



**TATWAGYAN  
PATHMALA  
Part I**

**Dr. Hukamchand Bharill**

# TATVAGYAN PATHMALA

## PART I

(Prescribed by the Veetrag-Vigyan Vidyapeeth Examination Board)



*Editor :*

**Dr. HUKAMCHAND BHARILL**

Shastri, Nyayatirth, Sahitya-Ratna, M.A., Ph.D.  
Joint Secretary, Pandit Todarmal Smarak Trust, Jaipur (India)

*Translated by :*

**Shri MANOHARLAL JAIN**

M.A. (English & Hindi), LL.B., B.T.  
Retd. R.E.S., Agra Gate, Ajmer (Raj.)

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## LESSON 1

# Homage to Shri Seemandhar Bhagwan श्री सीमंधर पूजन

### स्थापना

भव-समुद्र सीमित कियो, सीमंधर भगवान ।  
कर सीमित निजज्ञान को, प्रगट्यो पूरण ज्ञान ॥  
प्रगट्यो पूरण ज्ञान-वीर्य - दर्शन - सुखधारी,  
समयसार अदिकार विमल चैतन्य-विहारी ।  
अंतर्बल से किया प्रबल रिपु-मोह पराभव,  
अरे भवान्तक ! करो अभय हर लो मेरा भव ॥

### INVOCATION

Oh, Seemandhar Bhagwan you have imposed limitations on the worldly ocean,

Diverting your consciousness towards the self, you have achieved perfect omniscience.

This perfect omniscience is full of perfect potency, perception and eternal bliss.

You have become the pure sentient soul delighting in thy own consciousness.

With your intrinsic power you have defeated the arch enemy delusion.

Oh destroyer of worldly existence ! make me also fearless and destroy this eternal circle of life.

*I implore you to remain with me during the ritual*

## जल

प्रभुवर तुम जल-से शीतल हो, जल-से निर्मल अविकारी हो,  
मिथ्यामल धोने को जिनवर, तुमही तो मल-परिहारी हो ।  
तुम सम्यग्ज्ञानजलोदधि हो, जलधर अमृत बरसाते हो,  
भविजन-मन-मीन-प्राणदायक, भविजन-मन-जलज खिलाते हो ।  
हे ज्ञानपयोनिधि सीमंधर ! यह ज्ञान-प्रतीक समर्पित है,  
हो शान्त ज्ञेयनिष्ठा मेरी, जल से चरणाम्बुज चर्चित है ॥

## WATER

Blessed with the attributes like those of water, you are pure,  
blissful and faultless.

You are destroyer of the impurities of the soul by washing off  
perverse faith.

You are the great repository of perfect sentience like clouds full  
of the life giving nectar.

You are a life-giver to spiritually minded beings, blossoming  
their lotus-minds.

Oh omniscient Seemandhar ! I offer you this water, an emblem  
of consciousness.

I implore you to quench my thirst for knowledge; I worship  
thy feet with water.

*I offer to you this water for destroying my circle of life and death,*

## चंदन

चंदन-सम चन्द्रवदन जिनवर, तुम चन्द्र-किरण से सुखकर हो,  
भव-ताप निकंदन हे प्रभुवर ! सचमुच तुम ही भव-दुख-हर हो ।  
जल रहा हमारा अन्तःस्तल, प्रभु इच्छाओं की ज्वाला से,  
यह शान्त न होगा हे जिनवर, रे ! विषय की मधुशाला से ।  
चिर अंतर्दाह मिटाने को, तुमही मलयागिरि चंदन हो,  
चंदन से चरचूं चरणांबुज, भवतपहर ! शत-शत वंदन हो ॥

## SANDALWOOD

Handsome as the moon, you diffuse joy like its shining rays.

Oh Lord ! you are the destroyer of the turmoils of life and miseries associated with it.

My heart has been burning with the fire of eternal desires and wishes.

This fire cannot be extinguished with the sensual pleasures of worldly life.

To destroy these eternal longings, you are as sandalwood from mount Malyagiri.

I worship thee with sandalwood and offer my salutations to you a hundred times.

*I offer to you this sandal-water to exterminate the fire of worldly existence.*

## अक्षत

प्रभु ! अक्षतपुर के वासी हो, मैं भी तेरा विश्वासी हूँ,  
क्षत-विक्षत में विश्वास नहीं, तेरे पद का प्रत्याशी हूँ ।  
अक्षत का अक्षत-संबल ले, अक्षत-साम्राज्य लिया तुमने,  
अक्षत-विज्ञान दिया जग को, अक्षत-ब्रह्माण्ड किया तुमने ।  
मैं केवल अक्षत अभिलाषी, अक्षत अतएव चरण लाया,  
निर्वाण-शिला के संगम-सा, धवलाक्षत मेरे मन भाया ॥

## RICE

Thy abode is the eternal siddha-shila, I have come to you in  
full faith.

I have no faith in divisions, I stand before you as a candidate  
for thy post.

Taking support of the indivisible, you acquired the indivisible  
empire of thy spirit,

And imparted the glories of the soul to this world after achieving  
that purest manifestation.

I also want to have that infinite bliss, for which I have offered  
you this unbroken rice.

I have fallen in love with the infinite attributes that you have  
attained.

*I offer to you this unbroken rice to achieve understroyable glory of  
the self.*

## पुष्प

तुम सुरभित ज्ञान-सुमन हो प्रभु, नहिं राग-द्वेष दुर्गंध कहीं,  
सर्वांग सुकोमल चिन्मय तन, जग से कुछ भी सम्बन्ध नहीं ।  
निज अंतर्वासि सुवासित हो, शून्यान्तर पर की माया से,  
चैतन्य-विपिन के चितरंजन, हो दूर जगत की छाया से ।  
सुमनों से मन को राह मिली, प्रभु कल्पवेलि से यह लाया,  
इनको पा चहक उठा मन-खग, भर चोंच चरण में ले आया ॥

## FLOWER

You are a sweet smelling sentient flower with no foul smell of attachment and aversion.

Being consciousness incarnate, you have nothing to do with this mundane world.

Full of the fragrance of thy own qualities, you are bereft of all non-self material.

Merry making in thy own garden of sentience, you are away from the shadow of this world.

I got some solace in the flowers and so associating them with the heavenly blossoms,

I have come to offer you these, that gave me a temporary shadow of delight.

*I offer to you these flowers to destroy lust and passion in my being.*



## नेवेद्य

आनन्द रसामृत के द्रव्य हो, नीरस जड़ता का दान नहीं,  
तुम मुक्त क्षुधा के वेदन से, षट्स का नाम-निशान नहीं ।  
विध-विध व्यंजन के विग्रह से, प्रभु भूख न शांत हुई मेरी,  
आनंद सुधारस निर्भर तुम, अतएव शरण ली प्रभु तेरी ।  
चिर-तृप्ति-प्रदायी व्यंजन से, हो दूर क्षुधा के अंजन ये,  
क्षुत्पीडा कैसे रह लेगी ? जब पाये नाथ निरंजन ये ॥

## SWEETS

Full to the brim with the nectar of joy, you do not distribute material gains.

You are free from hunger of mind and the five senses that trouble the humans.

I have not been able to satisfy my hunger with various sweet dishes,

As such I have taken refuge in thy everflowing stream of the nectar of joy.

You impart everlasting satisfaction ending all hankerings after senses and mind.

I am confident that all my desires will come to an end, with you in my heart.

*I offer to you these sweets in order to win victory over my passion of greed.*

## दीप

चिन्मय-विज्ञान-भवन अधिपति, तुम लोकालोक प्रकाशक हो,  
कैवल्य-किरण से ज्योतिष प्रभु ! तुम महामोहतम नाशक हो ।  
तुम हो प्रकाश के पुंज नाथ ! आवरणों की परछाँह नहीं,  
प्रतिबिम्बित पूरी ज्ञेयावलि, पर चिन्मयता को आँच नहीं ।  
ले आया दीपक चरणों में, रे ! अंतर आलोकित कर दो,  
प्रभु तेरे मेरे अन्तर को, अविलंब निरन्तर से भर दो ॥

## LAMP

Oh monarch of all pervading sentience, you are the light of  
this world and the other.

Enlightened by the perfect conscious light, you are the  
destroyer of the darkness of attachments and aversions.

You are solid light having destroyed all the obstructions by your  
supreme effort.

All the substances are reflected in your sentience but you  
retain perfect detachment from these.

I have brought this material lamp in your feet to illuminate my  
inner-self.

I implore you, oh Lord ! to end at once the difference that exists  
between you and me.

*I offer to you this lamp in order to destroy the darkness of  
delusions.*

## धूप

धू-धू जलती दुख की ज्वाला, प्रभु त्रस्त निखिल जगतीतल है,  
बेचेत पड़े सब देही हैं, चलता फिर राग प्रभंजन है ।  
यह धूप घूमरी खा-खाकर, उड़ रहा गगन की गलियों में,  
अज्ञानतमावृत चेतन ज्यों, चौरासी की रंग-रलियों में ।  
संदेश धूप का तात्त्विक प्रभु, तुम हुये उध्वंगामी जग से,  
प्रगटे दशांग प्रभुवर तुम को, अन्तःदशांग की सौरभ से ॥

## INCENSE

The fire of unhappiness is burning with force; the whole world  
is miserable.

All the beings are lying unconscious, the storm of attachment  
ravages all.

This storm is encircling all the living beings and goes up the  
heavens as well.

Consciousness covered with ignorance roams in the eighty-four  
lac birthplaces.

The message of incense is that you have risen high up and  
left this existence.

The ten rules of religion have appeared in your life with the  
incense of thy inner self.

*I offer to you this incense in order to destroy the karmic matter of  
the eight kinds that has settled in my being.*

## फल

शुभ-अशुभ वृत्ति एकांत दुःख, अत्यन्त मलिन संयोगी है,  
अज्ञान विधाता है इसका, निश्चित चैतन्य विरोधी है ।  
कांटों सी पैदा हो जाती, चैतन्य सदन के आंगन में,  
चंचल छाया की माया सी, घटती क्षण में बढ़ती क्षण में ।  
तेरी फल-पूजा का फल प्रभु ! हों शांत शुभाशुभ ज्वालाय,  
मधुकल्प फलों सी जीवन में प्रभु ! शांति लतायें छा जावें ॥

## FRUITS

Merits and demerits are both agonies absolutely caused by  
sinful associations.

Ignorance is the mother of all these and they are against the  
spirit of consciousness.

They grow like thorns in the courtyard of the abode of  
consciousness.

Subtle like the shadow of mirage, they change their forms  
always.

As a gift of thy worship I only wish that the fires of merits and  
demerits be quietened,

And the creepers of peace may give shadow to my dormant soul.

*I offer to you this fruit in order to achieve the fruit of complete  
liberation for myself.*

## अर्घ

निर्मल जल-सा प्रभु निज स्वरूप, पहिचान उसी में लीन हुए,  
भव-ताप उतरने लगा तभी चंदन-सी उठी हिलोर हिये ।  
अभिराम-भवन प्रभु अक्षत का, सब शक्ति-प्रसून लगे खिलने,  
क्षुत्-तृषा अठारह दोष क्षीण, कैवल्य प्रदीप लगा जलने ।  
मिट चली चपलता योगों की, कर्मों के ईंधन ध्वस्त हुए,  
फल हुआ प्रभो ! ऐसा मधुरिम, तुम धवल निरंजन स्वस्थ हुए ॥

### MASS OF EIGHT SUBSTANCES

Accepting your nature as pure water, you have merged yourself  
in thy inner self.

The sweet fumes of sandalwood have begun to flow as worldly  
passions are defeated.

The sweet home of the infinite, when all the blossoms of soul  
attributes, flourish.

You become unblemished with eighteen impurities and the light  
of sentience shines anew.

The activities of mind, speech and body have stopped and the  
karmas have been burnt.

The result, oh Lord ! was that you attained the supreme glory  
coveted by saints.

*I offer to you this mass of the eight substances in order to achieve  
everlasting happiness of the soul.*

## जयमाला

वैदेही हो देह में, अतः विदेही नाथ ।  
सीमंधर निज सीम में, शाश्वत करो निवास ॥  
श्री जिन पूर्व विदेह में, विद्यमान अरहंत ।  
वीतराग सर्वज्ञ श्री, सीमंधर भगवंत ॥

## HOMAGE

Though present in body yet bodiless and, therefore, the monarch  
of Videh.

Oh Seemandhar Bhagwan I remain always in the four eternal  
attributes,

Your abode at present is Eastern Videh, where you exist as an  
Arahant.

You are above attachment and aversions, having acquired  
matchless detachment.

हे ज्ञानस्वभावी सीमंधर, तुम हो असीम आनन्दरूप ।  
अपनी सीमा में सीमित हो, फिर भी हो तुम त्रैलोक्य भूप ॥

Oh sentient by nature, Seemandhar Lord, your bliss is never  
ending.

Though limited to your own attributes, you are the monarch  
of the three worlds.

मोहान्धकार के नाश हेतु, तुम ही हो दिनकर अति प्रचंड ।  
हो स्वयं अखण्डित, कर्म शत्रु को, किया आपने खंड-खंड ॥

You are the splendid Sun for destroying the darkness of  
delusions.

Though indivisible, you have shattered all the karmas into  
pieces.

गृहवास राग की आग त्याग, धारा तुमने मुनिपद महान ।  
आत्म-स्वभाव साधन द्वारा, पाया तुमने परिपूर्ण ज्ञान ॥

You accepted monkhood, abandoning the life of a householder,  
Taking recourse to thy own sentience you achieved perfect  
omniscience,

तुम दर्शनज्ञान-दिवाकर हो, वीरज मंडित आनन्दकंद ।  
तुम हुए स्वयं में स्वयं पूर्ण, तुम ही हो सच्चे पूर्ण चन्द ॥

You are the Sun of perfect consciousness and perception, full of eternal bliss and strength.

You have attained fullness in thy own self and you are the donor of delight like moon.

पूरव विदेह में हे जिनवर, हो आप आज भी विद्यमान ।  
हो रहा दिव्य उपदेश, भव्य पा रहे नित्य अध्यात्म ज्ञान ॥

Oh Jinendra ! you are even at present preaching your gospel in East Videh,

Where those, who are spiritually minded, are listening with rapt attention.

श्री कुंदकुंद आचार्यदेव को, मिला आपसे दिव्य ज्ञान ।  
आत्मानुभूति से कर प्रमाण, पाया उनने सत्यार्थ भान ॥

Acharya Kundkund also received the rays of your omniscience in your Samavsharan.

He himself experienced it in his soul and partook of thy bliss during those days.

पाया था उनने समयसार, अपनाया उनने समयसार ।  
समझाया उनने समयसार, हो गये स्वयं वे समयसार ॥

He got the light of the pure soul there and accepted that as the true emancipator.

He then explained the glories of the pure soul to the tormented world of ours.

दे गये हमें वे समयसार, गा रहे आज हम समयसार ।  
है समयसार बस एक सार, है समयसार बिन सब असार ॥

He then wrote Samaysar, which glorifies the pure soul full of complete bliss.

Pure soul is the only worthwhile thing, the rest is all mundane.

मैं हूँ स्वभाव से समयसार, परणति हो जावे समयसार ।  
है यही चाह, है यही राह, जीवन हो जावे समयसार ॥

I am by nature pure and sentient and wish to achieve that  
pure manifestation.

My only desire is that my present life be filled with the rays of  
the Sun of Samaysar.

समयसार है सार, और सार कुछ है नहीं ।  
महिमा अपरम्पार, समयसारमय आपकी ॥

Samaysar is the only worthwhile substance.

Its glories are immeasurable, I bow to thee many a time.

**Question :-**

1. Write the verses of water, sandalwood and fruits and give their meanings.





## Errors Concerning the Seven Fundamentals

### PANDIT TODARMALJI

Shri Jogidasji Khandelwal of the Godika sect was the father of Pandit Todarmalji and Rambha Bai his mother. He was married and had two sons, Harishchandra and Gumaniram. Gumaniram was a great revolutionary genius. Though Panditji spent most of his life in Jaipur, he had to go to Singhana for sometime to earn his livelihood. He worked with a money-lender of Delhi, there.

Traditionally his age was only twenty-seven years, but looking to his literary achievements and knowledge and on the basis of the latest proofs and references, it is settled now that he lived up to the age of forty-seven. It is practically certain that he died about the Vikram Samvat 1823-24 and as such, he must have been born in V. S. 1776-77.

He received ordinary education in the Spiritual Tera Panthi Style of Jaipur, but his deep scholarship was mainly due to hard work and genius, which he distributed very liberally. He was a great intellectual having sharpness of understanding and a studious nature. He knew Prakrit, Sanskrit, Hindi and Kannada. In Samvat 1821, Pandit Raimalji wrote in his letter of invitation for the Indradhwaj Ritual, "It is very difficult to find a man of his intellect these days. All the doubts about religious matters are removed after meeting him."

About his studies he himself writes in the Mokshamarg Prakashak, "I have acquaintance of Samaysar, Panchastikaya, Pravachansar, Niyamsar, Gomattasar, Labdhisar, Triloksar, Tattvarthasutra, with the commentaries, Kshapanasar, Purushartha-siddhiupaya, Asthapahur, Atmanushasan and many other scriptures describing the conduct of monks and householders, and

Purans having stories of great personalities according to my own understanding and knowledge."

In his life he wrote, in all, twelve books, big and small, which contain about a lac verses and about five thousand pages.

Some of these are commentaries of popular sacred books while others are independent works of his own. These are found both in prose and poetry. Chronologically they are the following :—

1. Rahasyapurna Chitthi—(V. S. 1811)
  2. Gomattasar Jivakand—Hindi commentary
  3. Gomattasar Karmakand—Hindi commentary
  4. Arthasandarshiti Adhikar
  5. Labdhisar—Hindi commentary
  6. Kshapanasar—Hindi commentary
  7. Gomattasar Puja
  8. Triloksar—Hindi commentary
  9. Samosharan Rachna Varnan
  10. Mokshamarg Prakashak (Incomplete)
  11. Atmanushasan—Hindi commentary
  12. Purusharthasiddhiupaya—Hindi commentary  
(Incomplete)
- } Samayak  
Gyan  
Chandrika  
V. S. 1918

The last was completed by Pt. Daulat Ram Kasliwal in V. S. 1827. His prose style is pure, fully developed and comprehensible. The most beautiful form of his style can be seen in his original work—Mokshamarg Prakashak. His language, originally Brij, has the stiffness of Khari Boli and also local colour. It is strong and fine enough to express forcefully his ideas and feelings.

The present lesson has been taken from the seventh chapter of Mokshamarg Prakashak. To know more about him one should read "Pandit Todarmal—Vyaktitva and Kartitva" and for knowing details of errors concerning the seven fundamentals, one should study the seventh chapter of Mokshamarg Prakashak.

## **ERRORS CONCERNING THE SEVEN FUNDAMENTALS**

As long as people or beings do not have the internal understanding of the seven fundamentals including the soul, they cannot achieve the goal of right faith. Even after studying Jain scriptures, a person having wrong faith does not have the real understanding of the elements.

### **Errors regarding Soul and Non-soul Elements**

1. Engaged in the pursuit of the self, the being understands the division of the moving and non-moving creatures and other milestones of the spiritual growth, as also the different manifestations of the matter substances, but does not exactly have the ability of discrimination between the self and the non-self and the path leading to full detachment as described in the spiritual scriptures.
2. Even when he knows them, his knowledge is based on the religious texts but does not have full faith in knowing one's own self and not to mix that with others and to keep one's self unmixed with others.
3. Like other people having perverted faith, this one also treats religious teaching, fast and other activities depending upon the body as one's own.
4. He discusses the element of soul as described in the religious books, but does not realise that that soul is himself and the body and other outside objects are totally different. He experiences that body and soul are different entities, as if he is talking of some third persons.
5. He treats the joint activities of the soul and the body as one and does not follow that matter is just an indifferent cause of the activity of the soul and the soul in its turn is again an indifferent cause of the activity of the matter. He does not realise the inherent difference between the two activities.

### **Errors regarding Influx Element**

1. He regards violence and other sinful influxes as undesirable, but treats non-violence and other merit influxes as desirable. Both of them, however, are undesirable being instrumental to bondage of the soul.

2. The desirable state is that without any bondage, where one only knows and sees and remains perfectly detached. As long as this state is not achieved, one may indulge in merits, but he should have faith that this also leads to bondage. If such a state is treated as path to liberation, that faith is totally wrong.
3. He does not recognise the internal nature of wrong faith and other influxes, and considers that their outward form is real influx, e.g. :
  - (a) He treats adopted wrong faith only as false belief, but does not understand the eternal inherited wrong faith as such.
  - (b) He regards outer violence and indulgence in mind and senses as non-abstinence, but does not realise that recklessness is the root cause of violence, and desire is at the root of indulgence in subjects of senses and mind.
  - (c) He considers passions to be outward anger etc.; but does not realise that attachments and aversions, that remain in intention, are the real enemies.
  - (d) He regards outward movement of body, speech and mind as such, but has no idea of the intrinsic power of such activities.
4. Attachments and aversions that cause wrong faith are, in fact, real influxes. Since he does not recognise them as such he commits errors as regards influxes.

#### **Errors regarding Bondage Element**

1. He treats sinful manifestations as bad and leading to demerit bondage, but thinks that feelings of merit bondage are desirable. Distinction of merits and demerits lie only in the non-destructive karmas, destructive karmas are all demerits and even when one indulges in merits, destructive karmas are attracted and stay with the soul. As such, how can merit, being instrumental to bondage, be desirable for the soul on its upward march ?

#### **Errors regarding Stoppage Element**

1. He treats merit influxes i.e. non-violence etc., as stoppage, but does not realise that one and the same activity cannot lead to merit bondage and stoppage.

2. He does not exactly understand that abstinences of various kinds are instrumental to merit bondage alone, e.g. :
- (a) Not wishing ill of others, observing silence and abstaining from movements are treated as control of body and mind. He does not pay attention to diversions of auspicious attachments. The real control of body and mind lies in perfect detachment that leads to loss of activity automatically.
  - (b) Likewise, he treats his wishful attempts to avoid injury as Samiti abstinence, but does not know that violence in intention is sinful and if desire to avoid injury and protect creatures are regarded as stoppage, what would lead to merit bondage? Monks, having some attachment, move about and perform other actions, but since they are not deeply moved by those actions, they are not accused of recklessness as such. They also serve their purpose of movements etc. without causing pain to other creatures, and as such they remain non-violent automatically.
  - (c) He may not indulge in anger and other passions for fear of bondage and with the temptations of heavenly life and complete liberation, but the inner desires for passions persist and he still regards himself as observing rules of conduct like forbearance. The tendency to regard substances as desirable or otherwise is stopped with the real understanding of the elements. Then anger etc. do not rise in the soul and therein lies real religion.
  - (d) Due to meditation on the transitoriness of worldly affairs he regards body and other possessions as evil, but his indifference towards these is actuated by aversion. Real indifference is not to indulge in attachments and aversions, after realising the real nature of the substances.
  - (e) Not to try to satisfy hunger etc. when they rise, is treated as Parishahjay abstinence by him, without taking into consideration the mental agony caused by these. Real abstinence is not to be happy or unhappy in the

face of agreeable or unagreeable situations and remain a detached observer only.

- (f) He regards renunciation of violence etc. as real conduct and observances of the great rules of conduct as desirable. Tattvarthasutra describes observance of great rules of conduct and partial observance thereof, both as infuxes. How can influxes be desirable? Being instrumental to bondage the great conventional rules of conduct cannot be regarded as conduct. Real conduct is the state of being unattached without a dint of passion. Monks observe those great rules as soft passions, but do not regard them as conducive to the state of liberation.

#### **Errors regarding Gradual Dissociation Element**

1. He does not realise that Tapa abstinence lies in complete detachment. Absorbed in outward activities, he considers himself to be engaged in Tapa abstinence and thinks that this would lead to gradual dissociation of bondage.
2. He does not know that the state of detachment is real dissociation. The merit activities lead to bondage only. Intrinsic religion is detachment, which is instrumental to dissociation.

#### **Errors regarding Complete Liberation Element**

1. He treats the bliss of heavenly life and complete liberation alike, when heavenly bliss is dependent upon senses, while the bliss of the completely liberated soul is psychic only.
2. He thinks that the same stage of mind can lead to the heavenly state as that of the completely liberated soul, disregarding the truth that merit leads to heavenly life and complete detachment to the state of complete liberation.

In this manner perverted belief regarding the seven fundamentals persists even after reading Jain scriptures.

#### **Questions :—**

1. Can one remain a false believer even after studying Jain scriptures ? If yes, how ? State clearly.

2. What are our errors regarding soul and non-soul elements ?
3. What is wrong in regarding merits as instrumental to the liberation of the soul ? If one sticks to such a belief, what errors of the fundamentals does he make ?
4. Distinguish between the nature and reasons of the heavenly state and the liberated state of the soul.
5. Write short notes on :—  
Abstinence of Gupti, Samiti, Anupreksha, conduct, wrong faith non-abstinence, passions.
6. Throw light on the life and works of Pandit Todarmalji.

—•—

*Look at thyself. One's own soul is the only object worth knowing, worth seeing. Now, what this soul cannot be explained. It cannot be expressed in words. This object, the soul, which is worth knowing, the only object worthy of knowledge, it can only be felt. This soul which is worth feeling about is all knowledge and bliss. So you take away you vision from all external objects, from their nature as also from disturbances in the soul, and fix this vision straight on thy soul. Do it ! Do it ! Do it !*

— Tirthankara Mahavira and His Sarvodaya Tirtha;

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## LESSON 3

# Definitions and Pseudo Definitions

### ABHINAV DHARMBHUSHAN YATI

There have been many Jain literary figures named Dharambhushan. To distinguish this writer from others 'Abhinav' and 'Yati', additions to the name have been made. He was a follower of Acharya Kundkund and his teacher was Vardhman. His existence is dated between 1258 to 1418 A.D.

Whatever references of his influence and personality are available indicate that he was an influential man of letters. The first Devarai who was known as Rajadhiraj Parmeshwar, used to bow before his feet.

It was his passion to spread Jain faith. He has displayed wonderful logic and scholarship in his writings. His only work 'Nyaya Dipika', which occupies an important place in Jain logic, is available at present. This is a very small but very lucid and important work of this master-mind. Praman and Perspectives are dealt with logically in this book. Though the language of the logic treatises is mostly quite difficult and serious, this writer has used simple and easily comprehensible Sanskrit in the book.

The present lesson is based on this book.



## DEFINITIONS AND PSEUDO DEFINITIONS

**Speaker :** It is very necessary to know the definition of a thing for knowing it, because without knowing the definition it is not possible to recognise it and decide what is true and what is false. Without arriving at the nature of things, their description is impossible; if an attempt is made to describe them, whatever is said will be wrong. It is, therefore, necessary to know the definition of a particular thing or feeling for knowing that thing very exactly.

**Disciple :** It is alright that definitions are necessary, but what is a definition ? Please tell me the nature thereof.

**Speaker :** You are correct. It is necessary to know the significance of definition before defining any object; for, if we do not know what definition is, how shall we determine that the definition of a particular object arrived at by us, is correct.

The attribute that distinguishes the object in question from other mixed up substances, is called the definition of that object.

Aklankdeo writes in his Rajwartik :

Whatever distinguishes an object from the mass of other substances is its definition.

**Disciple :** What is object ?

**Speaker :** Whatever is defined is the object of definition e.g. consciousness is the attribute of the soul. In this 'soul' is the object and 'consciousness' is the definition. Whatsoever is recognised by the definition is the object.

Definition is of two kinds :—1. Intrinsic definition

2. Extrinsic definition

The attribute that is in the nature of the object is the intrinsic definition e.g. warmth in fire. Warmth, being the nature of fire, distinguishes it from water and other substances. As such warmth is the intrinsic definition of fire. The attribute not in the nature of the object and separate from it is the extrinsic definition of the object e.g. stick of an old man. Though the stick is separate from the man, it separates him from other men without such sticks. As such this is extrinsic definition.

Rajwartik also explains the situation by the two examples of fire and warmth and stick and the man holding it.

Intrinsic definition, being the nature of the object is the real definition. Eternally existing things can be recognised by this only. Extrinsic definition is from the point of view of associations. It, therefore, serves the temporary purpose of the object with the association as distinct from the objects without such associations. Intrinsic definition is fruitful in defining eternal objects having no associations. The soul, without any such affiliations, can only be defined by such a definition.

It is very necessary to be very careful while arriving at the definition of particular objects, because the definition becomes the basis of its analysis. If the definition is defective it would not be able to stand the cannons of its analysis and examination and would be proved wrong.

**Disciple :** Are there defects in definition also ?

**Speaker :** Definitions are always without defects. Those with defects are called pseudo definitions. Three kinds of defects are found in these :

1. Less pervasive 2. Extra pervasive and 3. Impossible

When the definition covers only a part of the object it is called less pervasive e.g., to say that cows are black and animals have horns. All the cows are not black and all the animals are not with horns. The two definitions, therefore, suffer from less pervasive defect.

**Disciple :** If we accept horn as the definition of a cow ?

**Speaker :** The definition then will have extra pervasive defect, because it covers the object as well as the non-object.

**Disciple :** What is this non-object ?

**Speaker :** Things other than the object of definition are non-objects. Though all the cows have horns, but horns are also found in other animals. Here cow is the object and the other animals are non-objects, and the given definition of horns is found in cows as well as other animals. This definition is, therefore, extra pervasive.

Definition should be such as is present in the whole of the object and never in the non-object. Not to be pervasive in the whole object is the less pervasive defect and to be pervasive in the object as well as the non-object is the extra pervasive defect.

**Disciple :** And impossible ?

**Speaker :** Impossibility of definition in the object defined is the impossible defect e.g. to define man as a creature with horns. Here man is the object and the presence of horn is the definition. This defect is called the impossible. I understand you have now followed the nature of definition and pseud-definition exactly.

**Disciple :** Yes, very clearly.

**Speaker :** If that is so, let me know if the soul can be defined as having omniscience. Is this definition of the soul correct ?

**Disciple :** No, because here soul is the object and omniscience is its definition. Definition should be in the whole of the object, but omniscience is not present in all the souls. As such this definition is less pervasive. If we accept this definition as correct, we, with sensory and scriptural knowledge, will become inanimate beings.

**Speaker :** Then accept sensory and scriptural knowledge as the definition of the soul ?

**Disciple :** No, because if we accept that, the Arahantas and the Siddhas will have to be accepted as inanimate, for they do not have sensory or scriptural knowledge. This example, therefore, has the defect of being less pervasive.

**Speaker :** You are correct. Some other listener will now reply. Is it correct to say that that which is formless is the soul substance ?

**Disciple :** Yes, for all the souls are formless. This definition does not have the defect of being less pervasive.

**Speaker :** This definition is also not correct. It entails the defect of extra pervasiveness, because beside the soul substance, space, ether, anti-ether and time substances are also formless. In the above definition, soul is the object and substances, other than the soul, that is, the non-soul substances, are non-objects. Though all souls are formless, yet space and other substances, beside the soul, are also formless. Matter alone has form. As such above definition being pervasive in objects as well as non-objects is full of extra pervasive defect. If 'all that is formless is soul' is accepted, then we shall have to regard space and other three substances as soul.

**Disciple :** If we define soul as having colour, scent, taste and touch, what will be the result ?

**Speaker :** Wonderful, were you sleeping ? This is impossible. Soul does not have colour etc. at all. This comes under the impossible defect of definition.

**Disciple :** You have shown defects of all these definitions. Please let me know the correct definition of the soul.

**Speaker :** The correct definition of the soul is operative consciousness. Tattvarthasutra says, "उपयोगो लक्षणम्". It does not have the defect of less pervasiveness because operative consciousness is found in all the souls. It does not also have the defect of extra pervasiveness because operative consciousness is not found in other substances except the soul. There is no question of the defect 'impossible', because it is so clear that all the living beings are possessed of operative consciousness.

Every definition should thus be tested and you should keep in mind all these things before arriving at definitions of substances.

**Disciple :** Please give one or two more examples.

**Speaker :** No, there is no time. I have given one example of soul and the other of the cow and other animals. Now you can apply the conditions to other examples. If you feel any hitch, discuss amongst yourselves. Even then if you do not understand, I shall explain the whole thing in more details, tomorrow.

Please remember that you can understand things if you really try to understand yourself; others cannot make you understand. You should, therefore, make attempts and concentrate over things explained.

**Questions :-**

1. What do you mean by definition ?
2. How many defects are there in pseudo definitions ? Give names.
3. Distinguish between :—
  - (i) Intrinsic and extrinsic definitions.
  - (ii) Less pervasive and extra pervasive defects.
4. Examine the following statements :—
  - (i) That which is formless is the soul.
  - (ii) Cow is an animal.
  - (iii) An animal is a cow.
  - (iv) That which is soul is a lemon.
  - (v) Whatever possesses touch, taste, smell and colour is matter.
5. Throw light on the life and works of Abhinav Dharambhushan Yati.



*"So one who desires to have happiness, who desires the good of self, who is keen for liberation, he should know himself, get fully immersed within himself. Your own pleasure is within you, not within somebody else, not even in Parmeshwar (God). So it is useless to look upon happiness as a grace from above. You are thy own master. You yourself are the eternal fund of joy, a sort of happiness, happiness itself. But why hanker after happiness ? For, hankering is misery. There is really no happiness in the objects coveted by the senses. This man, though commanding the wealth and affluence of a chakravarti is not happy. In the eyes of the savants, all the treasures of a chakravarti are useless. They throw them out as if a dry hay and are immersed within. In the presence of the great thing within which is eternal and full of joy, every external object grows dim.*

*Dharma is not a word, but an application. So one covetous of self should not merely memorise the word but realise it in life; he must be all dharma."*

—Tirthankara Mahavira and his Sarvodaya Tirtha,  
Page 31-32 : Dr. H. C. Bharill

## LESSON 4

# The Eleven Stages of the Householder in the Fifth Scale of the Spiritual Development

PANDIT BANARSIDAS

Famous both in the fields of poetry and spiritualism, Pandit Banarsidas was a great poet and spiritual scholar of the seventeenth century.

He was born on Sunday, the eleventh day of the second half of Magh month, in the Shrimal dynasty at Lala Kharagsen's house. He was then named Vikramjeet. When he was on a pilgrimage of Banaras, he was named Banarsidas, after the birth place of Bhagwan Parshwanath. He was the only son of his parents.

He saw many ups and downs in his life. He had to face financial difficulties many a time and his family life was also not very happy. He married thrice and had nine children, seven sons and two daughters, but none remained alive. He did not lose his patience even in such difficult circumstances, because he used to be absorbed in spiritual thinking.

He was a born poet. At the age of fourteen he began to compose verses of a high order, but in his early life he wrote verses on love and sex. His first work 'Navras' was ready

when he was barely fourteen. This had poems of a corporeal nature. It was an important work on corporeal subjects. However, the poet threw it in the river Gomati, when spiritual wisdom dawned upon him.

After that all his life was full of spiritualism. Four works written after that are available e.g. Banarsi Vilas, Nam Mala, Ardha-Kathanak and Natak Samaysar.

Banarsi Vilas is a collection of different writings and Nam Mala is a poetic dictionary.

Ardha-Kathanak is the first autobiography of the Hindi language and is a fully developed work of art. The fifty-five years of the life of the poet have been described in it, as in a looking glass.

Natak Samaysar is, in a way, a poetic translation of the verses of Amritchandracharya. However, due to the keen insight of the poet, the study of this book gives delight as that of an independent work. This book is full of spiritualism.

This lesson has been prepared on the basis of the chapter 'Fourteen Gunasthans' of the Natak Samaysar. For detailed study one should read the original text.

The poet is unmatched both in his poetic art and the pursuit of truth.

## THE ELEVEN STAGES OF THE HOUSEHOLDER IN THE FIFTH SCALE OF THE SPIRITUAL DEVELOPMENT

Acharya Uma Swami has said that the combination of Right faith, Right knowledge and Right conduct is the path of liberation. The man having Right faith has developed correct belief and accordingly his knowledge has also become correct. Since he has developed partial stability of the soul, the path to liberation has begun, but this partial stability does not acquire the name of conduct as such. On this account such a being is in the fourth stage of development and is called Avirati householder.

The above householder of the fourth scale by dint of his effort develops endurance of the soul and reaches the fifth scale of his pursuit. That endurance is the partial conduct and one having that is the householder in the fifth scale. Thus, the stability that grows and the falling degrees of attachment are the real conduct of this scale. That stability has automatic softness of passions and that is the conventional scale or partial conduct of the fifth scale. The outward manifestation is in accordance with the real conduct. In fact that is not even conventional conduct, but it is called as such due to accompaniment of softness of passions.

Without the experience of the eternal sentient soul, the softness of passions alone and the outward activities are not the stage of development. The householder having the purity of the fifth scale alone can have these stages.

With Right faith and the matching stability of the fifth scale one has the partial conduct and intrinsically that is the stage of spiritual growth, which is not possible without self experience.

Pandit Banarsidas has described the nature of the householder of the fourth scale in his Natak Samaysar. One who has developed faith in the correct nature of the soul, whose faith grows with time and who has developed partial detachment, is the householder of the fifth scale i.e. Avirati Samayakdrishti.



The gradual development of the spiritual experience in the absence of the second kind of passions i.e. Aprityakhyanavaran is the state of the fifth scale.

The householder of the fourth scale has the spiritual experience of the bliss associated with it, but the effort of being one with it has been weak. As such the experience does not appear oft and on and stays only for a short while. In this state he does not have leanings for the observance of the conduct rules. However, the person in the fifth scale has by his strong effort at stability in the absence of Aprityakhyanavaran passion, got such experience again and again and with swiftness and it stays for a longer period and detachment in the behaviour pattern increases. It is due to this that his attachment towards this world, his body, and the pleasures of senses decreases and he develops a natural indifference towards these. He has also got a tendency to abjure demerits and observe certain rules of conduct, by which a change in his external behaviour is very visible.

The Acharyas have divided the state of this internal and external purity in the different stages into eleven Pratimas, and have named the internal state of purity as the wave of consciousness and the accompanying merits and demerits as the karmawave.

The traveller on the path to liberation tries to increase the stability of the soul. Accordingly detachment increases and some attachment remains. The external manifestations of such a state is called the conventional conduct. He understands and measures the stability realising his background and recognising the rise and decrease of passions. He is not disturbed by the presence of the element of attachment and aversion, but tries his best to minimise and control them and thus develop the desired stability. He knows that attachments and aversions are present and that such a state is due to his own weakness. These are the blemishes of his scale of development and he tries to remove them by his inner force.

It is possible for a person to have softness of passions and consequent external activities, without real faith,

consciousness and stability; but it is not possible for a man following the path of development to have acquired the spiritual experience of that stage and yet to have such attachments and aversions and outside activities as are not befitting in these stages. This is the real and the conventional view point of these stages.

Now we take up the nature of these different stages :—

### 1. Darshan Pratima

Observance of the eight fundamental rules and renunciation of the seven addictions, as a matter of course, with internal purity and softness of passions are the characteristics of this Pratima. The eight fundamental rules are renunciation of wine, meat and honey and the five udambar fruit. The seven addictions are gambling, meat eating, drinking, prostitution, hunting, theft and indulgence in other women. These addictions have to be shunned totally. Right faith without any blemish is the purity of the attribute of faith. The purity of behaviour with the background of right faith is real Darshan Pratima and the concurrent natural softness of passions and external behaviour is conventional Darshan Pratima.

According to Acharya Samant Bhadra five Anuvartas are also observed in Darshan Pratima. Pandit Jaichandji Chhabra clarifies this as below :—

“Some sacred books hold that eight fundamentals are the observance of five Anuvartas and abjuring wine, meat and honey. This does not mean any contradiction. The difference is only relative. Abjuring wine, meat and honey and the five udamber fruits means that the person holding this Pratima does not eat those things, which have moving creatures and does not kill or injure moving creatures for offerings to gods or for purposes of medicine. This covers the Anuvarat of non-violence and renouncing untruth, theft and indulgence in women cover seven addictions. Abjurement of strong greed has been covered by limiting possessions. Thus all the five Anuvarats are covered. Since the mistakes in observance of these are not avoided, the person does not hold the title of Anuvarat. However, considering his observances he is an Anuvarati, as it is included in partial householder’s conduct.”

## **2. Vrat Pratima**

The purity and detachment of the first Pratima increase in intensity in the second Pratima, where lower type of attachments are not found and so the follower treats these as rules of life. The purity and behaviour befitting the second Pratima is the real Pratima and the twelve observances by way of softness of passions are conventional Pratima.

## **3. Samayak Pratima**

By virtue of greater steadiness in spiritual inclinations, the person of the third Pratima holds equanimity of mind and body, leaning towards one's soul, contemplates on the soul supreme thrice a day for forty eight minutes, at least, each time, and treats friends and foes as equal, leaving inauspicious reflections and retaining all the attention in the supreme glory of the spirit. This householder having greater experience of the bliss of the spirit, externally develops greater detachment.

Only sitting in loneliness for forty-eight minutes and reciting certain verses does not mean real contemplation, which, in fact, is the developed equilibrium and sentience qualities.

## **4. Proshadhovvas Pratima**

When the state of contemplation continues at least for twelve hours and may last for twenty-four hours, the person is said to be observing the fourth Prashadhovvas Pratima. The person in this stage is one with the soul for a greater period than that of the previous one and consequently he observes fast at least on every eighth and fourteenth day of the month abjuring all sinful activities. His attachment towards world, body and pleasures has become less and as such he resolves to fast abandoning food etc.

The fast on these four days does not suffice for the growth of this stage and fast is not abjuring food only. The real fast is abandoning passion, pleasures of senses and food; the rest is starvation.

## **5. Sachitta Tyaga Pratima**

Leanings towards the soul in the fifth stage are stronger than in the fourth stage. Attachments are decreasing gradually.

He does need food to keep the body and soul together, but abandons food that means injury or destruction of living creatures, and takes boiled water. The intrinsic purity of the fifth stage is the real Pratima, while the merit and softness of passions associated with it and abandoning food entailing killing of creatures is the conventional observance thereof.

Vegetables having the capacity to grow again are included in Sachitta (having life).

### **6. Diva Maithun Tyaga Pratima**

The purity necessary for the development in this stage is the real sixth Pratima, while external renunciation is the conventional one. In the second Pratima the follower had resolved to be satisfied in his spouse only. Now the attachment grows still less and he observes celibacy on all the days and nights of the eighth and fourteenth days of the month and resolves not to entertain such evil thoughts. Acharya Samant Bhadra has called this Pratima as Ratribhukti Tyaga Pratima also. Even an ordinary householder does not take his meals during the night, but the follower in this stage stops taking all the four kinds of food himself, does not ask others to do so, and does not give his assent for such indulgence.

### **7. Brahmacharya Pratima**

His assimilation of the soul having been increased, the holder of the seventh stage has developed more detachment and he follows celibacy throughout day and night with nine enforcements and does not allow his mind to run away from the resolution. Such a householder is called a great conduct-holder.

### **8. Arambha Tyaga Pratima**

The natural purity of this stage is the real Pratima, while indifference towards this world, body and the pleasures of senses, that come by way of lessening of the fury of attachments and the abandoning of external indulgence in householders' affairs is the conventional following thereof. More devoted to the pursuit of the soul, he abandons all trade and commerce and other sinful occupations e.g. doing written work, fighting, agriculture and trade of all kinds.

### **9. Parigraha Tyaga Pratima**

The real growth of this stage lies in the consequent purity of the soul, and the abandoning of all the ten kinds of possessions, retaining a few necessary articles only, is conventional Pratima. The holder of this Pratima is full of detachments, satisfaction and equilibrium and other auspicious attributes.

### **10. Anumati Tyaga Pratima**

The purity of demeanour has again developed to a very great extent in the tenth stage, which is real following of the same, while withholding assent in the matter of marriage, trade and other household entanglements of his own family and friends is the conventional observance. This householder is held in great esteem.

### **11. Uddishta Tyaga Pratima**

This is the last stage of the householder's development on the path of the spirit. Such a householder is of two kinds e.g. Chullak and Elak, the last one being the higher stage, after which the householder accepts monkhood.

The spirit of detachment here is greater than in previous stages and the state of detachment comes off and on and lasts for a longer period. This internal purity and behaviour are the real observance, while the external merit and softness of passions are the conventional; following which induce the follower to abandon food etc. prepared for his sake.

The follower here develops greater indifference towards the world and the physical aspects of life. The householder just like a monk, at this stage abjures food prepared for his sake and does so with all his mind, body and speech and does not encourage anyone else also to do so for his sake. He moves freely leaving his home and family connections.

The Elak leaves all worldly possessions except a loin-cloth and water-can, while the Chullak still having more attachment retains a piece of cloth for covering his body partially, gets himself shaved by the barber and keeps some sort of utensil for taking meals.

The monk experiences the bliss of his soul at least within forty-eight minutes, which is the emblem of his spiritual development and the observance of the twenty-eight rules of conduct and the physical activities associated with it are the conventional observance of the monkhood. Likewise the householder of the fifth grade has concurrent detachment and spiritual experience, though not so often as in the case of a monk and that is the real following of the Pratima, while softness of passion as prescribed in the spiritual texts for such a holder is the conventional fifth Pratima. Being associated with real growth of the soul, these physical activities are also called conventional Pratimas.

Persons having the external acceptance of the conditions of these Pratimas only, will call for bondage due to wrong faith. Alongwith, the softness of passion, that is there, he will invite merit bondage also, by which he becomes entitled to heavenly lives but cannot end the worldly existence.

This development of the eleven Pratimas is according to the rule of the retention of purity of the first in the next stage. The purity in the higher stage increases invariably without discarding that achieved in the previous stage. Holders of the first to the sixth Pratimas are the lowest, those in the seventh, eighth and the ninth stage are the medium stage, while the holders of the tenth and the eleventh Pratimas are the best holders of these.

#### Questions :-

1. Define :- Pratima, Vrat Pratima, Darshan Pratima, Uddishta Tyaga Pratima and Anumati Tyaga Pratima.
2. Distinguish between
  - A. Real and Conventional Pratimas.
  - B. Anuvarat of Celibacy and Brahmachary Pratima.
  - C. Chhullak and Elak.
  - D. Observance of renunciation of possessions and Parigraha Tyaga Pratima.
3. Throw light on the life and works of Pandit Banarsidas.

## LESSON 5

# What is Happiness?

It is an agreed fact that all the creatures want happiness and are afraid of pain and grief. The question, however, is 'what is real happiness?' What really is called happiness? The desire for happiness has no meaning without understanding the real nature of happiness.

Generally, ordinary beings consider sensual pleasures as happiness and their attempts are also directed towards these. According to them search for happiness means search for pleasures of the senses. The question 'what is happiness' does not arise in their hearts, because in their hearts they treat life full of sensory joys as a happy life.

It is on account of this that whenever we think of happiness and welfare, it is considered desirable to lead a life of attachments, work hard, grow more food and develop industries and science. The country will prosper by all these and all will be happy. Ideals are talked of and it is said that a day will come when everyone will have nutritious food to eat, clothes to put on according to variations of seasons and modern residence with all scientific facilities and then all will be happy.

We do not want to discuss whether such conditions will prevail or not. Our question is, if after having all these comforts, life will be happy. If yes, people having all these comforts, should be happy even now. The countries touching the limitations of all these comforts must, then, have all happy and quiet people. We, however, find that all on this earth are disturbed, impatient, unhappy, afraid and worried. It is, therefore, necessary to consider seriously what happiness really is. We cannot make true efforts in this direction and achieve happiness without once for all deciding what real happiness is.

Some thinkers go ahead and say "Happiness does not lie in objects of enjoyment; happiness or unhappiness lies in imagination". To prove their belief they give examples like the one following : A man has a two-storey house; on the right is a five-storey building and on the left a cottage. When he sees right, he feels unhappy and when he sees left he feels happy. As such happiness does not lie in possession of sensory objects, but in imagination. They advise people to look towards those, who have fewer possessions and be happy. If you look towards people having more wealth and possessions, you will always be unhappy.

It is unreasonable to hold that happiness lies in imagination. "If you want to be happy look towards the poor". Those poor people cannot satisfy their needs even. Seeing such poverty-stricken people even worldly-minded people develop pity. It is unkind to regard one happy by imagining that one is better than the poor and the unhappy. This attitude also satisfies the sense of pride of possessions. This can never be called happiness. Does happiness lie in the cottage, looking at which one can get happiness ? Unless we really find where happiness lies, we cannot really be happy.

This means to happiness is also not correct, because here also it has not been attempted to know what happiness is; pleasures arising out of sensual joys have been treated as happiness. It has been held that happiness lies in imagination. Shall we, therefore, believe the real happiness does not exactly exist, but this would not be acceptable to anybody. It is, therefore, clear that in fact, sensual pleasures are imaginary and real happiness is quite different from these, The original question, 'What is real happiness' stands.

Some ask people to do this and do that and say, "This way your desires would be satisfied. You would get the desired objects and become happy". People holding these views regard happiness as satisfaction of desires and unhappiness as denial thereof.

First of all, it is not possible to satisfy one's desires because there are countless desires of countless people and the material



things are limited, Then new desires arise as soon as the previous ones are satisfied. Thus the eternal current of desires continues for ever. It is, therefore, definite that ever changing desires can never be satisfied. Conceptions like those of satisfaction of desires and achieving consequent happiness are merely mirage in the ocean of the great desert of life. All the desires are never going to be satisfied and this creature is never going to be happy in the satisfaction of desires.

In reality happiness does not lie in the satisfaction of desires. This is like being happy by transferring the burden of head to the shoulder. It is also not correct to say that we will be happy proportionately with the desires satisfied, because real happiness lies in the absence of desires, not in their satisfaction. Because we reduce our restlessness in partial absence of desires, it can, therefore, naturally be understood that complete absence of desires will lead us to complete happiness. It is wrong to say that desire dies out after its fulfilment and that should be regarded as happiness, because absence of desires does not mean their satisfaction, but their absolute absence.

Pleasures rising out of several joys are not happiness. They are, in fact, unhappiness because they have the restlessness, which makes one unhappy. Happiness means ease and complete lack of restlessness and pleasures of senses do not have that mental ease. Whatever we enjoy with the help of the senses is sensual pleasure only. It is a kind of unhappiness. It is happiness in name only. Psychic bliss is above senses and cannot be had from their objects. Just as the soul, being psychic, cannot be achieved with the help of the senses; non-sensory happiness, being in the nature of the soul, cannot be obtained with the help of the senses.

We have to find a thing, where it is. How can we find it where it is not possible to have it at all. For example, consciousness is an attribute of the soul, and can be found in the sentient soul only, not in inanimate entities. Likewise happiness is also an attribute of the soul, not of inanimate beings. Happiness can, therefore, be had in the soul only, not in inanimate objects like human bodies. This soul does not know itself and is, therefore, wandering with wrong faith; in the same

manner this being attempts to find happiness in non-self objects and that is the root cause of his unhappiness. The direction of the search for happiness itself is wrong. When the direction is wrong, the present state will also be full of unhappiness. For getting real happiness, we have to see within, to know our own being, for our happiness lies in ourselves. The soul is a depository of eternal bliss, full of everlasting joy. Therefore, those in pursuit of happiness should turn their efforts towards their inner beings. Those looking for happiness elsewhere, will never get it.

Real happiness is a matter of experience, not of speech, not of demonstration. It can be had only by being introvert, cutting ourselves from all the non-self entities and being one with our soul itself. Since the soul is full of happiness, experience of the soul is the experience of happiness. Just as one cannot achieve the soul without experience, in the same manner one cannot get real happiness without the experience of the soul.

If we ponder deeply over the question, we realise that happiness is not to be had from somewhere else, for the soul is itself made of this happiness, is nothing but happiness alone. That which is happiness incarnate has not to find happiness anywhere else. Happiness is not to be possessed, it is to be enjoyed, to be experienced. It is not necessary to torment ourselves for getting happiness. There is no trouble whatsoever in happiness; restlessness has no happiness. Restlessness is itself unhappiness and its absence is happiness. As such there should be no desire for happiness, for desires themselves make us unhappy. Absence of desires is real happiness.

To all questions like, 'what is happiness?'. Where does it lie?' 'How shall we get it?' there is only one answer, only one solution and that is the experience of the soul itself. The first and the foremost means to achieving it is the pondering over the fundamentals of life. However, we should remember that the real experience of the soul is born of the absence of this pondering over the fundamentals of life. Separate treatment is desirable for questions like 'Who am I?' 'What is soul?' and "How is self experience achieved?".



## LESSON 6

# The Five Bhavas

### ACHARYA UMA SWAMI

The Jain community is not acquainted with the life story, as with the Tattvarthasutra of Uma Swami, who attained great fame even with a very small volume of written work.

He was the chief disciple of Kundkund Acharya and blessed this land in the last days of the first Vikram century and the first part of the second century.

Acharya Uma Swami is one of those glorious acharyas, who enjoy complete reliability and respect in the line of acharyas. In Jain tradition Tattvarthasutra enjoys the same dignity as Gita amongst the followers of Vedic religion, Bible amongst the Christians and Quran amongst the Mohammadans. Another name given to this holy work is Mokshashastra.

A number of commentaries in Sanskrit and Hindi languages on the great work have been written both in Shwetamber as well as Digamber traditions. In Digamber tradition, Sarvarthasiddhi of Pujoyapad Acharya Devnandi, Tattvartha Rajwartik of Aklankdeo, and Tattvarth Shlokwartik of Vidyanandi are the most famous commentaries in the Sanskrit language. Acharya Samant Bhadra wrote Gandh-hasti Mahabhasya on this great work, but it is not available. A commentary by Shrut Sagar Suri in Sanskrit is also available.

Another famous commentary is Arthaprakashika of the old Hindi scholar Pandit Sadasukhji. Among the modern scholars commentaries of Pandit Phoolchandji Siddhantacharya, Pandit Kailashchandji Siddhantacharya, Pandit Pannalaji Sahityacharya and many others are available. A big commentary of 810 pages written by Shri Ramji Bhai Doshi, Songarha is also available.

This lesson is based on the 2nd chapter of the Tattvarthasutra.

## THE FIVE BHAVAS

**Speaker :** This is the sacred text Tattvarthasutra or Mokshashastra. We are reading the second chapter. The matter in hand is the uncommon attributes (inherent qualities) of the soul. Those who are desirous of the welfare of the soul should recognise its inherent qualities, because one cannot understand the non-soul elements without understanding the soul itself. The well being of those, who do not understand both the soul and the non-soul elements, is not possible. Acharya Uma Swami names the five inherent qualities as Aupshamik, Kshayik, Mishra (Kshayopshamik), Audyik and Parnamik. These are uncommon and intrinsic qualities of the soul, and are not found anywhere else except in the soul.

Acharya Amritchandra has analysed these qualities in the fifty-sixth verse of the Panchastikaya as follows :—

The rise of karmas with their power to award consequences of previous behaviour is the 'Uday'; then remaining suppressed is their 'Upsham'; rise and suppression combined is 'Kshayopsham' and their absolute absence is 'Kshaya'. The quality that induces the stability of the substance is 'Parinam'. That associated with 'Uday' is 'Audyika', with 'Upsham' is 'Aupshamik', with 'Kshaya' is 'Kshayik' and with 'Parinam' is 'Parinamik'.

Those that are associated with the four conditions of karmas are four Uday, Upsham, Kshayopsham and Kshaya. Where no karma is the instrumental cause except the nature of the substance only is the Parnamik Bhava.

**Disciple :** I have not understood these fully. Please explain in more details.

**Speaker :** I shall explain these separately. Try to understand and you will surely do so.

### 1. Aupshamik Bhava

By virtue of being spiritually minded one gains some purity and by suppression of the impurities of the qualities of faith and conduct, the Aupshamik Bhava appears. At the same time the suppression of Darshanmohiniya and Charitramohiniya is the

upsham of the karmas and that associated with such a state of the karmas is called the Aupshamik Bhava.

## 2. Kshayik Bhava

The complete non-existence of impurities in the manifestation of any one attribute by leanings towards the soul and the consequent emergence of the completely pure state is Kshayik Bhava. The complete annihilation of the cover of the karmas at the same moment is the kshaya of the karmas.

## 3. Kshayopshamik Bhava

The spiritually minded soul by its own efforts develops partial purity of the qualities of faith and conduct. That partial purity from the point of view of the qualities of faith and conduct is called Kshayopshamik Bhava. The consequent rise and non-existence of the power of the karmas to award the consequences is the kshayopsham of the karmas.

Considering the same from the side of the karmas, Darshan-mohiniya and Charitramohiniya karmas have their rise as well as non-existence at one and the same time. That state is called the kshayopsham of the karmas. Consequent conditions of the qualities of faith and conduct are called their Kshayopshama Bhava.

Sentience, perception and strength qualities of the soul partially show their effects, while partially remain dormant in the kshayopshamik Bhava. These are found in all incompletely sentient beings.

## 4. Audyik Bhava

The perverse behaviour of the soul with the rise of these karmas is the Audyik Bhava.

## 5. Parinamik Bhava

Without origination and disappearance, natural and ever constant state of our being is the Parinamik Bhava.

These bhavas have two, nine, eighteen, twenty and three kinds each.

The two kinds of the Aupshamik bhava are Aupshamik right faith and Aupshamik charitra.

The nine kinds of Kshayik bhava are Omni sentience, Omni perception, Omni charity, Omni gain, Omni bhog, Omni upbhog and Omni vitality.

The eighteen kinds of the Mishra (Kshayopshamik) bhava are : the four Gyans-Sensory knowledge (Mati gyan), Scriptural knowledge (Shruti gyan), Clairvoyance (Avadhi gyan), Telepathy (Manah Paryay gyan); the three Agyans i.e. Perverse sensory knowledge (Kumati), Perverse scriptural knowledge (Kushurut), Perverse clairvoyance (Kuawadhi); three Perceptions i.e. Ocular perception (Chakshu darshan), Non-ocular perception (Achakshu darshan), Clairvoyant perception (Awadhi darshan); five Labdhies i.e. Kshayopshamik Dan, Labh, Bhog, Upbhog and Virya; Kshayopshamik right faith, kshayopshamik conduct and mixed conduct.

The twenty-one kinds of the Audyik bhava are : the four phases of life i.e. hellish, animal, human and divine; four passions i.e., anger, pride, deception and greed; the three vedas i.e. feminine, masculine and impotent; six leshyas i.e. Krishna (black), Neel (blue), Kapot (brown), Peet (yellow), Padma (pink) and Shukla (white); perverted faith, partial absence of consciousness, non-abstinence and asiddhattva (i.e. not having the state of Siddhas).

The three kinds of the Parinamik bhava are Jeevattva (life attribute), Bhavyatva (endowment of capacity for salvation) and Abhavyatva (endowment of incapacity for salvation).

Thus, these uncommon qualities are fifty-three in number.

**Disciple** : What is the benefit of the knowledge of these bhavas and what do they prove ?

**Speaker** : 1. Parnamik bhava indicates that the soul is eternal, one, pure and sentient by nature.

2. Audyik bhava states that though the soul is eternal, pure and sentient by nature, perversion lies in its manifestations. It has connections with the inanimate karmas from times having no beginnings. As long as this soul undermines its sentient nature and leans towards the karmas, perversion rises and continues. This perversion is not caused by the karmas.

3. Kshayopshamik bhava reveals that though indulging in perversion since times having no beginning, the soul does not lose its nature and become inanimate. The partial expression of its sentience, perception and vitality remains and when the soul makes true efforts after real understanding, delusions partially disappear.

4. When the soul understands its real nature and leans towards the Parnamik bhava, disappearance of Audyik bhava starts, disappearance of the Audyik bhava of the attribute of faith being the first. This is the work of the Aupshamik bhava.

5. The full and ever increasing adherence towards the Parnamik bhava leads to the annihilation of perversion of all kinds. This is asserted by the Kshayik bhava.

**Disciple :** Are all these five bhavas always found in all the creatures ?

**Speaker :** Only Parnamik bhava is found always in all the living beings. Audyik bhava is found in all the worldly beings, but not in the Siddhas; Kshayopshamik bhava, likewise, does not lie in the liberated souls (the Siddhas), and in worldly beings also is not found in the persons in the thirteenth and the fourteenth stage of spiritual development (Gunasthans).

**Disciple :** Is Kshayik bhava found in the liberated souls only ?

**Speaker :** Yes, Kshayik bhava is always present in the liberated souls, and not in the worldly beings. There is no question of this bhava being present in the Abhavyas (that is being having no capacity of salvation) and those having perverted faith. Out of all persons having right faith and conduct, Kshayik bhava is found in persons having Kshayik right faith and Kshayik conduct and in the Arhantas.

Aupshamik bhava is found in persons having Aupshamik right faith and conduct.

Thus, we see :—

1. The least of all are persons in Aupshamik bhava, because beings with Aupshamik right faith and conduct only are included in these.

2. Persons in Kshayik bhava are greater in number than persons of Aupshamik bhava, because they include persons with Kshayik right faith and conduct and the Arhantas and the Siddhas.

3. Persons in Kshayopshamik bhava are more in number than those in Kshayik bhava, because beings in first to twelfth Gunasthans are included in these.

4. Persons having Audyik bhava are more in number than those in Kshayopshamik bhava, because beings from the first to the fourteenth Gunasthans are included in these.

5. The greatest number is that of the beings in the Parnamik bhava, because they cover creatures from the Nigod to the Siddhas. This order has been maintained in the Tattvarthasutra. We can conclude and say—

- A. There is no living being without Parnamik bhava.
- B. There is no worldly being without Audyik bhava.
- C. There is no incompletely sentient being without Kshayopshamik bhava.
- D. There are no beings with Kshayik faith, conduct and the Arhantas and the Sidhhas without Kshayik bhava.
- E. There are no beginners in the path of religion without Aupshamik bhava.

**Disciple :** Please let us know the duration of these bhavas.

**Speaker :**

### 1. Aupshamic Bhava

With a beginning and an end, because its duration is only Antarmuhurat.

### 2. Kshayik Bhava

With a starting point but with no end and from the point of view of staying in this world, it is somewhat more than thirty-three Sagars.

### 3. Kshayopshamik Bhava

Having no starting point but having an end—sentience perception and vitality aspect.



Having start and end both—somewhat more than sixty-six sagars from the open manifestation of religion aspect.

#### 4. **Audyik Bhava**

Having no starting point but having the end—in relation to Bhavya Jivas (that is having the capacity for salvation).

Having no start and no end—in connection with the Abhaya Jivas (that is having no capacity for salvation and those having the capacity but not practical achievement).

#### 5. **Parinamik Bhava**

Eternal—no starting point, no end.

**Disciple :** I have understood this. Now please let me know what bhavas are worth having and what not, because without knowing the merits and demerits of these how can we retain or leave them ?

**Speaker :** Well asked, without knowing what is to be adopted, which is to be discarded and what is to be known only, our information cannot be complete.

1. Audyik is undesirable, Aupshamik and Kshayopshamik of the pursuer and Kshayik bhava from the point of view of obtaining it are desirable and Parnamik bhava is the most desirable from the point of view of taking refuge in it.

2. Audyik bhava is perversion, it is undesirable for the man in the pursuit of the soul and is not for adherence. Auposhamik bhava, and the Kshayopshamik bhava of the pursuer are with starting point and the end; they are manifestations of one moment only. Kshayik bhava is with its beginning but having no end. However, it is also a manifestation of one moment only and as such not suitable for reliance or refuge.

Parnamik bhava, that is eternal, is the only bhava for taking refuge.

In a nutshell those who want to tread the path of religion and want to be happy should not look towards the first four bhavas and should take refuge in the eternally existent and sentient by nature Parnamik bhava only, because by taking refuge in it, religion takes roots, continues, prospers and achieves completion.

### Questions :-

1. How many and what are the uncommon bhavas of the soul ?
2. What creatures are in the greatest number ? Why ?
3. How many Kshayopshamik bhavas are there ? Name them.
4. Can the Abhavyas also have Aupshamik bhava ?
5. How many bhavas are there in the Siddhas ? What are they ?
6. Show what bhavas are desirable, what undesirable and what objects of knowledge only ?
7. Throw light on the personality and writings of Acharya Uma Swami.

Where do we have that interest for doing "Swadhyay" of the spiritual books which we have for reading the passion-stimulating literature which only contains descriptions of the objects of the five senses. Very few persons are there who would have done "Swadhyay" of the spiritual, doctrinal or philosophical books right from the beginning to the end. The ordinary persons do not do "Swadhyay" regularly and concentratedly. Even such learned persons are few who do "Swadhyay" of some important work concentratedly and thoroughly. If we cannot study any book completely from the beginning to the end, how would it be possible to reach to its depth or touch its essence ? When we don't have even the interest to read it completely, how would, then, the complete nature of the subject, discussed therein, get absorbed in our knowledge and faith ?

We may have never left incomplete the reading of novels etc., which only strengthen the objects of the senses and passional activities; we halt only after finishing it and are even prepared to miss our meal for completing it. Have we, any time, forgotten taking food being engrossed in the study of spiritual literature ? If not, then, take it for granted that our interest is not that much deep in the metaphysics as it is in the objects of the senses and passions.

- Dharma-ke-Dashalakshana, Page 118 : Dr. H. C. Bharill

## LESSON 7

# The Four Abhavas (Abscene)

### ACHARYA SAMANT BHADRA

The life-story of Swami Samant Bhadra, who always remained away from worldly fame is practically unknown. It has been a characteristic of the Jain acharyas that though they wrote splendid works, they did not write anything about their own lives. Whatever small is available is not sufficient.

He was a prince of the Kadamb dynasty of kings. He was named Shanti Verma in his childhood. He was born in Uragpur town on the bank of the river Kaveri in the *Deccan*. He was alive till Vikram Samvat 138.

Nothing is known about his family life. He was initiated into the order of Digamber Jain sainthood at an early age. Then he passed through hard penances and obtained a very deep knowledge of God and soul.

Besides being a great scholar of Jain philosophy, he was an incomparable master of logic, grammar, *prosody*, poetry and lexicography. He was possessed of an uncommon power of exposition of the holy texts. He shattered the pride of perverted orators of religious thought. He writes—"I roam about like a lion for exposition of the religious truth".

The latter acharyas have remembered him with great respect. He is known as the first writer of verses of adoration. He has given strength to lyric poetry. His verses of adoration are full of great logic. Vadibhsingh Suri, Veervandi Acharya and Acharya Shubhchandra have showered praises on him and compared him with the sun in dispelling the darkness of ignorance.

The present lesson has been written on the basis of the ninth, tenth and eleventh verses of Aptamimansa.

## FOUR ABHAVAS

**Acharya Samant Bhadra :** The nature of substance is multifacedness. Just as existence is the nature of the substance from the point of view of the self, Abhav (absence—non-existence) is also in the nature of the substance from the point of view of the non-self.

**Disciple :** What is an Abhav ? How many are they ?

**Acharya Samant Bhadra :** Non-existence of one substance into the other substance is called absence (Abhava): There are four kinds of absence : (i) Praagabhava, (ii) Pradhvansabhava, (iii) Anyonyabhava, (iv) Atyantabhava.

**Disciple :** Kindly explain the four Abhavas briefly.

**Acharya Samant Bhadra :** The absence (non-existence) of the present modification in the former (past) modification (of a substance) is called Praagabhava. The absence (non-existence) of the present modification in the posterior (future) modification (of a substance) is called Pradhvansabhava. For example the former modification of curd was milk, wherein curd was absent. This absence is Praagabhava. Curd-water is the future modification of curd, in which the present modification of curd is non-existent. This absence is called Pradhvansabhava.

**Disciple :** Sir, you have explained this with the help of the example of milk and curd. Kindly explain it with reference to the soul.

**Acharya Samant Bhadra :** The non-existence of the modification of an introvert in the former modification of an extrovert is Praagabhava and absence of the same in the future modification of Godhood is Pradhvansabhava.

**Disciple :** What is Anyonyabhava ?

**Acharya Samant Bhadra :** The absence (non-existence) of the present modification of one particular matter substance into the present modification of any other matter substance is called Anyonyabhava, e.g. the present bitter taste of lemon is not present in the present sweetness of sugar.

**Disciple :** Please explain this also in the context of the soul.

**Acharya Samant Bhadra :** This does not apply to soul. You have not read the definition carefully and so you put such a question. It is clear in the definition that the absence of the present modification of one matter substance with the present modification of any other matter substance is Anyonyabhava. This applies to matter substance only and that too in their present modifications.

**Disciple :** What is Atyantabhava ?

**Acharya Samant Bhadra :** The absence (non-existence) of one substance (entity) into the other substance is called Atyantabhava, e.g. the soul and matter substances have Atyantabhava in each other.

Remember that Atyantabhava applies to two of the six substances. Anyonyabhava applies to the present modifications of two matter substances. Praagabhava applies to the present and the past modifications of one of the six substances and Pradhvansabhava applies to the present and the future modifications of the six substances. Atyantabhava alone applies to a substance, the rest of the Abhavas apply to the modifications of substances.

Briefly we can say that Praagabhava is that by virtue of whose absence activity or behaviour definitely follows. Pradhvansabhava is that by virtue of whose existence a particular activity is definitely destroyed.

The absence of the present modification of one matter into the present modification of any other matter is Anyonyabhava and the absence in the context of all the three divisions of time is Atyantabhava.

**Disciple :** What wrong will follow if we do not accept these four Abhavas ?

**Acharya Samant Bhadra :**

1. If we do not recognise Praagabhava all modifications of the activities will have to be accepted since beginningless times.

2. If we do not recognise Pradhvansabhava, all modifications will remain up to endless times.

3. If we do not accept Anyonyabhava, all the modifications of all the matter substances will be merged into one, that is, they will become one and the same.

4. If we do not accept Atyantabhava, all the substances will abandon their natural attributes; the differences in the substances will be annihilated and all the substances will be one. It is hoped that you have understood the four Abhavas.

**Disciple :** Yes Sir, I have followed them.

**Acharya Samant Bhadra :** What Abhava exists in the body and the soul?

**Disciple :** Atyantabhava.

**Acharya Samant Bhadra :** Why?

**Disciple :** For one is matter substance, while the other is soul substance and the absence between two substances is called Atyantabhava.

**Acharya Samant Bhadra :** What Abhava exists in the book and the jar?

**Disciple :** Anyonyabhava, because the book and the jar both are the present modifications of matter substance.

**Acharya Samant Bhadra :** "The soul is from beginning-less times omniscient".

**Disciple :** Praagabhava, for omniscience is the modification of the attribute of consciousness and as such modifications of sensory knowledge and others do not have its existence.

**Acharya Samant Bhadra :** What Abhava has not been accepted by those who believe that the present attachment will trouble one throughout life ?

**Disciple :** Pradhvansabhava, because the present modifications of attachment are non-existent in the future modifications

of the attribute of conduct. As such the present attachment cannot be instrumental to future happiness or unhappiness.

**Disciple :** What are the benefits of understanding these four Abhavas ?

**Acharya Samant Bhadra :** If one who has been indulging in sinful wrong faith and other demerits, makes effort, can destroy these and develop the religious states of correct faith and other merits, because the present modification does not exist in the past modifications. The inferiority complexes like those that lead to regarding oneself as a sinner and not having the capacity to adopt religious style of life are removed by understanding Praagabhava. In the same way by understanding Pradhvan-sabhava, one can achieve glorious modifications in future, however mean and low the present conditions may be, because the future modifications have absence of the present modification. This way, one is encouraged to become soul-minded even in the present ignoble states, discarding all inferiorities.

**Disciple :** Kindly let us know the benefits of Anyonyabhava and Atyantabhava also.

**Acharya Samant Bhadra :** Because there is Atyantabhava in different substances, one substance cannot change or create or destroy the other ones. By such understanding our eternal fear that somebody can do us any harm is removed. Looking to others for our own welfare and knowing that others will do us some good are also washed off. Anyonyabhava creates a feeling of independence in us, for when one modification of matter substance is quite different from and independent of the same of other substance, the same are quite so from our soul.

Thus by understanding these four Abhavas, feelings of independence grow, hopes that others can help or harm us are dashed to pieces, fear is totally annihilated and the feelings of loneliness and inferiority in the face of weaknesses of the past and the present and the consequent impurities are done away with and spiritually minded persons become introvert and proceed

on the path of complete liberation. I hope you have understood the benefits arising out of the knowledge of these Abhavas.

**Disciple** : Yes Sir, I have followed them perfectly well.

**Acharya Samant Bhadra** : Then tell me what mistake one commits, if one believes that if our bodies are strong our voice is also strong.

**Disciple** : He does not know the nature of Anyonyabhava, because the strength and fatness of the body are due to the Ahar Vagnas (Karmic matter) and the force of the voice is the work of speech karmic matter. This way there is Anyonyabhava in the fatness of the body and speech.

**Acharya Samant Bhadra** : "Omniscience emerges after the destruction of consciousness covering karma (Gyanavarni karma)." What is wrong in believing like this ?

**Disciple** : Person with such a belief does not know Atyantabhava, for there is this Abhava in Gyanavarni karma and the soul. Moreso, how can one substance effect any modification in the other one ?

**Acharya Samant Bhadra** : Religious texts declare like that from untrue conventional aspect to give us knowledge of the indifferent instrumental causes present at the time of the birth of the new modifications, but from the real point of view, one substance cannot create, change or destroy the other one.

Thus, the nature of things is multifaced. One modification is not the nature of the whole substance. Abhava is also in the nature of the things. The scheme of things will fail without accepting it. It is, therefore, necessary to understand the nature of all the four Abhavas, to do away with all the delusions, attachments and aversions and remain very alert in this attempt.



**Questions :—**

1. How many Abhavas are there ? Give their names.
2. Distinguish between: 1. Praagabhava and Pradhvansabhava.  
2. Anyonyabhava and Atyantabhava.
3. What is the good of understanding the nature of the four Abhavas ?
4. Criticise the following in the context of the nature of the Abhavas :—
  - (a) Omniscience is achieved with the destruction of Gyanavarni karmic matter.
  - (b) Human body develops diseases in the wake of the karmas.
  - (c) This man is a thief, because he had stolen one of my books, when I was studying in school.
5. Mention Abhavas in the following twins :—
  - (a) Desire and Speech.
  - (b) Spectacles and Consciousness.
  - (c) Body and Clothes.
  - (d) Body and Soul.
6. Throw light on the personality and writings of Acharya Samant Bhadra.



*Here, I put an example. If we want to get our stomach operated, would we get it done by any body without knowing the details of the operator and the operations ? No, we try to gather complete information about the doctor. The doctor too, does not get ready, easily to do the work in which he is not an expert. The question of operating apart, even if we want to get a shirt stiched, we try to search an expert tailor and the tailor, too, if does not know the stiching of a shirt, might refuse to stich it. But the scope of religion is made so wide open that anybody, without understanding and knowing the truth or reality, gets ready to preach and he also finds listeners.*

— Dharma Ke Dashlakshana, Page 120  
**Dr. Hukamchand Bharill**

## LESSON 8

# The Five Pandvas

### ACHARYA JINSEN

After Padam Puran, Harivansh Puran is the most widely read old historical treatise in the Jain community. There are sixty-six chapters and twelve thousand shlokas in it. The life of the twenty-second Tirthankar Bhagwan Neminath has been vividly described in this Puran. Besides, the stories of Krishna-Balbhadra and Kaurava-Pandavas have also been exquisitely narrated.

The writer is Acharya Jinsen, different from Bhagvanjinsen-acharya, the writer of Maha Puran. He was the acharya of Punnat Sangha. Punnat is the old name of Karnatak. This sangh was active near Karnatak and Kathiawad for two hundred years. The kingly order of Gujarat had a great faith and reverence for and in this sangha.

His preceptor was Kirtisen and he completed this holy book in the Nanna Raj Wasati of Vardhman city in Vikram Samvat 840. No other works of this acharya are available and there are no references of other works in other treatises. This great work, however, is sufficient for his never ending fame and glory.

The commentator of Harivansh Puran is the famous scholar Pandit Daulat Ramji Kasliwal of Jaipur.

The present lesson is based on the said Harivansh Puran of Acharya Jinsen. For detailed information about the Pandvas, Harivansh Puran and Pandava Puran should be studied.

## THE FIVE PANDVAS

**Suresh**—I shall not let you go today, unless you return my money.

**Ramesh**—Why will you not allow me to go my way ?

**Suresh**—When you had no money, why did you gamble ?

**Ramesh**—I did it just by the way.

**Suresh**—I don't want to listen to all this. Let me have my money.

**Ramesh**—I have no money. How can I pay you back ?

**Suresh**—(catching hold of the shirt)—Then, why did you pledge the amount ?

**Teacher**—Ramesh, Suresh—why are you fighting ? Good boys do not fight like this. You should settle your matters peacefully.

**Ramesh**—Sir, Suresh is troubling me for nothing.

**Suresh**—Sir, why does he not pay me my money ?

**Teacher**—Ramesh, why don't you pay him his money ? Good boys do not trouble others after borrowing money from them. You should have returned the amount without his asking and avoided such a situation.

**Ramesh**—Sir, when did I borrow any money from him ?

**Teacher**—Then why does he demand it from you ?

**Suresh**—Of course, he did not borrow money, but pledged the amount and was defeated. Why does he not pay the amount now ?

**Teacher**—So you indulge in gambling. Good boys do not gamble.

**Suresh**—Sir, I did pledge the amount, but did not gamble.

**Teacher**—Keeping victory and defeat in view, to play with money or some other kind of wealth or to pledge the money and do such work on condition of payment of money—are all gambling. This is a very bad addiction. Those who fall a prey to this addiction disturb the worldly life, as also place a hurdle on the welfare of the soul. The very glorious Pandvas had to face many difficulties on account of indulging in gambling by playing the game of the die. Promise never to gamble by pledging money or wealth.

**Suresh**—Who were these Pandvas?

**Teacher**—Many years back, King Dhritraj of Kuruvansh ruled in the city of Hastinapur of Kurujangal Desh in Bharatvarsha. He had three queens—Ambika, Ambalika and Amba. The three queens gave birth to Dhritrashta, Pandu and Vidur respectively. Bhishma was the son of Rukman, who was the brother of Dhritraj.

Queen Gandhari of Dhritrashta gave birth to a hundred sons known as the Kauravas. Pandu had two queens, Kunti and Madri. Karna was the son of Kunti from her secret marriage with Pandu. He was brought up elsewhere for fear of defamation. Three sons, Yudhishtir, Bhim and Arjun, were born later on. Madri bore two sons Nakul and Sahdev. The five sons of Pandu i.e. Yudhishtir, Bhim, Arjun, Nakul and Sahdev are known as the Pandvas.

**Suresh**—I have heard that a big war was fought between the Kauravas and the Pandvas.

**Teacher**—There was tension between the Kauravas and the Pandavas, but Bhishma, Vidur and Guru Dronacharya intervened and settled the affairs. They gave half of the kingdom to the Pandvas and the other half to the Kauravas. However, the mental conflict did not come to an end.

**Ramesh**—Who was Guru Dronacharya ?

**Teacher**—You do not know about Guru Dronacharya. He was a descendant of the Bhargava dynasty and a clever archer. He taught archery to the Kauravas and the Pandvas. His son Ashwatthama was as clever an archer as his father.

**Suresh**—Why was there a war, when a compromise was arrived at ?

**Teacher**—Did I not tell you that there were mental reservations ? Once when the Pandvas were sleeping in their palace, the Kauravas set fire to it.

**Ramesh**—This was very bad. Did the Pandvas perish in the fire ?

**Teacher**—No, hear. The Kaurvas did a great wrong. Such violent tendencies destroy the country and the community. The Pandvas saved their lives by getting away out of a tunnel, but people believed that the Pandvas had perished. The Kaurvas, though defamed, were happy. The tendency of the cruel is to take delight in violence.

**Ramesh**—Where did the Pandvas go then ?

**Teacher**—For sometimes they remained in secret confinement and later reached Makandi, the capital of King Drupad. The Swayamber of the daughter of King Drupad was being celebrated there. It was declared that whosoever was successful in archery will wed Draupadi. The Kaurvas led by Duryodhan were also present, but could not place the arch in the bow successfully. At last Arjun did it very easily and Draupdi offered the marriage garland to him.

**Ramesh**—I have heard that Draupadi was married to all the five Pandvas.

**Teacher**—No. Draupadi was a great Sati. She garlanded Arjun only. She regarded Yudhishtir and Bhim as her father, they being older than Arjun, and Nakul and Sahdev as equal to her sons, they being younger than Arjun.

**Suresh**—Then, why do people say so ?

**Teacher**—When Draupadi was garlanding Arjun, the thread of the garland was broken and some flowers fell on the rest of the four Pandvas. Those who were jealous of the Pandvas and were disappointed started the scandal that Draupadi had accepted all the five Pandvas as her husbands.

The Pandvas were disguised as Brahmins. The kings present there and the Kaurvas including Duryodhan could not recognise them. Duryodhan could not tolerate that an ordinary Brahmin should win the hand of Draupadi in their presence. He invited all the kings present telling that it was a great insult to them that an ordinary Brahmin should win Draupadi.

Consequently, there was a great war fought between the Kaurvas and the kings present on one side and the Pandvas on the other. When no archer could stand against Arjun in archery, Guru Dronacharya came to fight with him. Arjun was all humility seeing his Guru before him; he saluted him with an arch and sent his introduction to him thereby.

Guru Dronacharya was very happy to know that the Pandvas were alive and informed all about this. Once again Guru Dronacharya and Bhishma Pitamah brought the Pandvas and the Kaurvas together. They accepted half the kingdom each and began to live in Hastinapur.

**Suresh**—Sir, you told us that the Pandvas indulged in gambling. That part of the story remains untold.

**Teacher**—Yes, one day Duryodhan and Yudhishtir started the game of the die. Yudhishtir pledged his kingdom for twelve years. Duryodhan won the game deceitfully and the Pandvas had to leave their kingdom for twelve years and go in unknown exile. It has, therefore, been said that it is a great evil to pledge money or possessions i.e. to gamble. Those who are after the welfare of their soul should never indulge in such practices. Great stalwarts and those destined to achieve Godhood from the present life like Yudhishtir and others had to face untold difficulties on account of this evil.

**Ramesh**—Where did they live during these twelve years ?

**Teacher**—They did not stay at one place. They wandered from one place to another in disguise.

**Suresh**—I have heard that Bhim was very strong and had punished Kichak.

**Teacher**—Yes. This happened during their twelve-year exile. When the Pandvas reached Virat Nagar, they began to serve King Virat in different capacities in disguise. Yudhishtir became a pandit, Bhim a cook, Arjun a dancing lady and Nakul and Sahdev in charge of the stable of the King. Draupadi became a garden woman.

Sudarshana was the queen of King Virat. Her brother was Kichak. He regarded Draupadi as an ordinary garden woman and tried to entrap her by many temptations. Draupadi disclosed this to Bhim, who in turn asked her to fix the place and time of her meeting with Kichak, who he thought must be punished for his evil intentions.

**Ramesh**—What next ?

**Teacher**—Draupadi fixed the time and place of her meeting with him. Bhim reached there beforehand putting on the clothes of Draupadi.

When Kichak infuriated with love reached there, he was happy to find Draupadi and began to converse with her with affection. He was, however, placed in great distress when his affectionate addresses were returned with smashes of the powerful hands of Bhim. He tried to face Bhim but was badly defeated and beaten severely. Kind Bhim gave him a warning not to repeat such evil in future and let him free. He was, however, properly punished for the wrong done.

**Suresh**—What happened to the Pandvas after that ?

**Teacher**—They then went to their maternal uncle in Dwarika. The king of Dwarika, Vasudeo, was the father of Krishna and Samudra Vijay, the father of Bhagwan Neminath, were the maternal uncle of the Pandvas. They received their nephews, who were also with their sister, very affectionately and respectfully.

**Suresh**—Sir, is it right that the Pandvas and the Kaurvas engaged themselves in a great conflict ?

**Teacher**—Yes. It was not a war between the Pandvas and the Kaurvas only. The whole of Bharat was entangled in it, for

Narain Shrikrishna sided with the Pandvas and Pratinarain Jarasandh with the Kaurvas. Thus, it took the shape of a great war. When Narain Shrikrishna won the war and became the lord of the three regions, naturally the Pandvas became the supreme lords of Hastinapur. Yudhishtir was very serious by nature, just and religious in his activities and, therefore, he was known as Dharamraj (king of religion). Bhim had exceptional physical vitality and was matchless in wrestling, while Arjun was famous for his skill in archery. For many long years, they ruled and were happy.

**Ramesh**—Then ?

**Teacher**—After a long period, the destruction of Dwarika in fire shattered their faith in this life and they became indifferent towards worldly affairs. One day these Pandvas with their kith and kin went to the religious congregation of Bhagwan Neminath to offer their homage to him. They became unconcerned with earthly existence after listening to the divine message of Bhagwan Neminath. They heard that happiness does not lie in pleasures of the senses; real happiness lies in our soul. The welfare of the soul lies in understanding it and devoting it to 'itself', that is all consciousness and to discard other non-self entities of the world. Worldly loss and gains are all due to merits and demerits; the welfare of the soul does not lie in them. The soul, for nothing, rejoices in the wake of merits and becomes unhappy in the wake of demerits. The purpose of human life is to cut oneself from the rest of the world and become self-centered.

All the five Pandvas, that very moment, accepted Digambar monkhood, that is instrumental to the annihilation of the wanderings of this earthly existence. Their mother Kunti, and queen Draupadi, Subhadra and others got initiated into feminine monkhood of the Digambar order by Rajmati (Rajul) Arjika.

**Suresh**—What then ?

**Teacher**—All the five Pandva saints devoted themselves to the pursuit of the soul and indulged in severe penances. One day, when they were thus absorbed in deep meditation on mount



Shatrunjaya, Yavrodhan, the descendant of Duryodhan happened to reach there and seeing the Pandvas in that state of meditation, was inflamed by anger. He thought that these same Pandvas had ruined Duryodhan and the other Kaurvas and that they are armless and without any help and therefore he decided to take revenge upon them and teach them a lesson. He got iron ornaments heated red in fire and put them on the bodies of the Pandvas.

**Ramesh**—Alas, did he burn the Pandvas ?

**Teacher**--How could he burn the great Pandva monks ? He was himself burning in the fire of aversion. The hot iron ornaments were, no doubt, burning the bodies of the Pandvas, but they themselves were one with their souls and were undisturbed in the eternal peace of their sentient soul substances. The fire of meditation destroyed all their merits and demerits.

**Suresh**—What happened next ? Were they burnt ?

**Teacher**—Yes, their physical frames were burnt. The three Pandvas—Yudhishtir, Bhim and Arjun destroyed all the eight karmas after adopting *kshapak shreni*, a very high stage of spiritual development. They attained omniscience and Siddhahood on the Shatrunjaya mountain, while Nakul and Sahdev got Sarvarthasiddhi, having earned the bondage of heavenly life. They will also obtain Siddhahood after this divine phase, becoming human beings.

**Ramesh**—So Shatrunjaya is a place of attaining Siddhahood, because the three Pandvas attained liberation from there.

**Teacher**—Yes, it is just eighteen kilometer from Songarha. We must perform a pilgrimage to this holy place, and should take lessons from the lives of the Pandvas. This is also called Palitana.

**Suresh**—I went to Songarha once. It is just near Bhavnagar.

**Suresh**—I have now understood that without the pursuit of the soul, worldly victories and defeats are of no avail. The real

victory of the soul is that which destroys delusions, attachments and aversions altogether.

**Ramesh**—By indulgence in the addiction of gambling, the very brave Pandvas had to face countless difficulties and agonies. We should, therefore, not indulge in gambling.

**Teacher**—Very good, you have read a true and meaningful lesson. Resolve not to gamble or do anything by pledging money or other possessions.

**Suresh & Ramesh (Both)**—Yes sir, we resolve not to gamble or pledge money for desired achievements and shall persuade our comrades also not to indulge in such evil games.

**Questions :—**

1. Write the story of the Pandvas. What lesson do we learn from it ?
2. Did Draupadi have five husbands ? If no, why is such a thing in vogue ?

## LESSON 9

# Thirty-two Wishful Reflections

### ACHARYA AMITGATI

Acharya Amitgati of the eleventh Vikram Century was held in great esteem in the court of Vakpatiraj Munj, who was the king of Ujjain. He was himself a great scholar and poet. Acharya Amitgati was a learned scholar and writer on various subjects. All his works are in Sanskrit. He finished his famous work, "Subhasit Ratna Sandoh" in V. S. 1050 and "Dharam Pariksha" in V. S. 1070. The subject matter and the style of his writings are easy, comprehensible and interesting. Following of his works are available :—

- Subhasit Ratna Sandoh
- Dharam Pariksha
- Bhawana Dwatrinshatika
- Panch Sangraha
- Upasakachar
- Aradhana

Subhasit Ratna Sandoh is a collection of moral quotations. It has thirty-two topics and 922 couplets. It is a very important ethical treatise. Those who love such collections should certainly study this work.

Dharam Pariksha is an unique work of Sanskrit literature. This has 1945 couplets. Those who are interested in the knowledge of fundamental principles should study this.

The lesson in hand is the Hindi translation of "Bhawana Dwatrinshatika" in poetic form by Shri Yugalkishoreji of Kota.

## THIRTY-TWO WISHFUL REFLECTIONS

### भावना बत्तीसी

प्रम भाव हो सब जीवों से, गुणी जनों में हर्ष प्रभो ।  
करुणा-स्रोत बहे दुखियों पर, दुर्जन में मध्यस्थ विभो ॥ १ ॥

Oh God, let me have love for all and feeling of joy in the  
company of the learned,

Let me have compassion on the unhappy and indifference  
towards people having perverted faith.

यह अनंत बल-शील आत्मा, हो शरीर से भिन्न प्रभो ।  
ज्यों होती तलवार म्यान से, वह अनन्त बल दो मुझको ॥ २ ॥

Let this eternally strong soul be distinct from the physical  
frame,

Just as the sword is different from the cover; let me have  
the courage of this conviction.

सुख-दुख वैरी बन्धु वर्ग में, काच-कनक में समता हो ।  
वन-उपवन प्रासाद कुटी में, नहीं खेद नहि ममता हो ॥ ३ ॥

Pleasures and pains, friends and enemies, glass and gold;  
all should be equal in my view,

I should have no joy and no displeasure in forest and  
garden or palace and cottage.

जिस सुन्दरतम पथ पर चलकर, जीते मोह मान मन्मथ ।  
वह सुन्दर पथ ही प्रभु ! मेरा, बना रहे अनुशीलन पथ ॥ ४ ॥

Oh Lord ! the path of conquering the god of attachment as  
shown by you,

Should also be followed by me to ensure my own victory  
over the senses.

एकेन्द्रिय आदिक प्राणी की, यदि मैंने हिंसा की हो ।  
शुद्ध हृदय से कहता हूँ वह, निष्फल हो दुष्कृत्य प्रभो ॥ ५ ॥

If ever I killed or injured any creature living in this world,  
big or small,

I repent for that and wish that I should never commit sins  
like that.

मोक्षमार्गं प्रतिकूल प्रवर्त्तन, जो कुछ किया कषायों से ।

विपथ-गमन सब कालुष भेरे, मिट जावें सद्भावों से ॥ ६ ॥

Induced by different passions, if I have ever followed the path against liberation,

All those evil deeds and thoughts may disappear by my own meritorious acts.

चतुर वैद्य विष विक्षत करता, त्यों प्रभु ! मैं भी आदि उपाँत ।

अपनी निन्दा आलोचन से, करता हूँ पापों को शांत ॥ ७ ॥

Just as a clever doctor destroys the effect of poison, let me also oh God,

By looking into my own inner beings, destroy the multi-headed snake of sins.

सत्य अहिंसादिक व्रत में भी, मैंने हृदय मलीन किया ।

व्रत विपरीत-प्रवर्त्तन करके, शीलाचरण विलीन किया ॥ ८ ॥

Even when I followed truth and non-violence, I behaved recklessly and,

Against the spirit of religion and detracted from the path of conduct.

कभी वासना की सरिता का, गहन सलिल मुझ पर छाया ।

पी पीकर विषयों की मदिरा, मुझमें पागलपन आया ॥ ९ ॥

Sometimes I was overpowered by the fury of the river of passions and,

I indulged in sensenaj joys and behaved in a brainless manner.

मैंने छली और मायावी, हो असत्य-आचरण किया ।

पर-निन्दा गाली चुगली जो, मुँह पर आया वमन किया ॥ १० ॥

I practiced deceit and hypocrisy and thus harmed myself and others,

I spread scandals about others and destroyed their reputation in various ways.

निरभिमान उज्ज्वल मानस हो, सदा सत्य का ध्यान रहे ।

निर्मल-जल की सरिता सदृश, हिय में निर्मल ज्ञान बहे ॥ ११ ॥

Let my mind become faultless and clean and let me always adhere to truth,

Let the stream of consciousness flow in my heart like the pure water of a river.

मुनि चक्री शक्री के हिय में, जिस अनंत का ध्यान रहे ।

गाते वेद पुराण जिसे वह, परम देव मम हृदय रहे ॥१२॥

Let me have in my heart of hearts the image of the omniscient Lord,

Whom monks, monarchs, and masters of heavenly beings adore and worship.

दर्शन-ज्ञानस्वभावी जिसने, सब विकार ही वमन किये ।

परम ध्यान गोचर परमात्म, परम देव मम हृदय रहे ॥१३॥

Let that omniscient knower of the self and the whole cosmos bereft of all ills,

Remain before me as my light-house tower to guide me in my pursuit of the self.

जो भव-दुःख का विध्वंसक है, विश्व-विलोकी जिसका ज्ञान ।

योगी-जन के ध्यान-गम्य वह, बसे हृदय में देव महान ॥१४॥

The destroyer of the worldly agonies, and having knowledge and perceptual sentience,

This ideal of the monks on the path of liberation, may remain in my spirit.

मुक्ति-मार्ग का दिग्दर्शक है, जन्म-मरण से परम अतीत ।

निष्कलंक त्रैलोक्य-दर्शि वह, देव रहे मम हृदय समीप ॥१५॥

Let the supreme guide of the path of emancipation, above life and death,

Unblemished seer of the three worlds, occupy my heart and guide me.

निखिल-विश्व के वशीकरण वे, राग रहे ना द्वेष रहे ।

शुद्ध अतीन्द्रिय ज्ञानस्वरूपी, परम देव मम हृदय रहे ॥१६॥

Let me rise above all attachments and aversions that mislead the worldly beings,

And accept pure psychic state of my own being as my support on the path of liberation.

देख रहा जो निखिल विश्व को, कर्म-कलंक-विहीन विचित्र ।

स्वच्छ विनिर्मल निविकार वह, देव करे मम हृदय पवित्र ॥१७॥

Let that guiding star which sees the whole cosmos as pure and noble,

Be with me throughout my aspirations for achieving the everlasting bliss.

कर्म-कलंक अछूत न जिसका, कभी छू सके दिव्य प्रकाश ।  
मोह तिमिर को भेद चला जो, परम शरण मुझको वह आप्त ॥१८॥

The Arahanta, who is without the darkness of the karmas,  
and who had,

Achieved the greatest glory of the soul, is my preceptor on  
the path of perfection.

जिसकी दिव्य ज्योति के आगे, फीका पड़ता सूर्य प्रकाश ।  
स्वयं ज्ञानमय स्वपर-प्रकाशी, परम शरण मुझको वह आप्त ॥१९॥

The light of the Sun itself degenerates in the presence of  
luminous frame,

Of that illuminator of the self and the non-self, whom  
I implore to grant me refuge.

जिसके ज्ञानरूप दर्पण में, स्पष्ट झलकते सभी पदार्थ ।  
आदिअंत से रहित शांत शिव, परम शरण मुझको वह आप्त ॥२०॥

All the substances are reflected in the sentience of that  
Lord of universe,

Who is eternal, calm and showering bliss on all the creatures.

जैसे अग्नि जलाती तरु को, तैसे नष्ट हुए स्वयमेव ।  
भय-विपाद चिन्ता सब जिसके, परम शरण मुझको वह देव ॥२१॥

He has destroyed all fear, desire and anxieties with the fire  
of his sentience,

That almighty supreme being is my refuge and my ambition.

तृण चौकी शिल शैल-शिखर नहि, आत्म-समाधी के आसन ।  
संस्तर पूजा संघ सम्मिलन, नहीं समाधी के साधन ॥२२॥

One cannot attain spiritual perfection only by outward  
rituals,

By offering penances on tops of mounts or collecting other  
means of Samadhi.

इष्ट-वियोग अनिष्ट-योग में, विश्व मानता है मातम ।  
हेय सभी है विश्व-वासना, उपादेय निर्मल आतम ॥२३॥

The whole world laments the loss of desirables and the  
company of undesirables,

However all the passion towards this world is an evil, the  
soul alone is worth our being.

वाह्य जगत कुछ भी नहीं मेरा, और न वाह्य जगत का मैं ।  
 यह निश्चय कर छोड़ वाह्य को, मुक्ति हेतु नित स्वस्थ रहें ॥२४॥  
 Nothing in the external world belongs to me and I do not  
 belong to that world;  
 Having decided this and abandoned the non-self, I rest in  
 my own blissful being.

अपनी निधि तो अपने में है, वाह्य वस्तु में व्यर्थ प्रयास ।  
 जग का सुख तो मृगतृष्णा है, भूँटे हैं उसके पुरुषार्थ ॥२५॥  
 The fountain of happiness lies within, attempts outside are  
 meaningless;  
 Joys of the world are mirage and so are our attempts to  
 achieve them.

अक्षय है शाश्वत है आत्मा, निर्मल ज्ञानस्वभावी है ।  
 जो कुछ बाहर है सब पर है, कर्माधीन विनाशी है ॥२६॥  
 The soul alone is indestructible, eternal, sentient and  
 faultless;  
 All that is outside is non-self, transitory and dependent  
 upon the karmas.

तन से जिसका ऐक्य नहीं, हो सुत तिय मित्रों से कैसे ।  
 चर्म दूर होने पर तन से, रोम-समूह रहे कैसे ॥२७॥  
 How can one who regards his body as different, regard his  
 kith and kin as his own ?  
 Just as if one's skin is removed all the hair thereupon are  
 automatically removed.

महा कष्ट पाता जो करता, पर पदार्थ जड़-देह संयोग ।  
 मोक्ष महल का पथ है सीधा, जड़ चेतन का पूर्ण वियोग ॥२८॥  
 Those who associate themselves with non-self bodies  
 experience various displeasures;  
 That self and non-self are absolutely different is the real  
 way to the palace of Nirwan.

जो संसार पतन के कारण, उन विकल्प जालों को छोड़ ।  
 निर्विकल्प निर्वन्द्व आत्मा, फिर फिर लीन उसी में हो ॥२९॥  
 One should, therefore, leave the illusion of worldly attach-  
 ments and aversions;  
 And dive deep into the passionless ocean of our supreme  
 being.



स्वयं किये जो कर्म शुभाशुभ, फल निश्चय ही वे देते ।  
करे आप फल देय अन्य तो, स्वयं किये निष्फल होते ॥३०॥

Whatever deeds have been done by us, they definitely bear their fruit;

There is no body-else who awards rewards or punishments for our actions.

अपने कर्म सिवाय जीव को, कोई न फल देता कुछ भी ।  
'पर देता है' यह विचार तज, स्थिर हो छोड़ प्रमादी बुद्धि ॥३१॥

Our own karmas bring us misfortunes or happiness, as a matter of fact;

Let us, therefore, cease thinking that some other being shall deliver the goods to us.

निर्मल सत्य शिवं सुन्दर है, 'अमितगति' वह देव महान ।  
शाश्वत निज में अनुभव करते, पाते निर्मल पद निर्वाण ॥३२॥

Amitgati says that our Lord is pure, good, beautiful and great;

Those who cherish him in their souls and identify themselves with him attain perfection.

#### Questions :—

1. Select two reflections from the above text, that you like best, and explain them in your own words.
2. Throw light on the life and works of Acharya Amitgati.