



(Bhagwan Mahaveer 2600th Birth Anniversary)

VEETRAG-VIGYAN PATHMALA PART - II

(Prescribed by the Veetrag-Vigyan Vidyapeeth Examination Board)



Writer & Editor :

Dr. HUKAMCHAND BHARILL

Shastri, Nyayatirth, Sahitya Ratna, M.A., Ph.D.

Shri Pandit Todarmal Smarak Bhawan, Jaipur

Translated by :

MANOHARLAL JAIN

M.A. (English & Hindi), L.L.B., B.T.

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LESSON 1

Homage to the Gods, Scriptures and Monks

SHRI YUGALKISHOREJI 'YUGAL'

M. A., Sahitya-Ratna, Kota

स्थापना

केवल-रवि-किरणों से जिसका, सम्पूर्ण प्रकाशित है अन्तर ।
उस श्री जिनवाणी में होता, तत्त्वों का सुन्दरतम दर्शन ॥
सद्दर्शन-बोध-चरण-पथ पर, अविरल जो बढ़ते हैं मुनिगण ।
उन देव परम आगम गुरु को, शत-शत वंदन शत-शत वंदन ॥

INVOCATION

The rays of the sun of omniscience illuminate whose inner-self,
That voice of Jinendra expounds beautifully the fundamentals
of our being,

The monks who proceed on the path of right faith, knowledge
and conduct,

I bow to thee, oh God, scriptures and monks of the Digamber
Jain order, a hundred times.

*I implore of the trio to settle in my mind, while I am offering this
homage.*

जल

इन्द्रिय के भोग मधुर-विष सम, लावण्यमयी कंचन काया ।
यह सब कुछ जड़ की क्रीड़ा है, मैं अब तक जान नहीं पाया ॥
मैं भूल स्वयं निज वैभव को, पर ममता में अटकाया हूँ ।
अब निर्मल सम्यक् नीर लिये, मिथ्यामल धोने आया हूँ ॥

WATER

Pleasures of senses are sweet poison, nevertheless one is attracted towards this handsome human frame.

I have failed to comprehend that all this is the manifestation of matter alone.

Forgetting my own glories, I have adhered to attachments of the non-self.

Now I have come to you to wash off wrong faith with the pure water of right faith.

I offer to you this water for destroying wrong faith as it has not been able to quench my eternal thirst.

चन्दन

जड़-चेतन की सब परिणति प्रभु ! अपने अपने में होती है ।
अनुकूल कहें प्रतिकूल कहें, यह भ्रूँठी मन की वृत्ति है ॥
प्रतिकूल संयोगों में क्रोधित होकर संसार बढ़ाया है ।
सन्तप्त हृदय प्रभु ! चन्दन सम, शीतलता पाने आया है ॥

SANDALWOOD

All the sentient and non-sentient entities behave and act in their own limits of existence.

Calling them favourable or unfavourable is a false attitude of the mind.

I have only lengthened the circle of life and death by becoming unhappy with unfavourable associations.

I have come to you with a grieved heart to get peace of mind, as from sandalwood.

I offer to you this sandalwood to destroy the anger in me as this has not been able to keep me calm and undisturbed.

अक्षत

उज्ज्वल हूँ कुन्द घबल हूँ प्रभु ! पर से न लगा हूँ किंचित् भी ।
फिर भी अनुकूल लगे उन पर, करता अभिमान निरन्तर ही ॥
जड़ पर झुक झुक जाता चेतन, की मार्दव की खंडित काया ।
निज शाश्वत अक्षयनिधि पाने, अब दास चरणरज में आया ॥

RICE

I am pure and without any blemish, having no connection with the non-self.

Even then I always take pride in favourable associations of this world.

This is a homage of the sentient to the non-sentient elements, destroying our modesty.

I have come to you, oh supreme trio for the realisation of my supreme bliss.

I offer to you this unbroken rice to achieve the undestroyable treasure of joy.

पुष्प

यह पुष्प सुकोमल कितना है, तन में माया कुछ शेष नहीं ।
निज अंतर का प्रभु ! भेद कहूँ, उसमें ऋजुता का लेश नहीं ॥
चित्तन कुछ, फिर संभाषण कुछ, वृत्ति कुछ की कुछ होती है ।
स्थिरता निज में प्रभु पाऊँ, जो अंतर का कालुष धोती है ॥

FLOWER

This flower is very soft; it has no crookedness or deceitfulness.

I accept that there is no straight forwardness in my own self.

My thinking, expression and action — all are different from each other.

I, therefore, implore you to grant me stability that washes off inner impurities.

I offer to you this flower to achieve supreme straightforwardness in my nature.

नैवेद्य

अब तक अगणित जड़ द्रव्यों से, प्रभु ! भूख न मेरी शांत हुई ।
तृष्णा की खाई खूब भरी, पर रिक्त रही वह रिक्त रही ॥
युग-युग से इच्छा सागर में, प्रभु ! गोते खाता आया हूँ ।
पंचेन्द्रिय मन के षट्स तज, अनुपम रस पीने आया हूँ ॥

SWEETS

My hunger has remained insatiate even after consuming countless inanimate articles.

The pit of greediness has been filled time and again, but it has remained empty.

I have been moving in the sea of desires and sinking therein from times immemorial.

Renouncing all pleasures of senses and mind, I have come to thee for drinking deep of the intrinsic nectar of the soul.

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

दीप

जग के जड़ दीपक को अब तक, समझा था मैंने उजियारा ।
भंभा के एक भंकोरे में, जो बनता घोर तिमिर कारा ॥
अतएव प्रभो ! यह नश्वर दीप, समर्पण करने आया हूँ ।
तेरी अंतर लौ से निज अन्तर, दीप जलाने आया हूँ ॥

LAMP

I was under the impression that my life will be illuminated with this inanimate lamp,

Which changes into deep darkness just in a heavy tempest of wind.

I have, therefore, come to place this mortal light at your feet,

And to light my own inner-lamp with your supreme light of omniscience.

I offer to you this lamp in order to destroy the darkness of my inner-self.

धूप

जड़ कर्म घुमाता है मुझको, यह मिथ्या भ्रान्ति रही मेरी ।
मैं रागी द्वेषी हो लेता, जब परिणति होती जड़ केरी ॥
यों भाव-करम या भाव-मरण, सदियों से करता आता हूँ ।
निज अनुपम गंध-अनल से प्रभु ! पर-गंध जलाने आया हूँ ॥

INCENSE

I have entertained the false belief that inanimate karmas are the cause of my wanderings in the four phases of life.

As such I indulge in attachment and aversion, when these karmas behave in themselves.

Thus, I have been passing through material as well as psychic karmas for centuries.

I have come to thee, oh trio, to burn external incense for achieving the sweet spiritual incense of my own-self.

I offer to you this incense to destroy the antagonistic inclinations of my existence.

फल

जग में जिसको निज कहता मैं, वह छोड़ मुझे चल देता है ।
मैं आकुल व्याकुल हो लेता, व्याकुल का फल व्याकुलता है ॥
मैं शान्त निराकुल चेतन हूँ, है मुक्तिरमा सहचर मेरी ।
यह मोह तड़क कर टूट पड़े, प्रभु सार्थक फल पूजा तेरी ॥

FRUIT

Whatever material entities I call my own, leave me all of a sudden.

I, thus, become perturbed and this mental disorderliness leads to others of the same kind.

I am perfectly peaceful, sentient and unruffled, the lady liberation is my companion.

I want to see my delusions dashed to pieces, and that is the purpose of my prayer to thee.

I offer to you this fruit to obtain the fruit of supreme bliss.

अर्घ

क्षण भर निजरस को पी चेतन, मिथ्यामल को धो देता है ।
काषायिक भाव विनष्ट किये, निज आनंद अमृत पीता है ॥
अनुपम सुख तब विलसित होता, केवल-रवि जगमग करता है ।
दर्शन बल पूर्ण प्रगट होता, यह ही अरहन्त अवस्था है ॥
यह अर्घ समर्पण करके प्रभु, निज गुण का अर्घ बनाऊंगा ।
और निश्चित तेरे सदृश प्रभु, अरहन्त अवस्था पाऊंगा ॥

MASS OF ALL THE EIGHT SUBSTANCES

I wash off all imperfections of wrong belief after drinking deep
of my own sentient nectar.

Thus I destroy all passionate feelings and enjoy that sentient
drink of my own-self.

Matchless bliss is then born and sun of omniscience rises with
all its glory.

Sentient Perception and Vitality then appear in their fulness,
which is the state of the Arhantas.

Offering you this combination, I collect all the great attributes
of my soul.

I am confident that I shall now achieve the glories of the
supreme omniscient being.

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

स्तवन

भव वन में जी भर घूम चुका, कण-कण को जी भर भर देखा ।
मृग-सम मृगतृष्णा के पीछे, मुझको न मिली सुख की रेखा ॥

PRAYER

I have wandered through this wood of life and appropriated
every particle thereof,

But I did not get even a ray of joy like the dear after mirage
in the desert.

भावनायें

WISHFUL REFLECTIONS

अनित्य : झूठे जग के सपने सारे, झूठी मन की सब आशाएँ ।
तन-जीवन-यौवन-अस्थिर हैं, क्षणभंगुर पल में मुरझाएँ ॥

Transitoriness : All dreams of the world and the hopes of the mind are false. Body, life and youth are all transitory, they wither in a moment.

अशरण : सम्राट महा-बल सेनानी, उस क्षण को टाल सकेगा क्या ।
अशरण मृत काया में हर्षित, निज जीवन डाल सकेगा क्या ॥

Forlornness : I did not get any joy in gold or sensual pleasures for a moment. The world is a vast ocean of turmoils, where pleasures are illusory.

संसार : संसार महा दुख-सागर के, प्रभु दुखमय सुख आभासों में ।
मुझको न मिला सुख क्षण भर भी, कंचन कामिनि प्रासादों में ॥

Worldly Existence : Oh, Lord ! amidst the turmoils of the ocean of worldly existence, and its false and uncertain pleasures, I did not have an iota of happiness in gold, women and palaces, even for a moment.

एकत्व : मैं एकाकी एकत्व लिए, एकत्व लिए सब ही आते ।
तन-धन को साथी समझा था, पर ये भी छोड़ चले जाते ॥

Oneness : I came here all alone and so arrive all the souls in the world. I thought body and wealth give us company, but they leave us, as do other possessions.

अन्यत्व : मेरे न हुए ये, मैं इनसे, अति भिन्न अखण्ड निराला हूँ ।
निज में पर से अन्यत्व लिए, निज समरस पीने वाला हूँ ॥

Separateness : These possessions were never part and parcel of myself. I have always stood aloof from these. I am separated from all others, drinking deep the equality of the soul.

अशुचि : जिसके शृंगारों में मेरा यह, महँगा जीवन घुल जाता ।
अत्यन्त अशुचि जड़ काया से, इस चेतन का कैसा नाता ॥

Impurity : I have been wasting my precious life in adorning the human frame, which impure form has absolutely no connection with my soul.

आस्रव : दिन रात शुभाशुभ भावों से, मेरा व्यापार चला करता ।
मानस वाणी और काया से, आस्रव का द्वार खुला रहता ॥

Influx : I have always indulged in the trade of auspicious and inauspicious deeds, day and night. Door of influxes has been kept open for all mental and physical deeds.

संवर : शुभ और अशुभ की ज्वाला से, भुलसा है मेरा अन्तस्तल ।
शीतल समकित किरणों फूटें, संवर से जागे अन्तर्बल ॥

Stoppage of Influx : My innermost has been burning with all sorts of merits and demerits. Let the rays of right belief enlighten me and bring spiritual vitality through non-flow of influxes.

निर्जरा : फिर तप की शोधक वह्नि जगे, कर्मों की कड़ियाँ टूट पड़ें ।
सर्वांग निजात्म प्रदेशों से, अमृत के निर्भर फूट पड़ें ॥

Shedding of Bondage : Let the pure fire of penance burn the shackles of the karmas. Let springs of everlasting peace rise in all the spatial units of my soul.

लोक : हम छोड़ चलें यह लोक तभी, लोकांत विराजें क्षण में जा ।
निज लोक हमारा वासा हो; शोकांत बनें फिर हमको क्या ॥

Universe : Leaving this mundane existence let me rest on the boundary line of this universe; Let my existence alone be my abode and let me enjoy the elimination of all my misfortunes.

बोधिदुर्लभ: जागे मम दुर्लभ बोधि प्रभो, दुर्नयतम सत्वर टल जावे ।
बस ज्ञाता दृष्टा रह जाऊँ, मद मत्सर मोह विनस जावे ॥

Knowledge and Perceptual Sentience : Let the three gems of faith, sentience and conduct appear in their full glory leaving the darkness of onesided thinking. Let me only have consciousness and perceptual sentience destroying all pride, deceitfulness and delusion.

धर्म : चिररक्षक धर्म हमारा हो, हो धर्म हमारा चिरसाथी ।
जग में न हमारा कोई था, हम भी न रहें जग के साथी ॥

Religion : Let religion be my eternal protector and give me company for ever. Nobody belonged to me in this world, I also do not want any company in this life.

चरणों में आया हूँ प्रभुवर ! शीतलता मुझको मिल जावे ।
मुरझाई ज्ञान-लता मेरी, नित अन्तर्बल से खिल जावे ॥

I have approached thy feet to get supreme peace of mind.
Let the withered knowledge sentience rise again with the help of my own soul force.

सोचा करता हूँ भोगों से, बुझ जावेगी इच्छा ज्वाला ।
परिणाम निकलता है लेकिन, मानों पावक में घी डाला ॥

I have been thinking that the fire of my desires will be extinguished with pursuit of pleasures.

The result, however, has been that they have only fanned that fire.

तेरे चरणों की पूजा से, इन्द्रियसुख की ही अभिलाषा ।
अब तक न समझ ही पाया प्रभु, सच्चे सुख की भी परिभाषा ॥

I have always cherished desires for pleasures of the senses with thy adoration.

I have never understood the real nature of the supreme happiness.

तुम तो अविकारी हो प्रभुवर ! जग में रहते जग से न्यारे ।
अतएव भुके तव-चरणों में, जग के माणिक-मोती सारे ॥

You are perfectly passionless, oh Lord ! away from this world and yet living in it.

The pleasure and pelf of this world have, therefore, fallen on thy feet.

स्याद्वादमयी तेरी वाणी, शुभनय के भरने भरते हैं ।
उस पावन नौका पर लाखों प्राणी भव-वारिधि तिरते हैं ॥

Thy divine voice is multifaced wherein springs of relativity rise,
On this happy ship of multifacedness, lacs of beings cross
this ocean and reach the shore of full bliss.

हे गुरुवर ! शाश्वत सुख-दर्शक, यह नग्न-स्वरूप तुम्हारा है ।
जग की नश्वरता का सच्चा, दिग्दर्शन करने वाला है ॥

A lighthouse tower for everlasting bliss, the monks have
renounced all, including clothes.

This form of the nude monks is an illuminator of life's
transitoriness.

जब जग विषयों में रच-पच कर, गाफिल निद्रा में सोता हो ।
अथवा वह शिव के निष्कण्टक पथ में विष-कण्टक बोता हो ॥
हो अर्ध निशा का सन्नाटा, वन में वनचारी चरते हों ।
तब शांत निराकुल मानस तुम, तत्त्वों का चिंतन करते हो ॥

When we sleep neglecting our soul and seeking pleasures of
senses and pelf;

Or when under cover of darkness we sow the seeds of
poisonous thorns, in the blissful path of eternity,

In that loneliness of the midnights, when cruel animals roam
about in woods,

You are engaged in metaphysical thinking over truths of life
and immortality.

करते तप शैल नदी तट पर, तरुतल वर्षा की झड़ियों में ।
समता रस पान किया करते, सुख-दुख दोनों की घड़ियों में ॥

You perform penances on mounts, riversides and under the
trees in rain.

You drink deep the fluid of equilibrium in hours of joys
and sorrows.

अन्तरज्वाला हरती वाणी, मानों झड़ती हों फुलझड़ियाँ ।
भव-बन्धन तड़-तड़ टूट पड़ें, खिल जावें अंतर की कलियाँ ॥

Your kind voice that quenches our inner fire falls on us as
sweet as the fireworks.

Shackles of bondage then are broken and the blossoms of the
soul bloom.

तुम-सा दानो क्या कोई हो, जग को दे दीं जग की निधियाँ ।
दिन-रात लुटाया करते हो, सम-सम की अविनश्वर मणियाँ ॥

There is no benefactor like you, you have given world
treasures to the needy.

You distribute the gems of equality and peace day and night
to all.

हे निर्मल देव ! तुम्हें प्रणाम, हे ज्ञानदीप आगम ! प्रणाम ।
हे शांति, त्याग के मूर्तिमान, शिव-पथ-पंथी गुरुवर ! प्रणाम ॥

I offer to you, oh trio ! this mixed mass to get the everlasting
bliss of the soul.

I bow to thee, oh supreme Lord, I bow to thee oh holy
scriptures.

And I bow to thee oh, holy monks proceeding on the path of
everlasting glory with peace and abjurement.

Questions :—

1. Explain the essence of worship with sandalwood and sweets.
2. What is there in the last Jaimala (story of the glories of the Trio) ? Write in brief.
3. Explain clearly universe and stoppage of reflex reflections.



LESSON 2

The God, the Scripture and the Monk

ACHARYA SAMANTBHADRA

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

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

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

Besides being a great scholar of Jain Philosophy, he was an incomparable master of Logic, Grammar, Prosody, Poetry and Lexicography. He was possessed of a matchless power of exposition of the holy texts. He shattered the pride of perverted orators of religious thought. He writes :

“I roam about like a lion for exposition of the religious Truth.”

The latter Acharyas have remembered him with great respect. He is known as the first writer of verses of adoration. He has imparted strength to lyric poetry. His verses of adoration are full of great logic.

He wrote Apta Mimansa, Tattvanushasan, Yuktanushasn, Swaymbhu Stotra, Jinstuti Shatak, Ratnakarand Shrawkachar, Prakrit Vyakaran, Praman Padartha, Karma Prabhrithika and Gandh Hasti Mahabhasya (not available).

The present lesson has been written on the basis of the first chapter of Ratnakarand Shrawakachar.

THE GOD, THE SCRIPTURE AND THE MONK

Subodh — Where are you going in this garb of a recluse, so early in the morning ?

Prabodh — I am going to the temple to worship God Jinendra. It is the fourteenth day of the month. I offer my homage to the Lord on all the eighth and fourteenth days of the month.

Subodh — Whom do you thus adore ?

Prabodh — I pay homage to the Gods, the scriptures and the saints.

Subodh — What God ?

Prabodh — In Jainism a person is not important. It believes in the worship of qualities rather than persons.

Subodh — So what attributes should be there in the God ?

Prabodh — True God is one who is free from worldly attachments, omniscient and a preceptor of the welfare of all. One who has no like or dislike for anybody is unattached. He does not possess the eighteen blemishes of birth, death etc. He does not feel hungry or thirsty. In fact, He is one who has conquered all desires.

Subodh — I have followed what is being free from worldly attachments. But what is omniscience ?

Prabodh — One who knows all, is omniscient. One whose consciousness has developed to the full, one who knows everything — things that happened in the past, are happening and will happen in the future—at one and the same time, is omniscient.

Subodh — So one who is without attachment and aversion and is possessed of perfect knowledge of the universe is a God.

Prabodh — Yes, it is alright. Whatever the precepts of such a person, will always be true and good to all. Since his preachings are beneficial to all he is called the preceptor of welfare of all.

Subodh — Why are his teachings true and good ?

Prabodh — One tells a lie due to ignorance. When one is possessed of perfect knowledge, whatever he says must be correct. When he has no attachment or aversion, why should he utter anything not conducive to the welfare of beings. His teachings as such are true and good.

Subodh — I have known the attributes of true God. What are the scriptures ?

Prabodh — The teachings of that God are scriptures. Since he is not attached to worldly affairs, his teachings are also conducive to detachment. The precept that religion lies in attachments is not the teaching of one who is detached. The nature of the fundamental elements has been explained in his teachings. Above all his teachings have no contradictions.

Subodh — What do we gain by reading all this ?

Prabodh — A person is saved from treading wrong paths and gets right direction.

Subodh — This is alright. I have known the nature of God and the scriptures. Guru (monk) is our own teacher. Is it not ?

Prabodh — Our teacher is our pedagogue. We should give him due respect, but the monk we worship is the Digamber Jain saint only.

Subodh — So why don't you say that a Digamber Jain monk is the real guru ? It is very simple. One who is naked is called a monk.

Prabodh — You have not followed the whole thing. Monks are all naked, this is true, but nobody becomes a monk by virtue of nakedness alone. They possess so many other attributes. They understand the mysteries of the preachings of God.

Subodh — What other attributes belong to them ?

Prabodh — They are always busy in contemplation and the study of the self. They have no worldly belongings. As such they are without their worries. They have no desire for sensual joys. Such ascetics are called monks.

Subodh — They must also be very learned.

Prabodh — Of course. None can really adopt asceticism without the knowledge of the self.

Subodh — Do you mean to say that without self-consciousness all the external conduct and observances are useless ?

Prabodh — The root of the matter is to understand the soul and rest in it. Right faith, right knowledge and right conduct and external mode of life according to the scriptures, are the qualities of a true monk.

Subodh — So you are going to offer your homage to these. I shall also accompany you. But tell me what we shall gain therefrom.

Prabodh — You are again talking nonsense. We worship them in order to become like them. They renounced all worldly possessions. How is it proper to beg worldly things from them ?

Questions :—

1. Whom and why should we worship ?
2. Who is a true God ?
3. What are Scriptures ? What is the basis of their truth and goodness ?
4. Who is a Saint ? Describe his chief characteristics. Are our teachers not Gurus (monks) ?
5. Define briefly—Completely detached soul, Omniscient, Preacher of welfare.
6. Throw light on the life and works of Acharya Samant bhadra.

LESSON 3

Errors in Understanding the Seven Fundamentals

PANDIT DAULAT RAMJI
(Samvat 1855-1923)

Deeply immersed in the knowledge of the soul, Pandit Daulatramji was a jewel of the Palliwal 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 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 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, comprehensible 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 his famous work Chhahdhala.

ERRORS IN UNDERSTANDING THE SEVEN FUNDAMENTALS

Right Faith cannot be accomplished without understanding the seven fundamentals in their right perspective. People have been under delusion about these since times eternal. These errors are being clarified here.

Errors regarding Soul and Non-soul elements

The nature of the soul entity is knowing and seeing, while bodily frames made of non-soul elements have shapes. The behaviour of soul element is altogether unlike that of ether, anti-ether, time and space, though they are shapeless. This soul, not recognising this difference, considers the behaviour of bodies (matter) to be that of the soul force.

Forgetting its own intrinsic nature, the soul considers itself beautiful or ugly due to the beauty or ugliness of the physical frame, and considers the bodily progeny as part and parcel of its own being. It also feels oneness with activities like fasts and discourses, that are dependent on physical frames.

When the body is born this being regards that as one's own birth and when the physical frame leaves this soul, one considers it to be one's death. This is our mistake regarding the soul and non-soul elements.

To consider one's soul as physical and the non-living entity as a living one are errors regarding soul and non-soul elements.

Errors regarding Influx element

By their very nature unnatural tendencies are instrumental to unhappiness, but this being indulges in them and considers himself to be happy. He thinks that good deeds lead to happiness and attract material merit leading to heavenly joys. He does not, however, consider that, that which leads to bondage cannot fetch happiness. In the first chapter of the Chhahdhala it has been made specific that there is no happiness in the heavens. When there is no joy in the world, how can we expect to get it? The good and bad activities and tendencies clearly cause bondage. To regard them desirable is the error regarding influx element.

Errors regarding Bondage element

On fruition of good and bad kārmas, the soul indulges in all sorts of attachments and aversions respectively. Sensual pleasures are the result of good karmas and these are full of uneasiness causing unhappiness only. Both are injurious being reasons of worldly continuance, while complete liberation is achieved, only when both are completely annihilated. The error regarding bondage is that he does not understand this fact.

Errors regarding Stoppage

Stoppage of influx takes place only with soul consciousness and detachment and those alone make the soul happy. He considers them to be painful, meaning thereby that he regards the achievement of Right Knowledge and Detachment as painful. He does not realise that these are blissful states of our being, and not causing any discomfort.

To regard them as causing discomfort, is the error regarding stoppage.

Errors regarding Gradual dissociation

Absence of desires is dissociation or partial shedding and that brings happiness. Not knowing this, and forgetting one's own powers of the soul, when one considers oneself to be happy in the satisfaction of his desires and does not consider that their absence is real happiness, one commits error regarding shedding off the bondage partially.

Errors regarding Complete liberation

In liberation lies real happiness without any discomfiture. We do not understand this and consider pleasure seeking to be a happy state. We also think that the happiness of the liberated soul must also be of the same kind as sensual joys. This is our error regarding complete liberation.

As long as we do not remove these errors regarding seven fundamentals we cannot be said to be treading the path of liberation.

Questions :—

1. Describe our errors regarding soul and non-soul beings.
2. “We shall be happy if we do kind and good deeds”— what error have we made in thinking so ?
3. “It is painful to obtain knowledge of the elements”. Is it correct ? If not, why ?
4. “Liberated souls have many times greater happiness than our own”. What is wrong in this belief ?
5. “If you have mutual attachments you will be happy”. Is this belief correct ?



LESSON 4

A Classification of the Jain Scriptures

PANDIT TODARMALJI

Pandit Todarmalji was born about Vikram Samvat 1797 in Jaipur. His father Jogidasji was of the Godika section of the Khandelwal Digamber Jain community. His mother was Rambhabai. He was the only son of his parents. His elder son was Harishchandra and younger Gumaniram. Gumaniram was a great revolutionary genius.

He possessed wonderful memory. At the age of about ten, he obtained deep knowledge of difficult subjects like Logic, Grammar and Arithmetic. His alround brilliance was matchless. He himself writes :

“I have studied Samaysar with its commentary, Panchastikaya, Pravachansar, Niyamsar, Gommattasar, Labdhisar, Triloksar, Tattvartha Sutra, Kshapanasar, Purusharthasiddhi-upaya, Ashtapahud, Atmanushasan and other works on the conduct of Jain monks and householders and those that describe the life stories of great kings and others engaged in the pursuit of the soul.”

His teacher was Vanshidharji. He died at the early age of about 47 years on account of communal dissensions.

Pandit Rajmalji writes about him in Samvat 1829—“It is very difficult to find such a brilliant person in these times. All the doubts about religious truths are removed, if you meet and discuss things with him.”

Ten of his prose and poetic works are available. Some of the prose works are commentaries, others are independent writings.

(1) Gommatsar Jivkand commentary (2) Gommatsar Karma-kand commentary (3) Labdhisar, Kshapanasar commentary (4) Triloksar commentary (5) Atmanushasan commentary (6) Purusharthasiddhiyupaya commentary (7) Arthasandrishti Vichar (8) Mokshamarg Prakashak (original) (9) Rahasyapurna Chitthi (original) (10) Gommatsar Puja (Sanskrit) (original).

His prose style is pure, fully developed and comprehensible. He had extraordinary control over the language. He was a great scholar of Prakrit and Sanskrit, along with Hindi.

This lesson is based on the eighth chapter of the Mokshamarg Prakashak.

A CLASSIFICATION OF THE JAIN SCRIPTURES

Student — Whose life story has been described in Mokshamarg Prakashak ?

Teacher — There is no story in Mokshamarg Prakashak. Way to liberation has been shown in it.

Student — So Mokshamarg Prakashak is not a scripture ?

Teacher — Why ?

Student — There are stories in scriptures. My father used to ask me to accompany him to the temple, where religious good stories are read.

Teacher — Yes, there are life stories of great men in the scriptures. Those books which describe the results of the merits and demerits with the help of the life stories of great men and in the end hold detachment alone to be worthy of pursuit are the first kind of religious texts.

Student — So are religious books of many kinds ?

Teacher — Religious books are called the voice of Jinendra Deo. They propound detachment from worldly existence. There are four ways of telling this—Prathamanyoga, Karnanyoga, Charananyoga and Dravyanyoga.

Student — I like religious books containing stories. They give me joy.

Teacher — The goodness of religious books lies in the description of the religion of detachment, not merely in stories.

Student — Then why have stories been written in the religious texts ?

Teacher — You just told me that you like these stories. People engaged in worldly affairs do not always like to listen to preachings of detachment etc. They are just like sugar-coated pills for people of lesser intellect for

inspiring them to take interest in Religion of Detachment, through their medium. Ultimately, these preach the gospel of non-detachment only.

Student — So it is like that. Holy texts relating life stories of people are included in Prathmanuyoga. What is the subject matter of Karunanuyoga ?

Teacher — Karnanuyoga contains steps of soul's journey from mundane existence to liberation and states, where living beings are to be found, different modes of karmas and the geography of the three worlds. Since it gives figures and measures, it comprises most of Mathematics.

Student — It must be very difficult ?

Teacher — Of course, because it describes very minute things seen and known by omniscient beings only. Gommattasar Jivkand, Gomattasar Karmakand, Labdhisar, Triloksar are all such works.

Student — Is Charnanuyoga easier to comprehend than others ?

Teacher — Yes. It contains matter comprehensible to people of ordinary intellect. It elaborates the rules of conduct of the monks and householders and as such its style is that of books on ethics and morals. This classification specifies ways and means which encourage beings to leave demerits and follow real religion.

Student — Is Ratnakarand Shrawakachar a holy work of this kind?

Teacher — Yes, there are others like Purusharthasiddhi-upaya also.

Student — Are Samaysar and Dravyasangraha of the same category ?

Teacher — No, they are scriptures of Dravyanuyoga, because the nature of six substances, seven fundamentals and discrimination of the self from the non-self are dealt with in Dravyanuyoga.

Student — Like Karmanuyoga, does this category also describe things known and seen by the omniscient ?

Teacher — No. It includes easily comprehensible thoughts like those in Charnanuyoga, but this category emphasizes eternal behaviour, while Dravyanuyoga describes the different phases of soul development. Logical treatment predominates in Dravyanuyoga.

Student — Why does it follow the style of logical presentation ?

Teacher — It does so, because here we have to arrive at spiritual fundamental principles, which we cannot do without logical treatment.

Student — Some say that Dravyanuyoga treats external behaviour as something despicable. Is it true to say that people will detract from the path of conduct by reading books of this category ?

Teacher — External conduct without spiritual leanings has been decried in Dravyanuyoga, but it has also emphatically discarded license in the field of conduct. In fact, people will become abstinence-minded by comprehending their souls by reading Dravyanuyoga.

Student — What if some mentally retarded people become corrupt?

Teacher — If an ass dies by eating sugar, people do not stop taking sugar. Likewise if people of lesser mental development become licentious, after knowing the fundamental spiritual elements, wise people should never abandon their pursuit of truth. The mentally retarded persons continue to pursue wrong faith. The only harm is that they would not enter good phases of life; instead they will be born in bad phases, but all the same, they would continue to exist in this worldly state. Spiritual teaching should not, however, be stopped or discarded, because that would close the path of liberation and thus harm countless people.

Student — Why read those texts which may have an element of danger ? What is the harm if we do not read them ?

Teacher — The original schooling in the path of complete liberation is contained in spiritual texts only. If you decry them, you decry the path of liberation.

Student — Let us not read them first.

Teacher — The practice according to teachings of Jainism is that one should acquire right faith with the help of spiritual texts (Dravyanuyoga) and then practice abstinence according to Charnanuyoga. As such Dravyanuyoga is beneficial in the first stages of development.

Student — Should we not first read Prathmanuyoga ?

Teacher — There is no fixed rule that such and such texts should be read first. Weighing one's own feelings, one should read those texts that will foster one's interest and conduct or to read others according to one's likings. Many religious texts include styles of two or three classifications.

Questions :—

1. What is an Anuyoga ? How many are they ?
2. What is the order in which we should study these according to Pandit Todarmalji ?
3. Why is it necessary to study Dravyanuyoga ? What texts are included in this category ? What is its style ?
4. What is the difference between Charnanuyoga and Karnanuyoga ?
5. Name at least two works of each of the four divisions.
6. Express your ideas about Pandit Todarmalji.



LESSON 5

The Three Worlds (Loks)

ACHARYA UMA SWAMI

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

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

Acharya Umaswami is one of those glorious Acharyas, who enjoy complete reliability and respect in the line of the Acharyas. In Jain tradition Tattvarthasutra enjoys the same dignity as Gita amongst the followers of Vedic religion, Bible amongst the Christians and Quran amongst the Mohammadans.

During the last two thousand years, more than a hundred commentaries in different languages have been written on this. Sarvarthasiddhi by Acharya Pujiyapad, Tattvarthavartik by Bhattaklank and Shlokwartik by Vidyanandi are the famous commentaries Tattvarthasar by Amritchandra Suri is a poetic translation thereof. Swami Samantbhadr's Gandhahasti Mahabhasya containing eighty-four thousand slokas is also a commentary on this book, but it is not available. Another commentary is 'Artha Prakashika' of the old Hindi scholar Pandit Sadasukhji. Modern scholars have also written many commentaries in Khari Boli. It is the first Jain Scripture in the Sanskrit language. The present portion has been taken from the fourth chapter of Tattvarthasutra.

THREE WORLDS (LOKS)

Student — Sir, we were told in the discourse that Kundkundacharya had gone to Videhchhetra for having Darshan of Simandhar Swami. Where is this Videhchhetra ?

Teacher — The whole universe has been divided in three worlds. We live in the central world. This has innumerable islands and seas encircling each other. In the centre is the Jambu dweep, which is surrounded on all sides by Lavan sea. All round this is the Dhatkikhand island, surrounded by Kalodadhi sea. Then there is Pushkarvar island and Pushkarvar sea. This way, there are innumerable islands and seas.

Student — So we live in the Jambu island. Where does Simandhar Bhagwan live ?

Teacher — He is also in Jambu island, which is not small. The expansion is one lac yojans. Just in the centre is the round Sumeru mount. There are six big mountains which lie from east to west, dividing this Jambu island. They are Himvan, Mahahimvan, Nishadh, Neel, Rukmi and Shikheri.

Student — When these six lie from east to west, the Jambu island should have seven parts.

Teacher — Yes, these seven parts are called seven regions. Their names are—Bharat, Himvat, Hari, Videh, Ramyak, Hairanyavat and Eravat.

Student — I have, now, understood that the central region is called Videhchhetra, where Simandhar Bhagwan is propagating his gospels in the religious conference i. e. Samavsharan.

Teacher — Just in the south thereof is Bharatchhetra, where we live. Kundkund was born here and went to Videh.

Student — Can we not go there ?

Teacher — No, did I not tell you that there are huge mountains in the way ? On each of these mountains is a big tank, from which fourteen rivers rise and flow in all the seven regions. These rivers are—Ganga-Sindhu, Rohit-Rohitasya, Harit-Harikanta, Sita-Sitoda, Nari-Narkanta, Swarankula-Rupyakula and Rakta-Raktoda. These rivers flow in the order of two in each region from Bharat to Eravat, the first one falling in the eastern sea and the second in the western.

This central world is also called the slanting world (Triyak Lok), because it is oblique in habitation.

Student — What do you mean ? Habitations are all oblique.

Teacher — Habitations of the central world are oblique, but not those of the lower world. They are one below the other.

Student — What is this lower world ?

Teacher — Just below the central world, we have seven hells, named Ratnaprabha, Sharkraprabha, Balukaprabha, Pankprabha, Dhoomprabha, Tamahprabha and Mahatamprabha. They are one below the other. These habitations are full of tortures and are like cavities. The climate is very foul. The beings habitating these hells are unhappy due to unfavourable atmosphere. Besides, they are under the influence of strong passions and so are always killing and attacking one another. In fact, they are abodes of miseries. When people indulge in strong demerits, they are born in these hells. Those born in these are called hellish beings.

Student — Sinners go to these hells. Where do the virtuous go ?

Teacher — The virtuous go to the heavens.

Student — Where are these heavens ? What is their nature ?

Teacher — Heavens are in the upper world.

Student — Are they oblique or one below the other ?

Teacher — They are one upon the other. I shall show you their situation in the map.

Student — There are seven hells. How many are the heavens ?

Teacher — There are sixteen heavens, named, Saudharm-Eshan, Sanatkumar-Mahendra, Brahma-Brahmottar, Lantav-Kapishta, Shukra-Mahashukra, Satar-Sahastrar, Anat-Pranat and Aran-Achyut. Above these are situated nine Graiveyakas, nine Anudish and five Anuttar celestial chariots.

Student — What is above these ?

Teacher — The Siddhashila, where countlees Siddhas repose. Ordinarily, this is the description of the three worlds.

Student — Sir, I am not fully satisfied. Please explain these in more details.

Teacher — What more can be explained in one lesson ? If you are inquisitive, try to know more details from Tattvarthasutra, Tattvarthavartik, Triloksar and other sacred books.

Questions :—

1. How many hells are there ? Name them and describe the conditions therein.
2. Name the dividing mountains and regions and show what places were sanctified by the presence of Kundkund and Simandhar Swami.
3. Describe the upper world at least in two pages.



LESSON 6

Seven Addictions

PANDIT BANARSIDASJI

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

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

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

He was a born poet. At the age of fourteen, he began to compose verses of a high order, but in his early life, he wrote verses on love and sex. His first work 'Navras' was ready when he was barely fourteen. This had poems of a corporeal nature. It was an important work on corporeal subjects. However, the poet threw it in river Gomti, when spiritual wisdom dawned upon him.

After that all his life was full of spiritualism. Four works written after that are available e.g. Natak Samaysar, Banarsi Vilas, Nammala and Ardhakathanak.

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

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

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

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

SEVEN ADDICTIONS

Seven addictions are gambling, eating meat, drinking, enjoyment of prostitutes, hunting, stealing and indulgence in other women.

To be deeply engrossed in any habit is an addiction. Here indulgence in bad habits is called addictions, which produce restlessness in beings and make them vicious. That way, attachments, aversions and habits creating cravings are all addictions. Intrinsically, the attachments and aversions with wrong faith are all addictions.

1. *Gambling* : Keeping defeat and victory in sight, to stake money or other items of wealth in games, or to do something on conditions of gaining or losing money and to be hopeful of extra gain or in fear of losing something, are all various kinds of physical gambling.

To consider one blessed in the fruition of merit karmas and be unhappy in the fruition of demerit karmas is spiritual gambling. To renounce all such feelings is real abstinence from gambling.

2. *Meat-eating* : To be addicted to eat dead or killed bodies of animals is material meat-eating. To be very much concerned with the body, to feel sorry at emaciated health of the body and rejoice in good health and to be constantly engaged in and be anxious about keeping the body healthy is psychic meat-eating.

3. *Drinking* : To take wine, hemp and its preparations or other intoxicants is material drinking and to remain forgetful of the self due to delusion is psychic drinking.

4. *Enjoyment of Prostitutes* : To have sex with a prostitute and to go to her place is material enjoyment of prostitutes, and to be interested in perverted intellect is psychic enjoyment. That is to say, engaging oneself in sensual pleasures and passions, leaving the nature of the soul, is such enjoyment. A prostitute destroys wealth, health and good name, while perverted intellect

destroys the good name of the soul and pushes one to the tortures of the lowest cadre of life for times eternal.

5. *Hunting* : To kill and enjoy killing bear, lion, deer, pig and other freely wandering animals of the woods and different birds cruelly, with a gun or other arms is material hunting, and to kill psychic life actuated by strong passions and to enjoy torturing other creatures is psychic hunting.

6. *Indulgence in other women* : To like to enjoy women, except the one duly married according to religious precepts, is material indulgence in other women, while examining others' wisdom without comprehending the essence of the fundamentals is psychic indulgence that is indulging and interfering in the life currents of others, leaving one's self, is psychic indulgence.

7. *Theft* : To take others belongings without their permission, and with recklessness is material stealing, while to accept relationship with non-self articles and beings with a feeling of attachment is psychic stealing.

One cannot know one's self without abandoning all these seven addictions. Those who are disgusted with the worldly turmoils and want to attain real happiness of the soul, should definitely get rid of these seven addictions, since one cannot have Right Faith in the presence of even one of these addictions. Addictions are easily abandoned if one is drawn towards one's soul and enjoys its progress towards perfection. Even at present these addictions are painful and decried by the world. Those indulging in these are called addicts and vicious.

Questions :—

1. Throw light on the personality and writings of Pandit Banarsidas.
2. What are addictions ? How many are they ? Name them.
3. Explain clearly—material gambling, psychic drinking, psychic indulgence in other women, and material hunting.

LESSON 7

Non-Violence

A Commentary

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 unconcerned with fame and other worldly aspirations, Acharya Amritchandra, after writing great treatises, says:—

“Words were formed with letters, sentences with words, and 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 has 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. Among his prose writings are his commentaries on the great works of Kundkunda :

1. Samaysar Tika—known as 'Atmakhyati'.
2. Pravachansar Tika—known as 'Tatparya Dipika'.
3. Panchastikay Tika—known as 'Samay Vyakhya'.
4. Tattvarthasar—Poetic translation of prose sutras of Umaswami.
5. Purusharthasiddhiupaya—An original work on the life of a householder. The nature of violence and non-violence has been very clearly depicted in this work.

The present essay is based on his Purusharthasiddhiupaya.

NON-VIOLENCE — A COMMENTARY

“Non-Violence is the greatest religion” is a common saying of the age. It is an established truth that non-violence is the greatest religion. But the question is what non-violence is ?

Whenever there is a talk of violence and non-violence, we always think of killing or torturing or saving living beings, thus, relating violence and non-violence to others only. Most people believe that Ahimsa(non-violence)is not only killing or harming others. Very few people understand that these are also related to the self. Even these regard violence of the self as suicide by poisoning etc. Nobody tries to understand the innermost meaning of these two. Very few people know that rise of attachment and aversion in the inner self is also violence. It is on account of this that Acharya Amritchandra has given importance to the inner sight, while giving definitions of violence and non-violence :

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।

तेषामेवोत्पत्तिः हिंसेति जिनागमस्य संक्षेपः ॥

“Rise of attachment, aversion and delusion is violence and their elimination is non-violence.”

As such he emphatically declares that telling lies, theft, indulging in sensual joys and accumulation of wealth and belongings, since they arise out of attachments, aversions and delusions, are all violence.

Telling lies and theft etc. are all violence, because they destroy the pure feelings of the soul. Their division is meant only to give knowledge about them to the students.

Those, who conduct themselves according to the tenets of religion, do not commit violence merely on account of causing pain to others, since they are not actuated by feelings of attachments and aversions, and those who are careless about the tenets are guilty of violence, irrespective of the fact whether living creatures die or not, because they indulge in different passions and thus kill their souls. They are great sinners, since they are self-killers.

Critics can say that when violence is not related to the killing or not-killing others, why should we try to keep away from deeds of violence ? We should only keep our feelings pure. The Acharya replies :—

It is true that other beings and objects are not causes of violence. Still then for the purity of our feelings we should not indulge in accumulation of wealth and other sins that are occasioned by violence.

It is not true that external violence, that is, to torture or cause pain to others is not violence. It is violence, since it is due to recklessness of our being. We do not pay attention to the mental violence that is committed in the inner self and regard physical harm alone as violence. Here our attention has been drawn to the psychic violence that is caused by passions like attachments. Those who do not renounce even external violence cannot understand psychic violence.

It is, therefore, very necessary for mental purity that we should renounce uneatables, eating during night time, the use of wine, meat, honey, and five kinds of fruit, which contain moving living creatures in them, because their consumption means the slaughter of countless moving living creatures and rise of cruelty in our feelings. Persons of non-violent conduct having soft passions do not indulge in such irresponsible activities.

Violence is of two kinds : (1) Material violence (2) Psychic violence.

We easily understand that material violence is killing or torturing living beings, and psychic violence is the desire or mental preparation to commit such violence; but we do not understand that intention to save the life of others is also not real non-violence, because that is also attachment.

In fact, the emergence of attachment of whatever kind in the mind, is Violence, because it leads to bondage. When Acharya Amritchandra included feelings of attachment in violence, it is not

possible that he did not have an idea of their connotation i.e. auspicious and inauspicious attachments both.

Acharya Amritchandra has given a true and the best definition of non-violence. All attachments etc. of whatever nature are violence. If they have somewhere been described as non-violence, that is conventional exposition of facts.

Critics can say that such non-violence can only be followed by the monks and as such it concerns them alone; feelings of kindness in saving the lives of others is real non-violence of the householder. Acharya Amritchandra has taken up this matter and established that non-violence is not of two kinds. There can be two stages of imbibing non-violence in life, but violence shall always remain violence. If the householder cannot abjure violence altogether, he may abjure part thereof, but that which he cannot abjure cannot be regarded as non-violence. If we cannot abjure violence completely we should abstain from partial violence. If we cannot do even that, we should, at least, abstain from regarding and calling violence as something religious. Auspicious activities, because they are attachments, are included in violence and it is not correct to treat them as religion.

Rise of attachments, aversions, and delusions in ourselves is violence and to treat them as religion is the greatest violence, and absence of these is non-violence and not to regard these attachments and aversions etc. as religion is the real understanding of non-violence.

A possible question is — vicious attachments are violence, but why regard virtuous attachments as violence? The fact is that when attachment is violence, how can virtuous attachments be treated as non-violence? It is also a kind of attachment. Of course, virtuous attachments are mild violence and vicious attachments are strong violence. If we cannot abjure violence altogether, we should mitigate it. The lesser are our attachments, the better it is for us, but their presence cannot be treated as religion. Religion is complete absence of attachment, aversions and delusions and that is non-violence, which has been hailed as the greatest religion.

Questions :—

1. Write a short critical essay on non-violence bringing out clearly wrong conceptions about non-violence.
2. Throw light on the personality and works of Acharya Amritchandra.
3. Examine critically—“Violence is nothing but rise of feelings of attachments etc., and absence of these is non-violence.”
4. What is wrong in regarding virtuous passions as non-violence ?



LESSON 8

The Great Ashtanika Festival

Dinesh — Brother Jinesh, will you like to chew beetle-leaves ?

Jinesh — No.

Dinesh — Why ?

Jinesh — You don't know this is the eighth day of the second half of Kartik month. The great Ashtanika festival begins today.

Dinesh — So what ? Festivals are for eating and drinking. On festivals people eat good things, put on good dresses and live at ease. And you.....?

Jinesh — This is not a festival of enjoyments, it is a religious festival. People live with abstinence, worship the Lord and indulge in discussions over the nature of the self. It is a festival for the pursuit of the soul. The purpose of religious festivals is to develop feelings of detachment from worldly affairs.

Dinesh — Why is this festival called Ashtanika ?

Jinesh — The festival is observed for eight days and, therefore, it is called Ashtanika.

Dinesh — Is this observed for eight days of Kartik only ?

Jinesh — Yes, it falls in Kartik every year, but it is celebrated thrice every year. Heavenly beings go to Nandeeshwar Island on the last eight days each of Kartik, Fagun and Ashad. We celebrate it here from the eighth day of the second fortnight of Kartik, Fagun and Ashad, thrice in a year. We cannot go to Nandeeshwar Island and, as such, worship our deities with reverence here only.

Dinesh — Where is Nandeeshwar Island ?

Jinesh — You have read the lesson on the Three Worlds. The Central World has countless islands and seas. This is the eighth island.

Dinesh — Why can't we go there ?

Jinesh — The third Pushkar Island has a mountain named Manushottar. Human beings cannot go beyond that. Therefore, it is called Manushottar.

Dinesh — What is there that attracts the heavenly beings ?

Jinesh — There are fifty-two beautiful self-made Jain temples, where they come and engage themselves in pursuit of the soul by offering worship, adoration and indulging in religious discourses. Since we cannot go there, we arrange various religious performances here, in order to realise our souls.

Dinesh — Where and how do people celebrate this in our country?

Jinesh — The Jain community of the whole of India celebrates this great festival with great religious fervour. In many places religious ritual of Siddhachakra Vidhan is arranged. Scholars from outside come to speak on subjects of life and soul. In a way the whole community is under the influence of the religious atmosphere.

Dinesh — What is this Siddhachakra ? What is there in its text ?

Jinesh — Have you never seen and listened to it ?

Dinesh — No.

Jinesh — The Siddhas are the completely liberated souls. Those who have shattered worldly bondage and developed Eternal Consciousness, Perception Sentience, Perfect Bliss and Perfect Potency, those that are bereft of the eight karmas, those that are free from the bondage of attachments and aversions and those that stay on the border line of this world in countless numbers are the Siddhas and their collective existence is called Siddhachakra. In the ritual we worship and glorify the Siddhas. In the last verses of adoration (Jaimala) are included religious teachings beneficial to the progress of the soul, which deserve understanding.

Dinesh — Jaimalas contain adorations only ?

Jinesh — Yes, there are adorations, and alongwith path of liberation of the soul is shown and also how the Siddhas attained that state of psychic bliss.

Dinesh — Can you explain me the meaning of the text ?

Jinesh — No, when the ritual is arranged and scholars from outside come to deliver discourses, we should understand the meaning of the text from them.

Dinesh — What is the good of their worship and adoration ?

Jinesh — We can understand from their nature that our own souls are also of pure and unblemished nature, and we can also attain eternal omniscience and bliss by following their foot-prints. After Dashlakshan this is the second great festival of the Jains.

Dinesh — I have learnt that leprosy is cured by the worship of the Siddhas. It is said that Shripal and seven hundred of his companions were cured of leprosy with this only. His wife Maina Sundari arranged the ritual of the Siddhas, sprinkled holy-water over these patients and they were completely cured of the dreadful disease.

Jinesh — To limit the glory of Siddhachakra to the cure of leprosy alone is to minimise its greatness. Leprosy is only a physical ailment, while the ailments of the soul are attachments, aversions and delusions. If we regard our souls as those of the Siddhas and absorb ourselves in them, we can cure the great diseases of birth and death, as well as attachments, aversions and delusions.

The real effect of the adoration of the Siddhas is the development of detachment from worldly affairs, because they themselves are completely detached. The real devotee of the Siddhas does not desire worldly gains from their worship. Still then he attracts meritorious karmas and worldly pelf and pleasures come his way of their own, but he does not attach any importance to them.

Dinesh — I thought festivals are meant for enjoyment alone, but I have understood today that religious festivals are for developing detachment, abstinence and pursuit of the self. I shall also lead a life of abstinence during this period and shall try to realise my soul.

Questions :—

1. How are religious festivals celebrated ?
2. Express your ideas about Ashtanika festival.
3. Where is Nandeeshwar Island ? What is there in it ?
4. When is this festival celebrated ?
5. What is Siddhachakra ? What is the result of the worship of the Siddhas ?
6. Have you ever seen the ritual of recitation of the Siddhachakra ? Explain it in details.

LESSON 9

Bhagwan Parshwanath

POET PANDIT BHUDHARDASJI
(Samvat 1750-1806)

Bhudhardasji occupies an important place amongst the old Jain poets of spiritualism and detachment. His verses and lyrics are sung with great respect in the religious community.

He lived in Agra and was born in Khandelwal Jain community, as is clear from the last verses of his Jain Shatak.

He was a great scholar of Hindi and Sanskrit. Three of his writings are available at present, Jain Shatak, Parshwapuran and Pad-Sangraha. Jain Shatak includes one hundred verses which are very easy and conducive to detachment.

Parshwapuran can be included in the list of great epics of Hindi literature. It describes the life of the twenty-third Tirthankar Bhagwan Parshwanath. It is of great poetic value and has very interesting exposition of many principles of Jainism.

His spiritual lyrics which are dear to the public, easy to follow and full of poetic qualities regale the minds of the people even today.

The present lesson is based on his Parshwapuran.

Bhagwan Parshwanath

Teacher — Ramesh, what do you know of Parshwanath ?

Ramesh — Sir, it is the name of a railway station.

Teacher — Stand up on your seat. You don't know how to reply. You should stand up first and then answer. Learn good manners. I asked you about Bhagwan Parshwanath, you point out to the name of a railway station.

Ramesh — Sir, I went to Calcutta. In the way I came across a railway station named Parshwanath. If I have made some mistake, I want to be excused

Teacher — It is also the name of a station, but do you know why that station is named Parshwanath ? There is a hill named Sammedshikhar nearby, from where the twenty-third Jain Tirthankar Parshwanath obtained complete liberation. That is the reason why that station is named Parshwanath and the hill is also called Parshwanath Hill.

This is a great religious place of the Jains. Lacs of people come here on pilgrimage. This place is in the district of Hazaribagh in Bihar, near Isri. Besides Parshwanath, so many other Tirthankaras also attained complete liberation from this place.

Student — Where was Parshwanath born ?

Teacher — In Kashi, which is called Varanasi these days. About three thousand years back prince Parshwa was born at the palace of king Ashwasen of the Kashyapa clan of the Ekshwaku Kshatriya family from the womb of his learned queen Wamadevi, on the eleventh day of the first fortnight of Paush. His auspicious birth was celebrated not only by his parents and subjects, but also by the heavenly beings and their lords, the Indras, with great dignity and pomp.

He was a genius, full of brilliance and having clairvoyance (Awadhi Jnan). In his boyhood he was possessed of many auspicious physical signs and vitality of a very high order and a very attractive personality.

Student — Since he was a prince, he must have been equipped with all worldly facilities.

Teacher — Undoubtedly so. Besides being a prince he had great merits to his credit and heavenly beings attended and served him. He did not feel the absence of any worldly possessions, but meritorious possessions and kingly pomp had no place in his heart. He did not have any desire for the pleasures of the senses. He remained unaffected with the worldly pleasures, like a lotus in water. When he attained youth, the parents tried to persuade him to marry, but they could not do so. He remained a celibate since boyhood.

Student — Why so ?

Teacher — He was conversant with the intricacies of the soul. He was indifferent towards the activities of this earthly existence. One day, an event touched his soul to the quick and he accepted the order of Digamber monkhood and engaged himself in the conquest of the self.

Student — What was that event ?

Teacher — One day, he was on a morning walk with his comrades. In the way he saw his maternal grandfather, a monk engaged in penance, surrounded by fires. The wood on fire had a pair of snakes burning inside. Parshwanath knew of their presence in the log of wood by his divine consciousness and requested the monk to extinguish the fire. Nobody believed in what he said, till everybody saw the half burnt pair of snakes in the log of wood.

Student — Were they completely burnt ? What afterwards ?

Teacher — Prince Parshwa addressed the snakes, who breathed their last with auspicious feelings. They were born as Dharnendra and Padmawati in the heavens.

Student — It was good they attained a higher life phase.

Teacher — There was nothing good in having attained the life span of heavenly beings. The real good was that they were attracted towards the path of spiritual development.

This heart-melting event turned Parshwakumar into a detached person and he became a Digamber monk on the eleventh day of the first fortnight of Paush.

Student — Did he engage himself in hard penances ?

Teacher — Yes, he observed unbroken silence and absorbed himself in deep meditation. Once he was in the state of contemplation in the Ahichhetra wood. Samvar Deo, his enemy of some previous life, was going through the sky. Old passionate anger overpowered him and he began to torture monk Parshwanath in many ways. Showers, hail and tempest and stones fell on him, but he did not move from his meditation. The same day, the fourteenth day of the first fortnight of Chaitra, he attained omniscience. Samvar Deo became repentant and fell on his feet.

Student — We have been told that Dharnendra and Padmawati had offered protection to Parshwanath.

Teacher — How can ordinary heavenly beings protect the Lord of the three worlds ? He was completely protected with his pursuit of the self. The fact is that Dharnendra and Padmawati attempted to offer protection to the Lord, who did not need any such protection, out of feelings of compassion.

After that he moved from one place to another with the religious congregation called the Samavsharan,

throughout the country and preached the principles of detachment to all for seventy years. He always emphasized self-attainment in his talks. He told his audience that this soul is full of eternal consciousness and bliss. Without knowing and having faith in it and without merging oneself with it, nobody can attain real happiness. Lacs of people got peace of the soul from his teachings. Poet Bhudhardas has given expression to this effect :—

“Many accepted the order of Digamber monkhood, many accepted the rules of conduct of the householders and many animals accepted lower abstinence rules. Women accepted the status of she-monks and left for the woods with their husbands. Right faith dawned upon many human, heavenly and animal beings. This way all the beings in the religious congregation of the Lord listened to the divine preachings of the Lord and got happiness.”

Thus, propounding the gospel of non-violence, Parshwanath obtained complete liberation on the seventh day of the second fortnight of Shrawan, from Swarnbhadrakut top of the Sammedshikhar hill, at the age of a hundred years.

Questions :—

1. Give a brief life sketch of Pandit Bhudhardas.
2. What do you know of the Parshwanath Hill ?
3. Give a brief account of the life of Parshwanath.
4. “Dharnendra and Padmawati offered protection to Parshwanath.” Comment.
5. What was the immediate cause of Parshwanath’s renunciation of this world and acceptance of the order of a monk ?

LESSON 10

Adoration of the God, the Scripture and the Monk

Dr. HUKAMCHAND BHARILLA

समयसार जिनदेव हैं, जिन प्रवचन जिनवाणी ।
नियमसार निर्ग्रन्थ गुरु, करें कर्म की हानि ॥

Pure soul is God Jinendra, His divine voice is the holy scripture,
Right conduct is the attribute of the monk, the trio destroys the
karmas.

देव

हे वीतराग सर्वज्ञ प्रभो, तुमको ना अब तक पहिचाना ।
अतएव पड़ रहे हैं प्रभुवर, चौरासी के चक्कर खाना ॥

GOD

Oh omniscient detached Lord, I did not recognize you till now.
So I have to face the circle of births and deaths in the eighty-four
lac places.

करुणानिधि तुमको समझ नाथ, भगवान भरोसे पड़ा रहा ।
भरपूर सुखी कर दोगे तुम, यह सोचे सन्मुख खड़ा रहा ॥

I regarded you as all-compassion and trusting that, did not do
anything myself.

You will make me perfectly happy, with this hope I remained
standing before you.

तुम वीतराग हो लीन स्वयं में, कभी न मैंने यह जाना ।
तुम हो निरीह जग से कृतकृत, इतना ना मैंने पहिचाना ॥

I never knew that you are indifferent to worldly attachments and immersed in thy own self.

I failed to understand that you have no desires and have nothing more to achieve.

प्रभु वीतराग की वाणी में, जैसा जो तत्त्व दिखाया है ।
यह जगत स्वयं परिणामनशील, केवलज्ञानी ने गाया है ॥

Fundamentals have been expounded in the voice of the Lord omniscient,

Who has said time and again that the world is self-created.

उस पर तो श्रद्धा ला न सका, परिवर्तन का अभिमान किया ।
बनकर पर का कर्ता अब तक, सत् का न प्रभो सम्मान किया ॥

I could not attune my faith accordingly and felt proud that I can change things.

I never accepted the reality and the ultimate Truth.

शास्त्र

भगवान तुम्हारी वाणी में, जैसा जो तत्त्व दिखाया है ।
स्याद्वाद नय अनेकान्त मय, समयसार समझाया है ॥

SCRIPTURE

You have, Oh Lord, explained the fundamentals in your exhortions, Wherein pure soul has been described as possessing countless attributes.

उस पर तो ध्यान दिया न प्रभो, विकथा में समय गमाया है ।
शुद्धात्म रुचि न हुई मन में, ना मन को उधर लगाया है ॥

I did not listen to that, and wasted my time in vicious stories of the world.

My mind never felt enamoured of the soul, which I never attended to.

मैं समझ न पाया था अब तक, जिनवाणी किसको कहते हैं ।
प्रभु वीतराग की वाणी में, कैसे क्या तत्त्व निकलते हैं ॥

I could not exactly understand the preachings of the Divine Voice
of the Lord,

Wherein have been exposed the fundamentals of Life and Death
and the soul supreme.

राग धर्ममय धर्म रागमय, अब तक ऐसा जाना था ।
शुभ कर्म कमाते सुख होगा, बस अब तक ऐसा माना था ॥

Religion is all attachment and attachments are virtuous—were my
understandings.

I have been holding that I shall attain spiritual heights with
meritorious karmas.

पर आज समझ में आया है, कि वीतरागता धर्म अहा ।
राग भाव में धर्म मानना, जिनमत में मिथ्यात्व कहा ॥

I have realised today that religion lies in complete detachment and
It is wrong faith to accept that it also lies in meritorious karmas.

वीतरागता की पोषक ही, जिनवाणी कहलाती है ।
यह है मुक्ति का मार्ग निरन्तर, हमको जो दिखलाती है ॥

The Voice of the Omniscient always support detachments.
It shows us constantly the path to the liberation of our souls.

गुरु

उस वाणी के अन्तर्तम को, जिन गुरुओं ने पहिचाना है ।
उन गुरुवर्यो के चरणों में, मस्तक बस हमें झुकाना है ॥

MONK

I bow to those monks of the Digamber Jain order who have
Expressed the innermost implications of the Voice of Lord
Jinendra.

दिन रात आत्मा का चिंतन, मृदु सम्भाषण में वही कथन ।
निर्वस्त्र दिगम्बर काया से भी, प्रगट हो रहा अन्तर्मन ॥

They ponder over their souls and always discuss its attributes.
Their pure thoughts are reflected in their nude forms.

निर्ग्रन्थ दिगम्बर सद्ज्ञानी, स्वात्म में सदा विचरते जो ।
ज्ञानी ध्यानी समरससानी, द्वादश विधि तप नित करते जो ॥

The nude, noble conscious monks are immersed in their souls.
They are engaged in psychic knowledge, thinking of their souls only,
and performing penances of the twelve kinds.

चलते फिरते सिद्धों से गुरु, चरणों में शीश भुंकाते हैं ।
हम चलें आपके कदमों पर, नित यही भावना भाते हैं ॥

They are walking Siddhas, I bow to them with humility and
reverence.

May I ever follow the footprints of such noble saints, that is my
prayer.

हो नमस्कार शुद्धात्म को, हो नमस्कार जिनवर वाणी ।
हो नमस्कार उन गुरुओं को, जिन की चर्या समरससानी ॥

दर्शन दाता देव हैं, आगम सम्यग्ज्ञान ।
गुरु चारित्र की खानि हैं, मैं बंदों धरि ध्यान ॥

My salutations to the Pure Soul, my salutations to the Divine
Voice of Jindev.

And my salutations to the Monks, who regard all souls to be
potential.

Deo brings us Right Faith, Scriptures Perfect Knowledge,
And Monks are treasures of Perfect Conduct; I bow to them all.

Question :—

Take four lines that you like best, from each of these
adorations of God, Scripture and Monk, and explain
why you like them.

IMPORTANT BOOKS

By

Dr. HUKAMCHAND BHARILL

ENGLISH

1. Tirthankar Mahaveer and his Sarvodaya Tirth.
(In Hindi, Marathi, Gujrati and Kannad also)
2. Dharam Ke Dash Lakshan
(Hindi, Marathi, Gujrati, Kannad and Tamil)
3. Know Thyself
(Hindi, Gujrati, Marathi, Kannad and Tamil)
4. Tirthankar Bhagwan Mahavir
(Hindi, Gujrati, Marathi, Kannad, Tamil, Assami and Telagu)
5. Balbodh Pathmala Part II
(Hindi, Gujrati, Marathi, Kannad, Tamil and Bangla)
6. Balbodh Pathmala Part III
(Hindi, Gujrati, Marathi, Kannad, Tamil and Bangla)
7. Vitrag-Vigyan Pathmala Part I
(Hindi, Gujrati, Marathi and Kannad)
8. Vitrag-Vigyan Pathmala Part II
(Hindi, Gujrati, Marathi and Kannad)
9. Vitrag-Vigyan Pathmala Part III
(Hindi, Gujrati, Marathi and Kannad)

IN OTHER LANGUAGES

1. Pandit Todarmal : Vyaktitva and Kartritva (Hindi)
2. Satya-Ki-Khoj (Hindi, Gujrati, Marathi, Tamil and Kannad)
3. Krambaddha Paryay
(Hindi, Gujrati, Marathi, Kannad and Tamil)
4. Jinvarasya Naychakram (Hindi)
5. Main Kaun Hoon (Hindi, Gujrati, Marathi, Kannad and Tamil)
6. Anekant aur Syadvad
7. Aap Kuchh Bhi Kaho (Hindi)
8. Yugpurush Sri Kanji Swami
(Hindi, Gujrati, Marathi, Kannad and Tamil)
9. Archana (Poojan Sangrah)
10. Tatwa-Gyan Pathmala Part I
(Hindi, Gujrati, Marathi and Kannad)
11. Tatwa-Gyan Pathmala Part II (Hindi and Gujrati)
12. Gommateswar Bahubali (Hindi)