેની કોઈ જ દષ્ટિ કે તેને આનુષંગિક જીવનમૂલ્યો કેળવવા અંગેના કોઈ જ માર્ગદર્શનની તેમાં ઔપચારિક જોગવાઈ નથી. સંધ્યાકૃષ્ણનના શબ્દોમાં : If you look at our country today, if you have a fair look and a full look at the critical and political scene, you will discover that there is a moral crisis through which we are passing."^૨

આ સંદર્ભમાં સંધ્યાકૃષ્ણન આપણી તમામ વિદ્યાશાખાઓમાં વિદ્યાર્થીઓ માટે મહાકાવ્યોનાં શિક્ષણની હિમાયત કરે છે. તેઓ કહે છે કે, મહાકાવ્યોમાંથી જીવનને જોવાનો એક નવો જ દષ્ટિકોણ, તેને સમજવાની એક નવી જ દિશા સાંપડે છે, કારણ કે મહાકાવ્યોની એ ખૂબી છે, કે તે કોઈ પણ

દેશ-કાળના સંદર્ભમાં હંમેશાં પ્રસ્તુત હોય છે. તેની મહાનતા એ છે કે પ્રત્યેક સંદર્ભમાં, પ્રત્યેક પરિસ્થિતિમાં, પ્રત્યેક વ્યક્તિને લાયક પ્રેરણા અને મોઘ તેની પાસે હોય છે. પીટરબુકે કરેલી મહાભારતની રજૂઆત (વિશ્વ-સંદર્ભમાં માનવ સંબંધોની ઉત્તમ સમીક્ષારૂપે) આતુ' ઉત્તમ અદ્યતન, અર્વાચીન દૃષ્ટાંત ગણી શકાય. પોતાના વિચારનું સમર્થન કરતાં રાધાકૃષ્ણનું લખે છે : "Classics are contemporaries of all ages. They have something to tell us in every context and in every situation in which we find ourselves. When we are in distress, in troubles, we turn to them and they give us spiritual comfort. They give us not merely enlightenment but they give solace of mind also. The Ramayana, the Mahabharata, Kalidas's works..all these give us examples as to how man should behave in difficult situations of life. The classics all over the world, have the same power to stimulate our minds, to sooth our hearts, to enrich our whole nature, to make us a being with a new perception altogether. They help us to develop an all-embracing human personality."^૩

સમસ્યા : ૨ વામણાં માહિતીકેન્દ્રો બની ચૂકેલાં આપણાં વિશ્વવિદ્યાલયો :

નિષ્પણ્ણ : વધુ પડતા માહિતીલક્ષી અને પરીક્ષાલક્ષી અભિગમે આપણાં વિશ્વવિદ્યાલયોને વામણાં માહિતી કેન્દ્રો અને પરીક્ષા કેન્દ્રો જ બનાવી દીધાં છે.

પ્રતિભાવ : આ સંદર્ભમાં રાધાકૃષ્ણનું એ સ્પષ્ટ કરે છે કે : "Jnana is not mere information, not mere scholarship, it is not mere criticism, it is education in depth."^૪

વાસ્તવમાં વિદ્યાર્થીઓના ઘડતરમાં વિશ્વવિદ્યાલયોનો ફાળો બહુ મોટો હોવો જોઈએ. વિશ્વવિદ્યાલયના કાર્યની સ્પષ્ટતા કરતાં રાધાકૃષ્ણનું કહે છે : "જે વિશ્વદષ્ટિ આપાદિત કરે, તે વિશ્વવિદ્યાલય કહેવાય." "A University is one which gives a universal outlook."^૫

પ્રશ્ન એ છે કે રાજકારણીઓના ફોરિસંચારથી સંચાલિત થઈ રહેલાં આપણાં વિશ્વવિદ્યાલયો વાસ્તવમાં શું વિશ્વદષ્ટિ પ્રદાન કરે છે ખરાં? વિશ્વ-દષ્ટિ તો દૂર રહી પણ રાષ્ટ્રીય દષ્ટિ સાંપડવી પણ મુશ્કેલ થઈ ગઈ છે. અહીં એ સ્પષ્ટતા કરવી જરૂરી છે, કે રાધાકૃષ્ણનું 'માહિતીનું' મૂલ્ય નકારતા નથી એટલું જ નહીં, અદકે અદલાતા જતા સમાજના સંદર્ભમાં માહિતી-લક્ષી અને વ્યવસાયલક્ષી શિક્ષણની તાતી જરૂરિયાત પણ તેઓ દર્શાવે છે. આમ છતાં અહીં જ અટકી જવાની વૃત્તિ સામે તેઓ લાલભત્તી ધરતાં કહે છે : "Education is not the acquisition of information, important though it is, or acquisition of technical skills though

they are very essential in modern society. One must have that superior outlook, that outlook which goes beyond information and technical skill. Information is not knowledge, nor is knowledge wisdom. One must have the capacity to subsist in the battle and to look at things as they happen without any kind of inward disturbance or perturbation of one's being.”^૬

શિક્ષણના સંદર્ભમાં જ્ઞાન અને વિજ્ઞાનનું મહત્વ દર્શાવતાં તેઓ લખે છે :

“Our system of education should aim at a balanced growth of the individual—insisting on both knowledge and wisdom.”^૭

રાષ્ટ્રાકૃષ્ણવત્તા મત સુજ્ઞ શિક્ષણનાં બે પાસાં છે : (૧) સત્યનું અન્વેષણ અને (૨) સમાજનો વિકાસ. “All education is on the side a search for truth. On one the other side, it is a pursuit of social betterment.”^૮

શિક્ષણનાં આ બે પાસાં પૈકી કોઈ એકની પણ ઉપેક્ષા કરવાથી શિક્ષણપદ્ધતિ એકાંગી બની જાય છે. આથી આ બેયનો સુલભ સુમેળ સાધવો એ સ્વસ્થ શિક્ષણ-પદ્ધતિનું લક્ષ્ય છે.

સત્યના અન્વેષક તરીકે શિક્ષણનું કાર્ય છે પ્લેટોની પરિભાષામાં “આત્માની આંખને પ્રકાશ તરફ ખોલવાનું. ભારતીય પરિભાષામાં કહીએ તો અંતરમાં વિવેકદષ્ટિ જગાડવાનું.”

સમાજને વિકસિત કરવા માટે શિક્ષણ માહિતીલક્ષી અને વ્યવસાયલક્ષી હોવા ઉપરાંત મૂલ્યલક્ષી હોવું પણ જરૂરી છે કારણ કે મૂલ્યલક્ષી માનવીઓનો અનેલો સમાજ જ વિકાસ કે પ્રગતિને પથે જઈ શકે.

સમસ્યા : ૩ ટેલિવિઝન, વિડીયો ચેન્ડરે જેવાં અદ્યતન યાંત્રિક ઉપકરણોનો ઉપયોગ કરતો માનવી પોતે જ યાંત્રિક બની જવાનો ભય :

નિરૂપણ : શિક્ષણ પ્રસારનાં અદ્યતન ઉપકરણો વિદ્યાર્થી સમક્ષ મૂકવાની સાથે તેની વિચારશક્તિ કુંડિત થઈ ગયે, અને યંત્રોનો ઉપયોગ કરતાં કરતાં તે પોતે જ યાંત્રિક કે યંત્રવત્ બની જાય એ એક મોટો ભય કે સમસ્યા છે. એક-તરફ અદ્યતા જતા સામાજિક પરિવેશમાં યંત્રની તાતી જરૂરિયાત પણ વરતાય છે. વિજ્ઞાનની વધતી જતી પ્રગતિ સાથે જીવનની વધતી જતી ઝડપ, જટિલતા, માનસિક તણ, સમયની ખેંચ, વધતી જતી મોંઘવારી—આ પરિસ્થિતિમાં યાંત્રિક ઉપકરણો અપનાવવાં સ્વાભાવિક જણાય છે જેથી કરીને કામ ઝડપથી ઉકલી ઓછા સમયમાં વધારે કામ કરી શકાય અને વધારે સારી ગુણવત્તાવાળું પણ થઈ શકે. ટૂંકમાં યંત્રની મદદથી કામ સરળતાથી થાય, સમય બચે, શક્તિ બચે અને કાર્યની ગુણવત્તા વધે.

પરંતુ આ સાથે યંત્રના ઉપયોગની આડઅસરો તેના અભિશાપરૂપ પણ બની જણાય છે. જેમ કે—

- (૧) મન યાંત્રિક થવા લાગે અને વિચારશક્તિ કુંઠિત થઈ જાય.
- (૨) સંવેદનશીલતા અને ભિન્નશીલતા ઘટતાં માનવ સંબંધોની કુશ્લતા, અને ઉભા ના રહે. પરિણામે માનવવ્યવહારો અરહત બનવા લાગે.
- (૩) યંત્રની અસર માણસની જીવનદૃષ્ટિ પણ અદલી નામે.
- (૪) યંત્રનું ગુલામ માનસ બની જાય.
- (૫) મશીનના સતત સહવાસથી હૃદયનો જીવંત સ્પર્શ ચાલી જતાં હૃદય કઠોર બની જાય.
- (૬) જીવનની કાવ્યમયતા ડરમાઈ જાય.

પ્રતિભાવ : તેમાંથી અચવાના ચાર ઉપાયો રાધાકૃષ્ણનું સચવે છે :

- (૧) માહિતીલક્ષી શિક્ષણ સાથે મૂલ્યલક્ષી શિક્ષણનો અનુબંધ.
- (૨) સંવેદનશીલતા જીવંત રાખવા માટે વિજ્ઞાન શિક્ષણની સાથોસાથ સાહિત્ય શિક્ષણની જરૂરિયાત.
- (૩) મહાકાવ્યોના શિક્ષણ દ્વારા વિવેકદૃષ્ટિનું આપાદન.
- (૪) ધ્યાનના શિક્ષણ વડે મનને યાંત્રિક બનવું અટકાવવું. મહાકાવ્યોના શિક્ષણ દ્વારા ગ્રાહ્ય-અગ્રાહ્ય વચ્ચે અને પ્રેય-શ્રેય વચ્ચે વિવેકદૃષ્ટિ ખીલવી શકાય છે, કારણ કે મહાકાવ્યો વ્યક્તિને જીવન કેવી રીતે જીવવું જોઈએ તેની સૂઝ આપે છે. રોજ થોડીક મિનિટોના નિયમિત ધ્યાનાભ્યાસને પરિણામે ચિત્ત સ્વસ્થ શાંત બનવું જાય છે જેને લઈને વ્યક્તિ પોતાના મનના ભાંડાણમાં અવગાહન કરતાં અને પોતાના મનની યાંત્રિક પ્રતિક્રિયાઓનું અવલોકન કરતાં શીખે છે. રાધાકૃષ્ણનના શબ્દોમાં : "We must not turn men into machines, fragment their natures and destroy their wholeness. The best way to preserve intellectual integrity is by the study of classics and meditation for a few minutes. These are our defences against the assaults of mass communication."^૯

સમસ્યા : ૪ આપણી યુવા પેઢીને મૂળવિહીનતાનો અનુભવ :

નિરૂપણ : આપણી કમનસીબી એ છે કે વર્તમાન યુવાપેઢી પોતાને મૂળવિહીન અનુભવે છે.

પ્રતિભાવ : આ અંગે પોતાના વિચારોની સ્પષ્ટતા કરતાં રાધાકૃષ્ણનું કહે છે કે, જો પ્રત્યેક યુવક પોતાના રાષ્ટ્રની સંસ્કૃતિ કે સાંસ્કૃતિક પરંપરા સાથે ભાવાત્મક રીતે જોડાયેલો રહે, તો જ તે મૂળવિહીનતાની લાગણીથી બચી શકે.

આ સંદર્ભમાં વિદ્યાલયોનું/નિશ્ચવિદ્યાલયોનું એ કર્તવ્ય છે કે, યુવાનોને આપણા સાંસ્કૃતિક ઇતિહાસ તથા મહાકાવ્યોના શિક્ષણ દ્વારા આપણા દેશની સાંસ્કૃતિક પરંપરાથી સુપરિચિત કરવા તથા આ પરંપરાના પ્રાણવાન,

વિદ્યાયક અને ગ્રાહ્ય અંશોથી તેમજ નબળા, ત્યાજ્ય અંશોથી પણ તેમને માહિતગાર કરવા. શિક્ષણના આ ખેવડા કાર્યની સ્પષ્ટતા કરતાં રાધાકૃષ્ણનું લખે છે : "Education is the process by which we conserve valuable elements in our culture and discard the wasteful. It is both a stabilising influence and an agent for change".^{૧૦}

આ સાથે તેમનામાં એ વિવેક પણ જાગ્રત કરવો કે જેને લઈને તેઓ પોતાની મેળે ગ્રાહ્ય અને ત્યાજ્ય અંશોનો ભેદ તારવી શકે, અને પ્રાણવાન, વિદ્યાયક અંશોને પોતાના જીવનમાં સ્વ-આચરણ દ્વારા અપનાવીને આત્મ-સાત્ કરી શકે. કારણ કે કોઈ પણ સંસ્કૃતિના પ્રાણવાન અંશોનું રક્ષણ અને સંવર્ધન સ્વ-આચરણ દ્વારા તેનું અનુષ્ઠાન કરવાથી જ થઈ શકે અને તે જ તે સંસ્કૃતિ પણ ટકી શકે. અન્યથા ગમે તેટલી પ્રાણવાન સંસ્કૃતિ પણ કાળક્રમે તહસ-નહસ થતાં વાર લાગતી નથી.

ઇતિહાસના પરિપ્રેક્ષ્યમાં ભારતીય સંસ્કૃતિનું જે અવલોકન કરવામાં આવે તો એ સ્પષ્ટ થાય છે કે, ભારતની ચેતના ભૂતકાળમાં અનેકવાર આક્રમિત થઈ હોવા છતાં આજે પણ હજારો વર્ષથી તે જીવંતપણે ટકી રહી છે, નાશ નથી પામી. આ હકીકત આપણી સંસ્કૃતિનું વીર્ય, તેની આંતરિક શક્તિ સૂચવે છે. આ શક્તિએ જ અનેક પરદેશી આક્રમણો સામે આપણી સંસ્કૃતિને નામશેષ નહીં ધવા દેતાં અઘાવધિપર્ણ ત ટકાવી રાખી છે. આવી પ્રાણવાન સંસ્કૃતિમાં એ સામર્થ્ય છે, કે તેની ચેતના સાથે જો આપણી ચેતનાને સાંકળીએ, તો તે જરૂર આપણને નષ્ટ થવા ના દે. આ દષ્ટિએ આપણા સુવક્રોએ આપણી સંસ્કૃતિક ચેતના સાથે ભાવાત્મક એકતાના સંબંધથી જોડાવું પડશે. જેટલે અંશે આપણે આ ભાવાત્મક સંબંધ કેળવીને આપણી સંસ્કૃતિક ચેતના સાથે એકત્રિત રહીશું, તેટલા જ પ્રમાણમાં રાષ્ટ્ર તરીકે આપણે શક્તિશાળી અને વીર્યવાન બની શકાશું, એ રાધાકૃષ્ણનની દૃઢ શ્રદ્ધા છે.

સમસ્યા : ૫ વર્તમાન શિક્ષણ પદ્ધતિના એકાંગી અભિગમ :

નિરૂપણ : વર્તમાન શિક્ષણની તાસીર જોતાં એમ કહી શકાય કે, આપણું વર્તમાન શિક્ષણ એટલે ખંડિત માનવીને ખંડિત દષ્ટિથી અપાવું શિક્ષણ. મનુષ્યના માત્ર ઔદિક પાસાંને જ તે સ્પર્શવું હોવાથી સંપૂર્ણ માનવીના સર્વાંગી વિકાસનો તેનો અભિગમ હોય, એવું જણાવું નથી. પરિણામે વ્યક્તિત્વનાં અન્ય પાસાંઓ તેમાં ઉપેક્ષિત જ રહી જતાં જણાય છે. આથી પ્રશ્ન એ થાય છે કે જે શિક્ષણ વ્યક્તિને પોતાના સમગ્ર વ્યક્તિત્વ સાથે જો જોડી શકવું ના હોય, તો તે વ્યક્તિને પોતાના પર્યાવરણ સાથે કે સમાજ સાથે, રાષ્ટ્ર સાથે કે વિશ્વ સાથે કેવી રીતે સાંકળી શકે?...અને આવું એકાંગી

શિક્ષણ જ્યાં આપણું હોય, ત્યાં વિશ્વદષ્ટિની અપેક્ષા પણ કેવી રીતે રાખી શકાય ?

આ પરથી એ સ્પષ્ટ થાય છે કે, આપણા આંતરકલહો કે આંતરિક અઘડામણોની જગ છે, આપણામાં દલ થયેલી ભેદભુક્તિના પરિણામે જન્મેલી ખંડદષ્ટિ, અને તેને માટે જવાબદાર છે વર્તમાન શિક્ષણ પદ્ધતિને એકાંગી અભિગમ. આથી જ્યાં સુધી શિક્ષણનો એકાંગી અભિગમ ચાલુ રહે, ત્યાં સુધી ખંડ દષ્ટિવાળું આપણું માનસ પણ નહીં બદલાય, અને જ્યાં સુધી આ પ્રકારનું માનસ ચાલુ રહે, ત્યાં સુધી જુદાં જુદાં કારણોને લઈને (જેવાં કે ભાષા, ધર્મ, સંપ્રદાય વગેરે) પેદા થતી અઘડામણો પણ નાબૂદ થવી મુશ્કેલ છે.

વળા આપણા ભુદ્ધિકેન્દ્રિત વર્તમાન શિક્ષણનો અભિગમ પણ પ્રધાનતઃ વિશ્લેષણલક્ષી જ રહ્યો છે. સંશ્લેષણના સમ-વયથી સંતુલિત થયા વિનાનો કેવળ વિશ્લેષણલક્ષી અભિગમ સ્વઘાતક નીવડે છે.

શિક્ષણ પ્રત્યેના આપણા એકાંગી અભિગમનું ત્રીજું દુષ્પરિણામ છે તોષકાઈ ભયાં અવિવેકથી છલકતું, અન્વેષવાદી, સંશયવાદી અને ભૌતિકવાદી આપણા આધુનિક, સિક્ષિત યુવકનું માનસ.

પ્રતિભાવ : આ સંદર્ભમાં રાધાકૃષ્ણન એવા શિક્ષણની હિમાયત કરે છે, કે જે શિક્ષણ અખંડ દષ્ટિ અપાદિત કરતું હોય. આથી આપણા શિક્ષણનો અભિગમ સંપૂર્ણ માનવીના સર્વાંગીણ વિકાસને અનુલક્ષીને હોવો ધટે. આ સંદર્ભમાં રાધાકૃષ્ણન સંપૂર્ણ માનવી એટલે જુ, તેની સ્પષ્ટતા કરતાં કહે છે :
“What we need today is the education of the whole man-physical, vital, mental, intellectual and spiritual.”^{૧૧}

આ સંદર્ભમાં બીજું રચનાત્મક સૂચન તેઓ એ કરે છે કે, આપણું માહિતીલક્ષી શિક્ષણ મૂલ્યલક્ષી શિક્ષણથી સંપુરિત થયેલું હોવું નોઈએ. તેમના શબ્દોમાં : “Facts and values should go together.”^{૧૨}

પ્રાકૃતિક વિદ્યાનો આપણને માહિતી આપે છે જ્યારે સાહિત્યજ્ઞાન, સાંસ્કૃતિક ઇતિહાસ, લલિત કલાઓ વગેરે મૂલ્યની દષ્ટિ આપે છે. કોઈ પણ સમાજના સ્વસ્થ વિકાસ માટે માહિતી અને મૂલ્યદષ્ટિનું આપાદન-એકબી સમાન આવશ્યકતા છે. વધુમાં તેઓ જણાવે છે : “Social Sciences give us knowledge of man's behaviour in society-as to how he acts.”^{૧૩} “All empirical sciences (statistics, economics, politics, psychology etc.) give us facts. They give us principles. They tell us how man will behave when confronted with certain

circumstances. But how he should behave, what attitude should be adopt, what self-control should he exercise over himself—all these things are not given by social sciences. “Thus they do not educate the human mind regarding the norms, the goals, the purposes.

If we want to use our knowledge—physical and social, for the regeneration of humanity, social sciences by themselves are not enough. They supply us with instruments, but those instruments may be used or abused by man.” “Man is a moral agent, who can determine his behaviour. In this respect, our social sciences need to be supplemented with social philosophy.*

સમસ્યા : ૬ શિક્ષણ ક્ષેત્રે વધતી જતી ગેરશિક્ષિત અને આતંકવાદી વૃત્તિ :

નિરૂપણ : આજના વિદ્યાર્થી જગતમાં અસહિષ્ણુતા, ગેરશિક્ષિત, હિંસા અને આતંકવાદી વૃત્તિ પ્રવર્તતી જોવા મળે છે. વિદ્યાર્થીઓમાં પ્રવર્તતી ગેરશિક્ષિત અંગે તેઓ જણાવે છે કે આપણી પાસે પૂરતી સંખ્યામાં લાયક શિક્ષકો છે કે કેમ, તેની પરવા કર્યા વિના જ આપણે કોલેજોની સંખ્યા વધારી દીધી છે. આમાંની કેટલીક તો એવી વેપારીવૃત્તિથી ચાલે છે, કે કારખાનાંની જેમ વિદ્યાર્થીઓને ભેદી ત્રણ પાળાંમાં શિક્ષણ આપવામાં આવે છે. સ્વાભાવિક છે કે, આ બધાનું વિપરીત પરિણામ આપણા શિક્ષણ જગતમાં આવે, તો તેને માટે આપણા સિવાય ખીજા કોઈને ય જવાબદાર કેવી રીતે લેખી શકાય ?

વધુમાં આવી પરિસ્થિતિ સર્જતાં પોતાના મનનો અસંતોષ વ્યક્ત કરવા માટે વિદ્યાર્થીઓ બહાર દેખાવોનું આયોજન કરે છે, પરિણામે ગેર-શિક્ષિત અને અવ્યવસ્થા ફેલાય છે તેવે વખતે બહાર મિલકતને લાંગફોડથી નુકસાન થતું અટકાવવા અને અરાજકતાભરી પરિસ્થિતિ નિવારવા પોલીસ ભોલાવવામાં આવે છે ત્યારે વિદ્યાર્થીઓ પૂછે છે : શા માટે પોલીસ વચ્ચે પડે છે ? આવી પરિસ્થિતિ ભારતના અનેક વિશ્વવિદ્યાલયોમાં પ્રવર્તે છે.

આ ઉપરાંત, કમલાગ્ને આખા દેશમાં યજ્ઞભૂમિથી કામ લેવાની વૃત્તિ પ્રવર્તે છે. અર્થાત્ પોતાનું ધાર્યું જો ના થાય, તો યજ્ઞભૂમિ કે ગુડાગીરીથી ખીજાને પોતાના ધાર્યા મુજબ વર્તવાની ફરજ પાડવાની વૃત્તિ જોવા મળે છે. જો બધા જ આવું વલણ અપનાવે તો આખુલે બહાર જીવન ખોરબે પડી જાય. આવી આતંકવાદી વૃત્તિથી થયેલા કૃત્યોએ દુનિયાની નજરે આપણા દેશની નબળી છાપ ઉપસાવી છે. આપણા દેશની પ્રતિષ્ઠા,

*“Social ethics etc”.૧૪

તેલું' ગૌરવ તથા સ્વદેશાભિમાન સાચવવું' એ આપણા હાથમાં છે. દરેક જણ એ એમ વિચારે, કે હું' તો મને કાંઈએ તેમ જ વર્તીશ. ને મને તેમ કરવાની તક નહીં' મળે, અને તો હું' સંસ્થાનો પુરહો બોલાવી દઈશ. આ પ્રકારની મનોવૃત્તિ કોઈ પણ સમાજના વિકાસને માટે વિધાતક છે, પોષક નહીં. રાધાકૃષ્ણન લખે છે :

"Democracy and violence do not go together. Of you are the democrat, you may have your differences but you will try to adjust them, you will try to overcome them by mutual settlement."^{૧૫}

રાધાકૃષ્ણન એ પ્રાયાશિકપણે સ્વીકારે છે, કે સૈદ્ધાંતિક રીતે આપણે લોકશાહી સ્વીકારી હોવા છતાં એક રાષ્ટ્ર તરીકે રોજિંદા જીવનમાં લોકશાહીનાં મૂલ્યોને લઈને જીવતાં હજી આપણને નોંઈએ તેલું' આવડ્યું' નથી. "The real problem of our country today is that we are not the practitioners of democracy in the true sense of the term. We admit it theoretically, but practically in our daily life we overlook it....we must make democracy a faith and realize it in works and try to see that in our actual works we practice that spiritual democracy."^{૧૬}

કમલાગ્યે વર્તમાન ભારતમાં પણ આજે પારસ્પરિક સંબંધોમાં દષ્ટિની સંકુચિતતા, ખેલદિલીનો અભાવ અને અસહિષ્ણુતા વરતાય છે. જેમ વ્યક્તિની મહત્વાકાંક્ષા હોય છે તેમ જૂથની પણ મહત્વાકાંક્ષા હોય છે. ક્યારેક તે ક્રોધે, ને ક્યારેક ના પણ ક્રોધે, પણ તેથી કંઈ કાયદો હાથમાં લેવાય નહીં. અદકે નિષ્ફળતાને ખેલદિલીથી સ્વીકારીને તેમાંથી વધુ મહેનત કરીને જીવનમાં આગળ વધવાની પ્રેરણા મેળવવી નોંઈએ. રસ્તા પરનો વાહનચાલક ટ્રાફિકના નિયમો અનુસરવાને અહલે ને પોતાની મનમરજી મુજબ સ્વેચ્છાથી વાહન હંકારે, તો રસ્તા પર સંઘર્ષો, અકસ્માત જરૂર સર્જાય. આલું' જ પરિણામ સ્વચ્છંદી જીવન અપનાવવાથી દેશના જાહેર જીવનમાં પણ આવવાલું' જ.

પ્રતિભાવ : વિદ્યાર્થીઓમાં પ્રવર્તતી ગેરશિસ્ત તથા આતંકવાદી વૃત્તિના મનોવૈજ્ઞાનિક કારણલું' વિશ્લેષણ કરતાં રાધાકૃષ્ણન કહે છે, કે જીવનની અહલાતી જતી પરિસ્થિતિની માંગ મુજબ આપણે વિદ્યાર્થીને પ્રતિકૂળતાઓ સામે ટકા રહેવાની હિંમત, સંયમ અને સમતાપૂર્વક પોતાના જીવનની સમસ્યાઓને પહોંચી વળતાં શીખવ્યું' જ નથી. પરિણામે ઉચ્ચ કારણો કે ધ્યેયો માટેના સંયત ઉત્સાહને અભાવે યુવકોલું' અસ્તિત્વ પોતાની જાત માટે તેમજ આખા સમાજ માટે ખતરનાક ઘોંઝાળપૂરવાર થાય છે. આ સંઘર્ષમાં રાધાકૃષ્ણન કેટલાક વિધાયક ઉપાયોલું' સૂચન નીચે મુજબ કરે છે :

- (૧) વિદ્યાર્થીઓએ પોતાને ઉપક્રમ્ય તમામ તકનો પૂરતો ફાયદો ઉઠાવી સ્વવિકાસાર્થે તેનો વિનિયોગ કરવો જોઈએ.
- (૨) શિક્ષણનો ઢાંચો એવા હોવો જોઈએ કે, જે પ્રત્યેક વિદ્યાર્થીને સ્વ-કર્તવ્ય પ્રત્યે જાગૃત અને સમાજનો જવાબદાર નાગરિક બનાવે. શિક્ષણક્ષેત્રે પ્રવર્તમાન હિંસાચૂતિ, ગેરશિક્ષિત, આતંકવાદી વૃત્તિ વગેરે એ દર્શાવે છે કે આપણો વિદ્યાર્થી સમાજ પ્રત્યે જવાબદાર બનતાં ઢંજી શીખ્યો નથી.
- (૩) સમસ્યાના ઉકેલવાની દિશામાં સંઘર્ષજન્ય જણાવે છે કે, ધ્યાનાભ્યાસ એક અસરકારક સાધનરૂપે અપનાવી શકાય. ધ્યાનાભ્યાસની કળા આપણા દેશમાં પરંપરાથી પ્રાપ્ત છે. તદ્દનુસાર દરેક વ્યક્તિએ ધ્યાનાભ્યાસ દ્વારા પોતાના અંતરનાં ઊંડાણને સ્પર્શ કરતાં શીખવું જોઈએ. આમ કરવાથી વ્યક્તિ પોતાની મનોવૃત્તિઓનું, પોતાના આંતરજગતનું તટસ્થ નિરીક્ષણ કરવાની ટેવ પાડતાં શીખે છે.

વર્તમાન સમસ્યાના સંઘર્ષમાં ધ્યાનાભ્યાસની પ્રસ્તુતતા એ છે કે, પોતાના અંતરનાં ઊંડાણને સ્પર્શ કરવાની પ્રક્રિયામાં મનુષ્યની પોતાની સ્વભાવગત યૂંચવણો, નાની બાબતો અંગેના આગ્રહો, પૂર્વગ્રહો વગેરે પરનો તેની પકડ ઢીલી થતી જાય છે. પરિણામતઃ તેના આગ્રહો મોળા પડતા જાય છે, જેને લઈને વ્યક્તિ પોતાનાં મતવ્યોથી અલગવા કેળવી તેનાથી ઉપર ઊઠીને વિશાળ મનની એક તટસ્થ ભૂમિકા અપનાવી શકે છે. આ ભૂમિકા પર તે સહિષ્ણુતા, સંયમ, અન્યને સમજવા માટે જરૂરી મનનું 'પૂલ્લાપણું' અને તટસ્થતા ધ્યાનાભ્યાસ વડે કેળવે છે. પરિણામે અસહિષ્ણુતાને લઈને પરિણમતી હિંસા, ગેરશિક્ષિત, આતંકવાદી મનોવૃત્તિ વગેરે ધીરે ધીરે નિયંત્રિત થઈ શકે છે.

સમસ્યા : ૭ સુઅધિત વ્યક્તિત્વ અને ઊંચી ગુણવત્તા ધરાવતા સુયોગ્ય અને વિદ્યાર્થી ગ્રંથી શિક્ષકોના વસ્તાતો દુકાળ :

નિરૂપણ : શિક્ષણની ઊંચી ગુણવત્તાનો વાસ્તવિક આધાર છે સારો શિક્ષક. શિક્ષણની ગુણવત્તા ઊંચી જળવાઈ રહે તે માટે આકર્ષક મકાનો તથા સાધનોની સુવિધા એક સારા, સુયોગ્ય શિક્ષકની જરૂર સારી શકે નહીં. આથી ઉત્તમ ઔદિક ક્ષમતા ધરાવતો વર્ગ શિક્ષણના વ્યવસાય પ્રત્યે આકર્ષાય એ માટે સક્રિય પ્રયાસો થવા પા્ય જરૂરી છે. સંઘર્ષજન્યના શબ્દોમાં : "If this country is to participate in the march of mind in science and scholarship, universities must recruit for their teaching staff some of the best minds of the country." ૧૭

પ્રતિભાવ : શિક્ષકના વ્યવસાયનું ગૌરવ તથા પ્રતિષ્ઠાને પારખી સમાજે તેને સન્માન અને આદરથી જોવા જોઈએ. આ સંદર્ભમાં રાધાકૃષ્ણનું જણાવે છે કે, દુર્ભાગ્યે આ બાબતનો સ્વીકાર આપણે માત્ર સૈદ્ધાંતિક સ્તર પર જ કર્યો હોય તેમ જણાય છે. આપણી આ બૌદ્ધિક સમજણ હજુ આચરણમાં રૂપાંતરિત થઈ શકી હોય તેમ લાગતું નથી. “Unfortunately, in recent times, though we pay lip-service to the importance of the teaching profession, it stops at mere intellectual recognition and does not go beyond that.”^{૧૮}

જો કે આ સંદર્ભમાં અત્રે ઉલ્લેખનીય છે, કે પોતાની આર્થિક ચિંતાઓના માનસિક બોજથી મુક્ત રહીને શિક્ષક શિક્ષણ અને સંશોધનના વ્યવસાયમાં સમર્પિત રહીને નિષ્ઠાપૂર્વક અને નિશ્ચિંતાથી પોતાનો સ્વધર્મ પૂર્ણ કરી શકે એ હેતુથી પ્રેરાઈને સરકારે શિક્ષકોનો આર્થિક દરજ્જો હવે નોંધપાત્ર રીતે સુધાર્યો છે.

કોઈ પણ વ્યવસાયની પ્રતિષ્ઠા કે સન્માનને લાગેવળગે છે ત્યાં સુધી વ્યાવસાયિક પ્રતિષ્ઠા કે સન્માન માગણી કરીને મેળવવાના હોતા નથી. બલકે તેને અનુરૂપ અધિકારની યોગ્યતા વ્યક્તિએ સ્વઆચરણથી જ સિદ્ધ કરવી પડે છે. Respect and honour can't be demanded. They are to be commanded instead.

આથી શિક્ષકોની આ પરિસ્થિતિ માટે અંશતઃ તેઓ પોતે જ નૈતિક રીતે જવાબદાર જણાય છે.

અધ્યાપન કાર્યના શિક્ષકના કર્તવ્ય અંગે અત્રે એ પ્રશ્ન સંભવિત રીતે ઉપસ્થિત થઈ શકે, કે શિક્ષકે વિદ્યાર્થીનું મન શું પોતાની ઇચ્છા મુજબ ઢાળવું જોઈએ, કે વિદ્યાર્થીની ઇચ્છા મુજબ ? આ મહત્વપૂર્ણ પ્રશ્નનો પ્રાચીન ભારતની શાસ્ત્રીય પરંપરાને અનુસરીને સચોટ ઉત્તર આપતાં રાધાકૃષ્ણનું કહે છે, કે સ્વ-આચરણ દ્વારા ઉત્તમ આદર્શનું નિદર્શન કરીને શિક્ષકે વિદ્યાર્થીને સ્વ-નિર્ણયની મુક્ત પસંદગી કરવા દેવી જોઈએ : “Teachers by their teaching or conduct should be an example to the students... placing before the pupil the best that has been taught and said on any particular subject and then leave it to him to reflect and decide.”^{૧૯}

કારણ કે સારો વિદ્યાર્થી પુસ્તકમાંથી શીખે તે કરતાં વધારે શિક્ષકો પાસેથી તે શીખે છે. આથી જ આપણા શિક્ષકો માત્ર વિદ્વાન જ નહીં, વિવેકદ્રષ્ટિયુક્ત તથા વિદ્યાર્થીપ્રેમી પણ હોવા જોઈએ. આ સંદર્ભમાં રાધાકૃષ્ણનું કહે છે, કે જેણે સારું વાંચન કર્યું હોય એ જ માત્ર સારો વિદ્યાર્થી નથી, બલકે જેને સારું શિક્ષણ આપવામાં આવ્યું હોય તે સારો વિદ્યાર્થી ગણાય. “A good student is not merely one who has read much out one who has been taught well.”^{૨૦}

- (ક) મૂલ્યાંકન : ઉપરની ગયાં પરથી ત્રીયેના ફક્તિતાર્થો તારવી શકાય :
- (૧) વર્તમાન શિક્ષણની સમસ્યાઓના સંદર્ભમાં રાધાકૃષ્ણને રજૂ કરેલ શિક્ષણવિષયક વિચારો શિક્ષણ સાથે સંકળાયેલા સહુ કોઈને માટે અત્યંત પ્રસ્તુત ગણી શકાય.
 - (૨) શિક્ષણની પ્રસ્તુત સમસ્યાઓ આપણે ઉકેલી શકીએ તેમ છીએ, કારણ કે તે ઊભી થવા માટેના કારણશ્રુત આપણે (શિક્ષણ સાથે સંકળાયેલા સહુ કોઈ) તેનું નિરાકરણ કરવા માટે નૈતિક રીતે જવાબદાર છીએ એટલું જ નહીં પણ સક્ષમ પણ છીએ એવું રાધાકૃષ્ણનું તારણ (૧) એક નિષ્ઠાવાન, સાંપ્રત દાર્શનિક તરીકે તેમનું પ્રામાણિક આત્મનિરીક્ષણ તથા (૨) પોતાના વિચારોની નિર્ભય અને નિષ્પાલસ રજૂઆત કરનાર સન્નિશ્ચ કેળવણીકાર તરીકે તેમને ઉપસાવે છે.
 - (૩) શિક્ષણની સમસ્યાની માત્ર રજૂઆત કરીને જ એટકી નહીં જતાં તેના ઉકેલ માટે રાધાકૃષ્ણને અપનાવેલા વિધાયક અને રચનાત્મક અભિગમ સમસ્યાઓનું સર્વત્રાણી આકલન કરતી તેમની દાર્શનિક શ્રદ્ધા અને દષ્ટિસંપન્નતા તેમજ કેળવણીકાર તરીકે શિક્ષણની સમસ્યાઓના વ્યવહારુ ઉકેલની આગવી કોઠા સૂત્રનો સમન્વય સૂચવે છે.

સંદર્ભ સૂચિ :

૧	પાનું	૫૮	True knowledge : Dr. Radhakrishnan.
૨	"	૬૦	" "
૩	"	૧૦૧	" "
૪	"	૬૦	" "
૫	"	૫૬	" "
૬	"	૨૦	" "
૭	"	૨૨	" "
૮	"	૬૩	" "
૯	"	૪૦	" "
૧૦	"	૩૮	" "
૧૧	"	૫૭	" "
૧૨	"	૫૪	" "
૧૩	"	૬૯	" "
૧૪	"	૧૧૩	" "
૧૫	"	૬૧-૬૨	" "
૧૬	"	૬૬	" "
૧૭	"	૩૭	" "
૧૮	"	૪૧	" "
૧૯	"	૩૯	" "
૨૦	"	૩૮	" "

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Comp. Saloni Joshi

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મુનિ જિનવિજયજી—વાહ્ય સૂચિ

૧૯૮૮નું વર્ષ મુનિ જિનવિજયજીનું ૯૯મું શતાબ્દી વર્ષ હતું. ભારતીય સંસ્કૃતિ, ઇતિહાસ અને સાહિત્યમાં તેમનો અમૂલ્ય ફાળો છે. આ સૂચિ તેમના સારસ્વત કાર્યની ઝાંખી કરાવશે.

પ્રસ્તુત સૂચિ ત્રણ વિભાગમાં ગોઠવાયેલી છે. (૧) મુનિજીએ લખેલાં પુસ્તકો, (૨) સંપાદિત કરેલાં પુસ્તકો, (૩) સંપાદિત કરેલ ગ્રંથમાળાના પુસ્તકો. અંતે તેમણે સંપાદિત કરેલ ગ્રંથોની સમયાનુસારી સૂચિ આપી છે. બે પ્રકાશન વિષયક માહિતિ ઉપલબ્ધ નથી તે [] દ્વારા દર્શાવવામાં આવી. આમાં તેમના લેખોનો સમાવેશ કરવામાં આવ્યો નથી.

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વર્ષ	ક્રમાંક	વર્ષ	ક્રમાંક	વર્ષ	ક્રમાંક
1915	5	1935	37	1957	18
1916	51	1936	35	1958	28
1917	44	1940	39	1959	17
1917	57	1940	40	1959-76	61
1918	33	1941	53	1960	52
1920	23	1943	36	1961	54
1921	44	1944	26	1962	42
1922	1	1945	7	1963	21
1922	34	1945	47	1964	56
1922	41	1945	58	1966	4
1924	16	1947	60	1968	26
1926	29	1949	2	1968	45
1926	30	1949	8	1968	59
1928	50	1949	20	1971	12
1930	43	1952	31	1971	15
1932	24	1952	34	1976	13
1933	10	1953	19	1980	48
1933	39	1956	22	1980	49
1934	55	1956	25		

**OTHER
ARTICLES**

JAYANTA' ON THE BUDDHIST DEFINITION OF PERCEPTION

1

NAGIN J. SHAH

Jayanta first presents the Buddhist's case on the question of perception and then refutes it. On the Buddhist's showing perception is that type of cognition which is devoid of all thought and is non-illusory; Jayanta finds fault with both these elements of the definition but his discussion is largely concerned with the first.² Kalpanā (=vikalpa) is the Buddhist's word for thought and Jayanta asks him: 'Granted that kalpanā is that type of apprehension of an object, which is capable of being associated with a word, why should it be denied the status of a pramāṇa (=valid cognition)?'³ The Buddhist replies: 'A true cognition is that which does not deal with things unreal but what a word stands for is not something real. For a word stands for a definite class of objects, but a unique particular which alone is real is different from everything else—whether belonging to its own class or belonging to an alien class.'⁴ This reply is most crucial for an understanding of the strong as well as weak points of the Buddhist's position. Thus even while granting that there are classes to which a unique particular belongs and classes to which it does not, he speaks as if there is something fictitious about granting that there are classes and that a unique particular belongs to them. Now to identify a unique particular as belonging to a class is to observe in this unique particular certain sensory features that are characteristic of this class. Naturally therefore a living organism, in order to identify a unique particular as belonging to a class, must observe in this unique particular certain sensory features and recall the past understanding that these sensory features are the characteristic features of this class. In human beings this recollection is facilitated through the employment of words, for with the help of words a thing can be defined in terms of certain sensory features even in case there takes place no simultaneous observation of these sensory features; thus a human being is in a position to identify a unique particular as belonging to a class (as denoted by the word concerned) even in case he had not earlier observed a unique particular belonging to this class but in case he was earlier informed that such and such sensory features are the characteristic features of this class. The Buddhist's kalpanā is the process of identifying a unique particular as belonging to a class, and since all class can be assigned a corresponding word even if there are classes which are not assigned—or are not known to be assigned—a corresponding word he

defines *kalpanā* as that type of apprehension of an object, which is capable of being associated with a word (the emphasis being on 'capable'). And his *pratyakṣa* is the process of bare sensory experience through whose instrumentality sensory features are observed in a unique particular. Thus it should be a very correct proposition that *pratyakṣa* followed by *kalpanā* is the sole instrument of cognising objects. For all practical purposes the Buddhist even says just that, but he has involved himself in a highly misconceived theory according to which *pratyakṣa* is the type of cognition that cognises unique particulars which are the only type of real things there are, while *kalpanā* is the type of cognition that cognises class-characters which are something unreal and are somehow falsely superimposed on unique particulars. And all sorts of misleading arguments have been concocted with a view to buttressing this misconceived theory. Of all that we have a foretaste in the two-sentence reply given by the Buddhist to Jayanta's simple query as to why *kalpanā* (=thought) should be denied the status of a *pramāṇa* (=valid cognition). Thus we are here being told that *kalpanā* is no case of valid cognition because it has to do with words while a word stands for something unreal, the point being that a word stands for a class-character which is something unreal superimposed on a unique particular which is alone real and is something different from everything else whether belonging to its own class or belonging to an alien class. Then comes the following piece: 'A cognition of the form of *kalpanā* does not invariably follow in the wake of sense-object contact. For it might possibly arise even in the absence of sense-object contact, and even in case it arises in the wake of sense-object contact it invariably requires the memory of an earlier learnt word; certainly, if it were a product of sense-object contact it would have arisen as soon as this contact took place. The conclusion is that the cognition in question is not at all a product of sense-object contact.⁵ Certainly, if even after encountering the object concerned a sensory cognition must require the services of the memory of an earlier learnt word, there will arise a gap between this cognition and this object.⁶ Nor can it be said that the memory of an earlier learnt word-meaning comes to the assistance of a sense-organ in cognising its object; for apart from the consideration that the concept of an assistant cause is untenable, the fact remains that this memory, its application to the present case and all that is a time-consuming process while a sense-organ cognises its object through a *nirvikalpaka* cognition as soon as this sense-organ encounters this object.⁷ The whole argumentation makes strange reading. For what it is able to prove is that sensory experience and thought are two distinct types of process, each produced by its own distinct type of causal aggregate, so that even when the two are produced together a sensory experience is a sensory experience, a thought is a

thought. Not that to prove this was a mean performance, for thus to distinguish between sensory experience and thought was in a way the high water-mark of the Buddhist's speculation on logical problems; certainly, the distinction is not only very important but is also drawn very correctly. The difficulty rather is with the insinuation—nay, open declaration—that sensory experience has to do with something that is real, thought to do with something that is unreal. So, using the standard terminology of Indian logic it was proclaimed that *pratyakṣa* (=bare sensory experience) is *pramāṇa* (=valid cognition), *kalpanā* (=thought) is no *pramāṇa*. His old question as to why *kalpanā* is no *pramāṇa* Jayanta repeats, this time elaborating it abit; thus he says: 'May be *kalpanā* is of two sorts—one that is of the form of building castle in the air, the other that grasps a present object like a blue patch. Nobody cares if the former is said to be no *pramāṇa*, but why should the latter be no *pramāṇa* when it does not arise except in the presence of the object concerned?' The query is very pertinent not only because a thought might possibly be true of its object, but because the question of being true or otherwise arises only in the case of a thought, not in the case of a bare sensory experience. On the other hand, the Buddhist's position is that a bare sensory experience is all *pramāṇa*, a thought is no *pramāṇa* even when true. So, let us see how he answers Jayanta's present question; thus he argues: 'Really no thought whatsoever has anything to do with things real which are cognised in all fullness by *nirvikalpaka* cognition. The point is that a thing has but one nature and when this nature has been grasped by perception there remains nothing to be done by another *pramāṇa*. As for the circumstance that in certain cases a thought appears to be grasping things real and to be lucid in character, that is because this thought arises in the wake of a *nirvikalpaka* cognition and so gets coloured by this cognition, not because this thought really grasps things real which in fact are grasped by a *nirvikalpaka* cognition alone.' This again is a crucial pronouncement of the Buddhist, and again a highly misconceived pronouncement. For to cognise a thing means to identify it on the basis of its observed sensory features and in this sense a bare sensory experience is not at all a case of cognising a thing (though certainly an indispensable starting-point for cognising a thing) while a thought alone is a case of cognising a thing (though on the basis of features observed in the course of the preceding sensory experience). And here the Buddhist is saying something just the opposite. Thus on his showing bare sensory experience not only cognises a thing but cognises it in all fullness so that nothing remains to be cognised by the forthcoming thought; hence even while distinguishing between a thought arising in a baseless fashion and one arising in the wake of a sensory experience with a view to identifying the object concerned he would not

admit that the latter is a case of truly cognising this object, it being according to him a case of something mistakenly appearing to be a true cognition of this object on account of its proximity to the preceding sensory experience which is really a true cognition of this object. In this connection the Buddhist has also worked out a fivefold classification of kalpanā and his contention is that each type of kalpanā either mistakenly differentiates things which are in fact identical or mistakenly identifies things which are in fact different. Thus on his showing when a class-character, a quality or an action is attributed to a thing it is a case of differentiating things which are in fact identical (a class-character, a quality or an action being nothing different from the thing concerned) and when a name or the possession of another thing is attributed to a thing it is a case of identifying things which are in fact different (a name or a thing possessed being in fact different from the thing concerned).⁶ This too is a considerably confused thesis. Really, all thought identifies a thing as belonging to a class and this it does through observing in this thing features that are characteristic of this class, these features being called a quality if they stand for some static aspects of the nature of this thing, an action if they stand for some dynamic aspect of it; in fact, even to attribute a quality or an action to a thing is to identify it as belonging to a relatively simple class, but there is some point in distinguishing between an individual quality or action and a class-character which is essentially an ensemble of certain qualities and actions. And all names attributed to a thing are attributed to it either because of its possessing a class-character or because of its possessing a quality or an action; even a proper name attributed to a thing becomes a reminder of the qualities and actions characteristic of this thing. Lastly, the case of one thing possessing another is a case of these two things entering into a relation where each has its own distinctive role; and a name attributed to a thing might also be a name attributed to it because of its entering into a relation with another thing. All these aspects of the true situation are at the back of the Buddhist's mind when he works out his thesis on a fivefold kalpanā, but his misguided conviction that a kalpanā must somehow falsify the nature of things real has played havoc with all this. A detailed comparison between what is the case and what he says is the case is futile, but a point or two might be noted profitably. Since all kalpanā is to be conceived as a case of attributing—potentially if not actually—a name to a thing, the fourth kalpanā-type is to be understood as a case of attributing a proper name to a thing. Again, the Naiyāyika posits a class-character, a quality or an action as an independent real existing besides the thing to which it belongs, and the Buddhist's impatience with this sort of proliferation of independent reals is somewhat understandable; but the

latter's own understanding that a class-character, a quality or an action is a false imposition on the thing to which it allegedly belongs is a remedy worse than the disease. In any case, Jayanta lastly puts another pertinent question to the Buddhist as follows: 'If the attribution of a class-character etc. to a thing is a case of false cognition, then why does this cognition not get cancelled as does the mistaken cognition of nacre as silver?'⁹ The Buddhist's reply is again revealing even if again misconceived. For the following is what he says: 'The mistaken cognition of x as not-x gets cancelled in case not-x is something apart from x, but a class-character etc. are nothing apart from the unique particular to which they allegedly belong. That is why the mistaken cognition of a class-character etc. is not cancelled, and that is why a thought is neither a case of true cognition (=pramāṇa) nor a case of false cognition but a third sort of something.'¹⁰ Really, this argument is neither here nor there. The Buddhist realises that a correct identification of a thing on the part of thought cannot be dismissed as a case of false cognition, but he has also persuaded himself that bare sensory experience is alone pramāṇa. He therefore says that a thought is neither a case of pramāṇa nor a case of false cognition but a third something, a statement which, as it stands, is senseless. It is correct to argue that a thought as such is neither a case of true cognition nor a case of false cognition because a thought might be either of the form of true cognition or of the form of false cognition; but what is thus argued is very different from what the Buddhist actually says.

After thus presenting the Buddhist case as defended by the Buddhist himself Jayanta begins his own criticism of this case. He first enumerates the several grounds on the basis of which the Buddhist has declared kalpanā to be no pramāṇa and then considers them one by one. He begins by assailing the Buddhist's argument that kalpanā is no pramāṇa because it has for its object what a word stands for, that is, something unreal; on Jayanta's showing what a word stands for, viz. a 'universal', is cognised by nirvikalpaka perception as much as by savikalpaka perception.¹¹ Really, on the question as to what is cognised by nirvikalpaka perception both the Buddhist and Jayanta are wrong; for nirvikalpaka perception being, in fact, the physiological process of sensory experience and not cognition proper, there arises no question as to what is cognised by nirvikalpaka perception. Moreover, Jayanta's position that 'universal' exists in the form of an independent real by the side of particular things is of doubtful validity. But liberally understood his present contention is that whatever object produces nirvikalpaka perception is the object cognised by savikalpaka perception, and that is substantially sound; for there are not two sorts of

objects, one producing *nirvikalpaka* perception and the other cognised by *savikalpaka* perception. In this connection Jayanta reminds the Buddhist that on the latter's own showing *kalpanā* is not a case of false cognition in the manner the mistaken cognition of nacre as silver is.¹² Then it is submitted that *savikalpaka* perception does not cease to be a cognition born of sense-object contact simply because it requires the services of a word learnt in past, Jayanta's point being that the concerned sense-object contact persists even while the services of a word are being availed of.¹³ This submission too is substantially sound, for if anything can be called perceptual cognition it is what the Naiyāyika calls *savikalpaka* perception, and it is called perceptual cognition precisely because it consists in the identification of an object with which a sense-organ is in contact; by the same token, essentially mistaken is the Buddhist's counter-submission that it is not this cognition (which he calls 'post-perceptual thought' and treats as *no pramāṇa*) but the preceding sensory experience that is to be called perceptual cognition. The Buddhist has elaborately argued that a word can render no services to a sense-organ in the production of perceptual cognition, but this argument is valid only because he has arbitrarily chosen to equate perceptual cognition with bare sensory experience; certainly, in the production of bare sensory experience a sense-organ does not need the services of a word. Jayanta's refutation of the argument in question is equally elaborate but its details cease to be much note-worthy once the basic fallacy vitiating this argument is kept in mind. Thus he contends that there is nothing incongruous about the causal aggregate of *savikalpaka* perception including a word recalled, that the memory of a word creates no gap between a sensory cognition and its object, that *savikalpaka* perception in spite of being a time-consuming process is of the form of perceptual cognition.¹⁴ All this is plainly understandable. Then Jayanta takes exception to the Buddhist's argument that a thing in all its fulness having been cognised by *nirvikalpaka* cognition nothing new remains to be cognised by post-*nirvikalpaka* thought, the former's point being that the same thing can well be cognised by two cognitions.¹⁵ But as has been already noted, on this question both the Buddhist and Jayanta are wrong simply because *nirvikalpaka* perception is not at all a process of the form of cognition. Lastly, Jayanta refutes the Buddhist thesis on a fivefold *kalpanā*. In a nutshell his point is that a class-character, a quality and an action are each an independent real located in the thing to which they belong while nobody ever identifies a name with the thing to which this name is attributed or a thing with another thing which possesses this thing.¹⁶ The point is substantially sound but for the fact that a quality, an action or a class-character even if really belonging to a thing are not an independent real existing besides this thing. In this connection Jayanta welcomes

the Buddhist's declaration that a thought is not a case of false cognition but he disputes the latter's declaration that it is also not a case of *pramāṇa*.¹⁷ Jayanta concedes that a thought might often be false but adds that a *nirvikalpaka* perception might often be false; e.g. the *nirvikalpaka* perception of one moon as two moons is false.¹⁸ Correct is his implication that all thought cannot be dismissed as no *pramāṇa* simply on the ground that a thought is often false, but the fact remains that there is no question of a *nirvikalpaka* perception being true or false, it being not at all a case of cognition; thus the mistaken cognition of one moon as two moons is not a case of false *nirvikalpaka* perception but a case of false thought. Here Jayanta again distinguishes between a thought arising in a baseless fashion and one arising in the wake of a *nirvikalpaka* perception, his point being that the former is not but the latter certainly is a case of *pramāṇa*.¹⁹ Really, Jayanta should say that the latter, if it is true of its object, is a case of *pramāṇa*; but he is right in rejecting as invalid the Buddhist's plea that such a thought is not actually a case of *pramāṇa* but appears to be so because it follows in the wake of a *nirvikalpaka* cognition which is actually a case of *pramāṇa*, the former's point being that this consideration is irrelevant so far as *pramāṇa*ship of the thought in question is concerned.²⁰ Jayanta cannot say that but the real point is that the question of being or not being *pramāṇa* arises only in the case of a thought, not in the case of a *nirvikalpaka* cognition; even so, his point is substantially valid in as much as a thought even when following in the wake of a *nirvikalpaka* cognition is true not for that reason but for the reason that it correctly identifies the object concerned. Here actually closes Jayanta's consideration of the point raised by the Buddhist in the cause of the defence of his case. What follows is a rambling sort of discussion interesting in its own manner. So, let it be examined separately.

Jayanta begins by referring to the Buddhist's contention that a thing in all its fullness having been cognised by a *nirvikalpaka* cognition there remains nothing to be cognised by a post-*nirvikalpaka* cognition. Here is first repeated the old point that the same thing can well be cognised by two cognitions but then a new point is raised.²¹ Thus Jayanta laments: 'It is difficult to say as to what is cognised by a *nirvikalpaka* perception. You say it is a unique particular that is thus cognised, some say it is the grand universal, some say it is Being-as-such, some say it is speech, some say it is a thing in the form of a commingled mass of qualities, actions, class-character etc. Certainly, on questions related to knowledge, perception is the last court of appeal, but when there is a dispute about perception itself oath seems to be the only court of appeal.'²² However, from all this

Jayanta does not draw the correct conclusion that nirvikalpaka perception is not at all a case of cognition but a misleading conclusion that whatever is cognised by savikalpaka perception is also cognised by nirvikalpaka perception.²³ And then he in essence argues that since a savikalpaka perception does not cognise a unique particular, the grand universal, Being-as-such, speech or the commingled mass of qualities, actions etc. the hypothesis that any of these things is cognised by nirvikalpaka perception is false.²⁴ Of the several hypotheses in question, the last alone receives a somewhat sympathetic consideration at the hands of Jayanta, for the rest are simply so many illusionist hypotheses current in his times while he was an uncompromising opponent of all illusionism. Thus the advocates of these hypotheses appealed to the authority of nirvikalpaka perception and dismissed as a vikalpa-born illusion the world of our day-to-day experience; (we have already some idea of how that was done by the Buddhist and the procedure was essentially similar with his comrades-in-arms). As directed against these hypotheses Jayanta's present argument has the important meaning that what is revealed in savikalpaka perception is not an illusion but a verity; but for reasons we have already noted he was prevented from further arguing that nirvikalpaka perception is not at all a case of cognition. As for the last hypothesis it was a Kumāralite position as much opposed to illusionism as Jayanta's own position. So, against it Jayanta raised a relatively secondary objection. Thus the Kumāralite maintained that qualities, actions, class-characters etc. exhibited by a thing are some how identical with this thing though also somehow different from it; on the other hand, Jayanta maintained that these qualities etc. are absolutely different from this thing, so that if the Kumāralite agrees with him on this point the two will have nothing to differ on the question of nirvikalpaka-savikalpaka.²⁵ It is in this background that Jayanta concludes his present enquiry by emphasising that whatever is cognised by savikalpaka perception is also cognised by nirvikalpaka perception; and since it is his understanding that all sorts of independent reals in the form of substances, qualities, actions, class-character etc. are cognised by savikalpaka perception he contends that the same are cognised by nirvikaldaka perception as well.²⁶ But this time Jayanta clarifies his position by further noting that even if the same set of entities are cognised by nirvikalpaka perception and savikalpaka perception, the latter does and the former does not involve an employment of words.²⁷ However, on the question as to how an employment of words is involved in savikalpaka perception, there was a lot of confusion in the Nyāya camp.²⁸

As was noted in the beginning, the Buddhist definition of perception contained two elements in the form of saying that perception is devoid of

all thought and is non-illusory. Uptil now Jayanta was preoccupied with the first element of this definition, now briefly criticises its second element. Thus he submits that on the logic adopted by the Buddhist there can be no perception that is illusory.²⁰ The plea that a case like cognition of two moons is a case of illusory perception is rejected on the ground that in such a case too there is nothing illusory about the concerned nirvikalpaka cognition which alone is what the Buddhist calls perception; thus on the Buddhist's logic a nirvikalpaka cognition cognizes but one moon which the concerned post-nirvikalpaka thought misinterprets as two moons just as a nirvikalpaka cognition cognizes but mirage-sands which the concerned post-nirvikalpaka thought misinterprets as water.²⁰ The Buddhist pleads that in the former case the eye has been rendered so defective that it cannot see one moon but must see two moons; Jayanta retorts that on this logic it too might be said that in the latter case the eye has been rendered so defective that it cannot see mirage-sands but must see water.²¹ The Buddhist agrees to Jayanta's point, but then he is told that in that case he has no right to say that a valid post-perceptual thought rightly interprets what the preceding nirvikalpaka cognition has cognised, an invalid post-perceptual thought interprets it wrongly.²² This exchange of arguments is important because it throws enough light on how our philosophers grappled with the rather ticklish problem of nirvikalpaka-savikalpaka distinction. Thus the Buddhist came nearest to maintaining that what he called perception and defined as a sense-born nirvikalpaka cognition is in fact the physiological process of bare sensory experience; hence it was that so many lines of argumentation adopted by him led to the conclusion that there can be no illusory perception. For certainly, there is nothing illusory or non-illusory about bare sensory experience which just takes place when the appropriate causal aggregate is duly operative; thus, for examples the causal aggregate which includes a normal eye as a member produce, the sensory experience which the post-experiential thought interprets as the perception of one moon, while the causal aggregate which includes a defective eye as a member produces the sensory experience which the post-experiential thought interprets as the perception of two moons. So, when Jayanta suggests that in both these cases the concerned nirvikalpaka cognition cognises one moon, he is as much wrong as the Buddhist when he suggests that in the former case it cognises one moon while in the latter case two moons. Jayanta pertinently points out that the Buddhist himself adopts another line of argumentation while explaining the case of a mistaken cognition of mirage-sands as water; thus on the latter's showing the concerned nirvikalpaka cognition here cognises mirage-sands which the post-nirvikalpaka thought misinterprets as water, essentially the same sort of explanation Jayanta suggests for the case of a mistaken cognition of two

moons. Really, in his explanation of the mistaken cognition of x as not- x the Buddhist is bound to have difficulty whether he maintains that here the concerned *nirvikalpaka* cognition and the post-*nirvikalpaka* thought both cognise not- x or that the former cognises x , the latter not- x ; actually, he adopts the former alternative in certain cases and calls them the cases of illusory perception (e.g. the mistaken cognition of two moons), adopts the latter alternative in certain other cases and calls them the cases of illusory thought (e.g. the mistaken cognition of mirage-sands as water). Jayanta asks the Buddhist to be consistent but mere consistency will be of no help to the latter in as much as both the alternatives in question are fraught with difficulty; the real solution of the problem lies in confessing that what the Buddhist calls perception is not at all a process of cognition, so that there arises no question of its being illusory or otherwise. The real merit of the Buddhist case lies in his realization that what he calls perception and what he calls thought are two distinct ways of dealing with things; he also virtually realised that the latter alone is the process of cognising things, but his failure to see as to what the former could be if not a process of cognising things misled him in so many ways. Thus even while his own description of it clearly implied that what he calls perception is the physiological process of undergoing sensory experience, he went on speaking as if it is a process of cognising things in this way or that. As for Jayanta, his criticism of the Buddhist on this score is certainly penetrating and yet his own understanding of what *nirvikalpaka* perception is is almost as useless as that of any other *Naiyayika*, an understanding much inferior (because much less provocative of thought) to that evinced by even an average Buddhist.

Notes and References

1. Jayanta Bhaṭṭa, a well known *Naiyayika*, famous for his *Nyāyamañjarī*, a voluminous mature Sanskrit work on Indian logic, flourished in the second half of ninth century A.D. His three works have so far been recovered and published. They are : *Nyāyakalikā*, *Āgamaḍambara* and *Nyāyamañjarī*. Though *Nyāyamañjarī* is known as a commentary on the *Nyāyasūtras*, it is really an independent work on the *Nyāya* philosophy. Therein one finds the triangular contest among the *Naiyayikas*, the *Mīmāṃsakas* and the *Buddhists*. Its study gives us a clear idea of the problems of Indian philosophy and their solution offered by these three main branches of Indian philosophy. The present paper is based on the discussion of the problem, found in *Nyāyamañjarī*.

2. यत् तावत् कल्पनापोदमभ्रान्तमिति लक्षणम् ।

प्रत्यक्षस्य जगौ भिक्षुस्तदत्यन्तमसाभ्रतम् ॥ न्यायमञ्जरी (द्वितीयभाष्यकम्) गूर्जे(भाषानुवाद-
सहिता, संपादक-अनुवादक नगीन जो. शाह, प्रकाशक लालभाई दलगतभाई संस्कृति
विद्यामन्दिर, अहमदाबाद-९, १९७८, पृ. ६६

For the comprehensive presentation of the Buddhist conception of perception one may refer to a chapter on Sense-perception in Buddhist Logic, Volume I, as also a chapter on Perception in Buddhist Logic, Volume II, by Th. Stcherbatsky, Mouton & Co., S-Gravenhage, 1958.

3. शब्दसंसर्गयोग्यार्थप्रतीतिः किल कल्पना ।

अस्याश्च केन दोषेण प्रामाण्यं न विपद्यते ॥ न्यायमञ्जरी, पृ. ६६

4. अतदर्थविषयत्वमेवेदमुक्तं भवति, शब्दार्थस्य वास्तवस्थाभावात्, स्थलक्षणस्य सजातीयतर-
व्यावृत्तात्तदनः सम्बन्धाधिगमसव्यपेक्षप्रवृत्तिना शब्देन विषयीकर्तृमशक्यत्वात्, तद्व्यतिरिक्तस्य
वस्तुनोऽनुपलम्भात् । न्यायमञ्जरी, पृ. ६६

5. न चेन्द्रियार्थसग्निकर्तृत्वव्यतिरेकानुविधायिनी कल्पनाशुद्धिः, तमन्तरेणापि भावात्, तस्मिन्
सत्यपि च पूर्वानुभूतवाचकशब्दयोजनं विनाऽनुरादात् । यदि चेन्द्रियार्थसग्निकर्तृत्वसम्बन्धको
भवेत् प्रथममेव तथाविधां धियं जनयेत्, न च जनयति । तदर्थं शब्दस्मृतेरुपलम्भेऽपि न
जनक इति मन्यामहे । न्यायमञ्जरी, पृ. ६६

* अर्थोपयोगेऽपि पुनः स्मार्तं शब्दानुयोजनम् ।

अक्षणीयैद्यपेक्षेत सोऽर्थो व्यवहितो भवेत् ॥ इति [प्रमाणविनिश्चय], न्यायमञ्जरी, पृ. ६६

6. सङ्केतस्मरणोपायं दृष्टसङ्कलनात्मकम् ।

पूर्वापरपरामर्शैश्च तच्चाक्षुषं कथम् ॥ इति [प्रमाणवार्तिक], न्यायमञ्जरी, पृ. ६७

7. सर्वं एवामो विकल्पाः परमार्थतोऽर्थं न स्पृशन्त्येव । स हि निर्विकल्पकेनैव सर्वार्थमना
परिच्छिन्नः । तदुक्तम्—

एकस्थार्थैस्वभावस्य प्रत्यक्षस्य सतः स्वयम् ।

कोऽप्यो न दृष्टो भागः स्याद् यः प्रमाणैः परीक्ष्यते ॥ इति [प्रमाणवार्तिक]

यत् तु केषाञ्चिद् विकल्पानामिदग्ताप्राहित्वस्यष्टत्वादिरूपं तदथाविनाभावविनिर्विकल्पकदर्शन-
पृष्ठभावात्स्वाभावात्तच्छायासंसर्गजनितं, न तु तेषामर्थस्पर्शः कश्चिदस्ति, अर्थान्मनो निर्विकल्प-
नैव मुञ्चिन्तत्वात् । न्यायमञ्जरी, पृ. ६८

8. पञ्च चैताः कल्पना भवन्ति—जातिकल्पना, गुणकल्पना, क्रियाकल्पना, नामकल्पना, द्रव्यकल्पना

चेति । ताश्च क्वचिदभेदे भेदकल्पनात्, क्वचिच्च भेदेऽप्यभेदकल्पनात् कल्पना उच्यन्ते ।

जातिजातिमतोर्भेदो न कश्चित् परमार्थतः ।

भेदारोपणरूपा च जायते जातिकल्पना ॥

‘इदमस्य गौर्गोत्वम्’ इति न हि कश्चिद् भेदं पश्यति । तेनाभेदे भेदकल्पनैव ।

एतया सहस्रान्यायान्मन्त्राणां गुणरूपना ।
तत्राभ्याभिन्नयोर्भेदः कल्प्यते गुणतद्वतोः ॥

तदा चाहुः—एष गुणी रूपादिभ्योऽर्थांतरत्वेन नात्मानं दर्शयति तेभ्यश्च व्यतिरेकं वाञ्छतीति
चित्रम् ।

भेदारोपणरूपैव गुणवत् कर्मकल्पना ।
तस्वरूपातिरिक्ता हि न क्रिया नाम काचन ॥

‘गच्छति देवदत्तः’ इति देवदत्तस्यैवान्यूनानतिरिक्तस्य प्रतिभासात् ।

विभिन्नयोस्त्वभेदेन प्रवृत्ता नामकल्पना ।

चैत्रोऽयमित्यभेदेन विश्वयो नामनामिनोः ॥

चैत्र इत्यर्थं शब्दः, अयमित्यर्थः, कीदृशमनयोः सामानाधिकरण्यम् ?

एवं दण्डयमित्यादिर्मन्त्राणां द्रव्यकल्पना ।

सामानाधिकरण्येन भेदिनोर्ग्रहणात् तयोः । न्यायमञ्जरी, पृ. ६९

9. ननु यद्यभेदे भेदं, भेदे चाभेदमारोपयन्त्यः कल्पनाः प्रवर्तन्ते, तत्कथमाहु वाचकः प्रत्ययो न जायते, शुक्तिकारजतद्विवत् ? न्यायमञ्जरी, पृ. ७०
10. यत्र वस्तु वस्वन्तरात्मानाऽवभासते तत्र वाचको भवति, मरीचिविषयव जलबुद्धौ । इह तु न जात्यादि वस्वन्तरमस्ति, यतो वस्वन्तरात्माऽस्य ग्रहो भवेत् । व्यक्तिविषया एवैते सामान्यादिविकल्पाः । तस्माद् वस्वन्तरानवभासिष्वेषु न वाचकः प्रत्ययो जायते । तस्मान्न विपर्ययात्मानो विकल्पाः । न चैते प्रमाणम्, एतदुल्लिख्यमानस्य जात्यादेरवारमायिकत्वात् । अत एव प्रमाणविपर्ययाभ्यामन्य एव विकल्प इत्याचक्षते । न्यायमञ्जरी, पृ. ७०

It will be interesting to compare this Buddhist kalpanā with Yogasūtrakāra Patanjali's vikalpa, one of the five cittavṛttis, the other four being pramāṇa, viparyaya, nidrā and smṛti. Buddhist influence is evident here.

11. तत्र तावन्न शब्दसंस्पर्शयोर्गार्थग्रहणद्वाराकमलदर्थग्राहित्वमेवामप्राप्त्यकारणमभिधातुं युक्तम्, शब्दार्थस्य वास्तवस्य समर्थविश्यामाणात्त्वात् । कः पुनरसाधिति चेत्, य एव निर्विकल्पके प्रतिभासते । किं निर्विकल्पके सामान्यादिकमवभासते ? वादमवभासते इति वक्ष्यामः । न्यायमञ्जरी, पृ. ७१
12. ... वाचकान्तरस्य च नेदमिति प्रत्ययस्य शुक्तिकारजातादिशानवद् भवतैवानभ्युपगमात् । न्यायमञ्जरी, पृ. ७१
13. नाऽप्यनिद्रियार्थसन्निकर्षकस्यावन् सङ्घे तत्रहृत्कालानुभूतशब्दस्मरणपेक्षादस्य वक्तव्यम्, सङ्कार्यपेक्षावामपि तद्द्वयापाराविरतेः । न्यायमञ्जरी, पृ. ७१

14. (a) यः प्रागजनको बुद्धेः स लब्ध्वा सहकारिणम् ।
 कालान्तरेण तां बुद्धिं विदधत् केन वार्यते ॥
 इन्द्रियालोकमनस्कारविषयवद् वाचकस्मरणमपि साम्प्रत्यन्तर्गतमेतत्प्रत्ययवन्मनि
 व्याप्तिर्यते इति न वाचकस्मरणजनितत्वेन स्मार्तव्यादप्रमाणं विकल्पः । न्यायमञ्जरी,
 पृ. ७१-७२
- (b) यच्चेदमुच्यते 'सोऽर्थो व्यवहितो भवेत्' इति, तत्र विद्मः कीदृशं व्यवधानमर्थस्येति ।
 न हि दीपेन वा मनसा वा विज्ञानवैतुना कदाचिदर्थो व्यवधीयते । मनोवच्च
 वाचकस्मृतिरपि साम्प्रत्यन्तर्गता सती तदपतीती व्याप्तिर्यते इति कथमर्थं व्यवदधीत ?
 स्मृतिविषयीकृतः शब्दस्तमर्थं व्यवधत्ते इति चेत्, न, शब्दस्य तत्प्रकाशकत्वेन
 ज्ञानवद् दीपवद् वा व्यवधायकत्वाभावात् । न चेन्द्रियव्यापारतिरोधानं व्यवधानं,
 तस्याधुनाऽप्यनुवर्तमानत्वात् ।
 यथा तद्भावभावित्वादाद्यं विज्ञानमक्षजम् ।
 तथा तद्भाववित्वाद्युत्तरं ज्ञानमक्षजम् ॥
 न हि वाचकस्मरणानन्तरमक्षिणी निभीत्य विकल्पयति 'पटोऽयम्' इति । न्यायमञ्जरी,
 पृ. ७२
- (c) यत् पुनर्विशेषणविशेष्यग्रहणादिसाम्प्रत्ययपेक्षात्वेन बहुप्रयासाभ्युत्पन्नप्रामाण्यकारणमभि-
 धीयते, तदतीव सुभाषितम् । न हि बहुकलेशसाध्यत्वं नाम प्रामाण्यसुपहन्ति । उक्तं
 च 'न हि गिरिशृङ्गमारुह्य यद् गृह्यते तदप्रत्यक्षम्' इति । न्यायमञ्जरी, पृ० ७४
15. अथास्य निर्विकल्पकेनैव सर्वात्मना स्पृष्टत्वात् सिद्धपेषणमयुक्तम् इति सविकल्पकम्
 अधिगतार्थग्राहित्वादप्रमाणमिति मन्थसे, तदपि न साधु, पूर्वमेव परिहृतत्वात् । न
 ह्यनधिगताधिगन्तृत्वं प्रामाण्यमित्युक्तम् । गृहीतग्रहणेऽपि प्रमाणस्य प्रमाणत्वानतिवृत्तेः ।
 न्यायमञ्जरी, पृ० ७५
16. यस्वस्यघायि भिन्नेष्वभेदमभिन्नेषु च भेदं कल्पयन्त्यः कल्पना अतरिंमस्तद्ग्रहे प्रामाण्यमव-
 जहति इति, तच्चुक्तम् अतस्मिंस्तद्ग्रहो भवत्यप्रमाणत्वकारणम्, तत् त्विह नास्ति । तस्य हि
 बाधकप्रत्ययोपसन्निपाताग्निश्रयः । न च भवदुपवर्णितासु पञ्चस्वपि आस्थादिकल्पनासु बाधकं
 किञ्चिदस्तीति नातस्मिंस्तद्ग्रहादिभ्यः कल्पना भवन्ति ।
 ज्ञातिजातिमतो भिन्ना गुणी गुणगणात् पृथक् ।
 यैव तत्प्रतीतेश्च कल्पनोक्तिर्वाचिका ॥
 एतच्चोपरिष्ठानिर्णेष्यते ।
 द्रव्यनाम्नोस्तु भिन्नयोर्भेदेनैव प्रतीतिः, नाभेदकल्पना । न हि 'देवदत्तशब्दोऽयम्' इत्येवं
 तद्वाच्यः प्रतीयते । ननु 'देवदत्तोऽयम्' इति संज्ञासंज्ञभेदव्यवहारो दृश्यते इति चेत्, न,
 शब्दविशिष्टतद्वाच्यवागतिरेषा, न शब्दोऽस्यामर्थाशब्दोऽवभासते, न शब्दविवर्तरूपेणार्थः
 परिस्फुरति । किं तर्हि ?

शब्दस्मृत्याख्यसामग्र्यमामर्शवतिशयोद्धवः ।
प्रत्यथातिशयः सोऽयमित्येवं प्राक् प्रसाधितम् ॥

दण्डव्यमिति श्रयामेदकल्याणा तु मन्दमतिभिरेवोदाहृता । न हि दण्डोऽयमिति देवदत्ते प्रतीतिः,
अपि तु दण्डोति । तत्र च प्रकृतिप्रत्ययौ पृथगेवोपलभ्येते—दण्डोऽस्यास्तीति दण्डीति ।
तदिह यथैव वस्तु तथैव तद्वशात् इति नामेदारोपः । कर्मणि तद् द्वयमपि नास्ति, नामिन्ने
भेदकल्याणम्, न च भिन्नेऽप्यभेदकल्याणा ।

क्रिया हि तद्वतो भिन्ना भेदेनैव च गृह्यते ।
चलतीत्यादिबोधेषु तत्स्वरूपावभासनात् ॥

तेन क्रियागुणद्रव्यनामजाऽनुपरञ्जितम् ।

विषयं दर्शयन्नेति विकल्पो नाप्रमाणताम् ॥ न्यायमञ्जरी, पृ० ७५-७७

17. विपर्ययात् समुत्तीर्ण इति साधु सहामहे ।
प्रमाणात्तु बहिर्भूतं विकल्पं न क्षमामहे ॥ न्यायमञ्जरी, पृ० ७७
18. कश्चिद् बाधकशोभेन यदि तस्याप्रमाणता ।
निर्विकल्पेऽपि तुल्याऽसौ द्विचन्द्राद्यवभासिनि ॥ न्यायमञ्जरी, पृ० ७७
19. मनोराज्यविकल्पानां काममस्त्वप्रमाणता ।
यथ वस्तुप्रवृत्तानां न त्वसावक्षकल्पनाम् ॥ न्यायमञ्जरी, पृ० ७७
20. न च निर्विकल्पकपृष्ठभावित्वकृतमेवामेतद्रूपम्, विषयसंस्पर्शमन्तरेण स्वतः स्वच्छरूपाणां
ज्ञानानामेवमाकाररत्नानुपपत्तेः, किं निर्विकल्पकपृष्ठभाविता करिष्यति । न्यायमञ्जरी, पृ० ७७-७८
21. ननु निर्विकल्पकेनैव वस्तुसर्वस्वं गृहीतम्, 'एकस्यार्थस्वभावस्य' इति वर्णितम् । प्रतिविहित-
मेतत् गृहीतग्रहणेऽपि प्रामाण्यानपायात् । न्यायमञ्जरी, ७८
22. किञ्च किं निर्विकल्पकेन गृह्यते इत्येतदेव न ज्ञानीमः ।
भवन्तो निर्विकल्पकस्य विषयं सम्प्रचक्षते ।
सजातीयविजातीयपरावृत्तं स्थलक्षणम् ॥
महासामान्यमन्ये तु सत्तां तद्विषयं विदुः ।
वायूपमपरं तत्त्वं प्रमेयं तस्य मन्वते ॥
केचिद् गुणक्रियाद्रव्यजातिभेदादिरूपितम् ।
शबलं वस्तु मन्यन्ते निर्विकल्पकगोचरम् ।
प्रत्यक्षविषयेऽप्येताश्चिन्तं विप्रतिपत्तयः ।
परोक्षार्थे हि विमतिः प्रत्यक्षेणोपशाम्यति ॥
प्रत्यक्षे हि समुत्पन्ना विमतिः केन शाम्यति ।
इदं भाति न भातीति संबिद्धिप्रतिपत्तिषु ॥
परपत्याशने पुंसां शरणं शपथोक्तयः । न्यायमञ्जरी, पृ० ७८

23. न तु शपथशरणा एव निरुद्धमात्मदे । मार्गान्तरेणापि तत्प्रमेये निश्चिन्तुमः ।
निर्विकल्पानुसारेण सविकल्पकसम्भवात् ।
ग्राह्यं तदानुगुण्येन निर्विकल्पस्य मन्मदे ॥ न्यायमञ्जरी, पृ० ७८
24. तत्र न तावत्न पुनः स तदात्मकः । न्यायमञ्जरी, पृ० ७९-८०
25. चित्रतापितदात्मकः । न्यायमञ्जरी, पृ० ८०
26. तस्माच्च एव वस्त्वात्मा सविकल्पस्य गोचरः ।
स एव निर्विकल्पस्य शब्दोल्लेखविवर्जितः ॥
किमात्मकोऽसाविति चेद्यथा प्रतिभासते ।
वस्तुप्रमितयश्चैते प्रष्टव्या न तु वादिनः ॥
क्वचिज्जातिः क्वचिद् द्रव्यं क्वचित् कर्म क्वचिद् गुणः ।
यदेव सविकल्पेन तदेवानेन गृह्यते ॥ न्यायमञ्जरी, पृ० ८१
27. इह शब्दानुसन्धानमात्रमभ्यधिकं परम् ।
विषये न तु भेदोऽस्ति सविकल्पाविकल्पयोः ॥ न्यायमञ्जरी, पृ० ८१
28. न्यायमञ्जरी, पृ० ३२-५६
29. 'अभ्रान्त' पदस्यापि व्यावर्त्यं न किञ्चन तन्मते पश्यामः । न्यायमञ्जरी, पृ० ८२
30. ननु तिमिराद्युभ्रमणनौयानसंक्षोभाद्याहितविभ्रमं द्विचन्द्रालतवक्रचलत्वात्पादिदर्शनमपोह्यमस्य
परैरुक्तम् । सत्यमुक्तम्, अयुक्तं तु, 'कल्पनापोढ'पदेनैव तद्व्युदासल्लिङ्गः । तथापि
निर्विकल्पकं ज्ञानमेकचन्द्रादिविषयमेव, विकल्पास्तु विपरीताकारग्राहिणो भवन्ति, यथा
मरीचिग्राहिणि निर्विकल्पके सलिलावसायो विकल्प इति । न्यायमञ्जरी, पृ० ८२
31. ननु तिमिरेण द्विष्वाकृतं चक्षुरेकतया न शक्नोति शशिनं ग्रहीतुमिति निर्विकल्पकमपि द्विचन्द्र-
ज्ञानम् । यद्येवं तरलतरङ्गादिसादृश्यरूपितमूर्षिरे मरीचिकं चक्षुषा परिच्छेत्तुमशक्यमिति
तत्रापि निर्विकल्पकमुदकग्राहि विज्ञानं किमिति नेध्यते ? न्यायमञ्जरी पृ० ८२
32. अभ्युपगमे वा सदसकल्पनोत्पादादिकृतः प्रमाणेतरम्यवहारो न स्यात् । न्यायमञ्जरी, पृ० ८२

Ādi Śaṅkarācārya is one of the most outstanding philosophical personalities in the history of world-thought. There is no second opinion among the scholars that in metaphysical profundity, logical acumen and spiritual insight, he is unparalleled among Indian thinkers. His *Advaita* philosophy is a rare contribution to mankind. Śaṅkara—the chief exponent of *Advaita*, adopting absolutistic approach to Reality maintains that the real is Existence, Consciousness and Bliss.¹ It is one without a second.² It is attributeless, beyond space and time, indeterminate, real being, but it appears to be non-being to dull-minded people.³ It is the highest universal in which all the particulars merge.⁴ He declares in clear terms that, *Brahman* is the only ontological Reality and except it everything else is just name and form.⁵ For Śaṅkara, *Brahman* is all-pervading energy. The most outstanding feature of Śaṅkara is that he proclaims the ultimate identity of the individual self (*Jīva*) or consciousness with the universal Principle of consciousness—*Brahman*.⁶ He also advocates the non-difference of the entire world with the *Brahman*-Absolute existence,⁷ but by that non-difference he does not mean the same kind of identity as that of the self with it. Vācaspati Miśra rightly points out that, non-difference to Śaṅkara is merely a denial of difference or independent reality, and not an affirmation of identity in the strict sense. And it is, according to him, only, when a person has directly realized his own identity with *Brahman*, that can have a fully convincing experience of the universal non-difference.⁸

Again, it is most essential to know the definition of 'real' (*Satya*) and 'unreal' (*anṛta*) given by Śaṅkara to understand his philosophy. Without giving the notice to this fact, critics of Śaṅkara have missed the essence of *Advaita* philosophy of this great genius. Śaṅkara maintains that 'a thing cannot be said to be real simply because it is perceived, for, perception is common to both the real and the unreal things.⁹ Real is something which is never non-existent, something uncontradicted in triple-time (i.e. in past, present and future). It is not subject to change, is unalterable in its essential nature. That object, which essentially remains what it is, is truly real. Thus, Śaṅkara has defined the real as 'that the ascertained nature of which does not undergo any change' or as 'that

about which our understanding does not vary'.¹⁰ In this sense only the *Brahman* is real which is unchanging, immutable and infinite. The unreal is 'that whose nature varies, changes and is subject to destruction.' Name and form world is, subject of change and destruction. Though it is real for all practical purposes, it is '*Mithyā*, apparent existence and *anṛta*. The mundane world, thus, cannot be called real in the ultimate sense of the word. It is the only *Brahman* which is real in true sense.

Now, if reality or *Brahman*, is non-dual, uncaused, uncreated, unchanging and the phenomenal world is mere appearance (*mithyā*), then the question naturally arises how this non-dual pure consciousness, i.e. *Brahman* appears as unreal manifold world of phenomena? How from the pure *Brahman*, the impure world of men and things came into existence? Advaitin has to explain how the one became many? How this absolute is related to phenomenal world? If *Brahman* be the cause of the world, will not the blemishes of the latter pertain to the former also? will not *Brahman* cease to be truth, intelligence and bliss? Will not the non-difference of *Brahman* be destroyed? By merely stating that *Brahman* illusorily appears as the world will not satisfy the curiosity of inquirer into truth. Advaitins have to answer how the real appears as the transitory world. To attribute any kind of causality in an absolutely real sense to the immutable, uncreated and transcendental Absolute will be logically absurd. Śāṅkara—the *Advaita* stalwart, thought that without the assumption of an extraneous principle, (which is already found in seedling form in the *Upaniṣads*)¹², it is not possible to account for the world-appearance. There must be admitted some principle or power which superimposes the manifold of sense on the supersensuous supreme *Brahman*. This extraneous principle is called *Māyā* by Śāṅkara. This doctrine is specially introduced by Śāṅkara as an explanatory factor and to satisfy the natural curiosity to know the why and how of appearances. This doctrine is a logical necessity for all the Absolutists to explain the otherwise inexplicable relation between the universe and the Absolute. Owing to this *Māyā*, the *Brahman* though itself absolutely non-dual, appears to be holding up diverse, discrete and finite appearances as innumerable, animate and inanimate objects of the universe.

It is *Māyā* which gives rise to all kinds of phenomenal appearances recognised as various empirical entities (*Vyāvahārika*) and also to further appearances some times known as illusory objects (*Prātibhāsika*). So, besides one, non-dual Absolute Reality—*Brahman*, there has to be assumed a universal diversifying factor or effectuating principle. This principle is called *Māyā*. It must be accepted, however illusory in its ultimate

nature, as explanatory factor of all the appearances of the phenomenal world. An assumption of it is the only solution to the question which unavoidably arises as to how this non-dual Reality is to be related to the complications of diverse becomings, pseudo realities in the form of innumerable appearances as multiple empirical or illusory entities. In other words, to solve the vexed problem of relation between appearance and Reality, One and many, Noumena and phenomena, this doctrine of *Māyā* is introduced by Śaṅkara.

The concept of *Māyā* is not a fabrication of Śaṅkara's mind as some critics think. The word *Myā* is of very great antiquity and had been in considerable use in orthodox literature much before the times of Śaṅkara. It is at least as old as *Rgveda* and it occurs number of times in *Rgveda*.¹³ It is said that 'Indra assumes many forms through mysterious powers'.¹⁴ It is also said that 'by overcoming the *Māyā* of the demons Indra won the Soma'.¹⁵ It is also found in *Atharvaveda*,¹⁶ earlier *Upaniṣads*,¹⁷ *Bhagavadgīta*¹⁸ and *Yogavāsiṣṭha*.¹⁹ In all these texts, this word is used primarily in the sense of mystical power, or cover, veil or ignorance. An in-depth study of these scriptures reveals that Śaṅkara's interpretation of this word is more faithful to the intended purpose of these scriptures than the views of anti-Śaṅkaraites.

As in *Rgveda* and other ancient scriptures, so in Śaṅkara's works too, '*Māyā*' has been used in varied senses. At places, it is used in the sense of illusory appearances, it is also used to connote the mysterious power of the almighty creator and Lord of the world.²⁰ It is through and by dint of this his indescribable power that the supreme Lord of all, assumes, unaffectedly, the creatorship of the entire universe. This power, says Śaṅkara, has got to be posited, or 'without it the highest Lord could not be conceived as creator, as he could not become active, if he were destitute of the potentiality of action'.²¹ This *Māyā* or causal potentiality has for its substratum or support the highest Lord and it is denoted by the term *avyakta*.²² It is this very '*Māyā*' of the supreme Lord which in the scriptures has some times been designated as '*ākāśa*' and some times as '*akṣara*' (indescribable).²³ What has been called '*Prakṛi*' in the Śruti and *Smṛti* is this '*Māyā*' itself, and the names and forms which belong to the self of the omniscient Lord as it were and which constitute the seed of the entire phenomenal world and cannot be defined as either real or unreal are also the same as this *Māyā*.²⁴ *Prakṛi*, according to Śaṅkara, is nothing but this '*Māyā*' of the Lord which is the causal potentiality of all the effects and has the three *guṇas* as its constituents.²⁵ It is called '*avyakta*', for it cannot be described either as real or as unreal.²⁶ This

Māyā of Śaṅkara should not, however, be mistaken for the 'Prakṛti' or 'Pradhāna' of Sāṅkhya. No doubt, like *Prakṛti* of Sāṅkhya, it is something material and unconscious. But like *Prakṛti* of Sāṅkhya, it is neither real nor independent reality. *Māyā* is entirely dependent on and inseparable from the supreme Lord, and as such, has no being of its own. It is a power of Lord. So, all power is non-different from its possessor, so also *Māyā*, being power of supreme Lord is not different from it.²⁷ *Īśvara* creates the world out of his this *Māyāśakti* which is the matrix of names and forms.²⁸ It's activity and inactivity is on account of *Māyā*.²⁹ He is, in his essential nature, inactive. But becomes active in relation to his *Māyā*.³⁰ It is called *Mahāmāyā* and *Īśvara* is called *Mahāmāyīn*.³¹ *Māyā* is existent but not real like *Brahman*. *Brahman* is both *sat* and positive, *Māyā* is positive but not *sat*. So, there is no two ultimate categories in Śaṅkara's philosophy. According to Śaṅkara the world is *Māyā*, means that it is an appearance of Reality in a form which is not its essential and ultimate nature and has no being after the dawn of the right knowledge.³² *Māyā* is a power of God, indistinguishable from him, just as the burning power of fire is from fire itself. It is neither real like *Brahman* nor unreal like son of a barren woman. It is not real, for it vanishes at the dawn of knowledge, it is not unreal, for it is true as long as it lasts. Śaṅkara beautifully states in his *Vivekacūḍāmaṇi* that 'this *Māyā* is neither real nor unreal, nor is it essentially both, it is neither differentiated nor is it un-differentiated, nor is it essentially both, it is of the most wonderful and indescribable form.'³³ On the ground that it is indescribable, *Māyā* cannot be denied. It is felt fact and is to be inferred through its effects by our intelligence.³⁴ Śaṅkara quotes a verse from *Sūryapurāṇa* to support his *anirvacantya* of *Māyā*.³⁵

Māyā is the material cause of the world in conjunction with *Īśvara*. *Māyā*, the creative power does not affect God, does not deceive him, like magician who is not affected by his magical power.³⁶ The relation of *Māyā* and *Brahman* is unique. It is neither identity nor difference, nor both. It is energised and acts as a medium of the projection of this world of plurality on the non-dual ground of *Brahman*. Really it can do no harm to Reality, just as mirage water cannot make the sandy desert muddy. It is something positive (*bhāvarūpa*) though not real. It is called positive in order to emphasize the fact that it is not merely negative. The main functions of *Māyā* is two fold:-it superimposes and conceals the real nature of the object and shows up in it place some other object. These two powers of *Māyā* are called 'Āvaraṇa' and 'Vikṣepa' respectively.³⁷

It conceals *Brahman* from our knowledge point of view and shows up in its place the universe and world of souls. It not only makes not apprehend *Brahman*, but creates some other thing in its place. It is its speciality that it projects something in the place it conceals. In this sense *Māyā* is considered as a positive. Everything is play of *Māyā*, just appearance of *Brahman*. How *Brahman* appears is very difficult to expain, but we can only say that *Brahman* appears as the world, even as the rope appears as the snake.

It is very difficult to give logically satisfactory account of doctrine of *Māyā*. Sureśvara, a direct disciple of Śaṅkara, admits that there is a core of unintelligibility associated with the doctrine of *Māyā*.³⁸ But on this basis it cannot be denied. It is a felt fact. It is basis of our intellectual, religious, moral and social activities. In fact every one of our activity is the work of *Māyā*.³⁹ It is a simple statement of facts, it is what we are and what is around us. 'It is co-eval with our life. We do not know how or when we got into it. Nobody walks into an illusion consciously. We can only know how to get out of it. Really it is the result of a false identification of the real and the unreal. It is a nature of man's experience.⁴⁰ For common man the world of *Māyā* is real. The learned, man thinks that it is unreal and for the metaphysician, it is neither real nor unreal.⁴¹

This causal potentiality or the cause of the world appearance be understood from the two stand paths. For *Īvara*, or God, *Māyā* is only the will to crate the appearance. It does not affect God, does not deceive Him. For ordinary ignorant people like us, who are deceived by it and see maniness here instead of one *Brahman*, *Māyā* is an illusion producing ignorance. In this aspect *Māyā* is also called, therefore, *Ajñāna*, or *Avidyā* and is conceived as having the double function of concealing the real nature of *Brahman*, the ground of the world and making him appear as something else, viz., the world. But for those wise few who are not deceived by the world show, but who perceive in it nothing but *Brahman*, there is no illusion, nor therefore, illusion producing *Māyā*. *Brahman* for them is not therefore, the wielder of *Māyā*.⁴²

MĀYĀ AND AVIDYĀ :

It seems that Śaṅkara does not make any difference between *Māyā* and *Avidyā*. He uses them as synonymous terms. Even Rāmānuja took *Māyā* in the sense of *Avidyā* and criticises it in his *Śrībhāṣya* mostly using the word *Avidyā*. It is of the nature of *Avidyā*.⁴³ Śaṅkara, quite clearly states that *Māyā is Avidyā*.⁴⁴ The world has also some times been

spoken of by Śaṅkara as being constituted of *Avidyā*, imagined by *Avidyā*, presented by *Avidyā*⁴⁵ and so on. We feel that the terms *Māyā* and *Avidyā* are interchangeable in Śaṅkara's philosophy. But opinion is divided with regard to these two terms among Śaṅkara's followers. In Advaitic works like, *Saikṣepaśārīraka*, *Siddhāntamuktāvalī* and *Vivaraṇaprameyasahgraha*, no distinction is drawn between *Māyā* and *Avidyā*. In *Praktārthavivaraṇa Māyā* has been described as the beginningless and indescribable, origin of all objects which is associated with (the infinite) cosmic consciousness, while *Avidyā* is viewed as a finite unit of this cosmic *Māyā*.⁴⁷ So, also in *Pañcadaśī*, *Māyā* is held to be the adjunct (*Upādhi*) of *Īśvara*, while *Avidyā* is maintained to be adjunct of the finite individual souls (*Jivas*) only.⁴⁸ Vācaspati Miśra recognises original nescience (*Mūlāvidyā*) and fragmentary nescience (*tūlāvidyā*)⁴⁹ Beginningless positive root nescience is the cause of the world. It is the adjunct of *Īśvara*. Individual nescience is the adjunct of the *Jiva*. The *Brahman*, the object of nescience subsisting in the *Jiva*, is perverted in to the world with the aid of materiality of *Māyā* subsisting in *Brahman*.⁵⁰ Vidyāraṇya regards *Māyā* as made up of pure *Sattva*, and *Avidyā* as made up of impure *sattva*. *Īśvara* is the reflection of *Brahman* in *Māyā*. The *Jiva* is reflection of *Brahman* in *Avidyā*. *Māyā* is adjunct of *Īśvara*. While, *Avidyā* is the adjunct of the *Jiva*.⁵¹ Mahādevānandasarasvatī⁵² states that one *Ajñāna*—which is positive nescience composed of *Sattva*, *rajas* and *tamas*, neither real nor unreal, but indefinable and capable of being annulled by right knowledge, is divided into two fold: *Māyā* and *Avidyā*. Like Vidyāraṇya he says that *Māyā* is made up of pure *Sattva* while *Avidyā* is made up of impure *Sattva*, *Māyā* is adjunct of *Īśvara* while *Avidyā* is the adjunct of the *Jiva*. He further states that *Māyā* has predominance of the power of projecting plurality of appearance while *Avidyā* has predominance of the power of veiling the nature of *Brahman*. In this way, only one *Ajñāna* is called *Māyā* and *Avidyā* according to the predominance of the power of projection (*Vikṣepaśakti*) and that of the power of veiling (*Āvaraṇaśakti*). Sadānanda in his *Vedāntasūtra*⁵³ divides nescience (*Ajñāna*) into collective (*Samaṣṭī*) and individual (*Vyaṣṭī*). The collective *Ajñāna* with pure *sattva* predominates in it is the adjunct of *Īśvara* and it is *Māyā*. The individual *Ajñāna* with impure *Sattva* predominates in it is the adjunct of *Jiva* and it is *Avidyā*. *Māyā* is cosmic nescience and *Avidyā* is individual nescience. Prakāśman states that *Māyā* and *Avidyā* are identical but, on practical level they are to be treated as different. *Vikṣepaśakti* is predominant in *Māyā* which projects the world appearance, while *Āvaraṇaśakti* is predominant in *Avidyā* which conceals the nature of *Brahman*.⁵⁴

LOCUS OF MĀYĀ :

Locus of *Māyā* or *Avidyā* is a matter of great controversy and even Śāṅkara's followers have divided themselves into two main groups. There are some who hold that the same pure *Brahman* is both the object and locus of *Avidyā* or *Māyā*; whereas there are others according to whom the *Ajñāna* or *Avidyā* has not pure consciousness or *Brahman*, but *Jiva* or individual soul, for its locus or support. There are difficulties involved in holding either of these views. As far as first view is concerned, *Māyā* or *Avidyā*, cannot be attributed to *Brahman*. *Brahman* is selfluminous and pure, while *Māyā* is impure by nature i.e. ignorance. There is some sort of antinomy between them as there is between light and darkness. It is beyond our comprehension to see how they can exist together. If we accept second view, that, *Jiva* is the locus of *Māyā* or *Avidyā*, then there is the question as to how, prior to the functioning of *Māyā*, there are *Jivas*. *Jivas* are products of *Māyā*. How can *Avidyā* or *Māyā* have for its locus a *Jiva* which itself is a product of *Avidyā*? There is the defect or reciprocal dependence i.e. for *Māyā* to function we require the existence of souls and for the existence of souls (*Jivas*) there is the necessity of the functioning of *Māyā*. For the upholders of first view, though locus of *Māyā* is pure *Brahman*, it is not affected by its impurity like magician is not affected by his own magical power, and mirage water cannot make the sandy desert muddy. So, there is no harm in accepting the view that locus as well as content of *Māyā* is the *Brahman*. Vācaspati Miśra⁵⁶ and his followers disagree with this first view and uphold that the *Jiva* is the locus of *Māyā* or *Avidyā*. They have tried to overcome objections raised against it by means of the analogy of a tree and its seed.⁵⁷ Apparently a tree cannot come into being without its seed exactly as a seed cannot be conceived without there being a tree to produce it. All the same the seeds and the trees are both there, similarly it has been said, the individual soul and its *Avidyā* or *Ajñāna* have been there from beginningless time, because no beginning can be assigned to both by the finite mind. As far as Śāṅkara is concerned, at certain places he seems to say that, supreme Lord is locus and content of *Māyā* (*Parameśvarāśrayā*) and at certain places, it is *Jiva* which is locus of *Māyā* or *Avidyā*. There is nothing wrong in accepting either of these views. If we take first view, then the Īśvara—the locus of *Māyā*, is unaffected, like a magician who is not affected by his own magical power.⁵⁸ As far as latter view is concerned Śāṅkara is very clear. Answering the question whose is this ignorance, Śāṅkara says that "It is of you who puts this question". (यस्मिन् वृत्तमिति तस्य ते इति),⁶⁰

"*Aviśyā* belongs to that very person in whom it appears"; he who sees it, has it" (यस्य दृश्यते तस्य).⁶¹ He also states, that, *Aviśyā* is something which can be experienced by one's own self (स्वानुभववत्) and something which has one's own self for its support of locus (स्वाश्रय).⁶²

Māyā and The World :

Closely allied with the doctrine of *Māyā* is the nature of the world. *Māyā* is the causal potentiality of the world. World is creation of *Māyā*, just name and form. It is real for the all practical purposes, but not real like a *Brahman*, in the ultimate sense. Śāṅkara never denies the pragmatic or relative reality of the empirical objects of the world. When he calls them 'Unreal' it is always from the ultimate point of view that he does so. Whenever, Śāṅkara says that world is *Māyā* or *Mithyā*, it means, he wants to emphasize the ultimate unreality of the world. His recognition of the three fold existence (*Sattātraya*)-*Prātibhāsika*, *Vyāvahārika* and *Pāramārthika*, is a point that needs to be borne in mind in this connection. The world is *Vyāvahārika* reality, but it becomes sublated when right knowledge dawns.⁶³ So, long as we are in this world, we cannot take it to be unreal. This phenomenal world and worldly objects exist because we all experience them.⁶⁴

Ignorant critics declare that for Śāṅkara this mundane world is mere illusion, dream and thus, he is an illusionist. But this criticism is far from the truth. For Śāṅkara, the world is not an empty dream. It is objective and not creation of individual fancy. It has common objective reference. The world of object is not on par with dreams. The dream world is private and personal. The world of experience is public and has an objective reference. It also satisfies the pragmatic test. For from condemning this world to be unreal, Śāṅkara claims some sort of reality even for error and illusion. It is the real which appears and hence every appearance must have some degree of truth in it, though none can be absolutely true. Objects, seen in a dream are quite real as long as the dream lasts. The water in dream can quench the thirst in a dream. It is only when we are awake that we can realize the falsity of the dream states. So long as rope is mistaken for a snake, it is sufficient to frighten the person who mistakes it. Similarly, so long as we are engrossed in ignorance, the world is quite real for us. It is only when true knowledge dawns that the world becomes sublated. This world becomes ontologically less real when Brahman is realized.⁶⁵ Śāṅkara rightly points out that the world of waking state cannot be reduced to the level of dream objects though it

resembles dreams in certain respects. "An object will not lose its real nature and acquire that of another, merely because it resembles that other in certain respects."⁶⁶ This manifold world is taken to be real as long as the essential unity of the Jīva with Brahman is not realized. As long as this unity with Brahman, the supporting ground of all phenomena is not realized, the world with all its difference is perfectly real. It is only from the absolute stand point when right knowledge is attained that the *Advaita Vedānta* declares the world to be unreal.

Criticism of *Māyāvāda*

Śāṅkara's doctrine of *Māyā*, is unfortunately, misunderstood and misrepresented by many thinkers. For certain thinkers the word *Māyā* connotes nothing but the utter illusoriness of the world. This doctrine has been the target of much adverse criticism, even by the eminent philosophers, all down the ages, from Bhāskara to Śrī Aurobindo. Even great Jain thinkers, like Vidyānandi and others criticise the *Māyāvāda*. Bhāskarācārya, is the first thinker to criticise *Māyāvāda*, 'who was either contemporary of Śāṅkara or flourished just after his death. Bhāskara thinks that *Māyāvāda* is due to the influence of *Mahāyāna* Buddhism⁶⁷ and it is an unwarranted hypothesis. Quoting a verse from *Pudmapurāṇa*, he states that, Śāṅkara's *Māyāvāda* is *asat* 'Śāstra' and it is hidden Buddhism with its roots cut assunder.⁶⁸ While criticising the doctrine of *Māyā* Bhāskara argues, that so called *Māyā* or *Avidyā*, which projects the sensible world of plurality and practical life, cannot be said to be indescribable. It is self-contradictory to hold that *Māyā* or *Avidyā* is both existent and non-existent. If it is mere negation, it cannot cause bondage. It must be positive entity, since it causes bondage. So, it must exist along with *Brahman*. This is dualism. If it is beginningless, it must be endless. Then, there can be no liberation, because Advaitins claim that without destruction of *Avidyā* no liberation is possible. If the knowledge of duality or difference is false, the knowledge of unity or identity, also must be false. because it is knowledge, knowledge of the world cannot be false, like the knowledge of dreams, since dreams are not absolutely false like hare's horns. So, doctrine of *Māyā* is irrational concept.⁶⁹

Vidyānandi, a first rank thinker of Jainism who flourished in 9th Century A. D., argues, that, if *Brahman* is the only Reality and on account of *Māyā* or *Avidyā*, this apparent world exist, then it is impossible to prove, either existence of *Māyā* or *Mithyātva* (illusory nature) of the world

by any means of valid knowledge.⁷⁰ The fundamental objection raised by Jain thinkers against Advaitinis, whether the doctrine of *Māyā* (Cosmic illusion) adopted to explain this multiplicity of the phenomenal world is real or unreal. If it is real, then it destroys the non-dual nature of *Brahman* and leads to an inevitable dualism. If it is unreal, then this world which is caused by *Māyā* will not be possible. To say that *Māyā* is unreal and still it creates this world is as absurd as to say that a woman is barren and that she is a mother.⁷¹ And the advaitins themselves accept the theory that the real thing cannot be produced from unreal thing. Again, the very statement that *Māyā* is indescribable. i.e. neither existent nor non-existent on account of being existent in the state of mundane life and no more at the state of realization, indicates, that it is describable in terms of either existent on the phenomenal level or non-existent in the state of liberation. To say that *Māyā* is indescribable is self-contradictory like saying that I am silent throughout the life and my father is bachelor.⁷² Vidyānandī further, argues that, if we grant that *Māyā* exists, then where does it exist. Neither *Brahman* nor *Jīva* can be locus of *Māyā*. It cannot exist in supreme *Brahman* which is pure consciousness by nature. If it exists in *Brahman*, then cannot be called pure consciousness on account of being associated with *Māyā*. Even individual self is pure consciousness by nature and in essence, it is not different from *Brahman* and this free from all taint of *Māyā*. If *Māyā* is an independent reality like *Brahman* and co-eval with it from the beginningless time, then it will be an impossible task to annihilate it by any means of liberation and the consequence of this indestructibility of *Māyā* is an eternal bondage of the soul. It is argued that *Māyā* exists (*bhāvarūpa*) but it cannot be eternal like *Brahman* nor it be an independent entity. Though it is not capable of being determined by logic, still the denial of its existence would be contradiction of a felt fact and without adopting, this doctrine of *Māyā*, it is not possible to solve the problem of relation between the Absolute and the phenomena, individual self and the *Brahman*, the real and the unreal. Here, again, one may argue why should such kind of illogical and irrational concept be accepted at all? Instead of postulating this kind of unreal principle (*Māyā*) as the cause of the world, it is better to accept the view that the world is both different as well as non-different from the *Brahman*. The relation between the Absolute and the world is to be identity-cum-difference. An advantage of accepting this view is that there is no necessity of denying any one of the felt facts, the world and its cause—the Absolute.⁷³

Rāmānujācārya's seven important objections (*anupapattis*) against *Māyāvāda*

of Śaṅkara are well-known. In his criticism of *Māyā* or *Avidyā*, he seems to be influenced by Jain philosopher-Vidyānandi of 9th century A.D. Some of his arguments are very similar to that of Vidyānandi.

Rāmānuja's first objection is, what is the locus or seat of *Māyā* or *Avidyā*. It cannot be Brahman, who is full of perfections. It cannot be the individual, who is the product of *Avidyā*. It cannot exist in *Brahman*. For then the unqualified monism of *Brahman* would be break down. *Avidyā* means ignorance, it cannot reside in pure, self-luminous or consciousness i.e. *Brahman*. Hence *Māyā* or *Avidyā* cannot exist either in *Brahman* or in *Jīva*, it is illusory concept, a figment of Advaitins' imagination.⁷⁴ (*Āśvāyānupapatti*). Secondly according to Advaitins, *Avidyā* conceals nature of *Brahman*. But it is not at all possible, because, *Brahman* is of the nature of self-luminosity, self proved and pure knowledge. *Avidyā*, ignorance cannot veil or conceal its essence. Veiling the selfluminosity of *Brahman* consists in either obstruction of the production of manifestation of *Brahman* or the destruction of its existing manifestation. The manifestation of *Brahman* is eternal, it is not produced. So concealment is not possible. It is absurd to say that darkness can hide light or that night can act as a veil on day. If veiling means destruction of existing manifestation, that would mean the destruction of very nature of *Brahman*. But it is not acceptable to any one. So *Avidyā* is incapable of concealing the nature of *Brahman*⁷⁵ (*Tirodhanānupapatti*). Thirdly, what is the nature of *Avidyā*: Is it real or unreal, positive or negative? If it is real, there would be duality the other reality being *Brahman*. If it is real, positive how can it be *Avidyā*? *Avidyā* means ignorance and it is absence of knowledge. If it is unreal, negative, then, how can it project this world-illusion on *Brahman*? To say that *Avidyā* is both positive and negative is to embrace self-contradiction. So reality of *Avidyā* cannot be proved⁷⁶ (*Svarūpānupapatti*). Fourthly, to say that *Māyā* is neither real nor unreal but indescribable is illogical. How can a thing be neither real nor unreal? A thing must be either real or unreal. All our cognitions relate to either entities or non-entities. There is no third alternative. To maintain a third alternative is to reject the well established canons of logic—the Law of contradiction and the Law of excluded Middle⁷⁷ (*Anirvacanīyānupapatti*). Fifthly, no means of knowledge (Pramāṇas) testify to the existence of *Māyā*. *Avidyā* cannot be perceived, for perception can give us either an entity or non-entity. It cannot be inferred, for inference proceeds through a valid mark (*Linga*) which *Avidyā* lacks. In the Scriptures, *Māyā* or *Avidyā* is used to indicate the wonderful power possessed by God, who has

nothing to do with an eternal unreal *Avidyā*⁷⁸ (*Pramāṇānupapatti*). Sixthly there is no remover of *Avidyā*. Advaitins believe that *Māyā* or *Avidyā* is removed by right knowledge of the unqualified, attributeless *Brahman*. But Rāmānuja says that such knowledge is impossible. Discrimination and determination are absolutely essential to knowledge. Pure identity is a mere abstraction. Hence, there can be no knowledge of undifferentiated attributeless *Brahman*. And in the absence of such knowledge, there can be no remover of *Avidyā*.⁷⁹ (*Nivartakānupapatti*). Advaitins maintain that realization of identity between individual self and *Brahman* removes *Avidyā*. Really, removal of *Avidyā* is not possible. *Avidyā* is said to be positive by Advaitins. A thing which positively exists cannot be removed from existence by knowledge. The bondage of the soul is due to karma which is a concrete reality, not apparent, as it is actually experienced, and so cannot be destroyed by the integral knowledge of the identity of *Brahman* and the self. Cessation of bondage can be acquired by devotional meditation on God through his grace. The duality of *Brahman* and *Jivas* and the world is real and known by valid knowledge. So, the knowledge of identity contradicts the real nature of duality, and is therefore false. In other words, the knowledge of identity, which seeks to terminate *Avidyā*, is itself false⁸⁰ (*Nivṛtṭyanupapatti*). By all these arguments, Rāmānuja concludes that the doctrine of *Māyā* creates more problems than solutions. So, it is not at all helpful in solving philosophical problems.

Parthasārathi Miśra, a follower of Kumārila *Mīmāṃsā*, thinks that the concept of *Māyā* or *Avidyā*, is irrational. His main question against the concept of *Avidyā* is : 'Is *Avidyā* false knowledge ? or is its cause different from it ? If *Avidyā* is false knowledge, it either belongs to *Brahman* or *Jivas*. It cannot belong to *Brahman* because *Brahman* is of the nature of eternal knowledge. *Jivas* are also non-different from *Brahman* in their essential nature, So, they cannot have false knowledge. Thus, *Avidyā*, a false knowledge does not exist. Therefore, its cause, which is different from it, cannot exist. If *Avidyā*, a false knowledge or its cause be said to exist, separate from *Brahman*, then *Advaita* is undermined. If *Avidyā* exists in *Brahman*, what is its cause ? It cannot be anything different from *Brahman*, nor can it be *Brahman* since it is of the nature of right knowledge. It cannot contradict its nature. So, existence of *Avidyā* cannot be proved.⁸¹ Even Vijnānabhikṣu, in his introduction of *Sāṅkhyapravacanabhāṣya*, like Bhāskara, quotes a verse from *Padmapurāṇa*, and says *Māyāvāda* is hidden Buddhism. Criticism of *Māyāvāda* is found in the works of Mādhyā, ⁸² Vallabh⁸⁴ and in other Vaiṣṇava philosophers. There arguments against

Māyāvāda are more or less similar to those of Bhāskara, Vidyānanda and Rāmānuja.

In defence of *Māyāvāda*

Bhāskarācārya quoting a verse from *Padmapurāṇa* was the first philosopher to apply the term *Māyāvāda* to Śaṅkara's philosophy. Bhāskarācārya's terming Śaṅkara's philosophy as *Māyāvāda* is unjustifiable, because, it is not *Māyā* but *Brahman* with which Śaṅkara is concerned. *Māyā*, the mysterious power of the supreme Lord is not the last word with Śaṅkara. It is not the goal of human aspiration. It is something that deserves to be discarded and got rid of. Throughout Śaṅkara's writings, it is realization of the *Brahman*, and not of the '*Māyā*' that is really aimed. And whenever '*Māyā*' is brought in, it is not with a view to make his reader realize its importance or value, but in order to direct his mind towards the realization of his all important Brahman. "Brahman, with Śaṅkara, is the only true Reality, Brahman with Śaṅkara is the whole and sole ultimate ground and support of all, and *Brahman* with Śaṅkara is the only worthy end of human life."⁸⁵ Again, Śaṅkara's *Māyāvāda* is not hidden Buddhism as Bhāskara thinks. We have already pointed out that, the word *Māyā* is of very great antiquity and this concept has its roots in *R̥gveda* and in major *Upaniṣads*. In fact, it is *Māhāyāna* Buddhism which has developed this concept taking idea from Upaniṣadic philosophy.⁸⁶ No doubt, in respect of his method of discussing philosophical problems, Śaṅkara, certainly influenced by Buddhist writers. But influence does not mean acceptance of their principles. Really speaking, he was a formidable opponent not only of *Vijñānavāda* and *S'ūnyavāda* Buddhism, but of all Buddhists alike, and he left no stone unturned in criticizing them.⁸⁷ One more important thing to remember is that no Buddhist thinker, while criticizing *Advaita* of Śaṅkara has mentioned, that he owes to Buddhism for his doctrine of *Māyā* or *Advaita*. Even Śantaraksita,⁸⁸ a great *Māhāyāna* thinker and critic of *Advaita Vedānta* does not mention Śaṅkara's indebtedness to Buddhism. It is, therefore, very unfair to call Śaṅkara as crypto-Buddhist or to regard his philosophy as *Māyāvāda*. Other objections raised against the doctrine of *Māyā* by Bhāsker, Vidyānandi, Rāmānuja and others are more or less similar. In reply to all those objections, one thing can be clearly said that, all of them are based on misunderstanding of the doctrine of *Māyā*. All these philosophers, it seems, took *Māyā* in the sense of something 'real' and demand a seat and *Pramāṇa* for it. However, there is no difficulty in accepting either *Brahman* or individual self as locus of *Aviḍyā*. If we accept first alternative, i.e. *Brahman* as the seat of *Māyā*, *Aviḍyā* being not real,

the *Adavūta* of *Brahman* is not destroyed, *Brahman* is not really affected by it. The rope is not really affected if it is mistaken as a snake. The Shell does not become silver if it is mistaken as that. Mirage water cannot make the sandy desert muddy. *Māyā* in *Brahman* is ignorance only in the sense of the power of producing ignorance and illusion in individuals; it does not affect the *Brahman* any more than the magician's power of creating an illusion affects his own knowledge. We may also agree with Maṅḍana⁸ Miśra and Vācaspati⁹ Miśra that the individual self and *Avidyā* go on determining each other in a beginningless cycle. *Avidyā* comes from the *Jīva* and the *Jīvas* from *Avidyā*. It does not involve the logical flaw of Interdependence or Pititio-Principle because, this process is beginningless, as in the case of the seed and the sprout. So, no fault should be found with this explanation. The difficulty arises only if we regard the one as preceding to other. But if we regard ignorance and individuality as but the two interdependent aspects of the same fact as a circle and its circumference or a triangle and its side, the difficulty does not arise. Rāmānuja himself, when he fails to explain the cause of bondage of the pure soul, falls back upon the notion that the relation of *Karma* and ignorance with the soul is beginningless. Again, *Māyā* or *Avidyā* does not really conceal the real nature of *Brahman*. Concealment does not mean destruction of essential nature, as Rāmānuja and others think. The ignorance conceals *Brahman* in the sense preventing the ignorant individual from realizing his real nature, just as a patch of cloud conceals the sun by preventing a person from perceiving a sun. So, ignorance does not do any harm to the nature of *Brahman* just as cloud does not destroy the self-manifesting nature of the sun. The Sun does not cease to be self-revealing because the blind cannot see it.¹⁰ It is also said that, nature of *Avidyā* cannot be proved. It is neither positive, nor negative. If it is positive, it cannot be destroyed and there would be Advaita, the other reality being *Brahman*. If it is merely negative it cannot produce world illusion. It is also said that, if the *Nirguṇa Brahman* has to restore to *Māyā* or *Avidyā* to account for something, *Brahman* would cease to be one without a second. But, *Māyā* is germinal power of *Brahman* which is neither the very nature of *Brahman* nor something different from it. Nature of *Brahman* is not affected by it. *Brahman* is untouched by blemishes of *Māyā*. Just as the face is not affected by any blemishes associated with the mirror in which it is reflected, *Brahman* does in no way lose its nature in any circumstance. *Avidyā* is felt, fact thus, it cannot be denied. It is destroyed after right knowledge, so, it is not real. This self contradictory nature is realized only when one rises above it and not before. Again, *Māyā* is said

to be indescribable owing to a genuine difficulty.⁹² In so far as it appears to be something, an illusion or illusory object cannot be said to be unreal like a square circle or the son of a barren woman, which never even appears to exist. Again, in so far as it is sublated or contradicted afterwards by some experience, it cannot be said to be absolutely real like *Brahman* whose reality is never contradicted. *Māyā* and every illusory object have this nature and compel us to recognise this nature as something unique and indescribable in terms of ordinary reality or unreality. To say that *Māyā* is *anirvacantiya* is only to describe a fact, namely our inability to bring it under any ordinary category, and it does not mean any violation of the law of contradiction. Real means 'absolutely real' and unreal means 'absolutely' non-existent, and *Māyā* or *Avidyā* is neither. These two terms are not contradictories and hence the Law of contradiction and excluded Middle are not overthrown. The Law of contradiction is fully maintained since all that which can be contradicted is said to be false. The Law of excluded Middle is not overthrown, since 'absolutely real' and 'absolutely unreal' are not exhaustive. Maṇḍana Mīśra, a contemporary of Śaṅkara rightly pointed out while defending *anirvacanīyattva* of *Māyā* or *Avidyā*, that "*Māyā* is false appearance. It is neither existent nor non-existent. If it were the characteristic nature of anything, then whether one with it, or different from it, it would be a real thing and could not then be called *Avidyā*. If it were utterly non-existent, it would be like the sky-flower and would have no bearing on practical experience as *Avidyā* has. Thus, *Avidyā* has to be recognised as indescribable. This is an explanation which should be accepted by adherents of all the different schools of thought.⁹³ Really, the word *Māyā* signifies what is inconsistent and inexplicable, had it been consistent and explicable it would not be *Māyā* but would be real.⁹⁴ It is also unwise to say that, existence of *Māyā* or *Avidyā* cannot be proved by any accredited means of knowledge. *Avidyā* is perceived in the forms of 'I am ignorant', 'I do not know myself or any body else'. Here negation of knowledge is not perceived, since negation implies the object negated. 'I do not know', this perception apprehends general nescience. If does not apprehend negation of a particular object. Perception of nescience is different from perception of negation of a particular object. It can be known by non-apprehension. In dreamless sleep general nescience is perceived. It leaves an impression behind. On waking from sleep it is revived, and brings about the recollection 'I do not know anything during deep sleep.' 'Thus, nescience is perceived.'⁹⁵ Even we perceive snake on a rope. *Māyā* is also inferred through its effects. (*kāryānumeyā*). It is already pointed out that even scriptures speak of *Māyā*, which can

be get rid of. Prakāśānanda, an Advaitic thinker gives different picture. He states that *Ajñāna* or *Avidyā* cannot be established by any of the *Pramāṇas* for the two are as opposed as darkness and light. *Ajñāna* is vouched for by the witness- so, it is superfluous to ask how it can be proved.⁹⁶ It is argued by the Rāmānuja that, there is no remover of *Avidyā*, because, knowledge of attributeless and undifferentiated *Brahman* is not at all possible. But Śruti speaks of *Nirguṇa Brahman*.⁹⁷ *Nirguṇa Brahman* is often spoken of as pure bliss. We cannot describe what *Ānanda* is, but we can directly experience it, like sweetness of sugar. It is not a subject of logical demonstration but matter of experience. It is expressed by the words like 'Neti - Neti.'⁹⁸ in Upaniṣads. Experience of this *Nirguṇa Brahman* is a remover of *Avidyā*. Again, *Avidyā* is not 'real' but only a superimposition, it vanishes when the ground reality is known. The rope - snake vanishes when the rope is known. It is only the direct knowledge, or intuitive knowledge of Reality which is the remover of *Avidyā* and hence, cause of liberation. It is also argued by the critics of *Māyā* or *Avidyā* that ignorance (*Avidyā*) means want of knowledge, and thus cannot to be positive. If it is positive, how can it be destroyed by the knowledge of *Brahman*? *Avidyā* is called positive only to emphasize the fact that it is not merely negative. The illusion producing ignorance is not merely an absence of the knowledge of the ground of illusion, but positively makes this ground appear as some other object. It is properly described as positive in this sense. In our daily experience of illusory objects, like the serpent in a rope, we find that the object positively appears to be there and yet it vanishes when we have a clear knowledge of the ground of the illusion, viz., the rope.⁹⁹ When identity of *Brahman* and *Ātman* (self) is realized, there is no *Māyā* or *Avidyā*, no bondage. *Avidyā* is removed by right knowledge.

Some modern critics have condemned, Śaṅkara's *Māyāvāda* as illusionism. This misunderstanding is on account unwarranted and incorrect English rendering of the word *Māyā* as 'illusion.' *Māyā* is false appearance. The false can never be equated with illusory or the non-existent. Something which is false must exist, its falsity consists in its appropriating to itself properties which do not really belong to it. What is called 'illusory', in the English language is called *Prātibhāsika* in *Ādyāta Vedānta*. Whenever Śaṅkara says that the world is *Māyā* or *Mithyā*, he does not mean it as entirely baseless illusory appearance. Śaṅkara, never confused between subjective and objective existence. He did not regard the objective world as unreal for practical and moral purposes, and carefully distinguished it from dreams and other illusory appearances. The world has a *Vyāvahārika*

reality. *Brahman* is absolute existence, whereas the world has a relative existence, and the silver seen in a shell has illusory existence. The world is called unreal or *Māyā*, because it does not conform to the criterion of reality upheld by him. Real according to Śaṅkara, is that which is self-existent, changeless or uncontradicted. Anything that has a dependent existence, or is subject to change or contradiction, must ipso-facto, be unreal. The unreal for Śaṅkara, therefore is not only that which is absolutely non-existent, or illusory, like a sky-flower, but also that which is ordinarily believed to be real. Though not absolutely non-existent or illusory, the objects of our common experience are certainly neither self-existent or immutable. They are all effects of some cause or the other, and have as such a beginning, as well as an end. An effect or changing thing has no nature of its own which it can be said never to part with.¹⁰⁰ Śaṅkara, therefore, maintained that no effect is a real thing. World and its objects are dependent on cause, hence changing. What is finite cannot be self-existent. It must be an effect of something¹⁰¹ and hence, unreal. In this sense, world is called *Māyā* or Unreal. Thus *Māyāvāda* should be understood as asserting that the external world of our waking experience has its limited and conditioned reality in the sphere of the *Vyāvahārika* experience and cannot 'usurp' the reality of the *Pāramārthika* experience. Thus, *Māyāvāda* is not illusionism, we may call it certain kind of relativism. Śaṅkara, upholding *Māyāvāda*, maintained the non-duality of *Brahman*. He points out the truth that there is unity behind diversity. There is unity between *Brahman*-world and man. Prof. Hiriyanna rightly pointed out that 'the unity of the Absolute *Brahman* may be compared to the unity of painting, say of a landscape. Looked at as a landscape, it is a plurality, hill, valley, lake and streams, but its ground-the Substance of which it is constituted is one, viz., the canvas.

NOTES

1. (a) सत्यं ज्ञानं अनंतं ब्रह्म इति ब्रह्मणो लक्षणार्थं वाक्यम् ।
Taittiriyaopaniṣadbhāṣya, II-1, Ten Principle Upaniṣads with Śāṅkarabhāṣya (S. B.), Motilal Banarasidass, Delhi, 1978.
- (a) ब्रह्म सच्चिदानन्दलक्षणम् -Aparokṣānubhūti, 24.
Works of Śaṅkarācārya, Vanivilas Press, Srirangam.
2. (a) एकमेवाद्वितीयम् -Chāndogyopaniṣad-VI-II, 1-2
- (b) एकमेव हि परमार्थसत्यं ब्रह्म. SB. Tait, Up. II-6
3. दिग्देशगुणवर्तिफलभेदशून्यं हि परमार्थसत् अद्वयं ब्रह्म मन्त्रबुद्धिना असद्विष्य प्रतिभाति ।
-SB. Chāndogyopaniṣad-VIII-I-I, Introduction.

4. अनेके हि विद्वङ्गणाः चेतनाचेतनरूपाः सामान्यविशेषाः ।
तेषां वारम्पर्यगत्या एकस्मिन् महासामान्येऽन्तर्भावः प्रह्लादनवने ।
-SB. Br. Up. II-IV-9.
5. ब्रह्म एव सत्यं, सर्वं तदतिरिक्तं नैमिषेयमात्रमनृतम् ।
-SB. Mānd, Up. II-II-11.
6. (a) जीवो ब्रह्मैव नापरः । -Bṛhmajānāvalmāla-20
Works of Śāṅkarācārya, p. 224, Vol. 16, Vanivilas Press, Srirangam.
(b) एक एव हि कूटस्थमित्यो विज्ञानवातुरविशया नाशया
मायाविवद् अनेकया विभाव्यते नान्यो विज्ञानघातुरस्तीति ।
- Brahmasūtra Śāṅkarabhāṣya (BSB), -I-III-19, with Ratnaprabhā,
Bhāmatt and Ānandagiri Vyākhyā, Ed. Mahadevashastri, Bakre,
Nirnayasagar Press, Bombay, 1909.
(c) एकस्यैव तु भेदव्यवहारः उपाधिकृतः । - BSB, I-II-20.
(d) BSB, -II-III.
7. (a) ब्रह्मवेदं विश्वम्-समस्तमिदं जगत् -SB. Muṅd- Ip.-II-II-11.
(b) कूटस्थस्य जगतो ब्रह्मकार्यत्वात् तदन्वयत्वम् - BSB. II-I-20.
8. Bhāmatt. II-I. 14; Siddhāntaleśasāngraha. (SLS)-I-24,
Ed. with Hindi translation by M. S. Vyasa, Acyutagrānṭhamala
Karyalaya, Kashi, V. S. 1993.
9. न तावत् प्रतिपन्नस्त्वेन सत्यत्वं वक्तुं शक्यते प्रतिपत्तेः सत्यत्वमिष्टयात्वयोः समानत्वात्
- SB. Śvetāśvataropaniṣad - I, Introduction.
10. (a) सत्यमिति यद्रूपेण यन्निश्चितं तद्रूपं न व्यभिचरति
तत्सत्यम्- - - - अतः सत्यं ब्रह्मेति ब्रह्म विकारान्निवर्तयति
- SB. Tait, Up. II.1.
(b) एकरूपेणैवत्वित्येतो योऽर्थः स परमार्थः ।
- BSB-II-I-11.
(c) यद्विषया बुद्धिर्न व्यभिचरति तत्सत् ।
- Śāṅkara's Gītābhāṣya (SBG) -II-16, Śrīmadbhagavadgītā with
Śāṅkarabhāṣya, (Hindi tr.) Gita Press, Gorakhpur, V.S. 1995.
11. यद्रूपेण यन्निश्चितं तद्रूपं व्यभिचरति अनृतमित्युच्यते,
- SB-Tait. U; II-1.
12. Kathopaniṣad-I-II-5; Iśāvāsyaopaniṣad-15; Praśnopaniṣad-I-16; Chāndo-
gyopaniṣad-VIII-III. 1-2; Bṛhadāraṇyakopaniṣad-II-V-19; Śvetāśvat-
aropaniṣad-IV-9, 10, 11, 14-17; V-6, 13, 14.
13. R̥gveda-VI-47-18; VII-XCVIII-5; VII-CIV-24; I-XXXIX-2; V. II-9;
VI-LXI-3; LXXXII-4; VI-XCI-4.
14. इन्द्रो मायाभिः पुरुरूप ईयते । - Ibid. VI-47. 18.
15. Ibid-VII-XCVIII-5.

16. Atharvaveda-XII-II, 11; VII-XXXI-1; VIII-IX-5; IV-XXXVII-3.
17. See foot-note no. 12.
18. Bhagavadgītā -IV-6; V-15; VII-15, 14, 25. Śrīmadbhagavadgītā with Śāṅkarabhāṣya (SBG) Gītā Press, Gorakhpur-V.S. 1995.
19. Yogavāsīṣṭha-IV-21, 36-37. V-13,87-90; VI-2-86, 14; VI-2. 84, 6; III-67-2; VI-1-125-1; V-49-40.
20. ईश्वरस्य मायाशक्तिः प्रकृतिः - BSB-II-I-14.
21. Bhagavadgītābhāṣya - Introduction - SBS I-4-3.
22. SBG-XII-3-BSB-I-4-3.
23. BSB-I-2-22; I-4-3.
24. BSB II-I-14.
25. BSG-VII-4; XIII-19-29.
26. BSB-I-IV-3.
27. "सा शक्तिः ब्रह्म एव.....शक्तिशक्तिमता अनन्यत्वात्"-
BSB-XIV-27.
28. न हि तया विना परमेश्वरस्य सृष्टस्त्वं सिध्यति,
शक्तिरहितस्य तस्य प्रवृत्त्यनुपपत्तेः- BSB-I-IV-3.
29. ईश्वरस्य महामायात्वात् प्रवृत्त्यप्रवृत्ती- BSB-II-II-4.
30. परमात्मनः (ईश्वरस्य) स्वरूपव्यपश्रयं ओदासीन्यं, मायाव्यपश्रयं च प्रवर्तकत्वम् ।
BSB. II-II-7.
31. सर्वज्ञं सर्वशक्तिमहामायां च तर ब्रह्म. B.S.B. II-I-37.
32. Tait. Up. I. VIII. 1-4.
33. (a) सन्नाप्यसन्ना उभयात्मिका नो विन्नाप्यमिन्ना उभयात्मिका नो ।
सन्नाप्यसन्ना उभयात्मिका नो महादुःखता अनिर्वचनीयरूपा ॥
- Vivekacūḍāmaṇi-Bharatiya Vidya Bhavan, Bombay.
- (b) माया नाम वह्निरन्यथात्मानं प्रकाशान्यथैव कार्यं करोति सा माया मिथ्याचाररूपा-
SB. Prāśnopaniṣad-I-16.
34. कार्यानुभेया सुधियैव माया- Vivekacūḍāmaṇi-110.
35. नासद्भा न सद्भा माया नैवीभयात्मिका ।
सदसश्श्यां अनिर्वाच्या मिथ्याभूता सनातनी । Sūryapurāṇa.
36. (a) यथा स्वयं प्रसारितमायया मायावी त्रिष्वविकालेषु न संस्पृश्यते अस्सुतस्वाम्,
एवं परमात्मापि संसारमायया न संस्पृश्यते इति । BSB. II-I-9.
- (b) न च मिथ्याज्ञानं परमार्थवस्तु हृष्यितुं समर्थं, न ह्युपरदेवं स्नेहेन पदुकितुं
शक्नोति मरीच्युदकं तथाऽविद्या क्षेत्रज्ञस्य न किञ्चित् कर्तुं शक्नोति ।
SBG. XIII-2.
37. शक्तिद्वयं हि मायाया विज्ञेयाश्रितिरूपकम् ।
विज्ञेयशक्तिरिज्ञादि ब्रह्माण्डान्तं जगत् सृजेत् ।
अन्तर्बुद्ध्ययोर्भेदं वहिश्च ब्रह्मसर्गायोः ।

- आकृणोत्यपरा क्वचितः सा संसारस्य कारणत् । -Dr̥kdr̥śyaviveka, 13/15, Quoted in Śrī Śaṅkarācārya, Baldeva Upādhyāya, Hindustani Academy, Alhabad, 1963, p. 294.
38. संयं भ्रान्तिनिरासम्वा सर्वन्यायविरोधिनी ।
सहते न विचारं सा तमो यद्वयं दिवाकरम् ।
- Naiṣkarmyasiddhi II-26. Tutorial Press, Girgaon Back Road, Bombay, 1925.
39. अविद्यात्वेनेव जीवस्य सर्वव्यवहारः सन्ततो वर्तते ।
- BSB. I-IV-3.
40. (a) सत्यावृते मिथुनीकृत्य "अहमिदं" "ममेदं" इति नैसर्गिकोऽयं लोकव्यवहारः—
BSB/Intro. (Adhyāsabhāṣya).
(b) यतोऽनुभवतोऽविद्या -Sambandhavivartika-177. ed. Kashinathshastri Agashe., Anandasrama Press, Pune, 1982.
41. (a) तुच्छाऽनिर्वचनीया वास्तवी चेत्यसौ त्रिधा ।
ज्ञेया माया त्रिभिर्विधैः श्रौतयोक्तिफलैः किम् ।
- Pañcadaśī - VI-130. Pub. Bhargava Pustakalaya, Gaya Ghat, Kashi, 1942.
(b) SLS. P. 178.
42. An Introduction to Indian Philosophy, S. C. Chatterji and D. M. Datta, 6th edition, Uni. of Calcutta, 1960, P. 371.
43. अविद्यात्मिका हि सा वीजशक्तिः, BSB. I. -IV-3.
44. (a) एक एव...कूटस्थनित्यो विज्ञानधातुः अविद्यया मायया... -I-III-19.
(b) अविद्यालक्षणा अनादि माया— Māṇḍūkya-kārikā-IV-36.
45. अविद्यात्मक, अविद्याकल्पित, अविद्याप्रत्युत्स्थापित... -BSB. II-I-14.
46. (a) Saṅkṣepaśāstrakam-I-20-Chowkhamba Sanskrit Series, Benaras, 1924.
(b) Siddhantamuktāvali-pp 38-39, with English Translation by C. A. Venis, E. J. Lazarus and Co., Benaras, 2nd edition, 1922.
(c) Vivaraṇaprameyasāngraha-I-I, P. 133-134, with Hindi translation-by Lalitaprasad-Dabral, Achyutagrānthamala Karyalaya, Kashi, V.S. 1996.
47. SLS, I. 29.
48. Pañcadaśī (PD) -I. 15-17.
49. Bhāmattī-1.
50. SLS. P. 96-97.
51. PD. I. 14-15.
52. Advaitacintākaustubha, P. 27-34, 38.
53. Vedāntasāra, Ed. G. A. Jacob. 4th edition, Nirnayasagar Press, Bombay, 1925.

54. एकस्मिन्नपि वस्तुनि विशेषप्राधान्येन माया आच्छादनप्राधान्येन अविद्या इति व्यवहारभेदः - Pañcapādikāvivarāṇa-P. 32.
55. शुद्धब्रह्माश्रयविषयमेकमेवाज्ञानं— SLS-I-7.-P. 126.
56. (a) नाविद्या ब्रह्माश्रया किंतु जीवे, सा त्वनिर्वचनीयेत्युक्तं, तेन नित्यशुद्धमेव ब्रह्म— Bhāmati-I-I-4 and अज्ञानाशयीभूतं च जीव इति याचस्पतिभिः Siddhānta-bindu. P. 29-P.C. Diwanji, G.O.S., Baroda.
- (b) नाज्ञानं शुद्धचेतन्याश्रयं किंतु जीवाश्रयम्— SLS. P. 128.
57. बीजाङ्कुरवदनादित्वात्. Bhāmati, I. I. 1.
58. BSB. I. IV. 3.
59. BSB. II. I. 9.
60. कस्य पुनरयमप्रबोध इति चेत् यस्त्वं पृच्छसि तस्य त इति वदामः । BSB. IV. I-3.
61. सा अविद्या कस्येति । यस्य दृश्यते तस्यैव । कस्य दृश्यते इति । अत्रोच्यते अविद्या कस्य दृश्यते इति प्रश्नो निश्चयकः । कश्च ? दृश्यते चेदविद्या तद्वन्तमपि पश्यसि । न च तद्रत्युपलभ्यमाने सा कस्येति प्रश्नो युक्तः - SBG. XIII-2.
62. Śvetā. UP. Sambandhabhāṣya
63. (a) प्रपञ्चारव्यं मायामात्रम्— SB. Māṇḍūkya-kārikā I-17.
- (b) तावत् सस्यं जगद्भाति शुक्तिकरजतं यथा । तावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्रथम् ॥ Ātmabodha. 7.
64. प्राक् चारमैकत्वावाप्तेः अव्याहतः सर्वः सत्यानृतव्यवहारो लौकिको वैदिकश्चेत्यवोचाम— BSB II. I. 14.
65. यद्यपि स्वप्नदर्शनावस्थास्य सर्वदशनादिकल्पानादिकार्यं अतुल्यं तथापि तद्व्यगतिः सत्यमेव फलं, प्रतिबुद्धत्याप्यबाध्यमानत्वात्...न चेयमवगतिः अर्वाचिका भ्रातिरेव शक्यं वक्तुं अविद्या-निवृत्तिफलदर्शनात् वाधकज्ञानानन्तरमावाक्य. BSB-II-I-14.
66. न च यो यस्य स्वतो घर्मा न सम्भवति सोऽन्यस्य साधर्म्यात् तस्य सम्भविष्यति, न अन्विष्टः अनुभूयमानोदकसाधर्म्यात् क्षीतो भविष्यति । -BSB. II-II-29.
67. महायानबौद्धवाचितं मायावादम्— Bhāskara's Brahmasūtrabhāṣya-I-IV-25-Chowkhamba Sanskrit Book Depot, Benaras, 1903.
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69. Philosophy of Bhedābheda, Ch. V, History of Indian Philosophy, Vol. III, S. N. Dasgupta, Cambridge University Press, P. 4-5.
70. (a) Aṣṭasahasrī (A.S.) Ed. by Vansidhar, Pub. Nirayāsagar Press, Bombay. 1915, P. 161-163.
- (b) Satyaśāsanaparikṣā (SSP) ed. by Gokulcandra Jaiu, Bharatiya Jnanapith, Kashi, 1964, P. 3-4.

71. Syādvādamāñjari. ed. A.B. Dhruva, Pub. Bombay Sanskrit and Prakrit Series, 1933, Verse 13, Commentary.
72. (a) Māṇḍūkya-kārikā with Śāṅkarabhāṣya-Advaita prakaraṇa, Verse 28, P. 164-165.
 (b) Nyāyikumudacandra, Part I, Ed. Mahendrakumar Shastri, Pub. Manikachandra Jain Granthamala, Bombay, 1938, P. 63.
 (c) SSP. P. 8.
 (d) Ibid. P. 8.
73. (a) AS. P. 9, 163.
 (b) SSP. P. 8-9.
74. सा हि किमाश्रित्य भ्रमं जनयति इति वक्तव्यम् ।
 न तावज्ज्ञोवमाश्रित्य अविद्याकल्पितत्वाज्जीवभावस्य ।
 नापि ब्रह्माश्रित्य, तस्य स्वयं प्रकाशज्ञानरूपत्वेनाविद्याविरोधात् । साऽपि ज्ञानबा-
 ध्यामिमता । Śrībhāṣya of Rāmānuja, Part I, Catuṣṣūtri I. I.-I, Para
 59, ed. R.D. Karmarkar, Uni of Poona, 1959.
75. अविद्याया प्रकाशैकरूपं ब्रह्म तिरोहित इति वदता स्वरूपनाश एवोक्त स्यात् ।
 प्रकाशतिरोधानं नाम प्रकाशोत्पत्तिप्रतिबन्धः, विद्यमानस्य विनाशो वा प्रकाशस्वानुत्पाद्यत्वा-
 न्मुपगमेन प्रकाशतिरोधानं प्रकाशनाश एव । Ibid. - I. I.-1.
76. ...किमयं स्वाश्रयदोषः परमार्थभूतः इति विवेचनीयम् । न तावत्परमार्थः अनभ्युपगमात् ।
 नापि अपरमार्थः । Ibid I. I. I. Para 60.
77. अनिर्वचनीयत्वं च किमभिप्रेतम् । सदसद्विलक्षणमिति चेत् तथा विषय वस्तुनः
 प्रमाणशून्यत्वेनानिर्वचनीयत्वैकस्यात् । एतदुक्तं भवति सर्वं हि वस्तुजातं प्रतीतिव्यवस्थाप्यम् ।
 सर्वा च प्रतीतिः सदसदाकारायाः प्रतीतिः सदसद्विलक्षण विषय इत्यभ्युपगमे सर्वं सर्वप्रतीते-
 र्विषयः स्यात् इति । Ibid I. I. I. Para 60.
78. Ibid. I. I. I. Para 62-71.
79. वदुक्तं निर्विशेषब्रह्मज्ञानादेवाविद्यानिवृत्तिं वदन्ति श्रुतयः इति, तदसत्.....
 Ibid I. I. I. Para 72-78.
80. वस्तुनरिदमुक्तं ब्रह्मात्मैकत्वविज्ञानेनैव अविद्या निवृत्तिः युक्तः इति, तदयुक्तम् बन्धस्य
 पारमार्थिकत्वेन ज्ञाननिवृत्त्यैवाभावात्- Ibid. I. I. I. Para 79.
81. Śāstradīpikā P.P. 313-314, Nirṇayasagar Press, Bombay. See also
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85. Śaṅkara's Brahmapāda-R.S. Naulakha, P. 15.
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88. Tattvasaṅgraha-P. 328-331 Vol. I. ed. pt. k.-
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89. Brahmasiddhi P. 10.
90. (a) वीजाङ्गुलवदनादित्वात्- Bhāmatti-I-1-1.
(b) अज्ञानविषयीभूतं चैतन्यमीश्वरः, अज्ञानाश्रयीभूतं च जीव इति वाचस्पतिमिश्राः ।
Siddhāntabindu P. 29.
91. घनच्छन्ददृष्टिः घनच्छन्तमर्कं यथा निष्प्रभं मन्यते चातिमृदः ।
92. Sambandhavārtika. 175-181 ed. by Kashināth Shastri Agashe, Anandas-
hrama Press, Pune, 1982, P. 55-57.
93. अत्रोच्यते नाविद्या ब्रह्मणः स्वभावः नार्थान्तरम् । नात्यन्तमसती नापि सती । एवमेवेयम-
विद्या माया मिथ्यावभास इत्युच्यते । स्वभावश्चेत् कस्यचित् अन्योऽनन्योवा परमार्थ एवेति
नाऽविद्या । अत्यन्तासत्त्वे खपुष्पसदृशी न व्यवहाराङ्गम्, तस्मादतिवचनीया । सर्वप्रवादिसि-
द्ध्येत्यनियमास्थेया । -Brahmasiddhi P. 9.
94. नासिद्धं वस्तु वस्तुन्तरनिष्पत्तयेऽलम् । न मायामित्रे । नहि मायायां कविदनुपपत्तिः ।
अनुपपद्यमानार्थैव हि माया । उपपद्यमानार्थत्वे यथार्थभावान्न माया स्वात् । Ibid. P. 10.
95. (a) Vivaraṇaprameyasāṅgraha. P. 16-17.
(b) Pañcapādikāvivarāṇa. P. 12-13.
96. तथा च प्रमाणप्रवृत्तेऽनर्थक एवाज्ञानस्य साक्षिगैव सिद्धत्वात् । न चाज्ञानविषयाज्ञाननिवृत्त्यर्थं
प्रमाणप्रश्नो युक्त इति वाच्ये, तदभावात् । अज्ञानस्य प्रमाणेन ज्ञातुमशक्यत्वाच्च तेन तस्य
विरोधात् । तदर्थं तमेदीपन्यायः । तथाहि—
अज्ञानं ज्ञातुमिच्छेद्यो मानेनात्यन्तमूढधीः ।
स तु नूनं तमः पश्येद्दीपेनोत्तमतेजसा ॥
-Siddhāntamuktāvalī. P. 125.
97. (a) द्वावेव ब्रह्मणो रूपे मूर्तञ्चैवामूर्तञ्च- Br. Up. III. II-6.
(b) निर्गुणो केवलश्च ।
(c) यतो वाचो निर्वर्तन्ते अत्राप्य मनसा सह.
-Tait. Up. IV. 1.
98. नेति नेति इत्यात्मा अग्राहः...
-Br. Up. IV. 1V. 22; IV. V. 15.

99. (a) मायामात्रं हि एतत् परमात्मनोऽवस्थात्रयात्मनावभासमानं रज्वा इव सर्पादिभावेन इति ।
BSB. II. I. 9.
- (b) सर्वोऽविद्यामात्रो रज्ज्वास्मिन् सर्पप्रत्ययः ।
SB. Mūṇḍ. U.P. II. II. 11.
- (c) नानात्वप्रत्युपस्थापिकाया अविद्याया निवृत्तत्वादिह ब्रह्मणि नाना नास्ति किञ्चनाणुमात्रमपि
S.B. Kath. Up. II. II.
100. (a) Tait. Up. II. 1.
- (b) BSB. II. I. 11.
- (c) SBG II. 16.
- (d) सतोऽथर्वे अनृतत्वम्— SB. Chāṇḍ. Up. VII. II. 2.
- (e) न हि वस्तुवृत्तेन विकारो नाम कश्चिदस्ति ।
BSB II. I. 14. and also अतो विकारोऽनृतम्. SB. Tait. Up. II. I.
101. सर्वे विकाराः कारणव्यतिरेकेणानुपलब्धेः असत्— SBG. II. 16.

पू. आचार्य श्री हेमचन्द्र प्राकृत भाषाओं का व्याकरण 'अथ प्राकृतम्' (8.1.1) सूत्र से प्रारंभ करते हैं। व्याकरण के जो नियम दिये जा रहे हैं उनमें प्रवृत्ति, अप्रवृत्ति, विभाषा अन्यत् इत्यादि विविधता के कारण इस भाषा की विशेष लक्षणिकताओं को बतलाने के लिए उन्होंने दूसरा ही सूत्र दिया है 'बहुलम्' (8.1.2)। तत्पश्चात् 'आर्षम्' (8.1.3) का उल्लेख किया है जिसे ऋषियों की भाषा बतलायी गई है।

इसी सम्बन्ध में सूत्र नं. 8.4.287 की वृत्ति में एक उद्धरण (आवश्यक सूत्र से) प्रस्तुत किया है¹—योरणमद्धमागह-भासा-निययं हवश् सुत्तं अर्थात् पुराना सूत्र अर्धमागधी भाषा में नियत है। इसी को समझाते समय 'आर्ष' और 'अर्धमागधी' एक ही भाषा बतलायी गयी है—इत्यादिनार्षस्य अर्द्धमागधभाषां नियतत्वम्.....(वृत्ति 8.4.287)।

इसी अर्धमागधी या आर्ष भाषा के विषय में अपने व्याकरण ग्रंथ में अलग से कोई व्याकरण नहीं दिया है यह एक आश्चर्य की बात है। मागधी भाषा² में कोई विशेष स्वतंत्र साहित्य नहीं मिलता है परन्तु उस भाषा के लिए 16 सूत्र (8.4.287-302) दिये हैं। पेशाची भाषा के लिए 22 सूत्र (303-324) उपलब्ध हैं। चूलिका पेशाची का कोई साहित्य ही नहीं मिलता है फिर भी 4 सूत्र (325-328) दिये हैं। शौरसेनी साहित्य दिगम्बर आम्नाय में अधिक प्रमाण में मिलता है तथापि उसके लिए भी 27 सूत्र (260-286) मिलते हैं और अपभ्रंश भाषा के लिए उन्होंने 118 सूत्र दिये हैं। स्वयं श्वेताम्बर होते हुए भी श्वेताम्बर अर्धमागधी आगमों की भाषा के लिए कोई स्वतंत्र सूत्र एक स्थल पर व्यवस्थित रूप में नहीं लिखे हैं जबकि अर्धमागधी आगम साहित्य विपुल प्रमाण में उपलब्ध है।

क्या जिस प्रकार अन्य भाषाओं का व्याकरण उन्हें परम्परा से प्राप्त हुआ उस प्रकार अर्धमागधी का प्राप्त नहीं हुआ या अर्धमागधी साहित्य की भाषा उनके समय तक इतनी बदल गयी थी कि उसके अलग से सूत्र बनाना असंभव सा हो गया था। उनके व्याकरण

1. पाश्य-सद्-महणवो, उयोद्घात पृ. 35, टिप्पण नं. 4, द्वितीय आवृत्ति, ई. स. 1963.
2. नाटकों में प्रयुक्त मागधी के अतिरिक्त कोई स्वतंत्र कृति नहीं मिलती है।

के सूत्रों से तो ऐसा लगता है कि जो सामान्य प्राकृत के लक्षण हैं वे ही प्रायः अर्धमागधी प्राकृत के लिए भी लागू होते हैं और कुछ विशेषताओं के लिए उन्होंने बीच-बीच में वृत्ति में उल्लेख कर दिया है। प्रारंभ में ही 'आर्षम्' का सूत्र दे कर उसकी वृत्ति में (8.1.3) उन्होंने जो कहा है कि 'बहुलं भवति' एवं 'आर्षे हि सर्वे विधयो विकल्प्यन्ते'—अर्थात् आर्ष में बहुलता पायी जाती है और उसमें सभी विधियाँ प्राटिन होती हैं। इससे तो यही साचित होता है कि अन्य भाषाओं का व्याकरण लिखने का श्रम किया परन्तु अर्धमागधी के लिए ऐसा नहीं किया क्योंकि उस साहित्य में से प्राचीनता—लक्ष्य विशेषताओं को अलग करने में बड़ी कठिनाई उनके सामने रही हो। इस तरह का रुख अपनाने के कारण ही पं. श्री रत्न वेचरमाई दोषी अपने 'प्राकृत व्याकरण' में अर्धमागधी को कोई एक अलग भाषा मानने को तैयार ही नहीं हुए। हालाँकि इसकी आलोचना श्री हरगोविन्ददास सेठ ने³ की है और पिशल ने तो अर्धमागधी को अलग भाषा का दर्जा दिया ही है।²

कहने की आवश्यकता नहीं कि भरतमुनि ने अपने नाट्यशास्त्र में सात भाषाओं के साथ अर्धमागधी भाषा को एक कीर्ति-प्राप्त स्वतंत्र भाषा के रूप में गिनाया है।⁵

पू. हेमचन्द्राचार्य अपने व्याकरण की प्रशस्ति में अलग से एक नया व्याकरण लिखने का कारण बतलाते हुए कहते हैं कि वे निरवम (न्यूनता रहित) और विधिवत् व्याकरण बना रहे हैं। अर्धमागधी के विषय में क्या उनका यह विधान लागू होता है? 'बहुलम्' और सर्वे विधयो विकल्प्यन्ते' कह देने से आर्ष भाषा को कितनी बड़ी स्वतंत्रता मिल गयी और व्याकरणकार भी सभी बन्धनों से मुक्त हो गये हो ऐसा ही प्रतीत होता है।

इस परिस्थिति के होते हुए भी अर्धमागधी की अपनी लक्षणिकताओं के विषय में क्या एक स्वतंत्र व्याकरण का विधान किया जा सकता था इसी मुद्दे पर इस चर्चा-पत्र में विचार किया जा रहा है।

आर्ष की विशेषताओं के उल्लेख

आचार्य श्री हेमचन्द्रने अपने प्राकृत व्याकरण में सूत्रों की वृत्ति में अलग अलग स्थलों पर आर्ष भाषा (अर्धमागधी) की विशेषताओं के बारे में 31 बार उल्लेख

1. पाठय-सह-महणवो, 1963, उपोद्घात, पृ. 35.

2. पिशल, 16-17.

3.सप्तभाषाः प्रकीर्तिताः—भ.ना.शा., 17.47.

किया है।² इनमें एक उल्लेख उसकी मुख्य विशेषता के बारे में है अर्थात् अकारान्त पुं. प्र. ए. व. के लिए—ए विभक्ति के बारे में है। इसके सिवाय नाम विभक्तियों के बारे में दो और उल्लेख हैं। काल तथा कृदन्त के विषय में एक एक उल्लेख है जबकि अन्य उल्लेख अधिकतर ध्वनि-परिवर्तन के विषय में हैं।

इन विशेषताओं के लिए जो भी उदाहरण दिये गये हैं उनसे यही स्पष्ट होता है कि अर्धमागधी एक प्राचीन प्राकृत भाषा थी। उदाहरणों के रूप में :—

1. शब्द के प्रारंभिक य का अ।

सूत्र है—आदेर्यो जः (8.1.245 य = ज) परंतु—आर्षे लोपोऽपि। उदाहरण :- अहसखयं, अहाजायं। अशोक के शिलालेखों में भी ऐसी ही प्रवृत्ति मिलती है। आदि य का ज बहुत बाद को प्रवृत्ति है (मिशेण्डले, पृ. 274)। अर्धमागधी में यथा और वावत् अवयवों में यह प्रवृत्ति मिलती है।

1. श्रीमती नीति डोहचीने जिन सूत्रों का उल्लेख किया है उनमें एक सूत्र 8.3.137 और जोड़ा जाना चाहिए। देखिए—

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हेमचन्द्र के व्याकरण में विभिन्न सूत्रों की वृत्ति में विषय इस प्रकार हैं—

सूत्र-संख्या	विषय	सूत्र-संख्या	विषय
1	आर्षम्	1	अंतिम ध्वंजन
2	स्वरपरिवर्तन	1	अध्यय
2	अः का परिवर्तन	1	निपात
2	प्रारंभिक असंयुक्त ध्वंजन	1	नामविभक्ति
5	मध्यवर्ती असंयुक्त ध्वंजन	2	विभक्ति-व्यत्यय
4	प्रारंभिक संयुक्त ध्वंजन	1	भूतकाल
7	मध्यवर्ती संयुक्त ध्वंजन	1	कृदन्त

23

8

कुल 31 सूत्र

सूत्र नं. I. 3, 26, 46, 57, 79, 118, 119, 151, 177, 181, 206, 228, 245, 254 (14)

II. 17, 21, 86, 98, 101, 104, 113, 120, 138, 143, 146, 174, (12)

III. 162, IV. 238, 283, 287 (3)

2. आर्षे दुगुल्लं का उदाहरण सूत्र 8.1.119 में दिया गया है। यहाँ पर क के लोप के बदले में ग मिल रहा है हालाँकि उदाहरण स्वरपरिवर्तन और व्यंजन के द्वित्व का है। लेकिन यहाँ पर लोप के बदले क का वोप ग मिलता है। वोप की प्रवृत्ति लोप से प्राचीन है। अशोक के पूर्वी प्रदेश के शिलालेखों में जौगड के पृथक् शिलालेख में एक बार 'लोक, का 'लोग' भी (2.7) मिलता है। खारखेल के शिलालेख में भी एक बार 'क' का ग (उवासक=उवासग) मिलता है।

3. इस के साथ साथ सूत्र नं. 8.1.177 में मध्यवर्ती अल्पप्राण व्यंजनों के प्रायः लोप का जो नियम दिया है, उनकी वृत्ति में भो क का ग होना दर्शाया गया है; उदाहरण—एगत्तं, एगो, अगुगो, साचगो, आगगो, तित्थगरो। आगे कहा है आर्षे में ऐसे अनेक उदाहरण मिलेंगे। यह सब घोषीकरण की प्राचीन प्रवृत्ति है और बाद में अर्धमागधी के प्रभाव से अनेक ऐसे शब्द जैन महासाहस्री साहित्य में भी प्रचलित हो गये। मेहेण्डले¹ (पृ. 271) के अनुसार घोषीकरण की यह प्रवृत्ति पूर्व से अन्य क्षेत्रों में फैरी है। वास्तव में इसका उल्लेख आर्षे की विशेषता के रूप में होना चाहिए था।

4. सूत्र नं. 8.2.138 में उभय शब्द के लिए अवह और उवह दिये गये हैं और वृत्ति में कहा गया है ॥ आर्षे उमयोकार्लं ॥ अर्थात् महाप्राण भ का ह में परिवर्तन इस शब्द में नहीं है। प्राचीनतम प्राकृत भाषा में भ का ह में परिवर्तन प्रायः होता हो ऐसा नहीं है। शुत्रिंग मशेदय, चापेण्डियर और आस्तडर्फ द्वारा संपादित प्राचीन आगम ग्रंथों में यह लाक्षणिकता मिलती है।

5. मध्यवर्ती न = न या ण

8.1.228 सूत्र के अनुसार मध्यवर्ती न का ण होता है। परंतु फिर वृत्ति में कहा गया है कि—आर्षे आरनालं, अनिलो, अनलो इत्याद्यपि।

मध्यवर्ती न के ण में बदलने की प्रवृत्ति अशोक के शिलालेखों के अनुसार दक्षिण भारत की और ई. स. के पश्चात् अन्य क्षेत्रों में पश्चात् कालीन है और यह पूर्वी भारत की प्रवृत्ति थी ही नहीं।

6. सूत्र नं. 8.1.254 में रकार के लकार में परिवर्तन वाले लगभग 25 उदाहरण वृत्ति में दिये गये हैं। अन्त में कहा गया है आर्षे दुवाळसङ्गे इत्याद्यपि। अशोक के शिलालेखों में दुवाडस और दुवाळस (द्वादश) शब्द मिलते हैं। बाद में ड और ल कार ल में बदल जाता है। र के ल में बदलने की प्रवृत्ति महाराष्ट्री या शौरसेनी प्राकृत की नहीं है। यह तो मागधी की और पूर्वी भारत की प्रवृत्ति है। जो भी शब्द उधर दिये गये हैं वे प्रायः अर्धमागधी से ही अन्य प्राकृतों में प्रचलित होने की अधिक संभावना है।

7. सूत्र नं. 8.1.27 की वृत्ति में मणोसिला (मनःशिला) और अइसुत्तयं (अतिसुक्तकम्) आर्षे के लिए दिये गये हैं जबकि प्राकृत के लिए मणोसिला और अइसुत्तयं दिये गये हैं।

1 Historical Grammar of Inscriptional Prakrits, 1948, p. 271

संयुक्त के समीकरण के बदले उनमें से एक व्यंजन का अनुस्वार में बदलने का प्रवृत्ति बाद की मानी जाती है (मगस्सिळा → मर्णसिळा) ।

8. सूत्र नं. 8.2.17 में अ = च्छ समझाया गया है । वृत्ति में कहा गया है आर्षे इक्खु, खीरे, सारिक्खमित्थाद्यपि हृद्यन्ते । अर्थात् अ का वक्ष भी होता है । अशोक के शिलालेखों में यह पूर्वी क्षेत्र की प्रवृत्ति है । अन्य क्षेत्रों में च्छ मिलता है । बाद में अ का सभी जगह च्छ और क्ल एक साथ मिलता है (मिरेण्डले, पृ. 217) ।

9. सूत्र नं. 8.1.57 की वृत्ति में 'आर्षे पुरेकम्म' का उदाहरण दिया गया है । यह अस् = ए यानि पुरः = पुरे है । इसी तरह ही अः = ए की प्रवृत्ति पूर्वी भारत की रही है । अशोक के शिलालेखों में प्रथमा ए. व. के अलावा षष्ठी एवं पंचमी ए. व. के व्यंजनोंत शब्दों में जहाँ अकारान्त के बाद अन्त में विसर्ग आता है वहाँ पर -ए भी मिलता है । इतिमातियाङ्गं में नामते (नामतः) प्रयोग मिलता है (अध्याय 22 और 31) ।

10. अकारान्त पु. प्र. ए. व. की -ए विभक्ति (सूत्र 8.4.287 की वृत्ति के अनुसार) अर्धमागधी भाषा की प्रमुख लक्षणिकता है जो पूर्वी भारत की भाषाकीय विशेषता रही है ।

11. ब्रू घातु के रूप :-

अम्बवी (अम्बवीत्)

भूतकाल के -वी, -ही, -हीअ प्रत्यय देते समय वृत्ति में आर्षे के लिए 'अम्बवी' रूप दिया है -आर्षे देविग्धो इणमम्बवी, 8.3.162 की वृत्ति । वर्त. काल के वेमि (वर्वाणि) का उदाहरण स्वराणां स्वराः (8.4.238) के सूत्र की वृत्ति में दिया गया है (आर्षे वेमि) ।

ये दोनों रूप अति प्राचीन हैं और प्राचीनतम प्राकृत साहित्य में ही प्रायः मिलते हैं । अर्वाचीन प्राकृत साहित्य में ऐसे रूप नहीं मिलेंगे (देखिए विशाल और गाङ्गर) । प्राचीन पालि में भी ऐसे ही प्रयोग मिलते हैं ।

12. सूत्र नं. 8.1.206 में (क. भू. कुदन्त प्रत्यय) -त का -ड होना समझाते समय वृत्ति में कहा गया है कि आर्षे कृत का कड हो जाता है, तुक्कडं, सुक्कडं, आहडं, अवहडं ।

यह प्रवृत्ति भी अशोक कालीन शिलालेखों में मिलती है—कृत = कट । इसी ट का बाद में घोष होकर ड बन गया है ।

13. संबंधक भूतकदन्त के उदाहरण देते समय सूत्र नं. 8.2.146 की वृत्ति में कहा गया है—

कट्टइ इति तु आर्षे, अर्थात् -ट्टइ प्रत्यय ।

यह विशेषता अशोक कालीन पूर्वी क्षेत्र की है । अन्य क्षेत्रों में 'त्तु' प्रत्यय मिलता है ।

इन सभी विशेषताओं को सूत्रबद्ध करके क्या अन्य प्राकृतों की तरह उन्हें एक जगह व्यवस्थित नहीं रखा जा सकता था जबकि अन्य प्राकृतों की एकल दोकल विशेषताएँ भी सूत्रबद्ध करके समझायी गयी हैं । उदाहरणार्थ :-

(अ) शौरसेनी के लिए :—

(1) पूर्वस्य पुरवः 8.4.270 ॥ पूर्व शब्द का पुरव ॥

(2) कृत्वा इय दूजौ 8.4.271 ॥ सं. भू. कृ. के इय एवं दूण प्रत्यय ॥

(ब) मागधी के लिए :—

(1) ब्रजो जः 8.4.294

मागध्यां ब्रजेः जकारस्त ङो भवति ॥ वञ्चदि ॥

(2) तिष्ठः चिष्ठः 8.4.298 ॥ चिष्ठदि ॥

(3) अहं वयमोः हगे 8.4.301

अहम् और वयम् का हगे होता है ।

(क) पैशाची के लिए :—

हृदये यस्य पः ॥ हितनकं ॥ 8.4.310 ॥

(द) प्राकृत के लिए :—

(1) किराते चः 8.1.183 ॥ चिलाओ ॥

(2) शृङ्खले खः कः 8.1.189 ॥ सङ्खलं ॥

(3) छागे लः 8.1.191 ॥ छालो, छाली ॥

(4) स्फटिके लः 8.1.197 ॥ फल्लिहो ॥

(5) ककुदे हः 8.1.225 ॥ कउहं ॥

(6) भ्रमरे सो वा 8.1.244 ॥ भसलो ॥

(7) यष्ट्यां लः 8.1.247 ॥ लट्टी ॥

आर्ष भाषा के उन्होंने जितने भी उदाहरण दिये हैं उन सब के लिए अलग अलग सूत्र बनाने के लिए उनके पास काफी सामग्री थी । इसके अलावा प्रारंभिक न = न के लिए भी सविशेष कह सकते थे और ङ, न्न, न्य = न्न के बारे में भी सूत्र दे सकते थे जैसा कि उन्होंने मागधी के लिए सूत्र (8.4.293) दिया है । ये सब प्राचीन प्रवृत्ति के अन्तर्गत आते हैं । उन सब का सर्वान्मण या ण होना बाद के काल की प्रवृत्ति है । आचार्य श्री हेमचन्द्र के ही व्याकरण-ग्रंथ में विभिन्न स्थलों पर (चतुर्थ अध्याय के धात्वविशेष को छोड़कर) जो उदाहरण दिये हैं उनमें शब्द के प्रारंभ में न कार 8 बार और ण कार एक बार यानि 8:1 के अनुपात में मिलता है अर्थात् प्रारंभ में प्रायः न कार ही मिलता है । उसी प्रकार ङ, न्न, न्य का न्न अधिक बार और ण कम बार मिलता है ।

इसी प्रकार क-वर्ग एवं च-वर्ग के अनुनासिक स्ववर्ग के व्यंजनों के साथ संयुक्त हो सकते हैं ऐसा भी सूत्र बनाया जा सकता था ।

अपने व्याकरण के प्रथम सूत्र की वृत्ति में वे कहते हैं कि अनुनासिक संयुक्त रूप में आने ही हैं और पुनः 8.1.30 में ऐसा आदेश है कि संयुक्त रूप में आने पर उनका विकल्प से अनुस्वार हो जाता है । इस सूत्र के बावजूद भी उनके व्याकरण ग्रंथ में जितने भी

प्रयोग हैं उन सब में अधिकतर ये अनुनासिक ध्वजन ही प्रयुक्त हैं न कि उनके बदले अनुस्वार ।

अमुक विशेषताओं का उल्लेख ही नहीं

अर्धमागधी की जिन जिन विशेषताओं का आचार्य श्री हेमचन्द्र के प्राकृत व्याकरण में उल्लेख ही नहीं हुआ है वे इत प्रकार हैं । इनमें से कुछ तो बहुप्रचलित हैं और कुछ कभी कभी कहीं पर प्राचीनता के रूप में बच गयी हैं ।

अ. बहु-प्रचलित

- (1) सप्तमी एक वचन की विभक्ति-अंति : उदाहरण - नपरंसि, लोमसि, रायहाणिसि
- (2) हेत्वर्थक कृदन्त का प्रत्यय-इच्ए
- (3) चतुर्थी विभक्ति (पुं. अकारान्त ए. व. की) - आए
- (4) संबंधक भूतकृदन्त प्रत्यय-इयाण, - इयाणं
- (5) -च्चा प्रत्यय का सं. भू. कृ. के अन्य कृदन्तों के साथ उल्लेख नहीं हुआ है ।
हाँ स्व = च्च के प्रसंग पर अवश्य दिया गया है (8,2.15 सोच्चा, भोच्चा, णच्चा) ।

ब. क्वचित् प्राप्त

- [i] अकस्मा या अकस्मात् के प्रयोग,
- [ii] त श्रुति के विषय में,
- [iii] मध्यवर्ती त और थ के बदले में क्रमशः द और ष के प्रयोग,
- [iv] तु. व. व. की विभक्ति -भि,
- [v] सार्वनामिक सप्तमी एक वचन की विभक्ति -ग्हि,
- [vi] स्त्रीलिंगी एक वचन की विभक्तियाँ -या और य,
- [vii] वर्तमान कृदन्त का प्रत्यय-मीन और
- [viii] भूतकाल का तु. पु. ए. व. का प्रत्यय -इ ।

इन विशिष्टताओं में त और थ के बदले में द और ष के प्रयोग मागधी और शौरसेनी के अवश्य हैं परंतु ऐसे प्रयोग कभी कभी पालि में भी मिलते हैं और प्राचीन शिलालेखों में मिलते हैं । -भि विभक्ति पालि के प्राचीन साहित्य में मिलती है । स्त्रीलिंग की -या और -य विभक्तियाँ प्राचीन शिलालेखों और पालि भाषा में मिलती हैं । वर्तमान कृदन्त -मीन अशोक के शिलालेखों में पूर्व में और दक्षिण में मिल रहा है । भूत काल का -इ प्रत्यय पालि में मिलता है और इसिभासियाई में भी ।

ये सब विशेषताएँ अर्धमागधी के प्राचीन साहित्य में किसी न किसी तरह बच गयीं क्योंकि अर्धमागधी साहित्य का प्रारंभिक काल तो उतना ही पुराना है जितना पालि का और उस साहित्य के सर्जन का प्रदेश भी पूर्व भारत ही रहा है जहाँ भगवान महावीर ने और भगवान बुद्ध ने उपदेश दिये थे और उसी प्रदेश में अशोक के शिलालेखों में भी ऐसी प्रवृत्तियाँ मिलती हैं । अतः इन प्राचीन तथ्यों को ध्यान में लेना इसलिए महत्वपूर्ण है कि इनसे अर्धमागधी की मागधी भाषा के जितनी ही प्राचीनता सिद्ध होती है ।

मूल अर्धमागधी प्राकृत की लाक्षणिकताएँ कौन कौनसी ?

अर्धमागध देश की जो भाषा थी या जिस भाषा में आधे मागधी भाषा के लक्षण थे उसे अर्धमागधी भाषा की संज्ञा दी गयी है। इस परंपरा को ध्यान में रखते हुए प्राकृत व्याकरण, प्राचीन पालि साहित्य, प्राचीन शिलालेखों, प्राचीन अर्धमागधी साहित्य, आगम साहित्य की हस्तप्रतों, चूर्णि आदि में उपलब्ध अर्धमागधी के प्राचीन तत्त्वों के आधार से मूल अर्धमागधी की अपनी विशेषताएँ निदिचत की जा सकती हैं जो अर्धमागधी साहित्य के प्राचीन अंशों (विषय-वस्तु, शैली एवं छन्द के आधार से निर्धारित) के सम्पादन में पथ-प्रदर्शक बन सकती हैं। अपनी अत्यंत मति (विद्वानों द्वारा सम्मार्जन की अपेक्षा रखते हुए) के अनुसार उन लाक्षणिकताओं को इस प्रकार दर्शाया जा सकता है :—

इन विशिष्टताओं को ध्यान में रखते हुए भी सम्पादन के लिए पाठों का चुनाव काल्पनिक नहीं होना चाहिए परंतु जो आधारभूत सामग्री बनायी जाय उसमें से किसी एक प्रति में भी यदि प्राचीन रूप मिले तो उसे स्वीकार्य माना जाना चाहिए। आक्सहर्फ महोदय ने अन्य सन्दर्भ में प्राचीन प्राकृत साहित्य के सम्पादन में एक महत्त्वपूर्ण पद्धति अपनायी है। उनकी पद्धति के अनुसार कोई भी पथ छन्दोबद्ध होना चाहिए और उसके लिए अन्य सभी प्रतियों के पाठ एक समान होते हुए भी यदि किसी एक प्रति का पाठ (चाहे वह प्राचीन प्रति हो या अर्वाचीन प्रति हो) अलग होते हुए भी छन्द की दृष्टि से उपयुक्त हो तो उसे ही स्वीकृत किया जाना चाहिए और अमुक अवस्थामें छन्द को व्यवस्थित करने के लिए किसी शब्द में मात्रा जोड़नी पड़े या घटानी पड़े या एक वर्ण जोड़ना पड़े या छोड़ना पड़े तो भी सम्मिलित रूप में सभी आदर्शों के एक मात्र पाठ के प्रतिकूल भी जाना पड़े तो जाना चाहिए, चाहे ग्रंथ की टीका का पाठ भी इस प्रकार के स्वीकार्य पाठ का अनुमोदन न भी करता हो। इसी पद्धति के अनुसार क्या भाषा का प्राचीन रूप ही स्वीकृत नहीं किया जाना चाहिए जबकि वह प्राचीन प्रत में या अर्वाचीन प्रत में या निर्युक्ति या चूर्णी मात्र में ही मिलता हो।

मागधी और पैशाची दोनों ही प्राचीन प्राकृत भाषाएँ मानी गयी हैं अतः उनके कुछ लक्षण यदि अर्धमागधी साहित्य में कहीं पर मिलें तो उन्हें निकाल कर दूर नहीं किया जाना चाहिए।

सम्पादन योग्य भाषाकीय सुद्धे :—

1. यकार से प्रारंभ होने वाले ँस्कृत के अव्ययों में यदि य के बदले में अ मिले तो उसे प्राथमिकता दी जानी चाहिए।

2. मध्यवर्ती सभी अल्पप्राण व्यंजनों का महाराष्ट्री प्राकृत की तरह प्रायः लोप नहीं किया जाना चाहिए। (स्वर प्रधान पाठ गेय होने के कारण मध्यवर्ती व्यंजनों के लोप की प्रवृत्ति को पुष्टि मिली है इस तथ्य को नकारा नहीं जा सकता।)

3. मध्यवर्ती महाप्राण व्यंजनों के बदले में प्रायः ह ही अपनाया जाना चाहिए यह भी उचित नहीं है।

4. मध्यवर्ती क या उसके बदले में ग को और मूल ग को यथावत् रखने में प्राथमिकता मिलनी चाहिए।

5. मध्यवर्ती त को सर्वत्र त श्रुति मानकर उसका लोप नहीं किया जाना चाहिए ।
6. मध्यवर्ती त और थ का क्रमशः कभी द और ध मिले तो उसे प्राचीनता का लक्षण माना जाना चाहिए । कभी कभी द का त मिले तो उसे भी प्राचीन और उसके लोप के पहले की प्रवृत्ति मानी जानी चाहिए ।
7. कभी कभी पालि की तरह ल मिले तो उसे ड में बदलने का नियम नहीं होना चाहिए (देखिए आ. श्री हेमचन्द्र द्वारा दिया गया उद्धरण, सूत्र नं. 8.1.7 की वृत्ति में 'कळभ' शब्द और विशाल (304,379) द्वारा दिये गये उदाहरण, लेळ, लेळु(सि) ।
8. प्रारंभिक नकार को प्राथमिकता देनी चाहिए और अभ्यय न का नकार ही रखा जाना चाहिए (जैती की शुद्धिग महोदय की पद्धति रही है) ।
9. मध्यवर्ती न मिले तो उसका सर्वत्र ण बनाना जरूरी नहीं समझा जाना चाहिए ।
10. संयुक्त व्यंजनों में समीकरण के बदले स्वरभक्ति का पाठ मिले तो उसे प्राथमिकता दी जानी चाहिए, जैसे—द्रव्य = दविय, नित्य = नितिय, तथ्य = तथिय, अग्नि = अगणि, उष्ण = उसिण ।
11. इ और उ को सजातीय व्यंजनों के साथ संयुक्त रूप में यथावत् रखा जाना चाहिए, उन्हें अनुस्वार में सर्वत्र बदलने की पद्धति पर भार नहीं दिया जाना चाहिए ।
12. संयुक्त ञ मिले तो उसे ल्याब्द नहीं माना जाना चाहिए ।
13. संयुक्त व्यंजन श, ण और न्य का शुद्धिग महोदय की तरह ण किया जाना चाहिए ।
14. अर्हत् का अरहा या अरहन्त, आरमन् का अत्ता या आता; क्षेत्रज्ञ का खेरतन्न ये सब प्राचीन रूप हैं अतः ऐसे रूपों को प्राथमिकता दी जानी चाहिए ।
15. पुरस् का पुरे की तरह अवस् का अथे रूप मिले तो उसे रखा जाना चाहिए ।
16. अकारान्त पुंलिंग प्रथमा एकवचन की -ए विभक्ति यदि मिले तो बदले में-ओ नहीं की जानी चाहिए ।
17. नपुंसकलिंगी शब्दों में प्रथमा एवं द्वितीया के बहुवचन में यदि -णि विभक्ति मिले तो रखी जानी चाहिए ।
18. तु. ए. व. की विभक्ति के लिए यदि -सा प्रत्यय मिले तो रखा जाना चाहिए (कायासा, पन्नसा) ।
19. तु. ब. व. की विभक्ति-भि मिले तो-हि में नहीं बदली जानी चाहिए (जैसे-धीभि, पसूभि) ।
20. अकारान्त शब्दों में चतुर्थी ए. व. के लिए प्रयुक्त-भाए विभक्ति को बदलना नहीं चाहिए ।
21. संस्कृत के नामिक—सार्धनामिक रूपों में पंचमी में जहाँ अकारान्त शब्द में अन्त में—अः आता है उसके बदले में प्राकृत में यदि—ए मिले तो उसे बदला नहीं जाना चाहिए ।

22. उही तरह पंचमी एक वचन में क्रियाविशेषण के लिए पुराना रूप मिले तो रखा जाना चाहिए (वदिसो) ।

23. पंचमी एक वचन की विभक्ति -ग्हा मिले तो रखी जानी चाहिए ।

24. छोलिंगी शब्दों में तृतीया से सप्तमी तक एक वचन की विभक्तियाँ -य अथवा या (-इ और -आ भी) को मात्र णलि की विभक्तियाँ मानकर उन्हें त्याज्य नहीं समझा जाना चाहिए ।

25. सप्तमी एक वचन की विभिन्न ऐतिहासिक विभक्तियाँ -स्सि, -स्सि, -स्मि, -स्हि -या यदि मिले तो उन्हें सुरक्षित रखना चाहिए (स और म की आपसी भ्रान्ति मात्र हस्तप्रतों में ही नहीं परंतु शिलालेखों में भी देखने को मिलती है) ।

26. वृ. पु. ए. व. आरम्भेपदी प्रत्यय -ते (-ए) मिले तो उसे -ति, या -इ -ती, -ई में नहीं बदलना चाहिए ।

27. कर्मणि भूत कृदन्तों के रूपों में मिलने वाला-ड प्रत्यय जैसे कि कड, गड, को बदला नहीं जाना चाहिए ।

28. वर्तमान कृदन्त का प्रत्यय-मीन मिले तो रखा जाना चाहिए ।

29. उन उन ऐतिहासिक रूपों को जो प्राचीन भारतीय आर्य भाषा (OIA) के साथ सम्बन्ध रखते हैं (जिनमें कभी कभी ध्वनि-परिवर्तन भी हो गया हो तो) चाहे वे नामिक रूप हों, चाहे क्रियावाची रूप हों या कृदन्त हों उन्हें प्राचीनता की प्रामाणिक सामग्री के रूप में यथावत् रखा जाना चाहिए ।

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Our learned contributors are requested to note the following requirements when they send Papers for our Journal :

Papers should be preferably typed in double space.

Internationally accepted diacritical marks should be used where necessary.

Words to be italicised should be underlined.

As far as possible Sanskrit or Prakrit quotations should be written in the original language only.

Footnotes should be serially numbered and given at the end of the Paper.

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A brief list to works consulted should be given at the end.

દોહા-પાહુડ

સંપા. અનુ. ડો. રમણીક શાહ

પ્રસ્તાવિક

ભારતીય રહસ્યવાદી સાહિત્યમાં જૈનોનું પ્રદાન નોંધાયતી જે અલ્પસંખ્ય રચનાઓ ઉપલબ્ધ છે તેમાં 'દોહાપાહુડ' એક નાની પણ ગણનાપાત્ર રચના છે. ૨૨૨ પદ—જેમાં મુખ્યત્વે અપભ્રંશ દોહા છે—ની આ પદ કૃતિ 'પાહુડદોહા' નામે વર્ષો પૂર્વે પ્રસિદ્ધ જૈન વિદ્વાન સ્વ. ડો. હિરાલાલ જૈને પ્રથમવાર હિન્દી અનુવાદ સાથે પ્રકાશિત કરી હતી.^૧ ઈ. સ. ૧૯૭૬માં ફ્રેન્ચ વિદ્વાની ડૉ. કોવેલ કેલાએ ફરેલુ તેનું અંગ્રેજી ભાષાંતર પ્રકાશિત થયું.^૨ તે સમયે જ આ આપ્રાપ્ય કૃતિ મૂળ અને ગુજરાતી અનુવાદ સાથે યુગ પ્રકાશિત કરવાનો શા. ટ. વિદ્યામંદિરે નિર્ણય કર્યો અને પરિચ્છામસ્વરૂપ પ્રસ્તુત અનુવાદ તૈયાર થયો.

ડૉ. હિરાલાલ જૈને એ અશુદ્ધ હસ્તપ્રતો પરથી પાઠ નિર્ધારિત કર્યો હતો. તેમાં ડો. કેલાએ અંગ્રેજી ભાષાન્તર કરતી વેળાં કેટલાક સુધારા સૂચવ્યા હતા. તેમાંના બહારી સુધારા સામેલ કરીને અને તદ્દુપરાંત પણ સહી જતી કેટલીક અશુદ્ધિઓનું નિવારણ કરીને લખપાઠ અને ગુજરાતી અનુવાદ તૈયાર કરેલ. પરંતુ વિસ્તૃત પ્રસ્તાવના અને દિપ્પણ લખવાના ઇરાદાથી તે અત્યાર સુધી પ્રકાશિત કરેલ નહીં. ફરમિયાન હું 'વિદ્યામંદિરમાંથી નીકળી મુનિવર્સિટીમાં જોડાતાં કામ આગળ વધી શક્યું' નહીં. હાલ માત્ર મૂળ, ગુજરાતી અનુવાદ, પદોની અક્ષરાદિ સ્મૃતિ અને ગુજરાતી અર્થ સાથે મૂળના મહત્વપૂર્ણ શબ્દોનો કોશ આટલું પ્રકાશિત કરવું મુનાસ્તિત્ત માન્યું છે.

ડૉ. જૈને પોતાને ગણેલ જેમાંની એક હસ્તપ્રતને અનુસરીને ગ્રંથને 'પાહુડદોહા' શીર્ષક આપેલું. પરંતુ પોતાની પ્રસ્તાવનામાં નામની સમજૂતી આપતાં તેમણે ગ્રંથનામનો અર્થ દોહાનો ઉપહાર (દોહાં કા ઉપહાર) એવા કર્યો છે. વળી તેમણે અંગ્રેજી પ્રસ્તાવનામાં 'દોહાપાહુડ' શીર્ષક પ્રયોજ્યું છે. અર્થની દૃષ્ટિએ પણ એ જ ઉચિત હોઈ અને 'દોહા-પાહુડ' એવું મૂળ નામ રાખી, અનુવાદ 'દોહા-ઉપહાર' નામે આપ્યો છે.

ડૉ. હિરાલાલ જૈનની માન્યતા એવી છે કે 'દોહાપાહુડ' કોઈ રામસિંહ મુનિની રચના છે. આવી માન્યતા માટેનું એક માત્ર કારણ તેઓ એ દર્શાવે છે કે દોહાપાહુડના દોહા ૨૧૧માં 'રામસિંહ મુનિ'નો ઉલ્લેખ છે. પરંતુ હસ્તપ્રતની પ્રચલિત, કૃતિનાં ભાષા-શ્રેણી-છંદ તથા વિષયવસ્તુનું ત્રીણવટભયું અવલોકન કરતાં ઉપરોક્ત માન્યતા યોગ્ય જણાતી નથી. જીલકું એવી પ્રખળ માન્યતા બંધાય છે કે કૃતિ કોઈ એક જ કર્તાની રચના ન હોતાં કોઈ અભ્યાસીએ સમાન વિષયના પદોને એકત્રિત ગોઠવી કરેલ સંગ્રહ છે. મારી આવી માન્યતા અનેક પુરાવા સાથે અલગ લેખરૂપે મૂકવાનો વિચાર હોઈ અહીં તેની ચર્ચા કરતો નથી.

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१. पाहुडदेहा—संपा. अनु. डो. हिरालाल जैन,

प्रका०—अम्बादास चवरे दिगम्बर जैन ग्रंथमाला-३, कारंजा, १९३३

२. The Offering of Distics (Dohṣpāhuda) Translation with Critical
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July-Octo, 1976

रामसिंह-गुणि-विग्रह्य

दोहा-पाहुड

गुरु दिणयरु गुरु हिमकरणु गुरु दीवउ गुरु देउ ।
अप्पापरहं परंपरहं जो दरिसावइ मेउ ॥१
अप्पायत्तउ जं जि सुहु तेण जि करि संतोसु ।
परसुहु वढ चित्तंतहं हियइ ण फिट्ठइ सोसु ॥२
जं सुहु विसयपरंसुहुउ णिय अप्पा ज्ञायंतु ।
तं सुहु इंतु विण उ लहइ देविहिं कोडि रमंतु ॥३
आभुंजंता विसयसुहु जे ण वि हियइ धरंति ।
ते सासयसुहु लहु लहहि जिणवर एम भणंति ॥४
ण वि भुंजंता विसयसुहु हियइइ भाउ धरंति ।
सालिसिंत्थु जिम वप्पुडउ णर णरयहं णिवडंति ॥५
आयइं अडवड वडवडइ पर रंजिज्जइ लोउ ।
मणसुद्धइं णिच्चलठियइं पाविज्जइ परलोउ ॥६
धंधइं पडियउ सयलु जगु कम्मइं करइ अयाणु ।
मोक्खहं कारणु एक्कु खणु ण वि चितइ अप्पाणु ॥७
जोणिहिं लक्खहिं परिभमइ अप्पा दुक्खु सहंतु ।
पुत्तकलत्तइं मोहियउ जाम ण वोहि लहंतु ॥८
अण्णु म जाणहि अप्पणउ घरु परियणु तणु इट्ठु ।
कम्मायत्तउ कारिमउ आगमि जोइहिं सिट्ठु ॥९
जं दुक्खु वि तं सुक्खु किउ जं सुहु तं पि य दुक्खु ।
पइं जिय मोहहिं वसि गयइं तेण ण पायउ मुक्खु ॥१०
मोक्खु ण पावहि जीव तुहुं धणु परियणु चित्तंतु ।
चो इ विचिंतहि तउ जि तउ पावहि सुक्खु महंतु ॥११

घरवासउ मा जाणि जिय दुविकयवासउ एहु ।
 पासु कयंते मंडियउ अविचलु ण वि संदेहु ॥१२
 मूढा सयलु वि कारिमउ मं फुडु तुहुं तुस कंडि ।
 सिवपइ गिम्मलि करहि रइ घरु परियणु लहु छंडि ॥१३
 मोहु विलिज्जइ मणु गरइ तुइइ सासु णिसासु ।
 केवलणाणु वि परिणवइ अंवरि जाह णिवासु ॥१४
 सपिं मुक्की कंचुलिय जं विसु तं ण सुएइ ।
 भोयहं भाउ ण परिहरइ लिग्गहणु करेइ ॥१५
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દોહા-ઉપહાર

(દોહા-પાહુહું ગુજરાતી ભાષાંતર)

આત્મા અને પરની પરંપરાનો મેદ જે દશવિ છે તે ગુરુ સૂર્ય છે, ગુરુ
ચંદ્ર છે, ગુરુ દીપક છે, ગુરુ દેવ છે. ૧

પોતાને આધીન જે સુખ છે તેનાથી જ સંતોષ કર. હે સૂર્ય! પારકાના
સુખની ઇચ્છા કરવાથી હૃદયની તરસ છીપતી નથી. ૨

જે સુખ વિષય-વિમુક્ષને આત્મધ્યાનમાં મળે છે તે સુખ કરોઢ દેવીઓ
સાથે ક્રીડા કરતા ઇન્દ્રને પણ મળતું નથી. ૩

વિષયસુખ મોગવતા છતાં જે હૃદયમાં (તેનો માવ) ધારણ કરતા નથી
તે તરત શાશ્વત સુખ મેલવે છે— એમ જિનવરો કહે છે. ૪

વિષયસુખ ન મોગવતા છતાં જે હૃદયમાં (તેનો) માવ ધારણ કરે છે
તે નર વાપડાં શાલિસિકથની જેમ નરકમાં પડે છે. ૫

આપચિમાં આડોઅવલો વિલાપ કરે છે, એનાથી તો દુનિયા જ રાજી
થાય છે. મન શુદ્ધ અને સ્થિર થાય ત્યારે પરમલોકની પ્રાપ્તિ થાય છે. ૬

જંજાઝમાં પડેલ સકલ જગત અજ્ઞાનવશ કર્મો કરે જાય છે, પણ મુક્તિના
કારણરૂપ (શુદ્ધ) આત્માનું એક ક્ષણ પણ ચિંતન કરતું નથી. ૭

ડ્યાં સુધી જ્ઞાન મેલવતો નથી ત્યાં સુધી પુત્રપત્ની આદિમાં મોહ પામેલ
આત્મા દુઃખો સહન કરતો લાલ યોનિમાં મટકે છે. ૮

પોતાના ઘર, પરિવાર, તન વગેરે ઈષ્ટ ન સમજ. ૫ વર્ષાં તો કર્મને
આધીન અને બનાવટી (ક્ષણિક) છે — એમ આગમોમાં યોગીઓએ કહ્યું છે. ૯

મોહને વશ થઈ તેં જે દુઃખ છે તેને સુખ અને જે સુખ છે તેને દુઃખ
ગણ્યું તેથી જ તું મુક્તિ પામ્યો નહીં. ૧૦

घन अने परिवारानी चिंतामां तुं मुक्ति मेळवी शकतो नथी, तो पण ते ने ते ज विचार्या करे छे अने तेमां ज महासुख माने छे. ११

हे जीव ! एने गृहवास न समज. ए तो पापनुं निवासस्थान छे, यमे गोठवेलो अतूट पाश छे. एमां संदेह नथी. १२

हे मूढ ! सधळुं बनावटी (क्षणिक) छे ए स्पष्ट छे. तुं खाली फोतरां सांड मा. तरत घर-परिवार छोडी निर्मळ शिवपदमां आसक्ति कर. १३

जेनो निवास (निर्विकल्प समाधिरूप) आकाशमां छे तेनो मोह विलीन थई जाय छे, मन मरी जाय छे, श्वास-निश्वास तूटी जाय छे ने केवळज्ञान प्रगट थाय छे. १४

(साधु)-वेश तो ग्रहण करे छे पण भोगनो भाव त्यजतो नथी, जेम सापे कांचळी मूकी दीधी पण जे विष छे ते मूकतो नथी. १५

जे मुनि विषयसुख छोडीने फरी तेनी इच्छा करे छे ते केशळुंचननी पीडा अने शरीर सूकावानुं दुःख (वधारामां) सहन करीने फरी संसारमां भटके छे. १६

विषयोनां सुखो वे दिवसनां छे, फरी पाळी दुःखोनी परंपरा. ए मूलीने हे जीव ! तुं पोताना स्वमे (ज) कुहाडी न फेरव. १७

शरीरनुं विलेपन कर, मर्दन कर, संभाळ ले अने अति मीठा आहार दे — दुर्जन पर करेला उपकारनी जेम आ बंधु निरर्थक छे. १८

अस्थिर, मलीन अने गुणहीन काया द्वारा स्थिर, निर्मळ अने गुणोना सार रूप क्रिया जो थई शकती होय तो केम न करवी ? १९

विष सारुं, विषधर नाग सारो, अग्नि सारो, (अरे) वनवासनुं सेवन पण सारुं. (परंतु) जिनधर्मथी विमुख मिथ्यात्वीनो सहवास नहीं सारो. २०

मूळ गुणने ऊखेडी नाखीने उत्तर गुणने जे बळग्या रहे छे ते फलंग-चूक्या वांदरानी जेम बहु नीचे पडीने नाश पाग्या समजवा. २१

आत्माने नित्य अने केवळज्ञानमय स्वभाववालो जाण्यो तो पछी हे मूढ !
शरीर उपर अनुराग शाने करवो जोईप ? २२

चोरासी लाख योनि मध्ये अर्ही एवी कोई जग्या नथी के ज्यां जिन-
वचननो लाभ न पामनारो जीव भटक्यो न होय २३

जेना मनमां ज्ञान प्रगट्युं नथी तेवो मुनि सकळ शास्त्र जाणतो होवा
छतां, कर्मना कारणोने उत्पन्न करतो होवार्थी सुख पामतो नथी. २४

हे अबोध जीव ! तुं तरवने ऊंघुं समज्यो छे के कर्मनिमित्त भावोने तुं
आत्माना भावो कहै छे. २५

हुं गोरो छुं, हुं शामळो छुं, हुं जुदा जुदा वर्णवाळो छुं, हुं पातळो
छुं, हुं जाडो छुं — एवुं हे जीव ! न मान. २६

न तुं पंडित छे के न मूर्ख. न तुं समृद्ध छे के न दरिद्र. न तुं
कोईनो गुरु छे के न शिष्य. ए बधामां कर्मनी विचित्रता छे. २७

न तो तुं कारण छे के न कार्य, न तो स्वामी छे के न दास.
हे जीव ! तुं शूर पण नथी के कायर पण नथी, उत्तम नथी के अधम पण
नथी. २८

पुण्य के पाप, काळ के आकाश, धर्मास्तिकाय के अधर्मास्तिकाय—
चेतनभाव छोडी (आमानुं) एक पण हे जीव ! तुं नथी. २९

न तो गोरो के न शामळो — न तुं एके रंगनो छे. पातळो के न
जाडो — एवुं तारुं रूप जाण. ३०

हुं उत्तम ब्राह्मण नथी, न तो वैश्य छुं. नथी क्षत्रिय के न शेष
(शुद्र) ; पुरुष, नपुंसक के स्त्री नथी — एवुं विशेष जाण. ३१

हुं तरुण छुं, वृद्ध छुं के बाळक छुं, शूर छुं, दैवी पंडित छुं, क्षपणक
(दिगंबर), वंदक (बौद्ध) के श्वेताम्बर मुनि छुं — एवुं कई विचार मा. ३२

देहना जरा-मरण जोईने हे जीव ! तुं गभरा नहीं. जे अजरामर
परम ब्रह्म छे तेवा आत्माने ओळख. ३३

देहने जरा-मरण संभवे छे. देहना ज विविध वर्ण होय छे. देहने ज रोग थाय छे. तुं जाणी ले के मात्र देहने ज जाति होय छे. ३४

जरा, मरण, रोग, जाति के वर्ण आत्माने छे नहीं के थतां नथी. ए नकी जाण के जीवने (आमांनी) एके संज्ञा होती नथी. ३५

जो कर्मना भावने आत्मा कहेतो होय तो तुं परमपद पामीश नहीं अने फरी संसारमां भमीश. ३६

ज्ञानमय आत्मभाव सिवायनो बीजो भाव तो परभाव छे. ते छोडीने हे जीव ! तुं शुद्ध स्व(आत्म)भावनुं ध्यान कर. ६७

वर्णविहीन अने ज्ञानमय स्वात्मनी भावना जे करे छे ते ज शांत, निरंजन अने शिव छे. तेमां ज अनुराग करवो जोईए. ३८

त्रिभुवनमां जिनदेव देखाय छे, जिनवरमां आ त्रिभुवन (समायेल) छे. जिनवरमां सकळ जगतनुं दर्शन थाय छे. माटे ए वेमां कई भेद न करवो जोईए. ३९

जिनने जाणो, जिनने जाणो — एम (कोई) कहे छे. पण हे सखि ! जो ज्ञानमय आत्मा देहथी भिन्न छे ए जाणी लीधुं तो बीजुं शुं जाणवानुं बाकी रखुं ? ४०

जिनने वंदन करो, जिनने वंदन करो — एम (कोई) कहे छे. पण हे सखि ! परमार्थ जाणी लीधा पछी पोताना देहमां बसे ते तेने अही कोण वंदन करे ? ४१

हे जोरी ! बंधन काढी नाखी (मनरूपी) करभने मुक्तापणे फरवा दे. जेनुं अक्षय निरामय(परमात्मा)मां मन गयुं छे तेवो ज्ञानी माणस संसारमां केम आसक्त थई शकरो ? ४२

पांच इन्द्रियोना विषयमां डीलो न था. वेने रोक — एक तो जीभने कावुमां राख अने बीजुं पराई खीने विषे संयम कर. ४३

पांचे (इन्द्रियरूपी) बळदने तु अटकावी शक्यो नहीं तेथी (शक्तिरूपी) नंदनवनमां तुं जई शक्यो नथी. ते न आत्माने जाण्यो छे, न परने - एम ज मुनि बनी बेठो छे. ४४

हे सखि ! (तारा) प्रियतमने बहारना पांचनो नेह लाग्यो छे. जे खल जईने ' पर 'ने मळयो होय ते पाछो आवे तेम देखातु नथी. ४५

मन ज्यारे निर्श्चित थईने चिंतन करे छे त्यारे बोध पामे छे. अने ते निर्श्चित त्यारे थाय छे ज्यारे आत्मतत्त्वने अनात्मतत्त्वथी जुदुं पाडे छे. ४६

जे आगळ जोता रस्ता पर चारुया छे तेमना पगमां कचडाई कांटा भोंकाय तो भले भोंकाय. तेमां तेमनो दोष नथी. ४७

(मनने) मूकी दे, मोकळुं मूकी दे, ज्यां फावे त्यां जवा दे, सिद्धि महानगरीमां पेसवा दे. हर्ष के विषाद न कर. ४८

मन परमेश्वरमां मळी गयुं छे, परमेश्वर मनमां. वन्ने समरस थई रखां छे. पूजा कोनी करं ? ४९

परमेश्वर देवनी पूजा क्यांक (अन्यत्र) जईने केम कराय छे ? जे शिव-परमात्मा सर्वांगमां वसेल छे ते केम विसाराय छे ? ५०

..... (?) जे पर छे ते पर ज छे. पर तत्त्व आत्मा न होय. हुं दाशुं छुं , ते बची जाय छे (ते जोवा छतां) पण पाछुं बाळीने जोतो नथी. ५१

हे सूढ ! सघळुं विनश्वर छे, अनश्वर कईं नथी. जीव गयो, झूबडी (देह) न गई - ए दाखलो जो. ५२

देहमंदिरमां शक्ति साथे जे देव बसे छे, तेमां कोण शक्ति अने कोण शिव ते भेद तुं जलदी शोषी काढ. ५३

जे जीण शतो नथी, मरतो नथी, जन्मतो नथी, जे परमात्म अंतंत, त्रिभुवनस्वामी, ज्ञानमय छे ते निश्चय शिव छे. ५४

शिव विना शक्ति कार्य करवा समर्थ नथी, शिव शक्ति विना. बन्नेने
जाण्याधी मोहलीन समग्र जगत जाणी लेवाय छे. ५५

ज्यां सुधी ते जुदो ज ज्ञानमय भाव तारा लक्ष्मां न आवे त्यां सुधी
तारं अज्ञानमय, हतभागी चित्त बापडुं संकल्प-विकल्प करतुं रहे छे. ५६

नित्य, निरामय, ज्ञानमय, परमानंदस्वभाव परमात्माने जेणे जाणी लीधो
छे तेने बीजो कोई भाव रहेतो नथी. ५७

अमे एक जिनदेवने जाण्या, अनंत देवोने जाणी लीधा. त्यारे ते मोहमां
मोहित थयेलो दूर दूर भटकतो रहे छे. ५८

जेना हृदयमां केवळज्ञानमय आत्मा बसे छे ते त्रणे लोकमां मुक्त छे.
तेने पाप लागतुं नथी. ५९

बंधनना कारणरूप कोई पण वस्तुने जे मुनि विचारतो नथी, बोलतो
नथी के आचरतो नथी ते केवळज्ञानथी तेजस्वी शरीरवाळो परमात्मा देव छे. ६०

अतरतम मन मेळुं होय तो बहारना तपथी शुं? चित्तमां कोई निरं-
जननी धारणा कर के जेथी मेलथी मुक्त थई शके. ६१

विषय-कषायोमां जतां मनने निरंजनमां स्थिर करतुं एटळं ज मुक्तिनु कारण
छे, नहीं के बीजां कोई तंत्र-मंत्र. ६२

हे जीव ! जो खातो-पीतो (भोगो भोगवतो) तुं शाश्वत मुक्ति मेळवे
एतुं होय तो ऋषभ भगवाने सकळ इन्द्रिय-सुखोनो त्याग शा माटे कर्यो
हतो ? ६३

हे मूढ ! आ देहरूपी महिला तने त्यां सुधी सतावे छे ज्यां सुधी
तारुं चित्त निरंजन परम तत्त्व साथे एकाकार थयुं नथी. ६४

सर्व विकल्पोने हणतारुं ज्ञान जेना मनमां स्फुरतुं नथी, सघळी वस्तुने
धर्म कहेतो ते शाश्वत सुख केवी रीते मेळवे ? ६५

जेना सकळ चिंताओथी मुक्त चित्तमां परमात्मा बसे छे, ते आटे
कर्म हणीने परम गति पामे छे. ६६

हे मूढ ! गुणनिलय आत्माने मूकीने बीजानुं ध्यान जे धरे हे तेवा अज्ञानभरेलाने केवळज्ञान क्याथी थाय ? ६७

आत्मा ज मात्र दर्शन अने ज्ञानरूप छे, बीजुं सधळुं तो व्यवहार. हे जोगी ! जे त्रणे लोकना साररूप छे एवा ते एकनुं ज ध्यान धरनुं जोईए. ६८

आत्मा ज दर्शन-ज्ञानमय छे, बीजुं बधुं तो प्रपंच. ए जाणिने हे योगीओ ! मायाजाळ छोडो. ६९

जगतिलक (जगभूषण) आत्माने मूकीने जे परद्रव्य (पुद्गल) मां रमण करे छे ते अज्ञ (मिथ्याज्ञानी) छे. मिथ्यादृष्टिने माथे शुं शिंगडां होय छे ? ७०

जगतिलक आत्माने मूकीने हे मूढ ! अन्यनुं ध्यान न धर. जेगे मरकत-माणिने जाण्यो छे तेने काचनी कई गणतरी ? ७१

हे मूर्ख ! शुभ परिणाम (शुभ भाव) थी धर्म अने अशुभथी अधर्म थाय छे. ए बन्नेनो त्याग करनार जीव जन्म (भव-ध्रमण) पामतो नथी. ७२

हे जोगी ! कर्म पोतानी जाते ज एकठां थाय छे अने पोतानी जाते ज छूटां पडे छे, एमां शंका नथी. चंचळ स्वभावना मुसाफरोनां ते वळी गाम वसतां हशे ? ७३

जो तुं दुःखथी डरतो होय, तो बीजा जीवने माटे (पण) जुदुं न विचार. तलना फोतरा जेवडो कांटे य वेदना जरूर करे छे. ७४

आत्मा द्वारा आलोचना करातां पाप क्षणमात्रमां नाश पामे छे. सुई एकलो क्षणमां तिमिरसमूहनो नाश करे छे. ७५

हे जोगी ! जेना हृदयमां एक ज परम देव वसे छे ते जन्ममरणरहित बनी परमलोकने पामे छे. ७६

जे पहेल्लनां कर्मेनि नष्ट करे छे, नवाने प्रवेशवा देतो नथी, जे परम निरंजनने नमे छे, ते परमात्मा बने छे. ७७

આત્મા ત્યાં સુધી પાપનું પરિણામ અનુભવે છે, ત્યાં સુધી કર્મ કરે છે, જ્યાં સુધી નિમેઠ થઈને પરમ નિરંજનને જાણતો નથી. ૭૮

વઢી, દર્શન-જ્ઞાનમય આત્મા નિરંજન પરમાત્મ દેવ છે. હે મૂઢ ! ઇમ સમજી છે કે આત્મા જ સાચો મોક્ષમાર્ગ છે. ૭૯

(લોકો) ત્યાં સુધી કુતીરોમાં પરિભ્રમણ કરે છે, ત્યાં સુધી ધૂર્તતા કરે છે, જ્યાં સુધી ગુરુકૃપાથી દેહમાં રહેલા દેવને ઓઢ્ઢતા નથી. ૮૦

લોભમાં મોહિત થયેલો તું ત્યાં સુધી વિપયોમાં સુખ માને છે, જ્યાં સુધી ગુરુકૃપાથી અવિચ્છલ્લ ઘોષ મેઢ્ઢ્યો નથી. ૮૧

જેનાથી વિશેષ ઘોષ (આત્મજ્ઞાન) ડપજે નહીં ઇવા ત્રણે લોકને પ્રગટ કરનારા જ્ઞાનથી પળ (જીવ) બહિર્જાની જ રહે છે. પરિણામે તેતું જ્ઞાન પળ અશુભ જ છે. ૮૨

તેની દ્ઢ મર્યાદા અંકી લેવી જોઈઈ, જેતું મળાવવામાં આવે તેતું જ કરતું જોઈઈ. અને વઢી આમતેમ ગમનાગમન નહીં કરવું જોઈઈ. તેનાં કર્મોં આપોઆપ નાશ પામશે. ૮૩

તત્ત્વોતું વ્યાખ્યાન કરનાર ઢાઢાપ (પોતાના) આત્મામાં ચિત્ત દીધું નહીં. જાણે દાળા ઢગરનાં ઘળાં ફોતરાં સંઘર્યાં ! ૮૪

પંઢિતોના પંઢિત ! દાળા છોડીને તેં ફોતરાં જ ઁાંઢયાં ! મંથોના અર્થમાં તું સંતોષ પામ્યો. તું મૂઢ છે કે તું પરમાર્થ જાણતો નથી. ૮૫

મંથજ્ઞાનમાં જે ગર્વ કરે છે તે કારણ (પરમાર્થ) જાણતા નથી. જેમ હાથમાં વાંસ ધારણ કરેલ ઁંઢાઢ કેવઢ (સમઢ્યા ઁના) હાથ ધુળાવે છે. ૮૬

હે મૂર્ખ ! ઢહ મળ્યાથી શું ? જ્ઞાનરૂપી અગ્નિ પેટાવતાં શીઁ, કે જે સઢ્ઢતાં પુળ્ય અને પાપ ઢન્નેને ક્ષળમાં જ ઢાઢી દે છે. ૮૭

સિઢ્ઢત્વ માટે સહુ કોઈ ઢલઁલાં મારે છે, પળ સિઢ્ઢત્વ ચિત્તની નિમેઢ્ઢતાથી પાની શકાય છે. ૮૮

કેવલજ્ઞાન મઝરહિત (નિર્મલ) છે. જ્યાં તે અનાદિ જ્ઞાન રહે છે તે
 ઊરમાં સર્વ જગતનો સંચાર થાય છે, કંઈ પનાથી પર રહેતું નથી. ૮૯

આત્મા આત્મામાં સ્થિત થાય છે. કોઈ(કર્મ-મલ)નો લેપ અને લાગતો
 નથી. જે સઘડા મહા દોષો છે તેનો ઉચ્છેદ થઈ જાય છે. ૯૦

હે જોગી! જોગ લઈને જો જંજાલમાં પહીશ નહીં તો દેહકુટિ નાશ
 પામશે, તું તેમનો તેમ રહીશ. ૯૧

અરે મનરૂપી કરમ! ઇન્દ્રિય-વિષયોના સુખમાં આસક્તિ ન કર. જેમાં
 નિરંતર સુખ નથી એવા તે વિષયોને ક્ષણમાં છોડી દે. ૯૨

ન રાજી થા, ન રીસ કર, ન ક્રોધ કર. ક્રોધથી ધર્મ નાશ પામે છે.
 ધર્મ નષ્ટ થવાથી નરકમાં ગતિ થાય છે. અને એમ મનુષ્ય-જન્મ પડે જાય છે. ૯૩

સાહા ત્રણ હાથનું દેવલ છે. તેમાં વાલનો ય પ્રવેશ (શક્ય) નથી.
 જ્ઞાત નિરંજન (દેવ) તેમાં વસે છે. નિર્મલ થઈને (તેને) શોધી કાઢ. ૯૪

મનને તરત પાછું વાલોને આત્માને અન્ય તત્ત્વોમાં મલવા ન દે.—જેની
 આટલીય શક્તિ ન હોય તે મૂર્ખ યોગી શું કરવાનો હતો? ૯૫

હે જોગી! તે જોગી છે જે નિર્મલ યોગમાં મનનો સંયોગ કરાવે. પણ
 જે ઇન્દ્રિયોને વશ થાય છે તે તો આ લોકમાં પશુ જ છે. ૯૬

હે મૂઢ! જેના(ઉચ્ચારણ)થી તાલ્યું સુકાઈ જાય એવું ઘણું મળ્યો.
 પણ જેનાથી શિવપુરિ જઈ શકાય તેવો એક જ અક્ષર છે—તે મળ. ૯૭

શાસ્ત્રોનો પાર નથી, સમય થોડો છે અને આપણે દુર્બુદ્ધિ છીએ. માટે
 તે જ શીખવું જોઈએ જે જન્મમરણનો ક્ષય કરે. ૯૮

નિર્લક્ષણ, સ્ત્રીવાહ્ય અને અકુલીન એવો (પ્રિયતમ) મારા મનમાં સ્થિર
 થયો છે. તેને માટે..... (?) આળી છે. જેથી..... (?) ૯૯

હું સગુણ છું અને પ્રિયતમ છે નિર્ગુણ, નિર્લક્ષણ, નિઃસંગ. એક જ શરીરમાં
 વસનારા અમારા બેનું અંગથી અંગ ન મળ્યું! ૧૦૦

जेतुं चित्त जगतमां पांच रूपोमां, छ रसोमां अने सर्व रागोमां रंगानुं
नथी — हे जोगी ! तेने भिन्न बनाव. १०१

जेना शरीरमां तप थोडो संग करीने स्थिर थनुं छे तेवा नरोने पण
मरणनो ताप असख होय छे. १०२

देह गळी जाय छे तयारे बंधुं गळी जाय छे — मतिज्ञान, श्रुतज्ञान,
धारणशक्ति अने ध्येय. तयारे एवा अवसरमां पण हे मूर्ख ! विरला ज देवनुं
स्मरण करे छे. १०३

भोगोशी भागेछुं जेतुं सुंदर मन ह्छछाओनी पेली पार स्थिर थनुं छे
ते जयां फावे त्यां फरी शके छे. तेने भय नथी, भवभ्रमण नथी. १०४

जीवोनो बध करवाथी नरकगति अने अभयप्रदान करवाथी स्वर्ग — आ
वे जोडिया रस्ता दशाव्या छे. ज्यां फावे त्यां चालो. १०५

सुख वे दिवसनां छे, फरी दुःखोनी परंपरा. हे हृदय ! हुं तने शीखनुं
छुं — (साचा) रस्ते चित्त लगाड. १०६

हे मूढ ! देहमां आसक्त न थनुं जोईए, देह आत्मा नथी. देहथी
भिन्न एवा ज्ञानमय आत्माने तुं जो. १०७

जेतुं चंदाळनुं झूपडुं तेवी अपवित्र(?) काया छे. त्यां ज प्राणपति वसे
छे. हे जोगी ! त्यां ध्यान कर. १०८

थड छोडीने जे डाळे चडे ते योगाभ्यास केवी रीते करवानो हतो ?
हे मूढ ! कांत्या विनाना कपासमांथी कपडुं केवी रीते वणी शकाय ? १०९

जेना सर्व विकल्पो तूटी गया छे, जे चैतन्य-भावने पाग्यो छे, जे निर्मळ
ध्यानमां स्थिर थयो छे, तेनो आत्मा परमात्मानो साथे रमण करे छे. ११०

आज तारे लक्ष आपीने (मनरूपी) करभने जीती लेवो जोईए के
जेना पर चडीने परम मुनि सर्व गमनागमन(जन्म-मरण)थी मुक्त बने छे. १११

भवभ्रमणनी विषम गतिनो ज्यां सुधी तें नाश नथी कर्यो त्यां सुधी
हे मन-करभ! जिनगुणरूपी वाडीमां तपरूपी वेलीओ इच्छा सुजव चर. ११२

तपरूपी दामण, व्रतरूपी तंग अने शमदमरूपी पलाण कर्युं. संयमरूपी
घरमांथी उरकंठित थईने करभ निर्वाण पांम्यो. ११३

एक तो वाट जाणता नथी, वीजुं कोईने पूछता नथी. डुंगरामां आडा-
अवळा आथडता माणसो जो. ११४

रस्तो छोडीने (रस्ताथी दूर) जे वृक्ष महोर्युं ते पळे गयुं, (कारण)
थाक्या मुसाफरोने विसामो न मळयो के न फळ हाथ लाग्यां. ११५

छ दर्शननी जंजाळमां पडीने मननी आंति सांगी नहीं. एक देवनां छ
रूप कर्यो, तेथी मोक्षमां जता नथी. ११६

एक पोतानी जातने छोडीने अन्य कोई वेरी नथी, जेणे (पोते) कर्म
उत्पन्न कर्यां छे (अने) ते ज कर्मनो नाश करी शके छे. ११७

जो वारुं लुं तो पण त्यां (विषयमां) ज जाय छे, पण आत्मांमं मन
लगाडतो नथी. विषयना कारणे जीव नरकनां दुःखो सहन करे छे. ११८

हे जीव! एम न मानीश के 'मारा विषयो मारा थशे.' किष्काकफळनी
जेम ते तने दुःख आपशे. ११९

हे जीव! तुं विषयोनुं सेवन करे छे. जेम घीना संगथी अग्नि प्रज्वळे
छे तेम दुःख आपनार तेवा विषयोना संगथी तुं अत्यंत दुःखी थाय छे. १२०

जेणे अशरीर(आत्मतत्त्व)नुं शरसंधान कर्युं ते साचो धनुर्विद्यानो
निपुण कहेवाय. जेणे शिवतत्त्वनी साथे संधान कर्युं ए निश्चित रहे छे. १२१

हे सखि! ते दर्पण शुं कामनुं जेमां पोतानुं प्रतिबिंब देखाय नहीं?
मने आ जगत एक जंजाळ भासे छे, (ज्यां) घरमां रहेवा छतां घरघणी
देखातो नथी! १२२

जुनुं मन पांचे इन्द्रियो सहित मरी गयुं छे तेने जीवतो छतां मुक्त
जाणवो. तेणे निर्वाणनो मार्ग मेळवी लीधो छे. १२३

काळ जतां नाश पामे एवा घणा अक्षरो(शाख)थी शुं ? जे रीते
अनक्षर बनाय एवा पदने जाण. हे मूढ ! तेने मोक्ष कहे छे. १२४

छ दर्शननां शाखो लईने (लोक) अन्योन्य खूब गर्जे छे. जे हेतु छे
ते तो एक ज छे पण (लोक) विपरीत स्वरूपे समजे छे. १२५

हे मूर्ख ! सिद्धांत-पुराणोने समज. समजनारने भ्रांति रहेती नथी. जे
निश्चय आनंदपूर्वक गयो तेने सिद्ध कहे छे. १२६

शिव अने शक्तियो मेळाप तो आ जगतमां पशुओमां पण होय छे.
पण शक्ति शिवथी भिन्न छे ते तो कोई विरला ज समजे छे. १२७

पोताना शरीरथी परमात्मा जुदो छे ए जेणे जाण्युं नथी तेवो अंध
बीजा अंधोने मार्ग शुं देखाडे ? १२८

हे जोगी ! देहथी जुदा तारा आत्मानुं ध्यान कर. जो तुं देहने आत्मा
मानतो होय तो निर्वाण पामी शकीश नहीं. १२९

मोटुं छत्र मेळनीने (छत्रधारी राज बनीने) पण तुं सघळो समय
संतापमां रहे छे. पोताना देहमां रहेनाराने माटे तुं पाषाणनां मंदिरो बनावरावे
छे ! १३०

..... (?), सघळो समय तुं संतापमां रहे छे. पोताना देहमां
रहेनाराने (शोधवा) माटे तुं खाली मठनुं सेवन करे छे ! १३१

हे जोगी ! जगमां रागना प्रसारथी, छ रसथी अने पांच रूपथी जुनुं
चित्त रंगायुं नथी तेने मित्र बनाव. १३२

सघळा विकल्पो छोडीने आत्मां मन लगाड, तेमां तुं निरंतर सुख
मेळवीश, शीघ्र संसार तरी जईश. १३३

अरे जीव ! विषय-कषाय छोडीने जिनवरमां मन स्थिर कर, तो तुं दुःखने विदाय करी सिद्धिरूपी महानगरीमां प्रवेश करीश. १३४

हे मुंडितोना य मुंडित ! तें माथुं मुंड्युं पण चित्त न मुंड्युं. जेणे चित्तनुं मुंडन कर्युं तेणे संसारनुं खंडन कर्युं. १३५

जे सर्वांग व्याप्त छे तेने काजे आत्मा शुं करे ? जे परमार्थनी इच्छा राखे छे तेने पुण्य-विसर्जननुं शुं काम छे ? १३६

जे त्रणे लोकमां प्रधान छे ते तो गमनागमनथी रहित छे. तेथी जेणे पथथरनो मोटो देव बनावी वेसायीं छे ते ज्ञानी (गणातो) होवा छतां अज्ञान छे. १३७

पुण्यथी वैभव मळे छे, वैभवथी मद थाय छे, मदथी मतिव्यामोह थाय छे, मतिमोहथी नरकनी प्राप्ति. तेवुं पुण्य अमने न होजो. १३८

कोनुं ध्यान करुं ? कोने पूजुं ? स्पृश्य-अस्पृश्य कहीने कोने छेतरुं ? सखि ! कलह कोनी साथे करुं ? ज्यां ज्यां जोउं त्यां त्यां पोतानी जात (ज नजरे पडे) छे. १३९

जो मनमां क्रोध करीने कलह कराय तो निरंजननो अभिषेक करवो. (तो जणाशे के) ज्यां ज्यां जोखुं त्यां कोई नथी. हुं कोईनो नथी, कोई मारुं नथी. १४०

हे जिनवर ! ज्यां सुधी देहनी अंदर ज रहेनारने न जाण्यो त्यां सुधी तने नय्यो. ज्यारे देहमां रहेलाने जाण्यो त्यार पळी कोण कोने नमे ? १४१

शुभ-अशुभ कर्म करवा छतां त्यां सुधी मनमां संकल्प-विकल्प रहे छे, ज्यां सुधी हृदयमां आत्म-स्वरूपनी सिद्धिनी श्लाखी थती नथी. १४२

‘घेलो’ ‘घेलो’ एम तने घेला लोक कहे छे. एनाथी गभराईश मा. मोहने उखाडीने सिद्धि-महानगरीमां प्रवेश कर. १४३

संपूर्ण अवध (अहिसा)नुं व्रत आचरवामां आवे, वळी कंई पण अन्याय न करवामां आवे— आटळुं चिचिमां लखी अने मनमां धारण करी पण पसारीने निश्चित थई सुओ. १४४

झाडुं आडुंअवळुं ढोलवाथी गुं ? हे जोगी ! देह आत्मा नथी. देहथी जुदो ज्ञानमय ते ज तारो आत्मा समज. १४५

जेनुं मन अशुद्ध होय तेने पोथीओ पढवाथी पण मुक्ति क्यांथी मळे ? शिकारी पण बहु वार (?) हरणाने नमे छे. १४६

हे ज्ञानी योगी ! क्यांय दया विनानो धर्म होय नहीं. पाणीने खूब मशवाथी पण हाथ चीकणा न थाय. १४७

दुर्जनोना संगथी भला माणसोना गुण पण नाश पामे छे. लोढानी साथे मळवाथी अग्नि पण घणथी पीटाय छे. १४८

शंखनी धवलता अग्नि पण दूर करी शकतो नथी, परंतु खेरनी साथे मळतां ज ए धवलता नाश पामे छे एमां शंका नथी. १४९

समुद्र द्वारा त्यजायेला शंखनी ए अवस्था थाय छे के गळामां हाथ नाखी एने माळीओ जुंवन करे छे. गुणरत्ननिधि समुद्रने छोडी जवाथी एने काठे फेंकातुं पडे छे. त्यां शंखोनी अवस्था एवी थाय छे के तेमने फुंकातुं पडे छे, एमां शक नथी. १५०-५१

हे मयुकर ! करपतरुनी मंजरीनी सुगंधी आस्वादीने हवे खासरामां भमवा लागथो ? हे हताश ! हैयु फाटीने तुं मरी केम न गयो ? १५२

माथुं मुंडाव्युं, शिक्षा धारण करी, धर्मेनी आशा बांधी, मात्र कुटुंब छोड्युं पण पारकानी आशा न छोडी (तो धर्मेनी आशा क्यां वधी ?) १५३

भमतातुं जे अभिमान करे छे, वगोवार्था छतां जे समजता नथी, ते वाढ के आंतरिक एके बंधने कापी शकता नथी. १५४

हे भाई ! आ मनरूपी हाथीने आंघळी देाटथी रोको. ते शीलरूपी वाडी भांगी नाखशे अने करी संसारमां पडशे. १५५

जे भणेल्ला छे, जे पंडित छे, जे मोटा गर्व धरनारा छे, ते पण बीओना चक्रमां रहेंटनी जेम भमे छे. १५६

ककाना अक्षरोने मूटीथी भूंसीने तुं त्यां सुधी लख्या करीश ज्थां सुधी शंखनी जीभ ... (?) लछीने न (?) १५७

तुं तडतड पांदखां तोडे छे — जाणे ऊंट पेठुं! पण हे मूढ! तुं ए नथी जाणतो के कोण तोडी रखुं छे, कोण तूटी रखुं छे? १५८

पांदडुं, पाणी, तृण के तल — बधाने तारा जेवा ज जाण. पण मोक्षमां जेनाथी जई शकाय ते कारण तो कोई जुदुं ज छे. १५९

हे जोगी! पांदडीओ तोड मा, फळने य हाथ न लगाड. जेना माटे तुं तोडे छे ए शिवने ज अहीं चढावी दे. १६०

देवळमानो पथ्थर, तीर्थमानुं पाणी, पुस्तकमानुं सकळ काव्य के फूल्युं-फार्युं जे वृक्ष दीसे छे — सघळुं इंधण थरो. १६१

तीर्थ तीर्थ भमनाराने शुं फळ मळ्युं? बाह्य शरीर पाणीथी शुद्ध थ्युं. अंदरनुं शुं थ्युं? १६२

तुं तीर्थतीर्थमां भमे छे. हे मूख! चामडी तो पाणीथी धोई, पाप-रूपी मेलथी मेलुं बनेलुं आ तारं मन केवी रीते धोईश? १६३

हे जोगी! जेना हृदयमां एके य देव वसतो नथी ते जन्ममरणथी मुक्त थई परम-लोक केवी रीते पामे? १६४

एक (तेने) सारी रीते जाणे छे, बीजो नथी जाणतो. तेनुं चरित्र देवो पण नथी जाणता. जे अनुभवे छे ते ज जाणी जाय छे. पृथनाराने संतोष कोण आपे? १६५

જે કોઈ રીતે લક્ષ્યો લક્ષ્યાય તેમ નથી, કલ્પો કહેવાય તેમ નથી, કીધેલો કોઈને ચિત્તમાં રહેતો નથી, તે ગુરુ-ઉપદેશથી ચિત્તમાં દૃઢ થાય છે. તેવી રીતે તેને ધારણ કરતાં બધે રહેલ છે. ૧૬૬

સમુદ્રે ધક્કેલેલા પાણીને નદીનું પાણી સ્વે'ચે છે, મારે જહાજને પવન હિલોલે ચઢાવે છે તેમ જ બોધ અને વિબોધ અથડાય છે ત્યારે વીજી જ વાત બનવા લાગે છે. ૧૬૭

આકાશમાં વિવિધ શબ્દો જે સંભળાય છે ત્યાં તેના પડઘામાં કોઈ દુર્વિચાર આવતો નથી, મન પાંચે (ઇન્દ્રિયો) સાથે અસ્ત પામે છે. હે મૂઢ! સ્વરે ત્યાં જ પરમ તત્ત્વ રહેલ છે. ૧૬૮

અક્ષય, નિરામય, પરમગતિમાં આજ સુધી લવલેશ પળ જાણતો નથી, મનની ધ્રાંતિ ભાંગી નથી, જેમતેમ દહાડા ગણે છે. ૧૬૯

હે જોગી! સ્વાભાવિક ભાવમાં જતા (મનરૂપી) કંટને રોક. અક્ષય, નિરામય, પરમગતિમાં મોકલેલ તે પોતાનો સંહાર પોતે જ કરશે. ૧૭૦

અક્ષય, નિરામય પરમગતિમાં મનને દવાવીને મૂકી દે. (તો) આવા-ગમન(સંસારઅમણ)ની વેલી તૂટી જશે.—તેમાં શંકા ન કર. ૧૭૧

એમ ચિત્તને અવિચ્છ કરીને આત્માનું ધ્યાન કરાય તો આઠે કર્મ હળીને સિદ્ધિ-મહાનગરીમાં જવાય. ૧૭૨

કાઠા અક્ષર વાંચતાં વાંચતાં નાશ પામ્યા તો ય એક પરમ વિદ્યા ન જાણી કે ક્યાં ઝમ્યો અને ક્યાં લીન થયો ! ૧૭૩

(જેણે) બે ભાંગીને એક કર્યાં, મનની વેલીને પોપી નહીં તે ગુરુની હું શિષ્યા છું. વીજાની સુશામત ન કરું. ૧૭૪

આગઠ, પાછઠ, દશે દિશામાં જ્યાં જોડે ત્યાં તે જ છે. ત્યારે મારી ધ્રાંતિ ભાંગી. હવે કોઈને પૂછવું નથી. ૧૭૫

भीटुं जेम पाणीमां ओगळी जाय छे तेम चिच जो (आत्मांमां) गळी जाय तो (एवा) समरस बनेला जीवने समाधिनुं शुं काम ? १७६

जो तुं एक ज पदने पामीश, हुं (तारा माटे) अपूर्व कौतुक करीश. जेम आंगळी देखातां पग अने मस्तक देखातां सर्वांग शरीरनी धारणा थई शके छे. (?) १७७

तीर्थे तीर्थे भटकनाराने शरीरसंताप ज गळे छे. आत्माथी आत्मानुं ध्यान करीने निर्वाणमां डग दे. १७८

हे जोगी ! जेने जोवा माटे तुं तीर्थे तीर्थे भमे छे ते शिव तो तारी साथे ज चाले छे. तो य तुं तेने पामी शक्यो नहीं ! १७९

हे मूढ ! लोकोप रचेलं देवळो तुं जुए छे पण पोताना देह(रूपी देवळ)ने तो जोतो नथी के ज्यां शांत शिव रहेल छे ! १८०

डावी बाजु अने जमणी बाजु गाम वसाव्यां, मध्यमां शून्य. त्यां गामडुं जे जाणे ते बीजुं गाम वसावे छे. १८१

हे देव ! मने तो (सवार), बपोर अने सांज तारी चिंता छे. (ज्यारे) तुं तो परम निरामय स्थानमां जईने सूई रहीश. १८२

बुद्धि ज्यां तड दईने तूटी जाय ने मन ज्यां आथमी जाय — हे स्वामि ! एवा देवनो उपदेश करो. अन्य देवोथी शुं ? १८३

सकळीकरण जाण्युं नहीं, पाणी ने पर्णनो भेद न जाण्यो, आत्माने परमात्मा साथे मेळव्यो नहीं (के आत्म-अनात्मने छूटा पाडव्यां नहीं) ने पथ्थरने देव तरीके पूजे छे ! १८४

आत्माने परमात्मां मेळव्यो नहीं, भवभ्रमण भांग्युं नहीं. फोतरां खांडतां काळ गयो, तांदुल हाथ लाग्या नहीं ! १८५

देहरूपी देवळमां शिव वसे छे (अने) तुं (बाह्य) मंदिरोमां शोधे छे. मारा मनमां हसतुं आवे छे के तने मळेलुं ज ते अने (तेनी) तुं भीख मगि छे ! १८६

तुं वन, देवालय अने तीर्थोमां भमे छे, आकाशने य निहाळमो (फरे छे). अहो ! वरुओ छूटा पड्या छे (अने) पशुओ ममी रखां छे ! (?) १८७

बन्ने रस्ता छोडीने लक्ष्य वगारनो वच्चे जाय छे ! जो ते लक्ष्य मेळवे (तो पण) बेमांथी एके (मार्गनुं) कंई फळ तेने मळशे नहीं. १८८

हे योगी ! योगनी गति विषम छे. मनने अटकावी शकतुं नथी. इन्द्रिय-विषयनां जे सुखो छे तेमां फरी फरी (मन) पाळुं जाय छे. १८९

बांधेल त्रण लोकमां फरे छे, मुक्त करेल एक डग पण चालतो नथी ! हे जोगी ! जो, (मनरूपी) करम विपरीत कार्य करे छे ने ? ! १९०

संसारमां भमतां न सत्य के न तत्त्व (जीवने) देखाय छे. जीव (पोतानी पांच इन्द्रियोनी) फोज साथे एक अटवीथी बीजा अटवीमां भमतो रहे छे ! १९१

उज्जडने जे वसतीवाळा करे छे अने जे वसतीवाळाने उज्जड ! — ते जोगीनी बलिहारी, जेने नथी पाप के पुण्य. १९२

जे पहेलानां कर्मनो नाश करे छे, नवा कर्मने प्रवेशवा देतो नथी, प्रतिदिन जिनेश्वर देवतुं ध्यान करे छे ते परमात्मा बने छे. १९३

बीजो जे विषय सेवे छे अने घणां पाप करे छे ते कर्मना कारणे नरकनो महैमान बने छे. १९४

जेम चामडाना टुकडाथी कृतराने संताप भोगववो पडे छे तेम सडेल पदार्थो अने क्षार-मूत्र-गंधथी भरेला छिद्र द्वारा लोको संताप पामे छे. १९५

हे मूढ ! देखनारने रमण करवाथी पण सुख नथी थतुं. अहो ! नान-
कडुं मूत्रनुं छिद्र तो य कोने संतापतुं नथी ? १९६

हे जीव ! विषय-कषायो छोडीने तुं जिनवरनुं ध्यान कर. तो क्यांय
तने दुःख देखाशे नहीं अने तुं अजरामर पद पामीश. १९७

विषय-कषाय छोडीने हे मूर्ख ! आत्मां मन लगाड. (तो) चारे
गतिनो नाश करीने अनुपम परमपद पामीश. १९८

इन्द्रियोना प्रसरणने निवारवामां ज हे मन ! परमार्थ समज. ज्ञानमय
आत्माने छोडीने बाकीना शास्त्रो प्रपंचजाळ छे. १९९

हे जीव ! तुं विषयनुं चितन न कर. विषयो सारा नथी. सेवन वखते
मीठा लागे छे, पण हे मूढ ! पाछळथी ते दुःख आपे छे. २००

विषय-कषायोमां मोहित थई जे आत्मां चिच देतो नथी ते पाप-
कर्मे बांधीने लांबा काळ सुधी संसारमां भ्रमण करे छे. २०१

इन्द्रिय-विषयो छोडीने हे मूर्ख ! मोहनो त्याग कर. प्रतिदिन परमात्मानुं
ध्यान कर. तो ए (साचो) उद्यम कहेवाय. २०२

श्वास जितनारो, अनिमिष नेत्रबाळो, सघळी क्रिया छोडी दीघेलो —
एवी अवस्था पामेलो ते योगी छे. एमां संदेह नथी. २०३

ज्यारे मननो व्यापार तूटी जाय, रागद्वेषनुं अस्तित्व नाश पामे अने
आत्मा परमात्मां स्थिर थई जाय त्यारे निर्वाण थाय छे. २०४

हे जीव ! तुं आत्म-स्वभाव छोडीने विषयोनुं सेवन करे छे, तेथी तुं
अन्य दुर्गतिमां ज जईश — ए एवो उद्यम छे. २०५

न मंत्र, न तंत्र, न ध्यान, न धारणा के न श्वासोच्छ्वासनुं कंई
काम छे. एम ज मुनि परम सुख पामे छे. आ गरबड कोईने य गमती नथी.
२०६

बहु विशिष्ट उपवासादिक करवाथी संवर थाय छे. बहु विस्तारथी
पूछवाथी शुं ? कोहने पूछ नहीं. २०७

तप कर, जिनभाषित सुप्रसिद्ध दशविध धर्मनुं पालन कर. ए ज कर्मनी
निजरा छे. हे जीव ! आ में तने साचुं कछुं. २०८

हे जीव ! जिनवरप्रणीत अहिंसाप्रधान दशविध धर्मनुं एकचित्ते चिंतन
कर अने एम तुं संसारने तोड. २०९

मने भवे भवे निर्मळ दर्शन हो, भवे भवे समाधिभाव हो. भवे भवे
मननी व्याधिने हणनार ऋषि मारा गुरु हो. २१०

हे जीव ! एकाग्र मनथी बार भावनाओनुं चिंतन कर. रामसिंह मुनि
कहे छे के एनाथी तुं शिवपुरीने पामीश. २११

शून्य शून्य नथी. त्रिभुवनमां शून्य शून्य नजरे पडे छे. शून्यभावमां
गयेलो आत्मा पाप-पुण्य बन्नेने छोडी दे छे. २१२

बे रस्ते (एक साथे) चाली शकाय नहीं. बे मोढावाळी सोयथी गोदडी
सीवी शकाय नहीं. हे अज्ञान ! इन्द्रियसुख अने मोक्ष — बे एक साथे संभवे
नहीं. २१३

उपवासथी प्रदीपन थाय छे, देहमां ताप पेदा थाय छे, इन्द्रियोनुं घर
बळी जय छे. ए रीते ते मोक्षनुं कारण बने छे. २१४

तेमना घरे भोजन न करो जेमना घरे अपहरण करीने भोजन बनावेछे
होय(?). तेमने जयकार करवाथी पण सम्यक्त्व छूटी जाय छे. २१५

हे जोगी ! पृथ्वी पर भमतां माणेक मळी गयुं, (तो) पोतानी गांठे
बांधी लेवुं अने एकांतमां जोवुं. २१६

जे वादविवादो करे छे, जेनी श्रान्ति भांगी नथी, जे (?) प्राप्तमां
रत छे — ते भ्रान्त थईने भमे छे. २१७

आहार काया टकावी राखवा माटे छे, काया ज्ञान माटे प्रयत्न करे
छे, ज्ञान कर्मनो विनाश करे छे, कर्मनाशथी परम-पद मळे छे. २१८

काळ, पवन, रवि अने शशि - चारोनो एक साथे वास छे. हुं तने
पूछुं छुं, जोगी ! पहेलां कोनो नाश ? २१९

शशि पोषे छे, रवि प्रजाले छे, पवन हिलोळे चडावे छे. सत्त्व-रजस्व-
तमसने ओगाळीने काळ कर्मने गळी जाय छे. २२०

जे मुख अने नासिका वच्चे प्राणोनो संचार करावे छे ते नित्य
आकाशमां विहरे छे. ते जीव नित्य तेनाथी जीवे छे. २२१

आपत्तिथी बेभान बनी गयेल (माणस) खोबा पाणीथी जीवी जाय
छे. पण निर्जीव (माणस) हजार घडा पाणीने य शुं करे ! २२२

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वहुयइं पडियइं मूढ पर	५७	विसयकताव चउवि वद	१९८
बुष्सहु बुष्सहु विणु भगइ	३०	विसयकतावहं रंजियउ	२०१
वे छंडेविणु पंधडा	१८८	विसयमुहा वुड दिवहडा	१७
वे पंधेहिं ण गम्मइ	२१३	विसया चिंति म जीव तुहुं	२००
वे भंजेविणु एककु किउ	१७४	विसया नेवइ जो वि वरु	१९४
बोहिविक्खिउ जीव तुहुं	२५	विसया नेवहि जीव तुहुं छंडोव	२०५
भल्लण वि णासंति गुण	१४८	विसया नेवहि जीव तुहुं बुक्कहं	१२०
भवि भवि दंशणु मल्लरहिउ	२१०	सइं मिलिया सइं विहडिया	७३
भिण्णउ जेहिं ण जाणियउ	१२८	सपिं मुक्की कंचुलिय	१५
मणु जाणइ उवएसडउ	४६	सयलीकरणु ण जाणियउ	१८४
मणु मिलियउ परमेसरहो	४९	सयलु वि को वि तडण्डइ	८८
महुवर सुरतत्तमंजरिं	१५२	सव्व-विययहं तुट्टाहं	११०
मंतु ण तंतु ण धेउ ण धारणु	२०६	सव्वहिं रायहिं छहरसहं	१०१
मा मुट्टा पसु रावडा	१३१	ससि पोमइ रवि पउजइ	२२०
मिल्लहु मिल्लहु मोक्कळउ	४८	सहव-अवथहिं करुणुउ	१७०
मुल्लनासिकपोमंधे	२२१	संख समुहं मुक्किया	१५०
मुंडिय मुंडिय मुंडिया	१३५	संतु ण दीसइ तरणु ण वि	१९३
मुंड मुंडाइवि सिक्क भरि	१५३	सिद्धंतपुराणहं वेय वद	१९६

सेद्धा वग्मा मुट्टिण	१५७	सो पत्थि इह पण्णो	२३
सेव विणु सत्ति ण वावरइ	५५	हउं गोरउ हउं सामलउ	२६
सिव-सत्तिहिं मेलावडा	१२७	हउं वरु वंभणु ण वि वइमु	३१
सुक्खअडा दुइ दिवहउइं	१०६	हउं समुणी पिउ णिग्गुणउ	१००
सुण्णं ण होइ सुण्णं	२१२	हत्थ अहुइहं देवली	९४
सुहपरिणामहिं धम्मु वड	७२	हलि सहि काइं करइ	१२२
सो जोयउ जो जोगवइ	९६	हुयवहि णामि ण सक्कियउ	१४९

महत्त्वपूर्ण शब्दोंनी सार्थ सूची

(अंक गाथानो क्रमांक दर्शावे छे)

अंकय १७७ (अकृत ?) अपूर्व	अवधउ १४४ (अ-वध=अहिंसा ?)
अंच-१३९ (अच्) पृवउं	अवराडइ १०१ (अपर-अपत्री ?)
अक्षर ९७, १२४, १४४ अक्षर	अवम १७५ (अपर) अन्य
अक्षरउ ८६ अक्षर (उड लघुतादर्शक)	अचरुणम २२५ (अपरपर) परस्पर
अक्षरवडिया १७३ अक्षर-पात्री	अइइ ९४ (अर्भकतुष्ट) गाडावण, ऊंउं
अखअ ४२, १६९ अक्षय	आण-(आणी ९९, आणइ १६५)
अगाइ १७५ (अगे) आगळ	(आत-नय्) आणउं
अग्घयडि १५१ पूजा-स्थळ	आयइ ६ (आपद्) आपत्ति
अछेउ ९० उच्छेद (?)	आयइ १४४ (गतानि) आ
अछोप १३९ - अस्पृश्य	इधु ४१ अम
अणकखर १२४ (अनक्षर) अक्षय	इम २११ (एवम) एम
अणुपेहा २११ (अनुपेक्षा) चित्त, स्वाध्याय- विशेष	इह २३, ९६ (इह) अही
अडवड ६, अडवडवड १४५ आहुंअवळं	इह १२७, १५५, १८६ (एत्त्) आ, हिं. यह
अइवियइ ११४ - आडाअवळा	उग्गउ १७३ (उद्गत) उग्यो
अथवण १६८, १८३ अस्तमन	उइ १५८ (उप्पु) ऊंउ
अप्पणिया १८० (आत्मीया) पोतानी (हिं. अपनी)	उट्टिय १०९ ओटेटे
अग्गिम ५१, १५५, १८७, १९६ आदि. आश्चर्यसूचक संबोधनात्मक अन्यय	उपलान ४२ (उत्पत्थानय्) बंधन काटी नामधुं, पलाण छोइउं
अयाण ७, २१३ (अज्ञान) अजाण	उप्पउज-८२, १४४ (उत्पद्-कर्मणि) उपजउं
अरु १८१ (अपर) अने	उप्पाड-१४३ ऊत्पाइउं
अलकख १८८ (अलक्ष्य)	उवमअ ३४, ३५ उद्वय
	उमाहियअ ११३ उक्कटिण ?

उम्मण	१०४ (उद्+मनस्) मनथी वेगळं
उर	८९ (उरस्) छाती
उल्लूख-११२	(उत्+ख्) नाश करवो, तोडवूं
उवपस्ड	४६ उभेदा+ड लघुतादशक
उव्वर-५१	(उव्वर) उगवूं
उव्वल-१८	(उद्+वल्) लेप करवा
उव्वस	१९२ (उव्वस) उव्वड
एक्कट्ट	२१९ (एक्क) एकट्टे
एक्कमण	२०९, २११ (एक्क+मनम्) एक्कमन, एक्कथान
एत्तडअ	६२ (एत्तायत्) एट्टे
एही	९५ एही
कंजुलिया	१५ कांचळी
कंड -	(कंडि १३, कंडता १८५) (कण्डय- खांडवूं)
कथा	२१३ गांठडी, हिं, कथरी
कच्चा	७१ काच
कप्पड	२१६ कपड्डे
कम्मड	११७, २०१ कर्म+ड कुरसाथें
करह	९२, ११५, ११३ (करम) ऊंट
करुलउ	८२, १११, १७० करम+उल स्वाथें
कलहीजह	१४० (कलहायते) कलह कराय डे
काय	६२, १३४ कपाय
कारिम	९, १३, ५२ कृमिम
कासु	१६६ (कस्य) कोट्टे
कापाक	११९ (किम्पाक) वृष-विशेष जेनां फळ स्वादमां मधुर पण प्राणघातक होय डे.
का	१५९ (कोऽपि) कांड
के	५२ कुटी
केल्ली	९१ कुटी+ल्ली (स्वाथें)
काडि	१७ (कुट्टारिका) कुहाडी
काल	६८ केवल ज्ञान
का	३६-केर

कोडि (?)	१७७ कौतुक
खधावारिअ	१९१ छावणी-फोवथी बेरा- येळ ?
खयर	१४९ (खदिर) खेर
खल	४५ १. खल, दुर्जन २. खोल
खब-	१९३ (क्षय्य-) खपावडूं, नाश करवो
खवणअ	३२ क्षपणक, दिगम्बर मुनि
खोड	१९७ खोई ने
गंगड	१३७, १८४ गांगडो, नानो पत्थर नो टूकडा
गउपाविय (?)	२१७ (?)
गण	७१ (गणन) गणना, गणतरी
गमगम	८३ गम्यागम्य
गरव	१३७ गरुवड १३१ (गुरुक+ +ड स्वाथें) मोडें
गलगल	२०६ कलकल
गवंगअ	९९ ?
गहिलअ	१४३ (ग्रहिल) वेळें
गामड	१८१ (ग्राम+ड) गामडूं
गिल	२२० गळें
घण	१४८ घण
घरट्ट	१५६ रेट
घरवड	१२२ गृहपति
घल्ल	१७१ (क्षिप्) घालडूं
घिप्प-१५१	(ग्रह-कर्म०) रखाडूं, मूकाडूं
चड-	४९, १०९, १११ व० (आकह) चडवूं
चय-	६२ (त्यज) त्यजडूं
चिद्र	१८ चोटा
चोप्पड-१८,	१४७ चोपडडूं
छड-	(१६, २०५ छंडिचि, ३७ छंडेविणु, १०९ छंडि) छाडडूं, छोडडूं
छुड	४०, १४९, १५३ (चदि) जो
छोप	१३९ स्पृश्य
जंप-(जम्प)	६० बोलडूं

जवला १०५ (यमल) जांड
 जाइवउ १५९ जाडुं, गमन
 जाम ८, ५६ व० (यावत्) ज्यां सुधी
 जीवड ११८, १७६ जीव+ड अल्पतादर्शक
 जीहडिय ४२ जीभडी
 जेहा १०८ तथा, जेवा
 जांअ ९१ योग
 जांइ ९ योगी
 जोइय ४२, ५३, ६१ व० योगी
 जोगव- ९६, १८१ जोगवडुं, जाणुं
 जांयाभास १०९, योगाभास
 झंखाअ- १३१ संताप करवा
 झाव-(ध्वं) ३७, २०२ ध्यान करवुं
 झंपडा १०८ कुटी, झंपडुं
 डउझ- ५१ दाझडुं
 डाल १०९ डाल
 डुंगर ११४ डुंगर
 डाम ८६ चांडाल
 ढंडोल-१५२ (ध्रम) ममडुं
 ढिल्ल ४३ दीलुं
 डुरडुल्लिअ २३ अमित
 णव- ७७, १४६ (नम) नमडुं
 णवरि ५८ फेवल
 णाणिय १४७ (ज्ञानिन्) ज्ञानी
 णिककारिम ५२ निष्कारण
 णिडुह- ८७ बाळडुं
 णिचुल्लउ १९८ (निस्तुल्य) अमूल्य
 णिभ्रंति ७३ (निभ्रंति)
 णियंत १८७ (पश्यत्) जोडुं
 णिराम १८१, १८२ पवित्र, छद्म
 णिरारिअ १२० निश्चित
 णिरुत्त १२१ निश्चित
 णिल्लक्खण ९९ (निलक्षण) लक्षणरहित ?
 णिवड- ५ (निपत्) पडडुं
 णीस २७ (निःश्व) निर्वैभ
 णेक्क ३५ (न+एक्क) एके नहीं

णेहडउ ४५ (स्नेह+ड+क) स्नेह (सर. गु.
 नेह, णेडो)
 तड चि १८३ (तड इति) तड दर्शने
 तडतड १५८ तड तड
 तडप्फड- ८८ तडफडडुं
 तिडिककी ८७ (स्कुलिंग) तखखो (हिं.तिलगी)
 तुहारअ ५६ तुहारी १८२ (खदीय)
 तमारुं-री
 तेहा १०८ (तथा) तेवा
 थडि १५१ (स्थली) स्थळ
 यूळ २६ स्थूळ
 वचक्कडिया १०२ ताप, पीडा
 दावणु ४२, ११३ दामणुं
 दिक्खु-ण १९० जुओ तो खग, हिं. देखो-न
 दिड ८३ दड
 दिवहडा १७, १०६, १६९ व. दिवस+डा
 दुक्किय १२, २०१ दुष्कृत
 दुग्मेह ९८ (दुग्मेस) दुर्द्धि
 दुग्वाह १५० (?)
 देवली ९८ देवल
 धंध ७, ९१, ११६ धंधो
 धंधवाला १२२ धंधलमडुं
 धाणुक्क १२१ धनुक्क
 धुत्तिम ८० धूर्त्तता
 पंधड १८८ पंध+ड
 पगाम ११२ (प्रकाम) अत्यंत
 पच्छइ १७५, २०० (पश्चात्) पछी
 पडिपिल्लिअ १६७ (परिप्रेरित) धकेलायेळुं
 पत्तिय १५८, १५९, १६० (पत्रिका) पांढबी,
 हिं. पत्ती
 परइ ८९, १८२ (परे) पारकामां
 पराइय ४३ (परकीय) पराई
 परायड ३७ परायो
 परिखिअ-९१ (परि+क्षप्) परिक्षीण थडुं
 परिवाडि १७, १०६ (परिपाडि) परंपरा
 पयाळ ६९, ८४ (प्रजाल) पराळ
 पलाण ११३ (पल्याण) पलाण

पलेवणा २१४ (प्रदीपना) प्रदीपन
 पवाण १६७ (प्रमान) मोडें
 पसर १८२ प्रमात
 पसुलोगडा १८७ पसुलोक+डा
 पसुवा १२७ पसुआ
 पाणिउ १५९ पाणी
 पालि १८२ पाळी ?
 पाव- (पाप्) पामडें ६ पाविउजइ ११,
 ३६ पावहि २४, ६५ पावइ ८८ पावि-
 यइ १३० पाहवि १७७ पाविसि १९९
 पावेहि
 पिक्ख- ३३ जोडें, पेखडें
 पाहण १३०, १६१ (पाषाण) पाणो
 पाहुणअ १९४ (प्राधूर्णिक) महमान, हिं.
 पाहुना
 पिड १५६ (पिट) अधीनता
 पिल्ल- २२० (प्रेर्य) धकेलडें
 पुत्तिण १०८ (पुत्तिके) संबोधनात्मक
 आश्रयोंद्वारा
 पुराहअ ७७ पुरातन
 पेस ७७ प्रवेश
 पोख-२२० (पोप्) पावडें
 फिट-२, ११६, १४९ (अंध) नाश पामडें
 फुक्क-१५१ फुक्कडें
 फुस-१५७ फुसडें
 फेड-११७ फेडडें
 वंभ ३३ वंभ
 वणुडउ ५ वापडो
 बलइ ४४ बलद
 बलि किउज-१९२ वारी जडें
 बहिरणणउ ८२ बहिराणी
 बुझ-४० बोध पामवो
 भंतडी १६९, १७५ भ्रान्ति+डी
 भज्ज ८३ मांगडें
 भडारअ ६३ (भट्टारक) स्वामि
 भल्ल १४८, २०० (भद्र) भडें

भाव-१०४ भावडें, फावडें
 भावडा २५, ३६ भाव+डा (अल्पतादर्शक)
 भिणिया १२७ (भिना) भांगी
 भियमडा (?) ११३ बोडा ने
 बोधवानुं तंग जेडुं कोई साधन
 भुल्लउ १७ भुल्ले
 भू १०४ ?
 भेडिआ १८७ (डुक) वरु (हिं. भेडिया)
 मंडियउ १२ मांडयो, नाळ्यो
 मग्गण १८२ मग्ग्याह
 मरइ १५६ गर्ब
 मसिमिलिय १७३ मशि+मिलित
 महेली ६४ महिला
 माणिककड २१६ माणिक्य+ड
 माह ९९ (?)
 मिच्छादिदि ७० (मिथ्यादिदि) सत्य-
 धर्म प्रत्ये अविश्वासी
 मिच्छत्तिय २० (मिथ्यात्वी) सत्य-धर्म प्रत्ये
 अविश्वासी
 मुट्ट १३१ मोडें
 मुचउ १२३ मुचो
 मेल-१५३ छोडी देडुं, स्पजडुं
 मेलअड १२७ मिल्न, मिल्ण
 मो १२२ (महम्म) मने
 मोक्कलउ ४८, ५९, १२३ व० (मुक्कत+
 लक) मोक्कडें
 मोड- ९५ फेरवडें (हिं. मोडना)
 रज्जु २२० रजन
 रिसइ ६३ ऋषम, प्रथम तीर्थकर
 रीण ११५ (श्रान्त) थाकेडें
 लउ १६९ (लव) सहेज
 लल्लि १७४ लालन
 लिंगगहण १५ साधुवैराग्रहण
 लीह ८३ रेखा
 लुस- १५७ लुसडें
 लोण १७६ लवण

वंदअ ३२ वन्दक, बौद्ध साधु ? (बुद्धा
 परमप्ययास १.८२, टीका)
 वनखाणड ८४ व्याख्यान + ड
 वचल १६१ वृक्ष
 वट ११५, वटडिय ४७, ११४ वाट+डी
 वडवड- ६ वडवडुं
 वढ २,२२,६४ व० मूखी
 वग्म (? वण्ण) १५७ वर्ण ?
 वयदल १३२ ककळाट
 वलि वलि १८९ वळी वळी
 वाड १०६, १३० वाड
 विंश १५५ विन्ध्य पर्वत
 विम्भुत्त १५४ (विगुप्त) वगोवायेळं
 विचचे १८८ वचचे
 विडाविड १९९ अंधाधुंघ, आहुंअवलुं
 विदग्ग- १९ (स्युत्+ग्ग) म्युत्तन्न यवुं
 विणड १९६ नडुं
 वियाल १८२ (विकाल) सांज
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 विल्लि १७४ वेली
 विवरैर १२५ विपरीत
 विहडिय ७३ विघटित, वृद्धं पडेल
 विहत्थ ८६ (विहस्त)-थी युक्त हाथ
 बुणण १०९ वणवानी क्रिया (हिं, बुनना)

संभुक्क ८७ संभुक्षित प्रदीप्त
 सक्किय १४९ शक्युं
 सडुच्छलइ १५७ (?)
 सत्ताव ६४ सतावुं
 सत्तिसिउ ५३ शक्ति+शिव
 समउ २१५ (समकं) साथे
 समित्ति १६५ संतोष (?)
 सम्माणउं १३९ साथे
 सल्लड ७४ शाल्य+ड
 सब ८९ सर्व
 सालिसिग्थ ५ शालिसिक्थ, एक प्रकार
 नां कीडो
 सावय ९६ (श्रापद) जानवर
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 सिउ ३८ शिव
 सिउज-२१३ सीवुं
 सिद्ध २१५ सिद्ध यथेळं, प्राप्त
 सिव-तत्त १२१ शिव-तत्व
 सिस्सिणी १७४ सिग्था
 सिहु-हुं ६४, ११०, १२७ व० सह
 सुईणं ९८ श्रितिनो, शालोनो
 सुणह १९५ (सुनक) कुतरं
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