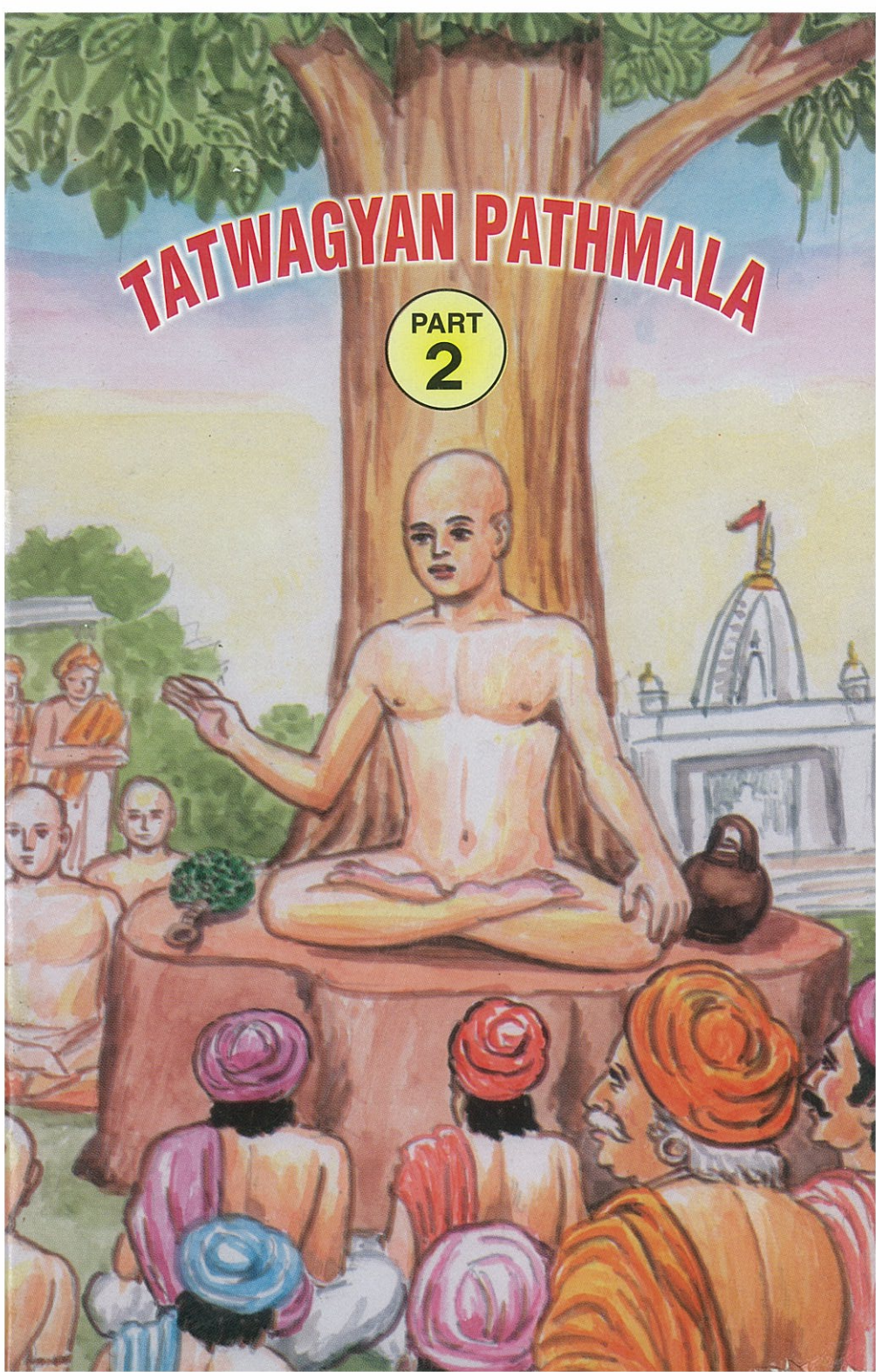


# TATWAGYAN PATHMALA

PART  
2



( Bhagwan Mahaveer 2600th Birth Anniversary )

# TATWAGYAN PATHMALA

## PART - II

( Prescribed by the Veetrag-Vigyan Vidyapeeth Examination Board )



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## PUBLISHERS' NOTE

Pandit Todarmal Smarak Trust is very glad to publish this English Version of Tattvagyan Pathmala Part II. The Trust has previously published in English Balbodh Pathmala Part I, II, III; Veetrag-Vigyan Pathmala Part I, II, III and Tattvagyan Pathmala Part I. This course has been prescribed by the Veetrag-Vigyan Vidyapeeth Examination Board, Jaipur. The present book is the eighth in the above series.

The aforesaid 8 books have either been written or edited by Dr. Hukamchand Bharill. He has written 20 other books also. The Trust is proud in having published all his books. You will be surprised to learn that the same have reached to the public to the tune of more than 15 lacs in 8 languages.

After the establishment of this Trust and the completion of its majestic building by Shriman Seth Pooranchandji Godika, Dr. Bharill joined us and became part and parcel of the Trust. Since then the Trust has initiated a number of schemes to propagate Jain philosophy and through the medium of these, the message of Lord Mahaveer is being spread throughout the country and abroad, which fact is very well known to the public.

There are fifteen department working under the ceiling of Todarmal Smark Bhawan under the able guidance of Dr. Bharill as below :—

1. Veetrag-Vigyan Vidyapeeth Examination Board.
2. Bharatvarshiya Veetrag-Vigyan Pathshala Samiti.
3. Veetrag-Vigyan (spiritual Hindi monthly).
4. Jain Path Pradarshak. (Fortnightly News paper)
5. Shri Todarmal Digamber Jain Siddhant Mahavidyalaya.
6. Department of Publication of Literature.

7. Akhil Bhartiya Jain Yuva Federation.
8. Sat-Sahitya Vikraya Vibhag.
9. Tape-records of Religious Discourses.
10. Pravachan Prasar Yojna.
11. Religious Discourses Vibhag.
12. Prachar Vibhag.
13. Shri Veetrag-Vigyan Adhyatmic Shikshas-Prashikshan Shivir (Camps).
14. Veetrag-Vigyan Adhyatmic Shikshan Shivir (Camps).
15. Shikshan Shivir (Camps) at Jaipur.

The brief introduction of the above activities has been given in Dr. H. C. Bharill's latest English publication 'Kramabaddha Paryay' (Sequence-bound Modifications).

It is very difficult to have an English translation of such books, for to translate and sometimes to coin word in English for spiritual expressions is an uphill task. The Trust is fortunate in having the cooperation of Shri Manoharlal Jain, Retd. R.E.S., Ajmer, who accepted to translate the book with great joy and enthusiasm. The rest of the seven course books, referred to above, have also been translated by him. Besides he has also translated 'Non-violence in the Light of Mahaveer' and 'Kramabaddha Paryay (Sequence-bound Modifications)'. We do not find words to express our obligation towards him.

Shri Sohanlal Jain of Jaipur Printers, Jaipur also deserves our thanks for printing the book in its beautiful get-up. He takes keen interest in all our publications.

Jaipur  
15th April, 1987

NEMICHAND PATNI  
*Maha Mantri*  
Pt. Todarmal Smarak Trust

## LESSON 1

# Mahaveerashtak Stotra

यदीये चैतन्ये मुकुर इव भावाश्चिदचिताः  
समं भान्ति ध्रौव्यव्ययजनिलसन्तोऽन्तरहिताः ।  
जगत्साक्षां मार्गप्रकटनपरो भानुरिव यो  
महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥१॥

Just as substances in front of a mirror are reflected in it, in the same way all animate and inanimate objects with their origination, disappearance and permanence are at one and the same moment reflected in whose omniscience and who is the seer and knower of the world and illumines the path of spiritual perfection, just as the sun bestows its light on all the worldly paths, I implore that Lord Mahaveer to stay in the path of my vision.

अताम्रं यच्चक्षुः कमलयुगलं स्पन्दरहितम्  
जनान्कोपापायं प्रकटयति वाभ्यन्तरमपि ।  
स्फुटं मूर्तिर्यस्य प्रशमितमयी वातिविमला  
महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥२॥

Both of whose lotus eyes, without glimmer and redness, expose to the humans the absence of external and internal passions like anger; whose appearance is utterly pure and calm, I implore thee, Oh Lord Mahaveer, to stay in the path of my vision.

नमन्नाकेन्द्रालीमुकुटमणिभाजालजटिलं,  
लसत्पादाम्भोजद्वयमिह यदीयं तनुभृताम् ।  
भवज्वालाशान्त्यै प्रभवति जलं वा स्मृतमपि  
महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥३॥

Both of whose lotus feet are illuminated with the brilliance of the gems of the crowns of the Lord of the heavenly beings,

who pacifies the flames of the fire of agonies of the creatures of this world by his remembrance only like water, I implore that perfection incarnate Lord Mahaveer to stay in the path of my vision.

यदर्च्चाभावेन प्रमुदितमनादर्दुरइह,  
 क्षणादासीत्स्वर्गी गुणगणसमृद्धः सुखनिधिः ।  
 लभन्ते सद्भक्ताः शिवसुख समाजं किमुतदा  
 महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥४॥

When a frog, happy with the eagerness to worship whose lotus feet, was blessed with all the wealth, bliss and comforts of heavenly life just in a moment, there is no wonder if his devotees achieve that all pervading happiness of the supreme state of our being, that is, they will certainly achieve that. I request you, Oh Lord, of the three worlds, to stay in the path of my vision.

कनत्स्वर्गाभासोऽप्यपगततनुज्ञाननिवहो  
 विचित्रात्माप्येकोनृपतिवरसिद्धार्थतनयः ।  
 अजन्मापि श्रीमान् विगतभव रागोद्भूतगतिः  
 महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥५॥

From the intrinsic point of view, you who are just a mass of sentience and externally without physical frame, though possessing a shining pure gold like body; all the substances with their multifarious modifications are being reflected in whose sentience, as such who is one indivisible and many at one and the same time; who was unborn and yet was the son of Maharaj Siddhartha; who is devoid of all the attachments of the worldly existence, and yet is associated with perfect consciousness and the wealth and luxuries of the religious congregation that is called the Samosharan, I implore Thee, an abode of countless wonders. Lord Mahaveer, to stay in the path of my vision.

यदीया वाग्गंगा विविधनयकल्लोलविमला,  
 बृहज्जानांभोभिर्जगति जनतां या स्नपयति ।  
 इदानीमप्येषा बुधजनमरालैः परिचिता,  
 महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥६॥

The Ganges of whose divine voice is perfectly pure on account of the surging waves of relativity and who always invites the living beings of this world to bathe in the fathomless stream of whose omniscience, with which all the swan-like learned souls are even now acquainted, I implore Thee Oh Lord of the Lords, Mahaveer, to stay in the path of my vision.

अनिर्वारोद्रेकस्त्रिभुवनजयी कामसुभटः,  
 कुमारावस्थायामपि निजबलाद्यन विजितः ।  
 स्फुरन्नित्यानन्दप्रशमपदराज्याय स जिनः,  
 महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥७॥

Who by his soul force alone, in his boyhood, conquered the god of passions, whose force is irresistible and who has won all the three worlds; consequently who has become the sovereign of eternal happiness and everlasting vitality, I implore Thee Oh Bhagwan Mahaveer to stay in the path of my vision.

महामोहांतकप्रशमनपराकस्मिकभिषग्  
 निरापेक्षो बंधुर्विदितमहिमा मंगलकरः ।  
 शरण्यः साधूनां भवभयभृतामुत्तमगुणो  
 महावीरस्वामी नयनपथगामी भवतु मे (नः) ॥८॥

Who is a selfless physician to conquer the terrible disease of delusion, who is a selfless brother to all the living beings, the whole world is acquainted with whose grandeur, who is an instrument for the welfare of all without any distinction, who is a refuge to the monks, who are frightened with their wanderings of the worldly existence, that mass of all the good and great attributes of life, God Mahaveer, pray stay in the path of my vision.

महावीराष्टकं स्तोत्रं भक्त्या भागेन्दुना कृतम् ।  
 यः पठेच्छृणुयाच्चापि स याति परमां गतिम् ॥९॥

Whosoever recites or hears this Mahaveerashtak written with great reverence by poet Bhagchand, attains supreme bliss.

### Question :—

Write one verse that you like most with its meaning.





## LESSON 2

# The Method of Understanding the Meaning of Religious Texts

**Pandit Todarmal** – The root of the tree of this world is wrong faith. Complete liberation of the soul can only be attained with the complete annihilation of this wrong faith.

Today we have to study why wrong faith persists in the Jains also and in those who obey the commandments of Jainism, because even an iota of wrong faith is harmful and subtleties of wrong faith are also worth renouncing.

**Deewan Ratanchand** – How does wrong faith persist in those who are Jains and obey the commandments of Jainism ? There is nothing in support of wrong faith in the Jain scriptures.

**Pandit Todarmal** – Whatever you say is correct. There is nothing in the Jain scriptures which supports wrong faith, but those who do not know the method of understanding the meaning of religious texts, cannot go to the heart of the scriptures. They understand something otherwise from their imagination and their wrong faith does not leave them.

**Deewan Ratanchand** – Is there some method of understanding the meaning of religious texts ?

**Pandit Todarmal** – Yes, there is a method of doing and understanding things. Till we understand that method, we cannot do anything in the proper way and can also not understand things in their right perspective.

**Deewan Ratanchand** – What is the method of understanding the meaning of the teachings of Jinendradeo ?

**Pandit Todarmal** – Principles of religion have been explained in the religious texts from real and conventional aspects. Ordinary humans do not understand the real meaning of the texts, for they do not understand the nature of real and conventional aspects. The scriptures have been divided in four broad heads. Each head has got a different method of exposition. If we do not understand that method, we cannot understand the intrinsic meaning of the texts.

**Deewan Ratanchand** – Please explain the nature of real and conventional aspects and the method of exposition of the religious texts.

**Pandit Todarmal** – I have already dealt with real and conventional aspects some days back and have also elaborately explained the four divisions of the religious books.

**Deewan Ratanchand** – Yes, we have got a general knowledge of these subjects. We, however, want to understand them in the context of the methods of understanding the meanings of religious texts.

**Pandit Todarmal** – If you know the nature of real and conventional aspects, let me know what are real and conventional aspects ?

**Deewan Ratanchand** – Real aspect means the intrinsic exposition and the conventional aspect means imposed exposition of things and principles. We can also say that exposition of the nature of one substance as that only is the real aspect and to describe it in the nature of some other substance is the conventional aspect.

**Pandit Todarmal** – Then you must be knowing that the conventional aspect mixes self and non-self, their modifications and activities and then exposes them, while real aspect places them as they are without mixing one with the other.

**Deewan Ratanchand** – Yes, we know this also.

**Pandit Todarmal** – Well, then, tell me who are men and animals ?

**Deewan Ratanchand** – Living beings.

**Pandit Todarmal** – Living beings ?

**Deewan Ratanchand** – They have also been described as such in religious books.

**Pandit Todarmal** – Yes, they have been described as living beings, human and hellish life being their modifications in the scriptures, but we should not accept the modifications as living beings. The modifications are a mixed state of the animate and inanimate entities, but in reality soul substance is quite different and that should be treated as such. In the context of its association with the soul, bodies etc., are also called living entities, but that is so in words alone. From the religious point of view bodies etc., are never living entities.

Likewise, the indivisible soul has been divided into consciousness, perception and other attributes, but these divisions are just to explain the substances, which should be accepted as indivisible only. From the real aspect, the soul is indivisible. That alone should be treated as a living substance. The divisions are from the name and number points of view and as such are for explaining only, they are not different from their intrinsic nature.

**Deewan Ratanchand** – I think rules of conduct and abstinence have been described as the path of liberation from the conventional aspect only.

**Pandit Todarmal** – Conduct and abstinence etc., have been called path of liberation for purposes of dissociation with the non-self entities, but they should not be accepted as such, for if the soul can possess or abandon other substances, it will become the creator and destroyer of these. No substance is, however, dependent on others. The soul detaches itself from the attachments and becomes perfectly detached. In fact, such detachment is the real way to perfection of the soul.

It was for this reason that it was explained that till we recognise which statement is real and which conventional

in the scriptures, we remain in darkness and understand both as the same.

**Deewan Ratanchand** – Then why did the exponents of philosophy take recourse to conventional aspect also ?

**Pandit Todarmal** – Without conventional exposition, the spirit of the religious texts cannot be clarified. Therefore, though not real, the conventional aspect has been made use of.

**Deewan Ratanchand** – Why cannot the real aspect be exposed without the conventional one ?

**Pandit Todarmal** – The soul, from the real aspect, is different from all non-self substances, and one with its intrinsic nature alone and independent. If we go on telling people like that, they would understand nothing. Therefore, it was explained in relation to other substances like body etc., and by division into human, animal and other phases. Likewise, indivisible substances were explained in parts thereof e.g., soul was divided into attributes like sentience, perception etc., and thus clarified.

Just as a barbarian cannot understand things except in his own language, in the same way conventional man cannot understand the real intrinsic soul or other substances except with the help of conventional exposition.

**Deewan Ratanchand** – What should be our correct understanding ?

**Pandit Todarmal** – When things have been described from the real point of view, they should be accepted as they really are and when they are illustrated from the conventional aspect, we should treat them as not like that, but described as such from the point of view of their associations or other instrumental causes.

**Deewan Ratanchand** – Is the conventional aspect only helpful in teaching others ? Has it its own purposefulness also ?

**Pandit Todarmal** – Till we recognise the real intrinsic nature of substances, we should understand them from the

conventional aspect. Thus, in lower stages conventional aspect is also helpful. However, it is helpful only if we treat conventional aspect as imposition and then we try to understand things; but, if we regard conventional aspect as truthful as the real one and treat things as 'thus only', then our belief will remain perverse and we shall be treading wrong paths.

Likewise, we do not understand the real nature of substances, having not understood the four broad divisions of Jain scriptures. Therefore, we should have a clear picture of these divisions.

**Deewan Ratanchand** – Kindly explain the real purpose of exposition of the nature of things in Prathmanuyog.

**Pandit Todarmal** – In Prathmanuyog, persons are induced to lead a religious life, by describing the diversities of this world, the results of merits and demerits and the activities of the great men of history. Original stories are just as they were, but expositions in the different contexts sometimes are exactly similar, at others, they are according to the thinking of the writer, but the purpose is never otherwise, for example, gods participated in the five auspicious events of the life of the Tirthankaras, but the words of adoration used by the gods and their lords were not exactly similar to those that were originally used. Likewise in dialogues the language used by the writer is quite different from that which was used by the speakers, but they serve the same purpose.

Sometimes reference stories written by writers are according to their own conceptions e.g., there are stories of fools in Dharam Pariksha, but it is not necessary that the same story was narrated by Manoveg. However, it surely was supporting foolishness.

Sometimes in Prathmanuyog, people doing improper acts, but with a religious sense and purpose, have been praised e.g., Vishnukumarji, out of sheer love of piety, saved the seven hundred monks from torture, but this action on his part was improper, for he had to leave monkhood; but he has been adored for this due to his love for piety. Taking advantage of this example, we should not give up the higher status and indulge in less important tasks.

It is evil to worship or pray God for being blessed with sons or curing oneself of diseases, these being included in Nidan Artdhyan and devoid of selflessness in pursuing the path of religion, but even these have been praised, considering that the devotee did not indulge in the worship of gods, who are personifications of wrong faith themselves and spread the same amongst their followers. One should not in this manner perform religious rituals to achieve worldly aims, which only satisfy pleasures of the senses.

**Deewan Ratanchand** – What is the subject matter dealt with in Karnanuyog ?

**Pandit Todarmal** – Karnanuyog explains things seen by the omniscient beings. Omniscience covers all the worlds and the non-world, but Karnanuyog illustrates things useful for us, beings who are in the lower stage of sentience e.g. scales of spiritual growth, but manifestations of living beings are countless in number; they cannot be described in words. As such similar modifications have been included in the different fourteen scales of spiritual progress.

In Karnanuyog things have been described from the point of view of educating persons in a particular direction, but it should not be treated exactly like that e.g., attempts at violence etc., are called wrong consciousness; but in reality all the consciousness of the person with wrong faith is bad consciousness and that of the person with right faith is good consciousness.

**Deewan Ratanchand** – What is the style of narration in Charnanuyog ?

**Pandit Todarmal** – Charnanuyog teaches conduct of religion as can be guided by the wit of persons. Conventional aspect is predominant here, because in real aspect of religion, there is nothing to be accepted and nothing to be abandoned. Two ways of giving religious instructions have been adopted here, one only conventional and the other conventional with real. Outward activities are important in conventional teaching, but inner thoughts and feelings are more important in the realcum-conventional aspect.

**Deewan Ratanchand** – For whom is conventional teaching alone given and for whom conventional mixed with the real ?

**Pandit Todarmal** – Only conventional teaching is meant for those who have no knowledge of the real perspective and in whose case it appears that even attempts to inculcate the real aspect will fail. Those who have the knowledge of both the real and the conventional aspects, or in whose case it can be taught usefully; are taught using conventional aspect mixed with the real one. In Charnanuyog, sometimes, new passions are aroused in order to persuade persons to stop their sinful activities e.g., by creating fear passion with the hellish phase of life as a result of evil and by creating greed passions with heavenly phase of life to lead people to follow the path of religion. Likewise, hatred with the human frame is created by describing it as very impure; and sense of aversion with sons and daughters is generated by showing them as extremely eager to get the accumulated wealth of the parents. Greed of having wealth and issues by indulging in worship, charity or adorations is generated to induce people to become religious minded. The real purpose of such expositions in Charnanuyog should be kept in mind to have right faith.

**Deewan Ratanchand** – What is the method of narration in Dravyanuyog ?

**Pandit Todarmal** – The purpose in Dravyanuyog is to develop right faith by examples, reasons and various interpretations. Influx and other elements are described in a manner that would lead to feelings of detachment, discrimination between the self and the non-self and the living and the non-living entities. Spiritual experience is hailed and conventionalities are discarded. Importance of Rules of Conduct etc., is sometimes minimised to create indifference towards these in the minds of those, who are very much drawn towards those, in order to encourage the emergence of spiritual experience. Merits are decried not for pursuing demerits, but for pursuing detachments.

Thus, the methods of exposition in the four Anuyogs are different, but the chief purpose of all these is the propagation of

detachment. Sometimes soft attachments are recommended in order to do away with stronger ones, at others all attachments have been decried, but nowhere attachments have been proclaimed as merits. Real perfect faith is in eliminating attachments as far as possible. Real consciousness is to know how these can be eliminated and the Real Conduct is to follow the path of the elimination of attachments. We should, therefore, understand the real intention of religious truths by following the styles of all the four Anuyogs.

**Deewan Ratanchand** – What to do if sometimes mutually opposed tenets have been placed before us in the religious texts ?

**Pandit Todarmal** – The message of Jinendra Deo does not have mutually contradictory commandments or assertions. We feel that the contradictions are there, because we have not understood the style of the Anuyogs and the real and the conventional aspects of religious teachings. There is no contradiction if we comprehend these methods of understanding the religious texts. It is, therefore, necessary that we should keep studying the scriptures, which is the first and foremost preparation for the pursuit of the path of liberation. You are, therefore, ordained to study religious texts with proper understanding. You will surely obtain perfect bliss.

### **Questions :—**

1. Why cannot we teach the intrinsic values of things without the conventional aspect ? Clarify.
2. Is conventional aspect purposeful for its own sake ? If yes, how ?
3. Describe the styles of exposition of the four Anuyogs.





## LESSON 3

# Merits and Demerits

The subject of merits and demerits, as those of God and soul, bondage and emancipation, this world and the other, has been much talked of in the Indian philosophies. What are merits and demerits and what place do they occupy in the path of liberation of the soul? The problem here is to discuss these in the context of Jain philosophy.

Every period of Jain literature since the days of Acharya Kundkunda up-to-date has taken up this question of merits and demerits and discussed it threadbare. Even today it is the main subject of discussion. Controversy, however, is not in the definition of merits and demerits, it lies in their position in the path of liberation.

Merits and demerits are both impure, internal behaviour of the soul. Worship of God, adoration of the monks, compassion, charity, abstinence, mortification and other auspicious activities etc., are termed as merits and their fruition brings favourable associations. Violence, untruth, theft, indulgence in sex and accumulation of possessions etc., are called demerits and they are instrumental to unfavourable associations.

Ordinary men regard merit as good and demerit as bad, for one is born as a human or a heavenly being on account of his merits and in hells or animal phase due to demerits. They, however, do not realise that all the four phases of life are full of grief only. Happiness is not to be found in any of these phases. Pt. Daulatramji has declared in the first Dhal of his Chhahdhala that all the four phases of life are full of grief and miseries. It is clear from the text of the reflection on renunciation that if there was any joy in all the four phases, why

should the Tirthankars have left their household and adopted the path of renunciation ?

The founder of Shraman culture, the great Acharya Kundkund has held both merits and demerits as equal, both being instrumental to worldly existence and has asked us to dissociate with them and not to have any attachment for them. He says, "demerits are undesirable and merits desirable, this is the belief of ordinary humans, but how can even merits be desirable that push creatures in worldly existence ?"

Iron chains as also gold chains, both deprive persons of their freedom. In the same way merits as demerits push those beings in the lap of worldly existence.

Do not associate with any of those, because if you associate with something undesirable, your freedom will be lost.

All auspicious modifications attract merit bondage and inauspicious ones demerit bondage. Bondage is bondage, be it merit bondage or demerit bondage. It only binds the soul, does not liberate it. Liberation can be had only in the absence of merits and demerits, with pure detachment. As such merits and demerits play only a negative role in the path of liberation of the soul.

Yoginder Deo writes in Yogsar in this context :—

"Merits lead to heavenly phase of life and demerits to hellish phase. One who knows the soul, leaving both these, attains complete liberation."

Acharya Pujiyapad has also given vent to same ideas in Samadhi Shatak. Acharya Kundkund very emphatically asserts:—

"Meritorious inclinations towards others are merits and demeritorious ones are otherwise. The inclinations of the soul not inclined towards any non-self entity are the instrument of the destruction of all unhappiness and attainment of the liberation of the soul."

Jain scriptures are very clear that abstinence, worship, rules of conduct etc., are merits and the manifestations without delusion and movements of body, mind and speech is religion.

In Natak Samaysar both merits and demerits have been described as twins born of a she-barbarian and that the sentient beings should have no liking for any of the two.

From worldly point of view merits are said to be better than demerits, but in the path of liberation both merits and demerits are obstructions.

The great poet Banarsidas has presented the concepts of merits and demerits in a dialogue form between a teacher and a taught on the basis of the commentary of Acharya Amritchandra named Atmakhyati, on the holy treatise Samaysar by Kundkund Acharyadeo, and the additional slokas composed by him, which is as follows :—

A student tells his teacher that merits and demerits are not equal, because their causes, tastes, nature and results are different. Merits appear to be dear, while demerits unwholesome.

Passionate manifestations lead to demerit bondage and virtuous ones to merit bondage. Thus their causes are different. The fruition of demerit results in unhappiness, whose taste is bitter and the fruition of merit results in happiness, whose taste is sweet. This way there is difference of tastes in the two. Demerit manifestations are in themselves irritating to the soul, while merit ones are pleasant. Thus, there is difference in their nature also. Demerits lead to unpleasant phases of life like the hellish, while merits to heavenly and other good phases. Thus the difference as regards their results is also very clear. Why then do you call them equal ?

Teacher :— In answer the teacher tells his student that merit and demerit bondages both are obstructions in the path of liberation and as such are equal. Good and bad phases of life are both in the worldly existence and as such there is no difference as regards results. Differences on account of causes, taste, nature and result, in fact, do not exist; non-sentient beings observe these differences on account of their wrong faith; sentient beings do not recognise any difference. Merits and demerits are both dark wells, both are instrumental to karmic bondage and both are non-existent in the path of

Siddhahood. Only absolute detachment is desirable in the path of soul's liberation.

Out of rules of conduct, penance, abstinence, charity, worship etc., on the one hand and absence of all these on the other, some are meritorious while others are demerits, but if we go to the heart of the matter, both kinds of karmas are diseases. The supreme Lord Jinendra has described the process of bondage like that. Merits and demerits both are bondage and causes of bondage. As such the religion for the welfare of the soul discards all the merits and demerits without any distinction. Perfect detachment alone can take the soul to its destination, where there are no attachment and aversions; only pure operation of the consciousness prevails, without merit or demerit operations.

Hearing this, the student argues before the teacher as follows :—

“You have described merits and demerits both showing them equal. I have that way developed a doubt in my mind. Those who are following the path of the soul's liberation i. e., followers in the fourth, fifth and the sixth scales of development cannot do without some support. They need the adherence to rules of conduct, abstinence, compassion, charity, meditation and worship rituals to occupy their minds. Why do you repudiate these altogether ?”

The teacher in return reiterates, “It is not like that. Do the followers of the path of emancipation need the support of merits or demerits ? Their refuge is their own all sentient soul, which is ever present. The karmas are eliminated by the experience of such a soul and its practice. There is no question, therefore, of the irbeing without refuge or support. The devotion towards and engagement in the soul itself which is without any delusions, attachments and aversions, are instrumental to achieving the supreme bliss. The inclinations towards the rules of conduct and the activities of the inanimate matter are shadows of matter substance only. It has been rightly said that merits and demerits are both filth, a mass of matter, and dereliction on the path of

the soul. We can never attain omniscience and liberation by these."

Hearing this the student, who believes in compromise, asks his teacher to accept the view that merits are pure and demerits impure.

The teacher explaining the whole thing asserts as below :-

"As long as there are merit and demerit manifestations, one has variability in mind, body and speech, as also in operative consciousness of both the types i. e., sentience and perception. One cannot experience the pure soul as long as there is no stability in mind, body, speech and operative consciousness. Therefore, both merit and demerit manifestations are like scissors to cut short the path to liberation. Both are instrumental to bondage and, therefore, undesirable. I have spoken against both knowing them as obstructions in the path of soul's emancipation."

Thus Pandit Banarsidas has expressed his thoughts in accordance with the scriptures.

Pandit. Todarmalji writes in the same context :—

"The person with wrong faith, regards influxes of violence etc., as undesirable and the merit influxes of non-violence and others as desirable; both attract bondage of the karmas. To regard them as desirable is perversion of faith. Likewise, he regards truth etc., as causes of merit bondage and untruth etc., as causes of demerit bondage. All those, however, are false faiths and so to be abandoned. Therefore, non-violence etc., are also undesirable being causes of bondage only. Only that stage where one remains a sentient seer with full detachment is the desirable state. Till such a state has been achieved, indulge in merits alright, but have faith that this is instrumental to bondage only and as such undesirable; if this is regarded as path to liberation, the perverted faith persists as ever."

Thus, we see that though merits are better than demerits from the worldly point of view and keeping this aspect of the

state, the scriptures have recognised these as conventional religion, yet in the path of liberation their position is negative only.

The joy out of the pleasures of senses consequent of merit is the root cause of regarding merit as beneficial. As long as pleasures of senses are regarded as giving happiness, the desirability of merits cannot be lost sight of. Without touching the sentient soul, the feelings of happiness in the pleasures of senses cannot disappear. The pure manifestation is the experience of the sentient pure soul, which is absolutely without merits and demerits. Those who want to taste real happiness of the soul, therefore, should always attempt to acquire the pure manifestation of the spiritual experience.

### Questions :—

1. What is the place of merits in the path of soul's emancipation ?
2. What are merits and demerits ?
3. Clarify the causes and divisions of merits and demerits and establish oneness between the two.

*If you want to have an idea of the hurry and bustle of this world, go and stand on the crossing of some busy streets and see it. One the crossing there is the red light, which is a signal of death, there is a policeman to check you, but you are not willing to stay at any cost. Though you understand clearly that with the red light on, it is very dangerous to cross the roads, you can come under any vehicle, the policeman is warning you, and yet you are running. Is this not the limit of hurry ? What is the use of this hurry ? But such a hurry can be witnessed anywhere these days.*

Kramabaddha Paryay, page 64 :

Dr. Hukamchand Bharilla

## Substantive and Instrumental Causes

**Speaker :—**

Bhagwan Veer is auspicious as also the preceptor Gautam. Acharya Kundkund is auspicious and so is the Jain religion.

Every substance in this world manifests itself in different modifications of its own accord. The manifestations of the substances are their actions. These actions are called condition, change, modification or behaviour. Each substance is the creator of its own modifications. It does not at all need the cooperation of any other substance for these modifications. People not acquainted with the scheme of things, in vain, become unhappy with the desire of cooperation of others.

**Student :—**There can be no activity without its cause. How can, therefore, the quest for causes be regarded as of no avail ?

**Speaker :—**You are correct, when you say that no activity materialises without its cause. But do you know what a cause is ? The stuff that produces the activity is the cause thereof. These causes are of two kinds. Substantive causes and instrumental (conventional) causes. That which itself changes its condition is called the substantive cause. That which does not change its own condition, but upon which suitability is imposed is called the instrumental or conventional cause, e. g., in the making of an earthen jar, earth is the substantive cause and wheel, stick and the pot-maker are instrumental causes.

The substance in which the modification is born is the power of the self and the modification is the object i.e., Upadeya. From the point of view of the conventional cause, the same modification is the changed condition i.e., Naimittik. The same

manifestation is thus illustrated in two ways, one from the point of view of the power of the self and the other from the point of view of the conventional cause.

**Student** :—Please explain this arrangement more clearly with examples ?

**Speaker** :—In the emergence of the action Jar, substantive cause is earth, from which aspect action jar is the object and pot-maker, wheel, etc., are conventional causes. The same action of 'jar' from the point of view of the conventional causes is the changed condition of the substance. These are just two aspects of the same phenomenon. I think you have understood this.

**Student** :—Yes sir, understood well.

**Speaker** :—Then apply these concepts of substantive or conventional causes on a necklace and right faith.

**Student** :—The substance gold is the power of the self and necklace is the desired manifestation. Fire, goldsmith and others are conventional causes and the necklace is the new condition. In the same manner the soul substance or the attribute of faith is the power of the self and right faith is the desired manifestation. The removal of perverted faith karmic matter is the instrumental cause and right faith is the changed state.

**Speaker** :—Well said.

**Student** :—If the power of the self is the substance or the attribute, it is always present and so the alleged action should always be happening.

**Speaker** :—This power of the self is of two kinds :

- (i) the eternal self power and
- (ii) the momental power of the self.

That substance or attribute that undergoes the change itself is the eternal self power.

The momental power of the self can be illustrated in two ways :—

- (i) An eternal current of manifestations flows in the substances and the attributes. In that eternal current the immediately previous momentary manifestation is the



momental power of the self and the manifestation immediately after the present moment is the action.

- (ii) The momentary capacity of the substance to change in that particular modification is the momental power of the self and the manifestation is the action.

The momentary self power is called the forceful cause also. The eternal self power is always present, but if that is regarded as the completely forceful cause, alleged actions will always be in the process of happening. As such the forceful cause is the immediately previous manifestation of the substance and the momentary ability of the substance itself. Action cannot be fruitful without these two and it always materialises when the two are present.

We can say conclusively that the substance itself with its previous modification is the power of the self and the substance with the immediately next manifestation is the desired action. Favourable external circumstances and objects are conventional causes and the alleged modification their action.

**Student** :—Are conventional causes of two kinds :—

- (i) indifferent and  
(ii) promptor.

**Speaker** :—Yes, they have thus been divided. Though ether, anti-ether, space and time substances having no desires of their own and, being inactive are called indifferent substantive causes, and the soul substance having desires and being active, and the matter substance being active only, are called promptor instrumental causes, yet in the emergence of the action all are indifferent like the ether substance. Acharya Pujayapad has said in Ishtopadesh :—

“An ignorant being cannot be made a learned one by teaching and in the same way a learned one cannot be made an ignorant being, because non-self substances are only conventional causes just as the ether substance is for self-moving soul and matter.”

The Sanskrit Tika further clarifies this saying :—

A misgiving can arise to the effect that thus all the external causes will be eliminated. This has been answered thus :—Others

like teachers and enemies etc. are in the emergence and destruction respectively of the alleged action are only instrumental causes. In reality the ability of the substance is the prime cause in the happening or non-happening of the event or action.

**Student** :—The soul of Mahaveer Bhagwan in the previous life of a lion attained the self with the teaching of two Digamber Jain Saints having the power to fly in the sky. It was on account of this that he became Bhagwan Mahaveer in later phase. Why don't you recognise their teaching as the instrumental cause ?

**Speaker** :— We don't deny the importance of teaching as an instrumental cause. If teaching alone can fetch welfare of the soul, many people listen to the religious discourses, why don't all those attain purification of the soul ? Why did not Mahaveer start the process of the purification of the soul in the life of Marichi ? Was there any paucity of instrumental causes ? Was the teaching of the two Digamber Jain Saints, moving in the sky, better than the teaching of Rishabhdeo ? Bharat Chakravarti was his father, and the first propounder of religion Rishabhdeo was his grandfather, and yet he sounded opposition to the teachings of Bhagwan Rishabhdeo in the religious congregation. Was there something lacking in the message of Rishabhdeo ?

This proves that when the self is completely ready, the desired action materialises and that time the favourable instrumental causes are always present; one has not to try to find them. Where was the chance of any teaching in the cruel phase of the lion's life ? But when the soul force of the lion became sufficiently powerful, the instrumental cause descended from the heavens. It was, therefore, said that the seeker of the soul should not be restless in finding favourable instrumental causes. Who says that instrumental causes are not there ? However, we have not to make a search of these. When the action in the self materialises, the favourable instrumental causes are always there.

Action does not follow the instrumental causes; instrumental causes are so called according to the action. Man interested in sensual joys develops attachment seeing the dead body of a prostitute, while a detached person develops feelings of renunciation. The same prostitute is said to be the cause of attachment

for a man of senses and renunciation for the detached person. If actions happen in accordance with instrumental causes, each one should have feelings of attachment or renunciation.

Pandit Todarmalji asserts, "Non-self substances do not forcefully obstruct the alleged action; when our own manifestations are undesirable, then it is only an external cause, while another man spoils his thoughts without any instrumental cause. As such, there is no instrumental causation as a rule. Thus, it is perverted faith to find fault with non-self substances."

Neither the instrumental cause does anything by force nor does the self collect or bring instrumental causes together. The mutual relationship is very simple. This simplicity of the relations has been beautifully portrayed by Pandit Todarmalji thus :—

"If karmic matter by its own efforts hurts the sentient nature of the soul and if it fetches external material, then karma must be animate as well as possessing strength; but it is never like that; the relationship is very automatic. When the karmas reach the stage of fruition, the soul itself leaves its natural poise and behaves otherwise and the other substances also behave in their own manner. Just as an ostrich and a she-ostrich which meet in the wake of sunrise do so of their own nature; no body separated them out of ill-will forcibly and nobody has brought them together in the daytime out of compassion. Such is the relationship of the desired action with the instrumental cause. The same holds good in the case of karmas."

**Student** :—Why should we involve ourselves in this controversy of the actual doers and the instrumental cause thereof ? What is the harm if we do not know these and what is the gain from their knowledge ?

**Speaker** :—To understand the correct nature of the power of the self and the instrumental causes for the materialisation of an action, is not a battle of wits or a controversy. The real issue is that people regard one as the doer of the other and are unhappy on that count. If we understand the real nature of the both, this controversy will be finished.

Because a person does not have a correct knowledge of the intrinsic power of the self and the conventional causes of its

manifestations, he throws the blame of his guilt on the conventional causes and wants to remain innocent. A thief, for example, cannot be free from the guilt of theft, by throwing the fault on the moonlight; in the same manner this soul cannot be free from unhappiness and grief by throwing the responsibility of its own delusions, attachments and aversions on the karmas. In such a state we lose the capacity to find our own faults and to see within us.

By understanding these in their right perspective, the pride of being able to do something in others is gone. The inferiority due to the desire of help or support from others is finished. The desire of association of the non-self substances and the consequent restlessness is eliminated and natural, quiet, undisturbed state of the soul emerges.

Time is now over. Give deep consideration to whatever has been taught to-day, you will be happy.

#### **Questions :—**

1. What is the power of the self ? How many kinds does it have ? Explain with examples.
2. What is an instrumental cause ? How many kinds does it have ? What do you mean by prompter instrumental cause ?
3. Apply the relationship of the power of the self and the instrumental cause; and the conventional cause and the desired action.
4. What are the gains of understanding the relationship of the self with instrumental causes ?



## LESSON 5

# The Experience of the Soul and Investigation of the Elements

The only remedy of getting correct replies to questions like, "What is happiness?" and "Who am I?" is the experience of the soul and the initial method of acquiring spiritual experience is the investigation of the elements. The spiritual experience, however, grows by eliminating its own initial stage of the investigation of the elements, for such investigation is associated with attachment or aversion, while the soul is a self-feeling element without these accompaniments. We cannot have the experience of the-self with all attachments and aversions. The above facts have been explained in the essays, "What is happiness?" and "Who am I?" in the previous texts. The question in hand is what is the state of spiritual experience and what is investigation of the elements.

By introvert leanings towards the soul, to see it face to face and have the emotional oneness with it, is the spiritual experience. The real meeting of the soul is to cut off the operative consciousness from the non-self entities and to merge it with the eternal soul substance. It is all sentience, having been constructed by sentience itself, being attracted towards this attribute and being the producer of the modification of real element of consciousness itself. That spiritual experience is one indivisible state of the mind, though accepting the divisions of the knower, the known, and the knowing activity. The meaning is that the knower is the soul, that which is known is also the soul, and the operation of the consciousness is also nothing but the soul.

This state of consciousness is also full of bliss, it is both full of consciousness and the supreme bliss. Consciousness and bliss are not different things. Consciousness and bliss are both extra-sensory. This state of extra-sensory consciousness and happiness is real religion. The centralisation of the complete

power of existing consciousness on the non-sensory consciousness-cum-happiness is the state of religion. Therefore, that permanent element having sentience and bliss is the object, the means and the adorable; the investigation of the elements engaged on the quest of soul regards the rest of the whole cosmos as non-object, unattemptable and unadorable.

This sentient experience of the soul is the only aim worth achieving. Without any association of the non-self elements, the soul is the producer of such a state and this manifestation of sentience is the only correct activity of the soul. The division of the doer, the deed, and the means are in words only; all the three are indivisible, being phases of consciousness only.

Religion starts with this spiritual experience and attains completion in its fullness. We cannot imagine any other state of religion. Spiritual experience is the religion of the soul. This is the only object of the spiritual aspirant. To achieve this is the chief purpose of the aspirant.

The knowledge of the fundamentals necessary for the achievement of the above object is called the purposefulness of the spirit and the investigation and attempt in connection with these are the search for the elements.

The fundamental questions of this activity are, "Who am I?", (soul), "What is complete happiness?" (Liberation). Attempts at achieving happiness means how the soul acquires such a state of sentient bliss or how the soul substance attains the completely liberated state of its being. One who follows this path to spiritual glory is always engaged in such deliberations.

He meditates that non-soul element quite different from the soul also exists in this cosmos. The soul forgetting itself harbours delusions, attachments and aversions. It is entangled in the operation of the merit and demerit bondages. So long as this soul does not realise itself and settles in itself, delusions, attachments and aversions will rise from time to time. To halt their growth one should centralise the available consciousness in the soul force. Detachment by discarding merits and demerits originates only with this centralisation. Thus, alone a time would come when all attachments and aversions will be totally

eliminated and the soul will develop the supreme state of detachment. In other words it would become a completely sentient blissful being.

The above process of thought and search is the investigation of the fundamentals. The process of soul experience is the process of investigation of the fundamentals. Various aspects of this investigation are not going to lead to soul experience, because there is no such aspect or attachment which can lead to some experience. We have to turn all our attention away from the world. The world here means body, karmic matter and also other animate activities other than our soul itself. The unnatural as well as the natural manifestations of the soul that rise in it from time to time can also not be the objects of the vision of the soul. Beyond all these is the eternal sentient permanent soul element which is the object of the present soul's pursuit upwards. Adherence to this permanent state leads to spiritual experience and that is called religion.

In other words the sentient element is above colour, attachments and divisions. Colour means non-self element as matter etc.; attachment stands for all the unnatural manifestations rising in the soul and division means that between a substance and its attributes as also the stages of the development of consciousness and other attributes. The sentient blissful element is above all these and that is the only prop for this pursuer. The true means to spiritual oneness is the complete dedication of the present state of consciousness.

The question is not how much sentient force you possess at present. The real question is if you can completely centralise it. For such experience of the soul, the consciousness of a healthy being is sufficient, but the most important condition is the complete dedication to the soul, without which such experience cannot be had. If we have arrived at the true decision about purposeful fundamentals, the largeness or smallness of non-purposeful external consciousness does not matter at all. Adherence to the soul alone is very necessary.

However perverse this soul may become on account of its own shortcomings, it does not leave its nature; but so long as

this soul does not cut itself wholly from the non-self worldly elements and adheres to its permanent nature alone, real soul experience cannot be accomplished.

External paraphernalia is not at all needed for purposes of soul experience. Just as we have not to spend money for getting our own things, in the same manner outside mass of matter or possessions are not at all necessary for spiritual achievement, for the experience is to be had in the soul, by the soul and for the soul itself. Why should then we need any non-self entity? The presence of the non-self in the spiritual experience is not conducive to it but a great obstruction.

In the period of such experience any thought of the non-self only destroys the equilibrium of our being. It is, therefore, definite that the pursuer, restless to obtain support from others, gets more restless. He can never achieve his object. Therefore, those who are engaged in the pursuit of self-realisation, should not feel restless for the cooperation of others.

What is the process of eliminating auspicious and inauspicious manifestations and what is the internal and external state of the pursuer on the path of spiritual realisation without caring for any external prop? These are big questions in themselves. Separate treatment of these is desirable.

#### **Questions :—**

1. What is spiritual experience? Explain clearly.
2. Explain what the investigation of elements is?
3. Write an essay on "the experience of the soul and investigation of the elements."





## LESSON 6

# The Six Cases

## [Grammar]

### ACHARYA KUNDKUND

Bhagwan Veer is auspicious, as also the preceptor Gautam, Acharya Kundkund is auspicious and so is Jain religion.

The great spiritual saint Kundkundacharyadeo occupies the highest place in the tradition of the Digamber Jain acharyas. He is remembered immediately after Bhagwan Mahaveer and the preceptor Gautam as an auspicious blessing. Every Digamber Jain recites the couplet with the three adorables, everyday reverentially before starting the study of religious texts. Digamber Jain monks feel honoured in being included in the tradition of Kundkundacharya.

Digamber Jain community is as unacquainted with the life of Kundkundacharyadeo, as it is acquainted with his name and glory. Always resting in the depth of the soul and away from worldly fame, Kundkund has nowhere written anything about himself. Merely his name has been mentioned in Dwadshanutpreksha. Likewise, he has described himself in Bodh Pahud as the disciple of scriptural sentient Bhadrabahu, who had the knowledge of Twelve Anga Scriptures and who had spread the message of the Fourteen Purvas.

Though writers afterwards have referred to him with faith and reverence, which throws light on his greatness, yet no particular knowledge about his life is obtained.

From the information available, his time is the beginning of the Vikram Samvat. In the Tika-Prashashti of Shat Prabhit, Shrut Sagar Suri has called him the omniscient of this dark age. He had many great fortunes. He went to Bhagwan Seemandhar

Nath in Videh Kshetra and offered his homage to him. Devasenacharya in V. S. 990 in his Darshansar, has referred to about this as below :—

“If Padma Nandi Nath (Kundkundacharyadeo) had not distributed the divine sentience obtained from Seemandhar Bhagwan amongst the Sadhus, how could they realise the real path of liberation ?”

His real name is Padma Nandi and is known as Kundkundacharya being a resident of Kundkundpur.

Following works of Kundkundacharyadeo are available :—

Samaysar, Pravachansar, Panchastikaya, Niyamsar, Asta Pahud, Dwadshanupreksha and Dash Bhakti. Rayansar and Moolachar are also said to be his works. It is said that he wrote eighty-four pahuds. It is also said that he wrote a commentary named Parikarma on the first three parts of Shat-khandagam, which is not available.

Samaysar is the great unique treatise of Jain spiritualism. Pravachansar and Panchastikaya have detailed description of the Jain principles. The above three are also known as Natak Trayi, Prabhrut Trayi and Kundkund Trayi. Acharya Amritchandra has written elaborate commentaries on the three in the Sanskrit language. Commentaries of Acharya Jaisen in Sanskrit are also available.

During the last forty years spiritual minded Shri Kanji Swami has made Kundkund's literature accessible to common people. He gave discourses on these, had easy and cheap publications of the same and made them immortal from the worldly point of view by getting the Parmagam Temple built in Songarh and by getting the texts of Samaysar, Pravachansar, Panchastikaya and Niyamsar with their commentaries engraved on the marble slabs of the walls. The above Parmagam Temple has become a place of pilgrimage and a sight worth seeing.

The present lesson has been written on the basis of Pravachansar and Panchastikaya and their commentaries. Readers are advised to study seriously the treatises of Kundkund in order to understand the subtleties and the principles of Jain spiritualism.

## SIX CASES (Grammar)

**Speaker** :—I bow to thee Oh Vardhman Bhagwan, the advocate of the path of emancipation, whom the lords of heavenly beings and the Asuras adore and wash off their impurities of the bondage of karma.

This is the sacred Pravachansar, Acharya Kundkundo wrote it about two thousand years back. Acharya Amritchandra has written the great commentary Tatva Pradipika in Sanskrit, as great as the original work itself. There are three big chapters of this commentary :—

1. Gyan Tatva Pragyapan
2. Geya Tatva Pragyapan
3. Charananuyog Suchak Chulika

We are at the sixteenth verse of the Gyan Tatva Pragyapan chapter. It has been shown here that achievement of the pure soul, with perfectly pure operative consciousness, is most independent, having no adherence to other cases (grammar). The meaning is that no support of any non-self substance is needed for psychical consciousness and psychical happiness.

The soul having attained its natural attribute is omniscient, worshipped by the whole world and born of itself. This has been asserted by Jinendradeo.

The Acharya wants to say here that from the real point of view the soul has no case-relationship with any non-soul element. This being is in vain unhappy in his restlessness for the association of objects other than the soul.

**The Student** :—What is the relationship of cases ? What are cases ? Please explain these at length.

**Speaker** :—That which creates an action, is purposeful in the happening of the action, is called the case. Case can only be that which in some shape or the other can be purposeful in the operation of the action, none else.

There are six cases :—

1. (Karta)—Subjective or nominative
2. (Karma)—The objective
3. (Karan)—Means of that deed

4. (Sampradan)—The receiver of the action
5. (Apadan)—Producer and
6. (Adhikaran)—Base of the deed

That which independently (unaidedly) does (performs) its own deed (function) is called the doer (agent or Karta); whatever modification is obtained by the subject (the doer) is called its function (Karma); the substantial cause of that particular deed by which it is done or originated is called the means of that deed (the Karan); that for which that particular deed is performed or done, is called the receiver (Sampradan karak); the permanent substance out of which that particular function or deed is done or obtained is called the (Apadan) and the permanent cause and the same permanent substance is called the base of the deed (Adhikaran).

These six cases are of two kinds : (i) real, (ii) conventional. When the achievement of the deed is shown as due to other agencies, we have conventional cases; and where the achievement is said to be due to the substance itself (its inner strength) it is called real case.

The application of conventional cases is like this :—The pot-maker is the doer, the jar is the deed, wheel, stick etc. are means, the pot-maker makes the jar for somebody to keep water in it, that somebody is the (Sampradan) or the receiver; the earth is taken out of the pit which is the Apadan (or the permanent cause) and the pot is made on the base of the earth, which is the base or (Adhikaran). All the cases are different from each other.

Intrinsically no substance can be the producer or destroyer of any other substance. As such all the six cases are untrue. They have been called so from the imposed untrue conventional aspect of speech. From the real aspect no substance has any case-relationship with any other substance.

The application of the real cases is like this :—Earth independently accomplishes the production of the jar. As such earth is the producer and jar is the object of creation, in other words jar is not separate from the earth and so earth itself is the object; the earth produced the jar on account of its own opera-

tive power and so earth is the means (Karan); the earth gave the produced jar to itself and so the earth is the receiver (Sampradan); the earth destroyed its mass modification and produced the jar, while it remained permanent, as such the earth is the Apadan (permanent cause) and the earth made the jar with its own foundation and so it is itself the base (Adhikaran). Thus all the intrinsic cases are found in the same one substance.

Spiritually, one substance cannot give any help or support to the other and it operates and produces its modifications itself, to itself, with itself, for itself, out of itself and in itself. Therefore, the real six cases are the supreme truth.

As shown above, the substance itself is full of its wealth of eternal vitality and as such is capable of doing its own work transforming itself into the six cases; no outside agency can offer any help to it. Thus the soul desirous of obtaining the supreme sentience does not need any support, its dependence on others is meaningless. The soul with its adherence to the pure state of its being obtains omniscience in itself and by assuming six cases itself. That soul is independent on account of its own eternal vitality and sentient nature and as such is the doer (Karta), it achieves the omnipotent consciousness which is its deed (Karma) or that it is in itself inseparable from omniscience and, therefore, it is the deed; it achieves omniscience by the highest soul endeavour of its operative consciousness and so it is the means (Karan); it gives omniscience to itself and so the soul itself is the receiver (Sampradan); it discards its own incomplete sensory knowledge and produces omniscience by its natural conscious behaviour, which is permanent, and as such it is the permanent cause (Apadan); and it creates omniscience on its own foundation and as such it itself is the base (Adhikaran). Thus it itself assumes six cases, and so is called born of itself.

**The Student** :—The above scheme applies to the pure modifications of the soul. Is there case-relationship in the unnatural manifestations of the soul and the karmic matter of Gyanavaran and others ?

**Speaker :—**No. The six cases operate in every modification of the six substances intrinsically in themselves. Thus the soul and the matter substance, be they in their pure or impure states, assume the six cases themselves and do not stand in need of other cases.

Kundkundacharya has illustrated this in his great work Panchastikaya. Amritchandracharya has clarified it most strongly in the commentary of the 62nd verse, which is as below :—

1. Matter substance being the doer of karmic matter independently, matter itself is the doer.
2. Because karma matter attains that stage itself, it is the deed, or being inseparable from karmic matter, matter itself is the deed.
3. Being possessed of the power of changing itself into karmic matter, matter substance itself is the means.
4. Because it converts itself into karmic matter, the matter substance itself is the receiver.
5. Destroying the previous manifestation in itself and thus turning into karmic matter and also remaining permanent as matter, the matter substance itself is the permanent case and
6. Being the producer of karmic matter on its own basis, the matter substance is the basis case.

In the same manner :—

1. The soul independently operating as sentience and perfection is itself the doer.
2. Because the soul attains that stage itself, it is the deed or being inseparable from the soul itself, it is the deed.
3. Being possessed of the power of changing itself in animate form, the soul itself is the means.
4. Because it converts itself into the animate form, the soul itself is the receiver.
5. Destroying the previous manifestation in itself and thus turning into animate substance and also remaining permanent as soul, the soul substance itself is the permanent case and

(6) Being the producer of the living soul substance on its own basis, the soul substance is the basis case.

In reality the karma itself changes into the six cases and as such does not stand in need of the six cases of any other substance. Likewise, the soul manifests itself into the six cases and does not need the help of the six cases of any other substance; therefore, from the intrinsic point of view, soul is not the doer of the karmas and the karmas are not the doer of the soul.

From the real point of view, the matter substance itself manifests in the shape of the eight karmas and the soul substance as the Audyik Bhawas. The cases of both are quite separate from one another and do not require the help of the other. As such, the cases of one substance do not stand in need of the cases of other substances.

**Student** :—What do we gain by all this analysis ?

**Speaker** :—It is clear that wrong belief persists as long as faith retains the conception that one substance can operate the origination or destruction, modifications of any other substance. When the faith entertains the true belief that every substance is the agent (doer) of its own modifications, the soul due to its own non-sentient state deserves roaming in the worldly circle of existence and the same soul by dint of its effort can end this state and becomes qualified for the supreme happiness of the liberated state. It is at this point that the manifestation of right faith in the soul starts and on this basis, as the soul develops independence of other entities and proceeds further on the path of conduct, it assumes the shape of soul absorption and complete merger into the sentient nature. It is only convention to say that a substance is the agent responsible for changes in other substances by way of doer, deed, means, receiver, permanent cause or basis; intrinsically every substance is the creator of its own modifications, it is itself the deed, itself the means, itself the receiver, itself the permanent cause and itself its own basis. This is the supreme faith.

Since eternity, this soul has forgotten the six real cases and has been placing its faith in the conventional cases and thus roaming in the wide world. The real path of liberation starts,

when this soul really believes in the operation of the six real cases, takes recourse to its eternal sentient nature and arouses in itself the manifestation of the pure soul. As such, a correct knowledge of six cases is necessary in the activity of the purification of the soul.

It has here been said that from the real aspect, the soul does not have any case relationship with other substances. Creatures on the path of emancipation, therefore, in vain invite dependence on others and are unhappy on account of the consequent restlessness in finding external means to achieve this aim.

**Student** :—We have been very much benefitted by the information about real and conventional six cases, but you have not explained why you have discussed six cases only when they are eight in number. Why did you not include vocative and connective cases in the list of cases as such ?

**Speaker** :—There is no question of vocative being a case, but connective is also not a case. Both these have no relationship with the verb. That which is purposeful in some way or the other in the operation of the verb is alone called a case. Vocative and connective are not purposeful in the operation of the verb and so they have not been included in the cases.

By understanding this scheme of the six cases, tearing your vision from other non-self substances, if you merge yourself in your own being, the soul, you will certainly attain supreme bliss.

#### **Questions :—**

1. What are cases ? How many are they ? Define each.
2. Why has connective not been included in the cases ?
3. Please apply conventional and real cases on examples.
4. What do you mean by 'born of itself' ?
5. Throw light on the personality and the writings of Acharya Kundkund.





## The Fourteen Gunasthans (Stages of Spiritual Development)

SIDDHANT CHAKRAVARTY NEMICHANDRACHARYA

"Just as a chakravarty with the help of Sudarshan wheel conquers the six great lands, I (Nemichandra) have by virtue of my quest for truth, assimilated the six divisions of the scriptures of Jain philosophy (Shat Khandagam)." He was known as Siddhanta Chakravarty (the repository of the all pervading philosophy enunciated by omni-conscious lords of the Digamber Jain order). He was a contemporary of the Jain king Chamunda Rai, whose time is the first half of the 11th century. So he lived in this land then.

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

On the persuasion of King Chamund Rai, he wrote Gomattasar taking the essence of all available works of the great Acharyas. Jivkand and Karmakand are two parts thereof.

The Shat Khandagam written by Bhutbali and Pushpadanta, the disciples of Acharya Dharsen, is the oldest work in the old traditional Jain literature. In the first part of this treatise many subjects from the soul and soul combined with karmas aspects have been described. Keeping these in view Siddhanta Chakravarty Nemichandra wrote Gomattasar and divided it in two parts, Jivkand and Karmakand.

Gomattasar is a regular text-book of the Jain Vidyalayas. In the first chapter of this great work, Gunasthans have been elaborately dealt with. This lesson has been written keeping in view the deliberations there. For a wide knowledge of the Gunasthans, students are advised to study Gomattasar Jivkand.

## FOURTEEN GUNASTHANS

Out of the five Bhavas of all the living creatures, some have two, some three, some four and some have all the five Bhavas. There are (i) Aupshamik, (ii) Kshayik, (iii) Kshayopshamik, (iv) Audyik and (v) Parnamik. These are the Bhavas of the self. Out of these the first four, from the real point of view, though soul operated, conventionally are according to Upsham, Kshaya, Kshayopshama and Udai and, therefore, their names Aupshamik, Kshayopshamik and Audyik are meaningful; the name Parinam is given to the eternal, same, without the support of any karma, and easily natural Bhav and such a Bhav is called the Parnamik Bhav. These bhavas, caused by delusion and activities of the mind, speech and body, produce fourteen stages which are called the Gunasthans; which are as follows :—

- |                        |                       |
|------------------------|-----------------------|
| (i) Mitthyatva         | (ii) Sasadan          |
| (iii) Misra            | (iv) Avirat Samyaktva |
| (v) Deshvirat          | (vi) Pramatta Sanyat  |
| (vii) Apramatta Sanyat | (viii) Apuravakaran   |
| (ix) Anivritti Karan   | (x) Sukshama Sampraya |
| (xi) Upshant Kashay    | (xii) Kshina Kashay   |
| (xiii) Sayogkevali Jin | (xiv) Ayogkevali Jin  |

### 1. Mitthyatva

The word Mitthyatva means untrue, perverse, false or contradictory. The collective Bhav of those beings, whose faith of the purposeful substances like the soul are untrue, is called the Mitthyatva Gunasthan. Just as a patient suffering from fever does not relish sweet things, the person having wrong faith does not relish the religion of the soul, which assumes three forms, right faith, right knowledge and right conduct. This means that he does not have correct faith in spiritual experience as also faith of the God, the scripture and the monk.

This wrong faith is of two kinds—(i) Inherited, (ii) Adopted. The current of the absence of real consciousness in all the creatures of this world, by which these develop the sense of oneness in inanimate objects like bodies and their instrumental attachments etc., is called the inherited wrong faith. In its presence, the perverse imaginary faith of creatures not knowing the exact nature of things, which is newly acquired is called adopted wrong faith.

## 2. Sasadan

The affliction of right faith is Asadan and the modification associated with that is Sasadan. When an Aupshamik Samyakdirshhti being in the appearance of Anantanubandhi passion has in that period of Aupshamik right faith for one Samay or at the most six Avalies, destroys right faith and falls from that holy mount, but does not touch the ground of wrong faith, the state of that being is called Sasadan Gunasthan.

The full name of this Gunasthan is Sasadan Samyaktva. The word Samayaktva has been added on account of the logic of past association. Its time is Antarmuhurat only.

## 3. Misra

The Gunasthan having correct and incorrect faith at the same time in the fruition of Samyakmitthyatva Prakriti that faith is called the mixed Gunasthan. Just as we taste curd and sugar and enjoy its mixed taste, in the same way person having such a faith has both correct and incorrect beliefs. Anantanubandhi passion is non-existent here. The duration of this Gunasthan is also Antarmuhurat.

From this Gunasthan a being does not go to Deshvirat or Apramatta Sanyat Gunasthan and does not have age bondage of the next phases, death and Marnantik Samudghat.

## 4. Avirat Samyakdrishti

The state of the soul with real right faith and devoid of real observance of rules of conduct (i. e., Anuvirat and Mahavrit) is the fourth stage named Avirat Samyaktva.

This soul attains right faith with Kshayopsham and other achievements and with external conduct suitable for a being in the fourth stage, by being in the vicinity of the soul with its efforts and with spiritual experience. This is to say that the being understands the real intrinsic nature of the soul, that he is the sentient supreme God, he alone being the knower, the rest the known, and that he does not have any relationship with the non-self entities. The unnatural manifestations of the soul are not in its nature; they disappear with the vision of the sentient

nature and with oneness with it, they do not arise at all. This vision with determined decisive state touches the blissful and the detached state of the being; even when the intrinsic experience is lost sight of, the purity of the soul consequent of the absence of the Anantanubandhi passions persists and is called the fourth Gunasthan of Avirat Samyaktva.

It is of three kinds : (i) Aupshamik, (ii) Kshayopshamic and (iii) Kshayik. Out of these three with anyone kind of right faith, as long as this being holds the state of non-abstinence on account of fruition of Aprityakhyanavaran passion, pride, deceit or greed, he is in the stage of the fourth Avirat Samyakdristi Gunasthan. The being, in this stage, being rich in the consciousness of the soul, naturally becomes indifferent to the sensual pleasures. From the point of view of Charnanuyog, he has not renounced injury to moving and non-moving creatures and the objects of the five senses. Non-abstinence of the twelve kinds is, therefore, found in him.

## **5. Deshvirat**

The aspirant in the fourth stage develops the purity of soul operation and attains the fifth stage. The soul experience is now more frequent than in the fourth stage and the Aprityakhyanavaran passion is eliminated. His peace of the soul having been developed, he becomes indifferent towards non-self entities and develops merits of Deshvirat. He begins to observe the rules of conduct, as they should be, but his purity not being very forceful, he cannot accept monkhood. This stage is the fifth stage. This is also called Vratavirat or Sanyatasanyat Gunasthan, for internally he follows real abstinence of the Sanyamasanyam stage, while outwardly he abstains from killing or injuring moving creatures but does not abstain from killing or injuring non-moving creatures. The householder of this stage follows Anuvarats as a matter of course. Sentient Chhullak, Elak and Airika of the eleventh stage come under this Gunasthan.

## **6. Pramatta Sanyat**

The sentient aspirant with right faith, who achieves more purity than that of the fifth Gunasthan, having qualified himself

for the complete conduct with some recklessness, is in the sixth stage of Pramatta Sanyam Gunasthan. This term is meaningful, for there is elimination of twelve passions in the complete conduct stage, with the existence of Sanjwalan passion with usual force and recklessness that generates blemishes.

From the Mahavrata aspect the monk in the sixth stage thinks with feelings of attachment. Though teachings are imparted and accepted, food is accepted, going and coming from one place to the other continues; and yet the internal purity of the monk is retained and accordingly the twenty-eight primary rules and their associates are duly observed. The twenty-eight primary rules are :—

Five Mahavratas, five Samities, six essentials, five sense-controls, nakedness, uprooting of hair, non-bathing, sleeping on the earth, not cleaning one's teeth, taking meals in a standing posture, and taking meals once only.

The fifteen recklessnesses are four unhealthy narations of women, food, nation and king, four passions of anger, pride, deceit and greed, five senses, sleep and love. These can be multiplied into eighty. Though it attracts impurities, this recklessness does not destroy the real abstinence of the sixth Gunasthan.

Process of thoughts with necessary purity of operation is found in the sixth stage, while the seventh Gunasthan is without the process of thinking. The duration of both is Antarmuhurat. As such the monks may remain in that stage for thousands of years. They alternate between the sixth and the seventh stages without any exception always, staying in the one for an Antarmuhurat only and then going to the other. One noteworthy fact is that the monk first has the experience of the seventh Gunasthan and then he descends to the sixth.

## **7. Apramatta Sanyat**

The real monks without the fifteen recklessnesses are in the Apramatta Gunasthan. The twelve passions are totally absent here, while Sanjwalan passions are also very soft, appropriate to this stage of development. The recklessnesses do not generate any impurities here and the primary and secondary

rules of conduct lead to faultless operative stage. The designation Apramatta Sanyat is, therefore, meaningful. Knowingly there is no thought process, having meditation of the pure soul and its experience. This state continues in all the Gunasthan ahead. This Gunasthan has two kinds (i) Swasthan Apramatta Sanyat, (ii) Satishaya Apramatta Sanyat.

Those in this stage who do not ascend the Kshapak Shreni or the Upsham Shreni and alternate between the Pramatta and Apramatta states are called Swasthan Apramatta Sanyat. The above same monks having developed special oneness with the self facing the ascendance of the Shreni and attaining the purity of Adhahpravrittakaran are called Satishaya Apramatta Sanyat. When they apply all their spiritual might and develop oneness with the soul, they reach the eighth, ninth, tenth and the twelfth Gunasthan in an Antarmuhurat, destroying the twenty-one Prakrities of Charitra Mohiniya, after which they definitely obtain omniscience (thirteenth Gunasthan). If their effort is not complete, they reach eighth, ninth, tenth and the eleventh Gunasthan in an Antarmuhurat and subside the twenty-one prakrities instead of destroying them.

The duration of Adhahpravrittikaran is an Antarmuhurat. ('Karan' here means manifestation). The soul in this state has countless times greater purity and different souls in backward and forward stages have similar manifestations as well dissimilar ones. Souls with Adhahpravrittikaran are called Satishaya Apramatta Sanyat.

## **8. Apuravakaran**

The modifications of souls in this Gunasthan are unprecedented, their duration being an Antarmuhurat. Each soul has still greater purity every moment. Considered from the side of different souls, the modifications of souls in different times are dissimilar and those staying therein in the same time have both similar and dissimilar modifications. Such being their development, the Gunasthan is named as Apurvakaran. Souls ascending on the Upsham Shreni as well as the Kshapak Shreni have the same modifications of their beings.

## 9. Anivrittikaran

Anivritti means similar and karan means modifications. Each soul has only one modification which is with infinitely great purity and is dissimilar in cases of souls in different timings and the modifications of the souls in one and the same time are always similar. Such being the current of modifications in this state, this Gunasthan is called the Anivrittikaran Gunasthan. The duration is Antarmuhurat. The soul at this stage by the fire of contemplation subsides the twenty Prakrities of Mohiniya or destroys the twenty Prakrities of the Mohiniya and the thirteen of the Namkarma. People in this Gunasthan do not attract future life karmic matter.

## 10. Sukshma Sampraya

Those who entertain minor greed passion unintentionally and have similar modifications of fixed purity, which is eternally multipliable and who have their karmas always either subsided or destroyed, are said to be in the Sukshama Sampraya Gunasthan.

## 11. Upshant Kashay

The person in this Gunasthan has subsidised external and internal passions as the clean water in the autumn season, having been purified by adding alum to it. The duration here is also Antarmuhurat. Since it has complete detachment with imperfect sentience it is also called Upshant Kashay Veetrag Chhadmastha Gunasthan. The difference in modifications as found in supievor Gunasthans is not found in this as also in the following Gunasthans. Out of the four destructive karmas, the Mohiniya is in the Upsham state while the other three have the Kshayopsham state. On the completion of the duration of this Gunasthan or on completion of the age, the soul falls down from this Gunasthan.

## 12. Kshina Kashay

The souls that have annihilated all passions and attained perfect detachment with the complete elimination of all the karmas like the pure water kept in a pure quartz vessel, occupy this Gunasthan named Kshina Kashay. The duration is Antarmuhurat. Since there is yet imperfection in sentience, though complete detachment has been attained this Gunasthan is called

Kshina Kashay Veetrag Chhadmastha. The saints following the perfect conduct in this stage, have annihilated the Mohiniya Karma altogether and the remaining three destructive karmas have their Kshayopshama. They will destroy the three remaining karmas in an Antarmuhurat and reach the thirteenth Gunasthan.

### **13. Sayog Kevali Jin**

The souls in the thirteenth stage who have dispelled the darkness of ignorance altogether with the rise of the sun of omniscience and who have attained Godhood, after achieving nine accomplishments (Kshayik right faith, conduct, consciousness, perception, charity, gain, Bhog, Upphog and vitality) have become Kevalies, for their sentience does not now need the help of senses or light. Since they are with the operations of the mind, speech and body, they are Sayog and since they have conquered both the psychic and material karmas they are called the Jins and their Gunasthan is called Sayog Kevali Jin. These same Kevali Bhagwan enlighten the path of emancipation by their divine discourses on the path of liberation of the soul.

Influx of Sata Vedniya on account of mental, bodily and speech movements is for a moment only, but that does not materialise in bondage due to the absence of passions.

### **14. Ayog Kevali Jin**

The Arahant Bhagwans in this Gunasthan are without any activity of mind, speech and body and have attained omniscience. Therefore, this Gunasthan is called Ayog Kevali Jin. The duration is the time taken in pronouncing five vowels in Hindi. In the last two moments the Arahant Bhagwan destroys all the Prakrities of the Aghati Karmas (non-destructive karmas) and attains Siddhahood.

## **SIDDHA PARMESTHI**

Those who have now crossed the fourteen Gunasthans of the worldly existence, are now bereft of all the eight psychic and the conventional karmas; who enjoy the everlasting bliss, which is dependent only on their own souls; who are without any blemish being without psychic, conventional or matter karmas; who are eternal, for now they would not assume any



new modification of life phases; who have got the eight great attributes due to the destruction of all the eight psychic and material karmas (Kshayik, Samayktva, Anant Gyan, Anant Darshan, Anant Virya, Sukshamatva, Awagahanatva, Agurulaghutva, and Avayavadhatva); who have permanently settled in the uppermost part of the world, for it is not in their nature now to move about in any of the ten directions; and who are now complete in themselves, having nothing now to do. These blessed souls are called the Siddhas.

### Questions :—

1. What is a Gunasthan ? How many are they ? Name them.
2. Differentiate between the following :—
  - (a) Pramatta Sanyat and Apramatta Sanyat.
  - (b) Apurvakaran and Anivritikaran.
  - (c) Upshant Kashay and Kshina Kashay.
  - (d) Sayog Kevali Jin and Ayog Kevali Jin.
3. Define the following Gunasthans :—  
Sasadan, Avirat Samyaktva, Deshvirat, Mitthyatva.
4. Throw light on the life and works of Siddhanta Chakravarty Nemichandracharya.



One can not make out why people desire to chew the betel leaves even after taking palatable food stomachful ? It seems that such people have come from animal life, hence, have the habit of eating grass which can not be given up, or, they are preparing to go back to animal life, so that don't want to give up this habit. Because, if the habit of eating grass and, that too, eating it round the clock, is given up, what will happen, then, in the new life ? Or, also, it may be that they might have come from hellish life where no food was available even for many 'Sagaras' (Innumerable years); now it is available, hence, they are pouncing, voraciously, on it. Or, it may be, that they are getting ready to go to hell. They think, "Let us eat till we survive; we don't know whether it will be available later on or not."

Whatever it may be, in the name of filling the stomach, such people keep busy in enjoying the objects of the five senses.

Dharma Ke Dshalakshana, page 95 :  
Dr. Hukamchand Bharilla

## Tirthankar Bhagwan Mahaveer

Tirthankar Mahaveer was the last and the twenty-fourth Tirthankar of this epoch. There were twenty-three Tirthankaras before him e. g. Rishabhdeo and others.

Bhagwans (Gods) are infinite, but Tirthankaras in one epoch and in Bharatkshetra are twenty-four only. Every Tirthankar, as a rule, is a Bhagwan, but every Bhagwan is not a Tirthankar. A soul can attain godhood without being a Tirthankar. Every soul can become a God: That which leads to the attainment of perfection is called Tirtha and those who reach that supreme state themselves and show others the path of emancipation are called the Tirthankaras.

Bhagwan is not born, he grows to be one. Nobody is a Bhagwan since his birth. Mahaveer also was not a Bhagwan since his birth. He became a God, when he conquered himself. To conquer delusion, attachment and aversion is to conquer oneself.

Though the principles enunciated by Bhagwan Mahaveer are very deep, intricate, impressive and acceptable, his life is very easy, straight and eventless; there is no place for varieties in it. The story of his life, in brief is that he spent the first thirty years of life in the midst of wealth and splendour indifferently as a lotus in water. For the next twelve years he was engaged in the pursuit of the supreme soul and lived in jungles in deep meditation and during the last thirty years, he expounded Sarvodaya i. e. the welfare of all living beings, propagated it and spread it throughout the four corners of the land. The life of Mahaveer is not eventful. It is vain to search for his personality in the course of events. However, there can be no event that did not happen in the infinite previous lives through which he had passed.

Mahaveer was born in Kundgram from the womb of queen Trishala, the wife of the Lichhavi (लिच्छवि) King Siddhartha, the famous leader of the Vaishali Republic. His mother was the daughter of King Chetak, the President of the Vaishali Republic. He was born in the Nath family of Kshatriya clan, 2571 years back, on the thirteenth day of the second fortnight of Chaitra month. Looking at his constant growth, his parents named him Vardhman.

The festival of his birth was celebrated with great zeal not only by his parents, relations and subjects of the kingdom, but also by gods and their lords, since he was going to be a Tirthankar. This festival is called Janma Kalyanak Mahotsava. The lord of the gods, Indra seated him on the elephant Erawat and performed the anointment ceremony with great pomp and show. The Jain epic texts give a vivid description of this event.

Even before his coming in the womb of his mother, it was known that a Tirthankar was to be born. One night, in the last hours, mother Priyakarini Trishla in her quiet sleep saw the following sixteen dreams indicative of a very auspicious happening :—

1. An elephant mad with intoxication.
2. A white ox with high shoulders.
3. A thundering lion.
4. Laxmi, the goddess of wealth, seated on the lotus throne.
5. Two fragrant garlands.
6. Moon in the assembly of stars.
7. Rising sun.
8. Two gold pitchers covered with lotus leaves.
9. Two fish playing in the tank.
10. A tank full to the brim with clean water.
11. The roaring ocean.
12. A throne inwrought with jewels.
13. A chariot of gods illuminated with gems.
14. The spacious sky touching the abode of Dharmendra.
15. A pile of gems, and
16. Fire without smoke.

Free from the morning engagements, mother Trishla went to King Siddhartha and told him of the sixteen dreams. She wanted to know their effect. The king was well versed in Nimitta Shastra (scripture of instrumental causes). He was very happy to know of the dreams. The auspicious effect of the very happy dreams was conveyed to mother Trishla by his very happy facial expressions. He told her that she was going to be blessed with a son, who would become a Tirthankar and rule over the hearts of the creatures of the three worlds, would propagate the principles of emancipation and would be very fortunate. The womb of Trishla became as holy as that of Marudevi who gave birth to the first Tirthankar Adinath or Rishabhdeo.

All in all, these dreams indicate that the son to be born to Trishla would be as soft as leaves of flowers, as cold as the moon, as illustrious as the sun, a destroyer of the darkness of ignorance, powerful as an elephant, active as a bull, deep as an ocean, pure as the pile of jewels and bright as the flame of a smokeless fire.

Boy Vardhman entered his mother's womb on the sixth day of the second half of Ashad month.

Boy Vardhman was healthy, handsome and possessed of an attractive personality, since birth. He justified the name Vardhman given to him, growing like the digit of the moon on the second day of the bright fortnight. His gold like physique attracted all and sundry. The lord of gods himself assumed a thousand eyes to drink deep the beauty of the frame of the Lord.

He was a sentient, thoughtful, discriminate and fearless boy. He did not know any fear. He was an embodiment of courage. He was, therefore, known as Veer and Ativeer since his childhood. Five of his names are famous - Veer, Ativeer, Sanmati, Vardhman and Mahaveer.

He was prompt and ready-witted and never lost his balance in difficulties. On a day, boy Vardhman delighting his parents and citizens by his childlike playfulness, was playing in the garden with other princes. He climbed a tree in his playful spirit. Meanwhile a terrible black snake encircled the trunk of the tree and began to emit fumes out of a fit of anger that would shake even the very strong. Finding themselves in adverse circumstances,

the children began to shiver with fear, but that terrible snake could not disturb patient and strong child Mahaveer. Seeing Mahaveer fearlessly and without hesitation coming near it, the furious snake left the fury and went his way.

In the same way, once, an elephant became mad and began to spread havoc in the city, breaking away from the pillar of the building in which elephants are kept. The whole city was agog and people began to run from one place to the other in panic. Prince Vardhman, however, did not lose his presence of mind and controlled the elephant with his power and cleverness. The bravery and patience of the Prince became a talk of the common men in the city.

He was a genius and could solve great problems easily. He was quiet by nature; the seriousness grew with his entry into youth. He loved loneliness. He was always busy pondering over the fundamentals of life and death and indulged in deep discussions. Those eager to get to truth, placed their misgivings before him and he solved them in no time. Most of the doubts and misgivings were resolved by the sight of his calm posture. The big doubts about the fundamentals of religion of the big monks were removed by just having a look at his physical frame. He was himself a solution of these misgivings.

One day he was sitting in the fourth storey of his palace deeply engrossed in contemplation. His comrades came and asked mother Trishla where Vardhman was. Busy in her household, the mother just pointed to the upper storey. The boys ran to the seventh storey, but did not find Vardhman there. When they asked King Siddhartha, who was studying religious texts, where Vardhman was, he just pointed to the lower storeys. Hearing the contradictory statements of the father and the mother, the boys were confused. They searched every storey and found Vardhman in the fourth one, studying. The boys complained that they had searched all the storeys of the palace and Mahaveer was hiding there as a philosopher. Vardhman asked them why they did not ask the mother to tell them where he was. The boys said that the whole trouble arose out of the asking. The mother told them that he was up, while the father told them that he was down-

stairs. The problem was where to find and where the truth lay. Vardhman told them that both were correct; that he was on the fourth storey, up from the point of view of the mother and down from the point of view of the father. The mother was on the first storey, while the father on the seventh. The positions downwards and upwards are relative. Without relativity there is no question of downwards or upwards. Though the nature of the substance is without any relation with any other substance; the description is relative. Thus boy Vardhman used to explain lofty principles to the boys easily.

The world tried to persuade him to follow their path but Mahaveer was engrossed deep in the depths of his soul and so the world could not entangle him to follow their path. Youth threw its die on him, but in vain. The parental affections tried to block his way, but he did not float on the flood of his mother's tears.

Influenced by the physical force and handsome appearance of Mahaveer, many kings came with their beautiful daughters, who would put to shame even the goddesses of the heavens, and offered them to him, but the mind of Mahaveer was not in them, though he was all the while in their minds. The parents tried to persuade him to accept any one of them, but he was determined not to bind himself in the marriage tie. Other attempts from all sides were made to keep him in this bondage of the worldly existence, but he had resolved to free himself from these shackles. Who can bind one, who has broken the bondage of delusion ?

Accordingly he left his home in the thirtieth year of his youth, on the tenth day of the first half of Magsir. He adopted the Digamber Jain cult, became naked and engaged himself in the pursuit of his self in that solitary forest. The Laukantik gods came from the heavens and praised him for his resolve with great reverence. Monk Vardhman used to remain silent and did not talk to anybody. He was always engrossed in the contemplation of his soul. He did not even remember that he needed a bath or the cleaning of his teeth. He used to rest in the caves of the mountains, holding friends and foes alike, and was not disturbed by the fury of the inclemencies of weather.

The cruel animals of the forest saw his calm posture, natural ease and non-violent life and forgot their natural enmity and became friends. Snakes and mongooses, tigers and cows used to drink water from the same wharf. Wherever he stayed, the whole atmosphere was full of peace and quiet.

If sometimes he happened to have a liking for food, he would go to the nearest town with strange mental reservations. If some householder gave him pure food according to the scriptures' command and with nine types of rituals, he would take his meals and soon return to the forests. He also accepted food once at the hands of grief-ridden Sati Chandanbala.

Thus engaged in external and internal penances, he spent twelve years. At the age of forty-two in this state of deep self-absorption he annihilated subtle attachment and attained the completely detached state of his being. With this state of spiritual development he attained omniscience also. He became real Mahaveer having conquered the enemies of delusion, attachment and aversion completely. He became a Bhagwan being an omniscient and a completely detached being. In the fruition of Tirthankar Namkaram, he got that status and was known as Bhagwan Mahaveer. His divine message was delivered first on the first day of the month of Shravan, on account of which this day has been celebrated in the whole of India as Veer Shasan Jayanti.

Kuber was ordered by the Lord of the gods to construct a huge meeting-hall called the Samavsharan for the worldly creatures to meet and hear the divine message of Lord Mahaveer. Every being was entitled to go there and hear the message. There was no distinction of big or small. One whose conduct is non-violent, who has touched the intrinsic nature of substances, who has dived deep in his own self, is greater than not only human beings but also gods, though he may be born in a low family.

In his religious congregation kings and the commons, rich and poor, black and white, all sat together and listened to his message. Animals along with gods and humans also sat there and listened to the divine teachings of the Lord. Such equality

amongst the creatures of this world is difficult elsewhere. In the fourfold federation of the Lord, there were monks, she-monks, male and female householders.

Many learned scholars opposed to him, became his disciples shunning their own wrong conceptions, after being influenced by his message of universal love and goodwill. The chief amongst them was his chief disciple Indrabhuti Gautam. He was accepted as the first preceptor of the Lord and became famous as Gautam Swami. The story of how he was initiated into Digamber Jain monkhood is quite interesting.

Indrabhuti Gautam was well versed in the Vedas and Vedangas. He had five hundred disciples. When the Indra realised that Indrabhuti Gautam alone could become the chief preceptor of the Lord, he went to his abode in disguise of an old Brahmin, Indra introduced himself as a disciple of Mahaveer and asked Gautam the meaning of a Sanskrit verse, which runs as follows :—

त्रैकाल्यं द्रव्यषट्कं, नवपदसहितं जीवषट्कायलेश्याः ।  
पञ्चान्ये चास्तिकाया, व्रतसमितिगतिज्ञानचारित्रभेदाः ॥  
इत्येतन्मोक्षमूलं त्रिभुवनमहितैः प्रोक्तमर्हद्भिरिरीशैः ।  
प्रत्येति श्रद्धघाति स्पृशति च मतिमान् यः स वै शुद्धदृष्टिः ॥

Indrabhuti became thoughtful. "What are these six substances, nine matters, five Astikayas etc. ?" He concealed his ignorance in his pride and told Indra that he would like to discuss these with his master i. e., Lord Mahaveer. He expressed his desire to accompany Indra to the place where the Lord was delivering his sermons. The time was ripe for the reception of real spiritualism in the case of Gautam and for the Lord to start delivering his long awaited message of religion. As Indrabhuti Gautam came near the Samavsharan his rigidity suddenly turned into softness. His pride disappeared at the sight of the Manstambha, (a pillar just in front of the Samavsharan) and he approached the Lord with a request for his own initiation into monkhood. By his own ability and the magnanimity of Mahaveer, he became the first Gandhar of the Lord. There were ten other Gandharas whose names were; (1) Agnibhuti, (2) Vayubhuti, (3) Aryavyakta, (4) Sudharma, (5) Mandit,



(6) Mauryaputra, (7) Akampit, (8) Achalbhrata, (9) Metarya and (10) Prabhas.

Amongst his householder disciples Maharaj Shrenik (Bimbsar), the king of Magadh, was the chief.

He traversed the length and breadth of India continuously for thirty years. Different beings understood his teachings in their own languages. His sermons were called Divya Dhvani. He has upheld the independence of the soul and all other substances. He declared that every soul is independent; none depends upon the other; self-reliance is the way to achieve complete independence. Self-reliance is nothing but centralisation of one's vision on one's soul only, different from colour, attachment and division. Independence can only be achieved on one's own strength; you can't get infinite bliss and independence in charity or achieve them on others' strength.

All souls are separate and independent, not one, but like one, similar, none big or small. He, therefore, ordained :—

1. Regard other souls as your own.
2. All souls are equal, but not one.
3. If our efforts are directed towards right direction, every soul can attain godhood.
4. Every creature is unhappy on account of his own mistakes, and can become happy by removing the mistakes.

Mahaveer did not propagate any new truth; there is nothing like old or new in truth. Whatever he said is true and eternal. He did not establish truth; he only inaugurated it. He did not found any new religion. Religion is the nature of substances. The nature of substances cannot be built. How can that which can be built be called nature ? It can only be known. Remaining away from the pride of doing and detaching himself from non-self entities one who knows the self and the non-self, without in any way being influenced by others, and in all their perspectives, is God. Tirthankar Bhagwan knows and exposes the nature of things, does not create them.

He was a Tirthankar. He propounded the Tirtha i.e., the way to the liberation of the soul. Acharya Samant Bhadra has called

his teachings Sarvodaya Tirtha (religion that preaches the welfare of all living beings). He asserts—

“सर्वान्तवत् तद्गुरामुख्यकल्पम् ।  
सर्वान्तशून्यं च मिथोऽनपेक्षम् ॥  
सर्वापदामन्तकरं निरन्तम् ।  
सर्वोदयं तीर्थमिदं तवैव ॥

Oh Lord Mahaveer – Your religion is for the welfare of one and all. There is no contradiction in your teachings, only whatever you say is relative i. e. described from different perspectives, one predominating the other according to contexts; the assertions of other preachers, not being relative, are not able to propound the nature of things, as they are. Your exposition of the truth of life is capable of destroying all the miseries and misfortunes of this world and of leading worldly beings to their supreme happiness and as such it is Sarvodaya Tirtha i. e., religion for the welfare of all living beings.”

That which leads to the welfare of all is Sarvodya. The religion for the welfare of all as propounded by Lord Mahaveer and his exposition of truths of life and immortality, have no narrowness or limits. The religion of the soul is for all creatures. It is a kind of narrowness to associate religion with human beings only. It is a religion of all the living beings. The term “religion of man” is also not liberal enough. It limits the scope of religion to the community of human beings only, while religion extends to all the sentient world, for all the creatures want to live in peace and happiness.

Tirthankar Bhagwan Mahaveer has expounded the complete independent existence of every substance and that every substance changes its modifications itself. No other substance can interfere in this natural procedure. Even God, the almighty, is not the creator or the destroyer of this existence of the things. The preachings of Mahaveer upheld the independence not only of the living beings, but of all the atoms, which are the smallest (indivisible) particles or units of matter substance and which cannot be further divided. The desire to interfere in the activity

of others is false, of no avail and causing unhappiness, for it is sheer ignorance to regard others as the creator or destroyer of happiness and misery, life and death, of other beings.

It has been well said that our own merits and demerits will be meaningless if one being is regarded as the creator of others' happiness and misery, life and death. The question is—can anybody, however strong, make us happy, even, if we indulge in demerits? Likewise can anybody, be it God himself, harm us, if we keep ourselves busy in meritorious engagements? If yes, it would be worthless to do good and be afraid of the bad, because it is not necessary to reap the consequences of one's actions. If it is true that we have to reap the consequences of our own actions, good and bad, the concept of any interference is meaningless. The same truth has been expressed by Acharya Amitgati in Slokas 30-31 of Bhawna Dwatrinshatika.

In the end, at the age of seventy-two, on the Dipawali day, the last Tirthankar of this epoch Bhagwan Mahaveer, abandoned this physical frame and attained Nirwan (complete liberation). The same day, his chief disciple Indrabhuti Gautam achieved omniscience. According to Jain tradition, the great festival of Deepawali is celebrated in honour of the liberation of Bhagwan Mahaveer and attainment of complete sentience by his chief disciple Gautam.

Thus we see that the story of the life of Mahaveer is the story of the orderly development of the soul to Godhood.

### Questions :-

1. Write in your own words the life story of Tirthankar Bhagwan Mahaveer.
2. How many preceptors did Mahaveer have? Name them.
3. What and how many dreams did the mother of Mahaveer see before the Lord entered her womb?
4. What are the important teachings of Bhagwan Mahaveer?



## Dewagam Stotra (Apta Mimansa)

Tarkik Chakrachudamani Acharya Samant Bhadra was a great acharya of the second Vikram Century. He is famous as the first writer of adoration verse. He has written many stotras full of deep logic. Dewagam Stotra is incomparable and is also called Apta Mimansa, wherein a thoughtful discussion on Apta (the real God) has been reported. Acharya Samant Bhadra wrote a commentary named 'Gandh Hasti Mahabhasya' on the Tatvartha Sutra (Moksha Shastra) of Umaswami. This Dewagam Stotra is the benedictory verse of Gandh Hasti Mahabhasya, in the context of the same of Tatvartha Sutra.

Many serious and spacious commentaries in Sanskrit have been written on this stotra, amongst which, the Ashta Shati of Acharya Aklankdeo with eight hundred verses and the Ashta Shahastris of Acharya Vidyanand with eight thousand verses are very famous. This stotra has one hundred and fourteen verses. It is not possible to give them here. Its meaning is also very complex and this is no place for its exposition. The first sixteen verses are reproduced here as sample. The stotra and its commentaries need studies in the original.

The subject matter of the stotra is to clarify the chief characteristics of the Apta in the style of adoration verses. This has been written as an irony. Acharya Vidyanandi writes explaining the irony :—

“It is as if Bhagwan (Apta) himself asked Samant Bhadra why Acharya Uma Swami in his great scripture Tatvartha Sutra has adored him without describing His great attributes, when such attributes are present in countless numbers. Samant Bhadra wrote this Dewagam Stotra in answer to this question.

## DEWAGAM STOTRA (APTA MIMANSA)

देवागमनभोयान् - चामरादिविभूतयः ।

मायाविष्वपि दृष्यन्ते नातस्त्वसि नो महान् ॥१॥

Oh God ! you are not great in my vision, only on account of the facts that gods from the heaven come to have your Darshan, that you move in the sky and that you are adorned with whisks and divine umbrellas; for all these are seen in an illusive being also.

अध्यात्मं बहिरप्येष विग्रहादि महोदयः ।

दिव्यः सत्यो दिवोकस्व - प्यस्ति रागादिमत्सु सः ॥२॥

In the same manner external and internal embellishments of the physical form etc., though not found in illusive beings, are found in heavenly beings, having attachment and other passions. On account of these also you cannot be great in my view.

तीर्थं कृत्समयानां च परस्परविरोधतः ।

सर्वेषामाप्तता नास्ति कश्चिदेव भवेद्गुरुः ॥३॥

Your greatness does not hold good, because you are the basis of all scriptural knowledge and a propagator of the religion, because there are many writers of religious scriptures and propagators of religious sects and communities and the utterances of all these are generally mutually contradictory.

दोषावरणयोर्हानि - निःशेषास्त्यतिशायनात् ।

क्वचिद्यथा स्वहेतुभ्यो बहिरन्तर्मलक्षयः ॥४॥

Oh Lord ! your greatness lies in omniscience and complete detachment. Omniscience and complete detachment are not impossible of achievement. The complete elimination of delusion, attachment and aversions and other blemishes and non-existence of Gyanawaran and other Karmas are possible, because their progressive elimination is seen. Just as in this world impure gold-stone with the help of fire becomes pure, discarding all internal and external impurities, in the same way with the fire of meditation of the pure operative consciousness, a soul can be free from its blemishes and become omniscient and completely detached.

सूक्ष्मान्तरितदूरार्थाः प्रत्यक्षाः कस्यचिद्यथा ।

अनुमेयत्वतोऽग्न्यादि-रिति सर्वज्ञसंस्थितिः ॥५॥

Very small atoms etc., internal attachments etc., and distant substances like Mount Meru are the objects of vision of some being; because they are known by inference. All those that are known by inference are actually seen by somebody. Just as we infer by the presence of smoke the existence of fire, somebody sees the actual fire also. Likewise if we know the subtle, internal and distant objects by inference, somebody can know them directly. This way the existence of an omniscient being is proved.

स त्वमेवासि निर्दोषो युक्तिशास्त्राऽविरोधिवाक् ।

अविरोधो यदिष्टं ते प्रसिद्धेन न बाध्यते ॥६॥

Oh Bhagwan ! that omniscient and detached being is yourself, because your voice is without any contradictions as is clear from the scriptures and logic.

त्वन्मतामृतबाह्यानां सर्वथैकान्तवादिनाम् ।

आप्ताभिमानदग्धानां स्वेष्टं हृष्टेन बाध्यते ॥७॥

Those who are burning with the fire of the pride of being Aptas or Omniscient Beings, that is, those who have thought themselves to be Aptas, though in fact they are not, are quite distant from the nectar of multifacedness of things, as propounded by you, and believe that their wrong beliefs are true. In reality, they cannot be regarded as Aptas, for the nature of things as propounded by them is antagonistic.

कुशलाकुशलं कर्म परलोकश्च न क्वचित् ।

एकान्तग्रहरक्तेषु नाथ स्वपरवैरिषु ॥८॥

Oh Lord, those who are in the grip of the ghost of single-facedness, are enemies of themselves and others, because in their opinion there is no systematic other world etc., and merit and demerit karmas.

भावैकान्ते पदार्थाना-मभावानामपह्लावात् ।

सर्वात्मकमनाद्यन्त-मस्वरूपमतावकम् ॥९॥

Oh Lord, if we accept the exclusive existence of the substances, we will have to uphold that there is nothing like non-existence. If we don't accept non-existence of things, all the substances will become universal and eternal, having no separate existence of any, which is not acceptable to you.

कार्यद्रव्यमनादि स्यात् प्रागभावस्य निह्वये ।

प्रध्वंसस्य च धर्मस्य प्रच्यवेऽनन्ततां व्रजेत् ॥१०॥

If we accept the non-existence of Praagabhava (absence of the present modification in the former one of a substance), all the manifestations of substances will become eternal. Likewise if we don't accept Pradhvansabhava (non-existence of the present modification in the future modification of a substance), all the modifications of all the substances will be without an end.

सर्वात्मकं तदेकं स्यादन्याऽपोहव्यतिक्रमे ।

अन्यत्र समवाये न व्यपदिश्येत सर्वथा ॥११॥

If we don't recognise Anyonyabhava (which shows that the present modification of a matter substance cannot disturb at all the present modification of other matter substances), all the visible matter substances will assume one shape only, in the present; and if we do not recognise Atyantabhava (complete non-existence of one substance into the other) all the substances will be eternally one and will not be able to be described.

अभावैकान्त पक्षेऽपि भावापह्नववादिनाम् ।

बोधवाक्यं प्रमाणं न केन साधनदूषणम् ॥१२॥

How will the Abhavaikantwadies establish their own opinions and find fault with those of others, in the absence of the reliability of consciousness and speech, if existence is treated as altogether non-existence ?

विरोधान्नोभयैकान्तं स्याद्वादन्यायविद्विषाम् ।

अवाच्यतैकान्तेप्युक्तिर्नाऽवाच्यमिति युज्यते ॥१३॥

If somebody, in order to save himself from the defects of both Bhavaikant and Abhavaikant accepts Ubhayaikant, then those, who are against the logic of multifacedness, will uphold that being mutually contradictory, both will have separate faults of their own. If somebody to save himself from this awkward situation accepts Avachayaikant, then a substance will become an object of speech, by saying that it is really not so.

कथंचित्ते सदेवेष्टं कथंचिदसदेव तत् ।

तथोभयमवाच्यं च नययोगान्न सर्वथा ॥१४॥

Oh Lord, therefore, a substance is from some point of view Sat (existent), Asat (non-existent), Sat-Asat both (existent as well as non-existent), inexplicable, existent and inexplicable non-existent and inexplicable and existent non-existent and inexplicable, respectively. All this is true according to the Sapta Bhang logic, not absolutely.

सदेव सर्वं को नेच्छेत् स्वरूपादिचतुष्टयात् ।

असदेव विपर्यासान्न चेन्न व्यवतिष्ठते ॥१५॥

Who will not accept the existence of substance from the point of view of self-substance, self-space, self-time and self-manifestation ? Likewise who will not recognise the non-existence of the substance from the point of view of other substance, other space, other time and other manifestation ? Every reasonable man will accept these. If some one does not do so, the godly scheme of things will stand shattered.

क्रमापितद्वयाद् द्वैतं सहावाच्यमशक्तितः ।

अवक्तव्योत्तराः शेषा-स्त्रयो भंगाः स्वहेतुतः ॥१६॥

From the point of view of description step by step, substance is both existent and non-existent (Bhavabhava) and since it is not possible to express both existence and non-existence simultaneously, substance is inexplicable from some point of view. After this the three applications of the Bhangas existent and inexplicable, non-existent and inexplicable and existent-non-existent and inexplicable should be followed, as they are from individual point of views.

### Questions :-

1. Give a short introduction to Dewagam Stotra and its subject matter.
2. Differentiate between :
  - (i) Bhavaikant and Abhavaikant.
  - (ii) Establish the theory of relativity, discarding all the four single-faced beliefs.