

(Bhagwan Mahaveer 2600th Birth Anniversary)

VEETRAG-VIGYAN PATHMALA PART - III

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LESSON 1

Homage to the Siddhas

सिद्ध पूजन

स्थापना

चिदानन्द स्वातमरसी, सत् शिव सुन्दर जान ।
ज्ञाता दृष्टा लोक के, परम सिद्ध भगवान ॥

INVOCATION

Oh holy Siddhas ! you are sentient, enjoying your own self, the true, the good and ever pure.

You are the all knowing and perceiving Lord of the universe.

I implore you to remain with me during the ritual.

जल

ज्यों-ज्यों प्रभुवर जल पान किया, त्यों-त्यों तृष्णा की आग जली ।

थी आश कि प्यास बुझेगी अब, पर यह सब मृगतृष्णा निकली ॥

आशा तृष्णा से जला हृदय, जल लेकर चरणों में आया ।

होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

WATER

The more I consumed water, the greater the thirst for possessions of worldly pelf.

My heart, burnt with desires and passions, I have come to you with this water.

Having been disillusioned of the world, I have come to the Siddhas for shelter.

*I offer to you this water for destroying my circle of life and death,
This has not been able to quench my eternal thirst.*

चन्दन

तन का उपचार किया अब तक, उस पर चन्दन का लेप किया ।
मल-मल कर खूब नहा करके, तन के मल का विक्षेप किया ॥
अब आतम के उपचार हेतु, तुमको चन्दन सम है पाया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

SANDALWOOD

I served my body in various ways, applied sandal paste for comfort,

Took bath applying toilets and thus tried to remove physical impurities.

Now I have realised that for the good of my soul, you are the real sandalwood.

Having been disillusioned of the world, I have come to the Siddhas for shelter.

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

अक्षत

सचमुच तुम अक्षत हो प्रभुवर, तुम ही अखण्ड अविनाशी हो ।
तुम निराकार अविचल निर्मल, स्वाधीन सफल संन्यासी हो ॥
ले शालिकर्णों का अवलम्बन, अक्षय पद ! तुमको अपनाया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

RICE

You are in fact everlasting, unbroken and without destruction,

You are formless, static, pure, free and a successful recluse.

Taking support of the rice grains, I have comprehended the indestructible nature of the Siddhas.

Having been disillusioned of the world, I have come to the Siddhas for shelter.

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

पुष्प

जो शत्रु जगत का प्रबल काम, तुमने प्रभुवर उसको जीता ।
हो हार जगत के वैरी की, क्यों नहीं आनन्द बढ़े सब का ॥
प्रमुदित मन विकसित सुमन नाथ, मनसिज को ठुकराने आया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

FLOWER

You have conquered lust, which is the common enemy of all the creatures,

We rejoice in the defeat of this common enemy of all worldly beings.

With a happy mind in full bloom, I have come to you to discard this Lord of lust.

Having been disillusioned of the world, I have come to the Siddhas for shelter.

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

नैवेद्य

मैं समझ रहा था अब तक प्रभु, भोजन से जीवन चलता है ।
भोजन बिन नरकों में जीवन, भर पेट मनुज क्यों मरता है ॥
तुम भोजन बिन अक्षय सुखमय, यह समझ त्यागने हूँ आया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

SWEETS

I was under the illusion that life exists only on account of food,
Life, however, sustains without food in Hell, and human die even well feeded.

You are eternally happy without food, I have come to you to discard my wrong faith.

Having been disillusioned of the world, I have come to the Siddhas for shelter.

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

दीप

आलोक ज्ञान का कारण है, इन्द्रिय से ज्ञान उपजता है ।
यह मान रहा था पर क्यों कर, जड़ चेतन सर्जन करता है ॥
मेरा स्वभाव है ज्ञानमयी, यह भेदज्ञान पा हरषाया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

LAMP

I thought light is the cause of consciousness and senses help in its achievement,

But inanimate things cannot create animate existence, as preached by other faiths.

I am, by nature, all sentience, I am happy to realise this faith,

Having been disillusioned of the world, I have come to the Siddhas for shelter.

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

धूप

मेरा स्वभाव चेतनमय है, इसमें जड़ की कुछ गंध नहीं ।
मैं हूँ अखण्ड चिद्पिण्ड चण्ड, पर से कुछ भी सम्बन्ध नहीं ॥
यह धूप नहीं, जड़कर्मों की रज, आज उड़ाने मैं आया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

INCENSE

I am all sentience, there is no smell of lifeless existence in myself.

I am a mass of knowledge sentience, having nothing to do with non-self entities.

It is not incense, but the dust of karmic matter, which I have come to throw to the winds.

Having been disillusioned of the world, I have come to the Siddhas for shelter.

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

फल

शुभ कर्मों का फल विषय भोग, भोगों में मानस समा रहा ।
नित नई लालसायें जागीं, तन्मय हो उनमें समा रहा ॥
रागादि विभाव किए जितने, आकुलता उनका फल पाया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

FRUITS

I have been immersed in the pleasures of the senses that have come
my way as fruition of merits.

New desires have ever been rising and I have been engaged in
satisfying these.

All these wrong inclinations have ever resulted in restlessness.

Having been disillusioned of the world, I have come to the Siddhas
for shelter.

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

अर्घ

जल पिया और चन्दन चरचा, मालायें सुरभित सुमनों की-
पहनीं, तन्दुल सेये व्यंजन, दीपावलियाँ की रत्नों की ॥
मुरभी धूपायन की फैली, शुभ कर्मों का सब फल पाया ।
आकुलता फिर भी बनी रही, क्या कारण जान नहीं पाया ॥
जब दृष्टि पड़ी प्रभुजी तुम पर, मुझ को स्वभाव का भान हुआ ।
मुख नहीं विषय भोगों में है, तुम को लख यह सद्ज्ञान हुआ ॥
जल से फल तक का वैभव यह, मैं आज त्यागने हूँ आया ।
होकर निराश सब जग भर से, अब सिद्ध शरण में मैं आया ॥

MASS OF ALL THE EIGHT SUBSTANCES

I drank water and applied sandal paste, enjoyed the sweet smelling flowers,

I enjoyed all sorts of delicious dishes, and lighted lamps of jewels,

Fragrance of incense was inhaled by me, I enjoyed the fruits of the merit of the past.

Even then I remained uneasy, I have not understood this mystery.

When I came to you, my Lord, I realised my own soul force.

I realised from your presence that there is no joy in the pleasures of mind and senses,

I have come to abjure the pleasures arising out of these eight substances.

Having been disillusioned of the world, I have come to the Siddhas for shelter.

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

जयमाला

आलोकित हो लोक में, प्रभु परमात्म प्रकाश ।

आनन्दामृत पान कर, मिटे सभी की प्यास ॥

HOMAGE

Let the whole world be illumined with the divine light of the soul,
And the thirst of all be quenched with the nectar of joy.

जय ज्ञानमात्र ज्ञायक स्वरूप, तुम हो अनन्त चैतन्य रूप ।

तुम हो अखण्ड आनन्द पिण्ड, मोहारि दलन को तुम प्रचण्ड ॥

Victory to you oh, omniscient being, you are eternal and all consciousness.

You are indivisible and a mass of bliss, a strong fire to destroy delusions.

रागादि विकारी भाव जा, तुम हुए निरामय निर्विकार ।
निर्वृन्द निराकुल निराधार, निर्मम निर्मल हो निराकार ॥

Burning all attachments and unnatural inclinations, you have become passionless.

You are without any conflict, have no foundation, devoid of attachments and formless.

नित करत रहत आनन्द रास, स्वाभाविक परिणति में विलास ।
प्रभु शिव रमणी के हृदयहार, नित करत रहत निज में विहार ॥

Always enjoying the everlasting bliss, you are happy in your own existence.

You are the garland of the heart of lady of liberation, always attuned to thyself.

प्रभु भवदधि यह गहरो अपार, बहते जाते सब निराधार ।
निज परणति का सत्यार्थभान, शिव पद दाता जो तत्त्वज्ञान ॥

Oh Lord, this ocean of the world is very deep and we are flowing in it without any support.

I have never known my own being and the fundamentals leading to liberation.

पाया नहिं मैं उसको पिछान, उल्टा ही मैंने लिया मान ।
चेतन को जड़मय लिया जान, तन में अपनापा लिया मान ॥

I always thought of them as very different from what they are,

Regarding soul as physical form considering both one and the same.

शुभ-अशुभ राग जो दुःखखान, उसमें माना आनन्द महान ।
प्रभ अशुभ कर्म को मान हेय, माना पर शुभ को उपादेय ॥

I indulged in merits and demerits, which are a mine of miseries,
And regarded demerits as undesirables and merits as desirables.

जो धर्म ध्यान आनन्द रूप, उसको माना मैं दुःख स्वरूप ।
मन वांछित चाहे नित्य भोग, उनको ही माना है मनोग ॥

Blissful spiritual activities were regarded by me as painful.

I only craved for sensual pleasures and regarded them as conducive to happiness.

इच्छा निरोध की नहीं चाह, कैसे मिटता भव विषय दाह ।
आकुलता मय संसार सुख, जो निश्चय से है महा दुःख ॥

I never liked abstinence; how could the fire of sensual joys be extinguished ?

Worldly pleasures are all disturbing and in reality lead to great unhappiness.

उसकी ही निश दिन करी आस, कैसे कटता संसार. पास ।
भव दुख का पर को हेतु जान, पर से ही सुख को लिया मान ॥

I craved for these day and night, how could worldly bondage be removed ?

I thought that non-self entities of this existence cause grief and joy in life.

मैं दान दिया अभिमान ठान, उसके फल पर नहीं दिया ध्यान ।
पूजा कीनी वरदान माँग, कैसे मिटता संसार स्वाँग ॥

I offered charity, but with pride, never cared for its consequences.

I worshipped you for worldly gains, how could this mundane existence be annihilated ?

तेरा स्वरूप लख प्रभु आज, हो गये सफल संपूर्ण काज ।
मो उर प्रगट्यो प्रभु भेदज्ञान, मैंने तुम को लीना पिछान ॥

I have known your noble attributes today and consider myself to be fortunate.

Discrimination, with which I have known your divine being, has risen in me.

तुम [पर के कर्ता नहीं नाथ, ज्ञाता हो सब के एक साथ ।
तुम भक्तों को कुछ नहीं देत, अपने समान बस बना लेत ॥

You never do or undo things, you only know them, as they are.

You don't give anything to your devotees, only make them like your self.

यह मैंने तेरी सुनी आन, जो लेवे तुमको बस पिछान ।
वह पाता है केवल्य ज्ञान, होता परिपूर्ण कला निधान ॥

I heard of this glory of yours, that whoever knows you,

Attains complete omniscience and becomes perfect and supreme.

विपदामय परपद है निकाम, निज पद ही है आनन्द घाम ।
मेरे मन में बस यही चाह, निज पद को पाऊँ हे जिनाह ॥

All others are full of troubles, only our own abode is full of joy.

I only have one desire, oh Jinendra, I should realise my own self.

पर का कुछ नहीं चाहता, चाहूँ अपना भाव ।
निज स्वभाव में थिर रहूँ, मेटी सकल विभाव ॥

I do not desire anything other than my own self.

Let me remain stationed in my inner being, discarding all else.

Questions :—

1. Write verses of water, sweets and fruit and give their meanings.
2. Write four lines from the Homage that you like best and give reasons why you like them.

LESSON 2

Worship, Method and Benefit

- Raju* — Father, people were reciting in the temple “Lord we have reaped the benefit of your worship”. What is this worship ritual and what are its benefits ?
- Subodh* — Remembering the attributes of our most adored Lord, scriptures and monks is worship ritual.
- Raju* — Who is this adored God ?
- Subodh* — The aim of the soul is to annihilate wrong faith, attachments and aversions and to attain omniscience and supreme bliss. Whosoever attains that state is the soul supreme i.e. God. Possessed of the four eternal achievements, the Arahants and the Siddhas are the Gods, adored by all.
- Raju* — I have followed the conception of God. How are scriptures and monks worthy of our worship ?
- Subodh* — Scriptures are worthy of our homage, because they are the voice of the true God and they preach the gospel of real happiness, after annihilation of wrong faith, attachments and aversions. Digamber spiritual monks following the path of complete renunciation are also worthy of our worship.
- Raju* — Our teachers, parents etc. are also called Gurus. Should we worship them also ?

Subodh — From conventional point of view, they should also be respected according to their status, but they cannot be regarded as worthy of our worship in our pursuit of complete liberation, since they are not without attachments and aversions. Only the omniscient Gods, scriptures that preach the gospel of complete detachment and the Digambar Jain saints are worthy of our worship ritual with eight offerings.

Raju — Agreed that we should worship the three. Please let us know what benefits arise out of the worship.

Subodh — Persons having religious understanding do not worship these with desires for worldly gains or achievements. They have innate feelings of reverence towards them. Those who are on the path of liberation naturally have feelings of adoration towards those who have attained liberation, just as one who is after wealth, pays his respects to the wealthy.

Raju — So do we not get worldly joys out of worship of the Lord ?

Subodh — Conscious devotees do not desire worldly joys, but since their feelings of homage are meritorious, they attract merit karmic matter and on fruition thereof, get pleasures of this worldly existence also, but such people do not regard these as of any importance. The real benefit of such worship is to keep away from passions and pleasures of senses.

Raju — How is the ritual arranged ?

Subodh — Worship ritual is accomplished in daylight, after taking bath and putting on clean clothes. The God should be worshipped standing before the image respectfully and with concentration, offering pure substances without any life element in them.

Raju — What do you mean by pure substances ?

Subodh — Pure, cleansed substances without any germs or insects in them are worth offering to the deity e.g. rice, dry fruits, almonds etc. and pure filtered water.

Raju — Can we not worship our God without these offerings ?

Subodh — Why not ? Our feelings are the predominant elements in worship. The householders, sometimes, worship without any offerings. Some like to worship with the eight substances, while others with one or more of these.

Raju — This is alright, but I have not followed the whole procedure.

Subodh — You want to understand everything just standing here. Come with me to the temple tomorrow. You will understand everything there.

Raju — I will surely come with you; I have not only to understand the procedure, I shall perform the ritual of worship myself, everyday.

Subodh — That is a nice idea. This is the only method of saving ourselves from worldly occupations and feelings of dement.

Questions :—

1. What is worship ritual ? Whom to worship and why ?
2. What is the good of worshipping the Lord ? Why do soul-minded householders worship the deity ?
3. What are pure substances of offerings ? Can we worship without these substances ?



LESSON 3

Operative Consciousness

ACHARYA UMA SWAMI

The Jain community is not acquainted with the life story, as with the famous Tattvartha Sutra 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 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 Mohammedans.

Another name given to this holy book is Moksha Shastra. The importance of this work can be measured from the fact that during the last two thousand years, more than a hundred commentaries in different languages have been written on this. Sarvartha Siddhi of Acharya Pujoyapad, Tattvartha Wartik of Bhattaklank and Slok Wartik of Vidyanandi are the famous commentaries on this book. Tattvarthasar of Amritchandra Suri is, in a way, a poetic translation thereof. Swami Samantbhadra's Gandhahasti Mahabhasya containing eighty-four thousand verses was also a commentary on this book, but it is not available.

Artha Prakashika of the old Hindi scholar Pandit Sadasukhji is also its commentary. Modern scholars have also written many commentaries in Khari Boli. It is the first Jain scripture in the Sanskrit language.

Present lesson has been written on the basis of Tattvartha Sutra.

OPERATIVE CONSCIOUSNESS

Darshanlal — Brother Gyanchand, I don't understand from where father has chosen our names.

Gyanchand — Don't you know that both these names are meaningful, from the religious point of view. The nature of our soul is all consciousness and perception (Gyan and Darshan). Moksha Shastra says, "operative consciousness is the nature of the soul". The activities of consciousness and perception are called their operation.

Darshanlal — Is it like that? To me these names appear to be strange.

Gyanchand — You are correct, brother. As long as we do not know and hear things, they appear like that. Kundkund Swami writes, "This being has heard talks of sensual pleasures and passions many a time, has acquired acquaintance with these and experienced them. As such they appear to be easy, but has neither heard anything about the soul, till today, nor developed acquaintance with it. Therefore, it appears to be strange to him."

Darshanlal — Brother Gyanchand, please explain this operative consciousness more clearly, so that I may understand the mystery of my name.

Gyanchand — Alright, hear. Inclinations of the soul connected with life-force are called operative consciousness. i.e. sentience and perception. These are found in all living beings and are not found in other substances. As such these are the essential characteristics of the soul, which is recognised thereby. There are two important parts thereof :

(1) Perception and (2) Sentience

Darshanlal — Please explain the difference between perception and sentience.

Gyanchand — That which gives a common impression (formless image) is called perception and that which differentiates between the self and the non-self and gets detailed impressions is sentience.

Darshanlal — Is consciousness of all living beings alike ?

Gyanchand — Yes, from the point of view of inherent potentiality all have the same consciousness. However, from the point of present development consciousness is of eight kinds :

- (1) Sensory knowledge
- (2) Scriptural knowledge
- (3) Clairvoyance
- (4) Telepathy
- (5) Omniscience
- (6) Perverted sensory knowledge
- (7) Perverted scriptural knowledge and
- (8) Perverted clairvoyance

Darshanlal — What do you mean by sensory and scriptural and other knowledges ?

Gyanchand — Discarding the tendency of depending on others, the knowledge of objects in a general manner is called sensory knowledge, or knowledge with senses and mind as its indifferent causes is called sensory knowledge. The consciousness that knows other objects in connection with objects known with the help of sensory knowledge is called scriptural knowledge.

The direct and crystal clear knowledge of material objects with limitations of matter, place, time and mode without the help of senses and mind, is called clairvoyance.

Darshanlal — And telepathy ?

Gyanchand — I shall let you know everything. Spiritual minded monks, without the help of senses and mind, know material objects thought of or located in the minds of others, subject to limitations of matter, place, time and mode and that knowledge is called telepathy.

Omniscience is the perfect, supersensitive direct and clear knowledge, in which all substances are known together and at once, as they really exist with their infinite attributes and modifications of all the three vast measures of time.

Darshanlal — Is perverted knowledge also included in consciousness ?

Gyanchand — Persons having wrong faith, do not understand the nature of their souls. Their sensory and scriptural knowledge and clairvoyance are called perverted sensory knowledge, perverted scriptural knowledge and perverted clairvoyance, because, having wrong faith in the fundamentals, their consciousness is false, even when their worldly knowledge is correct. Since they do not have knowledge of the elements, all their consciousness is perverted.

Darshanlal — Are there kinds of perception also ?

Gyanchand — Yes, perception is of four kinds :—

- (1) Ocular perception
- (2) Non-ocular perception
- (3) Clairvoyant perception
- (4) Omniscient perception.

Darshanlal — Ocular perception means seeing with eyes. What is non-ocular perception ?

Gyanchand — It is not like that. The ordinary awareness of existence which is experienced with the eyes is ocular perception, and the non-ocular perception is the ordinary awareness with the help of the mind and the rest of the four senses, except the eyes.

Darshanlal — And what about clairvoyant perception ?

Gyanchand — Likewise the perception of the objects which occurs just before the clairvoyance knowledge is called clairvoyant perception, but there is some speciality in omniscient perception.

Darshanlal — What is that ?

Gyanchand — The direct perception of the whole cosmos, which occurs together with omniscience is called omniscient perception. There is no gap of time in omniscient perception and omniscient consciousness.

Darshanlal — Thank you. Very well explained.

Questions :—

1. What is consciousness ? How many kinds does it have ? Explain these kinds.
2. What is the difference between perception and consciousness ?
3. Define any two of the following :—
Sensory knowledge, omniscience, ocular perception, omniscient perception.
4. Throw light on the life and works of Acharya Uma Swami.



LESSON 4

Adopted and Inherited Wrong Faiths

PANDIT DAULATRAMJI
(Samvat 1855-1923)

Deeply immersed in the knowledge of the self, Pandit Daulatramji was a jewel of the Pallival Jain community. He was born in village Sasni near Aligarh. He also lived in Aligarh afterwards. His father was Todarmalji.

Away from self-applause, the full life story of this great poet is not available. He was an ordinary householder, simple in nature and engaged in the search of the soul. His 'Chhahdhala', very much talked about and respected is a jewel of his works. There is hardly any Jain, who does not study this work. It has been prescribed in the courses of all the Jain Examination Boards.

He wrote this in Samvat 1891. He has successfully tried to fill the ocean in a small pot. Apart from this, he composed many prayers and spiritual verses, which are recited after the religious discourses in all the Jain temples in India. His devotional verses are full of deep thoughts of the self.

His poems, besides being spiritual, are full of poetical qualities of a high order. Language is simple and spontaneous. His verses can be compared with the works of any great master of Hindi lyric poetry.

The present portion has been taken from the second Dhal of his famous Chhahdhala.

ADOPTED AND INHERITED WRONG FAITHS

Student — Whose life has been described in the Chhahdhala ?

Teacher — It is a life story of all living creatures. It relates the story of the roamings of this soul in this vast universe. This soul of ours has been wandering in all the four phases of life, but it never attained happiness. This has been shown in the first Dhal.

Student — Why is this soul wandering in this world and why is it unhappy ?

Teacher — This question has been answered in the second Dhal. This soul, thus wandering in the world, has been facing the miseries of births and deaths, on account of wrong faith, wrong knowledge and wrong conduct.

Student — What are these wrong faith, wrong knowledge and wrong conduct. due to which this being is unhappy ?

Teacher — Perverted faith of the seven elements including the soul is false belief or wrong faith. You have studied the attributes of animate and inanimate objects and other elements. To regard these essential elements as different from their real nature is perverted faith.

Student — Since when are we in the grips of this wrong faith ?

Teacher — This is since time eternal, but we have been supporting this with external activities. This is of two kinds : (i) Inherited wrong faith and (ii) Adopted wrong faith.

Student — Kindly explain these.

Teacher — The feeling of oneness that living beings have with their bodies and attachments towards external objects since times eternal, is inherited wrong faith, and the perverted beliefs that we have developed, being influenced by unreal gods, scriptures and monks is adopted wrong faith.

Student — There must be inherited and adopted non-consciousness also ?

Teacher — Yes, it is just like that. Ignorance of living creatures regarding the seven elements from times immemorial is inherited wrong knowledge and adopted wrong knowledge is to study the false scriptures, wherein attachments and other passions have been regarded as desirable and to regard their teachings as correct.

Student — Shall we understand wrong conduct also likewise ?

Teacher — Yes, of course. Indulgence of ignorant creatures in several activities is inherited wrong conduct, and the external conduct which is observed for the sake of fame and good name is adopted wrong conduct. External activities that are devoid of faith and knowledge of the animate and inanimate beings are all of no avail. It has been said :

“The activities of the body including those that inflict physical pain performed with a view to gaining fame, profit or respect and that are without the knowledge of soul and non-soul beings—all lead to the weakening of the physical structure only.”

Student — Why are all the activities of the ignorant irreligious ? If they are good, they should be called religious.

Teacher — Pandit Daulatramji replies thus :

To accept the psychic violence arising out of the feelings of attachments and aversions, that rise in the soul, and the material violence of killing or causing pain to moving or stationary beings as religion is wrong faith. Entities having faith in these are unhappy.

Student — What is the remedy of saving oneself from these ?

Teacher — We can protect ourselves from adopted wrong faith by understanding the real nature of the God, the scriptures and the monks, and from inherited wrong faith by true knowledge of the essential seven elements and thus obtaining inner experience of the soul.

Student — Then please explain the nature of all these.

Teacher — Some other time....

Questions :—

1. Why is the soul unhappy? Can one get relief from unhappiness? If yes, how?
2. What is the difference between inherited and adopted wrong faiths? Please explain clearly.
3. Is adopted wrong faith only reading scriptures supporting feelings of attachment etc.?
4. A man of abstinence is worshipped in this world. As such we should follow abstinence. Is this conception correct? If not, why?
5. Give a description of the life of Pandit Daulatramji. What religious truths have been explained in his first and second Dhals? Explain clearly.

LESSON 5

Who Am I ?

We use the word 'I' a number of times, a day, but we have never tried to think what is the real meaning of this word. What does this word 'I' signify ?

Thinking ordinarily, you can say that there is nothing in the word requiring deep thinking. Do we not understand who 'I' am ? You can also reply, "I am a child or a young man or I am a man, a woman, a scholar or a rich merchant." But my question is, "Are you not something else than these ?" All these are only synthetic accidental modifications of various objects, only externally visible.

What I mean to say is this. If you are a child, childhood is to come to an end some day, but you will continue to exist even afterwards. Therefore, you can't be a child. Likewise, you cannot also be a youngman. Childhood and youth are the changes of the body and the word 'I' does not indicate body. I am sure you do not regard your body as your own self.

Same way, you are a rich man, because of your possession of wealth, but wealth and riches are going to disappear. When wealth disappears, will you also disappear ? Scholarship is the name of knowledge of a few books. Did you not exist when you had no knowledge of such books ? If you did exist, it appears that you are different from riches and scholarship i.e., you are not a rich man or a scholar.

The question then arises "Who am I" ? It is not difficult to find an answer to this, if it rises in the depth of the heart and you are really inquisitive about the solution. This 'I' has forgotten the self in his pursuit of all else. How strange that the seeker has forgotten the seeker himself ! The whole world is so busy in taking care of others that it has no time to think "Who am I" ?

Different from body, mind, speech, delusion, attachment, aversion and even from the intellect aiming at others, I am an everlasting, pure, eternally conscious being having all bliss and sentience, and never changing.

For example, a man forgets that he is an Indian, in the thick cover of provincialism and thinks that he is a Bengalee, a Madrasi or a Punjabi. Indian nationalism thus stands divided in the deep feelings of provincialism. In the same way, the soul sinks deep in the clouds of oneness with the realisation that one is a man, a god, a masculine, a feminine, a child or a youngman. Why should, therefore, we forget that we are animate sentient beings, amidst the cries of being possessed of wealth or learning, or being a child or an old man, just as our leaders ask us to remember that we are Indian first, Madrases or Bengalees afterwards ?

Just as every Indian should strongly feel that he is an Indian in order to preserve the unity of Bharat, for such a feeling is the only way to protect that unity, in the same way the strong feeling of being a soul is very necessary in order to get a correct answer to the question "Who am I" ?

So I am only an animate being different from wife, son, house, riches, money and even my body. Delusions, attachments and aversions, that rise in the soul, being not part of its nature and transitory, do not come within the limits of the soul, and the petty development of our knowledge depending upon other objects, is not able to throw light on our perfect supreme consciousness. The fully developed manifestation of our consciousness, too since it is not eternal, cannot be accepted as our everlasting, perfect and indivisible soul, because soul is a substance, while this fully developed state is only a modification of the attribute of consciousness.

The real meaning of 'I' is an eternal indestructible element existing in all the three divisions of time i.e. past, present and future. So long as we do not develop the feelings of sameness with this sentient indestructible everlasting element i.e. our soul, we cannot get a correct answer to the question "Who am I" ?

The soul that we describe with the word 'I' is a subject of our inner vision and a matter of experience. It cannot be achieved by external activities of any kind. It cannot be bound with mental thoughts, because it is a matter of our soul awareness. It cannot also be achieved with the help of sensual perceptions, because senses only feel touch, taste, smell, colour and sound and can only be instruments in the knowledge of inanimate objects. These senses cannot be even passive causes of the knowledge of our souls.

This soul substance, an object of our experience, is a solid mass of consciousness and bliss. It is all purity, different from the subjects of senses and other feelings. Its separateness from other external inclinations and oneness with consciousness and other supreme attributes are its purity. It is one and the oneness of its countless attributes is its unity. Such a soul is soul alone, nothing else, all alone and self-sufficient. I have nothing that I can give others, and being perfect in myself, I do not stand in the need of cooperation from any external being.

This soul is above the intricacies of the spoken word, known only to our own experience. The first step towards its realisation is the study of the elements, but that realisation will arise after discarding all the thoughts about the soul itself.

"Who am I?" is a matter of our awareness, and our answer to this question has to be received from our own inner realisation. It cannot be expressed in words or writings. Words and writings can only make indications about this supreme being, they can point towards the direction, but cannot bring about its modification.

Question :—

1. Write an essay on "Who am I?" in your own words.

LESSON 6

Twelve Conduct Rules of a spiritually minded householder

(IN THE FIFTH STAGE OF
SPIRITUAL GROWTH)

One who has real right belief is a sentient being. In the absence of the first two stages of passions which lead to infinite births, a sentient being develops partial spiritual purity. He is called a spiritually minded householder.

The spiritual purity, that has been developed, is called real abstinence and in the presence of such purity, tendency to renounce five sins and observe five partial abstinences like non-violence are called external conduct rules. Such feelings of merit automatically appear in a sentient being.

Such abstinences are of twelve kinds. Partial abstinence from the five sins including violence is called five rules of conduct of the lower stage. The second classification of three abstinences are just to safeguard the five rules of conduct of the lower stage and to develop them. The four training conduct rules are just a practice of the higher observances of the state of monkhood.

FIVE CONDUCT RULES OF THE LOWER STAGE

1. **Partial abstinence from violence**—To renounce the feeling of violence in a broad way is partial abstinence from violence. Before understanding this, it is necessary to understand violence. The loss of the purity of the activity of the soul with the rise of feelings of passion is psychic violence and the loss of our own

material vitalities and those of others due to feelings of passion is material violence.

In his *Purusharthasiddhiupaya* Acharya Amrit Chandra has written, "Rise of imperfections like attachment in the soul is violence and their absence is non-violence."

If somebody acts carefully without any feelings of attachment and aversion and even then some living creature is killed, that is not violence. As against this, if somebody entertains passions in his inner self and is also careless in his external activities, he is guilty of violence, even if no living creature is killed or injured due to his activities and movements. To sum up, determination of violence and non-violence does not depend upon death or preservation of life of any being, but upon the presence or absence of the feelings of attachments and aversions.

Violence is of four kinds—(i) Violence with determination (ii) Business violence (iii) Violence in household activities and (iv) Contentious violence.

When feelings of cruelty only lead to determined violence of living beings that is violence with determination. Violence in activities like trade and commerce and those in the household or other activities, in spite of the care to avoid it, are called business violence and violence in household activities.

Violence caused unwillingly with a view to protect our family and religious places is contentious violence.

Spiritually minded householder renounces violence with determination completely. Feelings of such violence do not arise in him. He also tries to keep himself away from other three types of violence, as far as possible. This observance is called partial abstinence from violence.

2. Partial observance of truth—To tell lies with recklessness is untruth. Partial abstinence from telling lies is partial observance of truth. Untruth is of four kinds :

- (i) Perversion of truth
- (ii) Propounding untruth
- (iii) Telling otherwise
- (iv) Harsh and cruel speech

- (i) Saying that things in existence do not exist is perversion of truth.
- (ii) Saying that things that have no existence, do exist is propounding untruth.
- (iii) Describing things as against their intrinsic nature e.g. to say that there is merit in violence.
- (iv) To utter scandalous, contentious, painful words, and words opposed to the scriptures and those leading to violence and conflicts is the use of harsh and cruel speech.

3. Partial abstinence from stealing—To take anything that entails giving and taking in the worldly sense, without the permission of its master through recklessness is stealing. To abjure stealing is abstinence. Though a renouncer of theft, the householder draws water from a tank or a river and earth from mines without any asking; he is a partial observer of non-stealing.

4. Partial abstinence from indulging in sex—Complete abstinence from sex is celibacy. A householder, unable to observe complete celibacy, remains satisfied with his own wife and altogether renounces indulgence in other women. This observance being partial is called partial abstinence from indulging in sex.

5. Limitation of worldly possessions—Accumulativeness is a desire for possession of non-self entities. It is of two kinds—external and internal. Internal accumulativeness comprises of fourteen stickings like wrong faith, anger, pride, deceit, greed, and nine mild passions. External possessions are land, house, gold, silver, grain, wealth, servants and utensils etc. Out of the above, the householder renounces wrong faith altogether. He renounces others partially, because he has tints of passions left in him. He imposes a limit to all external possessions. This is called limitation of worldly possessions.

OBSERVANCES TO SAFEGUARD THE FIVE CONDUCT RULES

Direction abstinence, regional abstinence, and abstinence from unnecessary demerits are observances to safeguard the five conduct rules.

1. Direction abstinence—The householder having softness of passions, imposes limitations on his movements in all the ten

directions, on the basis of famous places. This is direction abstinence.

2. Regional abstinence—The broad limitations of direction abstinence are further minimised to movements during particular hours, days, weeks and months etc. This is regional abstinence.

3. Abstinence from unnecessary demerits—Purposeless indulgence and inclinations towards violence and other demerits is indulgence in unnecessary demerits. The householder observing these rules of conduct does not, without any purpose, dig earth, throw water, burn fire, move air and crush vegetables. He also does not indulge in such other activities, leading to unnecessary loss of life. He abstains from violence of moving creatures and renounces purposeless violence of stationary beings also. He does not take interest in activities such as attachments and aversions and keeps away from them. This is called abstinence from unnecessary demerits.

TRAINING OBSERVANCES

Meditation, fasting, limitation of objects of sensual pleasures, and service of the saintly beings are four training observances.

1. Meditation—To develop oneness with our soul, renouncing all attachments and aversions, regarding all merits and demerits as equal and thus developing soul force is meditation. The householder should quietly sit alone in loneliness for at least forty-eight minutes, three times a day, to observe this rule of conduct.

2. Fasting—To stay nearest own soul, abandoning passions, subjects of senses and food is a fast. On every eighth and fourteenth days of both the fortnights of the month, fasting without indulgence in outside activities of the householder or trade and commerce is a real fast.

This has three grades.

(i) The super type—To take meals once at one sitting only on both days before and after the fasting day is the super type fast.

(ii) The medium type—To fast only on the day fixed is the medium type of fast.

(iii) The lowest type—To take meals once only on the day of the fast is the lowest type of fast.

3. Limitation of objects of sensual pleasures—Even within the limitations already imposed on possession of worldly objects, to decrease the sensual involvement, is the limitation of objects of sensual pleasures. The subjects of the five senses are of two kinds, those that are enjoyed once only and those that are enjoyed a number of times.

4. Service of the saintly beings—To offer a share of one's meals to monks and householders and to feed them with proper prescribed process is the service of the saintly beings.

The householder, with real right faith, observing the twelve rules of conduct, without any fault, follows those rules of conduct, because without real right faith and consciousness, these rules cannot be really observed with internal real faith and right consciousness and in the absence of passions, which lead to infinite births, passions which hinder partial abstinence and passions which disturb complete abstinence, the emergent purity of the soul naturally creates cravings for these rules of conduct in the householder. The meritorious feelings of the rules of conduct without the consciousness of the soul is not real observance of the rules of conduct.

Questions :—

1. Who is a householder with rules of conduct ? What are these rules ? How many are they ? Give names.
2. Describe at length partial non-violence and partial truth.
3. Define any three of the following :—
Violence, purposeless demerits, meditation, partial non-stealing.
4. Differentiate between (i) Sensual objects enjoyed once only and those enjoyed a number of times (ii) Direction and regional abstinences (iii) Limitation of accumulation and limitation of the sensual joys.
5. Write an essay on the twelve rules of conduct of the spiritually minded householder.

The Path to Liberation

ACHARYA AMRITCHANDRA

Acharya Amritchandra is second only to Kundkundacharya in the galaxy of spiritual saints. It is a matter of regret that we do not know much about this great Acharya of about the 12th century, except whatever is known from his writings.

Always disinterested in fame and other worldly aspirations, Acharya Amritchandra, after writing great treatises says :—

“Words were formed with letters and sentences with words; sentences gave rise to this holy scripture. I have done nothing.”

The same feeling has been expressed in Tattvarthasar. Pandit Ashadharji has called him Thakur, which shows that he must have been connected with some high Kshatriya family.

He had complete mastery over Sanskrit language. Both in his prose and poetry, language flows according to feelings and is simple, easily comprehensible and sweet. He was always engrossed in spiritual thinking. Consequently, all his creations are full of spiritualism of a high order.

All his works are in Sanskrit. He wrote prose and poetry both. Amongst his prose writings are his commentaries on the great works of Acharya Kundkund.

1. Samaysar Tika—known as Atmakhyati.
2. Pravachansar Tika—known as Tatparya Dipika.
3. Panchastikaya Tika—known as Samay Vyakhya.
4. Tattvarthasar—Poetic translation of prose sutras of Acharya Umaswami.
5. Purusharthasiddhiupaya—an original work on the life of householders. The nature of violence and non-violence has been very realiastically depicted in this work.

The present essay is based on Purusharthasiddhiupaya.

THE PATH TO LIBERATION

Speaker — It is a fundamental fact, accepted and experienced by all, that all the living beings in this world are unhappy and everybody wants to get rid of this unhappiness. They also make attempts to do so, but since they do not know the correct path to the state of perfect happiness, all their attempts are in vain. The basic question, thus is, what is the real path to liberation ?

What is the path of liberation ? Before this question is answered, it is desirable to solve the question what liberation is. Liberation means complete freedom from grief and pain. All unhappiness is full of restlessness. Liberation, therefore, must be without any restlessness. There is no complete happiness, i.e., liberation, as long as there is even a little of restlessness.

Describing the path of liberation, Acharya Amritchandra writes — “The unity of right faith, right knowledge and right conduct is the path to liberation. All beings should try to follow this path.”

It is, thus, clear that the unity of the three i.e., right faith which means true belief, right knowledge which means true understanding and right conduct is real path to liberation. The question now arises what are right faith, right knowledge and right conduct.

Really speaking all the three are modifications of the soul, i.e., they are its pure modifications. Discarding non-self substances, to lean towards one's soul and to regard it as one's nature is right faith, to have real

knowledge of the soul and other substances is right knowledge and to merge oneself with one's sentient soul is right conduct.

Explaining it further, Acharya Amritchandra writes :-

Correct belief of soul substance and other elements without any contradictory faith is right faith. One should try to achieve it always, since it is the nature of the soul itself.

First of all, we should try to develop right faith, because path to liberation does not begin without achieving this.

Of all the three, first of all we should try to achieve right faith with all our strength, since in the presence of this attribute, both consciousness and conduct become right.

Without right faith, all knowledge is ignorance and all merits including abstinence and rules of conduct are unreal conduct.

Disciple — How is right faith achieved ?

Speaker — First of all, with the help of the study of the essential seven elements, one should develop a sense of distinction between our own soul and all non-soul substances, and thus realising the self, lean towards our ever-pure soul, to attain realisation of the self, is the way to attain right faith.

Disciple — And right knowledge.....

Speaker — The correct knowledge of purposeful, multifaced elements without doubt, perversity and indecisiveness is right knowledge. One should always try to achieve right knowledge.

Disciple — What are doubt, perversity and indecisiveness ?

Speaker — Comprehending an object in two ways contrary to each other is doubt e.g., Is attachment towards spiritual beings merit or religion? or Is it silver or shell?

Comprehending an object contrary to the intrinsic nature of that substance is perversity e.g. to regard merit as religion or to regard shell as silver.

Comprehending an object without certainty and taste, e.g., “What is this ? or It is something”— is called indecisiveness. ‘Soul must be something’, or to say “something is there, on touching some soft substance in the way.”

Disciple — Please tell me something about right conduct also.

Speaker — Pure absorption of the soul without any sinful activity or feelings, free from all passions of merits and demerits and indifferent with the worldly attachments, is right conduct. Right faith, right knowledge and right conduct are also called the three Gems and their unity leads one to liberation.

Disciple — Do we attain complete liberation and not heavenly existence by following these three Gems ?

Speaker — Heavenly existenee is worldly. That which is the path of liberation cannot also be a path to worldly existence. The traveller on the path of liberation comes across undesirable merit and consequent heavenly existence due to merit bondage, as a matter of course. Following three Gems is the way to complete liberation, not a path of worldly existence.

Disciple — Why do, then, monks following the three Gems go to the heavens ?

Speaker — Three Gems are the cause of liberation only, but the partial attachment that is present in the lives of the monks is the cause of their bondage. Monks go to the heavens due to their guilts of merits.

Disciple — Do you call merit inclinations guilts ?

Speaker — It is not I, but Amritchandracharya who calls them so. “If the three Gems do not result in bondage how do divisions of merit karmas including heavenly life associate with the soul.” In answer to this he writes :— The religion of the three Gems is instrument to liberation only, not to heavenly lives. It is the fault of merit operative consciousness that results in heavenly lives for the monks.

Disciple — Those monks followed the path of three Gems, how did they suffer from the bondage of the karmas ?

Speaker — The soul is without bondage to the extent it follows the path of the three Gems. Bondage present is only to the extent of passions like attachment and others. The Acharya asserts —

The soul having right faith has no bondage to that extent. Whatever passions like attachment etc. are there, lead to the bondage to that extent. The soul having right knowledge has no bondage to that extent. Whatever passions like attachment etc. are there, lead to bondage to that extent. The soul having right conduct has no bondage to that extent. Whatever passions like attachment etc. are there, lead to bondage to that extent.

If we, therefore, want to annihilate bondage i.e., to destroy unhappiness, we should follow the path of the three Gems. That is the only way to get rid of worldly turmoils and to obtain the supreme spiritual state of liberation.

Questions :-

1. What is liberation ? What is the path to liberation ?
2. Define real faith, real knowledge and real conduct.
3. What is the way to the achievement of right faith ?
4. Define doubt, perversity and indecisiveness.
5. Why are three Gems not instrumental to heavenly lives ? Give a critical answer.

LESSON 8

Real and Conventional Perspectives

PANDIT TODARMALJI

Shri Jogidas Khandelwal of the Godika section was the father of Pandit Todarmalji and Rambha Bai, his mother. He was married. He had two sons—Harishchandra and Gumaniram. Gumaniram was a genius and a great revolutionary like his father. Most of his life was spent in Jaipur, but he had to go to and settle in Singhana for his livelihood, for some time. He worked under a money-lender of Delhi there.

Traditionally his age was determined to be twenty-seven only, but looking to his scholarship, knowledge and literary achievements and on the basis of the latest references and proofs it is certain that he lived up to forty-seven years. It is certain that he died about the Vikram Samvat 1823-1824. As such he must have been born in the Vikram Samvat 1776-77.

He received ordinary education in the Tera Panth 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 Rajmalji wrote in his letter of invitation to the Indradhwaj ritual, "It is very difficult to find a man of his intellet 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 with Samaysar and its commentary, Panchastikaya, Pravachansar, Niyamsar, Gomattasar, Labdhisar, Triloksar, Tattvarthasutra, Kshapanasar, Purusharthasiddhiupaya, Ashta Pahud, Atmanushasan and many 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 of 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) | } Samayak-
gyan
Chandrika
V. S. 1818 |
| (2) Gomattasar Jivkand Hindi Commentary | |
| (3) Gomattasar Karmakand Hindi
Commentary | |
| (4) Artha Sandrishti 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) | |

The last was completed by Pt. Daulatram 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. To know more about him one should read, "Pandit Todarmal : Vyaktitva and Kartrittva. The present lesson has been taken from the seventh chapter of Mokshamarg Prakashak. For knowing details of real and conventional perspectives, one should study the seventh chapter of Mokshamarg Prakashak.

REAL AND CONVENTIONAL PERSPECTIVES

Gumaniram — Father, you told me yesterday that the three Gems are the path to liberation from the worldly miseries. Are there not two paths to liberation i.e., real and conventional ?

Pt. Todarmalji — No, son, there are not two paths to liberation. The description of the path is of two kinds. The real unconventional path is the real path to liberation and that which is not a path to liberation, and yet, being an accompaniment or indifferently instrumental to it is the conventional path. Real and conventional perspectives are described as such everywhere.

True description is real and imposed exposition is conventional. Samaysar says, "Conventional perspective is unreal, because it does not expound the true nature of things. Real perspective is truthful, because it exposes the nature of things in a correct manner."

Gumaniram — I have been thinking that experience of the pure soul like that of the siddhas is real perspective and indulgence in rules of good conduct and abstinence are the conventional one.

Pt. Todarmalji — This is not correct, because the name of some one substance and its feelings is not real and that of others is not conventional perspective. To express the intrinsic spirit of a substance – as that only, is real perspective and to impose the modification of other substances on the same is conventional description, e.g., to refer to an earthen pot as made of clay is real perspective, while to refer to it as sugar pot is conventional.

Gumaniram — The experience of pure soul has been treated as real and observance of rules of good conduct and abstinence as conventional perspectives in Samaysar.

Pt. Todarmalji — The experience of pure soul is real and unconventional path of liberation and so it has been called as such. Rules of conduct, abstinence and penance etc. are not a path to liberation; they have been treated as such a path, from the viewpoint of indifferent accompaniments and so they are called conventional perspective.

Exposition of the path of liberation from real perspective should form the basis of our faith and the same from the conventional point of view should be treated as untrue and worth not having any faith therein.

Gumaniram — So shall we preserve the belief of the real perspective for our liberation and accept the conventional for our activities in this world ?

Pt. Todarmalji — No, my son, real and conventional expositions should be treated as they intrinsically are. Perspectives have no place in activities. Activities are the behaviour of the substances. To regard the activity of a substance as its own is the real perspective and to regard the same as of others is called conventional perspective. So our faith should be that the exposition of the real perspective is truthful, while that of conventional perspective, being an imposed one, is untrue.

Gumaniram — Why did you say that we should stick to the faith of real perspective and leave that of unreal perspective ?

Pt. Todarmalji — Conventional perspective describes substances mixing the self and its activities and causes with

the non-self and its behaviour. To regard it as real is wrong faith and as such, it is to be abandoned. The real perspective exposes the elements as they intrinsically are and does not mix them with one another. To have faith in such exposition is the right faith, which is desirable.

Gumaniram — Then why do Jain scriptures propound the acceptance of both these perspectives ?

Pt. Todarmalji — The acceptance of both the perspectives means that we should treat the exposition of the real perspective as 'Truth is like that', and where conventional point of view is predominant, to regard it as not intrinsically true, but that the exposition is imposed or due to some sort of connection with other indifferently instrumental objects.

Gumaniram — If you regard conventional exposition as undesirable, people will discard rules of good conduct, abstinence, etc.

Pt. Todarmalji — The naming of observances, rules of conduct and abstinence etc. are not conventional perspective, but treating them as path to liberation is such. We should stop to treat them as a path to liberation. If you leave good conduct and other merits, you will indulge in violence and other vices and that would be more harmful. It is, therefore, not correct to stop following rules of conduct, abstinence etc., while it is also not correct to treat them as leading to liberation of the soul.

Gumaniram — If it is like this, why do scriptures accept the conventional perspective at all ?

Pt. Todarmalji — A barbarian cannot be explained things, except in his own language. Likewise, spiritualism cannot be expounded without taking recourse to conventional exposition. Therefore, scriptures include conventional expositions as such. We may have to take recourse to the language of the barbarian to explain our ideas to him, but it is not desirable to become barbarians ourselves. Likewise, conventional perspective, being an expounder of spiritualism has a place in scriptures, but it is not to be followed or accepted as true.

Gumaniram — How does conventional perspective expound the real aspect ?

Pt. Todarmalji — We cannot see with our eyes the length and breadth of the Ganges, that rises in the Himalayas and falls in the Bay of Bengal. To know its length, breadth and curves of flow, we have to take help of a map. The Ganges of the map is not the real Ganges; we can know details of the Ganges, but cannot quench our thirst with the help of the map, we shall have to go to the bank of the real Ganges to quench our thirst.

Exposition from conventional point of view is like the Ganges of the map, we can understand the elements, but cannot have experience of the soul with its help. For knowing and experiencing the intrinsic soul, we have to take recourse to the subject of the real perspective i.e., our pure soul. Thus, conventional perspective is desirable only for purposes of knowing the different attributes of our soul.

Questions :—

1. What is the path to liberation ? Is it of two kinds ? Explain clearly.
2. What is the difference between the real and the conventional paths to liberation ? Explain clearly.
3. Define real and conventional perspectives.
4. What is wrong in the following assertion :—
“Real perspective is to experience our soul like that of the Siddhas and indulgence in observances, abstinences, good conduct etc. is conventional angle of vision.”
5. Why has conventional exposition been included in the Jain scriptures ?
6. What do you mean by the acceptance of both the angles of vision ?
7. How does conventional perspective expound the real one ?

LESSON 9

The Great Festival of ten Virtues

Jinesh — Vinod, will you come with me to the temple?

Vinod — No, I intend to go to the picture today.

Jinesh — Why?

Vinod — Because I am somewhat disturbed today. There will be some merrymaking there.

Jinesh — Ah, you are out to find peace in the pictures? Cinema is conducive to attachments and aversions, leading to unhappiness. Daslakshan festival has also begun. These are days of religious engagements. During these days people engage themselves in spiritual reflections, prayers, fasting and other observances of religious nature, and spend the whole day in self-study and discussion of the nature of the fundamentals. Generally, the purpose of each religious festival is to develop feelings of detachment from worldly affairs, but this festival is particularly meant for meditation of the attributes of the soul.

Festival means an auspicious time, a holy occasion. In reality, rise of the feelings of detachment with faith in the nature of the soul is real observance of the festival, because that is instrumental to the complete liberation of the soul, which, in itself, is a holy occasion.

Being connected with the ten virtues of supreme forbearance etc., this is called the great festival of ten virtues (Dashlakshan Parva).

Vinod — What is this religion of ten virtues ?

Jinesh — Having perfect faith in the self, to develop supreme conduct and thus engaging in its pursuit in ten ways is the religion of ten virtues. These ten virtues are—supreme forbearance, supreme modesty, supreme straightforwardness, supreme contentment, supreme truth, supreme self-restraint, supreme austerity, supreme renunciation, supreme possessionlessness and supreme celibacy.

Vinod — Kindly explain these ten virtues more clearly.

Jinesh — Yes, please listen to me. In the absence of the intensest type of passion, which leads to infinite bondage and births, and obstructs self-realisation and the other two of some lesser intensity, the sentient monks develop a pure state of conduct. From the real perspective that purity means acquisition of ten virtues of supreme forbearance etc., and the feelings of merit for the observance of these ten virtues, that arise in the minds of the monks are conventional virtues, which lead to merit. The word 'supreme' indicates the presence of right faith.

Intrinsically, with the support of the eternal forbearance minded supreme soul, to abjure the intensest type of anger of the first three categories in the line of passions is supreme forbearance.

In the event of slander and injury to the body and other undesirable associations not to be overpowered by sinful anger, but to maintain supreme forbearance on all such occasions is conventional forbearance.

Likewise, intrinsically with the support of the eternally modesty minded pure soul, to abjure the intensest type of pride of the first three categories in the line of passions, is supreme modesty. The accompanying conventional modesty consists in not having eight types of pride, that develop due to high caste etc. and to have merit of modesty in our behaviour.

Vinod — And straightforwardness ?

Jinesh — Intrinsically, with the support of the eternally straightforward minded pure soul, to abjure the intensest type of deceitfulness of the first three categories in the line of passions, is supreme straightforwardness. The accompanying conventional straightforwardness consists in having merits of sincere simplicity, abandoning demerits of deceit and dishonesty.

Likewise, real supreme contentment consists in abjuring the intensest type of greed of the first three categories in the line of passions by taking refuge in the supreme contentment minded self, and the accompanying conventional contentment consists in complete avoidance of avarice and developing the highest type of contentment in day-to-day behaviour.

Vinod — Does supreme truth mean speaking the truth?

Jinesh — Speech is the modification of matter which has no religion sense. The purity of our being that comes with the support of our eternal sentient soul, having abjured the three stages of the intensest type of passions, is real supreme truth and our accompanying leanings towards speaking the truth in our day-to-day behaviour is conventional truth.

In the same manner, supreme self-restraint consists in the absence of the three stages of the intensest type of passions and the consequent purity of our being, and the conventional self-restraint consists in complete abjurement of violence and other sins and control of the five senses in fitness with the state of monkhood.

Vinod — You have made things very clear. If you have time, please explain these more explicitly.

Jinesh — I have no time at present. I have to go to attend the discourse, we have lectures on ten virtues every evening. You can come there and understand these virtues in all their perspectives. I have to tell you briefly about austerity and renunciation etc.

The purity of the soul as a consequence of the absence of the three passions, with the support of the eternal sentient soul, is real supreme austerity and the accompanying observances of fast etc., being meritorious, are conventional austerity.

The purity of the soul that materialises with the complete absence of the three types of passions with the support of our eternal sentient being, is supreme renunciation, and the meritorious inclinations of charity etc., which accompany such state of the soul are called conventional renunciation.

In the same manner, the purity of the soul consequent upon the abandoning of three passions with our adherence to the eternal supreme being, is supreme possessionlessness and the accompanying meritorious desire to renounce the worldly possessions is conventional possessionlessness.

Real celibacy consists in indulging, enjoying and merging our self with the eternally happiness incarnate soul, and the accompanying abandoning indulgence in women etc., is conventional celibacy.

Vinod — What is the difference between the real and the conventional virtues?

Jinesh — The real religion consists of the ten virtues of supreme forbearance etc., which are instrumental to the obstruction of influx and partial and complete shedding of the bondage of the soul, and the meritorious following of forbearance etc., is conventional religion, that leads to merit bondage.

Vinod — The real and conventional ten virtues of supreme forbearance etc. discussed above, are for the monks. What about us?

Jinesh — Religion is one for everybody. It is a different matter that the monks abjure the three grades of intense passions by their supreme effort and acquire consequent purity

of the soul, and the householders, in accordance with their background, abandon one or two such passions only and achieve partial purity of the self.

Questions :—

1. What are the ten virtues? Name them.
2. What is the difference between the real and the conventional religion ?
3. Explain any three of the following bringing out clearly their real and conventional aspects :—
supreme forbearance, supreme truth, supreme austerity, supreme possessionlessness and supreme celibacy.

LESSON 10

Balbhadra Ram

Student — Are Ram and Hanuman not Gods ?

Teacher — Who says they are not Gods ? They attained complete liberation from Mount Mangitungi and are enjoying perfect bliss of the Siddhas. We learn from the Nirwan-kand that Ram, Hanu, Sugriva, Sunil, Gava, Gavaksha, Neel, Mahaneel and ninety-nine crore monks attained complete liberation from Mangitungi, which is a place of worship for us.

Student — Have Sugriva and other monkeys and Nal, Neel and other bears also attained supreme liberation ? Have they also become Gods ?

Teacher — Neither were Hanuman and Sugriva monkeys, nor Nal and Neel bears. They were very handsome and noble personalities and attained complete detachment and omniscience in their life by their supreme effort.

Student — Why are they then called monkey etc. ?

Teacher — The clan to which they belonged was called Banar (monkey). Likewise, Ravan was not a giant. He belonged to the Rakshash (giant) clan and was the king of the three regions of land.

Student — People say he had ten mouths. Is it correct ?

Teacher — Is there any man having ten mouths ? His name was Dashmukh. The reason was that in his childhood he used to wear a necklace having nine jewels. The reflection of his mouth fell on these gems and it appeared as if he had ten mouths. It was on that account that people began to call him Dashmukh.

Student — Where was Ram born ?

Teacher — Boy Ram was born from the womb of Kaushalya, the queen of King Dashratha of Ayodhya. With the pursuit of his soul, he became Bhagwan (God) Ram.

King Dashratha had four queens. Out of these, Kaushalya gave birth to Ram, Sumitra to Lakshman, Kaikeyi to Bharat and Suprabha to Shatrughna.

Student — So Ram had three more brothers. And.... ?

Teacher — Ram was married to Sita, the daughter of King Janak. Once King Dashratha thought that his son was now able to bear the burden of the kingdom and so he wanted to hand over the reigns of the kingdom to Ram and absorb himself in the pursuit of the self. He also announced the date of the anointment ceremony of Ram, but....

Student — But, what ?

Teacher — Queen Kaikeyi wanted her son Bharat to become the king. She, therefore, demanded two boon that the King had promised her. First was that Ram should be exiled for fourteen years and the second that Bharat should be declared king of Ayodhya. Dashratha was grieved to hear this, but he was bound by his promise and Ram had to go to the woods. Sita and Lakshaman accompanied him.

Student — Did Bharat become the king then ?

Teacher — In fact, he did not like to become the king.

Student — Ram must have faced many difficulties in the woods ?

Teacher — Ram and Lakshaman did not worry about the day-to-day ordinary difficulties of the life in the woods, but they were very much disturbed when Sita was kidnapped.

Student — Who kidnapped Sita ?

Teacher — The King of Lanka, Ravan kidnapped Sita. Hanuman, Sugriva and others were kings under his sovereignty, but they abandoned their loyalty towards him, on account of this ignoble action. His brother Vibhishan tried to persuade him to return Sita to Ram, but he was destined to suffer and, therefore, he did not listen to him at all. Ultimately, Vibhishan also left his court.

Student — What next ?

Teacher — Ram and Lakshaman invaded Lanka. Vibhishan, Sugriva, Nal, Neel, Hanuman and other kings of different regions sided with Ram and Lakshman, and the vicious Ravan faced the fate, he deserved. He was killed and Ram and Lakshaman won the field. Sita was taken back by Ram. Fourteen years came to an end and Ram and Lakshaman came back to Ayodhya and began to rule.

Student — It is good the misfortune ended. Then Sita and Ram must have led a life of pelf and pleasures ?

Teacher — Is there any happiness in worldly pleasures ? They have been regarded as abodes of miseries. As long as there are delusions, attachments and aversions in the soul, there are miseries around. They lived happily for some days only, after which Ram exiled pregnant Sita on account of public slander. Vajrajangh, the king of Pundrikpur accepted Sita as his sister and gave her shelter. Had he not done so....

Student — Then....?

Teacher — Sita gave birth to twin brothers Lav and Kush in Pundrikpur. Both the brothers were strong, calm and glorious, just as Ram and Lakshaman were. They also waged a war on Ram and Lakshaman.

Student — Who won ?

Teacher — Both the parties remained invincible. Before defeat or victory could be decided, both the parties knew that it was a fight between the father and his sons. Battlefield was, therefore, turned into a family union ground.

Student — Did Sita's misfortunes come to an end then ?

Teacher — Misfortunes cannot come to an end in the background of attachment and aversion. Detachment is the only way to end misfortunes.

Student — What happened next ?

Teacher — Ram refused to accept Sita without her going through the fire, as her test of purity.

Student — Then ?

Teacher — The great Sita entered the fire and proved her purity. Strong burning fire turned into cold and calm water. The heavenly beings performed this miracle to establish the dignity of a pure life.

Student — Ram, then, must have accepted Sita ?

Teacher — Yes, Ram was ready to accept her as his queen, but she herself did not like to burn herself in the furnace of the household, because she had realised that there was no joy in the pleasures of senses. The path of detachment is the only way to supreme happiness. She, therefore, engrossed herself in the pursuit of the soul.

Student — And Ram.... ?

Teacher — After sometime Ram also realised the transitoriness of worldly life and became a detached monk. He destroyed attachments and aversions and became an omniscient being, having reached the highest point of his self-pursuit.

Student — The story of Ram is very interesting and educative. I have enjoyed it and learnt many new things. Could you not explain this in more details ?

Teacher — There is no time to describe the events in details. If you want to know more details, you should study Padam Puran of Ravisenacharya.

Student — It must be in Sanskrit ?

Teacher — Yes, the original text is in Sanskrit, but Pandit Daulatramji Kasliwal has translated it in Hindi also.

Student — Where shall we get it ?

Teacher — In the temple. You can get Padam Puran in every Jain temple, where people read it daily.

Questions :—

1. Describe the story of Ram in your own words.
2. Why are Hanuman and others regarded as monkey and Ravan as a giant ?
3. Who is a God ? Are Ram and Hanuman Gods ? If yes, give reasons.

LESSON 11

Summary of Homage to the Samaysar

समयसार स्तुति

(हरिगीत)

संसारी जीवनां भावमरणो टालवा करुणा करी,
सरिता बहावी सुधा तरणी प्रभु वीर ! तें संजीवनी ।
शोषाती देखी सरितने करुणाभीना हृदये करी,
मुनिकुन्द संजीवनी समयप्राभृत तरणे भाजन भरी ॥

Oh Lord Mahaveer, in order to check the spiritual demise of the worldly beings, following attachments and aversions, you have set going the stream of your-divine voice, which gives them true life and which explains to them the fundamentals. You have done this with feelings of compassion on such beings. Seeing that river of the divine message dried up, the spiritual monk Kundkundacharya preserved that nectar in the pot of the great scripture, 'Samaysar'.

(अनुष्टुप्)

कुन्दकुन्द रच्युं शास्त्र, सांथिया अमृते पूर्या,
ग्रन्थाधिराज ! तारामां भावो ब्रह्मांडना भर्या ।

Kundkundacharya wrote Samaysar and Amritchandracharya adorned it with his commentary and accompanying verses. Oh great Samaysar, the mysteries of all this universe have been unravelled in your exposition.

(शिखरिणी)

अहो ! वाणी तारी प्रशमरस-भावे नीतरती,
मुमुक्षुने पाती अमृतरस अंजलि भरी भरी ।
अनादिनी मूर्छा विष तणी त्वराथी उतरती,
विभावेथी थंभी स्वरूप भणी दौड़े परिणति ॥

Oh Lord Kundkund, your voice, as incorporated in Samaysar, is full of the peace and tranquillity of the soul, which you distributed to the liberation minded beings very liberally. Just as nectar removes the effects of unconsciousness due to consumption of poison, the eternal delusion due to the poison of false belief is shattered to pieces with the nectar of your divine exhortation. Consequently, the delusions of the soul are washed off and it engages itself in self-realisation.

(शार्दूलचिक्रीडित)

तूं छै निश्चयग्रन्थ, भंग सघला व्यवहारना भेदवा,
तुं प्रजाछीरीणी ज्ञानने उदयनी संघि सहु छेदवा ।
साथी साधकनो, तुं भानु जगनो, संदेश महावीरनो,
विसामो भवक्लांतना हृदयनो, तूं पंथ मुक्ति तणी ॥

Oh Samaysar, you describe the elements of this universe from their intrinsic aspect. As such you discard all divisions and distinguish between the spiritual conscious nature and karma-actuated sinful inclinations. You are a real companion of the travellers on the path of liberation. You are the sun of this universe and the real message of Lord Mahaveer. Being the cause of solace to the unhappy and suffering mass of human and other living creatures of this worldly existence, you are yourself the path to liberation.

(बसंततिलका)

सूप्ये तने रसनिबंध शिथिल थाय,
जाप्ये तने हृदय ज्ञानी तरां जराय ।
तुं रूचतां जगतनी रुचि आलसे सौ,
तुं रीभतां सकलज्ञायकदेव रीभे ॥

Oh Samaysar, after hearing your message, the shackles of bondage are slackened. To know you is to know the heart of a sentient being. Desire to read and follow you, kills the leanings towards sensual joys and other undesirable activities of this worldly life. One who enjoys your blessings, achieves the all pervasive omniscience. To sum up, the all knowing soul enters the depths of our experience and shines brilliantly.

(अनुष्टुप्)

बनावुं पत्र कुन्दननां, रत्नोंना अक्षरो लखी,
तथापि कुन्दसूत्रोनां अंकाये मूल्य ना कदी ॥

The writings of Kundkund cannot be honoured, even if we prepare leaves of gold and write his preachings over them with the words of gems.

Questions :—

1. Give a short summary of the Homage to Samaysar.
2. Explain in your own words the meaning and the message of the paragraph you like most in this Homage.