

The Life And Mission of Shrimad Rājchandra

Shrimad Rajchandra Jivankalā written by revered [Brahmachāriji](#))

Translation by Manu Doshi

A Note from the Translators

Jivankalā depicting the biography of Shrimad Rājchandra was initially prepared by revered Brahmachāriji in 1934 during the presence of Laghurājswāmi and had received his approval. While dedicating it Brahmachāriji had written, “The contact of the rare, sagacious saint Laghurājswāmi has been instrumental in making my human life fruitful. Inheriting realization from Shrimad Rājchandra he has been endeavoring to instill its taste among others even at the old age of 80. Since this book could be prepared by virtue of his ascetic power, I humbly offer this flower-petal at his feet.”

It was later revised and some additional matter was inserted therein. The second edition of the book was accordingly published by Shrimad Rājchandra Āshram, Agās in 1944. What Brahmachāriji had written on that occasion has been given herewith under the title ‘A few words from the Author’. A few additions were made thereafter while bringing out subsequent editions. The latest one is twelfth published in 2002.

Shrimad was the most enlightened personality that the world has seen during last few centuries. Even Mahātmā Gāndhi took him as his spiritual Guide and has paid glorious tributes to him in his autobiography and on various other occasions. ‘Jivankalā’ was instrumental in bringing me in contact with Shrimad’s writings. After I went a little deep into it, I thought that if his life story is available in English language, it could be helpful in sending the message of pure Jainism to the English-speaking people. That gave me an inclination to write a short biography of the great man. It took concrete shape, when the Trustees of Agās Āshram asked me to prepare the translation of Jivankalā. Initially I had a little the hesitation in accepting the assignment, because I was not feeling sure of my competency to undertake the task. Surprisingly however, as I started writing, the right English equivalents for the Gujarati terms continued to occur and I have been able to complete the work within a span of five months.

While preparing this translation I have remained faithful to the original matter and the structure of the book. The poems given in chapter 5 on ‘Female Morality’ and chapter 9 on ‘Shrimad’s Writings Prior To Age 20’ are significant for their poetic beauty. The prose translation cannot display that beauty. I was therefore looking for someone, who can render the poetic version thereof. Since no help was forthcoming, I have prepared the poetic version for a few of them leaving out the rest.

Similarly, the highest significance of Shrimad’s mnemonic capability lay in orderly arranging the matter of 16 different languages based on the letters received at random. Since English was one of the languages, I had an intention to give it as a specimen. But the matter was unavailable and I had to satisfy myself by giving only the specimen of Sanskrit language in chapter 8.

There has also been a slight deviation in chapter 25. Quotations from Pushpamālā given therein contain a sentence, which has been left incomplete. Since that would not have any significance to the readers in the West, I have dropped it from the translation. Moreover, the main purpose of this translation was to present the original matter in simple English so that the English speaking public can get a clear idea of Shrimad’s life and mission. With that end in view, I have split the complex sentences, where they seemed rather complicated.

A note for pronouncing the proper names and the transcribed words: In English the letter ‘a’ is used for making different pronunciations as in ‘machine’, ‘mark’, and ‘mad’. For spelling proper

names and the words in transcription I have made use of the letters `a' in case of the first, `ä' in the second, and `e' in the third. In English `e' is also pronounced as in `he'. For making that pronunciation I have used the letter `i'. For pronouncing `i' as in `libel' I have made use of `ai'. I hope, these hints would be useful to the readers in correctly pronouncing the names and transcribed words occurring in this book.

Before concluding I take the opportunity to thank Dr. Chandrakant Shah of Schaumburg for going through the matter and making useful suggestions

Lake Forest IL 60045
Date-----

Manu Doshi

A few words from the Author at the time of second edition

The first book on the life of Shrimad Rājchandra Ravajibhāi was published during his lifetime under the title `Sākshāt Saraswati' in 1887. His friend Vinaychand Popatlāl Daftari had prepared it. Thereafter in late 1889 Shrimad Rājchandra himself had written the autobiographical notes up to the age of 13. Two editions of `Sākshāt Saraswati' were published in 1921 by the liberation-seekers of Ahmedabad. After Shrimad's passing away Māneklāl Ghelābhāi Zaveri had read an essay on Spiritual Life of Shrimad Rājchandra at the time of his birthday celebration on 1908 and that had been published. The birthday celebrations were thereafter held and the speeches given thereat by the learned men like Gāndhiji, Ānandshankar Dhruv, Kākā Kālellkar have been compiled and published.

Writing of `Shrimad Rājchandra Jivankalā' was started on the occasion of the birthday celebration in 1934. The beginning was made in the form of an essay at the instance of Gopāldās Jivābhāi Patel. Since he then desired to publish it in the form of a book, the matter was expanded as per his suggestions. Later on, he took some portion thereof and adding the lectures delivered on the occasions of birthday celebrations, he published the same under the title, `The Life of Shrimad' in 1935.

The office of `Prasthān' published the first edition of `Shrimad Rājchandra Jivankalā' in 1938 in order to present it to the followers of Shrimad on the occasion of setting up Shrimad Rājchandra Mandir at Bhādran. Since that book has been found useful to many liberation-seekers during last six years, this second edition is being published by Shrimad Rājchandra Āshram Agās.

There has been added a new chapter under the title `Some events during the residence at Bombay' based on the information received now and the changes have been made in the remaining chapters as necessary. The overall order has been maintained as per first edition. Like those at Bombay there is significance of the events at Vavāniā, Vaso, Khambhāt, Idar, Hadmatālā, Morbi etc. That can be included in the subsequent edition. For the time being it is worth being contented with this much.

Shrimad Rājchandra Āshram Agās
Samvat 2000 Jeth Vad 8, Wednesday

Brahmachāri Govardhandās

An autobiographical poem

Dhanya Re Divas Ä Aho! Jägi Re Shänti Apoorva Re;
Dash Varshe Re Dhärä Ulasi, Matyo Uday Karmano Garva Re.

Oh, welcome is the day, that kindled the unprecedented tranquility;
With the rise of stream after ten years, gone is the dominance of operative Karma.

Oganisasen Ne Ekatrise, Ävyo Apoorva Anusär Re ;
Oganisasen Ne Betälise, Adbhoot Vairägya Dhär Re.

Memory of the past came to light at the age of seven.
The stream of amazing detachment arose at eighteen.

Oganisasen Ne Sudtälise, Samkit Shuddha Prakäshyun Re.
Shrut Anubhav Vadhati Dashä, Nijswaroop Avabhäsyun Re.

Pure right perception arose at the age of twenty-three.
Self-realization became evident with rising state of its experience.

Tyän Avyo Re Uday Kärmo, Parigrah Kärya Prapanch Re;
Jem Jem Te Hadselie, Tem Vadhe Na Ghate Ranch Re.

Then came acutely operative Karma of involvement in possessive activity.
Despite endeavor to get rid, it did not go down even a bit and continued to increase.

Vadhatun Emaj Chäliyun, Have Dise Känii Kshin Re
Krame Karine Re Te Jashe, Em Bhäse Manamänhi Re

It continued to increase that way, but now seems to have gone down a little.
It occurs in the mind that it will go away in due course.

Yathä Hetu Je Chittano Satya Dharmano Uddhär Re;
Thashe Avashya Ä Dehathi Em Thayo Nirdhär Re

There abides within, the intent of reviving the true religion.
That will be certainly implemented through this body

Ävi Apoorva Vrutti Aho, Thashe Apramatta Yog Re;
Keval Lagbhag Bhoomikä, Sparshine Dehviyog Re.

The unprecedented inclination arose of securing ever-vigilant state.
This body will be given up after almost touching the omniscient state.

Avashya Karmano Bhog Chhe, Bhogavavo Avashesh Re;
Tethi Deh Ekaj Dhärine, Jäshun Swaroop Swadesh Re.

It is surely required to bear the consequences of remaining indelible Karma.
Hence we will reach the ultimate destination after taking one more birth.

WORDS OF BLISS

Je Swarup Samajyā Vinā, Pāmyo Dukh Anant;
Samajāvyun Te Pad Namun, Shri Sadguru Bhagavant.

I bow to the graceful Guru who explained the true nature of soul;
in absence of understanding which I underwent the endless suffering.

Deh Chhatān Jeni Dashā, Varte Dehātī;
Te Jnāninā Charanamān, Ho Vandan Aganit.

My innumerable obeisance be at the feet of the enlightened,
who behaves transcendently even though being embodied.

Param Purush Prabhu Sadguru, Param Jnān Sukh Dhām;
Jene Āpyun Bhān Nij, Tene Sadā Pranām

Let my obeisance always be to the superb and supreme true Guide, who is imbued with the
enlightenment, who is the abode of bliss, and who bestowed the knowledge of Self.

The great man, whose life I am going to narrate, had world-renowned wisdom; he had gone
through the spiritual pursuit in many previous lives and hence was imbued, since the birth, with
the state of detachment reminiscent of a great ascetic; self-realization had arisen to him at a very
early age; he had unparalleled mnemonic capability and universal affection. What a stupendous
height of that man and how low is the expressing capability of this unintelligent, unimpressionable
being! Can there be any significance of the glimmer of a glow-worm in front of the brilliant light of
the sun? My undertaking of this work is indeed as ridiculous as trying to weigh the mount Meru by
balancing it with a grain of rapeseed.

The worldly activities, however, need to be undertaken somehow. No one can have a finger long
enough to reach the sky in order to point out the crescent moon, and still we point our finger
towards it in order to draw the attention of the viewer. Similarly, I am undertaking this work of
narrating the life of the great man with the wholesome intention of being helpful to those, who
intend to look at the glory of Shrimad Rājchandra and also of turning my tendency towards his
esteemed words and ascetic life. I have held this pen after being convinced of the wholesome
and all-round beneficial nature of the work. With a view, however, not to turn out a disgrace in the
bright lunar light of the great man, I am surrendering my ego at his feet and am bowing to him
once again in order to obtain his grace in this enterprise.

Āchārya Māntungsuri has stated in Bhaktāmar Stotra:

Matveti Nāth Tav Sanstavanam Mayedam, Ārabhyate Tanudhiyāpi Tava Prabhāvāt;
Cheto Harishyati Satām Nalinidaleshu, Muktäpphaladyutimupaiti Nanoodabinduh.

Lord, by your grace the adoration started by this unintelligent will blossom saints' hearts, as a
drop of water fallen on a lotus assumes the brightness of a jewel.

Āstām Tava Stavanmastasamastadosham, Tvatsankathāpi Jagatām Duritāni Hanti;
Doore Sahasrakiranah Kurute Prabhaiva, Padmākāreshu Jalajāni Vikāsabhānji

Let aside faultless adoration song, even chanting of your name can destroy worldly evils. Forget
brilliance of the sun, even its glow leads to blossoming of lotus in the lake.

Chapter 1 AUTOBIOGRAPHICAL NOTES

While rising from the sleep if one notices the signs of burglary, he would feel upset and stir to action. Similarly a decade after the disturbing period of 1857 mutiny, India was busy sowing the seeds of social reforms, freedom, education, religious revival etc. During that period of resurgence the efforts of Shri Rāmkrishna and Swāmi Vivekānand were taking roots in the East; the North was getting ready for Swāmi Dayānand Saraswati and Shri Ramtirth; and Lokmānya Tilak and Gokhle were growing in the southern peninsula under the refreshed memories of Peshwai. That time Shrimad Rājchandra was born to a Bania (a trading community) family in a pretty village named Vavānia in the State of Gujarat on Sunday November 9 1867, i.e. about two years before the birth of Mahātmā Gandhi. According to Indian calendar this great man was born on the full moon day of the month of Kārtik, which is also the birthday of Hemchandrāchārya known as the omniscient of the present age. The Self-realized saint Chidānandji also seems to have given up his body in the year 1867.

Shrimad's father's name was Ravjibhāi and mother's name was Devbai. His grandfather was a devotee of Lord Krishna. The fountain of devotion was thus continuously flowing in that family. As the hues of evening twilight or those of rainbow beautifully radiate their reflection in the calm water of a lake, Shrimad's mother Devbāi brought Jain culture in that devoted family of Vavānia. Other Bania families of the place were also followers of Jainism. The mixture of those cultures was miraculously flowing in the heart of our hero like the confluence of Gangā and Yamunā. It is worth quoting here the description of this period given by the great man himself in November 1889 at the age of 22 under the title `The Early Age in Retrospect'.

"Since I was born in November 1867, I am now 22 years old. During these 22 years I have gone through a variety of thoughts pertaining to soul, mind, speech, body and wealth. I have thought of various aspects of the universe, worldly life, root cause of the infinite unhappiness etc. During that early age I have thought of all the concepts put forth by the great philosophers as well as by the atheists. I have conceived of the ambitions of great sovereigns as well as of detachment of the detached personalities. I have thought at length of the evidences of immortality as well as of evanescence. Many concepts have been thought over and many strange situations have been gone through. When I seriously look at that, I realize that there is a world of difference between my thinking and spirituality of that time and my present state. It seems that there is no meeting point.

One may ask whether that has been put in writing anywhere. The reply is that everything is simply in the memory. No effort has been made to show it to the world by using pen. Though the description of that age would, no doubt, be useful and worth thinking over again and again for the people at large and that would turn out to be beneficial to me, yet my inner spirit has plainly refused to undertake that task. Being thus helpless in the matter, I want to be forgiven for that. If it becomes possible to control my mind, I would convince the internal spirit about the resultant benefit and gradually put that matter on paper. Meanwhile, however, let me have a bird-eye view of that age.

Up to seven years of age I had solely indulged in playful games. I remember that very strange concepts were occurring to my mind without making out the nature or the purpose thereof. While playing the games, I was aspiring to win and to obtain a high position comparable to an emperor. I was not particular about the clothes, cleanliness, food and drinks, sleeping or sitting etc. but I was delicate at heart. I remember that very much. Had I got the present discernment at that age, I would not have much concern for liberation. That state being so innocent, I recollect it again and again.

The period from 7th to 11th year was spent in education. My memorizing capability has now been affected on account of the publicity that it gets, but that time it was faultless. I could memorize the texts merely by looking at once. That time there was no concept of publicity and hence there was no problem. Very few people at present and in this land would have the sharp memory that I had.

But I was lazy in study; was talkative, playful and joyous. Simply by reading the lessons directed by the teacher, I could explain their contents. I had not to worry in that respect. That time I was full of affection and innocent love; I stood for unity with everyone. It was in my nature to believe that happiness lies in brotherhood. My inner spirit cried when I noticed the symptoms of disunity. I was also very fond of imaginary talks. At the age of eight I had composed a poem, which was later found as per rules of rhyme.

I completed the study so fast that after getting the reasonable training in Gujarati language, I had explained that very book to the person, who had initially explained it to me. That time I had read some poetic compositions and had overseen some other books of wisdom. All of that has mostly stayed in the memory even at present. Till then I had naturally been a simpleton; I trusted everyone and very much loved the creation as it is.

My grandfather was a devotee of Lord Krishna. In that early age I had listened from him the songs of adoration for Krishna and the miracles of different incarnations. Thereby I had developed devotion and love for those incarnations. In that innocent childhood I had also put on a sacred thread of beads in my neck in the presence of a saint named Rāmdās. I regularly went to the temple of Krishna and used to listen to the religious tales. I was frequently enamored of the miracles of his incarnations and took him to be the Lord of the universe. As such, I had a keen desire to see his abode. I fondly imagined how great would it be, if I had been the head of his sect and might be narrating the tales of his miracles from place to place! Similarly if I noticed the fabulous background of anyone, I longed to attain such a state. By that time I had read the book named Pravinsāgar. Though I did not understand it much, I used to fancy the pleasure of remaining involved in various types of happiness relating to wife and in listening to the Lords' tales at ease. That was my longing. I had firm belief in the Creator as described at various places in the Gujarati textbooks and used to despise Jains. Nothing could be produced without making it. As such, Jains are dumb, they do not know. Moreover, that time I could notice only the rituals of those, who did not believe in idols. I found them unclean and was feeling afraid of that. In other words, I had no regard for that.

The Bania families living in my native place had varying types of faith, but all of them related to non-belief in idols. As such I had only their contacts. As I was considered very smart and known student of the village, I deliberately sought their company in order to show my smartness. As they repeatedly ridiculed the beads in my neck, I disputed their belief and tried to explain mine. But slowly I came to read their books like Pratikraman Sutra. That very humbly lays friendship for the entire universe. Thereby I got inclined towards the same, though my inclination for the former also continued. My contact with Jains grew in due course; but I still loved the ways of cleanliness and other traditions of Vaishnav sect and retained my faith in the concept of Creator. By that time, the thread of beads broke down and I did not go in for a new one. That time I did not look for any rationale for binding or not binding it.

This is the narration of my life till the age of thirteen. Thereafter I used to attend to my father's shop. I also used to go to the office of Kutch State, when they called me because of my neat writings. At the shop I have availed of different types of enjoyment. I have read many books; composed poems on the life of Rām and others and yearned for the worldly pleasure. But I recollect for sure that I have never charged more to anyone nor have I given more or less in weight."

Chapter 2 KNOWLEDGE OF PREVIOUS LIVES

"Some people recollect what they might have seen or experienced during the childhood, others do not. Similarly the memory of previous lives may occur in some cases and not in others. The reason for non-occurrence lies in the soul's leaving a body while clinging to attachment for the external objects and in getting attached to the new body that it obtains. As such, it does not

recollect the earlier state. One, who behaves otherwise, who has retained the scope for earlier states, can bring forth the experience of previous life.”

“Memory of the previous life is a type of Matijnän (intellectual knowledge). ... Scope for recollecting the previous life does not occur on account of the pain experienced at the time of leaving the earlier body, stay in the womb before taking the new birth, lack of sense during the childhood and too much attachment for the present body. It cannot, however, be said that the stay in the womb and childhood did not occur because they are not recollected. Similarly it cannot be said that previous life did not exist, because one does not recollect it on account of the factors mentioned above. The people make grafting of mango trees etc. and plants turn out of that, if the conditions are favorable. Similarly, knowledge of the previous lives can occur, if circumstances like Kshayopasham (destruction cum pacification) of Karma are conducive to bringing forth memory of the earlier states. Continuance of the mental faculty is a must for that. Getting a life devoid of mental faculty would preclude the possibility.” `Shrimad Räjchandra’

In the article on Early Age in Retrospect given in the last chapter, Shrimad has not mentioned about his knowledge of the previous lives, nor has he dwelt upon it at length in subsequent writings. But while talking with friends or in replies to questions, he had mentioned about having that knowledge, how it occurred and how it accelerated. One such talk, which seems reasonably true, is given below.

Padamashi Thäkarshi, a Bania of Kutch, had been in contact with Shrimad since 1886. In the Digambar Jain temple of Bhuleshwar, in Bombay, he once asked Shrimad:

“Do you have the knowledge of previous life as I have heard about?”

Shrimad: “Yes, I have something of that sort and the people talk on that basis.”

Padamashi: “How and at what age did you get it?”

Shrimad: “When I was seven years old, there was a gentleman named Amichand in my village. He was well built, handsome and virtuous like Kalyänajibhäi and held affection for me. Once on hearing that he instantly died of a snakebite, I came home to my grandfather. I did not know what dying means, so I asked him whether Amichand had died. Grandfather thought that I would feel afraid to know about death. So he tried to divert my mind by asking me to have the afternoon snack. That way he tried in various ways to divert my mind. Since I had, however, heard about death for the first time, I was very curious to know about it and hence I persistently continued to ask that very question. So the grandfather said that it was true. Thereupon I asked, what dying meant.

“Grandfather said that his soul had turned out of that body; as such, he cannot move, walk, speak, eat or drink. He would do nothing, and hence his body would be burnt to ashes at the cremation ground near the pond.

“For some time I moved in the home here and then sneaked towards the cremation ground. Climbing over the babul tree by the side of the pond, I noticed that the body was indeed on funeral pyre and several men were sitting around. The question arose to me, `How cruel is it to put such a man on fire? Why did it happen? ’ While thinking about that the obscuring cover gave way.” So saying he stood up.

Padamashi: “Sir, I want to know something more about that.”

Shrimad replied in brief: “Thereafter when I saw the fortress of Junägadh, it increased a great deal. Now let us move.”

One might have suffered a lot on account of his temperament etc. or he might have faced the deaths of dear ones or the loss of desirables or might have come across acute diseases. If he is sensible and ponders over the nature of the worldly life in light of such events, his attachment for the impermanent objects would go down, his sense of belonging and figment would be reduced and he would tend to contemplate about the ageless, immortal and indestructible soul. Now, think over the condition of one, who comes to know of the worries, diseases and troubles borne in innumerable previous lives, and who recollects the distress of births, old age, deaths and indescribable tribulations in infernal abodes. It would be hard for us to imagine how keen he would be to go along the path of liberation that he might have known from the saintly people, particularly when he vividly recollects the reasons for wandering in the cycle of birth and death as learnt from the saintly people.

In one of his poems of childhood, Shrimad has said:

Avalä Pan Savalä Thashe, Thokar Vägye Thik;
Tapyä Lohane Tipatän, Sudhari Jashe Adhik

Those going astray would come to the line as they get stumbled;
If hammered while it is hot, the iron is straightened.

By virtue of better understanding and/or repentance, many persons with angry or such other temperament have turned out better than their companions, who were considered good in the childhood.

Shrimad gained recollection of the previous lives at the age of seven and thereby his sense of detachment began to grow. That was the trend of his pursuit in earlier lives, which he has termed as unprecedented in the following poem written in 1897.

Dhanya Re Divas Ä Aho! Jägi Re Shänti Apoorva Re;
Dash Varshe Re Dhärä Ulasi, Matyo Uday Karmano Garva Re.

Oh, welcome is the day, that kindled the unprecedented tranquility;
With the rise of stream after ten years, gone is the dominance of operative Karma.

Oganisasen Ne Ekatrise, Ävyo Apoorva Anusär Re ;
Oganisasen Ne Betälise, Adbhoot Vairägya Dhär Re.

Memory of the past came to light at the age of seven;
The stream of amazing detachment arose at eighteen.

Another poem of that very concept was written in 1889 in which he writes:

Sukhaki Saheli Hai Akeli Udäsinatä, Adhyätmani Janani Te Udäsinatä

Objectivity is the sole companion of happiness and is the mother of spirituality.

Laghu Vayathi Adbhoot Thayo Tattvajnänano Bodh;
Ej Soochave Em Ke, Gati Ägati Kän Shodh?

At the young age arose the philosophical insight;
Does it not show irrelevance of disputing birth and rebirth?.

Je Sanskär Thavo Ghate, Ati Abhyäse Käny
Vinä Parishram Te Thayo, Bhav Shankä Shi Tyäny

Realization that would occur by practicing at depth,

Occurred at ease, why doubt the fact of rebirth?

Jem Jem Mati Kalpanä, Ane Moh Udyot;
Tem Tem Bhav Shankanä, Apätra Antar Jyot.

Lesser the intellect and more the delusion,
Greater would be the doubt and unworthy of enlightenment.

Kari Kalpanä Dradh Kare, Nänä Näsati Vichär,
Pan Asti Te Soochave, E Ja Kharo Nirdhär

One may indulge in various concepts of non-existence;
Existence of soul is the truth and that is the right decision.

He asserts in a letter written by the end of 1896: "There is reincarnation for sure, I am very firm to say so on the basis of experience. That sentence has been written while recollecting some event of the previous life. It has been written after learning about the object (soul), which has undergone rebirth etc."

In evidence of the memory of earlier births, he writes in a letter of 1890:

" I apologize again and again for any discourtesy, disrespect or the loss of composure towards you till Samvatsari (the day of atonement) by virtue of improper exercising of my mental, vocal or physical capabilities.

"While recollecting from within there does not seem to be any time when this soul might not have wandered, might not have indulged in fantasy or figment and thereby might not have forsaken the composure. That recollection occurs incessantly and that leads to the intense detachment.

"It also occurs, 'Why did this soul not resort to detachment while roaming at will? Why did it not realize that it was wrong to indulge in anger, arrogance, deception and greed towards others?' It should have realized that. The fact that it did not do so leads to disaffection for the continuing wandering.

"Moreover, though it was thought impossible to survive without certain situations (like having wife etc.), yet the life continued after losing the same. Isn't it highly amazing that such incidents happened innumerable times and the life continued even after losing them long back? It means that the affection for those situations was imaginary. The fact that such fancied affection was held leads to detachment again and again.

"Besides, why was I born as a son or a wife or a male/maid servant or even as a bug in the family of one, whom I did not want to see any time, whom I did not want even to touch? Though I had no intention of doing that, yet I had to take those types of births! Would it not be despicable to remember those defiled states of the soul? It surely does.

"What else to say? By recollecting the wandering from birth to birth by virtue of delusion, the problem that occurs is how to live now. There prevails at the inner level a firm decision not to get a new birth, not to repeat what has been done. But what can be done in face of helplessness? The firmness needs to be implemented; there is a strong yearning for that. However, what comes in the way has to be set aside and that takes time. Meanwhile the lifespan is slipping away and something has to be done early. There lies a firmness within that the life should not come to the end before overcoming that condition. But where is the place to stay for resorting to the right endeavor? In other words, where are the saintly people, who can be depended upon while staying in that state?

“Whatever happens, whatever misery befalls, whatever hardships and affliction may have to be borne, whatever diseases may have to be faced, whatever problems may come across, whether the remaining lifetime be for a moment and whether the circumstances be unfavorable, yet that has to be done. There is no alternative. That reply comes from within and that appears to be the right one.

“I do not want the ever-changing tendency of mind. For some time I want nothing but the emptiness; if that is not possible, I want nothing but the saintly people; if that is not possible, I want nothing but contact of the saints; if that is not possible, I want nothing but the noble character; if that is not possible, I want nothing but the total absorption in devotion to omniscient Lords; if that is not possible, I do not want to ask for anything.

“The scriptures can mislead in absence of insight; meditation turns out to be eccentric in absence of the right contact; talks of absolutism do not reach the ultimate end in absence of the saintly guidance; the worldly tendencies cannot lead to the top of universe. It is difficult to gain true detachment without renouncing the world.

“Is it wrong? Whatever wandering has occurred by now, why not take a vow to give it up? That can be done. Isn't that amazing! That is okay for the time being, see later.”

Moreover, in a letter of 1893 he mentions:

“Lord Tirthankars have very appropriately described the soul the way it can be verbally presented while resorting to its true nature. We offer obeisance to those Lords leaving aside all other expectations.

“We offer obeisance to those words of Lords, which led to devotion towards the saintly persons by virtue of contemplating over the various scriptural texts.

“While thinking about the soul from different points of views, it is convincingly noticed that the soul cannot be comprehended without understanding it from those, who abide within the true state of soul. We offer obeisance to the path of Lord Tirthankars, which provided that convincing faith

“The soul could not be realized in spite of thinking about it from the multiple points of views, in spite of heavily endeavoring for that by resorting to Yog and other means. The words of Lord Tirthankars are meant only for explaining how the realization can occur at ease. We therefore offer obeisance to those words.”

In a subsequent letter of the same year he writes:

“Welcome are the times, which have witnessed the events of enlightened beings and the most welcome are such places. With utmost humility and for all the time, I bow to the listening, to the subjects of listening and to those deeply devoted to it. I devotedly offer obeisance to the dedication within the Self, to the contemplation, to the words of enlightened beings dealing with Self, to the books of those beings, to the precepts of those proceeding on the right path and to the unprecedented nature thereof. I am still earnestly looking for resorting to that devotion with uninterrupted incantation and total absorption. That earnestness, however, virtually fades in view of the queer locations, queer approaches of the people, troublesome situations and such other circumstances existing at present. Let it be as God may will.”

Shrimad has thus presented his experience of recollecting the earlier lives by virtue of the capability to know the previous lives.

Apart from that, he has mentioned about recollection of previous lives in several letters. For instance, he writes in the beginning of Bhāvanābodh, which was written in 1886:

“Even while being involved in insignificant activity, it is the natural tendency of the brilliant souls to plunge in detachment. This may not be evident so long as such souls are outwardly seen as involved in delusive worldly activities. It would, however, be very easy to notice the accuracy of that statement when viewed from the subtle point of view.”

Detachment and discernment as well as philosophical thinking gained by him at the early age can be mainly attributed to the recollection of previous lives. In this life he was about 15 years old, but his words, which were derived from the experience of innumerable years and which were brought to light by the knowledge of previous lives, are worth consideration and deep contemplation.

Chapter 3: CHILDHOOD, THE MANIFESTATION OF EXCEPTIONAL TALENTS

Purity of soul required for knowing previous lives or exceptionally powerful memory proves the continuity and the fruition of Yog (observing restraints, external and internal austerities etc.) undertaken in previous lives. From the early childhood, by virtue of humility, art of talking, logical thinking and detachment, Shrimad was popular in the village as well as with all the students in the school. His memory was so sharp that he could remember every word by reading or listening only once. As such, he did not know what committing to memory was. He was admitted to school at the age of seven and half years. In less than a month he finished the multiplication tables. Within two years he finished the seventh grade. After finishing the seventh grade he helped the class monitor of the first grade to finish his grade study. Shrimad finished up to seventh grade in that short time due to his exceptional memory. In general the students have less love for the teacher; he is considered the source of fear, dislike and uneasiness. Shrimad gave lessons to all sixty students in the class and the teacher just sat. All the students still loved him.

Once the teacher reproached Shrimad, so he did not go to school. Other students came to know that Rāychandbhāi did not go to school, so they came to him. He took them to a distant farm. He had a bag full of berries, which he distributed among all the students. Since the students were thus in the farm, the teacher did not find any student at the school. While thinking about the reason, he remembered that he had reproached Rāychandbhāi the previous day; so all the students might be with him. On inquiring, the teacher came to know that the students were in the farm. So he went to the farm and apologized to Rāychandbhāi. Promising not to reproach him again in future, he took all of them to school

Shrimad started writing poems at the age of eight. It is said that in the first year he wrote five thousand stanzas. At the age of nine, he wrote abbreviated versions of Rāmāyan and Mahābhārat in poetic form. At the age of ten his thinking was like a mature adult. At that age he had a limitless and intense desire to learn new things, listen to new things, thinking about new materials and giving talks on newer topics. Because of his ability to write poems, excellent memory, oratory and outstanding qualities, he was considered a genius at a very young age. He started writing articles for magazines at the age of eleven and had won prizes in essay competitions. He wrote an essay about the usefulness of education for women.

At the age of twelve he had composed within three days a poem of three hundred stanzas about cloak. At the age of thirteen he went to Rājkot for the study of English language, but no information is available from any colleague or teacher about the duration and the depth of his study of English. At one time, Manibhāi Jashbhāi, who was the minister of Kutch, had invited Shrimad to visit Kutch. Shrimad had given there an excellent talk on the subject of religion. The people of Kutch had praised him saying that the boy would turn out to be very famous.

From the age of thirteen he had regularly started studying many new subjects privately and by the age of fifteen he had acquired in-depth knowledge of many subjects.

Chapter 4: INNATE OBLIGATION TOWARDS A JUDGE

Hemrājhai of Kodāy and Mālshibhāi of Naliyā in the district of Kutch came to know that the poet (Shrimad) Rāychandbhāi of Vavāniā was highly intelligent and was giving mnemonic performance at the young age. With a view to seeing him they rode on a camelback and proceeded towards Vavāniā. When they reached there, they came to know that Shrimad had gone to Morbi. Thereupon they proceeded towards that place.

From Morbi, Shrimad wanted to go to Rājkot to his maternal uncle's place. While looking for someone, who could take him to Rajkot, his relatives of Morbi learnt that the judge Dhārshibhāi was to go there. Thereupon they requested him to take Shrimad with him. As Dhārshibhāi agreed, Shrimad went with him to Rajkot. When Hemrājhai and his colleague arrived at Morbi, they learnt that Shrimad had been to Rājkot. Therefore both of them proceeded towards Rājkot.

While talking to Shrimad on the way to Rājkot, Dhārshibhāi was surprised to figure out that the ten-year-old boy was so smart. He was impressed by the latter's intelligent talks that would hardly be expected even of the matured people. Being attracted thereby Dhārshibhāi invited Shrimad to stay with him at Rājkot. Shrimad, however, replied that he would stay with his maternal uncles. Since Dhārshibhāi very much insisted on staying with him, Shrimad said that he would stay as planned, but would go to see Dhārshibhā from time to time.

When Shrimad went to his maternal uncles, they asked him with whom he had come. Shrimad replied that he had been with Dhārshibhāi. As the uncles knew about the arrival of Dhārshibhāi at Rājkot, they started talking about some plan to get rid of him. Shrimad overheard that while he was taking the meal. As he made out that his maternal uncles were talking of some plan to kill Dhārshibhāi, he thought that he should not miss the opportunity to oblige the latter by asking him to remain cautious. With that end in view he went to Dhārshibhāi after finishing the meal.

Shrimad: "Dhārshibhāi, do you have any connection with my maternal uncles?"

Dhārshibhāi: "Why such a question?"

Shrimad: "I just want to know."

Dhārshibhāi: "We are not related, but we have some problems about the State politics."

Shrimad: "In that case you need to remain cautious, because they are looking for some way and if possible, intend to get rid of you. So better remain vigilant"

Dhārshibhāi: "How did you know that they have such a plan for me?"

Shrimad: "When I was taking my meal, they were talking aloud. When they asked me with whom I came here, I had given your name. Thereby they started talking about it."

Dhārshibhāi: "But how would they talk about it in your presence?"

Shrimad: "They were talking about it with the idea that I am a child and hence how could I make it out? I have therefore come to tell you to remain cautious. "

Dhārshibhāi thought: 'Oh! How obliging is this child! He is obligating me to an extent even a mature person would not do. It is good that I brought him with me. Welcome is this child-sage! I am fortunate that I came in his contact.' He was overjoyed to think of it.

Shrimad had extraordinary capabilities. By virtue of the internal purity (extra-sensory perception) he could make out that two persons from Kutch were coming on camel to see him. So he asked Dhārshibhāi whether they could stay with him. Dhārshibhāi readily agreed and showed his willingness to make all the arrangements for them.

Thereupon Shrimad went towards the road by which the men from Kutch were to arrive. Hemrājibhai guessed from a little distance that the boy coming to them could perhaps be Rāychand.

As they came closer, Shrimad welcomed them while addressing by their names.

Since they had not informed anyone about their arriving, both of them wondered that the boy knew their names! With utter surprise they asked: "Are you Rāychandbhāi? How did you know that we are coming by this road at this very time?"

Shrimad replied: "Soul has infinite capabilities. We know by virtue of that."

Then they went to the place of Dhārshibhāi, where the latter had made the arrangements for their bath etc. Though the men from Kutch had been to send Shrimad to Kāshi for further studies, they could make out that there was hardly anything that such a talented person needed to study.

After the lunch those guests asked Dhārshibhāi whether they could have a place where they could talk to Shrimad in privacy. Thereupon a solitary place was shown to them and they sat there along with Shrimad.

Since they had heard about the mnemonic capability, they requested Shrimad to display the same. As Shrimad accepted the request, they randomly uttered the letters from a book called Sanghapattak, which they had brought with them. Shrimad composed those letters in order and recited the whole verse. They were very much surprised by that.

They could obviously make out that there was no use taking Shrimad to Kāshi. Since they had, however, come for that purpose, they decided at least to clearly indicate the purpose of their arrival and see the response. Accordingly they said: "We have come with a request to take you to Kāshi for further studies. Therefore please come along with us. We will make all arrangements for your emolument, lodging, boarding etc. and also for your family members. We shall feel highly obliged, if you come along with us." The highly attractive terms were thus offered to Shrimad. He, however, declined to accept the same and said that it was not possible for him to go along with them. In a way, those persons were pleased to note that what had happened was as per their expectations. Shrimad was highly learned; there was nothing that he needed to learn by going to Kāshi.

When they went back to Dhārshibhāi, the latter asked them to let him know, if it was worthwhile, about what they had talked with Rāychandbhāi. Hemrājibhāi replied: "There is nothing secret about it, but what we had hoped for did not come true."

Dhārshibhāi: "How did it not come true?"

Thereupon he related what had happened and said: "He came to receive us, although we had not informed about our arrival. He called us by our names and made all these arrangements. He is a miraculous personality."

On hearing that Dhārshibhāi also initially felt that Rāychandbhāi was committing a mistake. Why does he not say 'Yes', when they are making all these arrangements? He should better go with them. But later on, he could make out there was nothing to study for a person, who had such tremendous talents at the very young age. Moreover, his serenity was comparable to an ocean, which contains everything within; it does not at all overflow. Thus he realized the greatness of

Shrimad's enlightenment and other attributes. Earlier he used to give him the seat by his side, but when he realized Shrimad's greatness, he started giving him the seat at the cushion and himself sat in front him in a respectful mode. He maintained worshipful reverence for Shrimad. His esteem for the latter continued to grow thereafter, as he came in increasing contact with him and he had eventually resorted to his shelter as the true Guru.

When Shrimad had to go back to Vaväniä, his maternal uncles had given him a box of sweets as food during the journey. He took it and bade them farewell. Thereafter he saw Dhärshibhäi and bade him farewell. Since he did not have enough money for the return journey, he sold the sweets to a sweetmeat dealer and obtained the required money. Even though he had come in close contact with Dhärshibhäi, he neither asked him for any money nor did he borrow. It is said that the characteristics of a son are known from the cradle. That is applicable to Shrimad in the sense that he was so free from desire even at that young age. Like a wise man he believed in the principle: 'No request to anyone for my sake; but no hesitation in asking for others'.

While he did request Dhärshibhäi to make arrangements for the Kutchi guests and made their stay comfortable, he did not stretch his hand for a few coins that he needed for the rail fare.

Chapter 5: STRI NITI BODHAK, THE MORAL CODE FOR FEMALES

'Striniti Bodhak (The Moral Code for Females) Part 1 published in 1884 is Shrimad's first book written before the age 16. Its front cover-page bears the following lines.

Educate and improve the level of females for the sake of country's prosperity;
It is beneficial to remove the handicap, which the Äryan land has been facing.

After thus making a suggestion for educating females, the following verses relating to that have been printed on the first page of the book.

Kudhäre Karelo Bahu, Humalo Himmat Dhari, Vadhäre Vadhäre Jor Darshäviyun Khare:
Sudhäräni Sämi Jene Kamar Kasi Chhe Hasi, Nitya Nitya Kusamp Je Lävavä Dhyäne Dhare;

By aggressively augmenting its strength, the wrong tradition has tightened its belt for fighting the forces of the change and has been continually trying to implant the disunity.

Tene Kädhaväne Tame, När Kelavani Äpo, Kuchälo Nathärä Kädho, Bijä Je Bahu Nade;
Räychand Preme Kahe, Swadeshi Sujän Jano, Deshahit Käm Have, Kem Nahin Ädare?

In order to remove it give education to the females, get rid of other wrong traditions that work as handicaps; Räychand says: 'My good friends, why don't you start working in the interest of our land?'

There is a fine short preface befitting the booklet of 50 pages. That asks for educating the females and urges the learned people to write books, which the females would like to read. Refuting the accusations against the female education leveled by traditional people, it mentions the names of a few books of female interest published at that time. Pointing out that child-marriage, mismatched couples, superstition and ignorance are the principal factors that keep females backward, it asks to think of the harm that child-marriage has been causing. Shrimad had planned to compose the book in three parts, of which this first part was published and priced only at quarter of a rupee so that many people could afford to take its advantage.

This book is analogous to children's lyrics at present being used in schools. But its simple language and the useful topics that it covers can be of interest even to the older women, who might have studied up to the second or third grade. The book has been divided in four sections

composed in different popular rhymes. The first section contains lyrics relating to prayers, devotion, gratitude, transitory nature of the body, mother's advice to a daughter, avoiding the waste of time, industriousness etc.

The second section contains those relating to learning, benefits of education, contempt for ignorance, reading good books, wholesome advices etc. The third section contains those dealing with introduction of reforms, adopting of virtues, truth, averting illicit sex etc. The last section mainly consists of 100 lyrical verses of good advice.

The style of the book presents a beautiful blend of the zeal of poet Narmadāshankar and the moral approach of poet Dalpatrām. The very first lyric prays to the compassionate Lord to prompt towards the interest of the country and to lead to the pleasure of mind.

The sixteenth lyric points out the harm and the consequent fall of the country by virtue of indulgence in wrong traditions and then appeals to the females for being united and for introducing the reforms. The twenty-second lyric points out the tremendous harm caused by the sensuous songs relating to the life of Krishna and the illicit sex resulting from that.

Having a good command over the language even at the age of fifteen, there does not seem any undue effort on the part of the author for maintaining the rhythm. The language flows as required by the rhymes like a smooth current of water.

The last section consisting of 100 verses is more like a moral code for women. It covers a great variety of subjects like unity, morality, patience, courage, truth, non-deception, devotion, patriotism, reforms, industriousness, learning, pity, affection for religion, writing, economizing, forgiving, meritorious deeds, humbleness, wholesome company, pondering over death, seeking the path of knowledge, loyalty to the husband, charity to those, who deserve, love for benevolence etc. It also urges for giving up of bad company, extramarital sex, arrogance, atheism and gambling. They are given in Dhrol, a lyrical composition, which can help memorizing at ease.

This book is presently out of print. A short description thereof has been given in order to give an idea of the composition, which was very valuable at that time. If reprinted, it would be highly useful to the senior women, who may like to undertake the study.

The language of this book and its emphasis on morality would be more helpful to females than the lyrical compositions of Pundit Navalrām, which are in vogue in the field of female education. The book is worth being given as a gift from parents to the daughter, from a brother to the sister and from a husband to his wife. It is also worth giving to the brides at the time of wedding and to other girls on other social occasions.

The remaining two parts of the book do not seem to have been written. From the perusal of this part, however, it appears that had the remaining parts been composed, they could have been very valuable books pertaining to females written by Shrimad.

There is an advertisement at the end of the book, which states, "I have composed a book on morality named 'Kāvya-mälā' (collection of poems), which contains 108 poems. It is divided in four sections covering about 200 pages and will cost 0.625 rupee to those, who enroll themselves as customers in advance. The publicity of books on morality rests on the interests of people." It is not known whether the book was published or not, nor is there available a manuscript copy thereof.

One may question, 'what was the necessity for this great man to write the books on morality? Why did he not start writing about experience of soul or about the explanation of religious fundamentals at length?' The reply is available in the following extract from his letter written in the middle of 1896.

“The liberation-seekers, who are still involved in worldly activities, should primarily set within themselves the core of total morality; otherwise, their teaching is going to fail.

“Morality consists of remaining perfectly truthful in earning etc. The renouncing spirit and detachment manifest in true shape when one is willing even to court death instead of giving up that level of morality. Only such a person can make out the amazing strength, esteem and true essence of the words of saint and of obeying to his commands. He can then clearly see the way for turning all his tendencies inward towards the Self.”

Chapter 6: MOKSHAMÄLÄ, GARLAND OF LIBERATION

The river Gangä rises from the lakes high up on the Himalayas and flowing through the mountainous tracks, parks and forests, it provides water to various hermitages, hamlets, villages and towns on its way. Similarly the insight of Shrimad rose from the lakes of accumulated teachings of the great men worshipped during the earlier lives, flowed through the rough tracks of various hardships, provided understanding to various young and old people of different times, and extended the knowledge to various libraries, schools and teachers. Gangä then enters the northern plain, where it enlarges itself by confluence with other rivers like Yamunä and ultimately meets the sea. Similarly Shrimad’s insight nourished itself with the increasing level of discernment, detachment and calm-down (of defiling instincts) and ultimately meets the sea in the form of manifesting the infinite capabilities of soul.

Some instances of the inner pleasure resulting from reading, contemplation, recollection of past events etc. were presented by Shrimad in personal diaries, letters, books etc. and that benefited many deserving souls. The collection of such writings has been published in a large volume named ‘Shrimad Räjchandra’. The first in that series is Pushpamälä (garland of flowers), which counts among Shrimad’s writings prior to age sixteen.

With a view to averting immorality and prompting towards morality and virtuousness, the attributes of truth, conduct, diligence etc. were briefly laid in ‘Strinithi Bodhak’ referred to in the last chapter. Pushpamälä consists of 108 maxims, each containing deep meaning. They can prompt the reader to stop his outgoing tendency and inspire him to think about the right mode of action for the present as well as the future. They are capable to turn one’s tendency towards moral and spiritual aspects that can be put into practice. They are short, but sharp like arrows that go deep enough to promote the thinking capability of the reader and inspire him to contemplate about their inner meanings. Since they have been published, a discernible reader cannot fail to grasp their importance. Therefore, instead of presenting quotations from that, it is better to recommend everyone to read it. Shrimad himself has said in the last maxim, “Contemplating over this ‘Garland of Sacred Flowers’ in order or at random in the morning, evening or at any other time of retreat would be blissful. What else to say?”

Regarding Mokshamälä, Shrimad himself had mentioned in 1899, “We had composed Mokshamälä within three days at the age of 16 years and 5 months. The lesson number 67 was stained by ink and it had to be written afresh. The poem ‘Bahu Punya Kerä Punjathi’ dealing with invaluable philosophical contemplation was put in that place.

“Therein I have tried to precisely indicate the path of Jainism. It contains nothing beyond what has been said by the omniscient Lords. It has been presented in the form of instructions for children so that everyone, from the child to the aged, may be inclined to learn the path of the detached Lords, to comprehend it in true form and to implant its seed within. ... Its Prajnävabodh (Instructions for the mature) part is different and that will be undertaken by someone.

“There was delay in printing it. Bhāvanābodh was therefore composed and given as a bonus to the customers (who had enrolled themselves in advance) in order to overcome their impatience. ...

“Knowledge or learnedness cannot be judged in terms of the length of writing, but the common men do not have the right sense of judgment.”

At the time of issuing the second edition of Mokshamälā in 1900 Shrimad had written to the publisher, “ If you think of changing some words in Mokshamälā or changing some sentence in any context, you are free to do so. You can write introduction, if you like, but forget writing about my biography.

“While writing introduction, keep in mind that the readers should be induced to forget the minor sectarian differences and be prompted to think about the superb religion in the form of true nature of the enlightened..

“We have accurately and proportionately written the lessons of Mokshamälā. At the time of the new edition do whatever you feel happy with. It is not necessary to underline the sentences as has been done in a few cases. We should not try to direct the attention of the readers towards our views; let them form their own opinions. Judgment about the right or wrong should be left to the readers. We should not draw their attention to ours and thus prevent them from forming the opinions that naturally arise to them.”

A highly experienced educationist would compose the instruction books and devise the educational system after taking into consideration the human nature, experience of his predecessors and the requirements of the present as well as the future to the extent they can be foreseen. Shrimad started composing Mokshamälā with a greater foresight. He had in view the following types of questions pertaining to those men and women, who were well educated, those who went to schools for a couple of years as well as those who did not go to school and yet were capable to think. ‘In what direction does their thinking capability need to be oriented? What type of thinking can be helpful to them as well as to others? Which way should they behave in order to make fruitful use of the human life? What are the misguiding factors that can lead to wasting of the human life and how to avert the same?’

In order to deal with such questions, Shrimad devised the plan of preparing Mokshamälā in way, which can acquaint them with the religion of humanity or the concept of soul. Accordingly he started writing, and finishing it within three days he called the people to take advantage thereof. There were some, who had placed their orders in advance. There was, however, delay in printing, because the present printing facilities were not available at that time and also because of other undependable factors. It was noticed that printing of 200 pages of the book would take more time and thereupon the customers would feel impatient. With that in mind, Shrimad prepared Bhāvanābodh of about 50 pages and gave it as bonus to those customers, who were enrolled in advance. This is the clear evidence of his sense of responsibility and efficiency at the age of 16 or 17.

This is not the book that needs to be read or studied like a school text. It is of far greater importance than passing an examination that may affect the career. It provides the means for making the human life successful and needs to be contemplated at length so that one can notice his faults and make out how the book is helpful in overcoming the same. The preface to the first edition given under the title ‘Shikshan Paddhati Ane Mukhamudrā’ therefore recommends for using the book as a means of improving the pattern of life. That being worth pondering over by teachers, parents as well as studious people, some extracts are given below.

“The purpose of the book is to impartially provide guidance about spiritualism and virtuous conduct. The growing young people tend to go astray by undergoing studies bereft of the

discernment. The purpose of publishing this book is to prevent it. If one goes deeper, this Mokshamälä will serve as a source for liberation.

“My main recommendation to the students and readers is that instead of memorizing its lessons, they should contemplate over the same and get to its essence. Those, who do not have the ability to understand, should try to understand with the help of knowledgeable teachers or monks. If that facility is not available, they should go through the lessons repeatedly. After going through a lesson, one should reflect over it for a few minutes and ask the self, ‘what essence did you get, which portions need to be treated as Heya (to be avoided), Jneya (to be known) or Upädeya (to be adopted)?’ That way, the whole book will come to the comprehension level; there will be softness at heart, thinking power will increase, and genuine faith will arise in Jain precepts. The book is not for memorizing, it is for contemplation at depth. It is devised for meaningful education and is presented in the form of instructions for children. Vivechan (commentary) and Prajnävabodh (instructions for the mature) parts are separate. This is a part of the project, yet it provides general essence.”

This is the best advice for any useful book. If one forms a habit of examining pamphlets, periodicals and other books on the basis of Heya, Jneya and Upädeya standards, he can spare much time that is wasted in going through the purposeless stuff. In that case the invaluable time of the life can be put to use for grasping the purposeful aspects.

The first lesson of Mokshamälä is Recommendation to the Readers. Therein it is stated: “Some insensible persons waste their time in reading the stuff that is not worth reading and go astray. They acquire disgrace in this life and at the end migrate to a lower level.”

“Do not show disregard for this book in any way. Do not tear, stain or spoil it in any other way. Handle it with discernment. The wise have said that the religion exists where the discernment prevails.

“There is one more recommendation. Please read this book to those, who cannot read but intend to know about it. ... I finish this lesson, while beseeching the omniscient Lord that your soul may be benefited thereby, that you may acquire knowledge, peace and pleasure, that you may be benevolent, compassionate, forgiving, well-discerned and intelligent.”

After writing the first lesson in the form of introduction, recommendation and blessing, the second one is given as a poem under the title Universal Religion, which deals with compassion and as such, it forms the anchor sheet of the book. The compassion is termed as the highway for reaching the end of worldly wandering and is therefore recommended for deeply pondering over. “One, who recognizes its essence, attains the eternal bliss.”

The words of enlightened beings are exceptionally miraculous. They awaken the soul. Some people may need teaching from many books, while some have realized only from one sentence. Ashtävakra (a born enlightened sage of the ancient time) merely said ‘Brahma Satyam, Jagat Mithyā’ (Soul is the truth, the rest is phantom) to king Janak and the latter instantly gained the realization. Similarly a deserving person can make out the soul while pondering over ‘Compassion is the root of religion’ or ‘Ahinsā is the supreme religion’. As such, this poem is highly significant.

Some discerning people have gained realization by pondering over the bizarre world. Recollection of the earlier lives arose to them by thinking over the present state. That led to conviction of the everlasting soul, which was in existence earlier, which exists now and which will exist in future. With a view to prompting such thoughts, the third lesson ‘Miracles of Karma’ has been given in a simple but effective language, which even the children can understand. It deals with bearing the consequences of the acquired Karma.

The soul can be liberated from the bondage of Karma and can attain the Karmaless state. That can be done during the human life. The importance of that life lies in resorting to the means for liberation. It does not lie merely in having the shape of human body, because even a monkey has that type of body. Some great men have recognized that importance even at the early age and have thereby accomplished the purpose of human life. With that end in view the fourth lesson deals with the importance of human life

Illustrations and stories have deep impact on the mind of readers. As a bitter, but sugar coated, medication is willingly taken by the children, the same way, hard-to-comprehend tough principles can be easily understood through the medium of stories. Scriptures have therefore made use of the stories. Uttarādhyayan Sutra (the book dealing with the last sermon of Lord Mahāvīr) gives a tale relating how Shrenik, the king of Magadh, gained self-realization by coming in contact with Anāthi Muni. That tale has been narrated in three subsequent lessons in a way that would interest even the young people of the present time. It has been shown therein that in addition to the human body, one needs teaching from a self-realized Guru in order to gain right perception or self-realization.

Shrenik had acquired the Karma of leading the life in infernal level. By coming in contact with a true Guru, he underwent change at the inner level. He could recognize the nature of soul and by the contact of Lord Mahāvīr, he was so much turned towards the religious mode that after spending the life at the infernal level, he would be born in the next time-cycle as a Tirthankar and will be instrumental in uplifting innumerable souls.

If one commits a mistake in evaluating a precious jewel, he would have to face the loss of thousands or millions. Similarly, if one is mistaken in selecting guru, he would be robbed of the religion instead of gaining it. As such, it is necessary to learn about true godliness and true religion from a self-realized Guru. In that case one can get to the right path of crossing over the worldly sea. With that purpose in view, the subsequent four lessons deal with esteem for true godliness, importance and characteristics of true Guru and the right concept of religion.

Religion is a serious subject. These lessons have been written in order to draw the attention of the beginners towards its vital aspects. The people can increasingly think over it, if their worthiness goes up. The beginning can be made only by correctly understanding the concepts godliness, guru and religion. If one firmly comes to the conclusion that it is hard to comprehend the same without guidance from a self-realized Guru, he would remain in search of such a Guru and would not allow the life to go in vain in pursuit of other activities or other circumstances. With that end in view only an outline of these three aspects has been given here. It seems that dealing the same at length might have been deferred to Prajnāvabodh.

Thereafter there is a lesson, which states how a layman, who has learnt the true nature of religion, should behave so that he attains the highest state. The lesson, presented in the style of aphorisms, provides very useful guidance.

There are two lessons thereafter on 'Worshipping the Omniscient Lords'. They are in the form of a dialogue. The first one deals with the characteristics of godliness and shows that the capability of soul shines out by worshipping the pure, immaculate Lords, who are faultless, Karmaless, taintless, fearless, omniscient and omni percipient, and are imbued with truth, eternity and bliss.

In Samuchchay Vaycharyā (The Early Age in Retrospect) Shrimad has mentioned that initially he had faith in the Creator of the Universe. Thereafter by coming in contact with Jains and by reading Pratikraman and other Sutras, he developed faith in Jain Tirthankars also. Later on, by virtue of detachment and contemplation, that faith became stronger. It is therefore mentioned in this lesson that devotion to other deities like Shankar, Vishnu etc. cannot lead to liberation. How he arrived at such faith has been given in lessons 60, 97 and 106. That will be evident from the following extracts.

“Other religions do not go deep enough in thinking about the philosophical aspects. Some of them talk about the Creator of Universe, but there is no evidence for the existence of a Creator.”

“Those, who contend that Jainism is atheist, try to prove it by pointing out that Jainism does not believe in Creator of the universe, and that those, who do not believe in God, are evidently atheist. That argument immediately enters the minds of simple people, because they do not have the capacity to think properly. If one applies his mind over it, he would think, ‘If Jainism is atheist, what is its rationale for saying that the universe is without beginning or end? What is the reason for its refusal to admit the existence of Creator?’ Thereby they can come to the purity of Jain thinking. What was the necessity for God to create the universe? If created, why did he arrange for happiness and unhappiness? After creating why did he provide for death? Whom did he intend to demonstrate the playful phenomena? If created, by virtue of which Karma? Why did he not wish to create earlier? What is the concept of God? What are the components of universe? What is exactly meant by ‘wish’? If he created, he should have arranged for prevalence of only one religion in the universe; what was the necessity of creating the illusions? Think for the time being that the poor guy committed a mistake! Let us forgive it! But what was the sense in giving birth to the people like Mahāvīr, who could root out the concept of the Creator? Why did he allow their philosophy to prevail in the world? What was the necessity of striking the hatchet on his own leg?

“One has to think about these questions. Moreover, did Jain thinkers have any acrimony for him? Had there been the Creator, did they have to lose anything by admitting it? Were they going to gain any esteem by saying that there is no Creator and that the universe is without beginning or end? By pondering over such questions, it would be seen that those immaculate people have presented the concept of universe as it is. They had absolutely no reason to present it differently. Those people have asked for protecting the minutest living beings and have presented everything from a particle to the universe with all their divisions and subdivisions. It is pitiful to think about the destiny of those, who accuse the philosophy of such immaculate Lords as being atheist!”

“Question: I also feel that the statements of Lord Mahāvīr and others are on judicious ground; but they do not admit the existence of Creator and hold that the universe is without beginning or end. So, the doubt arises, ‘How can there be the universe consisting of innumerable islands and seas without being created?’

Answer: You may feel that way so long as you have not the least concept of the infinite capability of soul, but that feeling would not stand the test of philosophy. Your doubt will be removed, if you deeply go through the contents of Sanmatitark (the book written in 1st or 2nd century by Āchārya Siddhasen Divākār).

Question: The highly capable learned men can prove even the false concept as true with the help of illustrations etc. As such, it may be hard to disprove it, but how can that be acceptable as truth?

Answer: But Jain seers had no reason to say untruth. Suppose for a moment that their statements are untrue. In that case, why did the Creator allow such people to be born? What was the purpose in giving birth to a son, who would turn out to be a disgrace? Moreover, those people were omniscient. Had there been evidence of the Creator, they were not going to lose anything by admitting the same.”

Ātmasiddhishāstra was composed in 1896. Shrimad has mentioned therein:

“Kartā Ishwar Koi Nahi, Ishwar Shuddha Swabhāv;
Athavā Prerak Te Ganye, Ishwar Dosh prabhāv.

There is no God or the Creator, God denotes the perfect purity;
If God is conceived of as being the inspirer, he would be subject to the impurity.

There is no God that can be Kartā of the universe or of Karma of the living beings. God is one, who has attained purity of Self. If he is considered the inspirer or Kartā of Karma, he would be subject to impurity. As such, the inspiration of God cannot be instrumental in acquisition of Karma by the living beings.

If Karma happens to be stuck by God or any other entity, there remains no scope for the existence of soul. Its existence is admitted on the basis of its propensity to inspire or prompt. If that property belongs to God, there remains nothing that would warrant the existence of soul. As such, Karma cannot be God-inspired; that can be the outcome of soul's own indulgence."

The other lesson on 'Worshipping the Omniscient Lords' and the 15th lesson on 'Call for Devotion' show how the inner sense gets delighted by resorting to the topmost means of devotion and how that provides the supreme benefit.

The people generally attribute greatness in wealth, high family, sons and high positions. The 16th lesson on 'True Greatness' shows that those factors can actually lead to a lower level and true greatness lies in truth, compassion, forgiving, celibacy, benevolence and equanimity.

Shrimad has said elsewhere: 'had there not been ego, there could be liberation here in the world itself.' In order to show it, the next lesson on Bāhubal very briefly gives the life of Bāhubali, a brother of the sovereign king Bharat.

Thereafter there are three lessons about four levels of existence and four similes for the worldly life. Indicating that the worldly life is miserable and is without any essence, they induce the mode towards detachment. In order to develop that detachment, the next lesson gives a brief description of twelve modes of internal reflection. The smaller book 'Bhāvanābodh' has been composed by expanding the subject of this very lesson with illustrations and teachings based thereon.

Kāyotsarg denotes a vow to stay tuned to the soul and to ignore the physical aspects for a specific period. The illustration of Kāmdev Shrāvak has been given in the next lesson in order to show how firm one should stay in observing the vow. Shrimad has expressed his sadness that firmness of the present day laymen is not even worth a cent.

The next lesson is on truth, which has been presented in a style comparable to Lord Bacon's essays. That deals with a story narrating how king Vasu was destined to the infernal level by resorting to a lie.

The next lesson is about Satsang (virtuous contact) given in an essay form, like of which is not seen anywhere in English literature.

The next one pertains to restraining the accumulative instinct. Its undesirability has been effectively pointed out with the illustration of the sovereign king Subhum. It has been shown thereby that accumulative instinct is the root cause and the father of all sins.

The next lesson deals with understanding of the essence. It states that those, who ponder over the essence, can gain happiness, pleasure and discernment, which would eventually be highly fruitful. While giving very vital instructions in the matter, a humorous example is depicted in order to illustrate memorizing of the scriptures like a parrot without making out the meaning.

The next lesson pertains to vigilance. It indicates how a layman can avoid much violence by carefully undertaking the domestic activities. Moreover, he can thereby avert unclean, inconvenient and unhygienic conditions in this life and will not have to face distressful consequences of sinful activity in the subsequent life. Quite a lot has been given in brief with several practicable instructions.

The next lesson on Eating at Night states why the scriptures and Āyurved (Indian medical science) forbid eating at night. The lesson strongly conveys the Jain precept: 'There is a grand reward for renouncing all types of food and drinks at night'

Thereafter there are two lessons about protecting all types of life. Every religion states that compassion is the religion, but Lord Mahāvīr has presented that concept at the minutest level. As such, his followers do not have the slightest intention to kill any living being. The first of the two lessons indicates that this is due to faith, partially or fully, in the true essence of religion. The second lesson gives a story about the intelligent way of Abhaykumār for inducing the chiefs of king Shrenik to give up meat. The essence of the story is presented in the following wholesome wish. 'How fortunate could we be, if we get the opportunity to provide, by intelligent tricks, instructions regarding the essence of truth to those, who resort to the wrong faiths belonging to the uncivilized culture!'

The next lesson pertains to Pratyākhyān, which denotes taking a vow of not directing attention towards a certain aspect because of its undesirability. Observance of vow gives the ability to direct the mind towards the wholesome mode. It becomes concentrated, thoughtful and discerned. While pointing out such advantages, this lesson explains how the conduct remains slack in the absence of vows.

The next lesson gives a story of king Shrenik, which states that the king could learn a particular art from a Chāndāl (a very low-laid person) only after he seated the latter on the throne and stood himself in front of him. Thus it points out reverence as the first prerequisite in gaining the essence.

The lesson number 33 relates the story of Sudarshan Sheth, who scrupulously observed the restraint of monogamy. Being enamored of him, the queen Abhayā tried to dissuade him from his restraint. When all her efforts failed, she accused him of trying to rape. As a result he was sentenced to death by putting him on Shuli (a conical pole having a sharply pointed edge). By virtue of strict observance of the restraint, however, Shuli was split and was turned into a glittering golden seat.

The next lesson is a nice poem about celibacy. Its last stanza states:

Pātra Vinā Vastu Na Rahe, Pātre Ātmic Jnān;
Pātra Thavā Sevo Sadā, Brahmacharya Matimān.

Nothing can stay at the undeserving place, the deserving leads to realization;
Intelligent friend, if you want to deserve, invariably observe celibacy.

The next lesson on Namaskār-Mantra urges for chanting the names of the five supreme beings while contemplating about their nature, attributes etc. That leads to the well being of soul. One should therefore invariably chant that Mantra with purity of mind.

The next lesson pertains to Anānupoorvi, which denotes reciting the five lines of Navkārmantra in alternating order as given in the tabulated form. The purpose of doing so is to help in concentrating the mind on reciting. It is thus a means for achieving Nirjarā (eradicating the bondage of Karma).

Thereafter there are three lessons detailing at length the concept of Sāmāyik. The term stands for equanimity, whereby one can go along the path of liberation in the form of knowledge, perception and conduct. Undertaking of Sāmāyik can be subject to 32 faults, viz. 10 pertaining to mind, 10 pertaining to speech and 12 pertaining to body. They are enumerated in first two parts. The third part gives detailed instructions about undertaking a faultless Sāmāyik while observing the required formalities.

The next lesson pertains to the concept of Pratikraman. The term denotes mindfully examining one's faults, repenting for that and turning back from the same. The lesson points out the great significance of this essential ritual and exhorts to undertake it patiently, peacefully, vigilantly and with mental concentration in a language that one can understand.

The subsequent two lessons tell the story of a beggar's sadness, which points out that the deluded people seek happiness in the worldly life, though it is dreamlike, ephemeral and unsteady. Thereby they get disaffection, miserable existence etc. and have to repent. It is therefore advisable to turn towards the soul, which is indestructible, indivisible and eternal.

The next lesson is on 'Unparalleled Forgiveness'. It points out that one, who resorts to forgiving with the sense of equanimity, can cross over the worldly sea. In order to show it the lesson gives the story of supreme forgiving inclination of Gajsukumār, the younger brother of Krishna Vāsudev. At the end it states: "The seers have said that the soul needs to be turned to its true nature and if that happens, the liberation is within the sight."

The next lesson is about attachment. It points out how attachment of Gautamswāmi (the first and foremost pupil of Lord Mahāvīr) for Lord's physique, complexion, speech, appearance etc. led to prevention of omniscience. It is therefore obvious that attachment of the common beings for the worldly life would lead to infinite unhappiness. "It is the accepted maxim that where there is no attachment, there is no resentment. Attachment is the cause of acute bondage of Karma; its destruction leads to liberation."

The next lesson is a poem on 'General Aspiration'. It relates to aspiration of treading on the path of liberation by contemplating about the pure nature of soul, adopting twelve restraints, promoting the thought-process, and giving instructions in the form of nine fundamentals.

The subsequent three lessons narrate the story of Kapilmuni, which points out the utmost inferiority and insatiability of craving. It states that by giving up the craving one gains the contentment, which is comparable to a desire-yielding tree and that eventually leads to omniscience and liberation.

The next is a poem about insatiability of desire. It has been rhythmically explained that desire, belongingness and worries go on increasing with the age; they do not cool down.

Thereafter there is a lesson on indolence in the form of an essay. It presents the essence of the chapter on 'Drumpatra' of Uttarādhyayan Sutra and is written in an effective style. It states, "Very smart people renounce all the worries of the worldly life and continually resort to religion. They do not indulge in indolence even for a moment. Less smart ones regularly spend at least a part of the day in religious activity and also resort to it on special occasions. The foolish people, however, waste the life in purposeless talks and merriment. As a result they are destined to the lower level of existence. ... Essentially, it can be proved that wasting a moment in vain is equivalent to losing a life."

The next lesson is about discernment, which has been given in the form of a dialogue between a preceptor and a pupil in order to show that discernment is the root of religion and is also its protector. The Guru explains the meaning of discernment in these subtle, but nice words: "The soul has infinitely availed of the worldly pleasure, yet it is not free from being enamored of it. On the contrary, it considers that as ambrosial. That is the absence of discernment, because the worldly life is bitter and gives bitter fruits. On the other hand, detachment is the medication, but the worldly soul treats it as bitter. That is also absence of discernment. Ignorance, misperception etc. have covered the knowledge, perception etc. and have created a sort of hotchpotch. Discernment lies in separating knowledge and perception from that and arriving at the true ambrosia."

'Why did the enlightened advocate detachment?' is the title for the next lesson. It states that the worldly life is totally unhappy, disorderly, unsteady and impermanent. Staying enamored of it is identical to a butterfly jumping in light. The attachment of a sovereign ruler for the worldly pleasures is comparable to that of a pig. In that respect it states:

"Both of them display the contemptibility in availing the sensuous pleasure, both the bodies contain meat, puss etc. When this is the state of the topmost position in the world, when such unhappiness, impermanence, triviality and blinding prevail even in that state, where else can we find happiness? That is not real happiness. Still if you consider it happy, the happiness, which is associated with fear and impermanence, is really unhappiness. The enlightened have turned their backs towards it in view of the infinite pain, infinite grief and infinite unhappiness of the worldly life; and that is correct. It is not worth looking at it. There is mere misery and unhappiness; it is the sea of miseries. ... Detachment is the only reliable guide that can lead to the infinite happiness. "

A major subject like Lord Mahāvīr's Order has been dealt with in the next lesson like containing the sea in a bowl. While outlining the Lord's life from birth to salvation, it has been specified that the said order is going to continue for 21000 years. It further says:

"There are too many divisions within the Jain Order. All of them remain involved in slandering one another. The nonbiased people do not get involved in differences and come to the basics of Jain instructions by exercising their discernment. They stay turned towards the monks of high character and restrain themselves with right concentration. ... Do we ponder over the fundamentals? Do we think of the best conduct? Do we regularly spend our time in religious matters? Do we keep in mind the uplifting of the religious Order? Do we seek the essence of religion with fervor? ... Hardly any one knows the essence. There are more half-knowledgeable, who like to doubt, instead of caring to know. There are also egoistic people. But there are very few, who test what they learn on the scale of basics.... In short, it may be said that we should be concerned about the well being of soul and should not get involved in differences. We should remain in contact with the highest and peaceful monks and resort to pure conduct, discernment, compassion and forgiveness. If possible; we should give discerning rational advice in the interest of Lord Mahāvīr's Order. We should not indulge in doubts on the basis of our short intellect. Our bliss lies therein and we should not lose sight of it."

'What is impurity?' is the title of the next lesson. Bathing is forbidden as a part of nine-fold fence of celibacy. That has been justified on the following grounds.

"There is no discernment in treating physical dirtiness as impurity. Consider what the body is made of. It is the storage of blood, bile, excreta, urine and mucus. All of that is merely covered by the skin. Does that make it pure? Moreover, the monks do not do anything worldly, whereby they may need to take bath. ... Bathing results in several impurities like destruction of innumerable minute beings, arousal of passion, breach of restraint and adverse inclination. The soul gets very unclean thereby and primarily we need to think about it. ... Dirtiness of soul is the real impurity. ... That should be avoided with right understanding. There is no pure school of thought like the Jain school. It does not advocate impurity. But true nature of purity and impurity needs to be understood."

The next lesson deals with the routine daily activities. It urges for regular observation of wholesome conduct by the religious people and states that behaving in accordance with that would be very blissful.

Thereafter there is the well-known lesson of Kshamāpanā (atonement), which one needs to recite every day. While humbly presenting our faults in front of the Lord, it points out how unsheltered we are. As such, we need to adopt the shelter of the Lord, his precepts and his monks while repenting for the sins indulged in. We need to think deeply about the nature of Lords and make sure that our true nature is also like theirs. As such, we should pray for staying day and night on

the path treaded by them and for being atoned for the wrongs indulged by virtue of the bondage of Karma. This lesson is memorized and recited daily by thousands of aspirants.

'Detachment is the true nature of religion' is the title of the next lesson. That is very effective in drawing the attention of the readers towards true religion and in awakening the discerning ability. It states: "There are many religious beliefs prevailing in the world. In order to examine them dispassionately, it is necessary to bear in mind that soul does not feel at peace, where one is asked to avail of the sensual pleasure, wealth, merriment, or leisurely rest. If those aspects can be termed as religious, the entire world is religious. ... From the spiritual viewpoint, the soul has been drifting in the world by virtue of the sensual impurity. That impurity can be removed by using the water of highly pure mode. A Guru, who has renounced everything, washes the soul-cloth by putting it on the stone of right conduct, with the soap of basic truth and the water of detachment. In this analogy all other means would be of no avail in absence of water of detachment. Thus detachment constitutes the essence of religion. Since the religion propounded by the omniscient urges for detachment, it should be regarded as the essence of religion."

Thereafter there are three lessons pertaining to differences in religious beliefs. That is given in the form of questions and answers so as to cultivate the discerning ability. Vaidic, Sāṅkhya, Nyāya, Vaiśeṣik, Shakti, Vaiṣṇav, Muslim and Christian preachers insist that what they believe is true and others are wrong and irrational. As such, they wrongly refute the others. How should we think in that light? What is the reason for differences among the various religions? The reply is: "Advocates of those religions gave thoughts to the extent of their level of intelligence. Whatever conclusions they came to with the aid of hypothesis, reasoning, similes etc. were adopted as ultimate truths and were propounded accordingly. The concept, which they resorted to, was presented from the unitary point of view. Of the different schools of thought relating to devotion, faith, morality, knowledge and action, any one concept was dealt with at length and others worth consideration were considered at fault.

"Moreover, the subjects dealt with by them were not known to them with all ins and outs. Still they described the same at length with all their intelligence. They proved their theories to the common intelligentsia by reasoning and to the simpleton with illustrations etc. Having the aspiration to gain reputation or to accomplish common good or to be worshiped as gods, they did it very ardently and were successful.

"Some attracted the attention of the people by fascinating and voluptuous means. The worldly people are drunk with fascination; being fascinated by such aspects they accepted to follow them like lambs and believed what those people said. Some adopted it by noticing therein a little bit of morality, detachment etc. The intelligence of the founders being greater than their own, they were later adopted as godly beings. After spreading their faith with the concept of detachment, some introduced luxurious aspects therein. If one did not like what the other said, he embarked upon a different path in order to set up his own faith or because of his own imperfections or on any other account. Thus there came about the snare of too many sects and creeds. Once a religion was observed for four or five generations, it became the racial creed. That happened from place to place."

"While reading about the characters, thoughts etc. of the founders of religions other than Vedānt, it is noticed that they were imperfect. Vedas available at present are very ancient compositions and as such Vedānt is ancient. But that is faulty and imperfect by virtue of admitting of violence. Moreover, they are clearly the words of the attached people."

"The perfect school which is to be mentioned here is Jainism, which is set up by the unattached. Its advocates were omniscient and omni percipient. Though the time has changed, yet it seems well based. No one has perfectly described compassion, celibacy, discernment, detachment, knowledge, ritual etc. the way, they have done. Similarly, it contains so minute information about soul, its categories, conception, birth, destination, migration, places of birth, space, time and their forms that one would feel convinced of the omniscience of those people... Some of their canons

are so subtle that contemplating about even one of them may take a lifetime. ... One, who examines all religious thoughts at depth with a comparative mind, will be surely convinced of this statement.”

Thereafter there are six lessons on 'Concept of Happiness'. That has been dealt with in the form of a thought provoking story so as to create impression of a great man's life on the readers. A poor Brahmin goes in search of happy persons so as to decide what type of happiness he should ask for in boon. He was exhausted of moving here and there, but did not come across a truly happy man. Ultimately he came to the place of a wealthy man in Dwārikā and noticing him to be happy, he decides to ask for everything that the wealthy man had, nothing else.

Learning about his notion, the wealthy man says. “I believe that there is no real happiness anywhere in the world. It is ablaze with miseries. You see me as happy, but I am not happy in the true sense.” So saying he narrated his tale. That covered the innumerable problems of the worldly life, misery resulting from the loss of millions and of the dear ones, efforts made for earning by going abroad, sins committed and the distress faced in that respect, and conditions at the time he went to Jāvā alone after the loss of his family. After narrating all that, which would draw tears in the eyes of an ordinary man, he said:

“That time too I had kept my mind towards religion. I was spending a part of the day for that. It was done not for getting wealth or for any other temptation, but because I considered it a way to come out of the worldly miseries. Death may overtake at any moment and as such, it was my plan to perform religious activity to the extent possible. I had kept my attention drawn to the fact that bad conduct does not lead to happiness; it does not lead to peace of mind and the soul gets impure thereby.” Thereafter describing his current wealth, present happiness and rules of good conduct, he said to the Brahmin:

“I was conducting my business very thoughtfully, but I cannot state that I did not indulge in immorality or deception. I had to resort to several types of ventures and deceptions. You are thinking to gain wealth by worshipping a deity, but that can never be gained without the wholesome Karma. Gaining wealth and thereby expanding the activities, deception and arrogance etc. are the causes of great sins. By committing that, one wastes the valuable human life in vain.... I believe that a discerning person would not accept to gain wealth and to face the problems of the worldly life. ... Do whatever you choose; you are learned and I love the learned ones. If you like, you can stay here with your family and remain involved in Dharmadhyān (religiously oriented meditation).”

Thereafter he relates his thinking to the Brahmin: “Those, who remain totally involved in deception, greed or illusion for the sake of gaining wealth, are very unhappy. They cannot avail that wealth fully or partially; they merely undergo the problems. They commit too many sins and the death takes them away all of a sudden. They are destined to the low level of existence and their worldly life continues unabated. Their human life is stripped of its value and they are always miserable.

“There are those, who retain the bare means of survival and who undertake the limited activities. They observe truth, monogamy, contentment, regulations and restraints; they are benevolent and protect other living beings; they hold low level of attachment and possessions; they study the scriptures and serve the enlightened; they have aspiration for renunciation and live much like the renounced ones; they maintain the high level of detachment and discernment. Such persons happily spend their life with purity.

“There are those, who are free from all sorts of involvement and accumulation, who move without being tied to any object, place, time or mode, who hold equanimity towards friends and foes, who spend their time in contemplating about the pure soul or stay absorbed in study. Blessed are such unattached, who have controlled their sense- organs and defiling instincts.

“Those, who have destroyed all the defiling categories of Karma, whose non-defiling Karmas have been reduced, and those, who are liberated, who are omniscient and omni percipient, are perfectly blissful. They eternally abide in infinite bliss in the state of liberation by being freed from Karma.

“Thus I go along the opinions of the enlightened beings. Of the above four categories, the first is to be averted, the second is acceptable at present and I advise to adopt the same. The third is highly acceptable. The fourth is the embodiment of truth, consciousness and bliss, and is universally acceptable.

“Those discerning people, who will think about this, will gain the truth and will reach a very high spiritual level. The characteristics of those with limited or no undertaking, and of the liberated ones mentioned above need to be mindfully contemplated. Reducing the undertaking to the extent possible, turning attention towards the common good, and resorting to benevolence, compassion, peace, forgiveness and purity lead to great happiness. It hardly needs to be said anything about the renounced state, while the liberated state is infinitely blissful.”

The next is a poem on ‘Invaluable Thought’. It points out the rarity of human life and gives a warning to see that it does not go in vain and that the objective of liberation is not forsaken in seeking the imaginary happiness. In the worldly life it is considered very fortunate to gain increase in wealth, status, family and relations, but the true purpose of human life is lost thereby. Urging to think over it, the poem advises to avail of the spiritual pleasures from any source. Then prompting to contemplate about soul, it says:

“Hun Kon Chhun? Kyänthi Thayo? Shun Swaroop Chhe Märün Kharun?
Konä Sambandhe Valaganä Chhe? Räkhnun Ke E Pariharun?
Enä Vichär Vivekpoorvak Shäntabhäve Jo Karyä,
To Sarva Ätmik Jnānanān Siddhānt-tattva Anubhavyän.”

Who am I? Where did I come from? What is my true nature? What connections am I entangled in? Should I retain or give them up? If these questions are prudently and peacefully addressed to self, one can realize all the fundamentals of the spiritual science.

Then pointing out that self-realization can occur by keeping faith on the words of an enlightened one, it gives the following two lines, which are worth engraving in heart:

“Re! Ätma Tāro! Ätma Tāro! Shighra Ene Olakho,
Sarvātmamān Samadrashti Dyo, Ä Vachanane Hradaye Lakho.”

Oh man, know thy soul, know thy soul right now; have equanimity for all and keep these words engraved in your heart.

The next lesson is about controlling the sense organs. It is written in an essay form and it provides very useful instructions.

“The mind can hardly be brought under control all of a sudden, it can normally be done by practice. That practicing can be very well undertaken in the monastic life. If one wants to practice it in the lay life, the best way is to ignore the wrong desires of mind; ‘don’t do, as it wants. When it desires to have the sense-objects, don’t comply.’ In short, instead of being led by it, we should lead it, and that too on the path of liberation. All types of problems have to be faced in absence of control over the mind. Renouncing also remains as good as non-renouncing, that is observed only for averting embarrassing situation. As such, one should control the mind by practice and resort to the well-being of soul.”

The lesson on ‘Nine-fold Fence of Celibacy’ presents celibacy as a tree and nine types of restrictions as nine fences to protect that tree. That is helpful in observing the restraint.

The next two lessons pertain to the story of Sanatkumār, which is given to show the concept of impurity. Two heavenly beings came to look at the handsome sovereign Sanatkumār and were pleased to see that he was very handsome. But the body of the sovereign turned poisonous within a short time on account of the previous unwholesome Karma as well as of his vanity about it. "Sanatkumār developed detachment at heart to see that instantaneous transformation in physique. ... Such impurity abides within the bodies of wife, son, friends etc. and that is not worth remaining attached to. So saying, he gave up the lordship over the six continents and left. A chronic disease arose, while he was moving as a monk. In order to test his resort to truth, a heavenly being came to him in the guise of a physician and said, 'I am an expert royal physician; your body has been afflicted with the disease; if you want, I can immediately cure you of that disease.' The monk said, 'Oh physician, I am badly afflicted with the terrible disease of Karma; If you are capable to cure me of that, please do it. If you do not have that capability, let this disease stay.' ... The body consists of excreta, urine, bones, meat, puss and mucus; its charm lies only in the skin. It is indeed an illusion to remain attached to such a body!"

The next lesson contains 32 statements that can heighten the soul. Each of them is invaluable. One, who puts all of them into practice, gets infinite happiness, e.g. give up attachment, observe austerities in privacy, keep the perception pure, cautiously undertake the right activity, do not give up the firm faith in religion even in times of calamities, resort to pure mode at the time of death, etc.

The next lesson is on 'Bliss in the State of Liberation'. When Gautamswāmi asked the Lord about the infinite bliss of liberation, the Lord replied, 'Gautam, I know that infinite bliss, but there is nothing like that here. There is nothing in this world, which can be compared to that bliss.'

A king was pleased to get water from a tribes-man in a forest area. Thereupon he took him to the capital city and gave him many things to eat, to see and to smell. When the latter remembered his relatives, he silently escaped to the forest area. His relatives asked:

'Where had you been?

Man: 'In much happiness, I saw there many pleasing objects.'

Relatives: 'Of what sort? Let us know.'

Man: 'How can I say? There is nothing here comparable to that.'

The relatives asked again and again by pointing at conch shells, seashells, etc. but the man could not explain what he had seen in the city. Similarly there is no happiness here that can be compared with the bliss of liberation or even with an infinitesimal part of that absolute bliss, which is eternal, conscious and pleasurable. The concept of true bliss cannot occur so long as one conceives of the transient happiness.

Thereafter there are three lessons on 'Dharmadhyān' (meditating about religious aspects). It is explained in terms of four types, four characteristics, four-fold approach and four aspects; it also covers four categories of reflection. "By resorting to that, one can come to the level of monastic life.... Grasping some of its modes would lead to the growth of penance, peace, forgiving, compassion, detachment and knowledge."

There are four lessons thereafter, which deal with the following questions in a style that would lead to the growth of thinking ability.

What is the essentiality of knowledge?
What are the means of gaining knowledge?
Are the places and times conducive to it?

To what extent are they conducive?
What are the main divisions of knowledge?
What is worth knowing?
What are its sub-divisions?
Where are the means of knowledge?
In what ways can those means be obtained?
What is the utility and outcome of the knowledge?

The next lesson pertains to the fifth era, which is the present time. The enlightened seers have presaged the pattern of behavior in this era. They have predicted the signs of fall, which are evident at present. In the end it states, "Knowing about this nature of time, the discerning people will grasp the fundamentals; by cultivating faith in fundamentals of religion in accordance with the time they will gain a higher level of existence and will eventually attain the liberation. Sermons of the omniscient, unattached Guru etc. are the means of gaining the essence of religion; Karma can be prevented by resorting to that."

Thereafter there are 17 lessons on Tattvāvabodh (explanation of the fundamentals). Pointing out the necessity of knowing the nature of the nine fundamentals it states:

"The subtle instruction of the omniscient Lords is covered in nine fundamentals (soul, lifeless matter, wholesome Karma, unwholesome one, inflow of Karma, prevention of influx, bondage, its eradication and liberation). All the thoughts of other religions can be accommodated within a part of those fundamentals. The omniscient Lords have urged for manifesting the infinite capabilities of the soul lying latent. Those capabilities blossom forth, when one becomes truly knowledgeable in the science of those fundamentals."

Describing the present condition Shrimad writes:

"There are too many divisions and different opinions within the Order of Lord Mahāvīr. Its main reason is the loss of worshippers' interest in spiritual philosophy. They remained totally inclined towards rituality and the result is obvious. The population of our globe is put at 1.5 billions (the figure pertains to 1884, when this was written). Of that, Jains of all the denominations account for only 2 millions. They subscribe to the religion of the detached Lords. I think, hardly two thousands of them might be knowing the text of nine fundamentals, while those who understand and think about that would be hardly enough to be counted with fingertips. ... I request all the monks to spread the knowledge of those fundamentals with discernment and guidance from Gurus. Thereby their five major restraints would get stronger; they will get a glimpse of unparalleled pleasure derived from the ambrosial words of omniscient Lords; it will be easier for them to observe the monastic code; and right perception will arise by virtue of the purity of knowledge and rituals. That will lead to termination of the worldly cycle. ... Nine fundamentals do not mean the text containing the same. All the notions presented by the knowledgeable of the different places are covered within one or two fundamentals of those nine."

Once Shrimad had discussion with a highly learned man about miraculous implications of Jain philosophy. Regarding the principle of Utpād (a thing arises), Vyay (it passes away) and Dhrauvya (it is constant), the man pointed out that 18 fallacies arise by applying that principle to soul in positive (it arises, passes away and is constant) and in negative (it does not arise, does not pass away and is not constant) terms.

How those fallacies can be avoided while considering positively as well as negatively in the light of Syādvād (multiplicity of viewpoints) has been discussed in three lessons in a way that can be easily understood. These lessons have been written in a style that can enable one to consider the logic. As regards objective of writing these lessons, he writes:

"What I have stated above is not meant only for those born in Jain families, that is for all. Also accept without any doubt that what I state is impartial and is spiritually oriented."

"I have no reason to say with partiality or with parochial interest what I intend to tell you. Why do I invite the state of existence at lower level by conveying irreligious approach? I am repeatedly telling you about the words of omniscient, because they are perfect. ... Jain advocates have not given me anything precious nor do they belong to my family or relations so that I may say to you from their point of view! Similarly I do not have any animosity for others so that I may refute their contention. I am unprejudiced and neutral towards both of them. By repeatedly pondering over and to the extent of my intelligence, I want to say, `Lucky guys! There is no philosophy as perfect and as pure as Jainism and there is no god like the detached one. If you want to cross over and want to get rid of the infinite misery, resort to the desire-yielding tree in the form of the science of omniscient. ... The reason for saying so lies in its perfection, absence of attachment, truth and universal beneficence"

"But the world stays deluded; differing from truth constitutes the darkness; there is no truth where the sense of belonging or attachment prevails.... The main thing that I say is judicious and without the sense of belonging. You may subscribe to any philosophy or call Jainism the way you like; but examine it the way you examine the others and adopt whatever you find appropriate in your independent judgment. You may not immediately believe me or anyone else, but think over the basics."

The lesson on `Importance of Society' refers to the zeal of British people and their remaining united in the zeal as the reason for their success. Illustrating that, he gives a call to be united for uplifting the religion:

"I do not advocate here to go for seeking arts and expertise. The essence of what the omniscient Lords have said is lying unused. In order to publicize that, to collate the great books composed by the earlier Āchāryas (heads of order), to remove the differences among the various denominations, and to blossom forth the religious learning, it is essential for the wealthy and intellectuals to come together and to establish a great society wedded to virtuous conduct. So long as there is no intent for bringing the philosophy of Syādvād to light, there is no scope for uplifting the religious order. ... Set up branches of that great society. Instead of remaining tied to the compartmental approach, it is better to give up the differences of opinions. I wish, that work be accomplished, differences within the Jain order be rooted out, the mankind be inclined towards truth, and the sense of belonging may disappear."

The next lesson pertains to the obstacles in controlling the mind. It prompts to give up 18 aspects, which come in the way of destroying the sources of sin and which obstruct the realization.

The lesson on `Words to Remember' gives 10 beneficial sentences based on the experience, which need to be pondered over.

Thereafter there are five lessons about various questions presented in the form of questions and answers. They can serve the purpose of a guide for the tenets of omniscient Lords. They also cover a comparison of the restraints with those of other schools and beliefs.

The penultimate lesson is a poem about the words of omniscient Lords. It is worth reciting as a blissful start for reading any sacred book and is given in fascinating words.

The last lesson is also a poem of two stanzas, which is in the form of ultimate bliss indicating the end of the book.

Chapter 7: BHĀVANĀBODH, THE MODES OF INTERNAL REFLECTION

Mokshamälä was written in 1884 and was published in 1888. Since the publication was going to take that long, a new book under the name of Bhävanäbodh was prepared and published in 1886. That was sent as a bonus to those, who were enrolled in advance as the customers of Mokshamälä. Though it is a small book, it is a treasure for developing the sense of detachment. Ten modes of spiritual reflections have been depicted therein in the form of ten presentations together with the relevant stories. As such, it has become popular as well as impressive. The book serves as a very useful means for getting rid of the defiling instincts and for becoming worthy.

A short introduction points out the nature of true happiness and helpfulness of the great men's teaching, particularly of Lord Mahävîr relating to liberation. Thereafter giving the lesson number 21 pertaining to 12 modes of reflections from Mokshamälä, it nicely presents the purpose of both the books in the following words.

"There have been quite a few people, who have advocated for the highest philosophical knowledge and cultivation of the best conduct. This book cannot claim to be comparable or superior to that. Humbly speaking, it is insignificant as compared to the words of those highly esteemed authors. It is, however, acceptable that before the great men appear on the scene, their followers are invariably noticed there. Similarly such books are helpful in making the heart soft so that the seed of teaching of the mighty compositions can be sown therein.

... Lord Mahävîr has laid emphasis on gaining the philosophical knowledge as well as on the right conduct that can lead to the infinite happiness and has shown the means thereof. These Bhävanäbodh and Mokshamälä have been adorned with collation of his teachings and with brief life stories of the great men. Let that adorn the mouths of the learned."

The first presentation pertains to the reflection of impermanence. The lesson on 'The Beggar's Distress' from Mokshamälä has been given therein. Then pointing out that the dreams as well as the worldly life are woeful as well as fleeting, it has been urged that the intelligent people look for the well being of soul.

The second presentation pertains to the reflection about the unsheltered nature of the worldly life. While giving therein the story of Anäthimuni and king Shrenik from Mokshamälä, it states: "Give up the infinitely unsheltered state of the worldly life and resort to true shelter in the form of the highest philosophy and the best conduct. Ultimately that is going to lead to liberation."

The third presentation pertains to the reflection of solitariness. Therein has been given the dialogue between Nami Räjārshi and Indra disguised as a Brahmin. The latter tried to test the detachment of the former in various ways and was pleased to find that it was so firm. Thereupon he showers praises upon him, " Oh highly creditable one! It's a great wonder that you overcame anger; it's a wonder that you overcame ego, deception and greed. Wonderful is your simplicity, wonderful is your absence of attachment, wonderful is your supreme forgiveness, and wonderful is your absence of greediness."

The lesson to be derived from the story is presented in the following words of Nami Räjārshi, which indicate his unshakable detachment: "Oh Brahmin! The objects that you term as mine do not belong to me, I am alone, I am going to migrate alone and I love the adorable solitariness." How he developed the sense of solitariness has been instructively given by way of his life story. Like that of Anäthimuni it is inspirational for developing detachment and for remaining cautious. Its substance has been presented in the following stanza.

Räni Sarva Mali Suchandan Ghasi, Ne Charchavämän Hati,
Boozyo Tyän Kahlät Kankanatano, Shroti Nami Bhupati;
Samväde Pan Indrathi Dradh Rahyo, Ekataav Sächun Karyun,
Evä E Mithileshanun Charit Ä, Sampoorana Atre Thayun.

While all the queens were busy scrubbing the sandalwood for applying to the king's body, the king Nami gained the realization on hearing too much sound of the queens' bangles. Remaining firm in the discourse with Indra, he convinced him of the utter solitariness. The life of such a king of Mithilā thus came to the end here.

This story of the king Nami has been adopted from the Jain scripture Uttarādhyayan and has been presented here in a more refined form. It resembles the story of Dattātray in which one bride removed all but one bangle in order to avoid the sound of bangles. It also resembles to that of Janak Videhi, who remained unaffected even when his capital city Mithilā was shown ablaze by the contrivance of a heavenly being, while the sages had rushed to pick up their rosaries, books, beddings etc.

The fourth presentation pertains to the reflection of being different. While depicting therein the splendor of the sovereign king Bharat equipped with all the ornaments, it is shown how he felt unornamented, when a ring dropped out of one finger. That became instrumental in developing detachment and that led to the rise of omniscience. His thought process in that respect has been vividly presented as under.

“Oh, how queer is it that the ring was made by expertly hammering a thing turned out of the earth, that my finger looked fascinating by putting on that ring, that it looked to the contrary, when the ring dropped out, and that the sadness arose by virtue of its appearing disfigured and unornamented! The reason for disfiguration thus turns out to be absence of the ring. Had there been the ring, I would not have noticed the disfiguration. The ring was adorning my finger, my hand looks pretty with that finger, and the body looks fascinating by virtue of the hand. Which one of them should I admit as the real source of fascination?

“It is extremely amazing! The ornaments of jewels and rubies as well as the variegated clothes become instrumental in augmenting my so-called charm, the charm arises by virtue of skin that covers the ugliness and presents the charm. Oh, this is a big trickery! The body, which I consider to be mine, appears charming by virtue of the skin, the skin looks charming by the brightness, and the brightness arises by virtue of the clothes and ornaments. As such, my body itself has no charm. Isn't that merely a bundle of blood, meat and bones? And I take that bundle as mine! What a blunder! What an illusion!

“Isn't it strange that I look fascinating by an assemblage of the particles other than my own! Why do I consider this body as mine, which appears fascinating by virtue of other particles? Even if I treat it as mine and hold attachment for it, that also is going to be miserable and in vain. At some time my soul is going to be separated from that body! When the soul migrates to get another body, this body is, no doubt, going to stay here. Since the body does not thus belong to me, it is utterly foolishness to consider it as mine. Why should I hold attachment for a thing, which is going to be separated and which holds different attributes? Is it right for me to belong to it, when it does not become mine? No, no; if it is not mine, I do not belong to it! I should better think that way, be firm about it, and behave accordingly. That is the essence of discernment.

“The entire universe is filled with innumerable things and objects. Of all those, I have the greatest attachment for the body. If that body does not belong to me, what else can be mine? Oh! I was terribly mistaken; in vain did I indulge in delusion. Those youthful girls, the sons that I took to be the illuminators of the family, the fabulous wealth, the mighty rule over the six continents are not mine; I do not have the slightest share therein. Since the body, with which I can avail all those things, does not belong to me, how can those so-called relations, family members and others be mine? No, nothing belongs to me; I do not want that sense of belonging! I do not want to consider those sons, friends, women, splendor and wealth as mine! Neither I belong to them, nor do they belong to me!

“What can be more distressing in the world than the fact that the things that I gained by virtue of my wholesome Karma do not remain with me? Is this the only outcome of my wholesome Karma?

Is everything to be ultimately given up? Has my soul to bear the consequences of the sinful activities undertaken to expand the resources gained by virtue of the earlier wholesome Karma, and that too solely by me? Is there any one else to share it? No, No! Can there be a bigger ignorance than holding attachment for the external objects, acting against the interest of the soul, and thereby leading it to the terrible infernal abode? What sort of illusion is that? What an absence of discernment is that?

"I am considered one of the outstanding 63 personalities. If I cannot avert all these in this state, if I have to lose the esteem so acquired, that would be utterly inappropriate. I do not have any attachment for those sons, those ladies, that royal splendor, those vehicles etc. I do not have any sense of belonging for them!

"As the picture of detachment was thus reflected at heart of the great sovereign Bharat, the darkness of ignorance gave way and he achieved Shukladhyan (pure meditation). His remaining Karmas were thereby consumed and highly divine omniscience, which is far more luminous than thousands of rays, was manifested."

The fifth reflection pertains to impurity. Therein is presented the illustration of sovereign king Sanat from Mokshamälä. By way of instructions, it is stated that the body is full of impurities, and still the human body is considered the topmost because liberation can be attained thereby. "The intelligent people invariably point out the purpose of the human life in that light. The access to the royal path of liberation lies in the rise of discerning capability and the supremacy of human body lies in getting that access. It should, however, be remembered that it is full of impurities. There is nothing else in its nature."

The sixth reflection pertains to the worldly life. Therein is presented the life of a prince Balashri, who freed himself from the worldly life on knowing about its true nature. He is popularly known as Mrugäputra. "Though staying in the worldly life, that prince had the attributes of a monk; as such he is rightly termed as Damishwar meaning the topmost among the restrained." His life has been depicted at length on the basis of Uttarädhyayan Sutra in order to indicate the nature of worldly life and the path of getting freed from that. It has been done in a way that can induce the people to deliberate over it in depth.

While staying in the palace, the Mrugäputra saw in the midst of the city a tranquil sage absorbed in penance. He was the embodiment of 'great austerities, great restraints, great control, great conduct and great virtues.' ... As the prince carefully observed the sage, he uttered 'I have seen such a figure somewhere.' While uttering it, he gained an adorable state. His delusion was gone and he attained the calmed-down state. He recollected his earlier lives. Thereby Mrugäputra, while being in the midst of affluence, remembered his renouncement in earlier life. As such, he got disaffected of the sense-objects and became inclined towards the restrained life. Thereupon he went to the parents and said:

"In the earlier life I had learnt about the five major restraints, about infinite miseries in infernal abodes, and also about the infinite distress in sub-human species. Being afflicted of such infinite unhappiness, I am desirous of getting rid of that. Revered parents, please give me permission to adopt those restraints so as to cross over the worldly sea."

On hearing those words of detachment, the parents urged him to avail of the worldly pleasures. Feeling distressed thereby Mrugäputra said, "Oh mom and dad! I have availed the pleasures that you are urging me to avail. Those pleasures are poisonous like the fruits of a Kimpäk tree (those fruits appear very charming, but are poisonous); they provide bitter fruits after availing the same and invariably constitute the cause of distress. This body is impermanent and it is full of impurities. It is composed of impurities and is a temporary abode of soul. It is the source of infinite miseries in the form of disease, old age and other afflictions. How can I have affection for that? No one knows whether it has to be given up in the childhood or at the old age. How can it be right to have affection for such a bubble-like body? Even after getting the human body one has to face

the diseases like leukoderma, fever etc. One also has to face birth and death. How can I develop attachment for that?

“The worldly life is imbued with misery of birth, misery of old age, misery of disease, and misery of death. It is full of miseries. Everyone has to give up this body with distress, while leaving behind land, building, gold, family, son, wife, brothers and every thing else. As the fruits of Kimpäk tree do not lead to happiness, the outcome of worldly pleasures also does not lead to it. If one does not take food and drink during a long journey, he would be unhappy by being afflicted with hunger and thirst. Similarly if one does not observe religion, he would be unhappy when he migrates to another life; he would face the affliction of birth, old age etc. One, who takes food and drink during the long travel, would feel happy by not getting afflicted with hunger and thirst. Similarly one, who observes religion, would be happy when he moves to another life; he would have low impact of Karma, would not have the impact of Karma that leads to discomforts. Revered elders, if one’s house gets ablaze, he would leave it taking with him the valuable clothes etc. and leaving behind the worn out ones. Similarly this world is ablaze. If you therefore give the consent, I would spare my precious soul from the fire while leaving behind the worn out clothes in the form of old age and death.”

The parents were grieved to hear those words of Mrugäputra. They said, “Son, what are you talking about? It is hard to observe the renounced life. A monk has to hold forgiving and other attributes; he has to protect them vigilantly. He has to maintain equanimity towards friends and foes, has to maintain identical attitude towards himself and others. In short, he has to maintain equanimity for the entire universe. The rigorous first restraint of not hurting any being has to be observed till the end of life. ...” Thus the parents indicated how hard it is to observe five restraints together with the restraint of not taking food at night and also to bear 22 afflictions like hunger, thirst etc. As such, they advised him to resort to religious life in old age.

In reply, the enlightened Mrugäputra said, “It is not hard to observe monastic code for those, who have no inclination for objects of senses. This soul has infinitely borne discomforts of physical and mental pain. It has borne the horrible afflictions; birth, old age and death are the abodes of dangers. While wandering in the four states of existence, I have gone through very horrible afflictions....”

When Mrugäputra thus narrated the terrible afflictions borne earlier in infernal abodes, the parents said, “If you are intent upon renouncing, you may adopt it, but who would treat you, if you contact some disease in the renounced life? Who would remove the pain? Without that it would be very hard to survive.”

Mrugäputra said, “ That is true, but think over. A deer or a bird is lonely in the forest; who gives it medication, when it gets disease? As a deer moves in the forest, so shall I move in the forest of renouncement. I will cheerfully resort to 17 categories of pure restraint and will survive by alms. When a deer becomes ill in the forest, who gives it medication? Who is inquiring about its pleasure, peace and happiness? Who brings it food and drink? After being freed from the affliction, the deer goes to a lake within the dense forest, and after getting the food and water, it again continues to move in the forest.

“I will also do the same. I will resort to alms and would remain equipped with restraints. Thus a monk moves from place to place and stays disentangled like a deer. He would move like a deer, would resort to alms while averting the sentient objects. As a deer makes use of water etc. the monk would go for alms and lead the restrained life. He would not ask the laymen for any inadmissible food and would not malign anyone. I would observe that type of restraint.”

Thereafter getting the permission of the parents, Mrugäputra observed pure restrained life to an extent greater than he had indicated and attained the liberation. As instruction, it has been mentioned, “The hardship of restrained life does not constitute unhappiness; that is supreme happiness and is the cause of infinite waves of bliss. The happiness of availing comforts is

momentary; that external happiness is virtually unhappiness and is the cause of infinite unhappiness. The detachment of the highly enlightened Mrugäputra has been described here in order to evidence that... The philosophical thinkers always contemplate about retreating from worldly wandering and from resorting to sentient articles.”

The seventh presentation pertains to reflecting over 57 doors of Āsraṅ (inflow of Karma). They are the channels through which the sin can enter. After observing restraint for 1000 years, the detachment of Kundaṛik Muni went down. Hence he took over the rein of the kingdom handed over by his brother. Thereby every one abhorred him as a befallen guy. While contemplating to take revenge for that, he died and went to the seventh infernal abode.

The eighth presentation pertains to reflection about Samvar, which means preventing the channels through which the sin can enter. Kundaṛik's brother Pundaṛik adopted monastic code and decided that he would first go to an accomplished guru and would take food and water only thereafter. Accordingly he started bare-footed. On the way pebbles and thorns hurt his feet and that resulted in bleeding. But he retained equanimity and stayed tuned to the contemplation. Thereby the great man died and attained the heavenly life in Sarvārthasiddhi (the topmost heavenly abode).

Another illustration pertaining to the same presentation has been given of Vajraswāmi. Rukmini (who wanted to marry him) tried to dissuade him with the temptation of sex and gold. Since she could not move him, she herself adopted renouncement. By controlling the mind, speech and body in various ways she gained the well being of soul.

The ninth presentation pertains to reflection about Nirjarā (eradication of bondage) that relates to twelve types of austerities. Then it points out how Dradhprahāri, the son of a Brahmin, who had been immersed in all the seven types of addiction, repented of his sins. Accordingly he shaved his head, adopted monastic code and decided to bear the people's wrath. The presentation describes in brief how he faced all the afflictions with equanimity and became the embodiment of forgiving.

The tenth presentation pertains to the shape of universe. Describing the human-like shape of the universe, it gives the particulars of infernal abodes consisting of Bhuvanpati and Vyantar categories of semi-gods and of seven infernal levels. Then it describes the middle world consisting of two and a half continental islands etc. Thereafter it describes the upper world consisting of 12 heavenly abodes, 9 Graiveyaks (corresponding to the neck portion of human shape), 5 Anuttar (topmost abodes) and Siddhasheelā (abode of the liberated) on the top of it. That is the brief description of the universe as mentioned by the incomparable omniscient, omni percipient Lords, who are aware of the habitable and non-habitable universe.

Mokshamālā and Bhāvanābodh show the amazing detachment of Shrimad at the age of 16 or 17 and have been written as the outcome of his wide reading. This detailed description has been given in order to show that and to give a taste thereof to the readers. Thereby those, who are inclined to read and contemplate over the original books, digest the same patiently, and undertake the beneficial endeavor of putting that in practice, would surely develop the attributes of wonderful detachment, faith and affection for the great men, that can lead to brightening up of soul.

Chapter 8 AVADHĀN, MNEMONIC PERFORMANCE

Vavāniā being a small village there was very little scope for coming in contact with the knowledgeable people. Shrimad was therefore inclined to go out. In about 1884 he went to Morbi.

There was Shankarläl Mäheshwar Shastri, who used to perform Ashtävadhän in public, i.e. he could simultaneously perform eight activities without any mistake. Moreover Gatulälji Mahäraj of Bombay also could perform Ashtävadhän. That time only those two persons were considered to be holding miraculous memorizing capability in India.

By about the time Shrimad came to Morbi, there was a program of Shankarläl Shästri for performing Ashtävadhän in Jain Upäshray (a temporary residence for monastic cadre). Shrimad was gaining popularity as a poet that time. He was therefore invited to witness that performance. He had an amazing memorizing capability. Hence he learnt the art of mnemonic performance as soon as he saw it. The next day he displayed that art in a friendly circle by covering various topics. The subsequent day he performed twelve Avadhäns in the same Upäshray in the presence of 2000 spectators. He was known as a well-versed man; now he came to be highly adored for his miraculous memory.

When Laxmidäs Khimjibhäi, a Bombay businessman, came to Morbi, Shrimad displayed his capability of 12 Avadhäns in a large meeting held in the high school. Laxmidäs had said that Shrimad was the only person in India that time having such a capability and a handsome prize was awarded to him.

Shrimad happened to go to Jämnagar for some work. There he performed 12 and 16 Avadhäns one after other in two meetings in the presence of the learned people. All the spectators were pleased and he was given the title of 'Hero of India'. Two learned persons of Jämnagar were trying to perform Avadhän for 8 to 10 years, but were not successful. As such, the well-versed people of that place developed high regard and amazement towards the person performing 16 Avadhäns.

Thereafter he performed 16 Avadhäns in Surendranagar museum in the presence of 2000 people including Colonel H.L. Nut, various princes and the secretarial members. The entire huge assembly was overjoyed. Everyone was talking with adoration about the amazing capacity of Shrimad. Men after men were showering praises upon him. The papers like 'Gujarati', 'Mumbai Samächär', 'Lokmitra' and 'Nyäyadarshak' also started highlighting the success of Shrimad.

He performed 52 Avadhäns at Botäd in the presence of a millionaire friend Hariläl Shiviläl Sheth. Some idea of his smartness, patience, capability and intelligence will occur from the fact that he jumped from 16 to 52 Avadhäns without any practice for that purpose during the intervening period.

Details of 52 Avadhäns: Playing Chopät (a game involving wooden pawns of different colors), playing chess, playing cards, counting bell-rings, counting bead-turning, counting Chanothis (a very light, red, tiny dry-fruit), doing addition, subtraction, multiplication and division of the given numbers, remembering the letters of 16 different languages, giving the exact letters of two poems in accordance with the serial numbers called for at random, providing the missing lines in eight poems, composing 16 poems on the given subjects and in given rhymes. 52 activities were thus undertaken at a time. The method employed was to take some part in one activity and then in the second, then in the third, then in the fourth, then in the fifth and so on till the last one, and then going back to the first. That was continued till the end. That was done while sitting on a raised seat by applying the sight and mind in the activities, without putting anything in writing or calling for any particular once again. The following description will give some idea of the activities undertaken while remembering everything till the activities were over.

Playing Chopät: He was playing this game with three other persons while attending to other 51 activities. Every one has four pieces of green, yellow, red or black color, which are to be moved by turn as per dice thrown. When the game was turned over, he had correctly specified the positions of all the 16 pieces.

Playing cards: After throwing the dice at Chopät, he took his turn at a card-game with three other persons. At the end he had exactly described his 13 cards, which were taken away from him after he had viewed them only once.

Playing chess: He was simultaneously playing chess. He exactly indicated the positions of kings, queens, rooks, bishops, knights and pawns, when the game was taken over.

Counting the bell-rings: That time one person was ringing a small bell while standing outside. At the end Shrimad had correctly shown the number of rings.

Counting Chanotheris: One person was dropping Chanotheris on his back and Shrimad had indicated how many Chanotheris were dropped.

6 to 9) Calculations: He was asked to do addition, subtraction, multiplication and division of the given numbers. He mentally calculated the same while attending to other activities and the correct replies were given at the end

Counting of beads: One person was turning the beads and Shrimad had indicated the number of beads turned.

11 to 26) Deciphering and composing: Words of 16 languages, viz. Sanskrit, Hindi, Urdu, Gujarati, Sindhi, Maräthi, Bengäli, Punjäbi, Jädeji, Märwädi, Kannad, Drävidian, Arabic, Persian, English and Latin were allotted to 16 persons, who presented the letters of those words at random while other activities were going on. For instance, first was given the 3rd letter of Arabic language, then was given the 17th of Latin, then 2nd of Sanskrit, then 41st of Urdu and so on. Without resorting to writing, Shrimad took note of that in his mind and arranging them in order, he had spoken out the relevant sentences or the poems at the end. For instance, there were 44 letters in Sanskrit and they were given in the following order:

44, 16, 35, 31, 38, 39, 25, 22, 34, 36, 1, 3, 6, 5, 14, 13, 4, 7, 9, 21, 27, 12, 26, 8, 23, 15, 18, 11, 30, 10, 24, 17, 40, 43, 42, 37, 41, 2, 19, 20, 28, 33, 29 and 32.

Those letters consisted of the following verse, which Shrimad recited at the end.

Baddho Hi Ko Yo Vishayänurägi, Ko Vä Vimukto Vishaye Viraktah
Ko Västi Ghorö Narakah Swadehah, Trushnäksayah Swargapadam Kimasti

It means: Who is bound except one, who is attached to the sense objects? Who is liberated except one, who is freed from the objects of senses? Which is the horrible infernal abode except the body? What is the heavenly abode except uprooting of desire?

Similarly he narrated the sentences or verses of fifteen other languages on the basis of the letters received at random.

27 & 28) Two persons called for letters of two poems on two different subjects as per serial numbers given at random. One of them consisted of 48 letters and Shrimad accurately gave the letters corresponding to the numbers.

29 to 36) Eight puzzles were put forth to him by keeping some blanks. Shrimad provided the missing lines and at the end he recited all the eight of them.

37 to 52) 16 persons had called for poems on different subjects in different rhymes. For instance, one of them related to the reason for yoking the deer to the moon, another to criticizing the tradition of mismatching couples, still another to a prayer which would include the name of the poet together with his father's name and so on.

Prof. Ravji Devraj had asked whether it was possible to memorize 100 verses in an hour and had sought advice about his intention to go to Kāshi for further study of logic. The reply given by Shrimad at the age of 18 is worth pondering over and is given below.

“Ravjibhai Devrāj, the Jewel of the Crown,

Please accept the loving regard of Rāychand Ravjibhāi Mehta from Vavānia. I am happy here by the grace of religion and wish you hale and hearty. I am in receipt of your letter filled with divine affection and that has given me the waves of delightful joy. Supreme regard has arisen for you by noticing your divine affection. It is requested that such letters be frequently received and it is in your hand to grant that request. Hence there is nothing to worry about it. Now I beg your permission for giving replies to your questions.

Introduction:- What you have written is correct. One would hesitate to present his own picture. But I think that it would occur, if it contains self-admiration; otherwise, surely not. Self-admiration means to portray one's undue importance; that is termed as self-flattery. But true description cannot be termed that way. If right description is termed as self-praise, how can great men come to light? Therefore I have not hesitated here to lay my true portrait as desired by you and reasonably speaking I am not at fault in doing that.

A: You might have read about the mnemonic performance of Pundit Lālāji of Bombay. It is known in the country that he is performing eight Avadhāns. This writer has once publicly performed 52 Avadhāns and has been successful therein. They are as under.

1 Playing Chopāt with three persons	1
2 Playing cards with three persons	1
3 Playing chess with one person	1
4 Counting the rings of a bell	1
5 Mentally calculating addition, subtraction, multiplication & division	4
6 Looking at turning of beads and counting the same	1
7 Solving about eight new puzzles	8
8 Preparing 16 compositions on the required subjects and of the required rhymes	16
9 Receiving at random 400 words of 16 languages like Greek, English, Sanskrit, Arabic, Latin, Urdu, Gujarati, Marathi, Bengali, Maru and Jadeji	16
10 Explaining to a student	1
11 Figures of speech	2
Total	52

Here is finished the description of 52 Avadhāns

These 52 tasks have to be simultaneously kept in mind. The disorderly words of the unlearned languages have to be put in order. Let me tell you in short that everything simply remains in the memory. (Nothing has escaped so far.) There still remains something significant to be explained. I am, however, sorry that it requires actual presence. Hence it would be in vain to relate it here. Just consider, how much dexterity does it show within an hour? To cut short, does it not show that 52 verses were memorized within the span of an hour? In view of the activities pertaining to 16 new subjects, 8 puzzles, the letters at random belonging to 16 languages and 12 other tasks, one learned man had concluded that 500 verses could be memorized within an hour. Now let us stop to this matter here.

B: On account of the physical and mental problems during the last 13 months, some of the capabilities have been virtually kept buried (100 Avadhāns on the line of those 52 can be performed even now.); otherwise this writer had the capacity to remember 100 verses of any language by listening only once and to repeat them in the same order. For that and for performing Avadhāns, he has been honored with the title of Sarasvatino Avatār (the incarnation of the goddess of learning). My experience has indicated to me that Avadhān is a function of spiritual capability. You have raised the question whether 100 verses can be remembered within an hour. I

think that the above explanation would provide the accurate reply. Now, you can adopt amazement, delight or doubt, whichever you like.

C: What is my ability? Nothing compared to yours. Your capabilities are wonderful. As you feel amazed at me, so do I feel delighted by you.

I have been very happy and delighted to read that you are going towards Kāshi for learning. Now which logic do you refer to? Is it of Gautam Muni, Manusmṛiti, Hindu philosophy, Mitāksharā, Mayukh or other ancient books of logic or the present British law book? I am not clear about that. The logic of Gautam Muni belongs to the subject of liberation; others are at a disadvantage in the present political conditions under the British rule. The last one is particularly for the British regime, but that is in English. Now, it is necessary to know which one of those you have selected. If it is something else than Munishāstra or any other ancient book, Kāshi is not the right place for that study. That should be undertaken at Bombay or Poona after passing the matriculation (S.S.C.). Other books are not relevant at present. This I have discussed without knowing your concept, but there is a reason behind that. That relates to the study of English as mentioned by you. I think that you might be mistaken about it. The study of English at Kāshi is not superior to that in Bombay and since it is not superior, there should be some other purpose in taking such a step. That I can make out, when you write about it; till then I remain in doubt.

You have asked for advice about the study, but I cannot give it in absence of clarity about what I have mentioned above. Whatever I will have to say will be put forth rationally thereafter.

I am grateful to the editor of Jñānvardhak Sabhā for the trouble he takes for this follower. All these explanations I have given in short; you are at liberty to ask for more details.”

Shrimad’s brother in law Chaturbhujbhāi has written, “Before proceeding to Bombay he had been to Jetpar. That time he had shown the capacity of identifying, from the shape of the head, the hand with which one ties the turban. While sitting in the shop, he could indicate the right or left bind of the turban by looking at the uncovered head of the person standing outside. After giving such identification for 15 persons, the next one was a Patel. Sheth Ghelā Kānji had advised him in advance that he should deny the use of the hand, which Shrimad indicated and should say that he tied the turban with the other hand. As he did accordingly, Shrimad asked him to tie the turban with that hand.

“As he started doing it oddly, it was evident to everyone that he had lied. The spectators were much amazed to notice that and they asked Shrimad how he could make it out. Shrimad replied that by bringing the shape within, it gives the signal towards right or left and hence it is possible to indicate it. He had clarified that it could not be done without the internal purity and cannot be learnt by being taught.”

During 1987 Shrimad was in Bombay and that time he had performed Avadhāns at several places. He had displayed the capacity to perform 100 Avadhāns at Farāmji Kāvasaji Institute and various other places in the presence of public. He was awarded a gold medal for that amazing memorizing capability. During 1986-87 the articles about his wonderful capability had appeared in ‘Mumbai Samāchār’, ‘Jāme Jamshed’, ‘Gujarati’, ‘Times of India’, ‘Indian Spectator’ and such other Indian and English newspapers

It was written in ‘Times of India’ of January 24 1987 that a grand function of Indians was organized in Farāmji Kāvasaji Institute on the previous Saturday to witness the amazing mental capability of a 19 years old Hindu youth named Rājchandra Ravajibhāi. Dr. Peterson had presided over that function. In addition to Avadhāns, it was noticed that he held extra-sensory capability of touch. He was first shown about a dozen books of different sizes and their titles were read to him. Thereafter his eyes were closed with a bandage. As the books were put in his hand

one by one, he gave out the titles merely by touching them. `Jāme Jamshed' of the same date has written that Dr Peterson was much amazed by the said performance.

“ We learn that various articles of food at a party given on the previous day contained more or less salt. Shrimad had disclosed that merely by looking at the articles without tasting or touching the same.” `Jāme Jamshed'

“ Shortly after this at the instance of Sir Charles Sergeant, the then Chief Justice of the High Court of Bombay, Dr. Peterson, Mr. Yājñik and such other well-known citizens, a big public meeting was arranged to witness Shrimat's Shatavadhan. The public and the press expressed their high appreciation and admiration of the young prodigy. Sir Charles advised him to visit Europe and exhibit his powers there. But he could not do so, as he thought he could not live in Europe as a pure Jain ought to live.” Pioneer, Allāhābād.

The soul-oriented people do not love the increasing spread of the glory resulting from the memorizing capability. Shrimad realized the contrast between spiritual uplift and spread of the glory; he saw the latter as an obstruction on the right path. His internal detached mode, objectivity and inclination to seek the true happiness did not allow it to spread and hence he put a stop to it. As such, it is generally not manifested after the age of twenty.

Chapter 9 WRITINGS UP TO THE AGE TWENTY

Vinaychand Popatbhāi Daftary has written a small book named `Sākshāt Saraswati' (Goddess of Learning Incarnate) in 1887. It gives a brief description of Shrimad's life up to the age of 19 and provides information about his mnemonic and other capabilities as well as about his unpublished writings. It says:

“He tries to write books on spiritualism, morality, devotion, nonviolence, character etc. and has already written some of them. An excellent book named Mokshamālā is to be published soon. It is in prose and has a size equivalent to 6000 verses. It gives graceful inspiration for understanding ins and outs of the scriptural tenets. It is overflowing with instructive lessons; it indicates the path of liberation while steering clear of differences of opinions and constitutes the minaret of scriptural tenets. I ask every Jain to read that religious book at least once. Those, who cannot read, should listen from others and should make good use thereof.

“ He has recently composed a book named Namirāj on the lines of the Sanskrit epics. Keeping the peace trait in the center, it has profusely used all the nine poetic traits. While discussing the endeavors of morality, economics, worldly pleasure and liberation, it lays the path of liberation as the ultimate resort. Its size is equivalent to 5000 verses and it was composed in six days. Everyone, who reads it, will come to know about the poetic capability of the great man.

“The great man has composed on a single day 1000 verses relating to popular literature and one physician of Dhrāngadhra (a town in Saurāshtra) is now going to publish it.

“One religious priest had offered him 1000/- rupees for composing some verses pertaining to his religion, but the great man was not tempted thereby. Hearty compliments to his mother for giving birth to him!

“Currently he is publishing a handout under the title `Vairāgya Vilās' (urge towards detachment).”

None of the books mentioned above is available at present except Mokshamälä. It is also not known whether the books mentioned as ready for publication were published. It, however, seems from the description that the author must have seen those books.

Serial number 21 in 'Shrimad Räjchandra' contains 126 maxims mainly on religious topics. They are given under the title 'Vachanämrut' and are written in the style of Pushpamälä. The maxim number 16 states: 'Remember Vachansaptashati (700 watch-words) again and again'. A small compendium based on his writings and published under the title Tattvajñän contains the 700 maxims written by that time.

80 exemplary lyrics written by Shrimad at the age of 17 or 18 have been found out. They are unpublished and mainly contain moral instructions. The first line of almost every lyric relates to a tenet and the second line supports the same with an example. For instance,

This human incarnation cannot be obtained again and again;
Käli Chaudash (a date of Hindu calendar) and Sunday rarely coincide.

The supreme soul can be recognized by intensity of knowledge;
Every object is visible when eye-blockage is removed.

The substance of all scriptures lies in these words;
Worship God, adopt morality and be benevolent.

The braves surrender their heads for the sake of country;
The pregnant surrenders the body for removal of pain.

Words augment affection as well as revenge;
World survives with water, which creates havoc at times.

Saying beneficial to the angry leads to doubling of wrath;
The water falling in boiling oil leads to a large flame.

Religion leads to peace and removes the illusion;
The luster shines like gold and the mind is purified.

Momentary as rainbow hue are the body and attachment;
Or like castles in the air and waves of mirage.

Handsome objects have to be used at the proper place;
How can a golden knife be thrust in stomach?

24 lyrics about 'Remembering The Braves' had been published in 'Buddhiprakäsh' (a reputed magazine) in 1887. They present a wonderful picture of battle in very forceful and moving words. The last three of them present the indescribable affliction resulting from the sons, who are disgraceful to the parents. That vivid tragic description can move the hearts of the readers as indicated below.

'Now came the descendents who have lost the vigor of forefathers,
Fie to them, who are bringing down the reputation of their fathers;
Cowards, better die with water in a bowl,
You have dimmed the grace of our land, disgrace lands on you!

Oh God! Oh God! Amazed am I to notice the terrible fate,
My heart bears no patience to see the land in foreign hands;
The heart trembles with sadness to observe such state,
I fall down unconscious, Oh Ha, Ha, Ha, God, Ha!

Memory of ancient forefathers brings tears in eyes!
How brave-hearted were they and how great their vigor?
What a miserable state is now! What a terrible ruin?
Oh, bursts the heart of Rāj, Ha, Ha! How to witness the scene!

Those, who have read the heroic-romantic poems of Walter Scott dealing with the duel combats, would surely recollect the same while reading these lyrics. The sensations depicted in this short poem by Shrimad can be realized only by reading it in entirety. The readers would be convinced thereby that he would have been highly successful in any subject where he might have used his pen.

Shrimad seems to have started writing a critique of 'Swaroday' of Chidānandji in 1887. He has written the preface, which gives a life sketch of the self-realized Chidānandji and relates his spiritual state. That has been available in unfinished condition. From the details given for two stanzas, however, it seems that had the work been finished, it would have been very helpful to the students of time-science in this age.

Two unfinished articles have been published on 'Thinking about the Soul' and 'Divisions of the Sentient and the Insentient'. They deal with the subject pertaining to 'Nav Tattva'.

Once Shrimad had indicated in a conversation that at the time of composing Mokshamälā his detachment was comparable to that of Rām portrayed in 'Yogväsishtha' and that he had gone through all the scriptural texts within a year. The detachment prevailing at that time was so terrific that it was hard to remember whether he had taken food or not.

There have been published under serial number 40 of 'Shrimad Rājchandra' the initial and the concluding portions of a small book written in 1888. Though it is in unfinished condition, the purpose of writing can be evidently seen from what is given under 'The Last Advice'.

"If one, who had once indicated his disinclination for idol-worship, shows his inclination for the same, his former partisans would have disaffection and wrath towards him. I think you also had that approach towards me sometime back. Had I published this book at that time, your feelings, I guess, would have been hurt more and I would have been instrumental for that. As such, I refrained from doing it.

"After a while the idea came to my mind, 'Those people would continue to hold adverse opinion about you and what you have concluded with evidences would simply remain in your mind. The same should therefore be published truthfully.' I picked up that idea. That led to a pure reflection in my mind. Let me state that in brief. This book is not written to insist on idol-worship, nor am I going to gain anything by their believing in such worship ... Evidences that occurred to me in favor of idol-worship have been stated here in brief."

The beginning of the book is also worth pondering over with impartiality, as can be seen from the following quotations.

"One, who has the attributes of broad outlook, impartiality, straightforwardness and control over the sense-organs, is utmost worthy to gain the spiritual essence. ..."

"He (who desires to know) has not been able to think about the Self under the influence of craving, aversion and delusion, which have been the great enemies since the infinity. Human life, Āryan territory, wholesome family and physical capabilities constitute the instrumental means, while true desire for liberation is the internal means for the purpose.

"If right receptivity thus arises, one would surely keep faith in the teaching of those, who have been liberated or who have been presently moving with the sense of liberation or in the state of self-realization....

"Looking to the styles of different schools of thought, it seems that the school of the disentangled propounded by those, who are free from craving, aversion and delusion, is more reliable....

"There are too many opinions prevailing at present within the Jain fold in the name of detached Lord. They are opinionated and cannot be termed as true so long as they do not prevail in tune with commands of the detached Lords. The following seem to me the main reasons for prevalence of those opinions.

1 Some people might have reduced the prominence of the disentangled state on account of their own slackness,

2 Disagreement between two Āchāryas,

3 Rise of deluding Karma and behaving under its impact,

4 If the right way is seen after adopting the wrong approach, not to adopt the same on account of non-receptivity.

5 Shortage of intelligence,

6 Existence of more people, who behave in accordance with the indulgence of those for whom they have preference,

7 Hard times,

8 Decrease in scriptural knowledge.

"It is, of course, not possible that everyone would have the identical sense, would undertake research and go along the path commanded by the omniscient Lords. It is, however, possible that the best results can be arrived at, if the receptive persons consistently strive for that.

"In these hard times, those, who have been educated, do not seem to have any faith in religious matters. Those, who have it due to their straightforwardness, do not have the knowledge about religion. If there happens someone with that knowledge, he would come across those, who would not be helpful but would function as obstacles in that area. Such is the state at present. It has thus been hard for the educated to get access to the religion.

"The uneducated have one natural trait, viz. 'we should resort to the religion, which has been accepted by our forefathers and only that can be the truth; similarly we should have faith only in the words of our guru and treat him as knowledgeable, though he might not be knowing even the names of scriptures; what we believe is the religion propounded by the detached Lords, all others prevailing under Jain labels are untrue' Such being their understanding, those poor people remain concerned with their creed. In a way, they are not at fault.

"It is obvious that the various opinions within the Jain fold relate to Jain oriented rituals. As such, those, who get initiated, remain involved in the rituals of their fold. Initiation also takes place out of naïveness or by being disgusted of a state identical to begging or by virtue of cemetery-prone detachment. You will hardly see an initiated person, who was inspired towards initiation by right instructions, and if you see one, he would be sick of the opinions and be earnestly resorting to commands of the detached Lords....

“Aside from those who have renounced, there are Yaties (renegade monks), who have assumed per force the position of defenders of Lord Mahāvīr’s path. There hardly remains anything to be said about their style of spreading the path. The laymen observe at least minor restraints, but those Yaties remain above all restraints like Lord Tirthankars.

“ There are very few research-minded people. There are fewer, who are desirous of liberation and have been striving for that purpose. It is very hard for them to get access to the means like true Guru, contact with saints and right scriptures. Wherever you go, everyone sings his own tune. No one asks whether that is right or wrong. If someone inquires, they counter him with wrong concepts. Thereby they augment the length of their worldly life and become instrumental in augmenting that of others.

“As if this is not enough, if there happens to be a research oriented person, he would remain involved in doubts pertaining to the earth and such other purposeless subjects.

“Hereby I do not mean to say that there is no one at present resorting to Jainism. There are some, but they are very, very few; hardly enough to be counted with finger tips. One feels compassionate to see the present state of Jainism. If you think over, you will be convinced of what I am saying.

“Some of those opinions relate to very simple matters. The main disputable point is that one believes in idols and the other simply negates that.

“Earlier I was also counted within the latter group. While mentioning that my earnest desire is to resort to commands of the detached Lords, let me indicate for the sake of truth that the former opinion is right. Idol of the omniscient Lord and its worship are in accordance with scriptures, evidence as well as experience and it is worth experiencing. Presenting the way I learnt it or the way my doubt in that matter was removed, would be helpful to others in thinking over it. If idol worship can be seen as beyond reproach, the difference of opinion in that respect would give way. That being helpful in extending the right knowledge, I am giving in brief the evidences for worshipping the idols. ...

“It should be borne in mind that tradition, experience etc. are helpful in collaborating the contents of scriptures. If you want, I can refute the entire Jain belief with the help of wrong logic, but that is not worth doing. When truth is seen by proper evidence or by experience, the truth-seekers give up their contention, however strong that may be.

“If this major dispute might not have arisen this time, it would have been easier for the sensible people to observe religion....

“It is not due to any partisan approach that I now believe in idol, whereas I did not do so earlier. I believe because I am convinced of it. Not to admit that in spite of the evidence would not be helpful even to the former approach, nor can it lead to right observance.

“I am not concerned with this or that opinion; I have the strong desire to stay beyond craving and aversion. I believe in getting and resorting to the means helpful in that respect. For that I have the absolute faith in the words of Lord Mahāvīr.

“The scriptures do not state that an entire community subscribing to any religion will attain liberation. What they intend to convey is that he, who resorts to the essence of religion, will attain that. As such, it is first necessary to orient the soul accordingly. Idol is one of the means. It should not be refuted without getting the evident experience.

“If you believe in idol, it is worth using it for the objective laid by the omniscient Lords. If you are an opponent of idol, think over these evidences in right perspective. Neither of them should see me as a friend or a foe. The book should be read as written by someone.

“If you treat me as unauthentic, because I do not have the formal knowledge of Sanskrit, Ardhamāgadhī or any other language, you may go contrary to justice. As such, please examine what I say with impartiality and in light of the scriptures.

“If you find my concept any way inappropriate, do ask me; but before that do not come to the conclusion of doubts by your own understanding.

“In short, I would state that if my saying seems inappropriate in resorting to the true well being, better think properly and adopt whatever is worthwhile.”

Had this book been available in complete form, it would have been very useful to the educated impartial people of the present times. It is clear even from this incomplete article how Shrimad was willing to adopt what was found right and beneficial. Initially he had faith in God as the Creator of the universe. When that underwent change, we have seen during the observations of Mokshamālā the firmness with which he presented his changed mind. The following description of Tārā Drishty (second ascetic state) given by Upādhyāy Yashovijayaji in his ‘Āth Drishtini Sajzāy’ (Composition of eight ascetic states) is pertinent here.

‘Jijnāsā Gun Tattvani Manmohan Mere, Pan Nahin Nij Hath Tek Re, Manmohan Mere:
Eh Drishty Hoy Vartatān Manmohan Mere, Yogakathā Bahu Prem Re Manmohan Mere;
Anuchit Teh Na Āchare Manmohan Mere, Vālyo Vale Jem Hem Re Manmohan Mere’

It means: At this state one has the attribute of desiring the essence and does not obstinately remain stuck to his own view; he affectionately goes towards the ascetic tales, he does not do anything inappropriate and can be easily turned like a wire of gold.

Chapter 10: THE MARRIED LIFE

At the age of 20 Shrimad had written a letter from Bombay to one of his relatives. That shows his concept about marriage and is therefore given below

“They have set up the date for wedding. Since they insist upon it, let it remain fixed.

“Though I have no inclination for wealth, I was quietly planning for the same here, because that could have been very helpful for benevolent purposes. The anticipated outcome of that plan was not far off, but attachment towards them forces me to hurry up. Hence leaving aside all that, I am starting from here on 13th or 14th of the dark half of Posh (sometimes in January 1888). Even while using for benevolence, the wealth may lead to blinding, irresponsible attitude and dumbness. As such, I do not care for it.

“Our interconnection does not exclusively pertain to family relation, it relates to heart. It is clear that we have mutual attraction like that of magnet and iron. However, I want to embrace your heart differently. Keeping aside the relationship and the worldly aspects, I want to show my ideas in the form of spiritual science and you have to adopt the same. With this pleasant overture I am presenting my thinking here from extra-mundane perspective.

“Would they observe right discernment and stay non-traditional on this wholesome occasion? Is there a concept in their heart to raise mutual affection between the two families? Can you manage for that? Can anyone else do that? Those ideas continue to prevail in my mind.

“I am holding the thoughts, which common people would surely consider as fanciful. I am aspiring for a state and the position, which would be beyond the reach, merely impossible, even for the

Empress Victoria. As such, if there happens to be the slightest contradiction, it would slur the character of the man aspiring for such a state. I am showing all such seemingly imaginative thoughts only to you. The heart is full of wonderful thoughts, but you are there and I am here!" Wednesday, the 10th day of dark half of Posh V.S.1944 (a date in January 1888).

Shrimad was wedded to Zabakbäi, the lucky daughter of Popatbhai Jagjivandas Mehta on 12th day of Mahä in V.S. 1944 (sometime in February 1888). About a year after that he writes in an article under the title `My thoughts about woman`:

"With utmost calm and cool thinking, it has been seen that unobstructed happiness lies in pure enlightenment and that itself is the abode of rapture.

The concept of woman being the source of the highest worldly happiness is the result of shrouded perception; really it is not. The sign of deriving happiness from a woman is not even worth vomiting, when examined with discernment. All the despicable objects are lying in that body and that is the place of their birth. Moreover, that happiness is momentary, distressing and resembles the disease of scabies. That scene, as portrayed at heart, causes amusement as to what type of illusion is that! In short, the happiness does not lie there. If there be any, try to describe it fully and you will find that the concept of that happiness arises merely by virtue of fantasy. Here, I am not out to describe the limbs or other parts of woman. The purpose is to point out that discernment would not allow the soul to be attracted there. The fault does not lie with woman; it lies with the soul. Once that fault is removed, what the soul perceives is wonderfully blissful. As such, my highest desire is to be free from that fault.

"If the internal purity is achieved, it would be possible to consume the previously acquired deluding Karma from time to time. This is an experiential statement.

"Since, however, the previously acquired Karma prevails with me, which is the way to gain the peace? While pondering over it, I have come to the following conclusion. ...

"I have absolutely no intention to maintain attachment or resentment towards the wife. But I have refrained from practicing that way on account of previously acquired Karma.

"My intent for the wife is one and the practice is different. From one angle it has been accepted to avail of that for some time. On the whole, there prevails a sort of affection cum disaffection. The problem is that when there is no desire, why does the previous Karma drag me there? Not only that, but on that account disgusting objects have to be seen, smelt and touched. That generally leads to a state of anxiety."

About his married life Shrimad has written to a person in 1890:

"You know that I have been married in this life a little more than two years before you. During that time I have not come in too much contact with the wife. Still I have mostly been able to make out her physical, verbal and mental attitude; and I can say that our relation has not been unsatisfactory. The purpose of mentioning it is that the experience plays a major part in depicting the nature of married life. On account of the experience that I have gained, I can state that as my married life has not so far been unsatisfactory, so has it not been even satisfactory enough. It is of the middle type. My objectivity has been instrumental in maintaining it that way.

"While deeply thinking about the spiritual philosophy, it is considered more advisable to be free from the homely life; and that discernment had indeed arisen here. On account of the highly undesirable times and due to unavailability of the right saintly contact, that discernment had to be subsided with much sadness. Actually, if that could not have been done, the life of this writer (Shrimad) would have come to the end."

Shrimad has presented his thinking about the family life in Mokshamälä lesson number 12 'Best Gentleman', number 45 'Topmost Aspiration', and number 55 'Daily Routine'. In lessons 61 to 66 he has drawn the portrait of a very wealthy and religious gentleman of Dwärïka in the form of a novel under the title 'Concept of Happiness'. There the man narrates his life story. The following extracts from that are worth contemplating by every house-holder

"Though I am happier than others, that happiness is in the form of having the favorable situations; that is not true happiness. In the world there are mostly unfavorable situations. I have made it a rule to spend my time in religious matters. I spend it in reading and contemplating about the scriptures, contacting the saints, observation of restraints, observation of celibacy on twelve days a month, secret donation etc. I have almost given up involvement in problems pertaining to routine matters. I want to renounce the worldly life after settling my sons in the worldly life. Right now I cannot renounce. That is not because of attachment for the worldly life, but because of the religious considerations.

"The level of character in lay life has gone down very much and monks are not able to mend it. A layman can better relate to the laymen and can influence them by his conduct. Hence I give instructions to the laymen and bring them towards the life of restraints. Every week we hold a meeting of about 500 people. I talk to them for about 2 hours about the experience during the week as well as that of the earlier periods. My wife also has some knowledge of religious books and hence she holds weekly meetings of women and gives instructions about restraints.

"My sons keep in touch with religious books to the extent possible. My servants also follow the rules relating to respecting the learned and guests, courtesy, overall truth, fixed rates etc. and hence are able to lead a comfortable life. Wealth coupled with my morality, religion, virtues and courtesy has made considerable influence on the people in general. The king also likes to adopt my advice on moral issues. Remember, I am not telling all this for self-praise. I am saying this in brief by way of replying to your questions.

"You would feel from all this that I am happy. From ordinary perspective you can think that way. The pleasure, which I get from religion, conduct, morality and scriptural study, is indescribable. But from the philosophical point of view I cannot be considered happy. So long as I have not given up external and internal possessions, there is scope for the sense of craving and aversion. It is there to a certain extent and as such there are the problems. I have the aspiration to give up all types of connections. So long as that has not been done, the separation of so-called dear ones, worldly loss and misery of the family members can raise problems to a certain extent. Apart from death, this body is subject to diseases. As such, I do not consider myself happy so long as there does not occur total disentanglement, non-possession, giving up of even minor activities etc. Thus from the philosophical perspective you can see that happiness does not consist of wealth, wife, sons or family. Had they been the sources of happiness, where did it go, when I had fallen from the crest? Whatever is subject to separation is momentary and real bliss does not lie where there is no solitariness and a state of no obstruction."

These thoughts serve as a key to understand the ideal life of Shrimad. It is clear from the letters written by him that he stayed in the domestic life with the objective of attaining the unattached state and with the intention to help those, who think of doing so.

The article published by 'Pioneer' at the time of his passing away gives some idea of his domestic life, which can be seen from the following extracts.

"At the age of twenty he completely disappeared from the public gaze. He determined to use his powers and abilities for the instruction and enlightenment of his community and the people at large. From his very early age he was a voracious reader. He studied the six schools of religions (Shatdarshan) and other systems of Oriental and Western philosophy. Strange though it may seem, it was a fact that a book was required to be read only once in order to be digested, and

without any regular study of Sanskrit and Prākṛit, he could accurately understand works in those languages and explain them to others, as only learned scholars could be expected to do.”

“Shrimad now began to inculcate his taste for knowledge in others and soon attracted a large number of disciples, whom he guided to the proper study of Jain philosophy. He found that the Achāryas (religious teachers) of the time held narrow and sectarian views and did not appreciate the change of the times.

“Again, those who renounced the world were generally lacking in some of the good things of the world, and had some reason or other to be dissatisfied with their slot in the world. Such men could not impress their congregations by their examples. He believed that if a man of wealth, social position, renounced the world, he could work real good by his example; convinced of his sincerity and disinterestedness, the people would more readily follow his guidance and profit by his preaching. Holding such views, he had believed that he had not sufficiently qualified himself to appear before the public as an ascetic and a spiritual guide, and he continued steadily a man of the world, though his inclinations were all the other way.”

Chapter 11: SOME EVENTS PERTAINING TO THE LIFE AT BOMBAY

When Shrimad initially became known as Shatāvadhāni (simultaneously attending to 100 activities), many reputed persons of Bombay came in his contact. The Parsee gentleman Tata, who was known for his generous donations, took him around his building and narrated at length about the furniture and other articles of comforts imported from U.K. On such occasions it is natural to expect the words of praise for the property or splendor and the visitors generally do so. The great men, however, remain immersed in the stream of detachment, even when they are dealing with trivial matters. Hence their words result in changing the life style of other people. After seeing the building, Shrimad simply uttered, ‘Who will avail this?’ Many people present there might have heard those words, but they touched Tata to the bottom of his heart. He had no child. Thinking that all the people of his community were his children, he transferred his property to a Trust prior to his death and entrusted the entire property to the Trustees for use in benevolent purposes.

... ..

In addition to jewelry Shrimad had also undertaken the business of pearls and in that field he was considered more reliable than others. There was an Arab in that business working as a commission agent along with his brother. He once thought of undertaking the trade on his own. Accordingly he took the pearls received from abroad and asked a broker to show an honest trader. The broker introduced Shrimad to him. Shrimad bought the material at the reasonable price and paid the money. The man went home; but as he talked about the trade to his brother, the latter rebuked him by pointing out a letter from the exporter in which he had stipulated the bottom price for selling the material. That man was much perplexed. He went to Shrimad and told him in a crying tone about his problem. Shrimad told him that his material was lying intact. So saying, he returned the same and got back the money. Though the trade was to result in handsome profit, he let it go, as if the trade was not made. That Arab treated Shrimad as God incarnate.

... ..

In his autobiography Gandhiji writes under ‘Recollections of Rāychandbhai’: “I remember one dialogue with him. Once I was admiring the love of Mrs. Gladstone for her husband. Even in the House of Commons she used to make tea and serve it to him. I had read somewhere that it was the regular routine for the couple. I read it to Shrimad and expressed my admiration for love of the couple. Rāychandbhāi said, ‘What is more significant in that, devotion of the wife or her sense of

service? What, if that woman had been a sister of Gladstone? What, if she had been a loyal servant and would be serving tea with the same affection? Can we not get the illustrations of such sisters or servants at present? Moreover, if you had noticed such affection in a male instead of the female, would you not be surprised? Please think over what I say.'

"Räychandbhäi was married. I remember that I found his words bitter that time; but those words dragged me like a magnet. The loyalty of that type of a male servant would be thousand times greater than that of a wife. There would be unity between husband and wife; as such it is not surprising that they might love each other. Between an employer and employee such affection has to be cultivated.

"What type of relation should I maintain towards my wife. Where is the sense of loyalty in treating her as a means for sensual pleasure? So long as I remain under the influence of sense organ, my loyalty would be worthless." Gandhiji was thus led towards celibacy.

Moreover, on November 15 1921 Gandhiji said from the chairmanship of Shrimad Räjchandra birthday celebration in Ahmedabad, "My contact with Räychandbhäi was not for one day. I exactly remember the house, where I had been soon after landing at Bombay by the end of June 1891. Dr. Mehta and Rewäshankar Jagjivanan introduced me to him. From that time our contact remained very close till the end of his life. I have written several times that I have taken a lot from many people, but the maximum I have taken from the life of Shrimad. Even the religion of compassion I have learnt from his life.... He taught me the concept of loving even a murderer. I have drunk from him the bowlfuls of that concept. He frequently used to say, 'I can bear, if someone pierces knives all over the body, but it is not possible to bear the lies, intrigues and wickedness going on in the world, to bear the knife of irreligion prevailing in the name of religion.' I have seen him several times boiling over the brutality. For him the entire universe was like a relation. The grief, which we experience on witnessing the death of our brother or sister, occurred to him on seeing the misery of the world.

"He used to say, 'If Jainism would not have been in the hold of Shrävak Banias (the present day Jain laymen), the world would have been amazed to notice its fundamentals. Banias are disgracing Jainism.'"

During his contact for two years, the state of detachment in which Gandhiji saw him is effectively portrayed in the following stanzas.

1) "Apoorva Avasar Evo Kyäre Ävashe?
Kyäre Thaishun Brähyañtar Nirgranth Jo
Sarva Sabandhanun Bandhan Tikshna Chhedine
Vicharshun Kav Mahat Purushane Pantha Jo? Apoorva.

When shall the unprecedented occasion arise, when we may stay externally and internally unattached and by breaking the acute bondage of all connections, we can proceed on the path laid by the great men? When shall that unprecedented occasion arise?

2) Sarva Bhävathi Audäsinya Vrutti Kari,
Mätra Deh Te Sanyamahetu Hoy Jo;
Anyä Kärane Anyä Kashun Kalpe Nahin,
Dehe Pan Kinchit Moorchhä Nav Joy Jo. Apoorva.

By adopting objective attitude towards all the situations, we may be holding the body only for the sake of restraint without the slightest attachment for it and aspire for nothing else on any other account. When shall that unprecedented occasion arise?

"During my close contact with him for two years I had marked that the detachment radiating in the above lines prevailed within him every moment. The extraordinary feature of his writing is that he

has written only what he had experienced. There is no artificiality. I have not seen that he has written even a single line for impressing others. There had always been some religious book and a diary by his side. He would note in that diary whatever occurred to him, sometimes in prose and sometimes in poetry....

"While eating, sitting, sleeping or doing any other thing, he would invariably be imbued with detachment. I have never seen him enamored of any worldly achievement.

"I used to see his lifestyle respectfully, but minutely. He was contented with whatever he got for eating. His dress was simple, a shirt, stringed upper garment, headdress and dhoti. I do not remember that they were very neat or ironed. Sitting on the floor or on chair was equal to him. In his shop he usually sat with his back at a cushion.

"His movement was slow and the observer could make out that he remained in thoughts even while walking. He had miraculous eyes; they were very bright, there was no uneasiness and they remained concentrated. He had a round face, thin lips, neither sharp nor flat nose, slim body, medium size, dark complexion and quiet look. There was so much sweetness in his throat that one would not be tired of listening to him. He had a smiling and delightful face; it was imbued with internal pleasure. He had perfect command over language. I do not recollect any occasion when he might be looking for words to express his thoughts. I have hardly seen him changing words while writing. Still, the reader would not find that any concept is incomplete or construction of a sentence is defective or selection of any word is at fault.

"This description would apply to a restrained man. One cannot be detached by outward show. Detachment is a grace of soul; every one can see that it can be gained by endeavor of several lives. One, who tries to get rid of attachment, makes out how hard it is to be free from that. I have the impression that the state of detachment was innate to him.

"Detachment is the first step on the way to liberation. How can one like the talk of liberation so long as his mind remains attached to any worldly aspect? If one likes it, that would be restricted only to ears. In other words, it would be identical to our liking a musical tune without knowing or making out the meaning. There would be a long way before one can turn to liberation from such an ear-pleasing game. There would be no yearning for liberation without detachment at heart. Shrimad had that intensity of detachment."

... ..

Once Shrimad had been for a walk with someone. As they came to the place of cemetery, he asked, 'What is this?' As the companion replied, 'Cemetery', Shrimad remarked, 'We see entire Bombay like a cemetery.'

... ..

In view of Shrimad's extraordinary capability and his interest in Self-study, one neighbor asked him, 'Since you remain absorbed in religion for the whole day, you might be knowing the future prices.' Shrimad replied, "We have not grown so senseless that we undertake the study of Self for knowing the prices!"

... ..

An inhabitant of Kutch named Padamshibhāi asked Shrimad in Bombay, "Sir, I am having a high instinct of fear, what do I do about it?"

Shrimad: "What type of fear in particular?"

Padamashi: "Of death."

Shrimad: "Death occurs as per age span. Make it firm within the mind that since death does not occur till the end of age span, there is no sense in harboring fright about it."

... ..

A male servant named Lallu from Morbi was staying with Shrimad since long. When he was afflicted with plague, Shrimad used to serve him personally. He had taken care of the latter till the end by taking Lallu's head in the lap.

Shrimad once mentioned during a conversation, "When an employer hires an employee, he has the sense of getting more work than is justified in terms of the salary he pays. The employee cannot undertake trade etc. on account of the poverty. He may have capability to do that, but not having the money, he resorts to service. If the employer intends to take more work from the employee, he sinks lower than the employee, sinks to the level of a beggar. The best employer is one, who wishes the employee to become an employer like himself, who provides the required help, who assists in the work if the employee has the excessive load, and who holds compassion at heart."

... ..

One inquirer asked: "The scriptures term the earth as flat, while the present explorers treat it as round; what is the truth?"

Shrimad: "What would be beneficial to you, flat or round?"

Inquirer: "I simply want to know."

Shrimad: "Do you think Lord Tithankars as more capable or the present explorers?"

Inquirer: "Lord Tirthankars"

Shrimad: "In that case, keep faith in Lords and get rid of the doubt. If you go for well being of soul, neither flat nor round earth would come in the way."

... ..

Prof. Ravjibhai Devrāj once asked: "Is there any assurance for heavenly and infernal abodes?"

Shrimad: "If there is the infernal level and still you do not believe in it, how much risk is taken by undertaking the activities that would lead to the infernal abode?"

... ..

Padamshibhāi of Kutch had been to Bombay at the post-funeral ceremony of Tokarshi Mehta. The latter's brother Devchand Mehta, described the last condition of the deceased to Padamshibhāi in the following words: "Under the impact of delirium and gland, Tokarshi was babbling about the business customers and other worldly matters, and used to run off. Four of us had therefore to hold him tight.

"Yesterday at about 2.00 P.M. Shrimad came for a visit and asked about the condition of Tokarshi. We said it was serious. Shrimad then asked all of us to move a little away. We informed him that we are holding him, because Tokarshi tries to run off. As Shrimad said that he would not, we moved away. Shrimad then sat by his side. Within five minutes Tokarshi came to the sense and respectfully asked, 'When did you come?' Shrimad asked, 'How do you feel?' Tokarshi said, 'I am well, but there is pain of the gland. ...' Then Tokarshi remained calm for half an hour and

Shrimad went to his shop in a coach. Five minutes after he left, Tokarshi was found under the impact of delirium once again.

“We sent a man to bring back Shrimad. He said that everything happens as destined and he did not come that time. Later on, he came at 7.00 P.M. and inquired about Tokarshi’s condition. We said that the illness had been increasing. As he asked us to move, we withdrew and stood close to the walls of the drawing room. While sitting by the side of Tokarshi, Shrimad was making some gestures to him with hands, eyes and lips. Within five minutes Tokarshi came to the sense and spoke to him.

Shrimad asked: ‘How do you feel?’

Tokarshi: ‘I am feeling well and do not have the pain of gland.’

A little thereafter Tokarshi uttered a Sanskrit verse.

Shrimad asked: ‘Do you remember where you had heard this verse?’

Tokarshi: ‘Yes, I had heard it ten years before when you, Dr. Mehta and myself had been in the woods of Idar.’

Shrimad: ‘It is a very good verse and is worth writing down.’

After a while he asked again, ‘How are you now?’

Tokarshi: ‘Delightful, very delightful; I have never experienced such a state.’

“That time Shrimad made a signal of his hand and slowly turning it over Tokarshi’s face, he moved from the place and told us that Tokarshi had passed away, but we should not go to him for about 45 minutes. This happened at about 7.45 P.M. Shrimad had been at the cemetery.”

On hearing this, Padamashibhāi went to Shrimad at the shop of Rewāshankar Jagjivan. He greeted Shrimad and said, “Can you please explain what amazing thing you did for Tokarshi Mehta? I am very curious to know that.”

Shrimad said, “Yes, that is possible. Inhaling occurs in collaboration with the gas within, which normally remains in balance. When it drags the oxygen towards it, that is termed as breath and their separation is termed as death. The departing soul moves towards the new life corresponding to its Leshyā (Aura) at that time. That Leshyā can be altered by spiritual power.”

... ..

Once after finishing the religious talk, Shrimad stood up at 11.00 P.M. Other people also stood up. Then Nānchandbhāi of Poona pointed out to Shrimad that the box was open and it was not safe to move out. The stocks of diamonds, rubies, pearls and other valuables of trade were kept in that box.

Shrimad then said, “In that case let us sit here.” As everyone sat down, Shrimad asked, “How is it unsafe?”

Nānchandbhāi, “Sir, I was referring to the security of valuables. There is the risk of their being stolen.”

Shrimad: “The enlightened also would treat them as risky, but in the sense that there is risk so long as they are there. When a person gets disease, there would occur puss etc. Similarly valuables constitute the diseases of earth. The enlightened would not remain attached to that.”

So saying he left the box and the room open and went to his residence. Other people also went home.

But Padamshibhāi remained worried about that. Hence the next day he went to the shop of Rewāshankar Jagjivan at 11.00 A.M. and asked, “Sir, I hope, nothing has been stolen.” Shrimad replied, “Vanmāli had closed the box after we left.”

... ..

Once Padamshibhāi asked: In Jain books it is written that Shrikrishna went to an infernal abode, while Vaishnav books say that he went to the heaven. Why are the versions not compatible?”

Shrimad: “If one behaves the way it is shown in Jain scriptures, he would go to infernal level; while if he does as shown in Vaishnav scriptures, he would attain liberation. That has been narrated in those scriptures by way of illustrations and both of them are right.”

... ..

In order to prevent plague, Dr. Hopkins started inoculating in 1900. Many people were ready for organizing mass inoculation. Shrimad’s opinion in that regard was as under:

“Physicians have raised this bogey in the name of plague. Horses and other poor animals are tortured to death in the name of vaccine; thus they indulge in violence and commit the sin. They do not know that they have earlier acquired Pāpānubandhi Punya (wholesome Karma leading to unwholesome one). Thereby they avail the comfortable situations at present and commit the sin. No one knows whether inoculation would lead to removal of plague, but the violence is evident at present.”

To prove this with illustrations and evidence, Shrimad suggested to call a public meeting at the seashore and suggested the name of Padamashibhāi to be mentioned as a sponsor.

Padamashibhāi: “Sir, one inoculated person has highly obliged my employers and I am covered within it. As such, it does not seem appropriate to me to call a meeting against that. If that happens, he would feel offended and may harm us. It is therefore better that my name is excluded.”

Shrimad: “Since it is a worldly obligation, its reward should also be worldly. Our plan relates to discouraging the violence and is therefore beneficial. In spite of that, if they go against, we should not be afraid of that. If something pertains to religion, we should not step back even in case of death.” So saying he quoted the following stanza from Yogdrishty Sajzāy (a composition of ascetic states) of Yashovijayji.

‘Dharama Arthe Ihān Prānaneji Chhānde Pan Nahin Dharma,
Prān Arthe Sankat Padyeji Juo E Drashtino Marm.

For the sake of religion one would give up his life, but would not forsake the religion; he would thus bear any calamity for that purpose. That is the essence of this ascetic state.

Padamashibhāi was encouraged thereby and willingly signed the handbill. The meeting was held under the chairmanship of Shrimad. Dr. Sukhiā, Navalakhi and others talked at length pointing out that inoculation was harmful and should not be resorted to.

In conclusion, Shrimad said that even if one does not come to hear and know much, he should at least act as is deemed appropriate. During the talks he used to ask the listeners whether they had correctly understood. If someone could not make out and asked about that, he would explain it

again. If one did not still make out, he would say that what was being told is correct and eventually one has to understand that way.

... ..

Whenever Tribhovandās of Khambhāt went to Bombay, he used to go to Shrimad's home for seeing him. Once Shrimad playfully asked his three year old daughter Kāshi, "Who are you?" She replied, "I am Kāshi." Shrimad said, "No, you are soul." She reiterated, "I am Kāshi." Meanwhile Tribhovandās came there. Shrimad told him, "She is not even three years old. Her understanding of having the name 'Kāshi' has been of short duration. Still when we tell her that she is the soul, she replies that she is Kāshi. Such a state of childishness has been prevailing."

... ..

Once while Shrimad was reading a book in the Digambar temple, Pundit Gopāldās Baraiyā requested if he could rectify the inaccuracies in the translation of Gommatsār. Shrimad replied that he used to read only for Self.

... ..

He had called for the manuscripts of 'Lokprakāsh' and 'Shodashak' from Māndvi temple. Going through the voluminous literature within four days, he could say the page wise details thereof.

Once he had been on a walk towards Tardeo. On the way he started uttering the name of a book, its author, its first verse and the last verse, then another and so on. That way he continued for an hour.

... ..

From the time he joined the business at Bombay, he had made up his mind how to behave with the partners. That is available in his diary written in 1890. It will be seen from the following extracts that what he had written represents an ideal social pattern. It also shows how he had entered the business while maintaining intact his ideal and by keeping in mind the objective of retirement.

1 Do not look to the faults of others; believe that what happens is by virtue of your fault.

2 Do not indulge in self-praise; if you do that, I will treat you as mean-minded.

3 Try to behave in a way that pleases others. You may not immediately succeed, you may also come across obstacles; but remain firm and slowly bring your faith on that line.

4 Decide how to behave with your associates in the business and inform them about it. If that is convenient to them, so far so good; otherwise behave as they suggest and tell them, 'I would not deliberately cause any harm in the work entrusted to me, as such do not have any other concept about me. I do not have different feeling about the business connection, nor do I wish to behave differently. Moreover, if something contrary occurs in my mind, or by words or action, I shall repent for the same. I shall remain very cautious to avert that. I shall remain humble while performing the work entrusted to me. If you reproach me for my mistake, I shall bear it. To my utmost extent I shall not even dream of jealousy or indulge in any other concept about you. If you have any doubt, please let me know. I shall thank you for that and explain the matter correctly. If I do not have satisfactory explanation, I shall remain silent, but would not resort to lies. I wish that you would not undertake any unwholesome activity keeping me in the midst. You may do whatever you like; I will have nothing to say in the matter. At least do not restrain me from remaining with the inclination of retirement. If you want to do so, please let me know in advance. I want to maintain that inclination and would therefore do needful in the matter. To the extent

possible, I shall not displease you. If my way is not acceptable to you, I shall part from you without anyway hurting you, while giving you the maximum possible benefit with the assurance of maintaining the same in future.”

... ..

Mänekläl Gheläbhäi writes about Shrimad, “ Some years of our partnership went in setting up enterprising ventures. That time he showed so much business skill and practicality that our British clients, with whom we were trading, used to admire our expertise. In fact, Shrimad Räjchandra was the key of our business success.”

Chapter 12: THOSE OF AHMEDABAD, WHO TRULY RECOGNIZED SHRIMAD

While going from Bombay to Vaväniä in 1887 Shrimad had stopped at Pänächand Zaverchand's place in Ahmedabad and had been to the firm of Mallichand Jechand. There he was introduced to Jesangbhäi Ujamashi and others as a co-religionist and a learned poet. Lilädhärbhäi, the administrator of the then Valä State was present there. He asked Shrimad to compose a poem. Shrimad did accordingly and then presenting a squared paper, he asked a man to fill up the squares with the letters that he gave at random. When all the squares were filled, the matter was seen as a nice poem. Everyone was pleased to read it.

The next year he came back to Ahmedabad for printing Mokshamälä, That time he initially stayed at Pänächand Zaverchand and then at Umäbhäi's place near the mint. With a recommendation letter from Vinaychand Daftari of Morbi he had been to Jesangbhäi Ujamashi and as per recommendation, the latter had extended help in the form of promise to buy copies of Mokshamälä etc. He also used to pay visits to Shrimad from time to time. He and others coming there were surprised that Shrimad could tell what was in one's mind. As such, he considered Shrimad as a highly learned man. Since he had no thirst for spiritual well being that time, he did not recognize Shrimad's true worth.

Jesangbhäi had frequently to go out of Ahmedabad on commission agency business and did not spare much time. He had therefore assigned his younger brother Juthäbhäi to take care of Shrimad. While doing that Juthäbhäi came in contact with Shrimad and got very close to him. By virtue of his earlier spiritual pursuit he developed devotional regard for Shrimad. The latter used to go to his shop and could indicate what was going in the minds of others. That amused Juthäbhäi a lot.

During that time Shrimad had performed Avadhäns at the vast place of Dalpatbhäi Bhagubhäi. By witnessing that and by daily contacts, Juthäbhäi was much impressed of Shrimad's spiritual capabilities and recognized that he had attained the right perception. As such, he used to highly admire Shrimad.

Once Shrimad had been to see Dalpatbhäi's collection of books. Juthäbhäi noticed that Shrimad could grasp the essence of any book merely by turning over its pages. He had told it to his brother Jesangbhäi.

After going back to Vaväniä, Shrimad came again to Ahmedabad by the end of 1888. That time many persons used to come to him for spiritual discussions. The nun Diwälibäi was there during that time. Shrimad had question-answer sessions with her in the presence of Juthäbhäi and his uncle Karmachandbhäi.

After coming in close contact with Juthäbhäi, when Shrimad came to Ahmedabad, he usually stayed with him. Juthäbhäi also stayed with Shrimad at Morbi for about two months. Once he accompanied Shrimad to Bharuch. They also corresponded about the spiritual matters. That time Juthäbhäi was not keeping well because of some disease, but his sense of detachment continued to grow.

Ambäläl Lälchand had come to Ahmedabad along with one or two persons to attend a wedding ceremony. Being of the same age, they used to go to Juthäbhäi. They invited the latter to join the bridegroom procession. Having a detached mind, Juthäbhäi did not like to join it. An idea came to his mind to tell those people about that, but he restrained his mind and simply uttered, 'Why should I prevent them?'

Since those people could not make out what he intended to say, they asked him about it. They were impressed by his detachment and were willing to listen to him. Juthäbhäi talked highly about Shrimad and showed to them the letters received by him. By reading the same, those people also wished to come in contact with Shrimad. They copied those letters and wrote to Shrimad to visit Khambhät. Though they had been to Ahmedabad for a wedding ceremony, the contact of Juthäbhäi led them towards spiritualism.

During 1889-90 Juthäbhäi remained afflicted with disease. Several letters addressed by Shrimad during that time became very helpful in leading him towards the spiritual contemplation. That gave rise to the right perception, which leads to liberation.

Shrimad wrote on 3rd day of Vaishäkh V.S. 1946 (in early May 1890): "If my subtle capability to know and make out has not been affected by being involved in this business, if it has remained the same, it seems that Juthäbhäi will attain tranquility and leave this ephemeral life on Thursday, the 9th day of Ashäd (sometime in June) at night." Shrimad had written to Chhaganläl Becharläl to convey Juthäbhäi about it. The family members of Juthäbhäi could not make out that he had gained the right perception despite his manifest detachment and objectivity.

On 10th of Ashäd Shrimad wrote: "The subtle capability has been slightly affected by the present involvement. The pious Juthäbhäi passed away on the above date, but during the day instead of night."

In the consolation letter Shrimad has described Juthäbhäi's internal state, which is worth pondering over by everyone.

"His given name itself was representative of the true nature of body. From spiritual point of view it was the right mode of detachment. His passions were destroyed a great deal; he was very intensely inclined towards detachment and highly despised the worldly life; the sense of devotion always remained predominant in his mind; he had wonderful capability to bear the destined Karma with equanimity; the level of his deluding Karma had almost zeroed down, and the desire for liberation had shone out. The soul of such pious Juthäbhäi left the world today; it got away from these companions. He finished his life suddenly, but entirely delightfully.

"Oh! It is hardly amazing that such a religious man remains short-lived at the present time. How can such a pious man continue to live in these times! How can his colleagues be lucky to see such a pious one for a long time? The right perception that can lead to liberation was manifest within him. Repeated obeisance to such pious Juthäbhäi!

"The words signaling passing away of such a truth-seeker are terrifying. But the Time does not afford the longer life of such jewels. The Artful goddess did not think it fit that the unique companion of religiously inclined people should survive!

“The Time withdrew the reliable refuge of this soul in the present life. From enlightened point of view there is no scope for mourning, but his very high attributes compel me to do so. I recollect very much; I cannot write more.

“I am thinking to write an instructive book in memory of the diseased truth-seeker....

“My only advice is to remain highly inclined towards religion. I think that we would certainly be happy, would cross over, if we resort to the path of Juthäbhäi, the truth-seeker.”

Chapter 13: SAUBHÄGYABHÄI, THE TOPMOST DEVOTEE OF SHRIMAD

By virtue of Avadhäns, the reputation of Shrimad had spread in Gujarät, Sauräshtra and also other parts of India due to the publicity given by English papers. In Sauräshtra there is a place named Säylä, which is known as the village of devotees. There lived one gentleman named Lallubhäi. Earlier he was well to do; but his wealth disappeared as his wholesome Karmas were exhausted. So he thought of gaining wealth with the favor of some monk in Rajsthän, where monks are supposed to have expertise in Mantra-Tantra art. Accordingly he went to that area and secured the pleasure of a known monk. As he requested the latter to do something for improving his condition, the spiritually oriented monk sharply reproached him and said that it was not worthy of him to seek material benefit from a monk instead of trying to seek realization of soul. Lallubhäi could make out his point and said, `Sir, I was mistaken, now please show me the way for spiritual well-being.’ Thereupon the monk indicated the `Seed of Knowledge’ and said, “You do not deserve to get its benefit, but if you show it to a deserving person, he would gain realization thereby”.

Then Lallubhäi started worshipping it. He gave up going to Upäshray (temporary residence for monks) and used to say that he was observing Sämäyik (practice of equanimity) all the time. The monks thought that he had gained something from Räjsthän and they should learn it from him. One monk therefore told him, “I will do whatever you tell me, but show me what you have been doing.”

Lallubhäi: “You will not be able to do as I suggest.”

Monk: “I will surely do that.”

Lallubhäi: “Give up the garb of monk, remove Muhpatti (piece of cloth tied around the mouth) and go to Upäshray.”

Monk: “How can I do that?”

Lallubhäi: “Then go back the way you had come.”

Lallubhäi had said about the `Seed of Knowledge’ to his son Saubhägyabhäi and had told him to show it to a deserving person. When Shrimad was in Morbi, Saubhägyabhäi had to go there. So he said to his father, `It is said in the entire Sauräshtra that Rächandbhäi is a very deserving man. He is now in Morbi and I have to go there. If you therefore permit me, I would show him the `Seed of Knowledge’. As Lallubhäi agreed, Saubhägyabhäi went to see Shrimad after arriving at Morbi. That time Shrimad was sitting in his shop. By virtue of the internal purity, he knew before Saubhägyabhäi came that a man bearing that name was coming to show `Seed of Knowledge’. Thereupon he wrote down on a chit of paper what Saubhägyabhäi was going to talk about. As he came, Shrimad said, `Welcome, Saubhägyabhäi’. The latter was surprised that Shrimad never

knew him and how did he call by name? But before he would ask anything, Shrimad said, "There is a chit of paper in that compartment, please get and read it."

As Saubhāgyabhāi drew the chit and read it, his amazement knew no bounds to see that it contained the very thing that he wanted to talk about. As such, he thought that Shrimad was the extraordinary person and that there was hardly anything to be shown to him. On the contrary, he should acquire knowledge from him. However, in order to test him better, he asked, 'In which direction is our main door in Säylä?' As Shrimad gave the correct reply, Saubhāgyabhāi was convinced of his enlightenment.

From this first meeting, Saubhāgyabhāi developed worshipfulness for Shrimad. He had a companion named Dungarshi Gosaliä, who was practicing Yog and had influenced him with miracles and discussions. By virtue of his long correspondence with Shrimad, his worshipfulness for him continued to increase and he developed the supreme devotion. As such, his faith for Gosaliä gave way and he gained the true refuge of Shrimad.

When Shrimad was to return from his last trip to Säylä, Saubhāgyabhāi had been to give him send off. As they came to the river at sunrise, the latter said, "In the witness of the sunrise, this river and the saint, let this Saubhāgya not have any other refuge, but yours."

In one of the letters in 1887 Saubhāgyabhāi writes to Shrimad:

"This is the last letter that I am writing to you. ... Now keep all the favors upon this low-laid person. ... Body and soul are distinct; the body is lifeless, the soul is conscious. That distinct consciousness did not come to the experiential level till now; by your grace they are seen distinctly separate for last eight days. Day and night, it is clearly experienced that this is the soul and that is the body. This is simply for your information.

"The faith that I had for Gosalia has been eradicated. As such, please elevate my soul by writing the letters from time to time as you may deem fit.

"Without studying and without reading the scriptures, the essence of truth has been clarified by your teaching. The clarification, which would not have been possible even at the end of 25 years, has occurred within a short time by your grace."

Shrimad also addressed to Saubhāgyabhāi three last letters, which have been published in 'Shrimad Rājchandra' under serial numbers 779 to 781. They are worth contemplating by every liberation-seeker aspiring the tranquil death

Saubhāgyabhāi passed away on 25th day of the month of Jeth V.S. 1953 (sometime in June 1887). In that context Shrimad wrote:

"The connection of soul with the body is essentially of that nature, yet the soul has been feeling grieved since the infinity while leaving the body. On account of the strong attachment, it treats itself as identical with the body. That is the root cause of life and death. While leaving the body, Sobhäg has maintained the pure state of consciousness without a trace of connectedness, which would have been hard even for the great monks. He has no doubt, achieved unprecedented benefit thereby. ...

"It repeatedly occurs to us that very rarely can we come across persons like Sobhäg in this area at the present time.

"The straightforwardness, decision about the supreme objective, benevolence towards the liberation-seekers and other attributes of Sobhäg are worth contemplating repeatedly."

Shrimad had the right perception and yet he held the inclination to remain in touch with the liberation-seekers. Saubhāgyabhāi used to play vital role in spiritual discussions and in securing lot of clarifications from Shrimad. If other liberation-seekers wanted to know something, they used to convey their requests through Saubhāgyabhāi and being kind-hearted, he presented their problems to Shrimad with entire simplicity. The inspiration to compose Ātmasiddhishāstra also came from him by his pointing out that the letter of six fundamentals being in prose, it was hard to memorize and that something similar to that in poem would be highly beneficial to every liberation-seeker.

Regarding Ātmasiddhishāstra Saubhāgyabhāi writes in one of the letters:

“Gosalia is reading and pondering over Ātmasiddhishāstra and I am also doing that. I have committed to memory 134 stanzas and derive much pleasure by pondering over that. I am getting fever for last five months and feel that I would not have survived but for your sending Ātmasiddhi. I am surviving because I get pleasure while reading it. You have written about sending its commentary. It would be a pleasure, if you do it soon; if it is sent when it would be hard for me to read, I cannot get the pleasure by hearing it from others. As such, kindly send it early. What else can I write?”

Shrimad writes in his diary, “Oh omniscient Lord, I bow to you with intense devotion. You have infinitely obligated this low-laid one.

“Oh Kundkund and other Āchāryas, your words also have been superbly helpful to this low-laid in realizing the nature of Self. As such, I am bowing to you with intense devotion.

“Oh Sobhāg, I bow to you, because your contact led to the memory of the realized state.”

He also writes to him, “I request you to exert youthfulness even in the old age and to remain at the head of the abstract objective specified by me.”

“If you and I prevail from the mundane perspective, who would prevail from extra-worldly one? ... You have written, ‘Better survive with begging, but would not feel grieved; that misery is insignificant as compared to the pleasure of infinite knowledge.’ My obeisance to those words! Such words cannot come out without being worthy of it.”

This pen is not capable to describe the wonderful extraordinary state of Shrimad, which, by virtue of his growing internal detachment, could lead others to attainment of right perception and to tranquil end. How can words reach where even intellect cannot go? However, as significance of a cause can be made out by its result, it would be easier to realize the state of Shrimad from the tales of those, who had come in his contact. The effort has therefore been made to relate the impression he made on other cultured people.

Chapter 14: LIBERATION SEEKERS OF KHAMBHĀT

By virtue of coming in contact with Juthābhāi, Ambalālbhāi and others, who had been to Ahmedabad, were very keen to contact Shrimad. They therefore wrote several letters to Shrimad to come to Khambhāt. If he could not do that, they showed their willingness to go to Vavāniā and called for his permission. They were happy to ultimately receive the letter that Shrimad would come to Khambhāt at his convenience.

They belonged to Sthānakwāsi (non-worshipper of idol) sect. As such, they regularly went to Upāshray (temporary residence for monks). But after coming in contact with Juthābhāi they used

to sit there in a separate place and to read the copies of Shrimad's letters. They did not go to listen the discourses.

Accordingly they were once reading the letters. That time Harakhchandji Mahārāj, the head of the sect, was giving sermon on Bhagavati Sutra (fifth original scriptural text) upstairs and its pages, as read, were sent downstairs to Lallujiswāmi. The latter was considered a remarkable and highly reverent pupil and he was reading those pages to Dāmodarbhāi Patel, who had studied the scriptures. While reading that, he came across the reference that liberation could be attained when the time was ripe for that. That raised the question in his mind that if the liberation could be gained at the stipulated time, what was the use of renouncing the worldly life and making efforts for that purpose?

While he was discussing that, he saw Ambālālbhāi and others talking a little away. He affectionately reproached them and asked, 'Why don't you go to the discourse? Either go upstairs or come here.' Accordingly they went to him. Since the question of the ripe time for liberation could not be clarified, Ambālālbhāi talked about Shrimad and said that he knew all the scriptures very well. As he added that Shrimad was a man of very high caliber and was going to come to Khambhāt, Lallujiswāmi asked if they could introduce him to Shrimad and they agreed to do so.

Lallujiswāmi asked Harakhchandji about the ripe time, but could not get satisfactory reply. He was therefore anxiously waiting to see Shrimad. In 1890 Shrimad came to Khambhāt for the first time and stayed with Ambālālbhāi. The latter took him to Upāshray along with his father Lālchandbhāi. Shrimad had given up Avadhāns, but at the instance of Lālchandbhāi and Harakhchandji he performed them in Upāshray. All the monks were amazed to notice the learnedness and the wonderful capability of Shrimad.

The next day Shrimad came to Upāshray and asked Harakhchandji whether there can be Kshāyik Samyaktva (irreversible right perception) in these times. As the latter said 'No', Shrimad asked whether it was mentioned in any scripture. Harakhchandji said that there is a reference in 10th chapter of Sthānāng. Lallujiswāmi brought that scripture, but there was no mention of that sort. Then Shrimad read out the essence of that scripture. On hearing that, everyone felt satisfied and began to admire his learning.

Lallujiswāmi requested him to come upstairs and asked for permission of Harakhchandji to gain something from him. As Harakhchandji agreed, Lallujiswāmi went upstairs and fell at the feet of Shrimad. Shrimad tried to prevent him, but recognizing him as a supreme being Lallujiswāmi did that enthusiastically and unhesitatingly. This may seem an ordinary event, but it was revolutionary and miraculous in the sense that it became instrumental in transforming the lives of many people; it brought truth out of untruth; and it resembled the entry in a Vidyādhār (a semi-divine being) plane by crossing over the ups and downs of different preconceptions and move in the sky of spiritual philosophy.

Lallujiswāmi was 14 years older than Shrimad. He was born in a well to do family, was the only son of his parents, and still he had renounced along with three colleagues. There were only four monks in that sub-sect at that time; that number was doubled by the said act of renouncement. By pleasing the Āchārya with reverence and other attributes, he had gained prominence among other monks within a period of about five years. His entry in the sub-sect was considered auspicious, because after his renouncement its strength had gone up to fourteen..

Shrimad then described a portion of Sutkrutāng and talked about truth etc.

Lallujiswāmi regularly used to go to Ambālālbhāi' place for contacting Shrimad during seven days the latter stayed in Khambhāt.

Once Harakhchandji asked Lallujiswāmi about the talks going on with Shrimad. Lalluji merely said, 'He is asking to resort to knowledge as well as action.' Harakhchandji uttered, 'Earlier he was giving out everything, now he does not say anything.'

Once Lallujiswāmi said to Shrimad, "I have given up a well to do family, wealth, two wives, one son etc. and have renounced."

In order to melt down that ego Shrimad burst out: "What have you given up? Leaving one home, how many other homes are you connected to? After leaving two wives, how many women come within your sight? Leaving one son, to how many children does your affection flow?"

On hearing this, the faults became evident to Lallujiswāmi. He was so much ashamed that he would have liked to go underneath, if the earth gave way. With utter humility he said: "I have not renounced anything." Shrimad responded: "Muni, now you are renounced."

Once Lallujiswāmi said to Shrimad: "For the sake of celibacy I am observing fast for five years on every alternate day and am performing Käusagga (staying above physical and vocal modes), but it is hard to mentally stick to celibacy."

Shrimad: "Don't do it from people's perspective; austerity should not be observed for showing it to the people; take food while forsaking the taste and keeping in mind the austerity of Unodari (eating less than the appetite); pass over the tasty food to others."

Lallujiswāmi: "I try to study that whatever comes to my sight is illusion, it's wrong."

Shrimad: "Notice the soul everywhere."

Ambälābhāi, Tribhovanbhāi and others developed religious yearning by the contact of Shrimad and they continued to nourish the same by correspondence after Shrimad left for Bombay.

Chapter 15: MANIFESTATION OF RIGHT PERCEPTION

The life sketch of Shrimad published by 'Pioneer' states as under

"When he was twenty-one, he took to business and in a very short period he gained the credit of being a capable jeweler. The cares of flourishing business, however, did not keep him away from the philosophical study, which was at his heart. While remaining in business he was quietly increasing his treasure of knowledge. He always stayed in the midst of books. Moreover, for a few months in a year he used to go out of Bombay instructing his firm that no one should correspond with him unless he wrote for that. He used to resort to solitary life in the forests of Gujarat and spend days and weeks in contemplation and meditation. He continually tried to remain unknown so that no one would identify him or the place of his resort. Still he was frequently identified and large number of people used to follow him with eagerness to listen his teaching."

Vedāntic books as well as the compositions and commentaries of Yogdarshan like `Pātanjal Yogdarshan', `Ātmapurān' etc. have expressed esteem for the disillusioned state of realization by using the terms like Samyagdarshan, Samyagdrishti etc. According to Jaindarshan the religion or spiritual activity begins from Samyagdarshan (the right perception). The scriptures clearly stipulate that wandering in birth and death cannot come to the end without Samyagdarshan. Its unprecedented importance has been shown in Samaysār and other books. Devchandji Mahārāj has said:

`Samakit Navi Lahun Re, E To Roolyo Chaturgati Mānhe'

One, who has not gained the right perception, roams in the four states of existence.

Upādhyāy Yashovijayji also writes:

`Jahān Lage Ātamdravyanun Laxan Navi Jānyun;
Tihān Lage Gunthānun Bhalun Kem Āve Tānyun. Ātam Tattva Vichāie.

So long as the characteristic of soul is not known, how can one rise on the ladder of elevation? Let us ponder over the nature of soul.'

The devoted poet Narsingh Mehtā also states in a morning prayer:

`Jyān Lagi ĀtamāTattva Chinyo Nahin, Tyān Lagi Sādhanā Sarva Joothi

So long as one does not make out the essence of soul, all his pursuits are in vain.'

Very rare, highly lucky persons can gain right perception or attain the state of self-realization. The scriptures loudly convey that the infernal abode equipped with right perception is preferable, but the topmost happiness of the heavenly abode without that perception is of no avail. That is like the bath of an elephant. It is a matter of principle that one, who experiences the right perception even for a moment, surely attains liberation. All the attributes of soul are manifested by the rise of right perception. In other words, the path of liberation is laid bare in the form of right perception, right knowledge and right character. However much may be the knowledge, conduct or faith, in absence of right perception they turn out to be wrong perception, wrong knowledge and wrong character. They therefore do not lead to the end of worldly wandering.

ĀchārāᅅgSutra states: `Jam Samanti Pāsah Tam Monanti Pāsah.' It means, `Monasticism exists where there is right perception or self-realization.

During 1890 Shrimad has written in his diary: "How did your contact occur this way? Where had you been abiding? Right perception means all the attributes in part."

By the end of the same year, he writes in a letter, "No doubt, this soul has gained enlightenment. It is the everlasting truth that the knot has been disentangled. All the enlightened have accepted it."

Moreover, he notes in the diary, "Oh right perception, the abode of the highest happiness, accept my obeisance to you with intense devotion. The infinite souls in this ongoing worldly life have been facing the infinite misery in absence of your resort. By your grace I became inclined towards the pure nature of Self, obtained conviction of the supreme detachment, and got on the path of gratitude."

In an autobiographical poem he writes:

Oh, welcome is the day, that kindled the unprecedented tranquility;
With the rise of stream after ten years, gone is the dominance of the operative Karma.

The pure right perception arose in 1891;
Self-realization became evident with rising state of its experience.

In one sentence he presents the importance of right perception, 'Obeisance to the blissful right perception for directing knowledge (which was leading since infinity to the worldly wandering) towards the end of worldly life within a moment.'

As said above, he gained pure right perception in 1891. In the same year he wrote two poems in Hindi language starting with i) Binā Nayan Pāve Nahin, Binā Nayanki Bāt (One cannot gain the absolute without being properly led) and ii) Yam Niyam Sanjam Āp Liyo (Observing the rules and restraints on one's own). They are worth deeply contemplating over by every liberation-seeker. Moreover, he wrote three poems in Gujarati language, which are also worth pondering over repeatedly

One of them is 'Sadguru Bhakti Rahasya' (Significance of devotion for Guru) starting with 'Oh God, Oh God, What do I say?'. That is worth chanting every morning and evening. It is a humble prayer to God for obtaining the attributes, which the aspirant does not possess at present, but are necessary for a devotee. Thousands of liberation-seekers have memorized that poem and they regularly chant it as a prayer several times a day.

As the purity of perception increases, detachment continues to grow. That helps in recognizing the true nature of the omniscient Lords. Shrimad wrote in 1892:

"The school of thought, which accurately shows the arrangement of bondage and liberation, is helpful in attaining the liberation. We particularly believe that Lord Tirthankars are capable to show that arrangement accurately. If it is possible for anyone to know the inner intent of Lord Tirthankars at present in this part of the world, we strongly feel that the possibility lies with us. The reason is that the knowledge derived by our experience leads to detachment and the scriptures of the omniscient Lords also direct to that. As such, we are the true followers of the Lords. ... We know and have experienced that detachment is the chief characteristic of right perception."

In a letter of the same year he specifies two phases of the right perception, "He, who is convinced of the sentient matter as stated by Lord Tirthankars and experiences it in that very form, is endowed with the superb right perception. That is the thinking of Lord Tirthankars. One, who has implicit faith in the person having the experience of that form and matter, is expected to have that perception in the form of a seed."

Specifying the principal factor of right perception he states, "The worldly soul has learnt about the soul from the worldly viewpoint, not from the viewpoint of the enlightened. One, who has learnt from the enlightened viewpoint, gains the right perception."

"There is no harm if it takes some time in obtaining what has not been obtained since the infinity. The harm lies in having illusion, making mistake in understanding what has not been obtained so far. He, who makes out the superb nature of enlightened, is going to get access to their path in due course. That is simple and easily understandable."

Humble prayer of Shrimad: "Oh highly graceful Lord, you have kindly endowed me with detached Lords' original path, which leads to the ultimate destruction of all miseries relating to birth, old age, death etc. I am totally unable to reciprocate that favor. Moreover, you are entirely disinterested in getting anything. I am therefore bowing at your feet with the concentrated energy of mind, speech and body. My utmost devotion to you and resort to true religion of the detached Lords may stay uninterrupted at my heart for the entire life. I beg only that much and let it be fulfilled. Aum, Bliss, Bliss, Bliss."

Chapter 16: CONTACT OF MONKS AT BOMBAY

During his movement from place to place Lallujiswāmi had been to Surat. Along with him there was Muni Devkarānji, who was expert in giving discourses. His discourses left strong impact of detachment on the listeners. Some businessmen of Bombay had been to Surat. On hearing Devkarānji's discourse, they requested him to come to Bombay. In view of their insistence Lallujiswāmi agreed to go to Bombay, even though people of Surat wanted the monks to spend the monsoon at Surat. The permission for that purpose was obtained from Khambhāt and they left for Bombay along with two other monks.

After reaching Bombay Lallujiswāmi went to Shrimad.

Shrimad asked, "Why did you come to a Non-Āryan place like Bombay for the monsoon? Are the monks allowed to move in Non-Āryan territory?"

Lallujiswāmi: "We decided to spend the monsoon here with a view to taking advantage of your contact."

Shrimad: "Does anyone come in the way of your coming here?"

Lallujiswāmi: "No, if I come here daily, can you spare an hour for me?"

Shrimad: "Yes"

Accordingly Lallujiswāmi used to go to Shrimad's firm from time to time. On seeing him, Shrimad used to get up from the shop and move to an adjacent room. There he used to read and explain portions of Sutrakrutāᅅg (the second original Jain scripture).

Once a youth named Sundarlāl of Khambhāt had been to Bombay. He knew Shrimad. Devkarānji told him that he had not seen Shrimad; if Sundarlāl brought him to Upāshray, he would like to see him. Sundarlāl said that he would bring Shrimad there.

Accordingly as Shrimad came to Chinchpokli Upāshray along with Sundarlāl, all the four monks got down from the wooden seat and sat down. The letters in the manuscript copy of Sutrakrutāᅅg were set by gum. Some of them were dropped off and it was not possible to make out the meaning. Devkarānji therefore asked Shrimad about the missing letters. Shrimad provided the missing letters and explained the exact meaning of the text.

Then Devkarānji showed two stanzas of Sutrakrutāᅅg and said that the text could make sense, if Safal (fruitful) is read as Afal (unfruitful) and vice versa. He therefore asked whether the matter was miswritten.

Shrimad looked at the stanzas and said, "It is not miswritten, it is correct. The text states that the activity of the wrong percipient is fruitful in the sense that it gets fruits in the form of wholesome or unwholesome Karma; that of right percipient is unfruitful in the sense that it does not get those fruits. In other words, it leads to Nirjarā (eradication of Karma). The action of the former leads to the fruits of worldly life and that of the latter does not lead to it. That is the essence of the text."

Everyone was pleased with that interpretation. Devkarānji realized that Shrimad was a very highly intelligent man and what Lallujiswāmi was talking about was true. He did believe it sinful to criticize a person, who may not observe restraint and yet holds the right perception. As such, he was not critical of Shrimad even earlier.

When Lallujiswāmi used to go to Shrimad, he used to say that if Devkararaji learns the truth, it would be beneficial to many people, because he could satisfy everyone. Shrimad, however, did not show interest about it. Since Lallujiswāmi continued to point it out, he was allowed to bring Devkararaji along with him.

Once as both the monks came, Shrimad asked Muni Devkararaji, "Who gives discourses? How many people assemble there?"

Muni: "About 1000 people come for the discourses."

Shrimad: "Does any undue instinct occur on seeing the women?"

Muni: "Mentally it occurs, but not physically."

Shrimad: "The monk needs to avert it mentally, verbally as well as physically."

Muni (in an accusing tone): When you sit at the cushion and diamonds, rubies etc. are lying in front of you, is your tendency not any way affected?"

Shrimad: "Muni, we notice that as acute poison; do you feel that way?"

Devkararaji was taken aback to hear that.

Shrimad: "What are you?"

Devkararaji: "So long as the tendency remains firm, I am a monk."

Shrimad: "In that case, can a layman in that state not be considered a monk?"

Devkararaji remained quiet.

Shrimad: "Muni, we remain separate like the pulp within a coconut. What is the state of right percipient in the tenets of detached Lords? He stays separate from every aspect, as coconut pulp remains separate from the coconut. Without understanding it, the people talk of right perception from the sectarian angle. Do you call it right perception?"

Devkararaji: "That cannot be considered right perception."

Shrimad: "The nature of right perception has to be different, please think over that."

Once Lallujiswāmi alone went to Shrimad. As the subject of initiating someone came for discussion, Shrimad said, "You should not initiate; if Devkararaji wants to have pupils, let him do it." The latter did initiate a person, but that man got involved in slandering the enlightened; he became crazy and left the sect.

Lallujiswāmi asked for a portrait, but Shrimad did not heed to it. When Lallujiswāmi insisted upon that, Shrimad wrote and gave the following stanza of Suttrakrutāṅg.

‘Sambujzahā Jantavo Mānusattam Datthubhayam Bālisēn Alambho;
Egant Dukkhe Jariev Loe, Sakkammanā Vippariyāsu Vai.’

It means:- ‘Oh people, understand, please understand; bear in mind that it is very hard to obtain human life. Remember that discernment cannot arise out of ignorance and that the entire universe is afflicted with misery. The worldly beings do not look for distress and yet they have been bearing the distress of birth and death by virtue of their own Karmas. Please ponder over that.’

After a few days Shrimad read to Lallujiswāmi 17 stanzas of Samādhishatak (100 verses of spiritual essence) and gave him that book for reading. While the latter went up to the stairs, Shrimad called him back and wrote the following unprecedented line on the first page of the book.

‘Ātambhāvnā Bhāvatā Jiv Lahe Kevaljnān Re’

One attains omniscience by reflecting over the true nature of soul.

Once Lallujiswāmi asked: “I do not like all this. When can I stay tuned to soul forever?”

Shrimad: “You need to get instructions”

Lallujiswāmi: “Please give it.”

Shrimad remained silent.

Shrimad frequently used to urge for observing silence and to say that it is very beneficial. Thereupon Lallujiswāmi adopted silence for three years after he left Bombay and moved towards Surat. The exception was made only for speaking to the monks or for putting questions to Shrimad on spiritual matters. Reading of Samādhishatak, which was put off during the bustle of Bombay, was commenced during the journey towards Surat and he was experiencing thereby unprecedented peace.

The great men, who have attained peace, can indicate the means thereof. Anger is removed the way they indicate, ego disappears the way they indicate, and peace can be gained the way they indicate.

Chapter 17: CONTACT IN SURAT AND KATHOR

Muni Devkaranji was so much enthralled of the scriptures that he repeatedly used to say to Lallujiswāmi, ‘Is Shrimad going to indicate anything beyond the scope of scriptures? I have read the scriptures and I know about that.’ In order to reduce that predisposition Shrimad had given him Yogvāsishtha and other books of Vedānt to read. He was reading those books when they were at Surat in 1894. There were several persons at Surat, who were well versed in Vedānt. By coming in contact with them and by reading books of Vedānt, Devkaranji began to think himself as a godly being. As Lallujiswāmi told about that to Shrimad, he suggested Devkaranji to go through Jain Sutras like Uttarādhyayan once again so as to prevent him from leaning towards one-sided view. He also wrote a letter to Lallujiswāmi containing instructions for Devkaranji. The said letter, being worth pondering over by everyone, is given below.

“The omniscient Lords have repeatedly urged for being freed from material as well as inner entanglement and have stated that even the most enlightened should not stay complacent about the entanglement. I bow with intense devotion to the Lords, who have shown that path.

“The worldly soul has been mistaken in making out the true nature of soul since the infinity. Āchārāᅅg Sutra is the first and foremost among the twelve original scriptures. What has been said in its first chapter of the first section, part 1 is the essence of all the scriptures; that constitutes the seed of liberation and that is the right perception. By steadily contemplating over it, one would see that coming to the decision by himself, without resorting to the contact of the enlightened, is not the path of liberation.

“Every soul is godly; there is no doubt about it. As such, if DevkarANJI thinks himself as godly, that is not wrong. But so long as the godly state does not accurately manifest, it is better to remain a liberation-seeker, a knowledge-seeker. The true godliness manifests that way. One cannot get the idea of that state by forsaking the right path and he merely happens to behave disrespectful to the omniscient Lords. There is no other problem.”

“Death is surely going to overtake us.”

Under these circumstances one is saved by the grace of Guru, if he has one. Otherwise he cannot look to his own faults and thinking them as merits, he remains unconcerned.

In the company of Lallujiswāmi, DevkarANJI used to meditate, turn rosary-beeds and give discourses. After his discourse the people used to come to Lallujiswāmi and say that DevkarANJI gave a very good sermon. But when DevkarANJI came down, Lallujiswāmi used to say that he had indulged in more arrogance that day; after meditation Lallujiswāmi would point out that he had indulged in fancy. DevkarANJI would not respond, but he had made up his mind to talk about it to Shrimad, when he came to Surat.

As Shrimad came to Surat, he went to the monks. That time DevkarANJI said, “When I come back from a sermon, Lallujiswāmi says that I indulged in arrogance; if I meditate, he terms it fancy. Are the omniscient Lords partial to admit what he does and not mine?”

Shrimad (peacefully): “Whatever is done with self-indulgence is arrogance, it’s a foul; whatever is done as per commands of true Guru is blissful, is true in religious sense.”

After the monsoon, the monks had stayed in Kathor for some time and Lallujiswāmi had observed 17 days’ fast there in 1895. Once Shrimad had been there and stayed on the upper floor of Upāshray. While going there Lallujiswāmi told DevkarANJI that if he wanted to seek self-realization, he should resort to reverence, obeisance etc. The latter said that he would do so if only two of them went upstairs. So they went up keeping Chaturlāl Muni downstairs and sat down after observing reverence, obeisance etc. Shrimad satisfied them with appropriate instructions.

Meanwhile Chaturlāl Muni became keen to see what was going on upstairs. As he climbed a few steps for that purpose and peeped up, he noticed that both the monks were bowing. He instantly got down with the idea to disclose it in Khambhāt. After a while DevkarANJI came down and Lallujiswāmi stayed up. Shrimad asked him, “How come! DevkarANJI came up and the other monk did not?” Lallujiswāmi: “He has a little adverse tendency, so we did not bring him here.” Thereafter Shrimad went down and sitting by the side of Chaturlālji he said, “Muni, for us, you are at par with those two monks; we have equanimity for all; if you can properly observe five Samities (meticulous care while undertaking any activity) and three Gupties (controlling the physical, vocal and mental faculties), that is the essence of 14 Poorvas (very sacred ancient scriptures).” By that much contact, Chaturlālji’s tendency took a turn. His wrong approach was gone and he got faith in Shrimad.

The next day Shrimad went to Bombay and the monks went back to Surat for monsoon. Lallubhāi, a jeweler of Surat was ill for 10/12 months; Lallujiswāmi also was having fever since that long. No medication worked and the disease grew. As Lallubhāi died thereby, Lallujiswāmi also felt that he might pass away. So he wrote letters after letters to Shrimad and requested, “Lord, this body is now not likely to survive; if I leave without right perception, my human life would go in vain; so please endow me with the right perception.” In reply Shrimad wrote with utmost grace the Letter of Six Fundamentals and said that it was not worth being afraid of death. When he came to Surat, he dealt with the contents of that letter at length and explained its significance to Lallujiswāmi. He also recommended for memorizing and repeatedly pondering over it.

The letter is like a small independent composition written in the form of aphorisms. The elaboration of seven (or nine) fundamental aspects can lead to the entire Jain scriptural knowledge, and Tattvārthasutra and other major books have been written for explaining those

seven aspects at length. Soul is the first of those seven aspects. This letter relates it in following six fundamental respects, i) there is soul, ii) it is eternal, iii) it is Kartā (actuator; doer), iv) it bears the consequences, v) there is liberation, and vi) there is the way for liberation. That has been put in unprecedented words so as to lead to the self-realization or right perception. Shrimad has composed Ātmasiddhishāstra by detailing these very six fundamentals in lyrics in the form of a dialogue between the preceptor and the pupil. That we shall deal with later.

Regarding the Letter of Six Fundamentals Lallujiswāmi wrote, "That letter has removed lot of our misconceptions. It did not allow us to stay within Sthānakwāsi, nor kept in Tapgachchha, nor allowed to enter in Vedānt. Keeping us above all sectarian differences it kept us only on soul. It is a miraculous letter; it is a wonderful letter that can lead a worthy soul to contemplating about the right perception."

During 1895 Shrimad had been to a small village named Hadmatälä near Rānpur in Saurāshtra. Many liberation seeking people from Vadodara, Botād, Säylä, Morbi etc. had been there and gained the benefit of coming in contact with Shrimad

Chapter 18: MOVING IN CHAROTAR

Shrimad first stayed at Khambhät for a week in 1890 and then he stayed alone in Rälaj, a nearby village. In 1895 he again went there for a short while on his way from Hadmatälä to Bombay. The next year he had been to Charotar area on a long leave of 10 weeks. He stayed at Kävithä for 12 days along with Ambälälbhäi, Saubhägäyabhäi and Dungalshi Gosalia. Thereafter he stayed in Rälaj for eight to ten days in a Parsee's building. That time Lallujiswāmi and other monks were in Khambhät for the monsoon. Jain monastic code does not permit the monks and nuns to move from one place to another during monsoon. As such, Lallujiswāmi could not go to Rälaj, even though he had to go out of Khambhät for natural calls. He remained perturbed that while other liberation-seekers of Khambhät could get the benefit of seeing and learning from Shrimad, he could not do so, even though he was not far off.

, he once walked to the boundary of Rälaj and stopping a little away from Shrimad's resting place, he sent a message to Ambälälbhäi that a monk had been calling him. Accordingly Ambälälbhäi came and told in a reproaching tone, "Why have you come here without getting the instructions?"

Lallujiswāmi: "I am waiting here for the sake of instructions. If you consider it against the commands, I shall go back."

Ambäläl: "I would not allow you to go back that way, I may have to face reproach for that. So let me ask Shrimad in the matter and then do as he directs."

So saying he went to Shrimad and told him about Lallujiswāmi's arrival. Thereupon Shrimad said, "If Muni is very anxious, I would go to see him and if he feels at ease, let him go back." As Ambälälbhäi gave the message to Lallujiswāmi, he said, "I have to behave as he commands and therefore I am going back."

So saying he left with a heavy heart. On the way tears were flowing from his eyes with the idea that his ill luck did not permit him to see Shrimad. He thus spent the night with uneasiness. In the morning the news came that Shrimad had sent Ambälälbhäi, Saubhägäyabhäi and Dungalshi Gosalia from Rälaj to Khambhät. Accordingly Saubhägäyabhäi came to Upāshray and told Lallujiswāmi, "Shrimad would come to you and he has asked me to convey something to you alone."

So both of them went to Ambälälbhäi's home. Saubhägäyabhäi then gave him the message of Shrimad. Then conveying him the words of Mantra, he said that Shrimad had directed to chant the same on rosary-beeds five times a day. Lallujiswāmi was very satisfied thereby. The people afflicted by the heat of summer get solace from the rain during the monsoon. Similarly the pangs

of separation were removed from the heart of Lallujiswāmi and he was delighted to learn that he would be getting the contact of Shrimad.

Saubhāgyabhāi and Ambālālbhāi then went back to Rāraj and Dungarshi Gosalia went to Saurāshtra.

Chapter 19: CONTACT AT VADVĀ

On account of Lallujiswāmi, five other monks had also developed attraction towards Shrimad. As such, when the latter was to reach Vadvā (Khambhāt), all the six monks went to receive him. Shrimad and Saubhāgyabhāi were coming from Rāraj in a chariot. As they saw the monks, Saubhāgyabhāi got down from the chariot and walked up to Vadvā along with the monks.

Later on, Shrimad called all the six monks in a lonely place at Vadvā. The monks bowed to him and sat in front of him. Lallujiswāmi's heart was overcome and he said, "Lord, please keep me at your service forever, I do not want this Muhapatti (piece of cloth tied around the mouth)." So saying he put the Muhapatti in front of Shrimad and with tears in the eyes and in a choking voice he said, "I cannot bear this separation."

On seeing that Shrimad's delicate heart also was overflowed. The tears came in his eyes and it was hard to stop the same. Lallujiswāmi was overwhelmed to see that. He thought, 'Oh, what did I do? Lord of the devotees, did I indulge in any irreverence? What should I do now?' That way he was full of remorse. Everyone sat there with amazement. That situation continued for about an hour. At last, Shrimad said to Devkarānji, "Give this Muhapatti to Lalluji and let him keep it for the present."

This occasion of devotional affection may seem queer to many people, some may also find it as crazy, some faultfinders, hard-hearted may also consider it spurious. However, the pangs of separation, which were experienced by the cow-women of Vrundāvan can be experienced at present by the rare affectionate people, who have reached a similar state. There is a devotional song under the title 'The arrows of Rām are known only to those who have been struck with that' Shrimad has pointed out that state in the following letter.

"Earlier, the worldly soul has several times come in contact with live personality, by virtue of whose words one can gain liberation. But he has not recognized the same. ... If the sight is unclean, the attention towards such personality also remains externally oriented. As such, the recognition does not take place. When one recognizes, he develops so much affection for the person that he finds it hard to spend even a moment in separation; in other words, during the separation he lives grievously while remaining mindful of that person. Connection with other objects and death are equal to him. When one arrives at such a state, be sure that he is very close to the path. Attachment is a big problem in coming to that state. However, one who has firmly determined to bring out such a state, generally attains that state within a short time."

Lallujiswāmi has mentioned as under in the notes dictated about contact with Shrimad.

SECOND DAY

"The second day the graceful Lord was pleased to speak out the unprecedented words that can lead to the sense of calming down and detachment. Adopting a superb detached posture and staying within the pure Self, he said that those words were coming out of the Self, coming out by

touching the regions of soul. We all monks were very highly impressed by those extraordinary words. They seemed miraculous as if we had never heard the same. We found that so unprecedented. Regarding anger, arrogance, deception and greed, the graceful Guide said that they are our enemies since the infinity. When they become operative, we should tell them, 'you are our enemies since the infinity, you have not left out anything in abusing us. Now we have recognized you.' So saying we need to annihilate those enemies. He had thus indicated an effective way to get rid of anger etc.

With our limited capacity we are unable to express the delightfulness experienced by us from those unparalleled words. While listening to that teaching we had remained absorbed and standstill like an idol. The rise of the state of realization, stability and internal vigor was indescribable. How can I describe even a shadowy version of that unprecedented talk? That superb man had very compassionately given us the blissful instructions in calm words, even a letter of which can lead the listener to detachment. On the way back Devkaranji had expressed his satisfaction that much of the burden was removed and we had been lightened like flowers. Thus he was praising the teaching and was expressing his internal pleasure while contemplating about the soul.

On this second day the highly compassionate Lord provided us with the uninterrupted stream of the calm teaching comparable to the continuing rainfall in the month of July. This is a short note of the instructions given by graceful Guide at Vadvä.

THIRD DAY

On the third day when Muni Mohanläjji went to Vadvä, he noticed the facial features of the graceful Guide in highly objective mode. Shrimad was writing reply to the letter from a liberation-seeker, but an unprecedented mode was arising by looking at the gestures of his mind, words and body. He did not even look at the Muni, till the letter was finished. He seemed to be absorbed in the detached mode and the pen was going on uninterrupted. It was thus obvious that even while writing, his internal state was extra-worldly.

After finishing the letter he looked at Mohanläjji and asked, "When did you renounce? What is your native place? Are you sure that we are enlightened?"

Mohanläjji: "I am certain about your enlightenment"

Shrimad: "Do you think that an enlightened being can be in the family life?"

Mohanläjji: "Yes, it is mentioned at several places in the scriptures that there can be enlightenment even in family life."

While talking Shrimad stated that he did not forsake soul even for a moment. On hearing that, the question stayed within the mind of Mohanläjji for several days as to how it would be possible not to forsake soul while undertaking activities like eating drinking etc. Since the amazing statement came from the enlightened man, he thought it to be truthful, yet apprehension remained within his mind.

Then Mohanläjji asked: "What should I do for well being of soul? What should I chant?" Shrimad replied: "Lallujiswämi will tell you about that. Your well being lies in doing as he directs."

In the evening many people had assembled under a banyan tree to listen to Shrimad. All the monks, liberation-seekers from Khambhät and other men and women had come there. Ambälälbhāi had set up a seat for Shrimad, but instead of occupying it, he sat on the ground.

Among the Sthänakwäsi (non-worshippers of idols) people there was one Gatorbhäi. He pointed out that Muhpatti (piece of cloth tied around the mouth) is in accordance with the scriptures. Shrimad said with the piece of cloth in his hand that the thread (with which the cloth can be tied) is not laid in the scriptures. As long as Gatorbhäi repeated the question, Shrimad gave the same reply. Meanwhile Gatorbhäi's body began to tremble out of excitement. Pointing it out, Shrimad asked everyone to notice the nature of infinite defilement. Simultaneously he told them not to form adverse opinion about him, because he was to come on the right line. During that very monsoon as Gatorbhäi heard from Devkarānji about the Karma acquired by disrespecting the enlightened and the resultant wandering, he had atoned in the open assembly for his disrespect towards Shrimad.

After the sermon was over, Muni Chaturlälji asked for the directions for well being of his soul. Thereupon Shrimad told him to chant the verse starting with 'Mahädevayä Kukshiratnam', to move five rosaries a day, and to memorize the lyric 'Jay, jay Shri Sadguruprasäd' written by Nrusinghächärya.

He told me in solitude, "Muni, It is necessary to do the way the soul gets an elevated state. Saubhägryabhäi has reached a very high level and my state is at a more purified level." He had then indicated the state of every monk and asked me to give them Mantra.

FOURH DAY

On the fourth day he had gracefully gave vent to a stream of extraordinary talk for getting rid of the sectarian approach with the vigor of a lion. The purpose was to overcome the concept that path of liberation lies in the sub-sect of one's initiation. There was wonderful impact of that talk on us, but other monks like Mohanlälji did not like it at that time. How can one change all of a sudden the wrong concept held since the infinity and the sectarian approach, which was adopted as true and was firmly resorted to as such? The graceful Guide had said that the sectarians do not have even the attributes of right discernment etc. He had thus given an effective discourse. Those, who did not adopt it that time, could also find it ambrosial with the passage of time and they could see their mistakes. Oh, the grace of true Guru is unprecedented!

After preaching Shrimad used to say, 'The seed that we are sowing is bound to grow in the long run, because this is the live seed.' He had explained this with the illustration of cardamom. "The seed of cardamom takes long before sprouting, but it surely grows. Similarly this teaching is bound to grow in due course within the hearts of liberation-seekers."

FIFTH DAY

The unprecedented instructions were given on the fifth day regarding the maintenance of celibacy. Looking at Devkarānji he had asked, "Monks have been asked to give up the life for the sake of Brahmacharya (celibacy). Can it not be considered suicide?" No one could reply to that. Then the graceful Guide said, "Brahmacharya means staying within the soul. The omniscient Lords have therefore said that one should give up the body for its sake, but maintain the soul. It is not suicide, it is the maintenance of soul." Then he had said that there are five major restraints; among them the fourth one is unexceptional, because it is not possible to indulge in sex without attachment. Exception has been made in those activities, which can be undertaken without attachment. It has been laid that a monk should undertake such exceptional activities, when necessary. Such exceptional activities are therefore laid in the case of nonviolence and other major restraints.

SIXTH DAY

On the sixth day Shrimad said to the monks at Vadvä, "Since you have renounced home, family and other relations in the witness of people, you should be true monks. Manifest truth within the soul. Repeatedly think about the six fundamentals, viz. i) there is soul, ii) it is eternal, iii) it is Kartä (actuator, doer), iv) it bears the consequences, v) there is liberation and vi) there is the way for liberation. My staying at Vadvä so long has been only for you. Your conviction about us in this dress would be really helpful. Yours is the monastic attire, you may not notice in us anything like that; but by looking at the state of soul you will be convinced of that."

Shrimad used to move alone in Kävithä. If some people got together at times, he would show his compassion in the form of instructions. Such occasions occurred in Rälaj too. Since many liberation-seekers used to assemble at Khambhät, instructions were given every day. Ambälälbhäi had a strong memory. Of the instructions given at Änand, Kävithä, Rälaj and Vadvä, he has written down what he remembered, and that has been published in 'Shrimad Räjchandra' volume under the title 'Upadeshchhäyä'.

Chapter 20: ÄTMASIDDHISHÄSTRA

Shrimad went from Anand to Nadiad. Ambälälbhäi had remained at his service throughout that itinerary. One day Shrimad had been out and it was evening by the time he came back. He called for a lantern and started writing, while Ambälälbhäi stood there holding the lantern in his hand. Shrimad's pen went on uninterrupted till 142 stanzas of the new composition were over. Meanwhile Ambälälbhäi stood there like a lamppost witnessing the birth of Ätmasiddhishästra, which was going to remove the ignorance of innumerable people. That resembled king Bhagirath noticing the descent of Ganga for the salvation of his forefathers. Ätmasiddhi was flowing fast through Shrimad's pen like the sacred Ganga emerging from Lord Vishnu's lotus like feet and flowing ahead. As the moon gives light to the world by removing the darkness of night, Ätmasiddhishästra is capable to bequeath to liberation-seekers the spiritual delight by removing the darkness of ignorance and providing the conviction of soul. When the composition was finished, it was handed over to Ambälälbhäi with the instructions to prepare four copies and to send them to four blessed persons, who deserved to get the same. One was for Saubhägäbhäi, one for Ambälälbhäi, one for Lallujiswämi and one for Mänekläl Gheläbhäi Zaveri.

In 1895 the letter of six fundamentals was sent to Saubhägäbhäi also with the instructions to commit it to memory and to ponder over it again and again. On account of his old age he found it hard to memorize. Moreover, being kind-hearted, he realized the difficulty that other liberation-seekers may experience in doing so. He therefore respectfully wrote to Shrimad that if the conviction of soul effectively presented in the letter is available in the form of a poem, it could be easily memorized and would be highly beneficial to all the liberation-seekers. It is said that the drop of rain falling in the mouth of oyster on the autumnal full-moon day is turned into a pearl. Similarly, this request came from such a man, at such a time that it prompted the heart of Shrimad to bring out the pearl of Ätmasiddhishästra. The nature of soul was continually manifest within his heart while he was traveling on the road to liberation. He brought it out in the poetical version on the day after the autumnal full-moon day of 1896 in the form of Ätmasiddhishästra, in a simple language, which can be understood by every one.

In this age the serious subjects need to be presented in simple poetical version so that everyone from a child to an aged can make out the essence and achieve elevation in proportion to his capability. Shrimad has presented that ideal in composing this book, which is worth pondering over from different perspectives. Ātmasiddhishāstra would not be of much help to those, who have not realized the worth of the great men, who do not have faith in their words, who have not attained the right background in the form of acute desire to know and to seek liberation, who are not freed from the pleasurable instinct for worldly respect and reverence, who are not concerned about realization of the soul, and who are still stuck in delusive sleep. The instructions were therefore given only to those four deserving persons to contemplate over it.

There were five to six other monks along with Lallujiswāmi, who were anxious to learn. Among them Devkaranji was known as highly intelligent. Still he was not considered fit to get Ātmasiddhishāstra at that time. A letter was therefore sent to Lallujiswāmi along with a copy of Ātmasiddhishāstra instructing him how to handle, if Devkaranji was very keen to read it. The letter being worth contemplating, some extracts are given below.

“Ātmasiddhishāstra has been sent herewith for deeply pondering over in solitude, which needs to be done at present by Lalluji. ... Since it would be better for Devkaranji to ponder over it later on, it is specified that at present only Lalluji should do that. However, if Devkaranji is very keen to read it now, he should make a firm, unshakable decision that no one has obligated him to the extent of the true Guide; that if he gives up that decision in future, it would amount to giving up the true well being of the soul; that it would be deemed as betrayal of the Guide; and that his well being absolutely rests in remaining obedient to the Guide forever. With that end in view, if he invariably resolves to give up all sorts of worldly concepts, there is no objection to his pondering over it at present in the company of Lalluji. Lots of doubts can be solved thereby.

“One, who is looking for self-realization, should essentially keep in mind that knowledge serves the true purpose only to those, who have firmly resolved to behave as directed by the true Guide and who follow that resolve. All the enlightened beings bear witness to what we have written here. ...

“Soul has been endlessly put to use for the sake of body. The liberation-seeker should decide for sure that self-realization is possible only in that body, which is put to use for the sake of soul. As such, he should give up all considerations pertaining to the body and make use of it only for the sake of soul.”

In another letter Shrimad writes: “If you want to contemplate over Ātmasiddhishāstra, do it. However, if it is possible to read some good books and to ponder over some writings prior to that, Ātmasiddhi would serve the purpose of utmost beneficence.”

As Mokshamālā has been written to generate the desire for religion, Ātmasiddhishāstra has been written for providing conviction of soul and to manifest self-realization. There is no variety of topics, nor does it contain illustrations or anecdotes. Though it deals with spiritualism and is presented in the form of questions and answers for laying the vital importance of the six fundamentals, it is not tough like other books dealing with the principles of spiritual science. In the philosophical discussion and the logical arguments pertaining to that, the readers generally get confused and feel as if entwined in a maze. Instead of that, Shrimad has prepared this composition of 142 stanzas in a way, which can induce the reader to think at length and be free from doubts about the soul. A short description of the dialogue between the preceptor (Guru) and the pupil is given below in order to provide a glimpse of the composition.

First 44 stanzas deal with the introductory discussion. Emphasizing that the distress resulting from birth and death cannot be averted without self-realization, this part lays the characteristics of lifeless rituality and bare knowledge, which are the main hurdles on the path of liberation. Then stating that the way to remove the hurdles is to serve at the feet of a true Guide, it gives, in brief, the characteristics and importance of the true Guide. The recommendation is thereafter made for

studying, with an unbiased mind, the books dealing with soul and those suggested by the Guide for in-depth study. Self-indulgence, which is hard to be overcome by the scriptural study and such other means, can be easily overcome by direct contact with the true Guide. One, who gives up self-indulgence and differences of opinions, can gain the right perception. Thereby one can get rid of the internal enemies like ego and other defiling instincts.

The detached Lords have said that reverence is the basis of religion. As such, the pupil is asked to develop devotion for the true Guide. Simultaneously, a warning is given that if a wrong guru takes disadvantage of the pupil for the sake of being treated as a true guide, he would acquire the immense deluding Karma and extend his worldly wandering. Whether the liberation-seeker belongs to the monastic order or to the lay one, he should keep this in mind.

Since a truth-seeker needs to give up sectarianism, this part then lays the characteristics of the sectarian, which need to be avoided. Thereafter it gives those of truth-seekers, which need to be adopted. If a pupil has the qualifications laid in those stanzas and if he gets instructions from a true Guide, he would surely gain self-realization and that would lead to the eternal bliss of liberation. Then by enumerating the six fundamentals in stanza 43, it is specified that what is now going to be stated is of the essence of six schools of thought and it is stated by the enlightened beings for providing identification of soul.

Only those, who are self-realized, are the true Guides; others, inclusive of those fancied as family priests, cannot be beneficial. A truth seeker should have the firm determination that if he comes across a true Guide, he would act, mentally, vocally as well as physically, as directed by him and proceed on the path of liberation. As such, giving up all the desires other than liberation, reducing the defiling instincts like anger, and feeling tired of the worldly wandering, he sets in his mind the objective of uplifting the soul and looks for a true Guide. As he gets such a Guide, whatever doubts he had in the mind, he humbly and simply puts to him in the form of six questions and the Guide removes those doubts with his answers.

1) Doubting the existence of soul, the pupil first raises the questions from the point of view of an atheist.

Pupil: Soul is not visible, its form cannot be comprehended and there is no other experience of it. As such, I think that either there is no soul or it is the same as the body.

Guru: You are thinking of soul in the physical form because of your attachment for the body, but the enlightened beings have visualized body and soul as different; they have manifestly different characteristics; if you contemplate over that, you will be able to make out that soul and body are different like a sword and its sheath.

Pupil: If soul is in the form of body, senses or breath, it can be clearly identified. What are other characteristics of soul apart from that?

Guru: All the objects can be seen with eyesight, but soul is the seer of the eyesight as well as of the objects. The unobstructed experience, which stays after an activity is over or even after loss of the physical limbs, senses etc. represents the nature of soul.

Pupil: If there is soul, why is it not seen like a pot, cloth etc.? If it does exist, it should be noticed. Since it is not noticed, there is no soul. As such, the measures, which people resort to for the sake of liberation, seem imaginary. Graceful Guru, please show me the correct way to solve this knotty problem of mine.

Guru: When the body is dead, it does not recognize itself or other objects like pot, cloth etc. The sense organs and respiration are manifestly lifeless and as such, they also are not capable to know themselves or others. Moreover, the sense organs cannot make out anything beyond the objects of the respective sense, while the soul knows the objects of all the five senses. Body and

all its organs function by virtue of soul. The soul, which remains distinct in every state, which stays merely as knower, can be evidently identified by its characteristic of consciousness. You know the objects like pot, cloth etc. and believe in them, but do not believe in soul, whose existence is a prerequisite for seeing or knowing. Then think over, how is it possible to have knowledge of pot, cloth etc. in absence of soul?

Lifeless matter and consciousness have evidently different properties. They are not the substances, which can be unified or merged into one; they remain different at all the time. In spite of that if you have doubts about the existence of soul, why don't you think over, 'who is the doubter?' That is the immense amazement to me!

2) Presenting now his doubts about the eternity of soul, the pupil asks the questions in light of the religious beliefs of the great majority of people in the world.

Pupil: Lord, by pondering over the evidences that you gave regarding the existence of soul, it seems that there should be something like soul, but I think that it should be emerging with the formation of the body and might be destroyed at the time of death. Wouldn't that be right?

Guru: Body and soul do not have the inseparable connection, which may require that soul can stay only with the body or that it cannot exist without the body. The body has merely spatial contact with the soul. The body is lifeless, it has a form that can be known by the senses. Body itself cannot see, but it is a visible object that can be seen by virtue of the soul. In that case, who would make out that consciousness arises or that it is destroyed? Thus the emergence and the destruction of soul cannot be brought to the experiential level. That, which comes to know of the emergence of soul, must be different from the soul; similarly that, which knows of its destruction, should also be different. Since the objects other than consciousness do not know anything, those mentioning about the emergence and the destruction of consciousness do not seem to be speaking the truth.

Pupil: While examining various objects, it seems that all of them are transitory and destructible; their states evidently go on changing every moment. On the basis of that experience, soul also cannot be everlasting.

Guru: You are looking at the composed objects, which are destructible. Whatever is composed is going to be decomposed. But the conscious matter, which undergoes the experience, which is the seer of the compositions, is not a composed product. Consciousness can never arise by combination or composition of the lifeless objects. Similarly no one can experience that lifeless matter can arise out of consciousness. In that case, how is it possible that soul, which is a natural substance, which is not a composed product, can be destroyed or can merge into any other object? It is therefore clear that soul is an everlasting substance. Also look at the living beings like snakes, which have the angry temperament since the birth. Snakes and peacocks, rats and cats happen to be born enemies. That enmity and other faults are natural to them; they are not acquired in the present life. They are evidently the traits from the previous lives. It can be similarly proved that the soul does not die. Its eternity is evidenced by virtue of its remaining the same from birth to birth. The changing states of the objects that you notice are transformations of the everlasting substances. Despite undergoing transformation, the original substance thus continues to stay forever.

Similarly though childhood, young age and other states go on changing, soul as the knower of all such states remains constant. Had everything been momentary, the soul, after knowing the momentary nature of a thing, would cease to exist at the next moment. As such, it would not be able to convey its experience that the said thing is momentary. It is manifestly clear that what provides the concept of momentary nature cannot itself be momentary. As such, one, who experiences the momentary nature of a thing, is proved to be non-momentary, eternal.

Whatever objects exist in the world cannot be entirely destructible, only transformation takes place. Hence, if you say that consciousness is destroyed, wherein would it merge? If you think over that, it would be clear that despite undergoing transformation, the non-composite matter continues to stay within its nature. That proves the eternity of soul.

3) Now the pupil raises the questions based on the view that soul does not do anything.

Pupil: I could make out that soul is everlasting, but it does not seem to be Kartä (actuator, doer, acquirer) of Karma. I think that Karma itself could be the Kartä of Karma.

Guru: If there be no inspiration from consciousness, who would acquire Karma? Lifeless matter does not have the property to inspire or to prompt; that capability rests with consciousness. As such, soul happens to be the Kartä of Karma.

Pupil: In that case one has to admit that it is the innate nature of soul to acquire Karma!

Guru: If soul does not do anything, it does not acquire Karma. If it does not want to acquire Karma, it is at liberty not to do so. As such, it is not its innate nature to acquire Karma, nor is it the property of soul. Had it been its property, it cannot be free from that.

Pupil: Is there any objection in holding that soul always remains unattached and it is the Nature that acquires the bondage of Karma and hence soul is unbound?

Guru: If the soul is invariably unattached, you should feel it that way, but that does not happen. It is therefore clear that at present it is not in unattached, un-obscured state. From the absolute point of view i.e. in its pure form, the soul is unattached, but that state does not occur without becoming conscious of it.

Pupil: What is wrong, if we hold that Karma is acquired by the inspiration of God and hence the soul remains unbound?

Guru: It is not possible to conceive of God, who would stick Karma to souls. Godly beings are those, who have become pure by virtue of eradication of Karma. If you conceive of God that induces pure souls towards Karma, God has to be admitted at fault, as associated with trouble or problem. Thus if both, God as well as soul, are associated with problems, it would not be possible to make out the true nature of God.

Pupil: Acquisition of Karma does not seem conceivable for the unattached soul; and if we admit it as the nature of soul, it can never be free from that. In either of the cases, it does not seem helpful to endeavor for liberation. As such, should we think of soul as Kartä or non-Kartä?

Guru: When soul gains self-realization, it remains Kartä of its pure nature. In other words, it is the Kartä of knowledge, perception etc. Thus it is not the Kartä of Karma in the enlightened state. However, in the state of ignorance it identifies itself with the body and its surroundings and becomes Kartä of its Karma.

4) After learning how soul becomes Kartä, the pupil raises the question pertaining to his doubts about soul having to bear the consequences.

Pupil: You may call soul as Kartä of Karma, but it is not necessary that it has to bear the consequences of Karma. Karma being lifeless, it cannot decide to extend unhappiness to one, who commits sin and happiness to another, who earns Punya (wholesome Karma).

Guru: The material Karmas like knowledge obscuring Karma are lifeless, but inclination to indulge in craving, aversion etc. is the propensity of soul and is therefore conscious, not lifeless. The lifeless particles are assimilated within the soul on account of vibrations occurring in its vigor

caused by inclination towards craving and aversion. Those lifeless particles assume the form of eight material Karmas like knowledge obscuring etc. Take the instance of poison and nectar. They are lifeless and do not have intention to extend any specific consequences to those, who consume the same. Still, whoever consumes poison, is poisoned and who consumes nectar, becomes immortal. Thus, the wholesome and unwholesome Karmas or Punya and Pāp are availed the way, they are acquired. The differences appearing in the world in the form of one being a king and another being a pauper also arise on account of the bondage of wholesome or unwholesome Karma and the consequences extended to the respective soul. This proves that the soul has to bear the consequences.

Pupil: It is possible to admit the bearing of consequences by the soul, if we believe that God extends the fruits of the wholesome or unwholesome Karma. That, however, would lead to God being I stuck with problems and thereby his godliness would be reduced to that of a worldly being. But for God, who would extend happiness or unhappiness?

Guru: As poison and nectar extend the consequences according to their nature, so the eight types of Karma extend the consequences to the soul by virtue of their innate nature. There is therefore no need to admit the concept of God for extending the consequences.

Pupil: If we do not believe in God, who would give reward of the wholesome Karma in the heavenly abode or would administer punishment for the unwholesome one at the infernal level? If one does not invariably get reward for the wholesome Karma, there would not be organized arrangement for morality etc.

Guru: There is a well-organized ever-existing plan of matter, location, nature etc. in the universe for bearing the consequences of wholesome and unwholesome Karmas. The scriptures have stated at length how one acquires Karma by virtue of his inclination as well as the duration, location and intensity with which he would bear the consequences. That has been laid here in brief. That would become more evident with the increase in worthiness.

5) After getting proof of soul being Kartā and of bearing the consequences, the pupil presents his doubts about the state of liberation

Pupil: The soul acquires Karma and bears its consequences, but how can it be free from all the Karmas?

Guru: As the soul acquires Karma by undertaking wholesome or unwholesome activities and gets their fruits, similarly if it does not undertake the activities, its retreating from the activity should also be fruitful. A thinking person can make out that liberation is the fruit of retreat.

Pupil: Infinite time has elapsed and the soul has not yet been liberated. By undertaking the wholesome activities it might have obtained the life in heavenly abode etc. and might have gone to the infernal level by undertaking the unwholesome ones. Still evident are its faults! How is it then possible to attain liberation?

Guru: Infinite time has elapsed while maintaining the wholesome or unwholesome inclination and hence the soul could not be liberated; the sense of liberation arises by destroying those wholesome as well as unwholesome inclinations.

Pupil: It is not possible to conceive of any state, where soul can be devoid of Karma. Is there any location, where the soul would not have contact with any Karma?

Guru: There is the state of ultimate dissociation from the body etc. where the contact of Karma does not occur again and that is the everlasting state of liberation. One has not to come back from that state to the worldly life of birth and death. In the state of liberation the soul experiences its infinite bliss forever.

6) The pupil is convinced of the above five fundamentals by contemplating over the same. His desire for the path of liberation now gets accelerated. He thinks that what he has known so far would be of no avail, if he does not come across the incontrovertible means for attaining liberation. Having doubts about such means, he raises the questions.

Pupil: How is it possible to destroy Karmas prevailing since the infinity? I do not see any incontrovertible means for that. Innumerable opinions and philosophical thoughts lay the innumerable ways. Which one should be accepted as true?

Guru (Blessing the pupil for his understanding so far and advising him to keep patience): By removal of the doubts relating to the five fundamentals, you are now convinced that the nature of soul is exactly as presented here in light of the law of causation. As such, you will not have any doubt regarding the means of liberation that I am going to indicate; you would be easily convinced of that.

Even a long lasting dream comes to the end at the instance of awaking. Similarly the delusion prevailing since the infinity disappears with the advent of self-realization. The wholesome or unwholesome inclination arising by virtue of Karma is the state of ignorance and that itself is the cause of bondage. The inclination, away from the pure soul, leads to desire for external pleasure, while the inclination to be free from Karma leads to abiding within the Self. The factors that cause the acquisition of Karma represent the road towards the bondage, while the way to destroy the same constitutes the path of liberation. Craving, aversion and ignorance are the principal knots on the creeper of bondage. The way to uproot those knots is the path of liberation.

There are infinite types of Karmas, which can be covered within eight broad categories. The deluding Karma is most prominent among them; therefore listen how to overcome it. The deluding Karma is of two types, perception-related and character-related. The former is overcome by enlightenment and the latter is overcome by detachment. That is the right way; everyone can evidently experience that anger and such other instincts lead to the bondage of Karma, while forgiving etc. lead to the eradication thereof.

One should give up his strong opinions about the means of liberation as laid from the different points of view and different ideologies. Keeping aside the view that this is my religion and that I must observe the same, if one resorts to the path of liberation indicated here, he would attain liberation within a few births. One would surely reach the path of liberation, if he fully understands and stays doubt-free regarding the six fundamentals about which you thoughtfully raised the questions. That path cannot be reached, if there lurks doubt about any of those fundamentals.

Pupil: I cannot decide about the creed and the attire in which liberation can be attained. Some believe that only Brahmins deserve liberation, some think that liberation cannot be attained without the monastic attire or such other dress. There are thus multiple view-points. As all of them do not lay one single path of liberation, I do not know what to do.

Guru: The realization of pure soul and manifestation of all the properties of consciousness by virtue of removal of perception-related and character-related delusion, as indicated above, constitute the path of liberation. By resorting to that one can attain the liberation irrespective of the creed or dress. There is no high or low status in the state of liberation and no doubt needs to be entertained about it.

Pupil: What is the purpose of understanding five fundamentals in absence of making out the path of liberation? Graceful Lord, I have been gratified by your replies pertaining to the five fundamentals. Now I would consider it the rise of my great fortune, if I make out this fundamental relating to the means of liberation. Please indicate to me the path of liberation from the beginning to the end.

Guru: Only he, who satisfies the following criteria, should be considered desirous of liberation, a) he should have reduced and calmed down the defiling instincts of anger, arrogance, deception and greed, b) he should have no aspiration other than liberation, c) he should feel terrified of the worldly wandering, d) he should know that his soul has been undergoing the birth and death under the impact of Karma since the infinity and as such, not only should he intend to vigilantly turn it towards the path of liberation, but he should also pray, out of compassion at heart, for every living being to be free from the worldly miseries. If such an aspirant gets guidance from a true Guide, he would gain the right perception and turn introvert.

Giving up strong opinions about the beliefs and ideologies, if one acts as directed by the Guide, he would gain the right perception; in other words, he can partially experience the true nature of soul.

When there prevails clear experience, awareness and conviction of one's true nature, his tendency starts flowing within. That is termed as the right perception in absolute sense.

As the illusion pertaining to the character-related deluding Karma comes to the end by an ever-increasing level of right perception, there manifests the property of true character, i.e. the tranquil nature of Self. In the end one abides in the state of total detachment by virtue of the destruction of craving and aversion.

When there prevails uninterrupted awareness of the Self, it is termed as omniscience. That is the state of liberation, which can be experienced despite remaining embodied.

Dear pupil, Due to identification of soul with the body there prevails the sense of mine and of belonging to the body, spouse, children etc. If you get rid of that and cultivate the sense of mine within the soul, you will cease to be the Kartä of Karma, and you will not have to bear the consequences. That is the essence of religion and that itself is the path of liberation. You are liberation incarnate, you are the pure soul; you are imbibed with infinite knowledge, infinite perception and unobstructed bliss; you are pure, enlightened and full of consciousness; you are self-radiant and abode of bliss. What else can be said? In short, if you contemplate at length, you would realize the perfect state.

"The conclusion of all the enlightened is covered herein." So saying the Guru got absorbed in innate ecstasy.

Before concluding there are nine stanzas in the form of Pupil's Enlightenment, which narrate the enlightenment, devotion and sense of obligation in a unique mode. If that mode prevails at the time of death, it would be of utmost benefit to the blessed one, who has recognized the true Guide. That can lead to the ecstatic death. Being worth listening to at the time of death, they are given below together with the translation.

Sadgurinä Upadeshathi, Ävyun Apoorva Bhän;
Nijpad Nijmänhi Lahyun, Door Thayun Ajnän.

I gained the unprecedented sense by the teaching of your honor;
I realized the true Self within myself and got rid of the ignorance.

Bhäsyun Nijswaroop Te, Shuddha Chetanä Roop;
Ajar Amar Avinäshi Ne, Dehätit Swaroop.

I could visualize my nature as pure consciousness,
which is ageless, immortal, imperishable and transcendental.

Kartä Bhoktä Karmano, Vibhäv Varte Jyäny;
Vrutti Vahi Nijbhänamän, Thayu Akartä Tyäny.

When delusion prevails, one is the Kartä of Karma and bears the consequences;
when the tendency flows within one's own nature, he ceases to be the Kartä.

Athavä Nij Parinäm Je, Shuddha Chetanäroop;
Kartä Bhoktä Tehano, Nirvikalpa Swaroop.

Alternately, he is the Kartä and avails the changes occurring within himself,
which are absolutely blissful and imbibed with undefiled consciousness.

Moksh Kahyo Nijshuddhatä, Te Päme Te Panth;
Samajävyo Sankshepamän, Sakal Märga Nirgranth.

Liberation is self-purification; the way it be attained is the path;
the entire path of the disentangled has thus been explained in brief.

Aho! Aho! Shri Sadguru, Karunäsindhu Apär;
Ä Pämär Par Prabhu Karyo, Aho! Aho! Upakär.

Oh! Oh! The blessed Guru! The unfathomable ocean of compassion!
you have immensely obligated this down trodden being!

Shun Prabhucharan Kane Dharun? Ätmäthi Sau Heen;
Te To Prabhue Äpiyo, Vartun Charanädhin.

Lord, what can I offer at your feet? Everything is trivial as compared to the soul.
That has been bestowed by the Lord, let me act as directed by you.

Ä Dehädi Äjathi, Varto Prabhu Ädhin;
Däs, Däs Hun Däs Chhun, Teh Prabhuno Deen.

From now onward, let this body etc. behave as commanded by the Lord;
and let me be a servant, very humble, the most humble servant of the Lord.

Shat Sthänak Samajävine Bhinna Batävyo Äp;
Myän Thaki Tarvarvat, E Upakär Amöp.

Explaining the six stages you have demonstrated the soul as distinct (from the body),
like a sword from the sheath; thereby you have immeasurably obligated me.

The last 15 stanzas comprise the concluding part of the composition given in the form of an
addendum.

By contemplating over these six fundamentals at length, one can make out the six main
ideologies as dealt with by the saint Änandghanaji. That would remove all the doubts pertaining to
the six aspects of right perception and can lead to the rise thereof. The true Guide is the
physician for curing the great disease of wrong perception. It is therefore recommended that one
should seek such a Guru, abide by the dietary restrictions in the form of his instruction and take
medication in the form of contemplation and meditation.

The inspiration is given thereafter for undertaking the right endeavor and for gaining the supreme
benefit by giving up the notion that liberation cannot be attained till the rise of the destiny. Right
practices are the means of liberation. One should resort to them, while keeping in view the true
state of soul as laid from the absolute point of view. A warning is simultaneously is given that no
one should exclusively resort either to the practical viewpoint or to the absolute one. This
composition does not say anything exclusively from one viewpoint; both of them have been

proportionately given major or ancillary importance as needed. The fanciful concept regarding any sect or viewpoint cannot be considered the right practice, nor is there any sense in talking about absolutism in absence of the manifest realization of Self.

All the enlightened beings of all the time have laid the same identical path of liberation. From the absolute point of view, all souls are like the liberated ones; that state can, however, be manifested by understanding that view in the right perspective and by resorting to the instrumental factors of Guru's instructions and the state of omniscience. The right practice is therefore a necessity. Those, who give up the right practice in the name of innate causation or do so from the absolute point of view, would continue to roam in delusion and would not attain the liberation. The wretched person, who talks of enlightenment while remaining imbibed with attachment, betrays the enlightened and indulges in utter disregard of their image.

A liberation-seeker remains awakened while observing compassion, tranquility, equanimity, forgiveness, truth, renouncement and detachment. Only he, who has destroyed or calmed down the delusion, can be said to have attained the state of liberation; others are deluded. He must feel the entire world as leftover food or dream-like. Those, who behave in delusion, merely display the verbal or bare knowledge, even though they might be uttering the words of absolutism. Those, who pursue the sixth fundamental by contemplating over the first five, certainly attain the fifth, the state of liberation.

In the end, obeisance is offered to the enlightened Guru by the following blissful terminating stanza.

Deh Chhatän Jeni Dashä, Varte Dehätit;
Te Jnäninä Charanamän, Ho Vandan Aganit.

My innumerable obeisance be at the feet of the enlightened,
who behaves transcendently even though being embodied

There were 14 Poorvas in the last original Āgam known as Drashtiväd. Ātmapraväd was the seventh Poorva. Shrimad has composed Ātmasiddhishästra as the summarized, simple and unbiased version of that Poorva after gaining Self-realization. We have thus got, in this hard age, a superb means, which can lead to self-realization at ease, if it is studied at length in the presence of a true Guide. I therefore recommend everyone to listen, to ponder over and to repeatedly contemplate about it in the presence of self-realized Guru with utmost earnestness. Shrimad has contained the essence of all the scriptures in 142 stanzas of Ātmasiddhishästra. That has been done in easily comprehensible way, with an unprejudiced mind and without entering in logical arguments for proving or disproving any theory.

Of the four copies of Ātmasiddhishästra, one was sent to Saubhägyabhäi and, as said earlier, he had attained a very high level by studying the same. Ambälälbhähäi had very devotedly studied, pondered over and contemplated about the same as he was instructed to do. The great significance thereof, which he had realized, was expressed in a letter addressed to Shrimad, which can be seen from the following extract.

“Though it is not possible for me to understand at length Ātmasiddhishästra due to my low intellect; yet by pondering over that topmost scripture with my limited capability, my physical, vocal and mental faculties could prevail at ease within the contemplation of soul. By staying in that contemplation, my tendency easily remained involved in thoughts about the Self instead of being involved in external ones. As far as I can understand, the tranquility used to prevail within me. Earlier, my above-mentioned faculties could not remain steady within any object in spite of my best efforts. By pondering over this supreme composition, they could easily stay in contemplation of Self and remained devoted at the feet of true Guide. I guess with my humble intellect that if contemplation of the book at depth is continued for a long time, one can vigilantly

stay aware of Self and his physical, vocal and mental faculties would remain involved in thinking about it.”

Lallujiswāmi writes regarding Ātmasiddhi, “By reading and reciting some of its stanzas, my soul was overjoyed. I felt that there is unprecedented significance in every line of it. The regular study of Ātmasiddhi and its contemplation led to the internal pleasure. Ātmasiddhi stayed in my mind, while talking with anyone or while undertaking any other activity. The tranquil face of the graceful Guide and the blissful stanzas of Ātmasiddhi remained in my mind. Nothing else pleased me. All other things seemed trifling to me. The great importance of the Guru and esteem for him continued to remain in the mind.”

The fourth copy was sent to Māneklāl Ghelābhāi Zaveri. By devotedly studying Ātmasiddhishāstra, he used to send every week to Ambālā1bhāi 10 or 12 pages of his observations concerning the thoughts that occurred to him. Nothing of that seems to have been published. It, however, appears from references in his letters addressed to Ambālā1bhāi and others that Māneklāl1bhāi used to write at length about Ātmasiddhi. In short, it can be said that several deserving individuals gained high spiritual level thereby. The miraculous impact of the book can be realized from these quotations.

Chapter 21: ARRIVAL IN CHAROTAR AGAIN

Shrimad continued to stay at Nadiād for a few days after composing Ātmasiddhishāstra. Then for about six months during 1897 he stayed at Vavānia, Morbi, Sāylā etc. Thereafter he went to Idar and then to Bombay. In the meanwhile Saubhāgyabhāi had passed away with total equanimity.

It was being talked among the monks and laymen of Khambhāt Order that Lallujiswāmi and other five monks had changed their faith. Harakhchandji, who had initiated Lalluji, had passed away; other monks of the Order felt that if no pressure was brought on Lallujiswāmi and his colleagues, they might form a separate Order. As such, they used to call those monks individually and to exert pressure upon them. They tried to dissuade them from their faith, yet those six monks did not lose their equanimity. Devkaranji was used to plainly speak out the truth, but he was also observing silence. The effort of those people (belonging to the Order) resembled the incident of Mahābhārat in which Kauravas tried to consume Pāndavs in the lacquer house. It was hard to be borne by the monks, but they could keep peace of mind as guided by Shrimad. Some monks, who had newly turned towards the truth, strongly felt that connection with the traditional Order was undesirable. On one side were those, who spent the time in slander and contrivances; on the other were these monks, who were peacefully bearing and were thus truly observing the monastic code.

The monks could remain peaceful by virtue of Shrimad’s enlightened guidance. His letters were helpful in averting controversy as can be seen from the following extracts.

“In case of their pursuance to forsake the right contact, you have indicated your tendency not to comply; that is right, and act that way. It is, however, desirable to behave in a way so that they would think that it is not worth insisting on forsaking the right contact. Thereafter it is better to move about in the areas, where contact with them can be averted, and where spiritual pursuit can be resorted to at ease.”

“It is worthwhile to behave in a way that can lead to non-opposition and unity. That would be beneficial to everyone. Taking disunity for granted causes others to move in the opposite direction. It is possible for them to turn their face towards you, if they can be led to think that there is unity; there is no disunity, and the sense of disunity arises merely by misunderstanding. Every endeavor needs to be made to maintain unity among all.”

Lallujiswāmi and others spent the monsoon of 1897 at Khedā, where Shrimad had sent the book `Moksh Mārg Prakāshak (Path of Liberation)` for their reading. For three months of 1898 Shrimad was at Morbi. One liberation-seeker had taken notes of his discourses during that period and that has been published in `Shrimad Rājchandra` volume under the title `Essence of Sermons`.

During August-September of 1898 Shrimad went to Kāvithā via Petlad and stayed there in retreat for 39 days. Ambālālbhāi had remained there at his service. That time Lallujiswāmi was in Vaso for the monsoon and Devkarānji was in Khedā. Shrimad therefore went to Vaso and asked Lallujiswāmi, “Muni, how long would you like me to stay here?” Till then, Lallujiswāmi did not have any occasion to remain in his contact for more than six days except at Bombay. With the intention to remain in longer contact he said, “It would be good if you stay here for a month.” Shrimad remained silent.

As Devkarānji came to know that Shrimad had been to Vaso, he became very keen to contact him. He therefore began to send letters and messages to Shrimad to go to Khedā. Then under the advice of Ambālālbhāi, Lallujiswāmi wrote a letter to Devkarānji that if he requested Shrimad for contact after the end of monsoon, it would be beneficial to all. As the letter was received accordingly, Shrimad asked Lallujiswāmi, “Who had written to Devkarānji?” Without disclosing the name of Ambālālbhāi, Lallujiswāmi replied, “I had written the letter.” Shrimad said, “All this is done by Ambālāl, not by you.”

When Lallujiswāmi had to go for alms, he used to say to the people that a great man had come from Bombay and he was very learned; it would therefore be beneficial, if they attended his sermons. As such, many people started coming to Shrimad. Thereupon he told Lallujiswāmi, “You and other monks should not come when other people are here.” Lallujiswāmi repented that he had requested for remaining in contact for a month and the obstruction arose in that matter. His thirst for contact grew very much. The monks could have the benefit of Shrimad’s talks only when he went out. In that respect Lallujiswāmi has stated as under.

The First day on the grazing ground

Along with a group of liberation-seekers Shrimad once went to the grazing ground about a mile away from Vaso. We also accompanied them. After reaching there, he asked Dhoribhāi to sing the soul-oriented song of `Bharateshwar Nrupati Bhayo Vairāgi (Detachment of king Bharat)` three times. Then Shrimad asked him to sing the devotional song addressed to Lord Mallināth written by Ānandghanaji and told him to repeat it several times. It is hard to describe the immeasurable pleasure of that time. When such songs were sung in the presence of Shrimad, an atmosphere of total detachment used to prevail by virtue of his spiritual force. After finishing the singing Dhoribhāi asked, “How is it that we consider Jainism as the highest school of thought?” Shrimad replied:

“There are six medical practitioners; of those, one Dhanvantari is the real physician. He correctly diagnoses diseases and cures the patients with right treatment. As such, his fame spread everywhere. On seeing that, five bogus physicians also started the practice. Since they used to give medication at lower cost, many patients turned towards them. To the extent they dispensed the medication of true physician, the patients could derive the benefit, and the extent they dispensed their own medication, the patients’ diseases could grow. Similarly the detached omniscient Lord is the true physician, others are the bogus practitioners, the worldly souls are the patients afflicted with the disease of cycle of birth and death, and compassion, celibacy etc. are

the right medications. To the extent the bogus practitioners prescribe the right medication, the patients get the benefit.”

It is necessary to have a true Guru, who can correctly explain the true nature of schools of thought. A wrong guru would mislead the people. In that connection Shrimad said, “The true Guru would lead one on the path of liberation, while the wrong guru would rob him of the wealth of knowledge, perception and conduct, and would lead him towards a lower destination. For instance, a bridegroom party was traveling with a brave convoy. They came across a group of eunuchs to rob them. But as the convoy challenged them boldly, those eunuchs ran away. Similarly, Karmas escape in the presence of a true Guru.”

The second day on the grazing ground

On the way to grazing ground Shrimad said that religion is the inconceivable desire-yielding jewel. Thereupon I asked, “What is meant by inconceivable desire-yielding?” Shrimad replied that a desire-yielding jewel would yield the fruit after conceiving of a desire; that involves the effort of conceiving. Religion, however, gives fruit even without that much effort and is therefore inconceivable.”

While talking that we came to a Rāyan (yellow berry) tree. We sat under it along with Shrimad and Muljibhāi a liberation-seeker. Shrimad said, “The Lord has frequently moved around Rāyan tree. It lives very long and this Rāyan is very old. There was a road nearby and a gardener was passing by it with flowers. With an innate sense of devotion he laid some of them in front of Shrimad, and thereupon Muljibhāi gave him a coin.

Taking one of the flowers in hand Shrimad said, “Those, who have entirely given up taking green vegetables, cannot lay flowers on the Lord’s idol; those, who have not given up, can devotionally lay flowers by reducing the in-take of green vegetables in their diets. The monks are forbidden to lay flowers and the ancient seers have stated that the monks cannot even instruct to lay them.”

After giving this much clarification about laying flowers, he said about the idol, “A learned monk belonging to the non-idolater sect was once moving through a forest area. On the way, he came across a Jain temple and entered it for taking rest. As he saw the Lord’s idol, he gained peace and his mind was delighted. He could thus make out that the tranquil idol of Lord is fruitful.”

Thereupon Mohanlāji asked, “How come, it is stated in a scripture that the unclad monks would gain liberation after adopting clothes?”

Shrimad replied with a smile, “Clad monks felt jealous of the unclad ones and said that the latter would gain liberation after adopting their garb.” Thereafter everyone left the grazing ground and went to their place.

The third day on the grazing ground

On the third day we went to the same ground and sat under the same Rāyan tree along with Shrimad. Later on, some liberation seeking men and women arrived there for seeing and contacting him. Shrimad then asked Dhoribhāi to sing the adoration song of Lord Mallināth and told him to repeat it several times. Then he asked him to explain its meaning and thereafter he himself gave the extraordinary interpretation thereof. Then we came back delightfully chanting the following stanza from the song of Lord Nemināth.

Rāgi Shun Rāgi Sahu Re, Vairāgi Sho Rāg? Manarāwālā
Rāg Vinā Kem Dākhavo Re, Muktisundari-Māg? Manarāwālā

When the prince Nem avoids wedding and goes for renouncement, Räjul says, “One gets attached to those, who are attached; how a detached one can have any attachment? If you are really detached, why are you pursuing the beauty queen of liberation?”

Besides, Shrimad was singing aloud the fascinating phrase `Jeno Käl Te Kinkar Thai Rahyo’ (Even the Time became his servant). That lovely chanting, which led to superb delight in the hearts of others and caused them to overflow with love, continued up to the place where he was putting up. We, monks and other liberation-seekers, followed him.

Once Mohanlälji was giving sermon about the 14th chapter of Uttarädhyayan Sutra relating to the priest Bhrgu, and came across the sentence that by giving food to Brahmin one would be destined to Tamatamä infernal level. Since that seemed doubtful, we thought to ask Shrimad about it. As such, we went to his place and showed the sentence. Thereupon he said, “Tamatamä means very dark and that denotes wrong belief. To provide food to a Brahmin in the name of religion gives support to the wrong belief. That leads to infinite wandering and the soul would infinitely undergo the misery of infernal abode etc.” He added, “Brahmins are termed as cats in Sutakrutäng. It has been mentioned that way, because their tendency is to get something belonging to others.”

Such superb clarification of the scriptural sentence led to the growth of our conviction for the true Guru. While giving routine guidance he once said, “The person with the right perception would not have any of the eight types of ego; nor would he have the faults of irreverence, arrogance, half-way understanding, and compulsion for tastes. So long as one has any of those faults, he cannot gain the right perception.” In support of that he gave the evidence from Sthänäng Sutra (the third original scripture)

Once he called us. Accordingly we went there and sat after bowing to him. Then asking us to remain seated, he got up and closed all the doors and windows. We, three monks remained inside with him. Then he gave immense guidance about restraining the sense- organs. It was specified that the food that increases meat within the body is equivalent to meat eating. The impact of that guidance remained with us for a long time.

Once while Shrimad was talking to us near a stepped-well, he asked Chaturlälji, “What did you do since you were initiated?” Chaturlälji replied, “In the morning we get tea in alms, then get snuff and smell it. At the time of lunch we get food in alms and take sleep after that. In the evening we perform Pratikraman (atonement) and sleep at night.”

Shrimad (amusingly): “Do getting tea and snuff in alms and sleeping after taking food amount to knowledge, perception and conduct?” Then he gave instructions for getting self-realization and advised Lallujiswämi, “Please see that the monks do not indulge in indolence; they should spend their time in reading, self-study and meditation. All of you need to take only one meal a day, should not get tea and snuff unnecessarily and need to undertake the study of Sanskrit language.”

Muni Mohanlälji: “Lallujiswämi and Devkaranji have grown old, how can they study?”

Shrimad: “Study to the extent possible and that can be done. Queen Victoria is old and yet she studies other languages.”

Once Mohanlälji wrote to Shrimad, “I do not know how to give sermon and am also unable to express well. If you therefore direct, I would stop giving sermons.”

In reply Shrimad wrote, “The monks need to undertake Self-study; they should not spend any time without Self-study and meditation. When one has to give sermon, he should think, ‘I want to undertake Self-study and I am doing it aloud so that others can hear it.’ He should not have any

expectation to get food etc. from the listeners and should undertake that type of Self-study without any desire.”

Mohanlälji: “What should be done, if the mind does not remain steady?”

Shrimad: “Don’t waste a single moment. Read and contemplate over some good book, which leads to enhancing of detachment. If that is not available, turn rosary-beads. If you give free scope to the mind, it can ruin you within a moment. As such, give it the food of wholesome thoughts. It is like cattle, which continues to eat as long as there is a basket of feed in its front. In order to prevent the mind from indulging in fanciful thoughts it is necessary to give it the food of wholesome thoughts. Behave against what the mind suggests; do not be guided by it. We should act and behave against its inclination.”

Mohanlälji: “How should I observe meditation.”

Shrimad: “When Lalluji resorts to devotional prayers, you should listen to the same while observing Käusagga (staying above physical and mental aspects) and contemplate about their meanings.”

He told Lallujiswämi: “If a liberation-seeker asks for the means of Self-realization, point out the following.

Give up seven major addictions,
Give up taking green vegetables,
Give up the articles growing underground,
Give up the articles, which are forbidden,
Give up eating after sunset,
Turn rosary five times a day,
Chant ‘Sahajätma Swaroop Paramguru’ (The supreme Guide stays at ease within the Self),
Recite and contemplate over Kshamäpanä (Atonement) and 20 lyrics every day,
Resort to wholesome contacts and true scriptures.”

Some observations of Shrimad in his diary were useful to Lallujiswämi. Ambälälbhäi was therefore asked to make copy thereof and Lallujiswämi was instructed to deeply ponder over the same. The latter had been thirsting for it and was gratified to get the material.

On the last day Shrimad gave instructions to Lallujiswämi for an hour and turned his sectarian approach to Self-orientation. After many questions-answers when the objective reached the bottom of Lalluji’s heart, Shrimad stopped talking.

In Vaso there was one Motiläl Bhävsär, who had remained at the service of Shrimad. He was asked to find out if there was a lonely suitable place roundabout Nadiäd. It was accordingly arranged to get a building between Nadiäd and Uttarsandä. Thereupon Shrimad moved there along with Ambälälbhäi, Lehräbhäi and Motiläl. It was forbidden for others to go there. Ambälälbhäi was making all the arrangements there for the first 15 days. Since, however, Shrimad wanted to stay in lonely retreat, he asked to take away the articles of food, bedding, utensils etc. which Ambälälbhäi had brought. Accordingly Ambälälbhäi left the building and took the entire baggage to Nadiäd.

Only Motiläl was allowed to stay there. He had retained one bed for him and there was hardly anything else except a pot of water. Ambälälbhäi had instructed him to look after Shrimad twice or thrice during the night. In the evening Shrimad went for a long walk and came back at 10.30 P.M. On seeing the bed spread by Motiläl on the swing, he asked about it. Motiläl said that he had spread the bed, which he had kept for himself. Shrimad asked him to remove it. At the insistence of Motiläl, however, it was retained there.

During the night when Motiläl came there, the bed had dropped down. Moreover, there were too many mosquitoes; therefore he covered Shrimad's body with a dhoti and went back to sleep. When he came again, the dhoti was lying on the floor and Shrimad was uttering some stanzas. Therefore Motiläl covered his body again and went to sleep. Shrimad thus used to remain absorbed in spiritual meditation without caring for the body.

The next day Shrimad went for a walk in the morning and came back after two hours. Motiläl seated him upstairs on a carpet and went down. Soon after a Patel came there and inquired about Ambälälbhäi. Motiläl was not supposed to indicate that without Shrimad's instructions. So he went upstairs and told Shrimad about Patel's inquiry. Shrimad asked him to tell the Patel that there was no problem about food etc.

As Motiläl conveyed that message, Patel went back. When it was the time for food, Motiläl asked Shrimad about that. Shrimad said, "Go to Nadiäd, and ask your wife to take bath and then to prepare tortilla and vegetable. See that she does not use any utensil of iron and does not put water or oil in the vegetable."

Motiläl went to Nadiäd and arranged for preparing tortilla and vegetable as instructed. Ambälälbhäi was there and he had kept sweets etc. ready, but as per instructions Motiläl brought the food cooked in milk and Ghee (refined butter). After taking the food Shrimad asked whether Ambäläl was there. Motiläl said `yes`. Thereafter Motiläl used to take his meal at Nadiäd and to bring pure food for Shrimad. He also was taking only one meal a day so as to reduce indolence.

In the evening Shrimad used to go for a walk and to come back at about 10.00 P.M. At times Motiläl also used to accompany him. While walking accordingly Shrimad once told him, "Why are you indulging in indolence? The right path is now strewn with thorns; our soul knows how much effort had to be made to remove those thorns. Had there been an enlightened being, we would have pursued him; you have the enlightened in front of you and still you are not awake. Remove the indolence and get awake. When I had been the last pupil of Lord Mahävira, I had indulged in slight indolence and as a result I had to take all these births. The worldly souls, however, do not worry at all even while living with too much indolence. It is very hard for them to recognize the enlightened being in front of them."

Once Motiläl had instructed his wife to bring the food after the mail train left and to wait a couple of blocks away from the building, where he would come to pick it up. Instead of that, she came close to the building. Thereupon Motiläl reproached her very much without informing Shrimad about it. Somehow Shrimad came to know of that and told Motiläl, "Why had you been angry with her? Why do you behave as a dominating husband? No, no, it should not happen that way. On the contrary you need to be grateful to her; she is to attain liberation in the eighth life. Let her come here."

Motiläl went back to his wife and asked her to see Shrimad if she wanted, because Shrimad had permitted to do so. Accordingly she came inside and had a glimpse of Shrimad. He urged her to avert indolence, "Remove indolence and get awake, why do you behave without endeavor and vigor? It is very hard to get such contact. Since you have got it by virtue of much wholesome Karma, why do you allow it to go in vain? Awake, awake; whatever we happen to say is for the sake of awakening."

During that period Shrimad used to take tortilla of less than an ounce and some milk every day and that too only once. He used to wind dhoti around his waist and rest its loose ends upon the opposite shoulders. Once he had said, "The body is fighting with us, but we do not heed to that."

From Uttarsandä Shrimad went towards Khedä in a coach along with Motiläl and stayed in a building outside Khedä. Ambälälbhäi had been to Khedä for two days. He was seeking instructions to see Shrimad and had been to him when permitted to do so.

Once while going for a walk, Motiläl kept his new shoes in front of Shrimad, who put on the same. After walking about three miles as they sat, Motiläl noticed that the shoes had hurt the feet. The skin was abraded and blood was dripping; but Shrimad was not attentive to that. Motiläl felt sorry for giving the new shoes. He took them out and removing the dust on the feet, he smoothly cleaned them. Thereafter Motiläl picked up the shoes. Going a little ahead they saw a monkey on a neem-tree. Shrimad smiled and said, "Great one, though you are without possession and without any connection, yet remember, liberation is not nearby."

At that time Devkaranji and other monks were in Khedä; they got the contact of Shrimad for 23 days. They availed the benefit of that contact much of the time. As Devkaranji was sharp and intelligent, his prejudices gave way and he developed true faith in Shrimad. He had described it in a letter addressed to Lallujiswämi at Vaso. That being worth pondering over is given below.

"At the service of graceful Lallujiswämi at Vaso,
Please accept the humble obeisance of Muni Devkaran from Khedä

The illusion pertaining to wrong guru disappeared by virtue of the instructions pertaining to chapter 32 of Uttarädhyayan and I became fully convinced of the true Guru. That has been firmly determined. It was a thrilling experience. The conviction reached at the bottom of heart and it was decided to remain faithful to him. For eradicating inclination towards the tastes and sense objects, the amazingly wonderful instructions specified that one should behave with a sense of enmity towards the tendency for sleep, anger etc. They should be despised and if they are not still overcome, they should be mercilessly cooled down. In case, they still resist, we should keep that in mind and annihilate them when the opportunity arises. One can gain the real bliss only if he behaves as a bold warrior and overcomes those enemies. Moreover, I was spellbound to learn about the supreme Guru's detached, illuminating state of realization prevailing at Uttarsandä.

Once after taking my meal I went to the place where Shrimad had put up. It was a four level building and Shrimad was on the third floor. That time I noticed him in a wonderful state of addressing himself. I thought that if I disclosed myself that time, it would result in disturbing his delightful state. I therefore stayed behind a wall and started listening.

'The great soul that had stayed at Rälaj in 1892 was cool and peaceful; one at Vaso this year, was the wonderful ascetic staying tuned to soul; one staying here is also the supreme ascetic staying in tranquility.' That way, he was describing his unclad, non-denominational, disentangled state.

What you had said has come true. The fruit was ripened, its juice has been tasted, and tranquility has been gained. It would now be possible to remain true to him. The liberation seems visible in remaining at the service of the true Guru. Graceful Guide has extended full favor. At his instance I was reciting the 10th chapter of Suttrakrutäng Part 1 and he was explaining that by elaborating its contents. I heard that fully. Moreover, he had given the 13th chapter for reading and thereafter he had explained its meanings at length. I could perhaps comprehend it partly due to my short intellect.

Here, aside from using some time for food, we are spending the entire time at the service of Guru and that is right. The same sentence turning out of his mouth seems a new one. As such, it has not been possible to convey anything by letters and I beg pardon for that. What I intend to write is that we have been listening delightfully. His highest instructions have been to thin the body, to figure out its essence, and to pass away leaving the skeleton behind. 'Find out the thief of defilement dwelling within, burn it, perform its post-funeral ritual and attain rest in peace; be free; rest within; and experience the bliss. Do that immediately.' By listening to the enlightened Guru, if one adopts and resorts to even a word with total devotion, that itself is liberation; it points towards the liberation."

Along with Devkaranji there was Muni Laxmichandji. Shrimad once told him,

“When you want to meditate, sit in the lotus posture, keep hand in hand, and fix your attention at the tip of nose. During meditation chant Logassa (Sutra in adoration of 24 Lords) or Navkärmantra (obeisance to five supreme beings).”

Laxmichandji: “I find it hard to make out anything.”

Shrimad: “Do you have faith in us?”

Laxmichandji: “Yes, I have full faith.”

Shrimad: “If you behave as we say, you will attain liberation earlier than the learned ones. Do not give scope for fanciful concepts; if they arise, suppress them. That is the essence of 14 Poorvas (very ancient scriptural texts).”

Once all the four monks went to the same building in Khedä. Shrimad said that he did not intend to speak with them. Thereupon the monks stayed there from 11.00 A.M. to 4.00 P.M. concentrating upon his face. Eventually Shrimad said, “I did not intend to speak today, still I have to ask what you have been doing.”

Monks: “We are looking at your face.”

Shrimad: “Today we are sowing the seed deep inside and you will get the benefit as per your Kshayopasham (destruction cum subsiding of Karma).”

So saying he gave wonderful instructions and said, “It would be very beneficial, if you deeply ponder over this at a place of retreat.”

At the end of monsoon all the monks moved from Khedä and Vaso and arrived at Nadiäd. They stayed there for some time while exchanging what they had learnt from Shrimad and enhancing their delight thereby.

Poojäbhäi Someshwar Bhatt, an attorney of Khedä, had studied Vedänt and was the author of ‘Panchadashi’. The questions and answers during his conversation with Shrimad were as under.

Attorney: “Is there the existence of soul?”

Shrimad: “Yes, soul does exist.”

Attorney: “Do you assert that by your experience?”

Shrimad: “Yes, I say with experience that there is the existence of soul. It is not possible to describe the taste of sugar; that is experiential. Similarly soul cannot be defined; it is experiential; but it surely exists.”

Attorney: “Is there only one or multiple souls? I want the reply based on experience.”

Shrimad: “There are innumerable souls.”

Attorney: “Is lifeless matter like Karma real or is it merely imaginary?”

Shrimad: “It is real, not imaginary.”

Attorney: “Is there reincarnation?”

Shrimad: "Yes, there is reincarnation."

Attorney: "Do you believe in illusive concept of God as acceptable to Vedânt?"

Shrimad: "No."

Attorney: "Is reflection in a mirror virtual or is it composed of some elements?"

Shrimad: "It is not merely virtual; it is composed of some elements."

From Khedä Shrimad went to Bombay via Mehmedäbäd. Within a month he got scope for going to Idar for retreat. On the way, Motiläl met him at Nadiäd station. On inquiring about the monks, he informed that all the monks were at Nadiäd. Shrimad conveyed them the news that he was going to Idar for retreat.

Chapter 22: ON THE HILL OF IDAR

Dr. Pränjivan Mehta, Shrimad's uncle in law, was the Chief Medical Officer of the then Idar state. Shrimad had stayed with him in 1899. He usually remained home only for taking food, the rest of the time he spent in the hills and woods of Idar. At his instance, Dr. Mehta did not inform anyone about his arrival and as such, the people in general did not know about his being there. The then king of Idar met him once or twice and the report of their conversation as published in the monthly 'Deshi Räjya' is as under.

King: "There is a proverb, 'Räjeshri Te Narakeshri'. What does that mean?"

Shrimad: "To get the position of a king is the consequence of earlier wholesome Karma and of observing austerities. The wholesome Karma is of two types, viz. Punyänubandhi Punya (wholesome Karma leading to further wholesome Karma) and Pöpänubandhi Punya (wholesome Karma leading to unwholesome Karma). One, who gets kingship by virtue of the former, holds virtuous attributes, makes good use of his authority, and considers himself as a servant of people. Thereby he earns wholesome Karma. One, who gets it by virtue of the latter, holds wrong attributes, uses the authority for sensuous pleasure, forsakes his duties towards people (imposes different types of oppressive taxes), and acquires unwholesome Karma.

Of these two types, those belonging to the former type make progress and rise up to the level of Chakravarti (sovereign ruler), Indra (heavenly chief), etc. They are termed Räjeshri. On the other hand, those belonging to the latter type are destined to the infernal level. They are termed as Narakeshri.

This is the Kali age and it is hard to be a king of the former type. Mostly there are of the latter type. The proverb prevalent in the present age does not necessarily apply in every case. It applies to those, who exercise autocratic power, who oppress the people, and who spend the money in wrong ways."

King: "What do you think about this region of Idar?"

Shrimad: "The historical places of this area provide the evidence of victorious condition of its ancient inhabitants, of their economic, moral and spiritual progress. See the fortress of Idar, its Jain temples, Queen's enclosure, Ranmal's gate, caves of the great, medicinal herbs, all these are the extraordinary evidences. You might have heard the names of first Tirthankar Lord Ädinäth and the last Tirthankar Lord Mahävirsvämi. It occurs to me that the last Tirthankar, who perfectly set the religious order, his pupil Gautamsvämi and others might have moved in this area. Most of

his pupils gained salvation. One, who was left behind, has been born in this age. Many living beings are likely to gain the spiritual benefit through him.

“Hemächarya lived during the times of king Kumärpäl. Thereafter progress of the Jain Order came to a halt, not only because it did not produce very capable Ächaryas, but also because the followers remained inclined merely towards rituals and generally forsook the main objective. That led to the compartments of sects and sub-sects. Thereby this Order has been subjected to censure by others. The situation of the lifeless rituality has arisen because its true spiritual significance is not being understood.

“Since the spiritual significance of Bhägvat and Puräns is not at present understood, the people term their contents as fairy tales. Similarly the people slander the seemingly pleasurable acts of Lord Krishna, because they do not understand their true significance. For instance, it is said that the cowgirls come out to sell Krishna lying within the yogurt-pot and give the call, `Koi Mädhav Lyo, Koi Mädhav Lyo (please buy Krishna). The people do not understand its spiritual significance and slander the same. The cowgirls really stand for internal tendencies; they have attained unison with the Lord in the form of yogurt in the pot.”

What Shrimad had talked to Motiläl at Nadiäd station, the latter had conveyed to the monks. Some of them were thinking to go towards Khambhät and others towards Ahmedabad. That was canceled and all of them decided to go towards Idar with the intention of getting in contact with Shrimad.

Lallujiswämi, Mohanlälji and Narsirakh moved fast and reached Idar earlier, while Devkaranji, Laxmichandji and Velshirakh were slowly following them. Lallujiswämi and others put up in Jain Upäshray and then Lallujiswämi went towards the dispensary of Dr. Pränjivan Mehta in search of Shrimad. Along with Shrimad there was Thäkarshi, a nephew of Saubhäggyabhäi. He pointed out that Lallujiswämi was coming there.

Shrimad told Thäkarshi to take him directly to the woodland so that he would not come in. As Thäkarshi told accordingly, Lallujiswämi went with him towards the woodland. Shrimad followed them. Then taking the Muni under a mango tree, Shrimad asked;

“What did Motiläl tell you?”

Lallujiswämi: “You had asked Motiläl about our plans and Motiläl informed you that we were to go Ahmedabad and Khambhät. Then you told him that you were coming here for the sake of retreat. We therefore came here with the intention to see you hoping that we shall get more benefit during the period of retreat. Devkaranji also is following. I feel that at Vaso I could not remain in your contact long enough. I could not get the right benefit on account of many people coming there. I thought that it would be possible to remain in greater contact during the period of retreat. With that expectation we have come here. As I was preparing to move, Devkaranji said, `I also want to get benefit. As you want to gain spiritual well being, so do we.’ So he is following.”

On hearing it Shrimad said with a slight anger: “Why are you pursuing us? What do you want now? We have explained you what was to be explained. You should better leave tomorrow. We are informing Devkaranji not to come here and go elsewhere. We are living here in secrecy; we do not want to come in contact with anyone; we stay unrecognized. Do not come to Dr. Mehta’s place for alms, get it from other places, and leave tomorrow.”

Lallujiswämi: “We will leave as directed by you; but Mohanlälji and Narsirakh have not been able to see you here. Therefore if you permit, we might leave one day later.”

Shrimad: “O.K. do that way.”

Lallujiswämi has stated as under regarding contact with Shrimad at Idar.

The second day

The next day in the morning we went under the same mango tree. Shrimad was coming while chanting Ardhamāgadhī stanzas. Since he was coming through a gorge, we could not see him, but the voice of chanting was being heard. We waited under the tree till he arrived. Then keeping his face towards the East, he chanted aloud the following stanzas of Dravyasangrah (the collection of basic substance)

Mā Mujjah Mā Rajjah, Mā Doosah, Itthanittha Atthesu
Thiramichchahi Jai Chittam, Vichittajzānappasiddhie.

If you want to concentrate the mind for achieving absolute meditation, avert delusion, craving and aversion towards the desirable or undesirable objects.

Jam Kinchivi Chintato, Nirihavitti Have Jadā Sāhoo
Laddhoonay Eyattam, Tadāhu Tam Tassa Nichchhayam Jzānam

While contemplating about any subject, when one gets absorbed and becomes desireless, that is called absolute meditation.

Mā Chitthah Mā Jampah, Mā Chintah Kimvi Jen Hoi Thiro
Appā Appami Rao, Inamev Param Have Jzānam

If you want to remain steady, do not undertake physical activity, do not speak, and do not think; the topmost meditation arises, when soul stays within the Self.

His chanting continued for half an hour with utmost concentration. Then restraining his mental, verbal and physical faculties he remained absorbed in quiet meditation for half an hour. We experienced unprecedented tranquility to witness that state of his detachment, stability and Self-absorption. It has been imprinted inside and will never be lost.

After completing the meditation, he simply said 'Think over.' and left. We thought that he might have gone for urination, but he went away disinterestedly. We looked around, but could not see him anywhere. With despair we returned to Upāshray. After we finished meals etc. Thākarshi came to us. We asked him about the letter to be written to Devkarānji. He replied that the letter has been written, but not mailed.

By that evening Devkarānji also arrived. Shrimad then directed us to go with Thākarshi to the temples upon the hill. Accordingly we sent for the keys to open Shwetāambar and Digambar temples. That was the first time that he directed us to bow to the idols of omniscient Lords. The supreme mode, which arose while bowing to the idols on the hill as per his directive, is beyond words. Thākarshi showed us the places on the hill, where Shrimad had moved. We considered those places as sacred, and then returned to Upāshray with wholesome reflection.

The third day

On the third day we were asked to come to the same mango tree and accordingly we went there. It was winter and Devkarānji's frail body was shivering. Thereupon Laxmichandji put a cloth over it. On seeing that Shrimad said, "Are you feeling cold? Do you want to remove it?" So saying he started walking and all of us followed him. Remaining tuned to soul, he was moving fast through thorns and pebbles, spider webs and sharp stones without caring for the body and we were following his footsteps. As we came to a slab of stone, Shrimad sat upon it keeping his face towards the East and we sat in front of him.

It is mentioned in the scriptures that the Lord was sitting on a Pudhvi Sheelä (stone-slab). Referring to it, he said that the slab on which he was sitting was Pudhvi Sheelä and gave some description thereof. Then he began to read about the description of the slab from Bruhad Dravyasangrah (Greater compilation of the basic substances). He had brought the book from Digambar Jain library of Idar. He read about half of it. That time an extraordinary sense of detachment was prevailing amongst the monks and they felt delighted at heart by virtue of devotion for the true Guru.

As such, Devkaranji said, "Why need we now go to the town?"

Shrimad: "Who asks you to go there?"

Devkaranji: "What is the alternative? Monks also have the stomach"

Shrimad: "To a monk the stomach exists for the sake of social well being. Had there not been the stomach, no monk would go to the populace. He would stay in a cave and would move in the forest with total detachment. In that case, he could not be helpful to the people. The stomach has therefore been given for the well being of populace."

Then he asked the monks, "How is it that the ascetics talk of getting experience of illumination etc. during meditation? As none of us could give the reply, he said:

"An ascetic can visualize whatever he contemplates about during meditation. For instance, if he contemplates during meditation about the soul as being a huge buffalo with size of the tail as large as this slab, the ascetic can visualize the soul of that type. But that is not soul; what knows that, is soul."

After explaining that he give clarification about the subtle alterations in the state of liberated ones and said, "By virtue of omniscience they know about our being seated here. When we move from here, they know that. Alterations thus continue to take place in their state."

By that time it was 1.00 P.M. We therefore walked towards the town along with Shrimad. During the walk as he started chanting the first stanza of Dravyasangrah, a divine tune prevailed roundabout. We were absorbed in the delight emanating from his voice as a snake oscillates his fang with concentration at the tune of a flute. That stanza is as under.

Jivamajivam Davvam, Jinavaravasahena Jena Niddittham;
Devindavindvandam, Vande Te Savvadä Sirasä

I always bow with my head down to the omniscient Lord, who indicated the nature of the sentient as well as the insentient matter and to whom bow the assemblage of heavenly beings.

The fourth day

In the afternoon he sent Thäkarshi to Upäshray and called for all seven of us. Accordingly we went with him and saw graceful Guide at the foot of the hill. Before climbing up, he sent Thäkarshi to fetch the keys of the temples and meanwhile we sat at his feet. That time Mohanlalji said: "I take more time in tying Muhapatti after the meal and my guru gives me penalty for that." On hearing that Shrimad asked all of us to remove Muhapatti and told us not to tie it within 40 miles of Idar. If anyone asked about that, we were advised to satisfy him by explaining it peacefully.

As Thäkarshi came back with the keys, we were once again asked to go to the temples on the hill and he went back to the town. We went up with Thäkarshi and offered obeisance to the idols in both the temples. Then we visited the cave of Bhuräbävä and the places at the top of the hill where the graceful Guide had moved, where he had concentrated, meditated etc. We were delighted to view those places and therefore circumscribed and devotionally prayed at those

places. Seeing the places where the Guru had put his feet, we felt that those spots were sanctified. Who would have such movement except the enlightened one? Thus praising him and enchanting the devotional words of Guru, we came back to Upāshray.

The fifth day

Today all the seven monks were asked to come under the same mango tree. Accordingly we went there. The graceful Guide also came there. Since we used to come in contact with him under that mango tree, we considered it as the desire-yielding tree of the three worlds.

Along with the graceful Guide we walked on a path strewn with thorns etc. He was, however, moving fast ahead of us like a guide showing the path of salvation. Seeing that the aged monk Velshirakh uttered whether Shrimad was going to leave behind one of us. The path of ascent was tough and he was moving very fast. As such, there was distance between him and us.

The Guru reached earlier and took seat on a wide slab of stone. We also went there and sat after showing our reverence. Then he said, "There is a tiger nearby, but do not feel scared. This is Siddhasheelā (abode of the liberated) and one, who is sitting on it, is Siddha (the liberated one). So saying he turned his eyes in an extraordinary way and said that the wonderful capabilities become manifest as the soul rises upward. Then he asked: "Since we are seated at this height, can a person at the foot see us?"

I replied: "No, he cannot see us."

Shrimad: "Similarly a person belonging to a lower stage cannot accurately make out the state of the enlightened belonging to a higher stage. If, however, he becomes worthy and reaches the higher stage, he can make it out. Since we are at the top of the hill, we can see the whole town and other far off places, while the person at the foot can see only the area roundabout him. The enlightened being therefore suggests to the person below that if he comes a little up and sees, he can make out better."

Then he recited the following first stanza from the third chapter of Uttarādhyayan Sutra in such a divine a tone and with such enamoring rhythm that its echo spread all around.

Chattāri Paramangāni, Dullahānih Jantuno;
Mānusatta Sui Saddhā, Sanjamammi Cha Viriyam.

There are four supreme aspects, which are hard to be obtained by the living beings, viz. human life, listening the truth, faith and exercising of vigor for observing restraint.

Then he asked Devkarānji to recite that stanza. He tried it twice or thrice, but could not do so. Thereupon he asked me to do that and I recited. Since I also did not do it properly, he said that at least it was better than those belonging to Limdi (a town in Saurāshtra) sub-sect. Then he told all of us, "Assume the lotus posture like that of the omniscient lords, listen the stanzas of Dravyasangrah and try to make out their meanings."

Accordingly we assumed that posture and he started reciting the stanzas so excellently that the whole hill was reverberating with it. That way, he recited one after another stanza while explaining the meaning and conveying its essence. He thus read the whole Dravyasangrah. Till then we stayed steadfast in the same posture. What the great Guru explained was grasped by everyone to the extent of his Kshayopasham.

Devkarānji felt very excited by the pleasure on that occasion and delightfully spoke out,

"Of all the contacts with the great Guru so far, this was the supreme. As the people fix a metal pitcher at the top of the temple, similarly this occasion has become supremely beneficial. The

explanation has occurred of the highest order.” Then Shrimad made a reference to Āchārya Gunbhadrā, the author of Ātmānushāsana (Order of Soul) and pointed out that in the later part of the book he has blossomed forth in wonderful enlightenment. That distinctly explains the nature of soul. So saying he read it.

The graceful Guide had once said under the same mango tree of Idar, “Dear monks, the tendency of the living beings may fall down even from a high level. Due to devotion and detachment, the tendency and the state of Ambālāl was earlier worth manifesting various accomplishments. If we had taught him for three or four hours and asked him to bring that in writing the next day or the third day, he could bring it in our words ad verbatim. His tendency has now been slack on account of indolence, greed etc. We knew 12 months back that this fault was to arise within him.”

I was sad to hear it and asked, “Would it remain as it is now?”

Shrimad: “Muni, Do not be sad. A leaf floating in a river may stop at a place by virtue of coming across a web, but would resume the journey by getting freed from the web and reach the ocean. Similarly the indolence of Ambālāl would be overcome by our teaching and he will attain a higher state.”

Thereafter Mohanlālji asked: “If someone asks about our sect, what should we reply?”

Shrimad: “Say that you belong to the eternal Jainism and that retreating from the sin constitutes our Pratikraman (ritual of atonement.)” Then he said, “Monks, ego is the cause of infinite wandering for the living beings. Ego is so strong that it has overcome even very great people. Once in a village near Morbi, we had been to Jivanji, a high positioned monk of Limdi sub-sect. During the talk I incidentally mentioned about his birth date, the constellation etc. Thereupon he asked how I came to know of it. I replied that all that becomes evident within the purity of soul.

Then he became keen to know that. As such, he came to Morbi after I went back and contacting Rewāshankarbhāi he was asking him to bring me to Upāshray. Rewāshankarbhāi once asked me to go to Upāshray, because the reverend monk was calling for me. I said that he does not have interest in well being of soul and no fruitful result would come out of our going there. Since Rewāshankarbhāi insisted, we went to Upāshray. There were too many people and Upāshray was full. After we sat there, the monk diverted from his talk and asked us whether there was mention of idol in the scriptures. I kept silence, but the monk continued to repeat the same question. Then I stood up and said;

“Revered sir, on oath of Lord Mahāvīr, can you say that there is no mention of idol in the scriptures that you have read?” The monk had to remain silent. Then Rewāshankarbhāi reproached him in the following words, “Was it right to discuss this topic in the presence of all these people? Did you call us for that purpose?” Then we came back.

Thereafter Shrimad told me, “Muni, if someone wants to come to the right path, I would bow to him and bring him on the right path.”

I asked: “If someone asks about our place on the ladder of elevation, what should I say?”

Shrimad: “Sixth from the material point of view and fourth from the absolute one.”

In the evening on the fifth day we were asked to go to the domed memorials of the ancient Digambar saints. There are ascetic postures of those saints. As such, all the seven of us went there. That desolate place leads to spontaneous sense of detachment and provides a background for calming down of the tendencies. That area was conducive to the rise of objectivity and disassociation. There was a cemetery close by.

Also there were an ancient cave, a pond of water, and a lonely tall stone, which could serve the purpose of a seat for meditation. One resident of Idar had said that graceful Guide had stayed in that cave for a month and a half. We came back to Upāshray while pondering over his wonderful spiritual vigor and fearlessness.

On the sixth day we were asked to move out and accordingly all the seven of us left Idar. Mohanlāji, Narsirakh and myself moved in small villages around Idar. Noticing that the hills, forests and other desolate places were conducive to meditation etc. we stayed there. We three used to go on the hills. Sitting there at a little distance from one another, we used to ponder over the teaching of Shrimad as directed by him or read the letters written by him. Thus we spent our time in meditation, contemplation and Self-orientation. At times we spent the time in devotion. Since we had received his teaching only a few days before, that was fresh in the memory. Its significance was growing in that place.

That time Shrimad stayed in Idar for three months. He spent much of the time in caves and also moved in the forests at ease. From Idar he went to Vavānia for about three months. Then again going to Idar for a short while he went to Bombay and stayed there for about eight months. During 1900 he spent some time in the forests of Dharmapur for the sake of retreat. From there he had been to Vavāniā and had stayed in Morbi for two months up to the end of Paryushan.

Chapter 23: TRANSLATIONS AND ELABORATIONS

During 1889 Shrimad had written 51 maxims pertaining to the monastic code, which were extracted from Dashvaikālik Sutra. The first eight of them are from chapter 4, the next twenty-four from stanzas 9 to 36 of chapter 6 and the remaining fifteen from the concluding part of chapter 4. Though they were written down at different times and published together, they present the essence of the original in Ardhamāgadhī language. That simple Gujarati version can easily provide to the reader the true concept of the original stanzas. Only one sentence has been used where the essence of an original stanza could be covered within that. For instance, the meaning of stanza 19 of chapter 6 has been simply presented as 'Not to touch even a straw by virtue of greediness'. Thus he has presented the intent of the original author in the form of scriptural maxims while keeping the ultimate objective in view. That style is evident in his translations.

Translation of scriptural quotations prepared in 1897 have been published under serial number 757 of 'Shrimad Rājchandra under the title 'Mokshasiddhānta (The Essence of Liberation)'. It contains the article on 'Dravyaprakāsh', which was left incomplete while elaborating three parts of Dravyasangrah (Collection of Basic Substance). The eighth part of Mokshasiddhānt presents the well-knit translation made by Shrimad of stanzas 31 to 49 of Dravyasangrah. Shrimad has beautifully presented therein the intent of the stanzas in the trait in which those stanzas were written by the original author.

Among the writings at the age 20, there is the critique of Swaroday by Chidānandji that Shrimad had started preparing. Similarly he had also started writing detailed explanation of the devotional songs from 'Ānandghan Chovisi'. The fascinating and thoroughly analytical approach of Shrimad is evident from explanations of the first two songs, (of which the second has remained unfinished) published under number 753 of 'Shrimad Rājchandra'. Those explanations can serve as an ideal for any intelligent person, who wants to prepare explanation of such songs. The art of manifesting what remained latent in the heart of Ānandghanji is evident there.

Shrimad picked up a stanza of sixth ascetic state from 'Āth Drishtini Sajzāy (Composition of eight Ascetic States) written by Yashovijayji and prepared its explanation as given in numbers 393 to 395 Shrimad Rājchandra. That is so fascinating that the reader can grasp the true significance of

the original stanza and can retain its indelible impression at heart. That type of extraordinary analytical capacity is hardly seen among the writers.

In March of 1899 Ambälälbhäi had inquired through a letter sent to Vaväniä whether the translation of 100 verses of `Ätmänushäsan' lying at Kävithä be called for. It shows that Shrimad had started translating that book during his retreat at Kävithä and had finished it up to 100 verses, i.e. about 30% of the total length. That has remained unpublished.

Shrimad had also started translating 12 contemplative reflections from Ratnakarand Shrävakäcär (Jewel code for laymen). Of that, he had finished those relating to impermanence and shelterlessness and had partly written about that relating to worldly order. It was first published in 1912 by Poonjäbhäi Hiräbhäi in the form of an article in `Bhävñäsangrah'. While reading it, one can hardly believe that it is a translation. The stream of thought flows at ease in accordance with the original writing. Those, who have once read those 19 pages, cannot stay without reading the same again and again.

Shrimad has completed translation of only one book. That is `Panchästikäy' written by Kundkundächärya of Digambar faith. There are 100 verses in its first chapter and 58 in the second. Shrimad has translated that in a way as if Kundkundächärya might have written the same in Gujarati. There is no appraisal or elaboration. Where it was necessary to add some words for what had been kept understood in the original stanzas or for clarifying their contents, the required words have been given in brackets. While sending it to Dhärshibhäi, Shrimad has indicated the significance of that translation in an accompanying letter. It was prepared for providing to the thinking people the teaching of the great Ächärya pertaining to basic elements in the universe as indicated below.

Aum

“Dravyänuyog (texts pertaining to the basic substances) is very serene and subtle; it is the essence of teaching of the disentangled Lords; it is the unique means for resorting to the absolute meditation. That meditation leads to omniscience. One can get access to Dravyänuyog by virtue of very great luck.

Dravyänuyog becomes effective by destruction or reduction of character related delusion, by staying above the objects of senses, and by the impact of resorting to the feet of great men. Its effect increases with the growth of restraint. That growth depends upon the purity of right perception and the purity arises by virtue of Dravyänuyog.

It is normally hard to be worthy of Dravyänuyog. Those great men, who remain tuned to soul, who hold supremely detached mode, and who remain entirely unconnected, deserve for that. For your contemplation I am sending herewith an abridged version of Panchästikäy prepared for contemplation of a great personality.

Oh Ärya, Dravyänuyog is meant for restraint that arises by refraining from all concepts. Never reduce the importance of these words at your heart. What else can I say? That is the essence of bliss and that is the unique way of getting rid of all miseries.”

In 1900 Shrimad had prepared the index for Prajnävabodh, the book subsequent to Mokshamälä. That is given under number 946 of `Shrimad Räjchandra'. Had it been written, it would have been a leading thought-provoking book of the present age. The subjects that he has selected undoubtedly lead to that conclusion.

Chapter 24: THE LAST PHASE

Vajrādapi Kathorāni, Mruduni Kusumādapi;
Lokottarānām Chetānsi, Ko Hi Vijnātumarhati?

The great poet, Bhavbhooti states, `Who can make out the hearts of superb beings, which are harder than an adamant and softer than a flower.

Similarly Shrimad has written, "Who can give justice to my words unless one has purity at heart?" "If everyone could correctly evaluate the words of enlightened, the salvation would have been in easy reach."

Moreover, he writes, "Admitted that, the ultimate birth may not be possible in this age; there, however, exists a state transcending the embodiment. From the realistic point of view that is not only the ultimate state, it is equivalent to the state of liberation. If that transcendent state is termed as not feasible in this age, it would amount to saying that I do not exist at present. What else can I say? This is not one-sided view. Even if it be one-sided, that needs to be understood through an enlightened person like those, who have composed the scriptures. That is the way of staying tuned to soul."

"Firmly keep in mind that if this person (Shrimad) did not have the obligatory worldly activity at present, he could have conferred unprecedented benefit to you and to some others. Though that activity does not affect the equanimity, yet the state of retreat could have been instrumental to others in getting on the right path. May be, the delay in that respect could have been destined; the fifth era is prevailing; and there is little likelihood of the people going for liberation in the present life. These are the factors that might have contributed to the above mentioned state."

In an autobiographical poem Shrimad has sung:

"Yathā Hetu Je Chittano Satya Dharmano Uddhār Re;
Thashe Avashya Ā Dehathi Em Thayo Nirdhār Re. Dhanya Re Divas Ā Aho.

There abides within, the intent of reviving the true religion;
That will be certainly implemented through this body.... Welcome is the day.

In prose also he has written, "The tendency to revive the true path was prevailing at the young age. That virtually calmed down in due course with the rise of enlightenment. Of course, some people, who had come in contact, had noticed some remarkable capabilities and their attention was drawn towards the true path. On this side hundreds and thousands of people had come in contact. Of those, there could be about hundred, who could understand and had faith in the teacher. Thereby it was observed that the people have desire to cross over (the worldly sea), but they do not get the right opportunity. If it is possible for them to come in contact with the right teacher, many people can get to the right path; the compassion and other attributes can again come to the limelight.

Therefore it occurs to the mind that someone should do that. But no one capable enough comes to the notice. The attention therefore goes towards this writer. Since the birth, however, he has been of the view that there is no position riskier than that; and so long as he is not adequately capable to do that, he should not even think of it. So far he has mostly behaved accordingly. The nature of the path has been explained to some, but he has not given a single vow to anyone, nor has he generally suggested that he is Guru and someone else is a pupil. What is to be conveyed is that the spiritual teaching needs to be undertaken, if it spontaneously occurs after total renouncement.

"There is no persistence about it. The tendency (to revive religion) arises at times due to compassion etc. and because of prevalence of enlightenment. Or say, such a tendency abides within to a certain extent. But that remains under control. If total renouncement, as conceived by me, becomes feasible, it is possible that thousands of people can get to the right path through me

and can attain the higher state of existence by resorting to that path. The sense of renouncement prevailing within is so strong that many people may be induced to renounce in my company.

“Setting up religion confers a very high status. Such a tendency can prevail even by virtue of that desire. By testing the soul in different ways, however, it appears that there is very little possibility for such a desire in the present state. In case, there be some potentiality, it is surely going to be destroyed. A firm determination prevails within that even if there arises a strong possibility of leaving this body, no preaching be undertaken without being properly equipped. On that account there stays the desire to renounce the possession etc. I feel that my state is capable enough to propagate or set up religion as conceived in Ved; but it is not yet fit to set up the religion of the omniscient Lords. It is, however, felt that I am better equipped (than others).”

Moreover, he states by way of prayer, “Oh Lord, either let the desire for reviving religion subside, or let it be implemented. Implementation seems hard, because there are many differences about the minor aspects and they are deep-rooted. The people are millions of miles away from truth. They remain involved in such an obstinate lifeless ritual that it would be very hard to create among them the eagerness for true path even after endeavoring for a long time.”

Shrimad used to get headache even by sunrays falling over his head. When that pain was unbearable, he had to inhale smoke of pepper by putting them in fire.

During 1900 Shrimad went from Idar to Naroda, Ahmedabad, where the monks were camping. Several liberation-seekers from Ahmedabad also had come there. It was planned to go beyond the residential area in the afternoon. Accordingly as the monks were waiting at the border point, Shrimad arrived there along with the liberation-seekers. Mentioning that the monks' feet might be feeling heat, he took off his shoes and started walking slowly under the sun. They came to a banyan tree and everyone sat there. Shrimad's soles had become red with heat, but he did not even stroke them. Then looking at Devkaranji he said, “Now I want to be out of all contacts; I do not like to come in contact with anyone; the soul wants to stay in that state of total restraint.”

Devkaranji: “Infinite compassion prevails within the enlightened; where would it go?”

Shrimad: “Ultimately, that also needs to be given up.”

During late 1900 when Shrimad came again to Ahmedabad with his mother and wife and stayed in Āgākhān building, the monks also had been to Ahmedabad after finishing the monsoon. Shrimad had the voluminous manuscripts of Digambar books `Jnānānav' and `Swāmi Kārtikeyānuprekshā'. They were presented to Lallujiswāmi and Devkaranji at the hands of his mother Devbā and the wife Zabakbā. He was aware that other monks had indulged in indolence and had hesitated to hold the books during the travel. In order to remove that fault he said, “Monks, this being has born the burden of wife, children etc. but it has not resorted to servicing of the saintly and religious persons because of indolence.”

He said to Laxmichandji, “Hold Jnānānav during the travel as long as Devkaranji reads it. Similarly Kārtikeyānuprekshā should be held by Mohanlālji as long as it is read by Lalluji.” He had also recommended everyone to read, contemplate and exchange the books among one another.

Devkaranji asked, “Why has the body become so frail?”

Shrimad: We have been against it. It looks that way because of the unwholesome intake at Dharampur.”

Meanwhile Dr. Prānjivandās came to see him. Shrimad said to him, “These two monks, Lalluji and Devkaranji, are like those of the fourth era. They are the specimens of that era.” Thereupon Dr. Prānjivandās bowed to them with adoration.

For his mother Shrimad wrote down 12 restraints in brief and sent her to the monks for taking the vows. Zabakbā was with her. Shrimad had also suggested to the monks to read to them the 'Celibacy' part from Jnānānav. Devkaranji did accordingly and then told, 'Mother, now permit the graceful Guide to renounce so that he can elevate many people.'

Devbā: "I am too much attached to him; I cannot avert that. However, I will give the permission after he recovers."

That very day Shrimad had been to the monks at Bhāvsārwādi. Mohanlālji asked him, 'From which limb might the soul be getting out at the time of death?'

Shrimad replied by an illustration: "As water flows in a canal, it would leak out where the canal is damaged. We have examined the nature of death and have concluded that the worldly beings call such a condition as death."

The monks moved from Bhāvsārwādi to Saraspur Upāshray. After 12.00 P.M. Ambālālbhāi was asked to go to the monks Accordingly he went there alone and said:

"The graceful Guide has extended unprecedented favor to me. My indolence has been removed today. Waking me up he has superbly explained the right path from the absolute as well as the practical viewpoints. He has also explained the nature of practice that leads to bliss." That way he continued to talk till the morning and then went back to Shrimad.

At Ahmedabad Shrimad said to Devkaranji, "I have publicly given up wife and wealth. It seems that the mother will give permission for total renouncement."

Devkaranji: "It should be the rise of our wholesome fortune that we will get the benefit of your uninterrupted contact."

Shrimad was to go to Surendranagar. Before that he went to see the monks. Talking about his plan to go there, he told Lallujiswāmi reproachfully, "You are pursuing us. Wherever we go, you run after us. You do not leave us apart."

On hearing that the monks felt that he had given that instruction in order to get rid of their attachment. Thereupon they made up their mind to go for his contact, when he writes for that. Till then they would simply hold devotion towards him.

The next day Shrimad sent for Lallujiswāmi and Devkaranji at Āgākhān building and giving the last instructions, he said, "Do not differentiate us from the detached Lords."

When Shrimad went to Surendranagar. Lallubhāi and Naginbhāi of Khambhāt came to see him. While they were going back, Shrimad said, "Whether we meet again or not, whether there would be contact or not, keep faith in us intact. There is no distinction between me and Lord Mahāvīr; if there be any, that relates only to this shirt."

During his stay at Surendranagar Shrimad had set up the plan of 'Paramshrut Prabhāvak Mandal (Union to spread the supreme knowledge). During late 1899 he has mentioned about it in a letter. "It has been planned for propagating the supreme Truth. That would spread and the true path would come to the light. We will set the index of Prajnāvabodh in the series of Mokshamālā." That organization was set up for raising a substantial amount and to print the unpublished books of great Āchāryas so that the people at large can conveniently get the opportunity to think over the fundamentals.

After giving up wealth Shrimad used to observe the restraint very minutely. He did not keep with him even the rail ticket. If he had to be involved in economic aspects of Paramshrut Prabhāvak Mandal, he considered that as a transgression.

Throughout his life he had maintained supreme bliss as the main objective. The spirit of benevolence was equally strong within him. In a letter of 1900 he has mentioned, 'Public well being is beneficial... It should also be kept in mind that no adverse effect occurs by virtue of one's lack of worthiness or by failing to realize the responsibility.'

For change of air Shrimad had to stay by seashores at Matunga and Sion in Bombay, Tithal (near Valsäd) etc. Thereafter he stayed at Limdi Guesthouse in Surendranagar. His photographs in lotus and standing postures were taken there at the instance of Sukhlälhbhai. Many liberation-seekers used to come there, but his body being very weak, doctors had arranged for preventing more talks. If he had to write the letters, they contained only a couple of lines. Two specimens written at Räjkot are given below.

Monday, Fägan Vad 13 V.S. 1957 (about March 1901)

"Aum. Today the body took a deteriorating turn once again. Victorious be the eternal true path of the enlightened."

Friday, Chaitra Sud 2 V.S. 1957 (about March 20 1901)

Aum. My repeated obeisance to Lord Chandraprabhaswämi, the infinite tranquility incarnate. Why become pleased or displeased in bearing the favorable or unfavorable situations arising by virtue of the operative Karma? Aum, Peace."

His younger brother Mansukhbhai, Rewäshankarbhai, Dr. Pränjivandäs, Mansukhbhai of Limdi and others remained at his service till the end. When Dhärshibhai and Navalbhai had been to see Shrimad the previous week, what Shrimad had said was narrated by Lallujiswämi during his discourse in the following words: "Dhärshibhai was a student of philosophy of Karma. When he had been to Dhandukä Upäshray for our contact, he once requested me to go with him upstairs. As we went upstairs, he closed the door as well as the windows and falling at my feet he said, 'In 1901 I had been to Räjkot to see Shrimad five or six days before he left the body. That time he had said, 'Ambälälhbhai, Saubhägryabhäi and you had gained Self-realization during his presence. That time I took those words as a sort of information. Three years after his departure, now I realize that those words were for my sake. After losing the graceful Lord, you are my resort; if he had given you any directions pertaining to me, please let me know. These are my last days and if I die empty-handed, that would be most lamentable. I entreat you to please favor me.' So saying he put his head at our feet with tears in his eyes. We lifted his head and said, 'The graceful Guide had asked me not to disclose it to anyone and hence I am not authorized to say that.' Dhärshibhai could understand my position. Thereupon he entreated me to show something graceful. So I gave him the Smaranmantra (Mantra for enchanting) as directed by the graceful Guide. Thereafter he started enchanting the same." During the last days Shrimad had dictated some sentences to Dhärshibhai.

Shrimad's brother Mansukhbhai has narrated Shrimad's last condition as under.

"I feel unhappy that I remained non-vigilant till the end. That pious soul had indirectly suggested, but I could not make it out by virtue of my attachment. Now I recall that he had provided several warnings to me. The ignorant, blinded and dumb as I was, I was not able to understand his words.

On the eve of departure he said to me, to Rewäshankar, Narbheräm and others, "Don't worry, this soul is eternal, it is surely going to attain the very high state. Stay at ease and unperturbed. This is not the time for highly valuable words of enlightenment, which were to be presented through this body. But continue the endeavor."

In spite of that obvious indication we did not remain cautious by virtue of attachment. We remained under the impression that he was suffering from weakness. At 2.30 A.M. while he was in the grip of acute cold, he said not to worry and that he was to leave in quietude. The cold went down by resorting to certain means. At 7.45 A.M. we gave some milk that he took. His mind, speech and body had remained in perfect order.

At 8.45 A.M. he said, 'Mansukh, do not feel unhappy; take care of the mother; I am now being absorbed in the true nature.' So saying he asked me to move him to a coach from the bed that he had been in since 7.30. A.M. As he was very weak, I thought that I should not make that change. Thereupon he commanded me to move him immediately.

I therefore made necessary arrangements on the coach so that he can peacefully lie upon it and that body and the pious soul departed thereupon in tranquility. There were no signs of soul having left the body. The brightness on the face continued to increase as the vitality of life went down. That very state, in which he was photographed in the standing posture at Surendranagar, continued to prevail for five hours on that coach. Nothing like urination, excretion, change of face, tears in eyes, perspiration etc. occurred from 7.45 A.M. to 2.00 P.M. when the soul left. Normally he had to go for toilet one hour after taking milk; that also did not happen. Everything remained in control like a machine after winding of its key. The pious soul left the body in the tranquility.

Dhārshibhāi and Navalbhāi have the sentences dictated by him five or six days prior to the departure. He had undertaken all the activities with a detached mind; he did not attribute therein any sense of belonging; he had invariably remained objective. Now whom can we resort to? I think that bearing in mind his ambrosial words and behaving in line with his noble character constitute the greatest resort”

Navalbhāi was present at the time of Shrimad's departure. He has written in a letter to Ambālālbhāi, "The image of Shrimad at the time of departure was unparalleled, full of consciousness, peaceful, fascinating and worth looking at continuously. Not only did it seem that way to us, who are the admirers of his attributes; but others, who were present there, also felt it surprising and it raised a sense of worshipfulness among them. It is not possible to express the feeling, which arose within, by the amazing scene of that time."

The great soul of Shrimad Rajchandra left the mortal body and this area on April 9 1901 at 2.00 P.M. and attained a highest state. The people felt that loss in proportion to their acquaintance with him. His wife spent her time in loneliness while chanting the Mantra given by him. She also left shortly afterwards. Her mother was very delicate at heart. Tears flowed from her eyes when someone talked to her about Shrimad.

Lallujiswāmi was in Kāvithā when the news of Shrimad's departure was received. On the previous day he had observed a fast and he mostly stayed in the woods. As he came to the village for terminating the fast, the liberation-seekers were talking among themselves. As Lalluji inquired about it and learnt about Shrimad's departure, he immediately turned back and bore the pangs of loss alone without taking food or water. He was very much shocked by the news. That day he did not even take water. At night other monks took care of him. Shrimad was the great resort and was equivalent to a desiring-yielding tree in respect of nourishing the religious spirit. As such, his loss was unbearable to every spiritual aspirant. It is said in Ātmasiddhishāstra:

Sadgurunā Upadesh Van, Samajāy Na Jin Roop;
Samajyā Van Upakār Sho, Samajye Jin Swaroop.

The nature of the Omniscient Lord cannot be understood unless explained by the true Guru. Without understanding there is no benefit, and understanding leads to omniscience.

Similarly those, who have realized the importance of a true Guru by understanding the nature of soul through him, find his loss unbearable. Ambālālbhāi has presented the feeling within his heart

as under:

"In a vast barren area there may be a single tree that may give shade and peace. There the birds may be playfully living in pleasure, peace and happiness. How much miserable would they feel, if that tree is set ablaze? Can they have peace even for a moment? Alas! Even the great poets are unable to describe that misery. Oh Lord! Where did you go leaving behind such a misery for the low-laid people in this dense forest of the worldly life?

"Oh sacred land of Bhārat, could you not bear the weight of the Lord, who, while being embodied, was prevailing transcendently? If you did not bear, you should have ridden the load of this low-laid, whom you have rendered vainly burdensome on the earth!

"Oh highly terrible Time, Did you not have any trace of mercy! You have taken the toll of millions during the famine of 1900 and still you are not satisfied! If you are not yet satiated, you should have first taken the prey of this body. Why did you cause the lasting separation from the calm and tranquil Lord? You could have used your mercilessness and harshness towards me! Why are you smiling at me!

"Oh goddess in charge of the religious Order, how did your strength evaporate in face of the Time? The graceful Guru was a leader in serving the cause of religious order. You were offering obeisance to him with mind, words and body, and were remaining at his service. What type of happiness were you involved in so that you could not think of what this wicked Time was up to?

"Oh Lord, in your absence where shall we lodge our complaints? Since you have behaved without mercy, who else is going to feel compassionate to us? Lord, how much do I remember your highest attributes of supreme grace, infinite compassion, delicate heart, capability of winning over the heart, acute detachment, unprecedented enlightenment, illustrious right knowledge, right perception and right conduct, benevolent approach, unfathomable peace, innate compassion, selfless teaching, unprecedented communion etc.? The learned poets and mighty kings are unable to properly adore your virtues. Recalling your highest attributes, I bow at your feet with body, mind and spirit. Let your vigor, your words and your instructions protect me forever. Your separation has left me with chanting of your memory, which I am never going to forsake. Sadness, Sadness., Sadness! Nothing else occurs to me. I have been spending day and night while crying; I do not make out anything."

Below are the extracts from a life sketch of Shrimad published by Pioneer of Allāhabād after his departure.

"After spending 10 years in the business Shrimad felt that the purpose for which he had started the business has been fulfilled. Hence he expressed his desire to retire from the same. After getting knowledge, wealth, status and family (He had alive mother and father, one married brother, four married sisters, two sons and two daughters) he was preparing to renounce the worldly life and adopt the life of a monk. But at the age of 32 his health took an adverse turn. He was kept under the treatment of expert physicians and it once seemed that he would recover. But the disease relapsed and in spite of expert treatment and care of his admirers he stayed bedridden for a year and left peacefully on April 9 1901 at Rājkot in Saurāshtra.

"During his long illness he has never sighed or shown the anxiety. Even when those by his bedside were feeling sad, he remained cheerful.

The above life sketch is enough to show that Shrimad was a man of noteworthy characteristics in every respect. His mental capabilities were amazingly miraculous and the progress in his moral character was surprising. His regard for truth, minutely following moral principles in business, determination to resort to what he considered right in face of the opposition, and high level of idealism inspired those who came in his contact and led them to a higher level. His outward appearance was not awe inspiring, but his tranquility and serenity were unique. By virtue of his

wide and accurate knowledge of religion and philosophy, his amazing explaining capacity, and extraordinary way of teaching, he was listened to very attentively. Even in face of excitement his self-control was so high, his impartial presentation powers so great, and his presence so inspiring that those, who came to discuss with him in a defiant and combative frame of mind, returned quite humiliated and full of admiration.

“Shrimad Rajchandra deplored the present condition of India, and was always solicitous for its amelioration. His views on the social and political questions of the day were liberal... Among all the agencies for reform, he assigned the highest place to the religious reformer working with the purest of motives and without ostentation. ... In his later years it was clear that he was preparing to fulfill his life mission in that capacity. But unfortunately death intervened and that mission remained unfulfilled. Shrimad had, however, succeeded in creating a new spirit among the Jains in the Bombay Presidency.

“It is generally believed that had he lived long, he would have revolutionized the whole system of the present Jain religion, and would have taught the people what the Great Mahavir had naturally taught. He wanted to do away with the numerous sects of Jain religion in order to establish one common religion founded by Mahavir. That such an eventful life should have been cut short at his premature age was a distinct loss to the country.”

Chapter 25: TEACHING OF SHRIMAD

(Shrimad's teaching in this chapter is mostly presented in his own words as given in 'Shrimad Rājchandra'. The numbers within the brackets relate to those in the said volume. Subheadings are given to the extent possible)

'Shrimad Rajchandra' volume mostly contains letters and poems. They have come out of self-realization and are helpful to liberation-seekers in getting on the right path. Such seekers come across various problems on many occasions during the life. The great man has brought forth those words of realization out of innate compassion with a view to helping them in arriving at the satisfactory solution of such problems. They represent the specimens of his inner thinking and are capable to lead the liberation-seekers towards the path of liberation or towards progressing on that path by contemplating over the Self.

Those writings need to be read in light of the wholesome emotions flowing in the heart of the author as well as of the confiding liberation-seeker. Their evaluation by a semi-knowledgeable person without properly understanding that background would be identical to a child's trying to taste a precious jewel with its tongue. Out of his ignorance he would give them a fanciful value. However, if one increases his worth by developing adequate level of detachment and by resorting to the contact of a saint, and studies those words of self-realization with implicit faith, he can make out their significance and his soul would bear witness thereto. Those, who do not have the attributes of reverence, straightforwardness, etc., cannot adopt the right instructions. Shrimad has said, 'Had there not been ego, liberation could have been here itself.'(21-83)

Factors that come in the way of recognizing the enlightened:- “There are three major faults in preventing the people from recognizing the enlightened being; one is the ego in the form of 'I know, I understand it' that prevails within. The second is the greater attachment for the possessions than that towards the enlightened. The third is turning the face against the enlightened or not to revere them properly because of the fear of popular belief, disgrace or condemnation. These three factors keep one away from the enlightened. He considers them like himself; he weighs the thinking of the enlightened and the scriptural precepts on his own scale. On getting even a slight knowledge from books, he tends to display it in various ways. All such drawbacks are covered within the above-mentioned three faults. Self-indulgence is the absolute cause of those three faults and wrong contact is the instrumental cause thereof. (416)

The first 40 stanzas of Ātmasiddhishāstra are by way of instructions to a liberation-seeker for getting on the right path. Therein Shrimad states:

15 Roke Jiv Swachchhand To, Pāme Avashya Moksh;
Pāmyā Em Anant Chhe, Bhākhyun Jin Nirdosh.

One, who restrains self-indulgence, surely attains liberation. The flawless omniscient Lords have stated that innumerable souls have attained it that way.

16 Pratyaksh Sadguru Yogathi, Swachchhand Te Rokāy;
Anyā Upāy Karyā Thaki, Prāye Bamano Thāy.

The self-indulgence can be overcome by direct contact with a true Guru;
it would be mostly doubled by resorting to other means.

17 Swachchhand Mat Āgrah Taji, Varte Sadguru Laksh;
Samakit Tene Bhākhiyun, Kāran Gani Pratyaksh.

Giving up self-indulgence, viewpoints and strong opinions, if one acts as directed by a true Guru, that action itself is termed as the right perception, being the obvious cause thereof

18 Mānādik Shatru Mahā, Nij Chhande Na Marāy;
Jātā Sadguru Sharanamān, Alpa Prayāse Jāy.

Mighty foes like egotism cannot be destroyed by one's own indulgence;
they can be easily overcome by surrendering to a true Guru.

He also writes, "Even if one endeavors infinitely on his own, he cannot be enlightened by himself, while by resorting to the commands of enlightened one can attain omniscience within a period of 48 minutes.

"Enlightenment can obviously be gained from the enlightened, yet on account of popular disgrace etc., the worldly soul does not give up the contact of unenlightened. That is the root cause of the infinitely lasting defilement.

"Instructions given in the scriptures are indirect and they are meant to turn one receptive. For attaining liberation one has to resort to direct commands of the enlightened...." (200)

"Earlier there have been innumerable beings, who were highly enlightened, but they cannot remove the faults of the worldly beings. For instance, if one indulges in ego, those earlier enlightened cannot come to point it out; only those, who are presently enlightened, can help in removing that fault. The water from far away milky sea cannot quench one's thirst, while if there is a pot of sweet water here, it can quench the thirst.

Way for gaining the well-being:- "One may fancy that he can attain the well-being by meditation, ecstasy, Yog or by such other means, but it does not happen that way. The well-being lies within the enlightened and that can be noticed by coming in close contact with him. One should at least keep in mind that if he has been in the right contact, his faults like strong prejudices should give way as the consequence of such contact, so that no one would get any chance to speak adversely about that contact. ... Despite that, if one cannot give up the faults relating to his prejudices, difference of opinion etc. he need not expect to be liberated. ... The enlightened have not left out anything unsaid, the worldly soul is lacking in doing accordingly...." (466)

The easiest way for liberation:- “Don’t look out for anything else. Find out a saint and prevail by surrendering everything at his feet. If you do not get liberation thereafter, take it from me... If one life is spent in pleasing a saint, in adoring all his wishes, in adopting them as true, you will attain liberation within 15 lifetimes at the most.” (76)

“Aum. Liberation is within easy reach by boldly treading the path of the enlightened without indulging in despondency. When sensual inclination, defilement etc. become too strong, a thinking person grieves highly to notice his loss of vigor and repeatedly hates himself. Looking at it with abhorrence again and again, he resorts to the words and character of the saintly people and generates vigor within. By forcefully exerting that vigor he overcomes the sensual inclination etc. and does not sit at rest till then. The Self-seekers have resorted to that very mode and have succeeded in the end. Every liberation-seeker needs to keep this in mind and set it firmly at heart.” (819)

Reasons for extending the worldly life and the way to overcome it:- “Lord Tirthankar states that to talk adversely about the enlightened or to feel glorified about that is the cause of extending the worldly life infinitely. The Lord states that to adore the attributes of the enlightened, to feel glorified by such events, and to behave straightforwardly and vigilantly as per his commands lead to destruction of the infinite worldly life. Jain scriptures contain these words. Many people might be hearing those words. Very few are, however, seen, who might have rendered the first sentence fruitless and the second fruitful. On infinite occasions the worldly soul has fructified the first and rendered the second useless. One does not take time in coming within the clutches of that mode, because the soul has remained intoxicated with the drink of delusion. As such, it is necessary to repeatedly think over and to prevail under the circumstances concerned as per above-mentioned second mode with all possible vigor. (397)

Teaching for those following the right path:- “Lord Tirthankar states that if one fondly indulges in sensual pleasure, he has not heard the words of the enlightened nor has he even seen the enlightened. If one’s back discs are damaged, he mostly loses his strength. Similarly if one is hit with the stick of enlightened in the form of his words, he loses the warmth for indulging in sensual pleasure. So says Lord Tirthankar.

“After seeing an enlightened being if one gets fascinated on seeing a woman, he has virtually not seen the enlightened being. After listening the words of the enlightened, the live body of a woman should seem as good as lifeless. Wealth and other property would surely seem as earthly degeneration. His soul would not be inclined to stay anywhere except by the side of the enlightened.

“The enlightened were earlier telling such words to those who follow the right path. On hearing the same those simple beings were holding them at heart. They did not treat them as unimportant even on the pain of death.” (454)

“Oh, wonderful are the ambrosial words, facial features and contact of the saintly beings! So is their capacity to awaken the soul from its slumber, to hold those falling down, and to induce towards the faultless, unprecedented, true nature merely by having a glance at that! Victorious be the words, which are helpful in raising the conviction of Self, the ever-vigilant restraint, and the perfectly detached as well as self-absorbed nature. They can ultimately lead to manifestation of totally unconnected state and to abiding in infinite, unobstructed bliss.” (875)

The nature of worldly life and retreat from it:- “Lord Tirthankars and others have repeatedly instructed the living beings. Nothing can, however, work, if one wants to remain deluded. They have forcefully and repeatedly said that if one understands correctly, the liberation is easy; otherwise it is not possible even by resorting to infinite other means. It is not hard to understand it, because one has to understand own nature. That does not relate to someone else, who may try to hide or conceal it so that it may not be possible to make it out. How is it possible to maintain privacy from the self?

“One can, however, visualize in a dream the impossible scene of his own death. Similarly by virtue of the dreaming state of ignorance, this soul thinks of the external objects as being his own. That thinking itself is the worldly life; that is ignorance; and that is the cause of infernal and other abodes. That is the birth; that is the death; that constitutes the body and its impairments. That itself is the cause of concepts like son, father, friend or foe. And retreat therefrom is the liberation at ease. The wholesome contact, saintly people and other means are laid for that retreat. Those means are helpful, if the soul resorts to them without restricting his vigor. What else can be said? If that much occurs at one’s heart, he can be deemed to have observed all restraints, rules, regulations, chanting, pilgrimages, devotion, scriptural awareness etc. There is no doubt about it.” (537)

Principles and practice:- “Instructions of the enlightened are of two types, one relates to the principles and the other to practicing. If the practicing part is not set at heart, simply listening to the principles does not become fruitful. Principles relate to the ultimate nature of the basic substances. The nature of a substance as concluded by the enlightened and described as such, to the extent it can be verbally described, is the subject of fundamental instructions. But the distorted mentality of the worldly soul prevailing since the infinity acts as an obstruction in making out nature of a substance. Manifestly or otherwise, it assumes a distorted view of the nature. Detachment and calming down of the defiling instincts are the means at the disposal of soul for wearing down the intensity of that distorted mentality and for enabling it to grasp the true nature. The instructions pertaining to that and such other means, by which the worldly soul becomes aware of dangers in the worldly life, relate to practicing.

“Absence of attachment for home, family life etc. constitutes detachment, and reduction in defiling instincts of anger, arrogance, deception and greed constitutes the calm-down state. These two attributes turn the distorted mentality to the wholesome one. That enables one to think over the principles relating to true natures of the sentient and insentient matter etc. An object can be clearly seen when the blockage and other obstructions to the eyes are removed. Similarly one can clearly comprehend the principles relating to soul as stated by the enlightened, when his blockage in the form of ‘me and mine’ is reduced. The stronger are the detachment and calm-down, higher is the prevailing discernment. ... This can be clearly understood from the fact that omniscience, which is abiding within the self, can be manifested after destruction of deluding Karma.

Moreover the main instruction of the enlightened seems to be in respect of detachment and calm-down. ... The words of enlightened repeatedly urge and inspire the living beings to be convinced of that teaching. But the worldly soul has been immersed in wrong instincts as a result of the unwholesome contact prevailing since the infinity. As such, he does not understand and desires to secure the well-being without removing the wrong instincts. That has never happened, does not happen and is not going to happen in future.” (506)

Kyā Ichchhat Khovat Sabe, Hai Ichchhä Duhkhmool;
Jab Ichchhäkä Näsh Tab, Mite Anädi Bhoor. (Shrimad’s diary 1-12)

Why do you desire when everything is ephemeral? Desire is the root cause of unhappiness. The misunderstanding since the infinity comes to the end, when all the desires are uprooted.

Dayä, Shanti, Samatä, Kshamä, Satya, Tyäg, Vairägya;
Hoy Mumukshu Ghat Vishe, Eh Sadäy Sujägya. (Ätmasiddhishästra)

Compassion, tranquility, equanimity, forgiveness, truth, renouncement and detachment are ever present at the heart of a liberation-seeker.

Characteristics of seeking liberation:- “‘Mumukshutä’ (desire for liberation) denotes getting tired of the sense of attachment as well as of infatuation and endeavoring only for liberation. To

incessantly prevail on the path of liberation with utmost fondness indicates the acute degree thereof. That is not being referred here. Regarding Mumukshutā it can be said that it arises by dispassionately looking for one's own faults. That involves loss of self-indulgence.

"The extent to which self-indulgence is reduced, there arises the background for receptivity to teaching. Where self-indulgence stands mostly removed, the following three factors act as preventives in getting on the right path, a) slightest inclination for worldly happiness, b) lack of humility, and c) uncertainty about true nature. Before dealing with the means to remove them, let us first describe those factors at some length.

"Slight inclination for worldly happiness generally prevails prior to the rise of acute desire for liberation. That is due to the uncertainty about the true nature or about it being blissful. Alternately, the desire for liberation itself leads to some degree of pleasure; the factors of external comforts arising thereby seem pleasurable. As such, there prevails some inclination for the worldly happiness and that prevents the worthiness of soul.

"The concept of 'godliness within the saintly people' has been laid as supreme religion by the enlightened. That concept indicates utter humility. Thereby one considers himself as the servant of every living being and that leads to superb worthiness. So long as utter humility remains concealed, one's worthiness stays at a restricted level.

"Even when both the above factors are overcome, there may be low degree of worthiness for realization and hence uncertainty may prevail about the true nature. In that case the mind may remain confused; there may prevail a phantom of equanimity and a fatalistic concept of truth. That cannot give rise to affection for the ultimate truth and that itself is the absence of superb worthiness.

"We have noticed prevalence of these three factors within many of the liberation-seekers whom we have come across. In some cases we have noticed a bit lower level of the second factor. We know that if they endeavor to bring out the total loss thereof (lacking in humility), they would gain worthiness. Utter humility is the strongest of the three means, and the root of all the three lies in total surrender to a great soul. What else can be said? Ultimately that is the path.

"Get rid of the second factor in order to remove the first and third. Recognize the extraordinary nature of the great men by coming in contact with them. It would be possible to recognize them, if there is earnestness for the same. The eyes of liberation-seekers recognize it at ease.

"One, who has faith in the great, loses the delusive attachment and has conviction about the nature of soul. Thereby his confusion comes to the end and that leads to doubtless certainty. As such, he stays fearless of all sorts of misery. Thereby arises the loss of all types of entanglements, and that's it... Within this we have covered very deep scriptural essence. ... The great men have laid that in this tough Kali-era one should not stay without contemplation of the essence even for a moment." (254)

The path of enlightenment:- "What is the reason for worldly soul's not getting to the path of liberation?' After thinking about it repeatedly, read the accompanying letter, when deemed fit. ... We feel that the path is easy, but it is tough to get it.

"Obeisance with unique devotion and undivided inclination to the nature of Truth.

"The enlightened beings continually stay without any sense of entanglement. Without developing firm affection towards their lotus-like feet, without having right conviction about them, one cannot gain the truth. When it is gained, the liberation-seeker attains the state of those, whose feet he has served. All the enlightened have resorted to that path, they resort at present and will do so in future. We got enlightenment thereby, it occurs at present by that path and that is the path of enlightenment in future. That is the objective of all scriptural teaching. Whoever wants to be free,

needs to resort to that very path uninterruptedly. The worldly soul has been wandering since the infinity because of not resorting to that path. One cannot see that path so long as there is blindness in the form of self-indulgence. In order to remove that blindness he should ponder over that path, should strongly aspire for liberation, and should stay vigilant about it. In that case the blindness is removed and one gets on the path. Don't have any doubt about it. The worldly soul has been moving on the wrong path since the infinity. He might have resorted to chanting, austerities, scriptural study etc. on infinite occasions, but has not done what he essentially needed to do, viz. what has been stated above.

"The teaching in Suttrakutäng relating to Lord Rushabhdev's instructions to his 98 sons and elevating them on the path of liberation specifies, 'Oh, long live boys! This soul has done everything except that he has certainly not listened the words and the teaching of the saintly person, or he has not appropriately resorted to the same. We have termed it as Sämâyik (self-realization) for the monks.'

"Lord Sudharmäsüwämi tells Jambusüwämi that Lord Mahävir, who has perceived the entire universe, has stated us: 'The infinite number of people prevailing as per commands of Guru have attained liberation by resorting to the right path.'

"Not only at this place, but everywhere that is the objective of all scriptures.

"Ächäräng Sutra states: Änäe Dhammo Änäe Tavo.

It means that religion consists in resorting to the commands and austerity also consists in resorting to that.

"Everywhere that is the purpose of great men's teaching. The worldly soul has not made it out, mainly because of self-indulgence. For those, who have reduced self-indulgence, obligatory sentiment (in the form of popular sentiments, family and relations, attachment for the body, fanciful concepts) comes in the way. Now please think about the best way to overcome such sentiments and ask us, if necessary. If you develop worthiness thereby, the calmed state will be more or less spontaneous. Look for the person, by resorting to whose commands it would be possible to get calmed down.

"All other means need to be resorted to thereafter. While thinking over, you will not find any other path of liberation. If you find by virtue of fancy, please let us know so that necessary instructions can be sent to you." (194)

Comprehensive Sutra of 12 original scriptures:- "One, who wants to get rid of all the miseries, should deeply ponder over the soul; one, who wants to ponder over the soul, should think about and resort to the right contact and keep the observance of restraint, regulation etc. at a subsidiary level. One, who wants to resort to the right contact, should entirely give up the concept of the worldly life. Giving up all the concepts, he should follow the directives received during such contact. Lord Tirthankar states that one, who adheres to such directives, essentially resorts to contact and who resorts to the contact, essentially resorts to soul; and the person resorting to soul is freed from all the miseries." (491)

"Jain scriptures are in the form of calm-down. They have been composed for calming down by those who have calmed down their defilement. There is no other purpose. If they are not resorted to for the sake of self-realization, listening and reading the same would be fruitless. We consider this as beyond doubt."

Significance of self-realization:- "Every living being desires to get rid of the misery, but that is not possible without retreating from the faults like craving, aversion, ignorance etc. which lead to misery. All the enlightened have said that retreating from those faults has not been accomplished in the past by any other means except self-realization, it is not done in the present, nor would it

be possible in future. The realization is therefore the most purposeful. The best way for that is to listen to a true Guru or to ponder over the contents of right scriptures. If any worldly soul wants to get rid of the misery, if he wants to be completely free from that, there is no way for him except resorting to that path. One should therefore stay above all differences of opinions, family creed, popular beliefs, traditional viewpoints, and exclusively resort to the obligation of self-contemplation.

“The liberation-seeker should have a firm determination that for securing beneficence there is nothing more important than the wholesome contact. It is very beneficial to desire staying in such contact day and night and to think continually about the adverse outcome of the wrong contact.

“Here prevails the state as destined and hence there is no loss of equanimity even while getting involved in major worldly activities. The calmed-down and tranquil state is maintained in spite of feeling disgusted of the worldly activities; but there continually stays a desire for wholesome contact. The high significance of such contact experienced during the earlier lives repeatedly comes to the memory, and desire for the same occurs continuously in the mind.” (375)

“Purity of Kshayopasham (destruction cum subsiding of Karma) increases with the growth of detachment and calmed down state, and that leads at ease towards the knowledge of fundamentals. If one gains the state of total disassociation, it becomes very easy to understand the nature of soul. Such a state of disassociation comes out of detachment and calm-down. That aspect is repeatedly mentioned and detailed at length in Jain and Vaidic scriptures. As such, it is no doubt worthwhile to ponder over the contents of Yogväsishthya and other books, which are helpful in securing a calmed down state.

The purpose of advising contrary to the popular belief:- “There was no purpose other than supreme benefit, if we talked to you, to Devkaranji or to any other liberation-seeker about that. We learnt about the necessity of retreating from the worldly life by seeing its horrible and frightening nature. By that learning there arose tranquility and the state of equanimity within. The great men have repeatedly stated that such learning occurs in this world by virtue of infinite wholesome Karma. The darkness has prevailed in this hard times and that has virtually enveloped the path of learning. In a way we feel sad that we obtained this embodiment at such time, but we have reconciled to it keeping in view the supreme benefit. During this embodiment, however, it happens at times to tell some liberation-seekers about averting the popular mode of life. That has spontaneously happened in your and Devkaranji’s case. But while saying that there has not been insistence that you should do as we say; if there happens to be any insistence, it is due to its being beneficial. If this is kept in mind, our contact can turn out to be fruitful.

“One should look towards his own faults to the utmost possible extent and have innocent view towards others. As far as possible he should resort to detachment and calmed down state. That is the foremost thing to remember. (500)

True discernment:- Shrimad writes in a letter to Mahätmä Gandhi at Durban, “There is existence of soul, it is eternal, it is Kartä of its Karma, it bears the consequences, it can retreat from that and there are means for retreat. The omniscient Lord has stated that the thinking, which leads to conviction of these six aspects, constitutes true discernment or right perception. The liberation-seeker needs to practice that at length. Contemplation of these six aspects arises by earlier practicing or by resorting to the wholesome contact.

“By virtue of attachment towards the ephemeral objects, one does not realize the existence, eternity and unobstructed bliss of soul. Since the infinity the worldly soul remains so absorbed in its sense of attachment that while exercising discernment it turns back. On several occasions earlier it has happened that the soul has given up discernment before uprooting the knot of attachment. One cannot give up what he has practiced since the infinity. As such, it is necessary to repeatedly resort to wholesome contact as well as to right scriptures and to endeavor for forthright contemplative mode. Thereby one can gain eternal, everlasting and blissful self-

realization, and the true nature of soul becomes manifest. Doubts initially arising in the matter come to the rest by resorting to patience and contemplation. Becoming impatient or indulging in unnecessary thoughts results in giving up of own benefit. By remaining attached to the ephemeral objects one has to roam in the worldly life again and again.

"I am happy to note that you have a desire to contemplate about the soul. Therein I do not have any personal interest. The innate satisfaction arises to see that you want to get to the right path and thereby you will get the opportunity to retreat from the worldly affliction." (570)

Shrimad writes in the letter of six fundamentals addressed to Lallujiswāmi;

"The enlightened beings have exhorted the teaching of these Six Fundamentals in order to remove the sense of ego and attachment of the worldly soul arising from its dreaming state, which has been prevailing since the time without beginning. If the soul realizes that its true nature is beyond that dreaming state, it would easily be awake and gain the right perception. By gaining the right perception, it would attain liberation in the form of realizing its true Self. Sense of exultation, grief or other interaction would not occur to it from any perishable, impure or such other mode. That contemplation would lead it to experience, from the close proximity, its own natural purity, perfection, imperishability and boundless pleasure.

"It has been identifying itself with the worldly states out of ignorance of Self. It would now gain clear, visible, vivid and manifest experience of being entirely distinct from such states. The interaction with the perishable or such other objects would not be considered by it as desirable or undesirable. It would feel gratified by knowing and experiencing its own true Self as being the abode of perfect greatness, free from the affliction of birth, old age, death, disease etc. All those, who are convinced of the soul by the words of supreme beings in the form of these Six Fundamentals, have realized their true state. They have been freed from worries, disease, afflictions and all other interactions; it happens at present and will happen in future.

"It is not possible to define the attributes of the saintly people, the adoption of whose instructions leads to manifestation at ease of true Self as evidenced by these Six Fundamentals, and by which the soul attains everlasting bliss and gains fearlessness. The saints have conferred the unrewardable supreme disposition, without desiring anything whatsoever, by virtue of their innate compassion, and yet they have never even conceived that so and so is my pupil or is mine, because he is my devotee. Repeated obeisance with intense devotion be to such saintly people.

"Those saints have urged devotion for true Guide solely for the benefit of pupils. They have urged it so that the tendency of the pupils may stay towards the state of Guide's soul; self indulgence may come to an end by witnessing his unprecedented attributes and self-realization may occur at ease. Repeated and all time obeisance be to that devotion and to those saintly beings." (493)

Emergence of right thinking:- "Thinking is the principal factor in gaining enlightenment. Vairāgya (absence of attachment towards worldly pleasures) and Upasham (very low defilement, disaffection for it) are the two pillars for rise of thinking. As such, one should continually keep them in mind and bring out that state.

"Thinking does not generally arise without appropriately assimilating the words of saints. That assimilation occurs by uniquely and devoutly resorting to the shelter of the saint, because conviction about him is incomparably helpful in getting the beneficence. ... For a true liberation-seeker, the devout shelter of a saint serves as the best means for removing the ego and bringing out the thinking state within a short time." (706)

State of equanimity:- "Those, who hold neither affection nor disaffection towards any one, who have neither friend nor foe, who are above respect or disrespect, advantage or disadvantage, joy or lamentation, birth or death, as well as all other sorts of duality and have stabilized within pure

consciousness, are the bravest. The supreme bravery of those, who have so stabilized in the past, are stabilizing at present and will stabilize in future, is surprisingly amazing.

“Those great men, who have found the relation of body with the soul exactly similar to that of cloth with the body, to that of sheath with the sword; those, who have experienced the vivid and unbound soul, treat life and death as identical.

“As the brilliance of inconceivable substance in the form of pure consciousness gets manifested, its inconceivability vividly comes to light. We are immensely grateful to the highly graceful saints, who have determined that the inconceivable substance is the same as the innate nature of the Self.

“As the moon shines over the earth, the entire land looks white by virtue of its bright rays, but the moon is never identified with the land; similarly the soul, which visualizes the whole universe, is never identified with the universe. It always stays in the form of consciousness. Its identification with the universe is merely illusory

“The universe does not enter the space; the space is devoid of all sorts of concepts. Similarly the right percipients have observed the soul as totally devoid of all other substances, devoid of all their states. How can there be extinction of the soul, which cannot arise by any other substance?

“The worldly soul holds illusory fright about death on account of its ignorance and unawareness of its true nature. Withdrawing from that illusion, the enlightened is awake to its pure, conscious, experiential state and hence stays fearless. By keeping that state in mind, one can have the sense of equality for all the living beings. By withdrawing the tendency from all the external objects, the soul attains the blissful quietude. (833)

Importance of this human life:- “The hard to get human life has earlier been obtained many a time, but that has not been fruitful. Gratitude goes to this human life, because the enlightened being has been recognized during the present embodiment and the soul has sought the shelter of that highly graceful being. By virtue of that shelter various types of prejudices could come down. This life would be worthwhile, if the soul leaves the body under the same shelter. Birth, old age, death etc. can be eliminated only by going to the shelter of one, who has brought those aspects to the end by virtue of self-realization. That is the only possible way. This body will be given up, when the destined period of its association with the soul is over. Its separation is bound to occur at any time. Only that life is worthwhile, which is given up under the shelter. By virtue of the said shelter the soul can get abidance in its true nature during this life or shortly afterwards in future.

“Let me always rest on the path of the disentangled Lords indicated by the true Guru.

“I am not the embodiment; the body, wife, sons etc. do not belong to me. I am the indestructible soul in the form of pure consciousness. Craving and aversion can come to the end by such self-contemplation.” (692)

“Those, who do not hold pleasure or displeasure about the association of body etc. have grasped the essence of all the scriptures. That understanding needs to be set in mind.

Way for true well being:- “Instead of being afflicted with the idea that I have not gained the religion or how I shall gain it, one should remove the sense of pleasure or displeasure regarding body etc. and firmly adopt the attitude that the soul is pure consciousness devoid of all connections. He should strongly retain that attitude and if that becomes weak, he should remember the state of the detached Lords. By drawing attention towards their wonderful character he should strengthen his attitude. That is the easiest, best, beneficial and blessed approach.” (843)

Medication for worldly disease:- “Be firm that the calm and tranquil religion propounded by the detached Lords is perfectly truthful. That may not be comprehended on account of unworthiness

of the soul and absence of saintly contact. There is, however, no medication like that for curing the disease of worldly life. That should be repeatedly borne in mind. That is the supreme essence. Let me always have determination about it, let it illuminate my heart, and let me retreat from the bondage of birth, death etc. Let me retreat, retreat!

“Oh soul! Rest from this worldly life of affliction, think a little, give up indolence and wake up, wake up! Otherwise this human life comparable to an inconceivable jewel will go in vain. Oh soul, now you surely need to resort to the commands of the saint.” (505)

Way to eliminate misery:- “To stay entirely internal-oriented is the path of saints and that is the way to eliminate all miseries; but very few people can understand it. That can be understood by virtue of much wholesome Karma, by purified intellect, by acute detachment, and by coming in contact with a saint. The lifetime of this human body is the only occasion to understand it. Its duration is uncertain and hence fearful; and still there prevails the indolence. That is sad and amazing. Aum” (816)

“Instead of indulging in fanciful concepts for anyone, better stay totally disassociated. As those people feel convinced of the words of saints, as their blood and bones are hued with their commands, they will certainly gain the well being of soul.... Whoever adopts the words of saints at heart, will attain the truth. There is no doubt about it.” (781)

Eternal Order of Saints:- “The innately compassionate Lord Rushabhdev and other Tirthankars have also acted in a way, whereby the worldly soul can gain beneficence even to a certain extent. The saintly Order is invariably imbued with the compassion that the entire universe may uninterruptedly prevail within the true state, may be tuned to the true nature; it may not prevail in any other state, may not turn to different nature, may not turn towards any affliction; let enlightenment, which leads to true state of soul, be manifested within everyone, let every living being be inclined towards that knowledge. The saintly Order always stays imbued with such innately compassionate nature.” (430)

Wholesome thoughts from Pushpamälä (The Garland of Flowers)

“Moment after moment infinite time has elapsed, but the accomplishment is not at hand.

If you are renounced, look at the worldly life by visualizing the form of a woman without the skin.

I do not mind what religious creed you belong to; what I intend to say is to resort to devotion, religion and the attributes, which can lead to the destruction of worldly defilement.

If you are wealthy, think over the right use of wealth; find out the reason to earn today and let me know.

If you are a sensible child, look towards learning and obedience.

If you are youth, look towards industriousness and celibacy.

If you are old, start the day while keeping the death in view.

If you are mad with authority, remember Napoleon Bonaparte in his both states.

Start the day while keeping in mind that sin arises in every step, the sight is poisonous and death is hanging over the head.

If you have to be involved in wicked activity today, start the day by resorting to alms even if you are a prince.

If you are the head of a religious order, start the day by criticizing your ill conduct.

If you are vicious, start the day by thinking over ill health, fear, dependence, and the concept of happiness.

If you are miserable, start the day while expecting sustenance for the day

Start the day while examining your pattern relating to food, movement and excretion.

Whatever occupation you might have, don't get unjustifiable earning even for livelihood.

If you have been encouraging an oppressor, passionate or irrational, stop it.

Spend at least an hour and a half in religious or learning activity.

Life is short and there are too many anxieties; if you reduce the anxieties, leading the life at ease will be found long enough.

Even if you have all sorts of happiness in the form of wife, son, family, wealth etc. some unhappiness is involved therein. Start the day while keeping that in mind.

Virtue is the root of purity

Start this day by taking a vow to speak quiet, sweet, delicate, true and pure words.

The body conveys the existence of urine, stool etc. As such, think today, 'What pleasure do I fantasize by behaving improperly in this way?'

If today you are inclined to sleep during the day, use that time in devotion to God or in reading a sacred book.

I know, it is hard to do so, but practice makes everything possible.

Even if lot of wealth is going to be obtained at the cost of someone's life, stop it.

Make use of today's 86400 seconds while keeping in mind that time is invaluable.

True happiness lies in detachment; as such don't add to internal snare by resorting to external anxieties.

Even if you are a high officer, do not forsake public well-being, because your chief also is a public servant.

Behave today with a vow of remaining meticulously discerned even in routine dealings.

Sacrifice all the comforts, if that helps you in accomplishing something great today.

Keep routine under regulation and at leisure look for retreating from it.

As stated by the saint Vidur, do something today whereby you can sleep during the night at ease.

If possible, stay away from the sensuous attraction today even towards your spouse.

'That is the root of physical and spiritual divine capability' says the experience of the enlightened.

If you are earning enough for sustenance without worrying, do not render this day impure by going for worried royal happiness.

A man of good character is happy, man with bad one is unhappy. If you do not admit it, think over that by keeping that matter in view right from now onwards.

Let me tell you today that the easiest way for all these is to recognize and avert one's own faults."
(2)

Thoughts of great men and path of liberation from Vachanāmṛut of Shrimad Rajchandra

"Behave like a child, remain youthful in truth, remain old in knowledge.

It's a higher test to examine the heart of the great instead of looking at his behavior.

If you want to be great, develop benevolence, stay in saintly contact, remain unattached and controlled in food, movement etc., ponder over good books, and keep objective at a high level.

If you do not have any of them, stay reconciled and learn to be cheerful.

Do not resort to hypocrisy in adopting true words and do not conceal the obligation of the helpful person.

The enlightened persons are above the internal pleasure or displeasure.

So long as one does not get to truth, he is far away from the concept of liberation.

Religion consists in what lies at the heart of saint or what he states.

The philosophical essence can be gained by devotionally resorting to the commands of enlightened.

The enlightened say that the man can become a supreme being.

The enlightened say that true fast consists in giving up the taste.

More opinions, more philosophers, more deception, and more possessions came into being in this age.

Saints do not speak, they do not do anything; their saintliness lies in their dispassionate features."
(21)

"Behave externally in the world and internally stay entirely cool, unattached. That is the belief as well as the teaching." (72)

"Learn that, which leads to tranquil death.

Once the tranquil death occurs, all the worrying deaths would come to the end." (25)

"Though the enlightened do not have desire for devotion, the liberation-seeker cannot grasp the teaching without resorting to it and his learning does not lead to contemplation and pondering over at depth. The saints have therefore said that it is essential for a liberation-seeker to resort to devotion of the enlightened.

“Directives given in the scriptures are remote; they are meant for enabling the soul to be deserving. For attaining liberation one has to resort to the evident commands of enlightened.

This is the order on the path of liberation. It is not possible to attain it in any other way. One, who resorts to that secret, obviously gets the ambrosia and becomes fearless. (200)

Right course:- “The worldly attachment raises obstructions every moment. Retreat from its heat lies in the shade of the desire-yielding tree or in the state of omniscience. The former is adorable; without that there is no retreating from the heat. For recognizing the desire-yielding tree one needs to be worthy of it. The worldly attachment causes the obstruction in that regard. That obstruction does not give way unless one tries to minimize the attachment. In the hazardous state of ignorance the worldly soul has been moving millions of miles without giving any thought. How can that give any scope for worthiness? In order to avoid that, it is necessary to calm down, to the extent possible, the affliction resulting from the activities undertaken, to retreat from that in every way and to endeavor for coming to the right practical course. The activity, which is unavoidable and which has been destined to be undertaken, of course without attachment, constitutes the right practical course. (232)

The present time:- “The scriptures have described this as a continually deteriorating time and it has been happening that way. That deterioration mainly consists of the spiritual aspects. The time, when spiritualism can be resorted to with too much difficulty, is worth being called as hard. Though it is always hard to come in contact with those, who can lead to spiritualism, in the present time it is too hard. Since the inclination of the people towards spiritualism is continually going down, the strength of teaching by enlightened beings also goes down, and slowly it comes to nullity. In due course a time arises when the spiritual avenue comes to a close.

“In the present time and particularly during about last 100 years, spiritual inclination of the people has considerably gone down. Looking to the present level of behavior, there has evidently been a great change from the straightforward behavior prevailing at the time of Sahajānandswāmi (the founder of Swāminārāyan faith). The sense of obedience, spiritual inclination and firmness prevailing within the society till then are not seen at present. There has been a lot of deterioration since then. Though spiritual inclination has not been entirely destroyed, nor has the land been devoid of saints at present, yet we know that the present time is very, very hard.

“On seeing this nature of Time, there uninterruptedly prevails within, a high level of compassion. The people can recognize the saint only if there is increase in the tendency towards spiritualism; that is the way to retreat from the acute misery; otherwise it is not possible. There always stays the compassion that such a tendency be revived and some (many, if possible) living beings get on the path of spiritualism. We, however, know that because of the factors mentioned above it is very hard.

“It has happened at present to have the contact of a person, whose access would have been hard even in the fourth era (in Satyug). The inclination of the people towards spiritualism is, however, so worn down that it is very hard for them to recognize him. Besides, in view of the worldly life in which the person stays, it is tough, very tough to get convinced of it. In case the conviction arises, it would be hard to firmly maintain it in view of his prevailing destined state. If the firmness is maintained, it would be hard to come in his contact; and the main factor of spiritualism lies in getting into contact. In light of these circumstances the above-mentioned factors are perceived as far more powerful, and that leads to compassion again and again.

“God willing, those, who are destined to get well being at present, would gain that; and we believe that it will happen through us, not from other sources.” (398)

“It may be that one may be destined to undertake an activity, which is not helpful in reducing unawareness. In that case he should turn back again and again and think that he has been undertaking a very violent and wicked activity and that the obligation arises only out of his

lethargy. By repeatedly arriving at such decision, he should try to curtail that activity to the utmost possible extent. In that case the teaching can be fruitful. (499)

Internal state of Shrimad:- “During last three years it has been seen that weariness arises while writing anything about spiritual or practical aspects. The writing is left incomplete by noticing it as fanciful. If something pertaining to spiritualism is required to be written or said when the mind is concentrated in spiritualism, that can be considered appropriate; but when it is to be written or said while the mind is unsteady, it would amount to undue acceleration. Moreover, since internal disposition is not involved therein, it cannot be termed as written or said from spiritual inclination and hence it needs to be termed as fanciful. On account of that as well as on similar other accounts, writing or telling from spiritual considerations has been very much reduced. ...

“Yet some stability stays on several occasions. While writing about the practical aspects, it is seen as unessential and evidently illusory; there appears no significance in writing or saying about it; that leads to perturbation within. What is to be written can as well stay unwritten or unsaid and needs to be treated as such to the possible extent. As such, the habit of writing or talking about such matter has gone away. (586)

“By virtue of some conducive situation if the soul becomes aware of its distinct nature even for a moment, liberation is not far away from it. The distance from liberation is proportionate to the intensity with which one identifies with other ramifications.

“If the tendency somehow turns towards the soul, this human life would be invaluable. Spiritual inclination generally does not arise without human embodiment. By knowing and remaining firm about it one should try to generate the spiritual inclination in this life.

“By virtue of purity of thoughts, if one turns back from the external contacts, he can easily and immediately bring about the spiritual inclination. There is a high intensity of wrong contacts and thereby this soul has been short of vigor since the infinity. In order to avert it or to retreat from that, if one resorts to wholesome contact to the utmost possible extent, he can become worthy of making endeavor and would gain the state of reflecting.

“Reflection about the Self can arise the way one intensely feels the impermanence, insignificance of the worldly life... The inclination towards craving, aversion etc. does not prevail in absence of ignorance. Behaving as having gained the state of liberation in spite of prevalence of such inclinations amounts to insulting the concept of liberation. What needs to be done is to entirely destroy the inclination of craving and aversion.

True mode of renunciation:- “Where there is intense knowledge, there needs to be intense renouncing. Lord Tirthankar has stated that intense knowledge is not possible in absence of intense renouncing.

“Retreating from false identification with the external objects by resorting to inclination towards Self is termed by the omniscient Lords as renouncing. Renouncing of the external aspects is of course useful, is helpful in retreating from the false identification. But internal renouncing is not meant for the external one. It is, however, worthwhile to treat retreating from external aspects as useful for internal renouncing.

“We have been daily thinking of getting freed and chant that this activity comes to the end as soon as possible. It, however, seems that thinking and chanting for that purpose is not of the required strength, it is slack. As such, it remains in the mind that efforts should be made early to resort to intense thinking and chanting.” (569)

The readers can get some idea of Shrimad's broad and innately compassionate heart from the above quotations. Those, who are yearning for knowledge, can get an idea of saints' eternal

order from it. That can also prompt them to seek a great man, who can help in leading towards that path so that the error prevailing since the infinity can be removed and one can resort to the well being of soul. This can become more explicit by some versified compositions given below.

Bijä Sädhan Bahu Karyä Kari Kalpanä Äp; Athavä Asadguru Thaki UlatoVadhyo Utäp.
Poorva Punyanä Udayathi Malyo Sadguruyog; Vachansudhä Shravane Jatän Thayun Hraday
Gatashog.
Nishchay Ethi Äviyo Talashe Ahin Utäp; Nitya Karyo Satsang Mein Ek Laxathi Äp

I resorted to many other means according to my fancy and my mental affliction grew by resorting to the wrong guru. By virtue of earlier wholesome Karma I came in contact with the true Guru and on hearing his words the grief at my heart came to the end. As such, it was determined that my affliction would be removed here and accordingly I regularly resorted to the contact with concentration of mind. (154)

Shun Karawäthi Pote Sukhi? Shun Karawäthi Pote Dukhi?
Pote Shun? Kyänthi Chhe Äp? Eno Mägo Shighra Jawäb.

Which activity leads me to happiness and which one to unhappiness? What am I? Where did I come from? Instantly call for the replies.

Jyä Shankä Tyän Gan Santäp, Jnän Tahän Shankä Nahin Sthäp;
Prabhu Bhakti Tyän Uttam Jnän, Prabhu Melavavä Guru Bhagvän.

Where there is doubt, there prevails distress and the doubt does not stay where there is enlightenment. The superb enlightenment arises by devotion to the Lord and the access to the Lord can be gained through Guru.

Guru Olakhavä Ghat Vairägya, Te Upajavä Poorvit Bhägya;
Tem Nahin To Kanii Satsang, Tem Nahin To Kanii Dukharang. (107)

In order to recognize Guru it is necessary to have detachment at heart; that arises by earlier wholesome Karma or by wholesome contact or by undergoing some distress.

Mool Märag Sämbhalo Jinano Re, Kari Vrutti Akhand Sanmukh;
No'y Poojädini Jo Kämanä Re, No'y Vhälun Antar Bhavdukh. Mool

If you do not have ambition for being worshipped and if you do not cherish at heart the misery of birth and death, please listen the original path of the omniscient Lords with total concentration of mind

Kari Jojo Vachanani Tulanä Re, Jojo Shodhine Jinasiddhänt;
Matra Kahevun Paramärathahetuthi Re, Koi Päme Mumukshu Vät. Mool

You can minutely compare the words here with the tenets of Jainism; what is said here is for the purpose of supreme benefit so that some liberation-seeker can take it at heart. ...

Chhe Dehädithi Bhinna Ätamä Re, Upayogi Sadä Avinäsh;
Em Jäne Sadguru Upadeshathi Re, Kahun Jnän Tenun Näm Khäs. Mool (715)

The soul is distinct from the body etc. and it is indestructible and always stays aware. Understanding it from a true Guru constitutes the true enlightenment.

12-1 Sadgurunä Upadeshathi, Samaje Jinanun Roop,
To Te Päme Nijadashä, Jin Chhe Ätmaswaroop

If one understands the nature of omniscient Lords from a true Guru, he can attain own true state, because the nature of omniscient Lords is the same as that of true Self.

34 Ätmajnän Tyän Munipanun, Te Sächä Guru Hoy;
Bäki Kulguru Kalpanä, Ätmärthi Nahin Joy.

The self-enlightened are the ascetics, and they are the true Gurus.
The truth seeker does not have any fancy about the family priests.

35 Pratyaksh Sadguru Präptino, Gane Param Upakär;
Trane Yog Ekatvathi, Varte Äjnädhär.

Considering the direct access to a true Guru as supremely beneficial,
one would act on his precepts with the united energy of body, speech and mind.

36 Ek Hoy Tran Kälamän, Paramärathano Panth;
Prere Te Paramärthane, Te Vyavahär Samant.

There is only one path of supreme bliss for all the time.
The practice that leads to the bliss is worth adopting.

133 Gachchhamatani Je Kalpanä, Te Nahi Sadvyavahär;
Bhän Nahi Nijroopanun, Te Nishchay Nahi Sär.

The concept based on sect or creed does not constitute the right practice.
The view unrelated to the nature of Self does not lead to the absolute truth.

135 Sarva Jiv Chhe Siddha Sam, Je Samaje Te Thäy;
Sadguruäjñä Jinadashä, Nimitta Kāran Māny. (718)

All souls are like the liberated ones; one who understands gets liberated. Precepts of the true Guru and the state of omniscience are among the instrumental causes.

Jin Sohi Hai Ätamä, Anya Hoi So Karma,
Karma Kate So Jinavachan, Tattvajnäniko Marm

The perfect purity is omniscience; all other states are by virtue of Karma.
'Words that lead to eradication of Karma belong to Lords' is the essence of philosophy.

Vyavahārasen Dev Jin, Nihchesen Hai Äp;
Ehi Bachanasen Samaj Le, Jin Pravachanaki Chhāp (Diary 1/14)

From practical viewpoint Omniscient is the Lord, from absolute view Self is the Lord.
One can make out the essence of omniscient Lords' precepts from these words.

Parapremapraväh Badhe Prabhuse, Sab Ägamabhed Su-ur Basen;
Yah Kevalko Bij Gnäni Kahe, Nijko Anubhau Bataläi Diye (265)

When absolute love flows towards the Lord, all the tenets of scriptures come to the mind;
The enlightened calls it the seed of omniscience and that leads to experiencing of soul.

Mārag Sächä Mil Gayä, Chhoot Gaye Sandeh;
Hotä So To Jal Gayä, Bhinna Kiyä Nij Deh.

All the doubts were removed by getting on the true path.

As the body was seen as separate, the concept of identity got burnt down.

Pratham Dehadrushti Hati, Tethi Bhäsyo Deh;
Have Drushti Thai Ätmamän, Gayo Dehathi Neh. (266)

Earlier there was the physical outlook, and hence only the body came in view.
Now prevails the outlook of soul, and hence the affection for the body is gone.

Binä Nayan Päve Nahin, Binä Nayanaki Bät;
Seve Sadguruke Charan, So Päve Säksähät.

Absolute objectives cannot be perceived without the eyes of enlightenment.
They can be visualized by serving at the feet of the true Guide.

Boozhi Chahat Jo Pyäsako, Hai Boozanaki Rit;
Päve Nahin Gurugam Binä, Ehi Anädi Sthit.

If one intends to quench the thirst for realization, there is a way;
It is the eternal truth that it cannot be attained without directions from the Guide.

Päyäki E Bät Hai, Nij Chhandanako Chhod;
Pichhe Läg Satpuroshake, To Sab Bandhan Tod. (258)

It is the basic truth that self-indulgence needs to be given up.
If you pursue the true Guide, you would be able to break all bondage.

Apoorva Avasar Evo Kyäre Ävashe? Kyäre Thaishun Brähmäntar Nirgranth Jo?
Sarva Sabandhanun Bandhan Tikshna Chhedine, Vicharashun Kav Mahatpuroshane Panth Jo?
Apoorva.

1) When shall that unprecedented occasion arise, when we get externally and internally unattached and by breaking the acute bondage of all connections we can proceed on the path laid down by the great men? When?

Darshanamoh Vyatit Thai Oopajyo Bodh Je, Deh Bhinna Keval Chaitanyanun Jnän Jo;
Tethi Prakshin Chäritramoh Vilokiye, Varte Evun Shuddha Swaroopanun Dhyän Jo.
Apoorva.

3) With the enlightenment arising from overcoming of deluding perception, we may stay aware of the pure consciousness as distinct from the body and may witness the diminishing delusive activity by virtue of the prevailing awareness of pure Self. When?

Bahu Upasargakartä Pratye Pan Krodh Nahin, Vande Chakri Tathäpi Na Male Män Jo;
Deh Jäy Pan Mäyä Thäy Na Romamän, Lobh Nahin Chho Prabal Siddhi Nidän Jo.
Apoorva.

8 There may prevail no wrath even towards those who inflict acute pain, no pride even if an emperor bows, not a trace of concern even in case of loss of life and no coveting even in case of treasured accomplishments. When?

Shatru Mitra Pratye Varte Samdarshitä, Män Amäne Varte Te Ja Swabhäv Jo;
Jivit Ke Marane Nahin Nyoönädhikatä, Bhav Mokshe Pan Shuddha Varte Sambhäv Jo
. Apoorva.

10 There may prevail equanimity towards friends and foes and for respect and disrespect; there may not be any concern for life or death and pure equanimity may prevail irrespective of the embodied or the liberated state. When?

Moh Swayambooraman Samudra Tari Kari, Shtiti Tyän Jyän Kshinamoh Gunsthän Jo;
Ant Samay Tyän Poorna Swaroop Viträg Thai, Pragatävun Nij Kevaljnän Nidhän Jo.
Apoorva.

14 Thus, crossing over the Swayambhooraman sea (the largest sea) of delusion, I may reach the state of elevation known as delusion-free state and attaining the total detachment at the end, I may manifest my inherent treasure of omniscience. When?

Je Pad Shri Sarvajne Dithun Jnänamän, Kahi Shakyä Nahin Pan Te Shri Bhagvän Jo;
The Swaroopane Anya Väni Te Shun Kahe? Anubhavagochar Mätra Rahun Te Jnäni Jo.
Apoorva.

20 That is the state perceived by the omniscient in their enlightenment, but which even the Lords could not state in words. What can any one else state about that, which can be known only by experiencing it? When?

Eh Paramapad Präptinun Karyun Dhyän Mein, Gajā Vagar Ne Häl Manorathroop Jo;
To Pan Nishchay Räjchandra Manane Rahyo, Prabhu Äjnäe Thäshun Te Ja Swarop Jo.
Apoorva. (738)

21 Rajchandrajı states that he has conceived of attaining that state even though it is currently beyond the reach and hence only an aspiration; he is however, confident in his mind of reaching that state by the grace of Lords. When?

The last poem

Aum, Obeisance to the omniscient Lord

Ichchhe Chhe Je Jogijan, Anant Sukh Swaroop;
Mool Shuddha Te Ätmapd, Sayogi Jin Swaroop.

The innate pure Self, which the ascetics look for, is infinitely blissful and constitutes the embodied omniscience.

Ätmaswabhäv Agamya Te, Avalamban Ädhär;
Jinapadathi Darshäviyo, Teh Swaroop Prakär.

The nature of Self is indescribable, one needs to resort to some illustration.
It has therefore been indicated by pointing out the state of omniscient Lords.

Jinpad Nijpad Ekatä, Bhedbhäv Nahi Käni;
Lax Thaväne Tehano, Kahyän Shästra Sukhadäi.

There is no distinction between the state of omniscience and the nature of Self.
The holy scriptures have been composed in order to point it out.

Jin Pravachan Durgamyatä, Thäke Ati Matimän;
Avalamban Shri Sadguru, Sugam Ane Sukhakhän.

Scriptures are hard to be understood even by a highly intelligent person.
They can be easily and correctly understood by resorting to a true Guru.

Upāsānā Jin Charanani, Atishay Bhakti Sahit;
Munijan Sangati Rati Ati, Sanyam Yog Ghatit.

For that purpose one should surrender at the feet of omniscient Lord.
Resort to the restrained life and remain in contact of holy monks with much affection.

Gun Pramod Atishay Rahe, Rahe Antarmukh Yog;
Prāpti Shri Sadguru Vade, Jin Darshan Anuyog.

As high adoration prevails for the virtues and the faculties remain turned inward,
It would be possible to gain the insight within Jain scriptural realm from a true Guru.

Pravachan Samudra Bindumān, Ulati Āve Em;
Poorva Chaudani Labdhinun, Udāharan Pan Tem.

As the taste of sea can be experienced by taking a drop of it,
the wealth of 14 Poorvas can be realized by comprehending one holy precept.

Vishay Vikār Sahit Je, Rahyā Matinā Yog;
Parināmani Vishamatā Tene Yog Ayog.

So long as the mind is inclined towards sense-objects and sensuous pleasure,
so long as the attitude remains perverted, resorting to Yog would be counterproductive.

Mand Vishay Ne Saralatā, Sah Ājnā Suvichār;
Karunā Komalatādi Gun, Pratham Bhoomikā Dhār.

Lower sense-indulgence, straightforwardness, obedience, right thinking, compassion, delicate heart and such other virtues indicate the first stage of spiritual pursuit.

Rokyā Shabdādic Vishay, Sanyam Sādhan Rāg;
Jagat Ishta Nahin Ātmathi, Madhya Pātra Mahābhāgya.

Refraining from sense-indulgence, affection for the means of restraint,
not having anything more important than the soul, indicate the middle stage.

Nahi Trushnā Jivyā Tani, Maranyog Nahi Kshobh;
Mahāpātra Te Mārganā, Param Yog Jitlobh.

No longing for life and no perturbation at death indicate the most deserving state;
Such persons can resort to the superb Yog of being free from all longings.

Āvye Bahu Sam Deashamān, Chhāyā Jāy Samāi;
Āvye Tem Swabhāvamān, Man Swaroop Pan Jāi.

As the shadow disappears when the sun is at zenith,
the mind ceases to function by staying within the true nature of Self.

Upaje Moh Vikalpati, Samasta Ā Sansār;
Antarmukh Avalokatān, Vilay Thatān Nahi Vār.

The entire worldly life arises by delusive fancy;
that disappears as one turns deep inward.

3) Sukhadhām Anant Susant Chahi, Din Rātra Rahe Taddhyānamahin;

Par Shānti Anant Sudhāmay Je, Pranamun Pad Te Var Te Jay Te.

I desire contact of a saint, the abode of infinite happiness and think of it day and night.
It is the source of supreme bliss and infinitely ambrosial; I bow and wish it victorious.

Chapter 26 Shrimad's Memorials

A plan for setting up Param Shrut Prabhāvak Mandal (Organization for spreading the Supreme Essence) was laid by Shrimad himself in 1900 after the end of a terrible famine. A sort of famine was also prevailing that time in the area of religious life and spiritual philosophy. In order to put an end to that, Shrimad had displayed his valor in leading an exemplary spiritual life and had been instrumental in ennobling the lives of many deserving souls with ambrosial lively instructions. Putting the organization on its own legs he had left it and all the connections of that life in 1901, when his age-span came to the end. For the organization it was like a child losing the father during the first year of its existence. But it continued to prosper like a desire-yielding tree by virtue of the nourishment provided by those, who adored Shrimad as well as by other spiritually oriented people. Thereby it could publish several unpublished works, which can be helpful and be resorted to by the spiritual aspirants of Shwetāambar, Digambar and other denominations. Under the secretarship of Rewāshankar Jagjivandas the organization has given rise to the study of the erstwhile unavailable superb publications and has also provided inspiration in setting up similar other institutions.

Ambālālbhāi had collected the matter for 'Shrimad Rajchandra', which was initially published by the said organization. He had called for the letters addressed by Shrimad to many liberation-seekers and putting them in a book form, he had arranged for suitably correcting the same by Shrimad himself. That matter was reviewed and researched by Shrimad's younger brother Mansukhbhāi, Mansukhlal Kiratchand Mehta and other well-versed people. A second edition of the book was accordingly published by that very organization. That is useful for remaining in contact with Shrimad's thinking for a long time. It is like a shower of spiritual rainfall and serves as a superb memorial.

Ambālālbhāi used to procure the useful books for liberation-seekers and lend the same to the appropriate persons as directed by Shrimad. If someone liked a book, he could keep it and send its cost; otherwise he would return the book. A sort of small-scale library, which provided useful books, had thus come into being. It was known as 'Subodh Pāthshālā (School for Right Instructions). The liberation-seekers of Khambhāt and roundabout places used to come there for study as well as devotion and to take advantage of the wholesome contact. That institution is still functioning with the same objective and serves as a library as well as an abode of devotion and right contact.

Shrimad had been to Vadvā near Khambhāt at several times for the sake of retreat. That being a superb lonely place for wholesome contact, Popatlāl Mahokamdās and other admirers of Shrimad set up there a temple and a nice dwelling place for providing the right contact and for maintaining it as a place of memorable pilgrimage. That institution is known as Nijānand Mandap (Home of Self-Delight) and serves as a lovely place for right contact.

Popatlālābhāi of Ahmedabad had come in contact with Shrimad later on, but had got imbibed with real faith and devotion. After Shrimad's passing away he used to stay in contact with Laghurājswāmi and others at the places like Nadiād, Khambhāt etc. Meanwhile Ratnarājswāmi, born in a Brahmin family of Kutch but initiated as a Sthānakwāsi (Non-idolater sect) monk, was contacting Shwetāambar, Digambar and Vaishnav monks as well as other learned people in search of truth. As he heard the admiration about Shrimad, he came from Mār wād in order to see him, but was disappointed to learn about the latter's passing away. While looking for the persons, who had been in contact with Shrimad, he came in contact with Laghurājswāmi and Popatlālābhāi. The prudent monk was gratified with the contacts of those devotees and gained peace at heart by studying the writings of Shrimad. He stayed in contact with Laghurājswāmi for a long time. Then

feeling inclined to set up a memorial for Shrimad, he set up 'Shri Rājmandir Āshram' at Rājpur village near Siddhpur in North Gujarat. That Āshram has become a pilgrimage center for devotion and philosophical deliberation.

Shri Laghurājswāmi had moved up to Khāndesh in the South, Saurāshtra in the West and Mārṡād in the North. He, however, mainly moved in Charottar area in Ānand and Khedā districts. The lay as well as the monastic people, who came in his contact, were urging him to remain steady at some place, but he had remained firm in moving around so long as he had energy to do so. As, however, the pain of arthritis in his knees and of piles etc. increased, many devotees, who assembled at Sandesar near Agās, insisted that he should mostly stay at one place. He agreed to do so, if some structure could be constructed in the memory of Shrimad and be dedicated as a place for devotion. Thereupon Jijibhāi of Sandesar gave the land as gift and other generous people raised a handsome amount for construction. 'Shrimad Rājchandra Āshram was thus set up near Agās Railway station on the full moon day of the month of Kārtik in Vikram.Samvat 1976 (the later part of 1919).

Thereafter Laghurājswāmi mostly stayed at Agās apart from some monsoon periods and was also available there during 14 monsoons. It was thus possible for the soul-oriented people to get the advantage of his contact and to remain devoted to him. That led to the construction of some rooms and dwellings at that place. That trend increased and by now the Āshram has turned into a small township. 100 to 150 people continually stay there.

By virtue of Shrimad's writings and by listening to the essence of what Laghurājswāmi had learnt from him, many deserving beings there undertake the right endeavor of philosophical knowledge. In addition to the residents and the devotees staying for a couple of months, many knowledge-seekers from the roundabout villages come there and make their lives worthwhile by wholesome contact and by getting the right scriptural knowledge. The Āshram being non-sectarian, the people, who belong to Shwetāmbar, Digambar and Vaishnav sects and families, but who are soul-oriented, come and stay there. There are Shwetāmbar and Digambar temples in the complex. There is provision of a library and the wholesome atmosphere. Also there are marble and metal idols of Shrimad Rājchandra and installation of Aum. The Āshram has become a pilgrimage center for spiritual life. In short, it is a specimen hermitage for penance.

With generous donation from Punjābhāi Hirāchand 'Shrimad Rājchandra Jnānbhandār' (library) was set up at Ahmedabad at the hands of Mahātmā Gandhi in Purātatva Mandir (The hall of Archeology). The hall is now closed, but the library is maintained by Gujarat Vidyāpeeth.

There are following places of wholesome contact running in the name of Shrimad Rājchandra:- Ahmedabad, Āhor, Bāndhani, Bangalore, Bhādran, Borsad, Devlāli, Dhāman, Dharampur, Ghātkopar, Idar, Kalol, Kāvithā, Khambhāt, Kobā, Nār, Narodā, Rājkot, Sāylā, Sadodarā, Simaradā, Sunāv, Surendranagar, Uttarsandā, Vadāli, Vaso, and Vavāniā. Their names are given here because that would be helpful to those staying at the respective places. These are the places where the thirst for knowledge can be quenched and the people can be awakened towards the spiritual life.

Shrimad has written, "Do not forget that I do not belong to any sect or sub-sect, I stay within the soul." Keeping that in mind the soul-oriented people at the above places have been trying to experience the impartial truth in the form of pure innate soul, which was realized by Shrimad by examining all the six schools of thought. Even where the term 'Everlasting Jainism' is made use of, the broad meaning of the term is always kept in mind. The supreme realized personalities, who have overcome the obstacles coming in the way of self-realization, are called Jin (Conquerors); they are pure souls. Those, who tread on the path indicated by them for self-realization, are Jains or the liberation-seekers on the path of realization. That path of self-realization has been prevailing since the time without beginning. As such, all those who tread the path of liberation as per commands of the enlightened are the deserving souls and they are appropriately termed as eternal Jains.

Chapter 27: THE LAST TRIBUTE

Deh Chhatän Jeni Dashä, Varte Dehätit;
Te Jnäinän Charanamän, Ho Vandan Aganit.

My innumerable obeisance be at the feet of the enlightened,
who behave transcendently even while being embodied.

How can the words reach where even the mind cannot go? If one thinks over this sentence, it would be obvious that the height of the great men, having inconceivable esteem, cannot be measured by words. By looking at the sun the eyes are dazzled. That is a shining object, which helps in seeing all other objects, but the eyesight cannot be steadied there; that is the esteem of the sun. Similarly while narrating the indescribable esteem of the highly great men, the learned men have to end with the words like unfathomable, infinite etc.

Shrimad has sung in 'Unprecedented Occasion':

Je Pad Shri Sarvajne Dithun Jnänamän, Kahi Shakyä Nahin Pan Te Shri Bhagvän Jo;
The Swaroopane Anya Väni Te Shun Kahe? Anubhavagochar Mätra Rahun Te Jnän Jo.
Apoorva.

That is the state perceived by the omniscient in their enlightenment, but which even the Lords could not describe in words. What can anyone else state about that, which can be known only by experiencing it? When?

While being embodied Shrimad had equanimity for respect or disrespect. Considering the reputation as a disgrace, he had decided to stay unrecognized so that no obstruction could arise while displaying the true knowledge. More than 100 years have passed away since then. As he has nothing to do with the adoration of his greatness, the original author of the book in Gujarati also did not look for any worldly benefit in narrating his life. His endeavor was simply to point out that the great men are the pillars of the world, that they have attained blissful happiness, that they provide refuge to the people desirous of happiness, and that they constitute the source of happiness.

He was convinced that even the innumerable books of this type cannot bring out the change in life, which can be effected even by one word received during the direct contact of self-realized persons. The purpose of composing these words was simply to resort to the devotion of the saintly people. The devotee-poet Mäntungächärya says in Bhaktämar:

Alpashrutam Shrutavatäm Parihäsdhäm, Tvadbhaktirev Mukhari Kurute Balänmäm;
Yatkokilah Kil Madhau Mahuram Virauti, Tatchäruchutakalikänikaraikahetuh.

Lord, though my scriptural knowledge is ridiculous as compared to that of the well-read people, my devotion for you compels me to speak out; the cuckoo, which usually remains silent in other seasons, starts cooing sweet in the spring because of being enamored of flowering of the mango tree.

In the end he gives a stanza from 'Subhässhit Ratnasandoh' of Ächärya Amitgati, which presents the portrait of a saint and is representative of Shrimad's life.

Chittälhädi Vyasanavimukhah Shoktäpäpanodi,
Prajnotpädi Shravanasubhagam, Nyäyamärgänuyäyi;
Tathyam Pathyam Vyapagatamalam, Särthakam Muktabädham,
Yo Nirdosham Rachayati Vachastam Budhäh Santmähuh.

The learned men call him a saint, who is free from addiction, who provides delight to the mind, who removes the grief and lamentation, who brings out the wisdom, whose words are pleasing, who resorts to the path of justice, and who composes true, beneficial, pleasing, meaningful, non-contradicting, and innocent words. Let our innumerable obeisance be to such a saint!

Nitya Niranjan Antarjāmi, Raho Nirantar Antarmān,
Samatāmān Ramatā Rājeshear, Dithā Nahi Deshāntaramān;
Samay Samay Tuj Charan Sharanani, Chhatrachhānya Oor Chhāyi Raho
Nishkāran Karunāni Kathani, VachanVishe Na Samāy Aho.

Eternal, immaculate, mind-fathoming Lord, please stay incessantly at my heart. My Lord Rāj, I have not come across in the world any other individual tuned to the equanimity. Let me have the shelter of your feet day and night. Oh, how can I be able to narrate the tale of your innate compassion in words!