

# Relation between Religion and Philosophy

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## RELATION BETWEEN RELIGION AND PHILOSOPHY

Learned friends,

I feel really grateful to the authorities and friends of the All India Oriental Conference who have honoured me by inviting to preside over the Section of Religion and Philosophy of the 25th Session of the Conference. I am fully aware of my limitations. So this assembly of the learned friends will be kind to me if I do not fully fulfil their expectations. I know that I am merely a student of Indian philosophy and am not a master-philosopher of the subject. So this assembly of the scholars will excuse me if I commit any mistake from their point of view.

Last year my learned predecessor Dr. Devraj had rightly stated in his presidential address that “वस्तुतः युरोपमें प्रायः दर्शनको धर्मसे अलग माना गया है और इस लिये कभी दर्शनका लक्ष्य या प्रयोजन मोक्षवादका प्रतिपादन नहीं रहा।”<sup>1</sup>

That is to say as European or rather Western philosophers believe religion quite separate from philosophy they do not discuss salvation as the aim of philosophy. In fact Western philosophers have not discussed different metaphysical elements in their different philosophical systems with the aim to achieve certain goal or aim like मोक्ष in this or other life. Their discussions are purely logical and they are for the sake of knowledge of these metaphysical elements.

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<sup>1</sup> Presidential address by Dr. Devraj P. <sup>1</sup>

President, Religion and Philosophy section 24th Session  
A.I.O.C. Varanasi.

This is not the case with Indian philosophical systems. Every Indian philosophical system is connected in some way or other with their respective religion which is interwoven in the daily life of the common followers of that system. This type of interweaving of religion and philosophy is responsible to some extent for certain type of behaviour in the daily life of the different followers of different religious sects of our country. This intermingling does sometimes create confusion among the people to know as to which is the right path of the religion. The interesting example of such confusion is cited in the MBH as follows : <sup>2</sup>

किं स्वदेवेह धर्माणामनुष्ठेयतमं स्मृतम् ।  
 व्याहृतमिव वक्ष्यामो धर्मस्य विविधां गतिम् ॥१४॥

ऊर्ध्वं देहाद्वदन्त्येके नेतदस्तीति चापरे ।  
 केचित्संशयितं सर्वं निःसंशयमथ अपरे ॥१५॥

अनित्यं नित्यमित्येके नास्त्यस्तीत्यपि चापरे ।  
 एकरूपं द्विधेत्येके व्यामिश्रमिति चापरे ।  
 एकमेके पृथक् चान्ये बहुत्वमिति चापरे ॥१६॥

मन्यन्ते ब्राह्मणा एवं प्राज्ञास्तत्त्वार्थदर्शिनः ।  
 जटाजिनधराश्चान्ये मुण्डाः केचिदसंवृताः ॥१७॥

अस्नानं केचिदिच्छन्ति स्नानमित्यपि चापरे ।  
 आहारं केचिदिच्छन्ति केचिच्चानशने रताः ॥१८॥

कमं केचित्प्रशंसन्ति प्रशान्तिमपि चापरे ।  
 देशकालावुभौ केचिन्नेतदस्तीति चापरे ।  
 केचिन्मोक्षं प्रशंसन्ति केचिन्मोगान्पृथग्विधान ॥१९॥

धनानि केचिदिच्छन्ति निर्धनत्वं तथापरे ।

उपास्यसाधनं त्वेके नैनवस्तीति चापरे ॥२०॥

अहिंसानिरताश्चान्ये केचिद्विसापरायणाः ।

पुण्येन यज्ञसेत्येके नैतवस्तीति चापरे ॥२१॥

सङ्क्रान्तिरताश्चान्ये केचित्संशयिते स्थिताः ।

दुःखादन्ये सुखादन्ये ध्यानमित्यपरे स्थिताः ॥२२॥

यज्ञमित्यपरे धीराः प्रदानमिति चापरे ।

सर्वमेके प्रशंसन्ति न सर्वमिति चापरे ॥२३॥

तपस्त्वन्ये प्रशंसन्ति स्वाध्यायमपरे जनाः ।

ज्ञानं संन्यासमित्येके स्वभावं भूतचिन्तकाः ॥२४॥

These different philosophical thoughts include भूतवादी or भौतिकवादी चार्वाक also.

Let us first give our thoughts to the so called materialist philosophy viz. चार्वाक. Generally in the realm of Indian philosophical systems it is believed that चार्वाक had no connection with any religion. But if we go deep and study the philosophy we are able to see that the चार्वाक philosophy is also based on भूतदया. It is rather a misconception that चार्वाक believe only in eating, drinking and marrying. It is a fact that they do not accept different self or soul other than body. They have no much aim like मोक्ष. They do not accept पुनर्जन्म. But if we examine the back ground of all these tenets then we can find that भूतदया = compassion towards innocent creatures was responsible in creating such tenets.

When Aryans came here they brought यज्ञ along with them. In this यज्ञ they sacrificed several innocent creatures like goat etc. चार्वाक could not tolerate this type

of mass killing of innocent creatures. चार्वाक studied the reasons of the Vedic religion making such sacrifice of innocent animals. They came to know that this sacrifice was performed in order to achieve स्वर्ग i.e. heaven or some good result in the next birth. But they argued that such imagined heaven was not seen by any one. For the next birth also no body was certain. There were perhaps the reasons why he ultimately considered perception - प्रत्यक्ष as the only right means of knowledge. Non-acceptance of separate self other than body and hence rebirth of the self was maintained because of the fact that they were not perceptible (प्रत्यक्ष) to any one. So he vehemently opposed the mass - killing of the innocent animals in the sacrifice in the name of merit पुण्य or religion. Thus the inner compassion towards all the creatures led them to above tenets. He rejected the authorities of those श्रुति which preached killing of animals in the sacrifice. Ultimately he rejected अनुमान leading to prove परलोक or स्वर्ग etc. He could see that on the strength of the श्रुति and wrong inference Brahmins were proving the existence of heaven, rebirth, good and bad birth according to one's merit and demerit and so on. So he rejected all these while accepting प्रत्यक्ष as the only right means of knowledge. As all these things were not seen by any type of perception they did not exist and the dictum was established प्रत्यक्षमेव प्रमाणमिति चार्वाकः

The ultimate aim of चार्वाक was not to behave without any responsibility in the society but to have social justice here and here i.e. in this world alone इहलोक and in this birth through good government. This was the reason why some चार्वाक accepted a king as the God.

सुशिक्षितचार्वाकस्तु राजानमश्वरं मन्यन्ते states जयन्त भट्ट in his न्यायमञ्जरी. In the language of politics rather good government is the real God. Good government can establish good social order and remove injustice from the society. Thus they never accepted immoral behaviour but for the sake of good social order good moral behaviour was the primary necessity.

Under the excuse of the merit of the previous birth चार्वाकस never accepted the right of exploitation of any one by any body. The rich people on the strength of their पुण्य had no right to exploit the labour of the poor people. In the terms of modern politics चार्वाक may be named as the first communist who believed in good social order with the help of the establishment of good government. Such good government can bring all people to right path. Neither anybody has any right to kill any innocent creature in the name of religion nor anybody has right to exploit the labour of any poor man in the name of पुण्य and प.प. However, he had no objection to accept the general tanet of all good religions as preached in the MBh. viz.

भूयतां धर्मसर्वस्वं श्रुत्वा चेवावधार्यताम् ।

आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

Of course in this श्लोक, परेषां should be understood in its broad sense. It does not mean only परेषामन्येषां मनुष्याणां but it means परेषामन्येषां जन्तूनाम्. This verse if followed properly will lead to total non-violence and hence total non-exploitation. चार्वाक had no objection in observation of such religion. He does accept that any act which is

प्रतिकूल unfavourable to oneself should not be performed to have one's selfish end. But if the followers of चार्वाक system preaches that

यावज्जीवेत् सुखं जीवेत् ऋणं कृत्वा धृतं पिबेत् ।  
मस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥

then it is really the misinterpretation of their own philosophy.

As we have seen the immoral and irresponsible social behaviour was never acceptable to real cārvāka. The moral strength was rather the only strength which inspired him to oppose the sacrifice of innocent creatures by Brahmins. Thus the most heterodox Indian philosophical systems of चार्वाक had relation with religion. Here the term religion should be understood in its broad sense and not in its narrow sense of any sect सम्प्रदाय or पन्थ.

Let us now turn to Jainism. We know that followers of this religion or sect are mainly divided into two sects viz. Śvetāmbara and Digambara. Both sects neither accept the existence of God nor they accept the authorities of वेदs. The followers of this religion strictly believe in non-violence. Like cārvāka their non-acceptance of the authorities of वेदs is due to their opposition of the animal sacrifice which is based on the authority of वेदs. The main principle of their philosophy is अनकान्तवाद. To understand the propoundation of this principle we should once again go back and peep into the history of this philosophy.

According to Jaina Agamas about 303 वादs i.e. philosophical theories existed in the time of lord Mahāvīra.

The followers of these different systems were busy in discussing the validity of their own theories. They spent their useful and valuable time in trifle and useless discussions without arriving at any point of decision. Lord Mahāvira saw the absurdity of these fruitless and hence useless discussions. He could see that all the debators of those different systems were not prepared to understand the point of view of one another. He also saw that each one was right from his own point of view but equally wrong from the opponents' view point. Observing this simple ignorance of the debators, he preached them that they were all correct from their own points of view but at the same time they were equally wrong from others' view point. So instead of wasting time in such petty discussion they should try to understand the view points of one another. This is the history of अनेकान्तवाद or स्याद्वाद. This led to establishment of सप्तमङ्गीन्याय in the Jaina philosophy regarding every matter. The aim of Lord Mahāvira was to remove unnecessary quarrels arising out of trifling discussion and to have right understanding of the objects or topics from as many view points as possible. In view of this the author of सम्मतितर्क states अनेकान्तोप्यनेकान्तः i.e. even अनेकान्तवाद also should be viewed from that particular method. It should not be accepted blindly as the ultimate truth.

This philosophy has its reflection in the daily life of its right followers. The true Jaina would never find fault with the philosophy of the other religion and create unnecessary quarrels. He being staunch believer in non-violence would see that none of his act should be such which injure the feeling of others. They would try

to refrain from doing injury of even the smallest creature in their daily life. This is truly expected of a true Jaina in his daily life. Jainas do accept the general definition of धर्म as prescribed by MBh. i.e.

आत्मनः प्रतिकूलानि परेषां न समाचरेत् ।

Some body may argue that this is not true. Many Jainas hate other religions. Moreover, though they physically do not injure small creatures in their daily life, they do exploit the labour of other human beings and they are seen employing any means good or bad in order to obtain wealth. They do not hesitate in deceiving even their own friends. This is true but for this untoward behaviour of some followers of Jainism, neither philosophy nor religion is to be held responsible. It is the weakness or the fault of some of the followers. The author of the निरुक्त has rightly said that नैष स्थाणोरपराधो यदेनमन्धो न पश्यति पुरुषापराध एष भवति. In fact, in the world people have witnessed the downfall of many religious sects due to the irreligious acts and behaviour of the followers of these sects. Sometimes the ignorant followers do not understand the philosophical background of their religion. Therefore, if the followers are not properly behaving according to their religion it is not the fault of the particular philosophy or religious sect.

After Jainism we turn to another heterodox system, viz. Buddhism. When Lord Buddha like Lord Mahavira saw followers of different philosophical schools discussing about the metaphysical elements like self, God etc. with the help of logical arguments he could see the uselessness

of such discussions. He saw that every philosophical system applied its own logic to prove its own accepted principles. The same logic was applied to disprove the principles of opponents. No body had any empirical or intuitional vision regarding the metaphysical elements accepted by one's philosophy. So Lord Buddha could easily see that it was merely the waste of time and energy both to prove and disprove the existence of metaphysical elements with the help of crude logic. Such elements can be perceived only by intuitional vision. According to him truth regarding the metaphysical elements can be known through intuitional vision and not by logic. If one is really desirous of knowing the truth regarding such elements like self he should take recourse to yoga. Mere logical discussion may prove or disprove any thing but it would not lead to any real experience. Therefore he plainly held that the elements like God self etc. were अव्यक्त i.e. indescribable by any words. They can be known through the experience of oneself. साक्षात्कार of such elements was the real way of their right knowledge. Due to this statements some scholars named him as an agnostic, that is to say Lord Buddha himself did not know such elements as God and self and therefore he preached that such elements were unknowable by logic. In fact, he wanted that people particularly intelligent people should not waste their time and energy after such trifling discussion.

He also opposed vedic sacrifice because भूतदया inspired him to do so. Thus to avoid useless discussions he preached अव्यक्तत्व of metaphysical elements. The creatures should not have any wrong attachment towards this worldly things and therefore he preached क्षणिकवाद.

He preached that this world was full of miseries and one should try to be free from these miseries instead of wasting his precious time in trifle logical discussions. But surprisingly enough we see that some of his followers were master logicians in the realm of Indian philosophy. They used their subtle logic to prove the principle of Buddhism and disprove the principles of other philosophical systems.

Buddhism is mainly divided into two yānas viz. हीनयान and महायान. Besides, philosophical schools of Buddhism are also divided into four divisions viz. वैभाषिक, सौत्रान्तिक, योगाचार and माध्यमिक. Lord Buddha did not desire such differences to take shape but his own followers established these different schools with their own logic. These schools spread Buddhism in whole of the world. This resulted in establishment of big communities of Buddha Bhikshus in the world. It also fostered some good scholars of Buddhism and some genuine Buddha Bhikshus. But all Bhikshus of these communities had no realisation of the momentariness of the world. Due to this reason the behaviour of these Bhikshus became irreligious in their daily life. Moreover, on the basis of difference of opinions and difference of principles quarrels took place among different schools of Buddhism. To purify this type of behaviour tremendous efforts were made but unfortunately the standard of behaviour among the followers had deteriorated to such an extent that the downfall of Buddhism could not be checked.

Thus without fully understanding the religious implication of their own philosophy and signification of

pure religious behaviour the critical discussions alone would not establish the rightness or wrongness of any philosophical theory especially in our country.

Let us now turn to the so called orthodox schools of Indian philosophical systems. From these systems we shall first take Sāṅkhya and Yoga systems. According to these systems प्रकृतिपुरुषविवेकख्याति is the cause of मोक्ष. According to this ख्याति or realisation the प्रकृति is responsible for everything that happens in this world. The self or soul which is known as जीवात्मा is कूटस्थ and is mere साक्षी of this happening. He has nothing to do with the actions done by प्रकृति. Of course प्रकृति is जड and hence it has no power to do anything without the contact of चेतन्य but merely contact of चेतन्य empowers प्रकृति to do everything i.e. from creation of this world to स्थिति and लय. Due to the reflection of बुद्धितत्त्व an element of प्रकृति in a pure self a self illusively believes he is responsible for all the acts i.e. he is doer. The removal of this illusion is प्रकृतिपुरुषविवेकख्याति.

This illusion is so much interwoven in the daily life of human beings that it cannot be removed easily. To remove this illusion and to have प्रकृतिपुरुषविवेकख्याति one has to take help of योग system which is the sister system. It accepts all the philosophical principles of साङ्ख्य school. Without the help of योग, principles of साङ्ख्य school cannot be realised. One cannot prove logically the process of the creation of the world as described in Sāṅkhya system. One has to accept certain principles of this system as the axioms e.g. The nature of प्रकृति as सत्त्वरजस्तमसां साम्यावस्था or the nature of self as it is the consciousness which does not do anything but

giving contact. The evolution as described in these two systems cannot easily be proved in any scientific laboratory in the modern times. प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद्गणश्च षोडशकः cannot be observed in any scientific laboratory of the modern science. सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः should be accepted as an axiom and then one should proceed further. According to them both the self and nature are omnipotent. These principles are proved by these systems by their own logic. One should remember that it is not pure logic in the sense understood by Western logicians.

They had their own followers in those days. रागशेखरसूरि describes in his षड्दर्शनसमुच्चय the followers of these systems as follows :

साङ्ख्या निरीश्वरा केचित् केचिदीश्वरदेवताः ।  
 ये ते निरीश्वरास्तेऽमी नारायणपरायणाः ॥  
 विष्णो प्रतिष्ठां कुर्वन्ति साङ्ख्यशासनसूरयः ।  
 चैतन्यप्रमुखैः शब्दः स्तेषामाचार्य उच्यते ॥  
 काश्यां प्राचुर्यमेतेषां बहवो मासोपवासिकाः ।  
 धूम्रमार्गानुगा विप्रा अचिमार्गानुगास्त्वमी ॥  
 वेदप्रियास्ततो विप्रा यज्ञमार्गानुयायिनः ।  
 हिसाविवेदविरता साङ्ख्या अध्यात्मवादिनः ॥

This shows that these were followers of these systems and they had implication in the daily life of the followers. उदासीनपंथ seems to be the followers of साङ्ख्य and Yoga systems. This sect believes the self as उदासीन i.e. कूटस्थ and नित्य. The individual who has प्रकृतिपुरुष विवेकख्याति can be judged only by his behaviour in his daily life and not by one's only boasting that he is तत्त्वज्ञानि or he has प्रकृतिपुरुषविवेकख्याति of the साङ्ख्य system.

The next orthodox systems are न्याय and वैशेषिक systems which are considered to be the most realistic among the orthodox systems of Indian philosophy. The न्याय system was established to prove its 12 प्रमेयस logically. The realisation or तत्त्वज्ञान of these twelve प्रमेयस is responsible for the अपवर्ग or मोक्ष.

The system, though, accepts altogether sixteen categories, but except the category प्रमेय the remaining fifteen categories प्रमाण सहाय प्रयोजन दृष्टान्त, सिद्धान्त and so on are the elements of the science of reasoning of course, this science of reasoning might have been established before अक्षपाद् or गौतम but he does not name any predecessor who might be the master of this science. So in the orthodox systems of Indian philosophy he is considered to be the father of the science of reasoning. According to him मिथ्याज्ञान of आत्मा, शरीर, इन्द्रिय, अर्थ, मनस् and बुद्धि is responsible for the संसार. प्रवृत्ति, दोष, प्रेत्यभाव, फल and दुःख are the result of the मिथ्याज्ञान of the former प्रमेयस वात्स्यायन author of the न्याय भाष्य clearly states that तत्रात्माद्यपवर्ग पर्यन्तानां प्रमेये मिथ्याज्ञानमनेकप्रकारं वर्तते । The तत्त्वज्ञान of the former प्रमेयस would remove this मिथ्याज्ञान and thus by मिथ्याज्ञाननाश, दोषस viz. राग द्वेष and मोह will be removed. The absence of दोषस would cause the absence of प्रवृत्ति viz. doing धर्म and अधर्म which is responsible for प्रेत्यभाव. The removal of प्रेत्यभाव i.e. जन्म after one's death will bring end to फल viz. सुख and दुःख and ultimately it will lead to अपवर्ग.

The followers of the न्याय system accept all the seven categories of वैशेषिक system. They are द्रव्य, गुण, कर्म, सामान्य, विशेष, समवाय and अभाव. The न्याय system

includes all these categories in the प्रमेय viz. अर्थ.. In fact, in this अर्थ all other प्रमेय also can be included but to show that the मिथ्याज्ञान of particular प्रमेय is responsible for the existence of संसार, आत्म etc. they are to be shown as separate प्रमेयस.

Out of sixteen categories of न्याय system except प्रमेय thirteen categories are connected with the first category viz. प्रमाण. The NBh. explaining this states in the clear terms as follows :

संशयादयो यथास्थानं प्रमाणेषु प्रमेयेषुः चान्तर्यवन्तो न ध्यतिरिच्यन्ते ।  
सत्यमेतत् इमास्तु चतस्रो विद्याः पृथक्प्रस्थानाः प्राणमृतामनुग्रहायोपदिश्यन्ते  
यासां चतुर्थीयमान्वीक्षिकी न्यायविद्या । तस्याः पृथक्प्रस्थानाः संशयादयः  
पदार्थाः । तेषां पृथक्चनमन्तरेणाध्यात्मविद्यामात्रमियं स्यात् ।

So to differentiate the system from उपनिषदs which merely preach the metaphysical elements without any base to prove them the न्याय system has elaborated separately the elements of the science of reasoning. Thus the main purpose of the न्याय system is to teach logic and not अध्यात्मविद्या which was already preached by उपनिषदs. With the help of logic any system could prove the different metaphysical elements that were accepted by the propounder. This was the reason why वात्स्यायन states regarding न्यायविद्या that it is :

प्रदीपः सर्वविद्यानामुपायः सर्वकर्मणाम् ।

आश्रयः सर्वविद्यानां विद्योद्देशे प्रकीर्तितः ॥

Thus 'logic or the science of reasoning is the art of arts and science of sciences' was long ago stated by

him. Otherwise regarding तत्त्वज्ञान, भाष्यकार is clear in his mind. He frankly states that इह तु आत्मादितत्त्वज्ञानं तत्त्वज्ञानम् and by this तत्त्वज्ञान one achieves निःश्रेयस् and not the तत्त्वज्ञान of all the categories which are enumerated in the 1st phorism by अक्षपाद. The author of न्यायसूत्र is also quite clear in his mind regarding the achievement of मोक्ष and states दुःखजन्य प्रवृत्ति द्रोष मिथ्याज्ञान. नामुत्तरोत्तरापाये तदनन्तरापाया दयवर्गः । Thus the establishment of the science of reasoning may be useful to some extent to prove the metaphysical elements of different philosophical systems but for the sake of achieving मोक्ष may be very few perhaps the knowledge of self only is useful. The sister system Vaiśeṣika and other systems too have accepted this न्यायशास्त्र to prove their own principles. As the Vaiśeṣika system accepts the categories of the न्यायशास्त्र the Nyāya system on the other hand accepts the seven categories of the Vaiśeṣika system.

However, the Vaiśeṣika system had tried to enter the world of physical science to some extent. Of course, all the so called realistic Indian philosophical systems have poked their nose in the world of physical science. None of them had any idea of testing their assumed principles concerned with physical elements in any scientific laboratory. They had presupposed certain elements in their minds and then they tried to prove them by their selected logic. So the Vaiśeṣika system though accepts seven categories, the later four viz. सामान्य, विशेष समवाय and अभाव are the categories, of their imagination unwarranted by fact and reality. Many other philosophical systems do not accept these later four categories. Even from three categories certain द्रव्य like आकाश काल दिश

are not accepted as independent elements by many systems. In fact, perhaps वैशेषिक्स themselves were convinced of this fact in the beginning of the establishment of their system. द्रव्य, गुण and कर्म were the real categories acceptable to empirical world. प्रज्ञस्तपाद also says in his भाष्य, त्रयाणाम् अर्थशब्दाभिधेयत्वम् because in reality in day to day life द्रव्य, गुण and कर्म can be easily explained as independent categories. Thus truly speaking द्रव्य, गुण and कर्म were the categories in the early Vaiś'eṣika system. प्रकृति was in the form of different atoms of different द्रव्य like पृथिवी, जल, तेज and वायु with their qualities जीवात्मा, परमात्मा and मनस् were the elements of metaphys.cs.

Regarding प्रकृति of Nyāya Vaiś'eṣika systems we can safely leave to the world of scientists. Of course, the प्रकृति of साङ्ख्य which is active only, when there is a contact of चैतन्य, is a different entity. The चैतन्य in the साङ्ख्य system as we know is just like the electricity which creates activity in different things like fan, etc. That is not the case in the Nyāya Vaiś'eṣika systems. Here चैतन जीवात्मा is responsible for all the actions that he does. He is doer of all the acts. Here the reality of these systems is experienced to some extent. Still however, scientists do not feel the separate existence of self or चैतन.

In his षड्दर्शनसमुच्चय रागशेखरसूरि describes the followers of न्याय school in the following words. The योग is used for न्याय.

अथ योगमतं ब्रूमः शैवमित्यपराभिधम् ।

ते बण्डधारिणः प्रौढकौपीनपरिधायिनः ॥

कम्बलिका प्रवहीणा जटायुलशालिनः ।  
 मस्मोद्धूलनकर्तारो नोरसाहारसेविनः ॥  
 दोर्मते तुम्बुकभूतः प्राप्तेण वनवासिनः ।  
 आतिथ्यकर्मनिरताः कन्दमूलफलाशनाः ॥  
 सखीका अथ निस्खीका निस्खीका तेषु चोत्तमाः ।  
 पञ्चाग्निसाधनपराः प्राणलिङ्गधराः करे ॥  
 विधाय दन्तपवनं प्रक्षाल्याङ्घ्रिकराननम् ।  
 स्पृशन्ति मस्मनाङ्गं त्रिस्त्रिः शिवध्यानतत्पराः ॥  
 यजमानो वन्दमानो वक्ति तेषां कृताञ्जलिः ।  
 ॐ नमः शिवायेत्येवं शिवाय नम इत्यसौ ॥  
 तेषां च शङ्करो देवः सृष्टिसंहारकारकः ।  
 तस्यावताराः सारा ये तेऽष्टादश तदर्पिताः ॥  
 तेषां नामान्यथ ब्रूमो नकुलीशोऽथ कौशिकः ।  
 गार्ग्यो मद्रयः कौरुषश्च ईशानः षष्ठ उच्यते ॥  
 सप्तमः पारगार्ग्यस्तु कपिलाण्डमनुष्यकौ ।  
 अपरकुशिकोऽत्रिश्च पिङ्गलाक्षोऽथपुष्पकः ॥  
 बह्वाचार्योऽगस्तिश्च सन्तानः षोडशः स्मृतः ।  
 राशोकरः सप्तदशो विद्यागुरुरथापरः ॥  
 एतेऽष्टादश तीर्थेशास्तः सेव्यन्ते पदे पदे ।  
 पूजनं प्रणिधानं च तेषां ज्ञेयं तदागमात् ॥  
 अक्षपादो गुरुस्तेषां तेन तेह्यक्षपादकाः ।  
 उत्तमा मंदमावस्थां प्राप्ता नमना भ्रमन्ति ते ॥

Thus the नैयायिकs were mainly S'aivait's in their religion. Same was the case with वैशेषिकs. Due to this reason रागशेखर briefly states that

अथ वैशेषिकमतं ब्रूमः पाशुपतान्यनामकम् ।  
 लिङ्गादियोगपत्तेषां ते ते तीर्थकरा अपि ॥

शिवेनोलूक्यरूपेण कणादस्य मुनेः पुरः ।

मतमेतत्प्रकटितं तत् औलूक्यमुच्यते ॥

अक्षपादेन ऋषिणा रचितत्वात्, योगिकम् ।

आक्षपादमिति ख्यातं प्रायस्तुल्यं मतद्वयम् ॥

Thus between न्याय and वैशेषिक systems there was not much difference except in the number of प्रमाणs. It is certain that in older days these systems had their religious followers as described above.

Next we turn to मीमांसा system. By मीमांसा here we mean पूर्वं मीमांसा system of जैमिनि. As aryaans were much more connected with performance of Vedic sacrifices the पूर्वं मीमांसा system seems to be one of the older systems, discussing the interpretation of different Vedic sentences in connection with their injunctions. In fact, this system teaches us the science of interpretation. To be in line with other philosophical system it discusses the nature of self etc. but it is not its main function. It is more connected with different sacrifices to be performed to achieve different aims.

It is also connected with certain नित्यकर्मs like सन्ध्या, अग्निहोत्र etc. God is not the important entity in this system. कर्मेति मीमांसकाः i.e. कर्म is the main important entity. In the realm of Indian philosophical systems except cārvāka it is the only system which does not discuss मोक्ष seriously as the ultimate aim of life. The system is studied mainly to learn the science of interpretation than to study any metaphysical elements like self, God etc. It does not mean that it has no such

tenets at all, but the main stress of the system is on the interpretation of Vedic sentences.

Now we can come to the next important philosophical system known as वेदान्त also called उत्तरमीमांसा. Question as to whether different Vedānta system, existed before Śaṅkarācārya in their present form which requires to be discussed in detail. We shall not touch that point here. As we know that after the spread of this system in India, followers of almost all the orthodox systems, in India have merged into this system in one or other way. At present we find followers of Jain system and Buddha system but separate followers of साङ्ख्य system—Yoga system, न्याय system वैशेषिक system and पूर्वमीमांसा system are not found now. In fact, at present, position is that Hindu philosophy means Vedānta philosophy particularly Śaṅkara Vedānta. This is the understanding of common people in our country as well as in other countries of the world. Unlike Buddha this system has its division like केवलद्वैत of शङ्कर, विशिष्टाद्वैत of रामानुज, द्वैताद्वैत of मध्व and शुद्धाद्वैत of बल्लभाचार्य. Other divisions are also there but the above different ācāryas have their different followers also. This system particularly the Śaṅkara Vedānta has digested and diluted all the main principles of योगाचार and माध्यमिक schools of Buddhism and thus the main attraction of common people particularly orthodox Hindus were easily diverted to this system. Some principles of Buddhism were interwoven in such a way in this system that it was possible to wipe out the effect of Buddhism from its main homeland. Instead of क्षणिकवाद of Buddhist schools it has preached मायावाद and ultimately मिथ्यात्व of the ससार. The aim of क्षणिकवाद is to have non-attachment

to this momentary world. The same is fulfilled by मिथ्यात्व of the संसार or the world. The एकात्मवाद or एकचेतन्यवाद or ब्रह्मवाद had attracted many people who were tired of this world. It has affected the life of good many saints in this country whether Saivaitis or Vaisnavaitis. The system is also responsible to create good संन्यासिनस also but it is also responsible for the creation of a pretty big army of संन्यासिनस who merely talk regarding philosophy of Vedānta, and are a burden to the society. Śankara's aim in preaching संन्यासवर्म perhaps was to have good selfless volunteers for the uplift of the society but unlike all other systems it has followers without proper understanding of the heart of its principles, and downfall of the system is seen. Of course, the different activities of Ramkrishna Mission and other such activities are going on but on the whole in the modern days people have not much faith in such philosophy for which to some extent the behaviour of the followers is responsible. In view of such condition a marxist friend could opine that religion is the opium and due to such defamation of Religion this country has come to this sorrowful stage. In fact, this is not the case. In reality any ism is opium when followed blindly, whether it is religious or political. Therefore, Stevenson a great thinker has rightly said that "The real enemies of the greatmen and their principles are their blind followers." I would like to improve upon the statement by adding one word and state that "The real enemies of the greatmen and their principles are their blind and knave followers."

Thus we have briefly surveyed all the systems and we now know that every Indian philosophical system had

some good aim and the founder of the system in his own time wanted to check and remedy the corruption that had entered into the particular prevailing system in his own days. Thus the founders of the great philosophical systems in India were not merely the great philosophers but to some extent they were social reformers too. To do something good to the society and to bring society to the right religious path was their real aim. In the beginning these philosophers had good followers also but by passing of the time, blind followers and some knave followers with their wrong understanding and corrupt behaviour had marred the inner heart of their philosophies. Thus when some thinkers state that religions have destroyed India then it is not the correct statement. The followers of the religious sects instead of observing religion in its broad sense interpreted their own religion in the wrong way and stressed upon बाह्याचार of their particular systems e.g. The followers of मोमांसा systems would do daily नित्यकर्म like सन्ध्यावन्दन and अग्निहोत्र etc. in his daily life. Similarly, followers of Jain and Bauddha system also would do नित्यकर्म like prayer and going to their temples etc., but the daily religious action stopped there and there. In fact, every philosophy has some cardinal principles of daily life. Not to tell a lie, not to deceive anybody, not to injure any creature and so on but these cardinal principles of religions are not observed by the people who follow the particular religion based on that philosophical system. I would like to quote great Sankarācārya in this connection. He in his भाष्य on ब्रह्मसूत्र clearly gives idea of the अधिकारी of ब्रह्मज्ञान. According to him नित्यानित्यवस्तुविवेकः, इहामुत्रार्थभोगं विरगः,

शमदमादि साधनसम्पत् मुमुक्षुत्वं च । तेषु हि सत्सु प्रागपि धर्मेजिज्ञासाया  
ऊर्ध्वं च शम्यते ब्रह्म जिज्ञासितुं ज्ञातुं च, न विपर्यये ।  
(अध्यास भाष्य पृ. ५)

Thus he has laid down stress on शमदमादि साधन  
सम्पत् which is connected with religious behaviour of a  
संन्यासिन् in his daily life. Nobody can be संन्यासिन् until  
he has realised ब्रह्म or has real जिज्ञासा regarding ब्रह्म.  
Regarding ब्रह्मज्ञानी also he is clear in his mind. He in  
his भाष्य clearly states—

न विगत ब्रह्मात्मभावस्य यथापूर्वं संसारित्वं शक्यं कल्पयितुम् । न हि  
शरीराद्यात्माभिमानिनो दुःखमयादिमत्त्वं दृष्टमिति तस्यैव वेदप्रमाणजनित  
ब्रह्मात्मभावगमे तदभिमाननिवृत्तौ तदेव मिथ्याज्ञाननिमित्तं दुःखमयादिमत्त्वं  
भवतीति कल्पयितुम् । न हि धनिनो गृहस्थस्य धनाभिमानिनो धनापहार  
निमित्तं दुःखं दृष्टमिति तस्यैव प्रप्रजितस्थ धनाभिमानरहितस्य तदेव  
धनापहारनिमित्तं दुःखं भवति । (श. भा. पृ. २१)

अशरीरं वावसन्तं न प्रियाप्रिये स्पृशतः (छं. ५-१२-१) इति  
शरीरे पतितेऽशरीरित्वं स्यान्न जीवत इति न, सशरीरत्वस्य मिथ्या-  
ज्ञान निमित्तत्वात् । न ह्यात्मनः शरीरात्माभिमानलक्षणं मिथ्याज्ञानं  
मुक्त्वाऽन्यतः शरीरत्वं शक्यं कल्पयितुम् । (शा. भा. पृ. २१-२२)

तस्मात्सावगतब्रह्मात्मभावस्य यथापूर्वं संसारित्वम् । यस्य तु यथापूर्वं  
संसारित्वं नासावगतब्रह्मात्मभावः (शा. भा. २३)

Similarly, उपनिषद्'s are also quite clear regarding  
the real अधिकारी of ब्रह्मज्ञान कठोपनिषद् states—

नाविरतो दुश्चरितो नाशान्तो नासमाहितः ।

नाशान्तमनसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

Thus one who has no good character or one who is not of pure character in his daily life is not a fit person for ब्रह्मज्ञान.

यस्त्वविज्ञानवान् भवति भवत्ययुक्तेन मनसा सदा ।  
 तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथे ॥ कठ. १-३-३  
 यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।  
 तस्येन्द्रियाणि वश्यानि समश्वा इव सारथे ॥ कठ. १-३-४  
 यस्त्वविज्ञानवान् भवत्यमनस्कः सदा शुचिः ।  
 न स तत्त्वमाप्नोति संसारं चाधिगच्छति ॥ कठ. १-३-७  
 यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।  
 स तु तत्त्वमाप्नोति यस्माद् भूयो न जायते ॥ कठ. १-३-८

ब्रह्मज्ञान is not to be obtained by hearing the प्रवचन or by reading and mastering the Vedānta philosophy.

नायमात्मा प्रवचनेन लभ्यो, न मेधया न बहुना श्रुतेन ।  
 यमवेष वृणुते तेन लभ्यस्तरवष वृणुते तनुं स्वाम् ॥

In spite of all these statements we see the संन्यासिनः having good property and quarreling in the court of law for that property. We see even the heir of the seat of शङ्कराचार्य fighting for their seats.

People in general particularly young generation of our time has lost faith in religion and even in philosophy because they see that these blind and rather knave followers by their irreligious acts have marred the inner heart of that philosophy and religion both.

Neither Lord Buddha nor Lord Māhāvira nor even Lord Śaṅkaārcārya, Rāmānujacārya and other Ācāryas had dreamt that there would be big armies of Bhikshus and

Sādhus and Sānyasins who would instead of preserving the philosophy and religion and showing the right path to the people quarrel among themselves and ultimately would lead their philosophy and religion both to the path of destruction.

The process of establishing new philosophy and religion has not stopped in this age also. With a view to have social reform on the basis of religion Ārya samāj, Prāthana samāj and Brahma samāj had come into existence. Similarly, philosophy of Mahari Aurtindo, philosophy of Mahatma Gandhi and latest the philosophy of Ācārya Rajnishji also have come forth. The modern age is so speedy that emergence of a new philosophy and downfall of the same by the blind and knave followers of that philosophy have happened side by side and that we are eye-witnesses of both the occurrences. In the centenary year of Mahatma Gandhi we have been seeing his followers quarrelling against each other for petty political powers and at the same time preaching the philosophy of truth and non-violence.

At present we are living in an age of science. Modern science has surprised the world with the inventions like that of electricity, radio, television, different kinds of acrophones and lastly the atomic energy. Nowadays man can reach the moon and can return also within a few days. But with all these inventions there is no peace in the world. The scientists who have invented good many useful things for this world are in a strong grip of the politicians of the respective big countries that on one hand they invent good many things for human comforts

but at the same time on the other hand they are compelled to invent instruments like atom bombs and hydrogen bombs for the destruction of the world. The big countries with command over such armaments are frightened of each other and hence avoid participating in World-War. But we do not know when the political whim of these politicians of the so called big powers will push this world to the path of destruction.

In ancient times there was no such scientific progress. People had to walk a long way to cover long distance. Of course, horse, bullocks and camels were to help the long travel but at the same time people could settle in any country if they desired to do so. There was no question of obtaining nationality for going to any country. There was no necessity of visa or passport. To-day with all the convenience obtained by the scientific means not a single individual can step in any country without the proper visa and passport. To obtain the nationality is altogether a different question. On the contrary some small countries after getting independence remove these people from their country who settled there since generations in that country. So we see that with scientific progress the nature of human beings or minds of human beings have not become broad. They are as narrow as we had withered in old days of sectarian people.

For thousands of years the great philosophers, saints and social reformers in this country and in other countries of the world have given good thought and tried to improve the society by their good behaviour. They did create some good effect for a certain period too but at

present the problem is to find out the way to improve the mind of the politicians of the world and to bring them to the right path. Otherwise with all good philosophical thinking these politicians are sure to bring the destructions soon. This can be done by the people with the moral force of their good behaviour. मनसा वाचा and कर्मणा people should be ready to follow the path of मानवधर्म. Good thinking by mind (मनसा) and good expression of the same by words (वाचा) would not create any effect of this thinking and this expression is not implemented into the action (कर्मणा). The implementation of good philosophical principles into action with proper understanding is what we mean religion. Good minds give good thinking, and power of expression can express this thinking in good words, these two processes are regularly going on in our country. But what we lack in is the implementation of this good thinking and we do not get the moral force in absence of implementation of good principles. Any type of good thinking is going to be proved impotent if it is not implemented. Let us try to implement good philosophical principles in which we have faith, and let Almighty may improve our minds to that direction.

Regarding the review of books in the last three years the speedy publications have given birth to good many philosophical and religious publications. The list of even important books can be very long. So the scholars will excuse me if I do not name them here.

Once again I pray my learned friends that they will excuse me if they find any shortcomings in my expression of my thoughts from their view points.

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