( Bhagwan Mahaveer 2600th Birth Anniversary )

VEETRAG-VIGYAN PATHMALA
PART - III
( Prescribed by the Veetrag-Vigyan Vidyapeeth Examination Board )

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**CONTENTS**

<table>
<thead>
<tr>
<th>No.</th>
<th>Name of the Lesson</th>
<th>Writer</th>
<th>P. No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Homage to the Siddhas</td>
<td>Dr. Hukamchand Bharill, Jaipur</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>Worship, Method and Benefit</td>
<td>Pandit Prakash Chand 'Hiteshi', Delhi</td>
<td>12</td>
</tr>
<tr>
<td>3.</td>
<td>Operative Consciousness</td>
<td>Pandit Ratanchand Bharill, Jaipur</td>
<td>15</td>
</tr>
<tr>
<td>4.</td>
<td>Adopted and Inherited Wrong Faiths</td>
<td>Dr. Hukamchand Bharill, Jaipur</td>
<td>20</td>
</tr>
<tr>
<td>5.</td>
<td>Who Am I ?</td>
<td>Dr. Hukamchand Bharill, Jaipur</td>
<td>24</td>
</tr>
<tr>
<td>6.</td>
<td>Twelve Conduct Rules of a Spiritually Minded Householder</td>
<td>Pandit Jaganmohanlal Shastri, Katni</td>
<td>27</td>
</tr>
<tr>
<td>7.</td>
<td>The Path to Liberation</td>
<td>Dr. Hukamchand Bharill, Jaipur</td>
<td>32</td>
</tr>
<tr>
<td>8.</td>
<td>Real and Conventional Perspective</td>
<td>Dr. Hukamchand Bharill, Jaipur</td>
<td>37</td>
</tr>
<tr>
<td>9.</td>
<td>The Great Festival of Ten Virtues</td>
<td>Pandit Ratanchand Bharill, Jaipur</td>
<td>44</td>
</tr>
<tr>
<td>10.</td>
<td>Balbhadra Ram</td>
<td>Dr. Hukamchand Bharill, Jaipur</td>
<td>49</td>
</tr>
<tr>
<td>11.</td>
<td>Summary of Homage to the Samaysar</td>
<td>Shri Himmatlal Jethalal Shah, Söngarh</td>
<td>54</td>
</tr>
</tbody>
</table>
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<table>
<thead>
<tr>
<th>Version Number</th>
<th>Date</th>
<th>Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td>001</td>
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</tr>
</tbody>
</table>

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LESSON 1

Homage to the Siddhas

सिद्ध पूजन

स्थापना

चिदानंद स्वातंत्रसी, सतु शिव सुंदर जान।
जाता 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

ज्यो-ज्यों प्रभुवर जल पान किया, त्यों-त्यों तृण्णा की श्राग जली।
थो ग्राष कि प्यास बुझेगी ग्रहब, पर यह सब मृगतृण्णा निकली।
ग्राषा तृण्णा से जला हृदय, जल लेकर चरणों में ग्राषा।
होकर निराश सब जग भर से, ग्रह सिद्ध शरण में मैं ग्राषा।

WATER

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

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.*
PUJYA

Who conquered the world, you won it for all,

Hence, the whole world is yours, no one else is happy.

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.

NEVECH

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 fed.

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.
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 sentence, 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.

I am all sentence, there is no smell of lifeless existence in myself.
I am a mass of knowledge sentence, 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 विशय भोग, भोगों में मानस रमा रहा।
नित नई लालसायें जायें, तन्मय हो उनमें समा रहा।
रागादि विभाव किए जितने, भ्राकुलता उनका फल पाया।
होकर निराश सब जग भर से, श्रव सिद्ध शरण में भै भाया।

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.

ग्राहं

जल पिया और चन्दन चरचा, मालायें सुरभित सुमनों की पहनीं, तन्दुर सेते व्याज, दीपावलियाँ की रलों की।
शुभी भूपायन की फैली, शुभ कर्मों का सब फल पाया।
भ्राकुलता फिर भी बनी रही, क्या कारण जान नहीं पाया।
जब दृष्टि पड़ी भ्रमुक्ति तुम पर, मुख को स्वभाव का भान हुआ।
मुख नहीं विशय भोगों में है, तुम को लख यह सद्भान हुआ।
जल मे फल तक का वैभव यह, में श्राज त्यागने हूँ भाया।
होकर निराश सब जग भर से, श्रव सिद्ध शरण में में भै भाया।
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**
श्राळोकित हो लोक में, प्रभु परमात्म प्रकाश ।
श्रानन्दामृत पान कर, सिटे 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 ज्ञानत्र चैतन्य रूप ।
तुम हो अन्धयान ज्ञानन्द 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.
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.

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.

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.

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

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

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.
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.

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.

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.

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.
WISHFUL REFLECTIONS

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.

Forlorness : 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.

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.

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.

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.

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

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.

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.

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.

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.
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, Yuktanushas, Swaymbhu Stotra, Jinstuti Shatak, Ratnakarand Shrawkachar, Prakrit Vyakaran, Praman Padartha, Karma Prabhrit Tika 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.
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.

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.

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."
Darshnalal — 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.

Darshnalal — 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

Darshnalal — 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.

19
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 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 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 Chhadhala.
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 young man. 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, Madrasees 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 Purushartha Siddhiupaya 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 con-
sciousness 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 house-
holder. 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.
LESSON 7

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 realistically 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 1976-77.

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 intellect these days. All the doubts about religious matters are removed after meeting him.”
About his studies, he himself writes in the Mokshamarg Prakashak, "I have acquaintance with Samaysar and its commentary, Panchastikaya, Pravachansar, Niyamsar, Gomattasar, Labdhisar, Triloksr, Tattvarhasutra, 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)
(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) Triloksr 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, orginally, 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: Vyaktittva 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
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.
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 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 Nirwankand 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 Dushratha of Ayodhya. With the pursuit of his soul, he became Bhagwan (God) Ram.

King Dushratha 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 Dushratha 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. Dushratha 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 Lakshaman, 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?
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’.

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

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.
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.

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 :

2. Explain in your own words the meaning and the message of the paragraph you like most in this Homage.