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**TO WHAT EXTENT IS SELF-REALIZATION PHILOSOPHICAL? A
COMPARISON BETWEEN THE VIEWS OF BHAGWAN SHREE
MAYANAND CHAITANYA AND SHRIRAM SHARMA ACHARYA**

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ABSTRACT

Generally, self-realization is reflective, where philosophical views are not considered. But when the interpretations need great depth, then philosophical views are considered. At this point, Bhagwan Shree Mayanand Chaitanya and Shriram Sharma Acharya find their presence. Bhagwan Shree Mayanand Chaitanya stated philosophy as direct experience felt by the individuals while reflecting on their journey towards self-realization. On the other hand, Shriram Sharma Acharya stated that spirituality is achieved when philosophical views are infused into retrospection on self. Therefore, philosophical content on self-realization is diversified as applicable in the various fields.

Key words: Self-realization, philosophy, views, Bhagwan Shree Mayanand Chaitanya, Shriram Sharma Acharya

1. INTRODUCTION

The topic statement is more into advanced philosophy, questioning the real nature of self-realization, as felt by the individuals. Philosophers and experts have treated the aspect in terms of thoughts and *interpretation by* thinkers and spiritual teachers (Tønnesvang, 2006). These interpretations are more systematic as defined and explained by academic philosophers.

1.1 Philosophy in self-realization

General perceptions on self-realization includes traditional understanding of the stereotypical notions directed towards knowledge of one's true self. Effective results are achieved when one gains familiarity with their ultimate reality. Philosophical touch on this aspect depends on reliance over rational inquiries on metaphysical reasoning, which is primarily based on spiritual experience and practices. More specifically, views of Bhagwan Shree Mayanand Chaitanya and Shriram Sharma Acharya express distinct ways in which self-realization is infused among philosophy and spirituality. However, individual look into the statements of these thinkers detect different views (Bhaskar, 2015). For Bhagwan Shree Mayanand Chaitanya, philosophy is a conceptual framework, which is abandoned for gaining direct experiences. On the other hand, Shriram Sharma Acharya's philosophy consistently shapes ethics, guiding behaviors of the people, preparing them as socially responsible to take care of others. Comparisons between these philosophers reflect the presence of self-realization on a spectrum, conglomerating philosophy and spirituality.

2. LITERATURE REVIEW

2.1. Philosophical dimensions of self-realization

In philosophy, self-realization adds an interrogative parameter on metaphysics and epistemology pertaining to the aspects defining true self of individuals. In this context, specific attention is given to the functions of body, mind, or consciousness. Also, ways of attaining knowledge of this true self, is sought. There are different schools of philosophy, which deals with self and its realization. Laceulle, (2013) was of the view that one of these schools is Vedanta, according to which self-realization is philosophical, as it consists of reasons for reflecting on Atman (soul), Brahman,

illusion (maya), and liberation (moksha). Different thinkers and philosophers have dealt with these traditions and interpretations, considering its widespread applicable.

2.2 Bhagwan Shree Mayanand Chaitanya on self-realization

Mayanand Chaitanya considered self-realization as a part of experiential metaphysics. His thoughts emphasize self-realization primarily as an inner awakening, felt by the individuals instead of theoretical conclusion on the experiences. According to him, true self is the one where there is pure consciousness of the humans. Singh, Bhaskar, and Hartwig, (2020) was of the view that this consciousness expands beyond ego, thoughts, and social identity formed through the interactions with others. Philosophies under his directions, are channelized towards truth. A limitation here is incapability towards proper execution of knowledge towards truth. In this context, essential elements are silence, meditation, and direct awareness, which helps individuals in realizing their true worth.

2.2.1 Philosophical extent:

Bhagwan Shree Mayanand Chaitanya's views are philosophical. Reading of these views yield metaphysical assumptions, especially in its exclusive ideas on the independent existence of the self. However, Caruso, (2019) supported his views, stating that these are sometimes not accepted, as it is often skeptical of discourses on reasoning. Arguments in this direction state that excessive philosophy is an obstacle for proper execution of the functions. This is because too much philosophy makes interpretations difficult at the preparatory stage, due to which final stage of knowledge gaining, cannot be reached. Therefore, in this context, self-realization is partially philosophical, as it is based on transcendence achieved by the individuals from direct experience.

2.3. Shriram Sharma Acharya's arguments on self-realization as ethical and rational transformation

Shriram Sharma Acharya took up self-realization investigation on the grounds of ethics and rationality, needed for radical transformations by individuals. For explaining this transformation, Shriram Acharya adopted systematic and social-oriented approaches. In the process of these arguments, Wyatt, (2023) argued that Acharya considered self-realization as something, which involves refined character of the individuals, which is disciplined, thoughtful, and has much of awareness and self-control. Focus is on practices of yoga, which individuals perform for living on

moral grounds. Individuals who conduct reflection also find their presence in this category of explanation. Key lesson derived from these arguments is that individuals who transform, are inseparable from aspects leading to social and spiritual upliftment. Infusing philosophy into the context, Acharya is of the view that self-realization comes gradually with rationality. This rationality is effective when it is aligned with personal development, according to the cosmic orders underlined in the dharmas. His approach is a conglomeration of metaphysics, ethics, and psychology, which concretizes and clarifies the structural philosophical. Comparing to Mayanand Chaitanya, Acharya does not negate intellectual reasoning, but considers it as important for understanding on the ways to enhance simplicity and discipline in lifestyle. Here, Sugden, (2024) was of the view that self-realization achieves strong philosophical context, as there is heavy dependence on reasons for conducting self-analysis and ethical philosophy. These are equally important along with the practices, assisting individuals to achieve spiritual growth.

2.4. Comparison and evaluation

Self- realization can be compared in terms of the views shared by Bhagwan Shree Mayanand Chaitanya and Shriram Sharma Acharya. Evaluating the role of philosophy, Mayanand Chaitanya stated that it is in the preparatory stage, where there are limitations towards achieving success. On the other hand, Shriram Sharma acharya was of the view that philosophical content is central and knowledge seeking on self-realization is a continuous process. Mayanand Chaitanya emphasizes on direct experience of self-realization through meditation, which is ethical and rational, as found in the views of Shriram Sharma Acharya. In terms of intellectual explanation, Mayanand Chaitanya proposes that self-realization is inadequate and on the other hand, Shriram Acharya states its importance for growth, which is effective, when there is rationality and logical reasoning. According to Winkeler, (2024), comparison can also be done on the basis of orientation, which Mayanand Chaitanya focused on liberation, while Shriram Acharya favored social transformation for acquainting individuals with their true self. Based on these comparisons, it can be asserted that both shows agreement for importance of self, more than the ego. If the self is ignored, then suffering is experienced in the process of reflection, which adversely affects self-awareness. However, both these philosophers are different on proposing arguments on the extent to which self-realization aligns with philosophical content. Mayanand Chaitanya on one hand, leans toward

mysticisms around self-realization, whereas Acharya excavated philosophy around self-realization with the passage of time.

3. METHODOLOGY

Here, positivism philosophy is apt for establishing scientific, objective, real, epistemological knowledge related to philosophical extent around self-realization. Deductive approach is justified in terms of deducing essential key points on the extent to which self-realization is philosophical. Here, literature review is considered for deducing these points. Explorational research design is beneficial for exploring the unexplored realms of philosophies around self-realization. Relevant data is collected from secondary sources like books, journal articles, previous papers, government websites. After collecting data from these sources, they are analyzed through narratives relevant to the topic. Ethical considerations here are, acknowledging the sources, which has been used. This acknowledgement helps in preventing the cases of plagiarism and collusion. Also, those sources which has been published for more than 10 years old, are not considered for collecting the data on philosophical content around self-realization.

4. RESULTS AND DISCUSSION

Narrative-style arguments are proposed in this section, for exploring the extent to which self-realization is philosophical. In this context, views proposed by Bhagwan Shree Mayanand Chaitanya and Shriram Sharma Acharya are used for reference. Flowing, and evaluative narratives are adapted for discussions.

Narrative 1: Self-realization limiting philosophy (Mayanand Chaitanya)

For Bhagwan Shree Mayanand Chaitanya, self-realization initiates from philosophy, and concretizes when it reaches its limit. Philosophy, in this narrative, gains value from dismantling of false assumptions which are created about the self. Concepts, arguments, and metaphysical systems function for revealing disbalance between ego, personality, and social roles for enhancing familiarity with true self. However, Kandiyali, (2024) was of the view that cleansing of intellect for self-actualization, diminishes the contribution of philosophy. On the contrary, Mayanand Chaitanya's views on self-realization are not fully philosophical, because of operations through linguistics and reasoning. In actuality, true self expands beyond language and reasoning. As a matter of specification, realization of the self is immediate, which needs to be experimented as it

is non-conceptual. In this sense, philosophy can be described as a path, which cannot be actually taken for execution of plans. Self-realization, therefore, is the penultimate aspect, ending philosophical inquiries, but lacking effectiveness in terms of completion. Based on this, accessing ultimate truth is challenged in terms of rational investigations. For Mayanand Chaitanya, self-realization exposes individuals to the inadequate philosophical assertions. In this assertion, Ayyazet al., (2024) argued that people get revelations on self, as a provisional tool towards growth as compared to some sort of a final authority.

Narrative 2: Self-realization as applied to philosophy (Shriram Sharma Acharya)

Shriram Sharma Acharya contrasted self-realization as a deep and continuous philosophy, instead of rejecting reasons. Specifically, disciplinary discourse is attached to the arguments for enhancing understanding of the self. Interpretations of this aspect are grounded in ethics, which is applied while reflecting on self, and analyzing it through purposeful action. In this context, abstract speculation of philosophy is exempted, but experienced through retrospection of self, duties to be performed, and the manner in which lifestyle is to be sketched. For this retrospection, yoga and morality, along with discipline, finds their widespread presence. From this retrospection, self-realization comes, but is ignored in the initial stages. This is because of rationality and logical reasoning, which is lacking. But at the later stages, Törrönen et al., (2023) opined that clarity and consciousness comes as the interpretations are aligned with the universal values, underlying in dharma and service. Therefore, it can be proved that self-realization is philosophical, as it depends on reasons for transformations to be embraced in the character. Intellectual interpretations in this context are an assistance towards inner awakening, and not an obstacle. Unlike Mayanand Chaitanya's sudden awakening, Acharya's model considers self-realization as the conglomeration of philosophy and education, which is refined through education.

Narrative 3: Tensions and conflicts on reason and experience

When two views collide, self-realization emerges as suspended between philosophy and transcendence. Mayanand Chaitanya is of the view that philosophy collapses, when self-realization is achieved. At the moment of realization, Shriram Sharma Acharya, takes his argument towards maturation of philosophy. With this maturation, tensions broaden, initiating debates on the reality surrounding ultimate truth. Specifically, Tønnesvang, (2006) was of the view that this truth varies in its actual meaning, ranging from something to be known or realized. Knowledge requiring

justification and reasoning connotes tradition for explaining philosophical views according to traditions. Supporting this, Mayanand Chaitanya's self-realization seems weak in terms of philosophical arguments. If, however, philosophy infuses ethics, then formation of self and reflective living aptly fits into the arguments and assumptions of Acharya. Based on these aspects, self-realization becomes strongly philosophical.

Taken together, these narratives are directed towards the fact that self-realization is philosophical but limited to a great extent. Reliance on philosophical ideas about the nature of the self, reality, and ignorance is there but extends beyond philosophy which is based on lived experience and transformation of individuals towards an aware person.

5. CONCLUSION

Bhagwan Shree Mayanand Chaitanya represents the view that self-realization expands the boundaries of philosophy, unleashing the limits. On the other hand, Shriram Sharma Acharya represents that self-realization fulfils philosophical interpretations, transforming lifestyles. The extent to which self-realization is philosophical, is therefore, dependent on understanding for philosophy, theories, reasons, practically enhancing wisdom and knowledge.

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