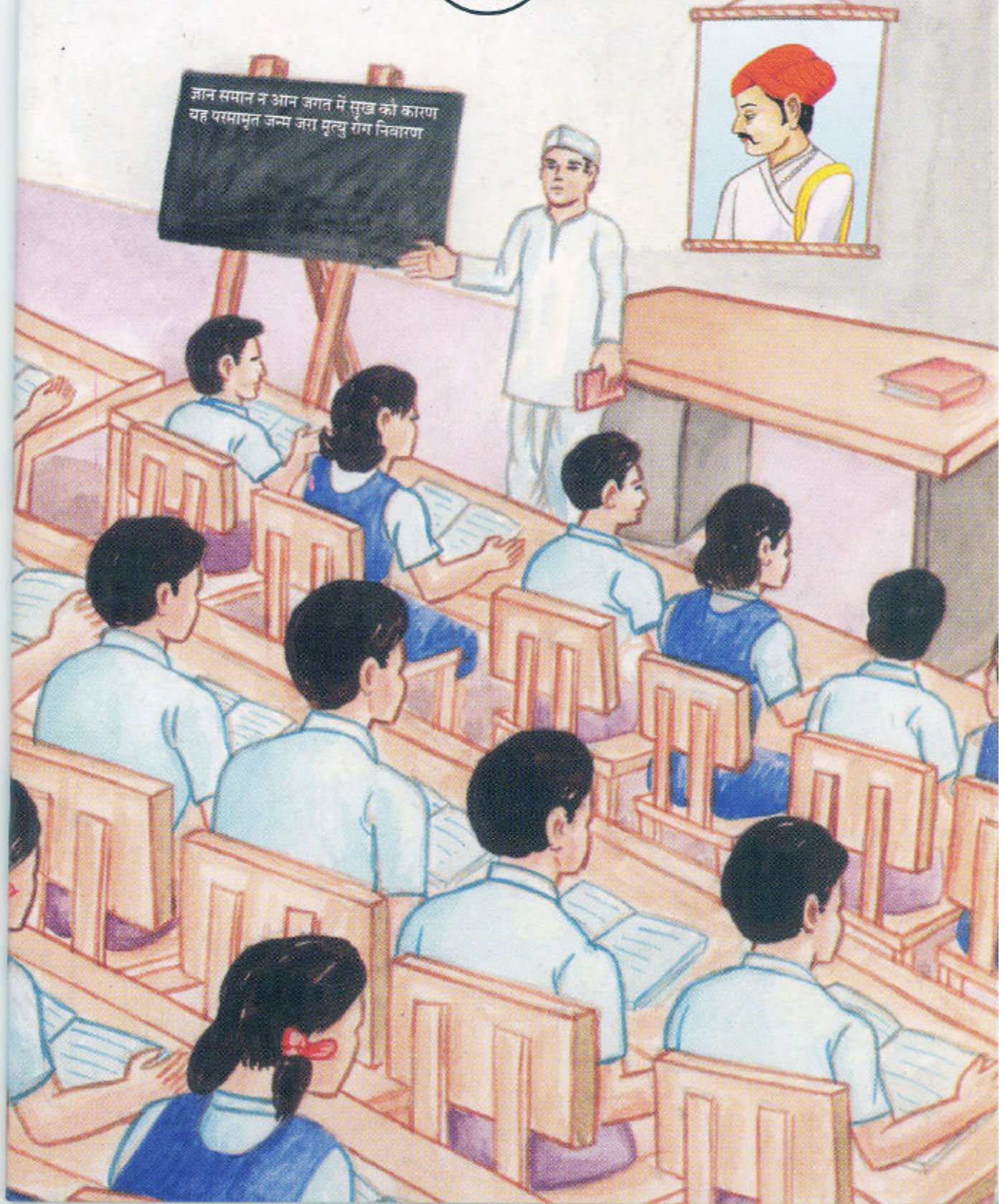


VEETRAG VIGYAN PATHMALA

PART
1



(**Bhagwan Mahaveer 2600th Birth Anniversary**)

VEETRAG-VIGYAN PATHMALA

PART - I

(**Prescribed by the Veetrag -Vigyan Vidyapeeth Examination Board**)



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Publisher :

PANDIT TODARMAL SMARAK TRUST

A-4, BAPUNAGAR, JAIPUR - 302015

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Published in **English** :

First Edition : 5, 000
(1st January, 1985)

Second Edition : 2, 000
(25 December, 2001)

Published in other Languages :

Hindi (13th Edition) 86, 800
Gujrati (2nd Edition) 8, 000
Kannad (2nd Edition) 4, 000
Marathi (3rd Edition) 13, 000

Total : 1 Lakh 18 Thousand

Price : Rs. 5.00

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Version History

Version Number	Date	Changes
001	19 July 2008	First electronic version

LESSON 1

Arhant Prayer

PANDIT DAULAT RAMJI

दर्शन स्तुति

बोहा

सकल ज्ञेय ज्ञायक तदपि,
निजानंद रसलीन ।
सो जिनेंद्र जयवंत नित,
अरिरजरहस विहीन ॥ १ ॥

Pandit Daulat Ram, offering prayers to Lord Jinendra says—
Oh Jindeo, though all the substances of the universe are reflected
in your all knowing consciousness, you are always absorbed in
your own spiritual bliss. You are devoid of all delusions, attach-
ments, aversions and ignorance. O Lord, victory to thee.

षड्वरि छंद

जय वीतराग विज्ञानपूर ।
जय मोहतिमिर को हरन सूर ॥
जय ज्ञान अनंतानंत धार ।
हृग सुख वीरज मंडित अपार ॥ २ ॥

You are the completely detached sun that has driven away
the darkness of delusion, attachment and aversion. Possessed of
infinite consciousness, you are the supreme perceiver and knower
of the self and the whole cosmos. You are, as well, possessed of
infinite perception, infinite bliss and infinite power. Oh Lord,
victory to you !

जय परमशांत मुद्रा समेत ।
भविजन को निज अनुभूति हेत ॥
भवि भागन वचजोगेशाय ।
तुम धुनि ह्वै सुनि विभ्रम नशाय ॥ ३ ॥

Beings, endowed with the capacity for complete liberation of the soul, aim at achieving their own pure souls, seeing your calm and peaceful image. It is due to the fortune of such beings and your own speech channel that your Divine Voice spreads your gospel and hearing this, people remove their wrong beliefs.

तुम गुण चित्त निजपर विवेक ।
प्रगटै विघटै आपद अनेक ॥
तुम जगभूषण दूषणविमुक्त ।
सब महिमायुक्त विकल्पमुक्त ॥ ४ ॥

By contemplation of your attributes, distinction between the self and the non-self is developed and all misfortunes that accompany the state of wrong faith are destroyed. You are without all demerits and shortcomings. You are possessed of glories of all kinds and are an ornament of this world.

अविरुद्ध, शुद्ध, चेतन-स्वरूप ।
परमात्म परम पावन अनूप ॥
शुभ अशुभ विभाव अभाव कीन ।
स्वाभाविक परिणतिमय अछीन ॥ ५ ॥

You supreme soul ! you are unmatched, the holiest and the purest and full of all perception and consciousness. There is no duality in your nature. You have won over all merits and demerits and are fully engaged in the quest of the supreme glory, never to descend from that path.

अष्टादश दोष विमुक्त धीर ।
स्वचतुष्टयमय राजत गंभीर ॥
मुनिगणधरादि सेवत महंत ।
नव केवल लब्धिरमा धरंत ॥ ६ ॥

You are without all the eighteen blemishes and always holding the four infinite attributes. Great monks and preceptors worship you, since you are possessed of all imperishable attributes of the soul.

तुम शासन सेय अमेय जीव ।
शिव गये जाहिं जैहैं सदीव ॥
भवसागर में दुख छार वारि ।
तारन को और न आप टारि ॥ ७ ॥

Following the path shown by you, infinite beings have attained liberation of their souls, are still attaining the state of supreme bliss and shall do so ever afterwards. This ocean of worldly existence is full of the bitter water of agonies and miseries. None except you can lift the mundane creatures out of this great ocean.

यह लखि निज दुखगद हरणकाज ।
तुमही निमित्त कारण इलाज ॥
जाने तातैं मैं शरण आय ।
उचरों निज दुख जो चिर लहाय ॥ ८ ॥

You are a passive cause of removing these horrible evils. As such, I have taken refuge in you and am relating you the turmoils that I have been experiencing in this worldly existence, since eternity.

मैं भ्रम्यो अपनपो विसरि आप ।
अपनाये विधि फल पुण्य पाप ॥
निज को पर को करता पिछान ।
पर में अनिष्टता इष्ट ठान ॥ ६ ॥
आकुलित भयो अज्ञान धारि ।
ज्यों मृग मृगतृष्णा जानि वारि ॥
तन-परिणति में आपो चितार ।
कबहूँ न अनुभवो स्वपदसार ॥१०॥

Ignoring the sentient nature of my own self, I have been wandering about in this world and have accepted the consequences of my own merits and demerits as my own self. I have developed the faith that I can do good or bad to others and others can harm or help me. Thus, I here accepted some of the objects as desirable and others as undesirable. Consequently, I have remained perturbed in my own ignorance, just as a deer considers heaps of sand to be water and in the state of mirage kills himself in the desert. I have accepted physical conditions as my own being and never known my own self.

तुमको बिन जाने जो कलेश ।
पाये सो तुम जानत जिनेश ॥
पशु, नारक, नर, सुरगति मँभार ।
भव घर धर मर्यो अनंत बार ॥११॥

Oh Jinesh, you know the turmoils that I have faced without knowing you. I have been born in animal state, hell, human life and in the heavens infinite number of times and changed states due to death.

अब काललब्धि बलतें दयाल ।
तुम दर्शन पाय भयो खुशाल ॥
मन शांत भयो मिटि सकल द्वंद ।
चाख्यो स्वातम-रस दुख-निकंद ॥१२॥

As luck would have it, I have now come to you and am very happy. My inner conflict has ceased and I have gained peace of mind. I have experienced my own self which destroys all calamities.

तातें अब ऐसी करहु नाथ ।
बिछुरै न कभी तुव चरण साथ ॥
तुम गुणगण को नहिं छेव देव ।
जग तारन को तुम विरद एव ॥१३॥

Oh Lord, I may now not be deprived of the solace of your feet. I may also follow the path by which you attained your spiritual glories. Your merits are infinite and your distinctive quality is that you carry souls from this mundane existence to their eternal bliss.

आतम के अहित विषय-कषाय ।
इनमें मेरी परिणति न जाय ॥
मैं रहूँ आप में आप लीन ।
सो करो होउं ज्यों निजाधीन ॥१४॥

Absorption in the pleasures of five senses and passions is harmful to the soul. O God, I wish I should not have any inclination towards these. I should be engrossed in my own soul and thus attain supreme perfection.

मेरे न चाह कछु और ईश ।
रत्नत्रय निधि दीजे मुनीश ॥
मुझ कारज के कारण सु आप ।
शिव करहु हरहु मम मोहताप ॥१५॥

I have no other desire but to possess the three gems of Right faith, Right knowledge and Right conduct. You are a passive cause of my supreme good. I only desire that my burning delusions may be destroyed and I may achieve supreme bliss.

शशि शांतिकरन तपहरन हेत ।
स्वयमेव तथा तुम कुशल देत ॥
पीवत पीयूष ज्यों रोग जाय ।
त्यों तुम अनुभवतैं भव नशाय ॥१६॥

Just as moon by its nature gives comfort, easing heat, your prayers bring joy and happiness. By experiencing your state of bliss, disease of this worldly existence disappears, just as it is destroyed by taking nectar.

त्रिभुवन तिहुँकाल मँभार कोय ।
नहिं तुम बिन निज सुखदाय होय ॥
मो उर यह निश्चय भयो आज ।
दुख-जलधि उतारन तुम जहाज ॥१७॥

Throughout the three worlds and the three circles of time, there is no benefactor like you. I have finally realised that you are the only ship which can carry beings experiencing all sorts of troubles and turmoils of this worldly existence, to the happy shores of infinity.

दोहा

तुम गुणगणमणि गणपति,
गणत न पावहिं पार ।
'दौल' स्वल्पमति किम कहै,
नमूँ त्रियोग सँभार ॥१८॥

The gems of your attributes cannot be counted even by the great preceptors. How can I (Daulat Ram) being quite ignorant, recite their glories? I bow to you, therefore, with all my mind, speech and body, time and time again.

Question :—

Elaborate two ideas that you have appreciated most in this prayer.

LESSON 2

Soul and the Supreme Soul

YOGINDU DEO

Much is not known about Yogindu, the spiritual poet of Apbhransha. He has been remembered by different names, e.g. Yogindu, Yogindra. The Sanskrit translation Yogindu of Apbhransha Joindu and not Yogindra appears to be correct.

There are different opinions about his time also. His time is regarded as from the 6th to the 11th century.

The effect of Kundkund is apparent on his writings. Yogindu has taken much from Kundkund. Samadhi Shatak of Pujaypad and Parmatma Prakash of Yogindu have close similarity of ideas.

His works Parmatma Prakash and Yogsar are imperishable stores of his glory. In these works he has described the deep mysteries of the soul in simple and natural language of the common folk. This lesson has been prepared on the basis of these works of the great poet.

THE SOUL AND THE SUPREME SOUL

Prabhakar — Oh my spiritual preceptor! Please explain me the nature of the soul and the supreme soul. You told us yesterday that the soul is unhappy, having forgotten itself.

Yogindu Deo — Oh Prabhakar Bhatta, disciples like you alone have the craving to know the secrets of the soul. Those who hear about the nature of this sentient soul with joy, attain complete liberation of the soul, in a short time. There is no other reality than the knowledge of the self. The sentient living substance is the soul. From the point of view of different manifestations it is of three kinds—
1. Extrovert 2. Introvert 3. Supreme Soul.

Prabhakar — Who is an extrovert ?

Yogindu Deo — One regarding one's body as one's soul and accepting other objects and attachments as one's own is an extrovert. He is ignorant and devoid of the consciousness of the soul.

Because he regards other objects as one with his soul, he is called an extrovert. Since infinity, this being has been regarding the birth of the body as the birth of the soul and its demise as its death. Those related to his body are regarded as his own. As long as this mistake continues, that being is called an extrovert or a being with wrong faith.

Prabhakar — We should discard the state of an extrovert. This is alright, but....

Yogindu Deo — One should become an introvert discarding the state of an extrovert. One who accepts and experiences the soul as distinct from body and other such like things and knows it as sentient and

blissful by virtue of the power of making distinctions, is an introvert. That sentient being alone is an introvert. Accepting the soul alone as his own and no other material object or idea, he is regarded as an introvert. The introverts are of three kinds — (i) the high introvert (ii) the medium introvert and (iii) the low introvert.

Devoid of all external and internal possessions, passionless monks engaged in the pursuit of self (in the twelfth scale of spiritual progress) are the high introverts. Beings having correct faith, but without any specific vows of conduct, in the fourth scale of the pursuit of the soul are the low introverts. Midway between the monks and the householders of the fifth scale having some vows are the medium introverts.

Prabhakar — What are the merits of being an introvert ?

Yogindu Deo — This very introvert, leaving the household, adopts monkhood with all inclinations towards the spiritual pursuit, trying to realise the self, attains Godhood and accomplishes infinite perception, infinite consciousness, infinite bliss and infinite strength. It means this introvert, by dint of personal effort attains Godhood.

Prabhakar — What are the merits of Godhood ?

Yogindu Deo — Every soul wants to be happy. Bereft of all restlessness, God is infinitely happy. Gods are of two kinds : (i) Gods having human form and (ii) Gods without any form.

Those Arahantas, who have eliminated the four destructive karmas are Gods with human form, and those that have no karmas left and no forms

are the Siddhas i.e. the completely liberated souls. Extroverts are treading upon the worldly path, and, therefore, their position is undesirable altogether. Introvert is on the path to liberation and as such, his position is, from some point of view, desirable. Godhood, being above sensual attachments and full of bliss, without the existence of senses, is all desirable.

Everybody should, therefore, wilfully discard the state of an extrovert and becoming an introvert attain the status of supreme Godhood.

Questions :-

- 1. What is a soul? How many kinds of souls are there? Explain the nature of an extrovert.**
- 2. Explain the nature of introverts and their kinds.**
- 3. Who is a God? Give a clear description of God with and without form.**
- 4. Throw light on the personality and writings of monk Yogindu Deo.**



LESSON 3

Seven Fundamentals

ACHARYA UMA SWAMI

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

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

Acharya Uma Swami is one of those glorious Acharyas, who enjoy complete reliability and respect in the line of the Acharyas. In Jain tradition, Tattvartha Sutra enjoys the same dignity as Gita amongst the followers of Vedic religion, Bible amongst the Christians and Quran amongst the Mohammadans. It is also called Moksha Shastra. It is the first Jain scripture in the Sanskrit language.

This holy book has been prescribed in the courses of all the examining bodies and is taught in all the Jain schools.

The present portion is on the basis of Tattvartha Sutra.

SEVEN FUNDAMENTALS

Speaker — All creatures appear to be unhappy in this world and they also make efforts to get rid of the causes of unhappiness. They cannot, however, get rid of these without having right knowledge of the essential seven fundamentals.

Aspirant — What are those essential fundamentals, without whose knowledge and right faith, we cannot get rid of worldly unhappiness ?

Speaker — Our real concern is to remove unhappiness and become happy. All those fundamentals, without correct faith and consciousness whereof, we cannot remove our miseries of this existence are the essential fundamentals. 'Tattva' means real nature of a substance. The purport of a substance, as it is, is 'Tattva'. Such fundamentals are seven as given by Uma Swami in Tattvartha Sutra : soul, non-soul, psychic influx, bondage, stoppage of influx, partial release from bondage and liberation i.e. complete shedding of bondage.

Aspirant — Kindly explain these in brief.

Speaker — Soul is intrinsically an embodiment of knowing activity and perception. Devoid of knowing activity and perception, totally different from soul, are all non-soul entities. Matter and others are all non-soul objects. Different from all non-soul elements, the sentient being is the soul. I am that soul. The rest of the five substances are non-soul objects.

Ordinarily, we have two fundamentals only—soul and the non-soul. Influx and other elements are the combinations of soul and non-soul entities.

Aspirant — If influx etc. are only combinations of soul and non-soul elements, why have they been described separately?

Speaker — Our ultimate goal is complete liberation (Moksha). Therefore, influx etc. have been described as five distinct manifestations. Without having real faith in all these seven elements, one cannot start on the path of liberation. How can we have distinction of the self

and the non-self without knowing living and non-living entities? How should one try to attain Godhood without knowing its nature and that it is the most coveted state? Stoppage of influx and partial release from bondage are means to complete liberation. It is, as such, necessary to know them. Absence of influx is partial release from bondage and partial absence of bondage is release from bondage. How can one make attempts for stoppage and partial release from bondage without knowing these ?

Aspirant — We were told in the discourse that the soul is all the time without blemish, distinct from pure and impure manifestations and it is that which is worthy of becoming a refuge for us.

Speaker — It is a matter of having a spiritual vision. From the point of view of all sided consciousness, the soul is constituted of pure and impure manifestations.

Aspirant — What is this spiritual vision ?

Speaker — The permanent all sentient soul element, separate from all non-soul objects and pure and impure influxes and other impure inclinations, as also different from obstructions of influxes or pure and impure inclinations, is the object of our vision. When this vision is before us, impurities and divisions are set aside and all knowing permanent sentient entity is called the soul and it is due to its adherence that stoppage of influxes and partial release from bondage follow.

The delusions, attachments and aversions that attract karmic matter of eight kinds are called psychic influxes and the arrival of the Karmas e.g. that obstructing consciousness, is material influx.

In the same way soul's settling in non-consciousness, delusion, attachment and aversion, merit and demerit and other impurities is called psychic bondage and the settling of the karmic matter in the soul space, on account of those, is called material bondage.

Aspirant — Why have merits and demerits been included in bondage?

Speaker — Merits and demerits are only parts of bondage. Attachment towards higher entities and inclinations attract merit influxes and bondage, and impure inclinations and actions, aversions and delusions attract demerit influxes and bondage. Both types of attachment, good and bad, i.e. merits and demerits are to be shunned, because they are influx and bondage elements. To stop both auspicious and inauspicious emotions with the help of pure unattached feelings of the soul is called psychic stoppage and the automatic stopping of the inflow of fresh karmic matter is material stoppage. Same way, the partial shedding of impurity from the state of the soul with the strength of the sentient soul is psychic shedding, and at the same time, the automatic partial shedding of karmic matter is material shedding.

Aspirant — What about Moksha (complete liberation) ?

Speaker — The complete annihilation of the impure state and the emergence of the completely pure and perfect state of the soul is psychic liberation. The complete destruction of the karmic matter is material liberation.

The real method of attaining true happiness is to know the above seven fundamentals and to adhere to our soul element, diverting our vision from all non-soul objects.

Questions :—

1. What are the fundamental elements ? How many are they ?
2. What do you mean by the expression 'Essential Fundamentals'?
3. Which of these fundamentals covers merit and demerit and how? Explain your ideas clearly.
4. What are desirable and undesirable elements ?
5. Define the following :—
(1) material stoppage (2) psychic shedding (3) psychic liberation (4) material influx and (5) psychic bondage.
6. Throw light on the personality and writings of Acharya Uma Swami.



LESSON 4

The Six Essentials

(Religious discourse is in progress in the temple. The preacher is speaking and the listeners are hearing attentively.)

- Preacher* — All the creatures of this world like to be happy and are afraid of grief. They try their best to save themselves from this grief, but they do not know the correct remedy of getting rid of grief and so they remain unhappy.
- Listener I* — Then what is the real remedy of saving oneself from grief?
- Preacher* — To understand the soul and absorb ourselves therein is the real remedy and in fact that is our essential duty.
- Listener II* — You have begun to talk of the monks. What should we householders do to gain true happiness?
- Preacher* — Remedy to destroy grief and obtain real happiness is common to all. It is another thing that monks by dint of their strong determination achieve greater happiness and householders according to their background achieve partial happiness.

The householder with true faith, who treads over this path, has auspicious inclinations also along with the essentials associated with partial sublimation. These are called external essentials. They are six in kind : (1) worship of God (2) devotion towards the monk (3) self-study (4) abstinence (5) penance and (6) charity.

Listener ... Please explain these in brief.

Preacher ... The partial purity of the householder with true faith is real psychic worship of God and recitation of his qualities after comprehending the real nature of God is external worship. The householder worships God, offering eight substances, reflecting upon the great attributes of non-attachment, omniscience and other perfect qualities and that is called external worship.

Likewise partial purity of the householder having right faith is psychic devotion towards the monks and to reflect upon the attributes of the monks after understanding their real nature is their external devotion. You have been told before that the Arahantas and the Siddhas are called Gods, while the Acharyas, Upadhyayas and Sadhus are all monks.

Partial purity befitting the householder with faith, is psychic self-study and to study the scriptures expounding the fundamentals of Jainism and to reflect upon them is external self-study.

Listener ... So I have known the three essentials. What are the other three?

Preacher ... Partial purity of the soul befitting a householder with real faith is psychic abstinence and its accompaniments of non-violence and control of senses are external abstinence.

The partial purity of the soul of the householder i.e. the avoidance of merits and demerits is psychic penance and the consequent auspicious inclinations for fasting etc. are external penance.

The partial purity, suitable to the householder, is psychic charity i.e. giving purity to our own beings and to give money etc. to others that is for the good of the giver and those who receive these, is external charity. It is of four kinds : (i) gift of food (ii) gift of knowledge (iii) gift of medicines and (iv) gift of fearlessness.

Listener — What is the difference between the psychic essentials and the external ones?

Preacher — Psychic essentials are pure religious tendencies that remove bondage, and external essentials are causes of merit bondage. Psychic essentials are of those householders alone, who have real consciousness. Desire to worship God and perform other essentials also arise in the minds of householder, not having real consciousness. On account of mild passions and merits, such householders have merit bondage, but that is not real religion of the soul.

Listener — If you preach like that, householders not having correct consciousness will discard the essentials like worship of God etc.

Preacher — Expounding religious truths is for the upliftment of the soul. If people discard essentials like worship of God and tread on wrong paths, they will face demerits. Therefore, it is not desirable to stop worship of God etc.

Question :—

Name the six essentials and define them.

LESSON 5

Karma

Siddhanta Chakravarti NEMICHANDRACHARYA

“Just as a Chakravarti, with the help of a Sudarshan wheel conquers the six great lands, I (Nemichandra) have, by virtue of my great quest for truth, assimilated the six divisions of the Scriptures of Jain Philosophy (Shatkhandagam).”

He was known as Siddhanta Chakravarti (the repository of all pervading philosophy enunciated by omniscious Lords of the Digambar Jain order). He was a contemporary of the Jain King Chamund Rai, whose time is the first half of the 11th century. So he lived in this land then.

He was not an ordinary scholar; his great living works Gomattasar Jivakand, Gomattasar Karmakand, Triloksar, Labdhisar, Kshapnasar are shining examples of his extraordinary erudition and an ample justification for the title of Siddhanta Chakravarty i.e. a great master of the fundamental principles.

On the persuasion of King Chamundrai, he wrote Gomattasar taking the essence of all available works of the great acharyas. Jivkand and Karmakand are two parts thereof. Panch Sangraha is a name given to this great work. There are four available commentaries on this great work :-

1. Mand Prabodhika—a Sanskrit commentary by Abhayachandracharya.
2. Jiva Tattva Pradipika—a commentary by Keshav Verma in Kannada mixed with Sanskrit.
3. Jiva Tattva Pradipika—a Sanskrit commentary by another Nemichandracharya.
4. Samyakgyan Chandrika—Hindi commentary by Acharyakalpa Pandit Todarmal.

This lesson is based on Gomattasar Karmakand.

KARMA

- Chamundrai* — Why is this soul unhappy? Wherein lies the good of the soul?
- Acharya*
Nemichandra — Good of the soul is happiness without restlessness. That can be accomplished only by taking refuge in the soul. This being, however, has forgotten his sentient soul and indulged in all sorts of unnatural inclinations and is, therefore, unhappy.
- Chamundrai* — We have known that karma is the cause of this misery.
- Acharya*
Nemichandra — No, not so, when this soul forgetting itself, indulges in all sorts of impure deeds and feelings of delusion, attachment and aversion, fruition of karma is called conventional cause thereof. Karma does not force our souls to indulge in these demerits.
- Chamundrai* — What is this conventional cause ?
- Acharya*
Nemichandra — When substances assume different forms of their own accord, the existence of those elements that are harmonious to these assumptions are described as their causes. These are Nimittas i.e. passive instruments. When this soul on account of its own failings assumes different virtuous or vicious manifestations, karma is called conventional cause thereof.
- Chamundrai* — It is alright that this soul is, of its own, unhappy, not on account of consciousness obstructing or other Karmas, but what is this failing of the soul?
- Acharya*
Nemichandra — Forgetting oneself and regarding other entities as desirables and undesirables and indulging in psychic karmas as delusions, attachments and aversions, is the failing of the soul.

Chamundrai

Acharya

Nemichandra

— What is psychic karma ?

— With the fruition of karmas this being indulges in imperfections like delusions, attachments and aversions. These are psychic karmas. These delusions etc., the passive causes of karmic matter, get associated with our souls. They are called material karmas.

Chamundrai

— So psychic karmas are delusions, attachments, aversions etc. which originate in the soul and karmic matter turned into karmas is the material karma.

Acharya

Nemichandra

— Originally karmas are of eight kinds, of these, Sentience obstructing, Perception obstructing, Delusion producing, and Deprivation are destructive karmas and delight and anguish producing karmic matter, life determining karmic matter, physique making karmic matter and status determining karmic matter are called non-destructive karmas.

Chamundrai

— What do you mean by destructive and non-destructive karmas ?

Acharya

Nemichandra

— Those karmas that are instrumental in destroying intrinsic qualities of the soul are called destructive, and those that do not do so are undestructive karmas.

Chamundrai

— Karma obstructing consciousness must be Gyanavaran and that obstructing perception must be Darshanavaran.

Acharya

Nemichandra

— When the soul of its own accord hurts its consciousness attribute i.e. does not give vent to its sentience, the karma indifferently instrumental to this obstruction of full expression of sentience is called sentience obstructing karma i.e. Gyanavaran karma.

When the soul of its own accord hurts its perception attribute i.e. does not give full vent to its perceptual sentience, the karma passively instrumental to this imperfect perception is called perception obstructing karma i.e. Darshanavarni karma.

Chamundrai

-- And delusion ?

*Acharya
Nemichandra*

— When this being forgets one's self, regards others as his own, and is non-attentive towards one's own self, the karma then present is called Delusion i.e. Mohiniya karma.

It is of two kinds—Faith delusion and Conduct delusion. The three karmic divisions of wrong faith are of faith delusions and twenty-five passions are parts of conduct delusion.

Chamundrai

-- Now only one destructive karma Deprivation remains.

*Acharya
Nemichandra*

— The karma in whose presence a being is deprived of charity, strength and enjoyments of objects—some of them once for all and others repeatedly—is called Deprivation. It is of five kinds.

Chamundrai

— Now let me know about non-destructive karmas also.

*Acharya
Nemichandra*

— Yes, listen, our soul itself becomes restless on account of delusion, and favourable and unfavourable affiliations are obtained. In that state the karma present is called delight and anguish producing karma. It is of two kinds : (1) giving comfort (ii) giving discomfort.

This being by virtue of its own ability remains in hellish, animal, human or divine lives. In that state the karma present is called life determining karmic matter.

The karma that is instrumental in the bodily formations is called physique making karmic matter. Auspicious and inauspicious are its two kinds. Its other divisions are ninety-three in all.

The karma that indifferently leads this soul to take birth in noble or ignoble families is called status giving karma i.e. Gotra karma. Noble and ignoble states of birth are its two kinds.

Chamundrai

— Are there thus only eight karmas?

*Acharya
Nemichandra*

— There are subdivisions of these eight, which are called Prakrities and they are one hundred and forty-eight; we can understand them by divisions made from other points of views. At this stage only this much is enough. If you want to understand these at length, you should read Gomattasar Karmakand.

Questions :—

1. How many kinds of karmas are there? Name them.
2. What is the difference between the psychic karma and the material karma?
3. Do karmas force the soul to indulge in impurities and imperfections?
4. Define consciousness obstructing, delusion and life determining karmas.
5. Give a brief life-sketch of Siddhanta Chakravarti Acharya Nemichandra.

LESSON 6

Raksha-bandhan

Teacher — Students are informed that the great festival of Raksha-bandhan falls tomorrow. On this day the infliction of physical torture on Akampanacharya and his seven hundred disciples was stopped. As such this is a day of rejoicing for us. The school shall remain closed tomorrow on account of this.

Student — Sir, who was Akampanacharya, what sort of physical torture was inflicted upon him and how was it stopped? Please explain in brief.

Teacher — Listen. Akampanacharya was a Digamber (nude) monk; he had seven hundred disciples in his assembly of monks, and he was their Acharya. Shriverma was the king of Ujjain, then. He had four ministers—Bali, Namuchi, Brahaspati and Prahlad.

When the king knew of the arrival of the monks, he went there with all his paraphernalia for their Darshan. All the four ministers were with him. All the monks, then, were absorbed in contemplation. Therefore, there was no talk or discourse.

The ministers had no faith in Digamber (nude) monks. They, therefore, wanted to insinuate the king against

them and told him that the silence of the monks was a sign of their foolishness, and that it was a good instrument for hiding their ignorance. It was on account of this that the monks had kept silent.

Monk Shrutsagar was coming back after taking meals. Seeing him one of the ministers called him an ox and entangled him in discussion. On his turn, the monk by his strong reasoning shattered their pride to pieces. Their sense of pride was hurt in the presence of the king. They departed from that place in silence, but all the four visited the spot in the night and raised their swords altogether to attack the monk, but their hands, as if nailed, remained in that position only. When the king and the people learnt all this in the morning, they arrived there. All offered their prayers to the monk and the king exiled all the four ministers.

Student — How did the particular monk stay on that spot in the night? He should have kept himself busy in meditation, where the whole company of monks was staying.

Teacher — When he told the Acharya of the discussion he had with the ministers, the Acharya told him that he should not have indulged in any dialogue with them. Even when we offer milk to a snake, it transforms the milk into poison. Similarly, discussion with cruel, passionate, worldly-minded beings inflames their wrath only. The Acharya also thought that the ministers might inflict physical torture on the monk, and, therefore, he asked him to go to the spot and keep busy in contemplation throughout the night there.

Student — Then....

Teacher — All the four ministers went to Hastinapur and began to serve King Padamrai. Having been pleased with them for some good achievement, he asked them to demand any gift whatsoever. They requested the king

to bestow the gift on them on some other occasion, according to their convenience.

Once Akampanacharya with his seven hundred disciples arrived in Hastinapur. The four ministers demanded seven days' ruling powers from the king, for themselves. Having assumed the right of governing the kingdom, they started inflicting severe tortures on the monks.

Monk Vishnu Kumar, brother of King Padamrai, who had accepted the order of monkhood before, saved the monks from that torture.

Student — How did an armless monk (Vishnu Kumar) offer protection to the monks from the tortures of strong and cruel administrators ?

Teacher — Vishnu Kumar had the power of assuming different forms and shapes. He left the order of monkhood and assumed the shape of a dwarf and reached the court of Bali. Bali asked him to demand any gift. He demanded three steps of land, the measure being his own feet. Then he assumed the form of a formidable human being and measured the whole land in two steps only. This way he defeated Bali and saved the lives of the monks. That was the last day of the month of Shravan. The day began to be observed as Raksha-bandhan since then. Lives of the saints were saved and Bali was put in chains.

Student — Can somebody in the role of a monk do all this ?

Teacher — No, you have not listened to the story with attention. I told you that Vishnu Kumarji had left monkhood and assumed the shape of a dwarf. All this was not befitting his position. Therefore, he offered repentance and got initiated into monkhood for the second time.

Student — Glory to monk Vishnu Kumar !

Teacher — In fact, glorious were Akampanacharya and his disciples, who were not detracted from their spiritual state of contemplation in the face of inhuman torture inflicted upon them.

Student — Blessed is monk Shrutsagar, who shattered the pride of Bali and other ministers in discussion.

Teacher — His erudition of spiritual matters is praiseworthy, but he should not have entangled himself in discussion with those wicked ministers. Those who are engaged in the pursuit of their souls, should not indulge in discussions with wicked people.

Student — Why so ?

Teacher — So much trouble arose on account of such indulgence only. Therefore, one striving for self-realisation should engage himself in metaphysical thinking, leaving aside all worldly affairs. That is the only way to emancipation from the bondage of worldly life.

Questions :—

1. Write the story of Raksha-bandhan in your own words.
2. Why was Monk Vishnu Kumar required to abandon monkhood for warding off the terrible torture inflicted upon the monks ?
3. Why did the Acharya ask monk Shrutsagar to remain in the state of contemplation in the night at the spot, where the discussion had taken place ?
4. Express whatever emotions arise in your mind after reading the story.



LESSON 7

Jambu Swami

POET PANDIT RAJMAL PANDE

The name of Pandit Rajmalji is particularly remarkable amongst those scholars of Rajasthan, who dedicated their souls to the pursuit of literature commensurate with pursuit of the self. His chief residence was Vairat Nagar of Dhundhahar state and his mother-tongue was Dhundhari. He was also a great scholar of Sanskrit and Prakrit.

He lived before Banarsidas in the 17th century. He completed his first biography of Jambu Swami in 1633 A.D. As such he must have been born in the beginning of the 17th century.

He possessed alround scholarship. He was a poet, critic, scholar and orator, all rolled in one. Deep spiritual principles have been incorporated in his poetic works of a high order. Following of his works are available :—

1. Jambu Swami Charit
2. Chhando Vidya
3. Adhyatma Kamal Martand
4. Tattvarthasutra Tika
5. Samaysar Kalash—Bal Bodh Tika
6. Panchadhyayee.

The lesson in hand is based on Jambu Swami Charit.

JAMBU SWAMI

Sister — Last Tirthankar Lord Mahaveer was completely passionless and omniscient. Was there any other similar personality ?

Brother — Yes. After Mahaveer, Gautam Swami, Sudharmacharya and Jambu Swami were completely omniscient and passionless. The last omniscient of this era was Jambu Swami.

Sister — Was Jambu Swami also a prince like Mahaveer Swami?

Brother — No sister, he was the son of a wealthy merchant of Rajgriha. His father was Arahdas and mother Jinmati. He was born on the last day of the Falgun month.

Jambu Kumar occupied an important place in the court of King Shrenik and the contemporary community. Many wealthy persons of the city wanted to offer their daughters to Jambu Kumar in marriage and four such girls were already betrothed to him, but....

Sister — But what ?

Brother — But since childhood, he was strongly averse to worldly possessions. His mind used to be agitated for psychic happiness and as such he declined to marry.

Sister — Declined ? Abandoned relations after betrothal ? Did not marry ?

Brother — He wished not to marry at all, but when the girls knew this they decided to marry none other than Jambu Kumar, or otherwise to remain unmarried.

Sister — Then....

Brother — Parents of Jambu Kumar and all the four girls requested Jambu Kumar not to refuse to marry. They allowed him to get initiated into monkhood after the marriage

celebrations, because they knew that all the four beautiful girls will charm the mind of Jambu Kumar and then he would forget to renounce the world. But....

Sister — What ?

Brother — Jambu Kumar agreed to marry, but he could not be attracted towards worldly sensual pleasures ?

Sister — Did the marriage not materialise ?

Brother — Marriage did take place, but just the next day Jambu Kumar left home, family associations, wealth and belongings and all the four goddess-like wives and got initiated into the order of the Digamber (nude) monks.

Sister — What were the names of his wives? Did they not persuade him not to join the order of the monks ?

Brother — They were Padamshri, Kamalskri, Vinayshri and Roopshri. With their passionate gestures, good looks, service and cleverness, they tried their level best to detain Jambu Kumar at home, but they could not move him, for he wanted to drink deep of the spiritual bliss by self-realisation.

Sister — It was alright. The feelings of attachments of the worldly people cannot influence the spiritually-minded people. Rays of consciousness and asceticism are powerful enough to destroy attachments and ignorance.

Brother — You are correct. His consciousness and asceticism influenced the thief Vidyutchor, who had entered the house of Jambu Kumar that very night for stealing. He also accepted the order of Digamber (nude) saints after hearing the discussions of Jambu Kumar with his newly married wives and understanding his deep feelings of renunciation.

Sister — What happened to those girls ?

Brother — They also broke themselves from the sensory pleasures of life, turned towards renunciation and got initiated as she-monks of the Digamber Jain order. Jambu Kumar's parents also got initiated into monkhood.

Thus, the whole atmosphere was permeated with asceticism. Monk Jambu Kumar engrossed himself deeply in spiritual contemplation. On the 7th day of second half of Magh month, the day when his preceptor Sudharmacharya obtained complete liberation, he achieved omniscience.

Sister — As with the days of liberation of Mahaveer and the day of obtaining omniscience by Gautam, the day of liberation of Sudharmacharya and the day of achieving omniscience by Jambu Kumar are the same.

Brother — After that Jambu Swami preached the gospels of religion for eighteen years from Magadh to Mathura and ultimately he obtained the state of Nirvan (Supreme bliss) from Chaurasi Mathura.

Questions :—

1. Give a short introduction to Jambu Swami.
2. Throw light on the life and works of Pandit Rajmal Pande.

LESSON 8

Twelve Wishful Reflections

PANDIT JAYCHAND CHHABRA
(Samvat 1795-1881)

Pandit Jaychand Chhabra occupies an important place in the spiritual-minded geniuses of Jaipur. He was born in a village Fagi on the Diggi-Malpura road, thirty miles away from Jaipur. His father was Motiramji Chhabra.

At the early age of eleven he was drawn towards spiritual studies. After some days he came to Jaipur, where he got the company of Pandit Todarmaji and others. He attained spiritual knowledge in the Terapanth group of Jaipur.

His son, Pandit Nandlal, was also a great scholar. Pandit Jaichandji has himself showered praises on him.

His works are mostly commentaries, which are called Vachnikas. He has also some original works to his credit. Following are some of his important works :-

1. Tattvarthasutra Vachanika
2. Sarwarthasiddhi Vachanika
3. Prameya Ratanmala Vachanika
4. Dravya Sangraha Vachanika
5. Samaysar Vachanika
6. Ashta Pahud Vachanika
7. Gyanarnava Vachanika
8. Dhanya Kumar Charit Vachanika
9. Kartikeyanu-preksha Vachanika
10. Pad Sangraha.

The present 'Twelve Wishful Reflections' is his own work.

बारह भावना

TWELVE WISHFUL REFLECTIONS

अनित्य — द्रव्य रूप करि सर्व थिर, परजय थिर है कौन ।
द्रव्य दृष्टि आपा लखो, परजय नय करि गौन ॥

1. *Transitoriness* : From the extra-sensory point of view, the whole universe is constant, but from the manifestation point of view nothing is constant. As such relegating the manifestation point of view to the background, spiritual experience alone is worth striving for from the psychic point of view.

अशरण — शुद्धात्म अरु पंच गुरु, जग में सरनी दौय ।
मोह उदय जिय के वृथा, आन कल्पना होय ॥

2. *Forlornness* : There are only two shelters in the world. From the spiritual point of view our own pure soul is our refuge and from external point of view the five Parmesties are our refuge. This creature, due to delusion, regards other objects as his refuge.

संसार — पर द्रव्यन तैं प्रीति जो, है संसार अबोध ।
ताको फल गति चार में, भ्रमण कह्यो श्रुत शोध ॥

3. *Worldly Existence* : From the spiritual point of view, delusions, attachments and aversions constitute the world. On account of these inclinations, living beings wander about in the four phases of life.

एकत्व — परमारथ तैं आत्मा, एक रूप ही जोय ।
कर्म निमित्त विकल्प घने, तिन नासे शिव होय ॥

4. *Oeness* : From the spiritual point of view our soul is only consciousness. Karma being indifferent cause of different manifestations, soul assumes different alternates. Complete liberation is attained after getting rid of these inclinations.

अन्यस्व --- अपने अपने सबकुं, सर्व वस्तु विलसाय ।
ऐसे चित्तवै जीव तब, परतैं ममत न थाय ॥

5. *Separateness* : Every substance develops in its own existence. None is the creator or the destroyer of the other. When a living being reflects like this, he does not develop attachment for worldly objects and beings.

अशुचि --- निर्मल अपनी आत्मा, देह अपावन गेह ।
जानि भव्य निज भाव को, यासों तजो सनेह ॥

6. *Impurity* : Our soul is perfectly pure. The body, however, is very impure. As such the learned preceptors have ordained us to look into ourselves and not to indulge in any sort of attachment for this impure body.

आस्रव --- आत्म केवल ज्ञानमय, निश्चय-दृष्टि निहार ।
सब विभाव परिणाममय, आस्रवभाव विडार ॥

7. *Influx* : Spiritually our soul is all consciousness. Impure modifications of the soul are influx feelings, which are to be annihilated.

संवर --- निज स्वरूप में लीनता, निश्चय संवर जानि ।
समिति गुप्ति संजम धरम, धरैं पाप की हानि ॥

8. *Stoppage of Influx* : To be deeply engrossed in our spiritual existence alone is real stoppage of influx. It is associated with careful functioning of the senses, mental, vocal and bodily restraints and abstinence, with the help of which sins are washed off.

निर्जरा --- संवरमय है आत्मा, पूर्व कर्म भड़ जाय ।
निज स्वरूप को पायकर, लोक शिखर जत्र थाय ॥

9. *Shedding of Bondage* : Our knowing soul alone is our object of attainment, by reliance whereof, all the old impurities of merits and demerits are annihilated and the soul attains its inherent nature.

लोक — लोक स्वरूप विचारिकें, आतम रूप निहार ।
परमार्थ व्यवहार गुणि, मिथ्याभाव निवारि ॥

10. *Universe* : Considering over the functions of the six substances of this universe, we should merge ourselves with our soul. Understanding the spiritual as well as the material aspects of living, we should destroy inclinations towards wrong faith.

बोधिदुर्लभ— बोधि आपका भाव है, निश्चय दुर्लभ नाहिं ।
भव में प्रापति कठिन है, यह व्यवहार कहाहिं ॥

11. *Knowledge and Perceptual Sentience* : Consciousness is the attribute of the soul. It is not at all difficult to achieve. It is from the material external point of view that it has been called uncommon or difficult to achieve.

धर्म — दर्शज्ञानमय चेतना, आतमधर्म बखानि ।
दयाक्षमादिक रतनत्रय, यामें गर्भित जानि ॥

12. *Religion* : Our soul is a mass of consciousness and perceptual sentience. Its ten forms of compassion, forgiveness etc., and the three gems of Right Faith, Right Knowledge and Right Conduct are all indivisible parts of our soul.

Questions :—

1. Explain the following wishful reflections:—
Transitoriness, Oneness, Stoppage of Influx, Knowledge and Perceptual Sentience.
2. Throw light on the personality and writings of Pandit Jaichand Chhabra.