

BHAVANA BODH

(Originally written in Gujarati Language)

By

SHRIMAD RAJCHANDRA

**SHRIMAD RAJCHANDRA ASHRAM
AGAS**

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Translated in English from
original in Gujarati

By

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PREFACE

I feel extremely happy to present this book- 'BHAVANA BODH' in English language in the interest of world wide English knowing aspirants of soul - liberation.

This book was originally written in Gujarati language by Shrimad Rajchandra at the age of 18 years during 1886 A.D. for presenting as a complimentary book to all his admirers who had subscribed in advance for his another book 'MOKSH MALA' (A garland of 108 lessons leading to liberation) which was written by him also in Gujarati language at the age of 16 years during 1884 A.D. The publication of 'MOKSH MALA' was delayed by four years after it was written due to certain circumstances and for the satisfaction of the subscribers, this BHAVANA BODH was written, published and sent as a complimentary book to all of them in the intervening period.

As the name of this book 'BHAVANA BODH' indicates, it contains superlative teaching about soul liberating aspirations for development of true unattachment and suppression of all passions. Various examples narrated on relative inspirations make the subject most impressive and delightful to heart. This book will also encourage the English knowing aspirants to read the book 'MOKSH MALA' and other literature of Shrimad in English.

This book 'BHAVANA BODH' is translated in English language from original in Gujarati by Shri Dinubhai M. Patel- retired professor of philosophy, as mark of his utmost devotion towards Param Krupalu Dev Shrimad Rajchandra. He was greatly influenced by coming into close contact

with Late Saintly enlightened Param Poojya Shri Brahmachariji Govardhandasji - a spiritual guide at Agas Ashram. Shri Dinubhai M. Patel has also translated the Book 'MOKSH MALA' in English which will be published in due course.

In this book there are several Jain scriptural words which need detailed definitions and explanations. There are also certain descriptions or instances where superlative spiritual Gujarati words need most appropriate words in English. Due to lack of time it was not possible at this stage to insert them but we hope we shall be able to provide in the next edition.

Shri Otarmalji Satiya who was keenly interested to bring out this publication in English, has co-operated in this noble work with great enthusiasm. The covering cost of this first edition has been fully donated by him to this institution so that this book may be presented as a complimentary book on the auspicious occasion of Pratishtha Mahotsav of Shrimad Rajchandra Gyan Mandir, newly constructed at Leicester (U.K.)

On behalf of this institution, I thank all those who have co-operated sincerely and enthusiastically in bringing out this publication so quickly and still decently.

Manubhai B. Modi

President

Date 7-7-1988

Shrimad Rajchandra Ashram, Agas

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DEDICATION

Dedicated to the lotus like feet of

HOLY TRUE TEACHER PARAM KRUPALUDEV
SHRIMAD RAJCHANDRA PRABHU

initiated by

Param Upkari Param Poojya
SHRI LAGHURAJ SWAMI

AND

Param Upkari Param Poojya
SHRI BRAHMACHARIJI GOVARDHANDASJI

SHUN PRABHU CHARANKANE DHARU,
ATMA THI SAU HEEN ;
TE TO PRABHU E APIYO,
VARTU CHARANADHIN.

(ATMA-SIDDHI 125)

WHAT SHOULD I OFFER TO YOU, LORD ?
IN SOUL COMPARISON ALL IS TRIFLE ;
THE SOUL IS GIFTED BY THE LORD,
I WISH TO ACT TO YOUR ORACLE.

(SELF-REALIZATION 125)

A RELIGIOUS BOOK

Please deal with all humility while
using this book. Neither blot it, nor
tear it, nor put it on the ground,
nor read it while smoking.
Ladies should avoid reading this
book during menstruation period.

" BHAVANA BODH "

(TEACHINGS ABOUT SOUL LIBERATING ASPIRATIONS)

PRESENTATION OF THE NATURE OF TWELVE LIBERATING
ASPIRATIONS

(ANUPREKSHA)

FOREWORD

WHEREIN LIES REAL HAPPINESS ?

The natural trend of enlightened souls inspite of their occupation in worldly matters is towards their speedy dive in non-attachment. Sometimes the above statement is difficult to prove as such enlightened souls appear engrossed in worldly life from the external viewpoint. Even then the above statement can be easily authenticated by observing their behaviour from a subtle point of view and it is undoubtedly true.

From a very small insect to a pride intoxicated elephant all living beings, human and divine and demons-all alike engage themselves in fulfilling their natural desire for acquisition of happiness and joy and therefore they industriously work for that purpose. But without the rise of discriminating intelligence in them, they mistake the illusory for the real, they find various kinds of happiness in worldly life. By minute observation, it is proved positively that such imposition of happiness in worldly life is useless. Very rare and victorious men, who destroy such impositions, have been telling us with the light of their discriminative knowledge to turn our minds to acquire some other but unprecedented subject matter. Pleasures or happiness fraught with fear are no pleasures or no happiness; they are really pains or unhappiness. That in obtaining which we have to suffer many afflictions and enjoying the same when acquired entails still further additional afflictions and so the total result of all such activities gives one great pain, unending sorrow and equally unending fear - the happiness derived from such things is only happiness in name or really no happiness at all.

Therefore the discriminating souls do not feel any kind of attachment to it. Refer to the teaching of Bhartruhari who adorned with all royal pleasures and forms of happiness, yet getting the fruit of true philosophy, relinquishing all external pleasures and believing yoga or spiritual concentration as the source of real happiness, addresses with true elevated mind to lowly souls as under:-

BHOGE ROGABHAYAM, KULE CHYUTIBHAYAM VITTE NRUPALADBHAYAM,
MANE DAINYABHAYAM, BALE RIPUBHAYAM, RUPE TARUNYABHAYAM,
SHASTRE VADABHAYAM, GUNE KHALABHAYAM, KAYE KRUTANTADBHAYAM,
SARVAM VASTU BHAYANVITAM BHUVI NRUNAM VAIRAGYAMEVABHAYAM.

Meaning:-Sense enjoyments are fraught with diseases, high family status is fraught with future downfall, wealth is fraught with the fear of confiscation by the king of the land; pride and honour are fraught with fear of losing it or dishonour; valour is fraught with fear of an enemy; by beauty an young woman is fraught with fear of molestation, scriptures are fraught with verbal duels, virtues are fraught with despising by wicked persons, living body is fraught with death- thus on this earth all things loved by men are mixed with fear and danger; only exception to these is the non-attachment which is fearless !!!

This saying of the great yogi Bhartruhari is accepted by all enlightened souls in the world. It contains a graphic picture of worldly sorrows experienced by him and it is quintessence of all philosophic thinking. Whichever things are shown by him as fraught with sorrow, suffering, fall, destruction or death are considered in worldly life as bringing first rate pleasures or happiness. Sense-enjoyment, the best equipment in worldly life, is shown as the abode of deadly diseases. A man may feel happy by his birth in a highly respectable family but therein lies the fear of his family's downfall. Wealth in worldly cycle like a staff helpful to maintain a high standard of living, is likely to be confiscated by the ruler of the land in which a man lives. Many a worldly persons have a strong desire to be honoured by being victorious in some difficult tasks but therein is shown the fear of future failures and consequent humiliation.

Might and valour may raise a man very high and so he may naturally desire to gain them but therein is shown the danger of defeat by an enemy. Beauty and lustrous body infatuates its enjoyer and therefore women having them are always afraid of their enjoyers or molesters. The labyrinth of scriptural matters woven as intricate webs, is open to controversies. The joy of any worldly happiness is open to the fear of being censured by wicked persons. A living body, extremely loved by its possessor, is one day liable to die and so it is a source of fear of impending death. Thus all accompaniments and accomplishments of living beings, though mind absorbing, are shortlived and fraught with fears. Discriminatively thinking, where there is fear, there is unalloyed sorrow and misery and where there is sorrow and misery there is absence of real happiness and where there is absence of real happiness, that thing or place or acquisition deserves contempt and abandonment.

It is not that only Bhartruhari alone has said it. From the very beginning of this world, according to changing times, persons without number, higher than Bhartruhari, equal to Bhartruhari and lower than Bhartruhari in acquisitions, have become philosophers. There is no period of time or part of Aryadesha wherein philosophers have not lived and all of them have unanimously said that worldly pleasures are shortlived and bound to result in sorrow, misery and fear and this they have declared as a result of their unfathomable spiritual insight and philosophical discriminative disclosure. What great souls such as Vyas, Valmiki, Shankara, Gautam, Patanjali, Kapil and Prince Shuddhodana in their teachings cryptically and generally advised the world to follow can be summed up to some extent as under:-

"O PEOPLE OF THE WORLD, THE SEA OF SANSARA OR WORLDLY EXISTENCE IS UNENDING AND SHORELESS OR UNFATHOMABLE; TRY WITH ALL YOUR MIGHT TO KNOW ITS REAL NATURE AND TO LIBERATE YOURSELVES FROM IT !!"

Their aim in giving the above advice was to free every living being from sorrow and suffering. As compared with all other great teachers' advices, the highly acceptable and worthy of following is the teaching of all-knowing Mahavir who repeatedly states in all his

discourses that worldly life is unqualifiedly full of indefinite sorrow and suffering and so extremely painful and harmful. O noble souls, do not get lost in worldly life by its sweet attractions; be free from it! be free from it !!

Not even for a fraction of a moment, Mahavir advises people to take interest or to get attached to the worldly life. In all his discourses, he has demonstrated it very well and he has proved its truth by implementing the same in his own life. His gold coloured beautiful body, with Yashoda as his queen, possessed of incalculable wealth in the form of being the ruler of a mighty empire and having close relatives as full of vigours and valour - all these enticing things he left off and followed the path of spiritual insight and real knowledge and yogic meditation. This is very rare and quite unusual and unprecedented and so he is above comparison with the great seers known to history. The same secret is brought to light by him through the mouth of a philosophic inquirer in the presence of Kapil Kevali in the first couplet of 8th lesson of the holy Uttaradhyan Sutra as under:-

" ADHUVĒ ASASAYAMMI SAMASARAMMI DUKHAPĀURĀE,
KIM NAMA HUVJĀ KAMMAM JĒNEHAM DUGGĀINĀ GACHHIJĀ "

This worldly life is unsteady, momentary and never everlasting and it is full of innumerable kinds of miseries. What doings should I do by which I may not invite my downfall? Replying in the same spirit to this beautiful question, Kapil Muni continues his teaching as under :-

ADHUVĒ ASASAYAMMI - These sayings result from the lightning speed of renunciation and non-attachment constantly experienced by the Lord of all Yogis - Mahavir who resigned from all activities and so they are the spiritual gift-the essence of highest philosophy. The world highly praises an exceptional intelligent person and yet such persons abandon the world and its allurements. This is really a praise worthy miracle. Such exceptionally intelligent persons in the last, take to spiritual flights and following the path of yogic concentration and meditation, cut the cover of darkness surrounding their real self. Philosophers are

not deluded when they describe worldly existence as a sea of miseries; but not all these great philosophers are in every respect possessed of sixteen good qualities of the philosophic moon, and for this reason the sayings of all-knowing Mahavir provide a touchstone for proving great philosophy. This touchstone is really great, universally accepted and full of unalloyed or absolute goodness. Equal in comparison with Mahavir, Rishabhadev and like him, other all knowing Tirthankaras have without any desire of personal gain advised the worldly persons for the benefit of the whole world and so they have achieved the degree of universal benefactors.

In worldly life there are unending torments of three kinds- - Adhi, (mental trouble) Vyadhi (Physical trouble) and Upadhi (worldly trouble). Philosophers have always been advising people to be free from these three kinds of torments. Renunciation of worldly life, quelling of mental conflicts, control of afflictions, pity, peace, forgiveness, steadfastness, humility, respect for true teachers, discrimination, absence of desires, celibacy, right understanding and right knowledge - - these are to be constantly observed and to avoid or renounce the following: - anger, greed, pride, deceit, affection, hatred, sense pleasure, violence, sorrowfulness, ignorance and mistaking the unreal for the real. This in short is the substance of all philosophical system and it is summed up in the following :-

" PRABHU BHAJO, NEETI SAJO PARATHO PAROPKAR "

(WORSHIP THE LORD, ADOPT MORALITY AND PRACTISE BENEVOLENCE)

Really this teaching is praiseworthy and different philosophers have emphasised it in different ways. Though all of them have preached common essential but as a fine and minute observer and a penetrating teacher, Shraman Bhagawan Mahavir tops the list of all philosophic teachers. He as a prince of the Royal throne and a son of king Siddhartha, has shown the nature of everything in the world as it really is and has described it so correctly as to benefit the aspirants of right knowledge and understanding all over the world. He therefore rightly deserves all praise and thanks.

Let us now turn to conclusion as to why should we

understand and follow whole heartedly the above mentioned teachings of great philosophers and especially those of Bhagawan Mahavir? Because all of the philosophers have shown such teachings as sure path to liberation and freedom from all miseries. They all have praised liberation as the highest achievement of the human soul in general. In the third section of 24th Gatha of sixth Adhyayan of the first Shrutaskandha, of the second part of Suttrakritang, it is said that :-

"NIVVANSETTHA JAHA SAVVADHAMMA"

"LIBERATION IS HELD AS BEST IN ALL RELIGIONS"

This means that to be free from all worldly miseries is really liberation of the soul. In the end right perception, right knowledge etc are the incomparable things to acquire and in them lie everliving highest happiness and highest joy, in it there is total absence of the travails of births and deaths, there is total elimination of sorrow and suffering. We shall discuss more about such spiritual subject at some other time.

It should also be undoubtedly accepted that unending sorrow or suffering cannot be removed by any worldly pleasures. Blood cannot remove a blood stain: it can only be removed by water. Similarly by adorning worldly pleasures, one cannot be free from worldly sorrows and therefore to liberate oneself from such worldly sufferings the sure detergent is adoption of a spirit of non-attachment and for fixing such a spirit of non-attachment, one should be greatly attached to the teachings of Vitaraga Vardhaman Mahavir. The minimum, such followings can achieve, is the stoppage of the origin of poison like attraction and attachment to worldly pleasures. And in the result or in the end that is the real cause of real liberation or self-realization. With a spirit of discriminative intelligence, O you aspirant! hear, think or reflect and constantly meditate on these teachings and enlighten yourself.

FIRST PHILOSOPHICAL LESSON

In this we shall advise adoption of some soul-saving, worldly life liberating aspirations. Philosophers have enlisted twelve such aspirations for developing a leaning towards objects that are

beneficial to one's self. They are :-

(1) ANITYA BHAVANA :- Aspiration that for a human being desiring liberation is good to be convinced that one's physical body and its attendant pleasures, allurements, prosperity, riches, happy family relations, children, parents and others - all these are transitory and doomed to die away, the basic nature of the living soul is that it is eternal and to move towards it by thinking about it, is called Anitya Bhavana. It is first in the list of twelve aspirations.

(2) ASHARAN BHAVANA : Aspiration that when death is near, nothing can save the living being, that he is helpless and none can protect him from death. Therefore in such a helpless condition only adoption of right religion is true protection which can lead a living soul to eternal peace, fearlessness and self-enlightenment. To adopt such a line of thinking is called Asharan Bhavana- second in the list.

(3) SANSAR BHAVANA :- Aspiration that the living soul has repeatedly gone through a cycle of birth and death and taken each and every form of human, deity, animal and hell, the strong feeling that when shall I get free from such a worldly cycle? and realise that the worldly life of sorrow and sufferings is not mine - to feel that my soul by nature is liberated and to live like that is the real purpose of birth in a human body. This is called Sansar Bhavana-third in the list.

(4) EKATVA BHAVANA :- What I can call mine in the correct sense of the term is my soul - it has come alone and it will alone leave the living body at death; it will be alone to enjoy or suffer the fruits of its actions good or bad. To feel this strongly, from the bottom of one's heart is called Ekatva Bhavana - fourth in the list.

(5) ANYATVA BHAVANA :- In this worldly life none is related to anybody else, to feel that starting from our living body all the rest are not ours and we are totally separate from all these. This is called Anyatva Bhavana - fifth in the list.

(6) ASHUCHI BHAVANA :- To feel that this living body is really unholy, filthy, a mine of bad smelling urine and refuse, an abode of diseases and oldage; that I am quite separate or different from the body which I wrongly call mine. To strongly feel and think that way is Ashuchi Bhavana - sixth in the list.

(7) ASRAV BHAVANA :- To strongly feel that attachment, hatred, ignorance, sense of misconception (Mithyatva) etc all these are adventitious to our soul and they are making it impure. This is Asrav Bhavana - Seventh in the list.

(8) SAMVAR BHAVANA :- To see that our soul does not extend the worldly entanglements and does not perform new binding actions by keeping engaged one's own mind and activity in seeking right knowledge and practising right meditation. This is Samvar Bhavana - eighth in the list.

(9) NIRJARA BHAVANA :- To act rightly with right perception, right knowledge so as to hasten one's march towards self - realization is the cause of elimination of soul's bondage. To think that way is Nirjara Bhavana - ninth in the list

(10) LOKASWARUP BHAVANA :- To think and reflect on the nature of fourteen worlds in which a bound soul is rotating, is Lokaswarup Bhavana - tenth in the list.

(11) BODH DURLABHA BHAVANA :- To realise that it is very difficult for a living soul to obtain presentation of right or self - saving knowledge while tossing between pleasures and pains sorrow and suffering. One should consider himself fortunate if in this worldly life one gets right knowledge and there after it is still further difficult to adopt right religious discipline of non - attachment which leads one to self liberation. To think that way is Bodh Durlabha Bhavana, eleventh in the list.

(12) DHARMA DURLABHA BHAVANA : To obtain true teacher of religion who explains the aspirant of liberation the correct meaning of the sayings of scriptures and to hear him with faith and devotion is very difficult in this worldly life. To reflect on this is Dharma Durlabha Bhavana-the twelfth in the list.

In this presentation, we shall describe some of the above mentioned twelve soul-saving aspirations which strongly fix in the aspirant's mind an atmosphere of unflinching non-attachment. Some of these aspirations are distributed amongst some objective lessons and the rest of them require some other time for their elaboration and hence they are not worked out in detail.

FIRST PRINT**ANITYA BHAVANA**

**A STRONG FEELING OF TRANSIENCE OF EVERY
WORLDLY OBJECT**

(Upajati poetic form)

VIDYUTA LAXMI PRABHUTA PATANGA,
AYUSHYA TE TO JALANA TARANGA;
PURANDARI CHAPA ANANGA RANGA,
SHU RACHIE TYAN KSHANANO PRASANGA ?

SPECIAL MEANING :- Wealth and riches are shortlived like a lightning in the sky; which no sooner gives a flash of light, vanishes leaving more darkness than before. Similarly wealth and prosperity come to a man but they also leave him a pauper behind. Power and status are like the fleeting colours of a butterfly whose life is only of a few moments of time. A man may get high power and social status, but after some time feels broken down when they leave him suddenly. Life is like the waves of ocean water which constantly move up and down. Similarly a soul gets birth in a living body which lasts for some time and at death it leaves the body compulsorily and gets born again in another body. Sense pleasures are compared with a rainbow in the monsoon sky wherein due to sunrays we find many disparate colours called Vibgyor but none of them remains for long, they appear only for a moment and suddenly vanish. Just as the fleeting colours of a rainbow of a monsoon sky, in youth the pangs of sex attraction and such sense pleasures are experienced for some time and later on, nearing oldage none of them remains. In short O you living soul ! The contact of all these objects of pleasure and enjoyment is only momentary and so how can a wise man feel satisfied in such worldly life ? How can one be bound by such shackles ? Purport, all these are fleeting and vanishing while your soul is impartite and eternal; therefore you work towards realising the true nature of your eternal soul and live in it for ever. !

DEJECTION OF A BEGGAR

EXAMPLE :- Here we give an example of transient and dreamlike happiness. Once a miserable beggar, while wandering

aimlessly in a forest, felt hungry and so languidly he reached a village wherein approaching a common man's home, he ardently begged for some food to quell his hunger. The householder's wife, feeling pity at the beggar, gave him the remnants of the eaten sweet food in the house, receiving which the beggar was all pleased and reaching the shade of a tree on the outskirts of the village, he cleaned a little space and putting nearby his old pitcher of water and his old tattered and dirty quilt, he finished his unusual sweet lunch and sat completely satisfied and pleased and then putting a stone as his pillow, he lay down and in no time feeling intoxicated by the unusual good lunch he had, his eyes were closed and he fell into good sleep.

In it he dreamt that he had acquired great royal prosperity and that he had worn costly clothes and ornaments, that in the area around he had earned a fame of a highly victorious ruler and that his band of obedient servants were serving him and his attendants were praising him and that he was sleeping on a rich bed in a beautiful mansion and that damsel-like women were massaging his feet and that from one side some servants were serving him with fans carrying fragrant flavours by their movement. Thus this beggar experienced an unusual happy dream full of all worldly pleasures and enjoyments and so he was overpowered by happiness of the dream and he began to believe the dream as real life. Just at this moment the sunshine was covered by the clouds, the lightning flickers started and the clouds, impending heavy rains, overcrowded and the darkness spread out everywhere and it appeared that it would soon rain heavily and a strong loud thunder was heard and this thunder woke up the beggar suddenly from his above described beautiful dream and he was caught with fear.

When he woke up, he, to his utter dismay, does not find anything of his dreamt riches and pleasures- there is no area or the city he dreamt of, nor any mansion or his dreamt rich bed, nor any damsels nor attendants, nor the dreamt ornaments, nor beautiful dresses, neither fragrance giving fans nor agreeable breezes, none to follow his commands, nor his pride of wealthy acquisitions and unusual fame. Instead, he finds himself and his tattered bed and old

worn out pitcher of water exactly where he put them before sleeping. Thus he appeared to him as he was, a beggar in reality no increase or decrease in his real life. Thinking about this vast difference in his wakeful life and the dream he dreamt, he felt awfully dejected, the dream which brought him unusual pleasures was no more. He said to himself I did not enjoy the pleasures of the dream and what I gained in real life is the unhappiness and dejection of losing the dream pleasures. Thus this poor beggar experienced melancholy.

LESSON :- Just as the beggar in the above example saw all worldly pleasures and happiness in a dream and felt that he really enjoyed them and was pleased with them, the ignorant people in this world feel great satisfaction and enjoyment in dreamlike worldly pleasures but as the dream pleasures appeared to be false to the beggar when he woke up from that sleep, the enlightened and philosophically minded persons realise worldly pleasures like dream pleasures of the beggar. As the beggar felt dejected when woke up, without enjoying the dream pleasures similarly the ignorant people believe happiness in the worldly pleasures and feel as if they are really enjoying them but like that woken up beggar, they in the end endure miseries, unhappiness and disappointments and they invite their own downfall, they gain nothing but dejection, repentance and deterioration. As none of the dream objects is true in real life so none of the objects of pleasure and happiness in worldly life is really true. Both of them, the dream world and the world of our ordinary wakeful life, are evanescent and shortlived with attendant fears of misery and unending unhappiness. Thinking this way, the intelligent and right reflecting persons search for the good of the living soul.

Thus with the example of a beggar's wakeful and dream life giving a lesson of non-attachment on ANIṬYA BHAVANA — the soul-saving aspiration of the transience of worldly objects, the first print of the first lesson of this book 'BHAVANA BODH' is completed.

SECOND PRINT
ASHARAN BHAVANA

(Upajati poetic form)

SARVAGNANO DHARMA SUSHARNA JANI,
ARADH ARADH PRABHAV ANI;
ANATH EKANT SANATH THASHE;
ENA VINA KOINA BANHYA SHASHE.

Special Meaning :- O living being, follow whole heartedly with the powers of your mind, speech and body knowing it worthiest of all protections, the religious discipline preached by All-knowing Jineshwar Bhagawan without any expectation of return. At present you are like an orphan; by following the teachings of Jineshwar Bhagawan you will have constant guidance and protection of Lord Mahavir. None except him will help you in the rotation of your births and deaths. Persons who seek protection in the worldly illusory pleasures and happiness, invite their downfall and they always remain orphans. Now we begin the description of the life of Anathi muni from knowing which one can appreciate the teaching of lord Mahavir as stated above. The aim of this description is to help fixation of Asharan Bhavana in the aspirant for self-realization.

Anathi Muni

Example :- King Shrenik of Magadh Desh, which was full of natural beauty and luxuriance, went to Mandikuksha forest for horse-ride. The strangeness of this forest was highly attractive to valorous persons. It contained tree groves of various kinds. Various kinds of creepers were adorning the tree and good many kinds of birds were relishing these creepers and groves of trees, one could easily hear melodious chirpings of various kinds of birds, the whole forest was strewn with numerous kinds of flowers, various kinds of rivulets were flowing in this forest. In short bedecked with all sorts of natural vernal beauty, this forest was just like a Nandanvan or a garden of Eden. There in this forest King Shrenik caught sight of a young Muni engrossed in deep meditation and yet deserving all happiness of worldly life, sitting quietly under the shade of a tree. King Shrenik was highly enamoured by the incomparable beautiful form of this

young ascetic (Muni) and the King, being amazed at his incomparable and excellent beauty, began to shower all praises on him within his mind.

Oh! how nice is the skin colour of this ascetic! Oh how beautiful is his form! Oh what an affability this ascetic commands! Oh how, wonderful is his hold on forgiveness! Oh how, by his bodily features, he inspires in others a spirit of non-attachment! Oh how fine is his attitude of desirelessness! Oh what an astounding fearless modesty and humility he shows in his behaviour! Oh how steadfast he is in keeping himself away from all worldly enjoyments! Thinking constantly this way, being much delighted at heart, mentally praising all his virtues posture, approaching gently towards him, taking circles round him venerably and then going near to him, he bowed down to that ascetic and sat at a reasonable distance neither too near nor too far. Then with folded hands, he in all humility, asked that ascetic.

O Arya! (noble person) you are an youth worthy of all praise. Your age is quite fit for worldly enjoyments. This worldly life is full of various kinds of pleasures and happiness such as sense and sex pleasures suiting to changing seasons, pleasures of water play and hearing affectionate overtures of enticing women. Leaving all these pleasures and sources of enjoyments and happiness, you at this young age, strive hard for ascetic living, why have you chosen this life? please be compassionate and tell me the reason of your highly practising this ascetic life.

Hearing this address of the King, the ascetic said-I was an orphan. O great King! none from this worldly life could be a bit good friend who could help me to secure self-knowledge which I had never attained before, nor the one friend who could guide me to preserve self knowledge when acquired, nor a friend who could show compassion to me and mercifully lead to eternal joy and bliss. This was the reason of my experience of being an orphan.

King Shrenik smiled to himself, hearing this reply from the ascetic and said "Oh how do you, possessed of yogic powers, say that you are an orphan? If you still feel so, I am prepared to be your helper and protector. O you fearless! you start enjoying all worldly

pleasures. O you ascetic ! friend ! start making your rare human birth extremely successful by enjoying the best of worldly life.

Anathi Muni said- But Oh Shrenik, King of Magadh Desh! you are yourself an orphan; how can you help me to get over my orphanhood? How can a pauper make one wealthy? How can a simpleton or an ignorant enlighten others in knowledge? How can a barren woman offer a child. When you yourself are an orphan how will you relieve me from my orphanhood? Hearing these words of the ascetic, the king was much perturbed and surprised; he was overcome with doubt about his state of being as he heard such retort of the ascetic, like which he had never heard in his life so far. He spoke " I enjoy riding on many types of horses, I am the owner of many intoxicated elephants, various sections of army are at my command, I have no dearth of towns harem, villages, and fourlegged animals; all sorts of human enjoyments I possess at my bidding, my servants are well obedient to me, all five kinds of wealth and riches are in my store, whatever I like and desire is quite near to me and quickly available. Being so prosperous and powerful how can I be called an orphan? Perhaps O you, Godly ascetic! you may be wrong in calling me an orphan." To this the ascetic said - "O you King, you do not seem to have understood what I meant in calling you an orphan. You are really an orphan but you do not realize it -

Now hear patiently and with rapt attention what I say further and then you can decide about the truth or falsity of my calling you an orphan. First I shall tell you how I felt I was an orphan and to relieve my self from that orphanhood, how I adopted the life of an ascetic, renouncing all worldly attachment."

There is a beautiful city called Kaushambi wherein lived my very rich father named Dhansanchaya- a store house of wealth - O great King when I was very young, my most beautiful and excellent eyes began to ache and pain terribly and a blood burning fever overpowered my whole body and that pain even sharper than any weapon, began to torment me as a deadly enemy. I suffered from an excruciating headache due to my paining eyes. I was thus much down with sorrow and suffering like the one resulting from the attack by a thunderbolt causing terrible fear even in others minds. Many

experts in curing bodily ailments by yogic practices, came to cure me from my suffering eyes; they tried all sorts of medicines and psychical cures but none of them could cure me from my ailments and this O King, was my experience of being an orphan. My father began to spend all his wealth for curing my ailing eyes but all in vain. My mother felt too much miserable at my ailments but she could not also cure my eyes and this confirmed my feeling of being an orphan; my elder and younger brothers tried to help me by all means they could command and yet I could not be cured. Similarly my elder and younger sisters tried to help me but none of them succeeded in curing my disease; my wife who was devoted to me and loved me with all her being, shed tears on me, applied various kinds of cooling soothing medicines to my eyes, head and the rest of the body, serving me and staying at my bidding near to me day and night for days together but due to the killing pain I was suffering from, I could not enjoy her or satisfy her. Such an obedient wife, who never left my company without my permission, could not relieve my pain and this O King, was my feeling of being an orphan. Thus neither the affection of some, nor the medicines of some, nor the vailings of some, nor the efforts of some could relieve me from my disease and on all these occasions, I suffered unbearable pain.

Then I really felt dejected at my contact with the unending worldly matters and I decided that in case I get relief from this unbearable bodily sufferings, I would adopt an ascetic life with a spirit of forgiveness to all, of ascetic sense-control and a life of moving without any worldly desires. Thinking this way I went into good sleep and O King, when night passed off, my disease disappeared and I felt great relief. In the next morning, I disclosed my decision of renunciation of family life to my parents, wife and the rest and with their blessings, leaving all of them I took to this ascetic life. Thereafter I became lord of self as well as others soul, and now I am the Lord, Protector of all kinds of living beings. Thus the Anathi Muni - the ascetic persuaded the King Shrenik to feel the Asharan Bhavana strongly in his mind and now the ascetic further advises the king in that connection.

O king ! our soul itself is the creator of the dangerous river of our miseries; our soul itself is the cause of sharp weapon like tree of sorrows and sufferings. Our soul itself is just like Kamdhenu - the source of creating all sorts of desire fulfilment and resulting agreeable happiness and joy, our soul itself is our joyous Nandanavan garden of Eden. Our soul itself is the creator of our bondages and our soul itself is the liberator of our bondages. Our soul itself creates miseries and our soul itself creates forms of happiness, our soul itself is our closest friend and our soul itself is our direst enemy. Our soul itself performs the noble actions and our soul itself performs the lower actions. Thus in various ways Anathi Muni or the ascetic explained to King Shrenik the facts of soul and its orphan state of worldly life. On hearing the same King Shrenik, was much pleased and satisfied and then the King with both hands folded, addressed the ascetic as under :-

O Lord ! You have advised me correctly. You described the orphan state of worldly persons and yourself as it was. O great seer ! you have really been one with an unfailing protector. You have real friends and relatives and you have adopted the right religion. You therefore, are the protector or saviour of all orphans. O you holy ascetic! I beg your pardon for telling you that I can be your protector. I really wish for enlightening advices from you. I was wrong in asking you, O great fortunate! for enjoyment of sense pleasures which would really be harmful to a religious person following the right path of liberation. I apologize by bowing down to you with whole being from head to toe. Thus praising this Anathi Muni, King Shrenik with full of joy and cheerness, taking circle round the ascetic in spirit of veneration and adoration, in all humility returned home.

LESSON : O fortunate souls ! The teaching of Anathi Muni, who had practised penance successfully, who was an ascetic par excellence, who was possessed of a very high intellectual and spiritual insight, who was very highly famed, who was free from all worldly knots and who was well versed in best scriptural knowledge, delivered to Shrenik, the King of Magadh Desh emanating from his own suffering and experience is really helpful to one to fix his mind

on the feeling of being an orphan in worldly life and so it helps one to sustain and cherish this soul saving aspiration - Asharan Bhavana-- feeling that except one's own soul there is no other saviour from human miseries. Ordinarily speaking many a people in their worldly life are seen suffering miseries as much or more than what Anathi Muni experienced. You think of such miseries and cast aside your state of orphanhood and understand the real protector the best philosophy preached and practised by Vardhaman Mahavir and adopt a fitting life of a non-attached spiritualised soul. In the end that only will save you from all miseries and lead you to self realization. Just as the great Anathi Muni was an orphan while in his worldly life, every living being without the adoption of true enlightenment and right religious discipline is always an orphan. Hence every effort should be made towards being possessed of a protector or saviour and therein lies a living being's true good.

Thus the description of the great knotless ascetic Anathi Muni given for fixing in the aspirant "ASHARAN BHAVANA" the soul saving aspiration comes to an end in the second print of the first vision of this book "BHAVANA BODH".

THIRD PRINT

EKATVA BHAVANA

ASPIRATION OF THE LONELINESS OF OUR SOUL

(Upajati poetic form)

SHARIR MA VYADHI PRATYAKSHA THAYE,
TE KOI ANYE LAI NA SHAKAY;
E BHOGAVA EKA SVA ATMA POTE,
EKATVA ETHI NAYA SUGNA GOTE.

SPECIAL MEANING :- Whatever pains and troubles are actually experienced in one's body when overpowered by diseases, cannot be taken away by any affectionates, family members, wife or sons. All these diseases are suffered by one's

soul alone by itself, none can share them. Similarly the fruits of our actions sinful or saintly are also to be suffered by ourselves without any share. Our soul comes alone in this world and also departs from it alone. Proving this point, knowing discrimination rightly, good souls always are in a search of being and living alone.

EXAMPLE :- We are now describing below the conversation between Nami Rajarshi and Shakrendra which is advising non-attachment towards worldly life and proving the truth of the above teaching of Bhagawan Mahavir.

Nami Rajarshi was a philosopher King of Mithila city. Even though he did not suffer much from his family relations-wife, sons etc, he was never in delusion about the transitory nature of worldly belongings. He always knew that he was alone and rightly so. Shakrendra in the guise of a Brahmin arrives at the place where Nami Rajarshi is sitting in worldly retirement and starts his discourse by way of testing the resigned attitude of Nami Rajarshi as under :-

Brahmin : O you King! All your subjects in Mithila city are in turmoil; both the people of your palace and your subject people in their homes are wailing aloud with heartbreaking cries which should startle and discourage or dishearten everyone around and the only reason of this sorrowful state of your kingdom is that you have been initiated as a monk, leaving aside your duties as a ruler. Do not be silly to invite worldly circles of birth and death by becoming cause of trouble and unhappiness to your whole family members and subjects. Return to your palace, perform the duties of a noble and benevolent ruler and please them all.

Namiraj :-(In high dignified words) O you good Brahmin ! What you advise me, results from your ignorance. This Mithila city had a garden, in the midst of which, was one tree giving cool shade to a large area around; it was beautiful and pleasing to one and all. It was heavily laden with leaves, flowers and fruits; it was helping life and protection of many kinds of birds. A strong wind shook the tree in its roots and by its falling down, all the birds staying in the foliage of that tree are in tears and unbearable pain and they feel, their resort and protection has been lost; they do not cry for the

uprooted tree; they cry because they lost their happiness.

Brahmin :- O king! But see how the raging fire helped by powerful winds, is ablaze in your whole city, palace and temples. Therefore you go there and quell the raging fire.

Namiraj :- O Brahmin! Nothing of mine burns by burning Mithila city, my palace or my temples; I behave as I feel happy. Nothing is mine in all these objects you described above as mine. I have nothing which I can really call mine in the burning temples etc. I have already relinquished my family and all the rest, my sons, my wife and I have cut off all my relations with them. Nothing of all these is either attracting or not attracting to me.

Brahmin :- O you King but ! You fortify your city by a solid fortress with proper inlet doors with strong closing and locking arrangements and get prepared a wide ditch of water all around that fortress and then you can go.

Namiraj :- (Inspired by objects and reasons) O Brahmin! I will prepare a city of pure faith with SAMVAR as its locking arrangement and will prepare forgiveness as the city's holy fortress and it will have compartments in the form of holy mental yogic disciplines and I shall prepare the ditches all around my fortress by the control of my speech and prepare body control as missile to destroy hundreds of enemies of the soul. I shall take valour as my bow with its string as IRYA SAMITI, I will have patience as the arch to hold arrowstring and by truth I will tie this arrow in the form of penance and with such arrows I will be victorious over the enemies in the form of worldly bondages. I have no desire of engaging in physical battle or warfare. I only wish to undergo mental warfare as described above.

Brahmin :- (Inspired by objects and reasons) O King! You first get ready tall buildings with beautiful cony tops as your residences and put in them air holes decorated with diamonds and other costly golden articles as also get ready beautiful palaces in the ponds for your sport and then you can take to non-attachment or renunciation

Namiraj :- (Inspired by objects and reasons) Whatever kinds

of residences, you enumerated and asked me to get ready, appear to me quite unsteady and transient, they appear to me as stay-homes in my path of progress. Therefore where there is my real home there is eternity and where there is fixity there I wish to stay and remain.

Brahmin :- (Inspired by objects and reasons) O! the best of the Kshatriyas! You first remove all theft and robbery in your kingdom and protect your city from such dangers and then take to renunciation.

Namiraj :- O Brahmin! Ignorant man punishes others many a time wrongly the body etc which does not know of stealing, gets bound hand and foot in a prison in this world and none can bind the aberrations of senses which really initiate or plan stealing or big thefts. Then, where is the sense in this way of behaviour and action?

Brahmin :- O Kshatriya! First subdue the kings who do not follow your commands and behave quite independently of you and after conquering them, you can renounce worldly life.

Namiraj :- (Inspired by objects and reasons) You may perhaps find, though difficult, many conquerors of ten lakhs of enemy warriors but still innumerable times more difficult it is to find one who has conquered his own soul and the latter is highly respectable and deserve highest praise than those many conquerors of ten lakhs of warriors. It is quite fit and proper to fight with our own living soul. Where is the sense in fighting with your external enemies? A soul, full of knowledge should conquer the soul, full of rage etc, and such conqueror deserves all praise and veneration. It is extremely difficult to win five senses, anger, pride, deceit and greed. One who has conquered his own mind etc has conquered everything.

Brahmin:- (Inspired by objects and reasons) O Kshatriya! First perform mighty sacrifices and give satisfactory food to Shraman Munis, penance practisers and Brahmins; give gold etc in charity, enjoy all mental pleasures and then retire from this world and live as an ascetic.

Namiraj :- (Inspired by objects and reasons) One who adopts ascetic life and practises self-control, obtains higher benefits than giving everymonth ten lakhs of cows to Brahmins in charity.

Brahmin :- As an well-behaved ascetic or a recluse, one has to put in much unbearable effort for maintaining oneself on begging food. Therefore one feels like leaving that high natured life and taking up some other comfortable one. To remove this difficulty, it would be advisable for you to lead a household life and perform religious observances such as Paushad. O you king of men! I tell you the right course of conduct for you.

Namiraj :- (Inspired by objects and reasons) O Brahmin ! An ignorant man, indiscriminatively may perform or undergo difficult penances but they can never be equal to the following of the right religion of the enlightened and all knowing Vardhman Mahavir. His discipline forms one's character spotlessly pure. Only one of the excellences cannot be equal to sixteen excellences !

Brahmin :- O Kshatriya ! You first increase your possession of gold, diamonds, pearls, costly dressess, valuable ornaments, horses etc and then you can go as a recluse.

Namiraj :- (Inspired by objects and reasons) A greedy person's greed is not satisfied even if he is given innumerable mountains of gold and silver such as Meru Mountain; he still desires more and more to achieve and he is never satisfied. Strong desire for gold and wealth has no end like the endless sky. Wealth, gold, fourlegged animals etc may be given to a greedy man in as much quantity and number as to fill all the hollow of this world and still he will want more; in short, his greed will always remain unsatisfied. This is the miserable nature of a man's greed. Therefore, enlightened souls follow the penance of contentment .

Brahmin :- (Inspired by objects and reasons) O Kshatriya ! It gives me unprecedented wonder that you renounce the life of enjoyment of worldly pleasures which are to your bidding and later on when these pleasures are no more available, you will be mentally tormented when you desire them but you cannot have them. I

therefore advise you to leave this practice of yours to be a recluse or to be Muni - - ascetic with strong self-discipline.

Namiraj :- (Inspired by objects and reasons) Sense pleasures are like pierces, sense pleasures are like poisons, sense pleasures are like serpents, desiring these pleasures people go to hell and there they suffer very much. By anger and pride one takes lower birth and by Maya or illusory behaviour all their good fortunes are vanished, by greed they are afraid of both the worlds this and the other. Therefore, O Brahmin! Do not advise me to follow worldly life of sense pleasures. My heart will never be moved towards worldly life, It will never feel joy in that glamour. Who will knowingly drink poison? Who will like to fall in a well with a lamp? Who will knowingly like to be deluded ? I am not going to return to Mithila accepting poison as beneficial and discarding nectar like pleasure and joy of the life of a monk.

Shakrendra was extremely delighted to see the strong steadiness of Maharshi Namiraj. He changed his external form of Brahmin into real form of Indra and then began to praise that Lord Rajarshi with sweet words. "O highly famed ! It is great wonder that you have conquered your anger. Wonder, that you have defeated your pride. Wonder, that you have got rid of illusion. Wonder, that you have controlled your greediness. Wonder, your frankness. Wonder, your minelessness. Wonder your prime forgiveness. Wonder your ungreediness. O Venerable ! You are excellent in this birth and you will be excellent in your next birth. Becoming free from your all bondages, you will achieve supreme liberation of your soul". Well praising this way, taking round circles of Rajarshi in mark of veneration, he bowed down at his lotus like feet with great faith and devotion. Then that Indra adorned with beautiful crown, fled away in the sky.

LESSON :- Shakrendra who was testing Namiraj in the guise of a Brahmin, has tried to dissuade Namiraj from accepting the life of an ascetic by giving him all possible allurements; he has used his powerful intelligence and skill in discouraging Namiraj in his determination to lead an ascetic's life in preference to worldly life of

sense pleasures. Whatever burning desires of worldly life are attracting a man, all of them, one by one, are advised to be adopted by Namiraj and still wonder of all wonders is that at every stage Namiraj has been quite firm in his decision and he comes out pure as pure gold. He has shown in his answers, his inflattering march towards the ascetic life and going away further and further from worldly life. He has said "O Brahmin! Whatever things you advise me to consider as mine are not really belonging to me. I am alone and I shall leave this world alone. I therefore desire being lonely as loneliness is really praiseworthy." In replying this significant way, Namiraj has made his non-attachment stronger and firmer. Thus, this description of Namiraj's dialogue with Shakrendra is full of good lessons for all people in the world to admire and follow. This dialogue is presented to the reader for renouncing the worldly life and for adoption of the life of utter detachment or renunciation. To still further strengthen this matter, we give below an account as to how Namiraj realised his loneliness.

Namiraj was the ruler of a great kingdom called Videha. He was encircled with many young attractive women as his wives. Even though he was not allured by wrong perceptions, he appeared as if he was attracted and attached to worldly pleasures. Once upon a time his body caught a killing burning fever and he felt that his whole body was under burning sensation, which was totally unbearable to him. Every cell of his body began to give him terrible pain like thousands of scorpion bites. He took all medicines, advised by expert physicians to cure his burning sensations but all that went in vain. The more he took the medicine to cure the fever, the more rose his burning sensations and the disease increased manifold, instead of lessening. All medicines helped fever rather than working against it. None of the medicines was apathetic to this fever. Thus expert physicians failed and became helpless and the great king also was much disheartened by ever growing burning fever. All in his kingdom, were in search of such a person who would cure the king's malady. One very skilful physician was found out and he suggested the application of sandalwood pulp, available on

Malaya mountain. Soon the sandalwood was brought in and all ladies in the harem, began to rub sandalwood on different slabs of strong stones but in doing so the golden bangles of their hands began to rattle and made in total very big noise. The King of Mithila, the patient, was already suffering from the pain, caused by increasing burning fever and his pain increased by this noise of bangles which rattled, while the ladies wearing them, were rubbing the sandalwood for applying its pulp to the king's body to cure it off the burning fever. He could not bear the noise of moving bangles and so he ordered the ladies to stop rubbing sandalwood. He said he could not bear the noise at all. The noise was adding to his disease. On this advice, every lady took out bangles from her hands, keeping only one bangle as a sign of her married life and then by reducing noise, continued to rub the sandalwood on slabs of stones. Namiraj asked his queens as to whether they stopped rubbing sandalwood to which they replied, 'no', they said they only took out all the bangles, keeping only one bangle on each of their two hands so that the whole noise of rattling bangles is stopped. Since we have no collection of bangles on our hands, there is no reason for occurring the noise. Hearing these words from his queens, Namiraj experienced the effect of oneness or loneliness thoroughly. He felt being alone, like the one bangle on each hand of his queens and his sense of mineness or possession was totally gone. Really, more things gather together, more trouble they bring; just see a group of golden bangles on every hand, created in total an unbearable noise by their movements, while one on every hand created no noise.

O consciousness! You should now realise that only in your loneliness there is real paradise. The more you have, the more you suffer. Where is the need for you to keep contact with many friends, relatives and other things of this worldly life? Leave it altogether and adopt loneliness, just see how this, one bangle enjoys peace of loneliness! how did it suffer noise when it was in contact with many bangles! Similarly O you self, you are also like the golden bangle. So long as you revel in contacts of many

persons and relatives of this world, you will have to bear this unbearable hustle bustle noise of this world. Otherwise, when you aspire for loneliness and feel alone like the bangle on each hand, being alone without making any noise by its movement, you will obtain the highest acquisition of the soul, namely the singleness of your soul, and thus you will experience eternal peace. Thus, in thinking and reflecting on the beneficial effect of oneness or loneliness, the king Namiraj remembered his previous birth and went to sound sleep with a firm determination to adopt ascetic life. In the next day morning, auspicious bands were played and the king was cured of his burning fever. Salutations to this great king Namiraj who perfectly followed his experience of being lonely or single!

(Shardulvikridit)

RANI SARVA MALI SUCHANDAN GHASINE CHURCHVAMA HATI,
BUJYO TYAN KAKALAT KANKANTANO SHROTI NAMI BHUPATHI;
SAMVADE PAN INDRATHI DRADHA RAHYO EKATVA SACHU KARYU
EVA E MITHILESHNU CHARIT AA SAMPURNA ATRE THAYU.

Special Meaning :- While the group of queens was engaged in rubbing and applying the malaya Mountain grown sandalwood to the king's body which was suffering from burning fever, king Namiraj got a lesson from hearing the big noise of rattling golden bangles by their movements on every hand of his queens and observed that loneliness was peace, while company with the many was noise unbearable. He remained steadfast in his decision to lead an ascetic's life inspite of many allurements offered by Indra in his dialogue with him and finally he realised real oneness.

Thus, the life story of the great ascetic Namiraj in search of the liberation, comes to an end in the Third Print of the book Bhavana Bodh.

FOURTH PRINT ANYATVA BHAVANA

FEELING THAT EVERY THING IN THIS WORLD IS QUITE
SEPARATE AND DIFFERENT FROM THE SELF

(Shardulvikridit)

NA MARAN TAN RUPA KANTI YUVATI, NA PUTRA KE BHRATNA,
NA MARAN BHRUTA SNEHIO SVAJAN KE, NA GOTRA KE GNAT NA
NA MARAN DHANA DHAM Y AUVAN DHARA, E MOHA AGNATVANA,
RE! RE! JIVA VICHARA EMAJ SADA ANYATVADA BHAVANA.

Special Meaning:- This body is not mine; this beauty is not mine; this lustre is not mine, this wife is not mine; these sons are not mine; these brothers are not mine; these servants are not mine; these affectionates are not mine; these relatives are not mine; this race is not mine; this community is not mine; these riches are not mine; this palace is not mine, this youth is not mine, and this land is not mine- all these infatuations of mineness result only from my ignorance; O you living soul! For accomplishment of liberation, always think in this way that whatever you call yours except your real self is not really yours, it is totally different from your self. Such constant feeling of everything in this worldly life as quite separate or different from your self is called Anyatva Bhavana.

With a view to abandon the feeling of mineness and to strengthen the feeling of non-attachment, we are now producing below the life story of the king of kings Bharat worth impressive meditation.

Example:- One in whose stable beautiful, clever and fast running horses were appearing in great number and in whose stable of elephants many kinds of intoxicated elephants were enjoying pleasing life, one in whose harem very young, delicate and attractive wives in thousands were dancing to his tune, in whose possession goddess of wealth known as daughter of the ocean and by nature unstable had remained well fixed, one whose commands were obeyed by gods and goddesses with great respect; one for whose pleasure highly tasteful foods of various agreeable kinds were getting ready every minute; one for whose

pleasure of hearing, many professional and sweet voiced dancers were ready to sing melodious songs, one for whose pleasure of sight many types of plays and instruments of fun and laughter were ready; one whose fame as a victorious king had spread far and wide like wind in the skies; one whose enemies had no occasion to sleep with ease or without fear of attack or in other words the wives of whose enemies were constantly shedding tears; one against whom none dared to fight as an enemy but none dared to even point any finger against, one in whose bidding many wise advisers were seeking his favour; one whose bodily form, beauty and lustre were mind absorbing, one in whose body valourous might, prowess, power and highly victorious actions were clearly observed one for whose pleasure resort were maintained fragrant gardens, parks and vernal woods, one whose chiefs were a number of his equally valourous and shining sons; one to take up whose commands, were ready lacs of servants in all directions, one who went wherever, there was adored with high praises and dishes of golden flowers and emeralds, one to touch whose auspicious lotus like feet were anxious like Indra, the Lord of Gods, one in whose factory of warlike armaments, the great famed divine wheel was produced, one in whose kingdom the lamp of empire was unfailingly burning bright; one on whose head the crown of six great continents victory was shining with lustre and brightness. In short whose army, whose cities, whose prowess and majesty and whose enjoyments knew no bounds from worldly point of view - such Shriman Raj Rajeshwar (king of all kings) Bharat adorned with beautiful apparels and ornaments was sitting on his royal throne in his grand mirror palace. All entrances in all directions were open, incenses of many fragrant kinds were burning and their aroma filled the space around, all sort of fragrance giving objects were spreading fine fragrance all round, various kinds of melodious musical instruments were playing melody around, cool slow and fragrant winds were blowing all around. In that palace, the great king of kings Shriman Bharat achieved impredented soul enlightenment while observing his adorned ornaments etc.

A ring from one of his hand fingers fell out and Bharat's attention was drawn to it and the finger without the ring seemed

quite lonely to him. As compared with other nine fingers adorned with beautiful rings, this finger without the ring drew Bharat to reflective thinking. Why should this finger appear thus lonely ? and he realised that the finger obtained beauty from the ring it wore and so without the ring it appeared bereft of beauty. To substantiate his this thinking, he took out the ring from another finger and the second finger appeared to have lost its beauty like the previous finger; then he took out the ring from his third finger. This substantiated his thinking still more. Then he took out the ring from his fourth finger, and it appeared also just like previous finger. Thus he took out the rings from the rest of his fingers one by one and all of them without rings appeared having lost their beauty. As a result this great king of kings said with a deep impressive feeling of separation as under :-

Oh! how strange it is that from raw gold, extracted from the earth this beautiful golden ring was skilfully prepared by a goldsmith and this ring gave beauty to my finger and when this ring fell out from my finger, it lost its beauty and looked lonely and ugly, quite unpleasing one. Then is it not proved that the ugliness of my finger was due to its losing the ring ? If there would have been ring on my finger I would have not seen this finger as ugly; by wearing this ring my finger got beauty and by that finger my hand gets beauty and with that hand, my this body looks beautiful. Then for whose beauty I should agree ? Much wonder ! My so called fascinating beauty is shining by my colourful dress and ornaments of gold and diamonds and this lustre is the cause of beautiful appearance of this skin, and this skin is covering the privacy of the body which would otherwise appear quite ugly. Oh what a great crudity it is ? The body which I believe as mine, looks beautiful due to skin covering, the skin gains beauty due to lustre and the lustre draws its beauty from dress and ornaments. Then does it not follow that my body bereft of its skin has no beauty of its own ? Then is my body a mere structure of blood, marrow and bones ? And I take this structure as mine. What a basic error of my thinking! What an illusion of my understanding! And what a strangeness it is ! I look beautiful by my only externals skin etc. Why should I call my body as mine when it looks beautiful only by skin and the rest it wears ? If I

go on calling it mine, ultimately it is going to give me pain and lead me to nothing. One day my soul will be separated from this body. There is no doubt that when my soul will depart from this body to be born into another body, this body which I hug as mine, will remain here only. When at that time, this body will cease to be mine, to call it mine is sheer folly; Why should I have the sense of mineness in that which is really quite different from my soul? My soul alone is mine. Thus I and my soul are one; the rest are all externals and earlier I know them as such better it is for me. If my body which I call mine, does not remain to be mine, why should I be attached to such a body ? It is better to be clear to the fact that the soul and the body it is in, are quite separate from each other. I should think, determine and act accordingly as per this discrimination.

This whole world is full of indefinite number of things and objects or substances; I loved my body more than any or all things of this world and if that body does not behave as mine what else in this world is likely to behave as mine ? Oh, I was deluded very much, I fell down in wrong attribution namely calling that which is not really mine as my body; Neither these young damsels, nor my obedient sons, nor that incalculable wealth nor that great kingdom of six continents are really mine. Nothing of it should I know or feel as mine. No part of my real being is in any one of these external things, objects or persons. My body, with whose help, I enjoy all these enjoyable things or objects, has not behaved as mine, then how can I call other enjoyed things as mine ? None of my relatives, sons, family members, friends etc are likely to behave as mine. I therefore decide that I do not want this false sense of calling body and other externals as mine. I am not theirs in as much as they are really not mine at all. In the end, all my worldly life and its efforts to gain all external is in vain. In the end I and they are bound to be separated for ever. This is the most sorrowful state of things and earlier I realise it the better. Ultimately whatever sins I committed to have these externals as mine, my soul alone will have to bear the fruits of these sinful actions. None will come to share this painful result. No ignorance is greater than believing things as mine which are not really mine. With this ignorance, I became the enemy of my

own self or soul and I made my soul the sufferer of all my evil deeds in lower births. This is really indiscrimination and delusion. I am regarded as one of the sixty three excellent personages and still I did not realise this simple truth that my soul alone is mine and nothing else. It is unwise to go on in this infatuation and life of ignorance. I now have no attachment and feelings of mineness to any of these sons, wives, royal prowess and conveyances.

This clear print of non-attachment was so firmly fixed in the mind of Bharat, the greatest of all kings, that the dark spell of his ignorance got dispelled and he achieved purest meditation. That very moment all the rest of his bondages were burnt and he was enlightened with perfect knowledge, great divine and shining even more than thousands of sun rays and at the same time he adopted ascetic life and he was endowed with saintly equipments by Shasan Devi and thereafter that great renouncer became free from all attachment, all knowing, all seeing and freed himself from all four states of soul after death, twenty four different births of soul after death and all sorts of internal, external and cosmic miseries. He recoiled himself from all instable worldly enjoyments, he shed off considerations of love and hate and he became the highest soul worthy of constant worship by all spiritual aspirants.

Lesson :- thus the greatest of all kings Bharat, who was the Lord of all six continents, like the God of all Gods, the enjoyer of unlimited wealth, the master of a very long life and possessor of many invaluable jewels, by raising in him this Anyatva Bhavana, the sense of soul's otherness from all that is called mine in worldly life, became pure non-attached soul, in that palace so called Adarash Bhuvan.

Really the life of King Bharat, worthy of meditation, gives clear picture of the misery and sorrow of the worldly life and subsequently shows high teachings and means of right knowledge. Say ! What was wanting in his worldly life ! Neither there was scarcity of beautiful young wives nor there was scarcity of royal prowess, neither there was scarcity of victorious achievements nor there was scarcity of family members, neither there was scarcity of beauty and lustre, nor there was scarcity of success and fame.

We again remember the above possessions of king Bharat with a view to impress upon all readers that by right discrimination, he realised the nature of basic difference between the soul and body with all its external accompaniments and knowing it well he immediately left worldly life as a serpent leaves its outer skin and proved the falsity of the sense of mineness which binds all souls to this worldly life. We can see stability of great renunciation, the sense of minelessness and the development of infinite power of the self in this life of great yogeswar Bharat.

Out of one hundred sons of Bharat's father, ninety-nine sons were already practising self-realisation ; this hundredth son Bharat sought the same self-realisation. Bharat's father also taught the same self - realisation as Bharat and it is said that whoever kings followed on Bharat's throne, realised the same self-realisation in the same Adarsh Bhuvan. The whole band of spiritually realised souls help us to enter the real sense of oneness by a full realisation of basic fundamental difference of nature between the soul and the entire externals . All praise and salutations to these great souls including Bharat.

(Shardulvikridit)

Dekhi Angali Aap Ek Adavi, Vairagya Vege Gaya,
Chhandi Raj Samajane Bharatji Kaivalyagyani Thaya;
Chawthu Chitra Pavitra Eja Charite, Pamyu Anhi Purnata,
Gyaninan Mana Teha Ranjan Karo, Vairagya Bhava Yatha.

Special Meaning :- Looking his one finger lonely, without the ring that fell out of it, one who entered the life of utter non-attachment, one who left off his royal paraphernalia and achieved perfect self-realisation; by depicting the life of such a great king Bharat this fourth print has come to an end here. Let us all please the enlightened souls by such correct description of the spirit of utter non-attachemnt which is the core of ascetic life.

Thus the example of Lord Bharat and the lesson to be learnt from it, comes to an end in the fourth print of the first presentation of this book BHAVANA BODH.

FIFTH PRINT ASHUCHI BHAVANA

(Giti Vrutta)

KHAN MUTRA NE MALANI ROGA JARANU NIVASNU DHAM;

KAYA EVI GANINE MANA TYAJINE KAR SARTHAK AAM.

Special Meaning:- O Consciousness ! Consider this living body as a mine of refuge and urine, as an abode of disease and oldage and so leave aside any sense of pride for such a body, make it successful by realising the self as Sanat Kumar did .

We now begin the life story of Bhagawan Sanat Kumar to show the standard of the soul - saving aspiration that body is impure and the soul is only pure.

Example :- Like the great king Bharat whose acquisitions were described in the life of Bharat, king Sanat Kumar, sovereign ruler had all wealth and fame with him. His bodily beauty and form were incomparably appreciable. Once in a religious assembly, Gods in heaven praised the beauty of the body of Sanat Kumar. Some two deities could not agree to this praise and so to verify the appropriateness of this praise, they went as Brahmins to the inner palacial residence of king Sanat Kumar where his body was anointed with fragrant ointments and he wore a short dhoti and he was sitting for a good bath. The two Brahmins saw his smiling and enticing face, his golden coloured bodily skin and his lustre like that of the moon and they were very much pleased and they nodded their heads in agreement of the praise of beauty and form of Sanat Kumar. Seeing this, Sanat Kumar asked them to tell him the reason of their nodding; to which they, the two deities replied - We were much desirous of observing your bodily beautiful form and golden skin colour. Wherever we went, your bodily beauty and colour were praised very much. Today we saw them and we are quite satisfied that their praise was quite correct and so we were pleased and we nodded our heads to show the correctness of the praises of your bodily form and beauty, we heard wherever we went. Really your form and beauty go beyond all praises about them; they are far more than expressed by the people in their praises. Sanat Kumar being highly influenced by the praise of his beauty and form expressed in pride that though they have seen my beauty and

form at this time that is good but the deities would be more satisfied and pleased when they see him well dressed and decked with proper ornaments seated on the throne in the royal assembly as compared with what they saw of him now while he was preparing only for a good bath. You would be really surprised and wonderstruck if you see my bodily beauty and lustre in the assembly which are worth admiring in fact. To this, the deities said, 'Well then we will surely come to your royal assembly and see you as you ask us to do so'. Saying this, the deities went away.

Then Sanat Kumar put on an excellent matching dress and wore very costly ornaments befitting his royal status and making his body more and more attractive and lustrous, came to the royal assembly and sat on his throne. He was surrounded by his able advisers, brave warriors, learned men and other members of the royal assembly, seated in their statuswise seats and Sanat Kumar was shining in his beauty by attendants spreading fragrance to please him and all were addressing praises to him. At that time the same two deities arrived in the same guise as Brahmins and they nodded their heads seeing Sanat Kumar, quite differently than what they did when they saw him while ready for good bath. Quite surprised at this queer nod, Sanat Kumar asked O Brahmins ! What is the reason for nodding in such a different way ? The deities by their AVADHIGYAN (Special high knowledge) replied :- O king Sanat Kumar ! There is a vast difference like that between sky and earth, between your beauty and lustre that we observed when you were about to take bath and that we see now when you are seated with all the pomp and glory on your throne in this royal assembly. Sanat Kumar asked for the clear meaning of their nodding. To which the deities replied as under :-

O king of Kings! When we first saw you at the time of your getting ready for a good bath, your body was like nectar, and when we see you now it is like poison. So when we saw you first, we nodded our heads in appreciation and when we saw you here, we nodded expressing sorrow at your poison like body. If you want to verify the truth of what we say, you can now spit in some place and soon a fly will sit on it and it will die. Accordingly Sanat Kumar examined and found that the statement of the deities was true. It was the mixing of his past lives misdeeds or sins with his pride of

present bodily form that made this whole body turn to poison. Observing this result of his body, a spirit of utter disgust at this bodily beauty and lustre developed in his mind and a strong feeling of non-attachment to his body and worldly life connected with it, grew strong. He realised that his worldly life was worthy of abandonment and similar impurity resides in the bodies of his wives and those of other relatives and friends. Therefore all pride about one's living body is no good; pride about it, is only infatuation and a life of delusion. So saying he left his worldly life of a sovereign ruler of six continents and started his journey for self- realisation. When he was moving as a saint, he caught leprosy, a deadly disease. To confirm his determination to work for self - realisation with a spirit of total non-attachment, one deity came to him in the guise of an expert physician and said to Sanat Kumar that your body is suffering from deadly disease and that he was an expert royal physician who would cure his deadly disease immediately if Sanat Kumar wanted it. To this the saintly Sanat Kumar replied as under :- O you physician ! The disease in the form of bondages of a living being is deadlier than his deadly disease, if you are capable of curing me from bondage disease, please cure me off it and oblige. In case you are unable to cure me off my bondages, leave my deadly disease alone. To this the deity replied, 'I cannot cure you off your disease in the form of your bondage.' Hearing this Sanatkumar, using his utmost spiritual acquisitions, took his spittle with his finger and applied it on his deadly disease and instantaneously his deadly disease got cured and his body regained its previous health. Seeing this miracle, the deity disclosed his real form and showering respectful praises, bowed to Sanat Kumar and returned to his place.

LESSON:- The body in which the deadly disease like leprosy grows, the body which is subject to instantaneous changes good and bad; in every cell of the body innumerable diseases reside and as the body has three and a half crores of cells, naturally it is the storehouse of incalculable diseases and this is clearly proved by discriminative insight and understanding. By more or less of food and other natural elements, these diseases appear in slight or acute form and it is composed of refuge, urine, filthy substances, bones, flesh, puss and marrow and the body looks

beautiful or good to look at only by its covering the skin to be attracted to such a body or to take pride in its form and lustre is really foolish. It is that body, in which Sanat Kumar took pride but that body could not sustain it and to teach a lesson to Sanat Kumar, his body showed the growth of leprosy in it. O lowly human being ! Why should one take pride in such a body ? Pride in such a body is not beneficial at all.

In spite of the above statement about a living body, we shall have to admit that human body is the best of all bodies of living beings because only with the help of the human body, self-realisation or liberation can be achieved ; to be sure about this utility of a human body, here we are making only a passing reference.

When good deeds of our soul fructified, we obtained the human body. Man is not to be understood as the master of two hands, two feet, two eyes, two ears, one mouth, two lips, one nose; he is to be understood differently. If we do not realise the significance of our having a human body then how to distinguish between a man and a monkey? Both possess the parts of a living body as described above. Why can we not call a monkey a man ? A monkey has a long tail in addition to the parts of a human body described above. But not that way, significance of a human body is that in the mind of a human being discriminative understanding arises and a man is worthy to be called a man only when he has discriminative understanding. Without such understanding, a man is to be called only as a two legged animal. Intelligent persons always emphasize this mysterious meaning of human life. By the rise of discriminative understanding, one enters the royal road to liberation and entrance to that royal road, proves the superiority of human life over the life of all other living beings. Still it is always desirable to constantly realise that our human body, like all bodies of other living beings is totally impure and impurity is in its nature, only soul or self is really pure.

Here ends the example and lesson of the life of Sanat Kumar for teaching the soul saving aspiration of impurity of human living body - -Ashuchi Bhavana in the fifth print of first Presentation, in the book of Bhavana Bodh.

INTERNAL PRESENTATION :- SIXTH PRINT**NIVRUTTI BODHA**

(Naracha Chhanda)

ANANTA SAUKHYA NAMA DUKKHA TYAN RAHI NA MITRATA !

ANANTA DUKKHA NAMA SAUKHYA PREM TYAN VICHITRATA !!

UGHADA NYAYA NETRA NE NIHALA RE! NIHALA TUN!

NIVRUTTI SHIGRAMEVA DHARI TE PRAVRUTTI BALA TUN.

Special Meaning:- How strange it is that you do not love and like the good life and self knowledge as real friends wherein rise the current or waves of purely infinite happiness because of your being bored by nominal troubles and pains which occur in such achievements ! While you fully love and like nominal pleasures of the world though they are totally linked with eternal pains and miseries! O consciousness! Better open your eyes of justice and see clearly! See clearly! and following this clear vision, adopt quickly that is, take up the life of great non-attachment or renunciation and burn the active life of your sense pleasures!

Here one can find below the description of the life story of the great youthful prince Mrugaputra, free from attachment which is worthy of serious consideration by all spiritual aspirants and which is capable of stabilising that holy Maha Nivrutte or great non-attachment. One can see therein as to what misery is regarded as happiness and what happiness is regarded as misery. This will be proved by the utterances of that great youth Mrugaputra.

Example:- There was a beautiful city named Sugriva, which was bedecked with various kinds of gardens and parks full of beautiful trees. On the throne of this city, had a ruler named Balbhadra whose sweet speaking chief queen's name was Mruga and this couple gave birth to a prince called Balashri, who in his youth was well known as Mrugaputra - Son of Mruga. This Mrugaputra was most dear and source of joy and happiness to his parents. Mrugaputra, though a prince and living worldly life, was

behaving as an great ascetic - Samyati, and so he was worthy of being regarded as the head of all ascetics (Damishavar)

That Mrugaputra was enjoying divine pleasure with his affectionate wife in his grand palace just like deities enjoy in heaven. Mentally he was always cheerful, spreading joy and mirth around him. The floor of the palace was decorated with all sorts of jewels and diamonds. One day this prince Mrugaputra was sitting in a balcony of his palace from where he could clearly observe the whole city Sugriva. He caught sight of a square place, a meeting place of four royal roads and therein the place, where three roads met, attracted his sight and there he saw a saint, who was the abode of great penance, strict discipline, strong restraint, noble character and highest virtues. Mrugaputra fixed his sight on this great saint and the more he gazed at him from a distance, the more he was attracted towards him.

After some time spent in gazing this great saint, he said, ' I know that I have seen before somewhere a form very like this saint,' and saying these words he became one with the life of this saint. The layer of infatuation from his soul, disappeared and he achieved quiescence. The knowledge of his previous births shone in him and as a result that Mrugaputra, enjoyer of royal richers, remembered his ascetic life of his previous birth and he immediately became non-attached to this present worldly life; he took away his attention from sense pleasures and took to the life of strict ascetic discipline. He approached his parents and said to them as under :-

" I had heard of five great observances in my previous birth; I had also, at that time, heard of infinite miseries of hell; I had also heard of similar miseries accompanying animal life. I, therefore, feel much disturbed by such infinite miseries and I have decided to put an end to all these infinite kinds of miseries. O my respected elders ! Please permit me to adopt those five great observances to cross over this worldly ocean."

Hearing these words of their son, the parents invited him to enjoy worldly life in full measure. Feeling sorry at this invitation, Mrugaputra says " O you mother! and O you father! I have already

enjoyed the pleasures, you invite me to enjoy and I find these pleasures as fruits of a cactus tree or a poisonous tree. These enjoyments result in bitter pain and they are always the causes of miseries. This body is transient and totally impure; it has originated from impurity and it is the temporary abode of the soul and it is the source of infinite pain and unhappiness; it is the store of disease, oldage and afflictions. Why should I feel attracted to such a body? There is no rule about it as to whether one will leave it in his childhood or oldage. Such a body is like the drop of the foam of water. How meet it is to have affection on such body! By obtaining such human body, one has to suffer disease like leucoderma, fever, leprosy etc and then there comes oldage and consequent death. How meet it is to love such body?

This worldly life is full of such miseries as birth, oldage, disease and death. One has, compulsorily, to leave this body in sorrowful state one day at death leaving land, farms, house, wealth, family, sons and daughters, wife, brothers and all such worldly relations. Just as the eating fruit of a poisonous tree is not giving any pleasure or happiness, similarly the result of enjoying worldly pleasures is also not yielding any joy or happiness. Just as a traveller in a long journey would suffer with hunger and thirst if he does not arrange to take meals and drink water, one while departing from this life for adoption of another birth would experience much pain by not following a soul-saving religion, he may again suffer the cycle of birth, oldage and death. Thus when a traveller makes his long journey light and enjoyable when he takes wholesome food and water and does not experience hunger and thirst; similarly a follower of soul-saving religion meets with happiness on his journey from this life to the other one; he might lighten his burden of bad deeds, he may have to answer for very few deeds he was forced to engage in, while leading the life of strict religious discipline; he would be free from experiencing the painful results of bad deeds which he has refrained from doing. O you, my elderly respectable persons! Just as a householder, when his house is ablaze, takes up his valuables with him and leaves the house alongwith his old

tattered clothes and belongings to their fate, I shall save my precious soul from this burning worldly life, leaving old age and death like old tattered clothes soon after you permit me to do so."

Hearing these words of Mrugaputra, his parents were deeply sorrow stricken and they addressed :- " O you son! What do you say this? It is very difficult to follow the ascetic's discipline. The ascetic has to adopt forgiveness and the rest good saintly qualities; not only he has to adopt them but also he has to maintain them through thick and thin; he has to behave very carefully for keeping these noble qualities firm in his behaviour; the ascetic has to adopt equanimity of mind towards friend and foe; he has to treat equally, his soul and those of other living beings or in other words he has to adopt equal attitude to all living beings on earth. This is called Pranatipat Virati, the first vow and it is difficult to keep it on throughout the rest of life. In second vow, the ascetic has to carefully indulge in only necessary talk and vigilantly keep away from erroneous or wrong sayings, he has to talk only that which is beneficial to the hearer. While observing this second vow with due care and strong determination, he has to adopt the third vow namely abandonment of even a blade of grass, without being given by somebody for cleaning his teeth, to beg and accept food that is faultless and fleshless, and while observing this third vow carefully, he has to adopt the fourth vow that is to abandon all the knowing tastes of sensual pleasures and profligate life and to adopt strict celibacy and this the fourth vow is also very difficult to observe and maintain. The fifth vow of minelessness is still more difficult to adopt for an ascetic than the previous four and that is abandonment of wealth, corn, group of helping servants, avoidance of all possessions, of all sense of mineness, renunciation of all worldly actions. Besides these five vows, the ascetic has to abstain from night dinners, has not to keep Ghee and such other eatables overnight - all this is very difficult.

O son! You should know what an ascetic life is! Is there anything more troublesome than maintaining an ascetic life.? To suffer tortures of hunger, and life killing thirst, to bear extreme cold

and heat with a bare body; to bear the stings of bugs and mosquitoes, to suffer someone's thundering words, to suffer crudities of the Upashraya or halting places in the ascetic's movements from place to place, to suffer the bites of shrubs and brambles, to suffer the evil effects of dirt collected on the ascetic's body due to non-bathing. O son! Know it for certain that such a life is very difficult to lead. To suffer someone's hurt or killing is very difficult to endure, the troubles from being shackled are difficult to obviate, even to beg for food from anybody, is very difficult and still more difficult is when the ascetic begs for food and does not receive from anybody. Also extraction of hair of the head which is one of the ascetic's discipline is a very painful process and very unbearable and capable of tearing the heart of a cowardly man. You think about as to how difficult it is to observe the vow of celibacy which is like dreadful weapon to destroy bondages. Really, all these vows are very difficult to observe by an impatient soul.

Affectionate son! You are quite fit to enjoy happiness. Your youthful body is worthy of taking pure bath in the most beautiful way. Loving son! Certainly you are not capable of observing an ascetic life in which there is no rest till there is life in you. The great collection of virtues of an ascetic is very heavy like iron. It is very very difficult to bear the burden of restraint. As next to impossible it is, to observe restraint in the youthful life. As it is difficult to swim the ocean by hands alone, so difficult it is to swim the ocean of good qualities in youthful life. As the mouthful of sand is tasteless so an ascetic life is also tasteless. As difficult it is to walk on the edge of sword, so difficult it is to practise penance. As a serpent moves lonely with sole attention so in a life of an ascetic, one has to move with sole attention of soul for preservice of Irya Samiti and it is equally difficult.

O affectionate son! As difficult it is to chew iron barley, so difficult it is to observe a life of restraint. As difficult it is to drink the flame of fire, so difficult it is to adopt an ascetic life in the prime of youth. It is difficult for a coward person possessing weak bodily

form to adopt and maintain the strict discipline of the ascetic. As you cannot weigh the meru mountain in a balance so it is next to impossible to observe the ascetic discipline of (Das Lakshan Dharma) ten sorts of spiritual virtues with firmness and doubtlessness. As difficult it is to swim the ocean namely Swayambhu Raman by one's arms, so difficult it is to swim the ocean of quiet repose for one whose mind has not yet achieved a quiet repose.

O son! You should enjoy all five sorts of sense pleasures viz., hearing, sight, smell, taste and touch relating to human form and then after getting full satisfaction in them, you observe religious discipline in oldage.

Hearing this advice of his parents for enjoying sense pleasures in youth and follow religious ascetic discipline in oldage, their son Mrugaputra replied to parents as under:-

It is not at all difficult to maintain ascetic discipline for one who has no attraction for sense life. This soul has suffered and gone through bodily and mental tortures innumerable times in result of his sins . This soul has suffered much by way of going through extremely painful and heart rending experiences; birth, oldage and death are the repositories of fear and I have gone through all these experiences while moving from one worldly life to another. O you elderly persons! I have suffered the heat far more intense than that of burning fire while living in hell, similarly I have gone through cold more intense than that of snow or ice in hell; I have suffered extreme pain while crying with tied legs above and head down in the midst of turning blazing fire; I have been roasted many times in the extreme heat of burnt sand of Kadamb river, that like found in desert of Marudesh.

I have been tossed and turned many times in the frying pans as if I was to be cooked; the denizens of hell had bound my hand and foot with legs up and head down to make me suffer the fruits of my evil deeds; I was torn into two by a sharp saw with no friend nearby to save me from such tortures; they gave me much pain by tying me to a Shalmali tree full of sharp peccing brambles;

they tied me many a time and pulled me hither and thither, causing me extreme pain. I was being pressed like a sugarcane many of time and all this I suffered as the fruits of my evil deeds. In hell one denizen turned me in the form of dog, the other denizen threw me on ground, torn me like a tatter, cut me like a tree. At that time I was very much tossing about with restlessness.

I was torn into pieces by terrific denizens of hell by a deadly sword, by a spear and by such other weapons; there was no end to my adverse sufferings as results of my bad deeds in a number of births; I was yoked like an old animal Yakin Horse to bear and draw fiercely burning chariots; I was roasted like a dead buffalo in fire. I was crying when many vultures pierced my body with their bikes like pinsers to eat my flesh. When I ran to satisfy my thirst, I got bitter water of painful Vaitarni river and suffered much thereby. I was pierced by many brambles of trees in the jungles, my limbs were powdered by deadly maces and similar instruments. While suffering this way, I had no place of shelter of relief. I was linched many a times, cut by sharp knives and scissors. I was caught like a deer in a net in my form of an alligator. I was caught in a net and tortured much in my form of bird, I was killed after hooking me in a net. I was powdered into pieces like the powdering of a tree. I was pressed as ironsmith presses the iron by strokes of hammer. I was made to drink the hot liquid of copper, iron and lead, and I was offered my own flesh to eat as I may have liked flesh eating in my some previous births. I was heavily punished for my liking of drinking wine in some previous births. In short, I have suffered much beyond all description of hellish life. Even not for a moment, I have cherished any happiness in the hell.

Thus Mrugaputra addressed his parents with a strong aptitude of renunciation, describing his sufferings of his various previous births. By way of reply, his parents said as under :-

O son! If you have strongly determined to become an ascetic, then get initiated to asceticism. But in your ascetic life, who will act as a physician when you suffer from a disease? Who will relieve you off your pains? It is very difficult to lead an ascetic's life

without doctors or physicians. To this, Mrugaputra replied :- You are right, but you should also think about birds and animals like deer in this world; they are alone and have none to cure them off their diseases.

Just as a deer moves in a jungle or a forest so will I move in my forest of saintly life and I shall love and observe seventeen kinds of pure restraints. I shall practise twelve kinds of penances and move as an observer like a deer. He again repeated, when a deer catches a disease in the forest, then who acts as a physician to cure it? Who is nearby to help the ailing deer? Who gives it needed medical care? Who inquires about its joy, peace and happiness? Who brings to it food and water? Just as such a deer, after getting freed from its ailments, goes to a lake in the forest, and eating grass and drinking water of the lake, starts moving as before, so will I behave in my ascetic life. Just as the deer bears patiently all adventitious diseases, ailments and other troubles so will I patiently endure and suffer whatever falls to my lot while moving alone as an ascetic. My life will be used to all sorts of restraints; As the deer continuously moves having no stable place as its abode, so shall I keep moving from place to place with no permanent abode anywhere. Thus I shall be free as a deer in a forest. I shall always avoid subjects, prohibited by my religion. Just as the deer inspects what grass and water are beneficial to it so I shall select food and water, which my religion advises me to take and thus I shall easily bear the burden of hardness of ascetic life. I shall never blame the householder for offering me disagreeable food nor shall I speak ill of him and such restraint I shall observe. "Evam Putta Jahasukham - O Son ! Act as you feel happy ! " Thus the parents permitted Mrugaputra to get initiated to ascetic living. Thus obtaining parents' permission, Mrugaputra left his worldly life as a cobra serpent leaves its skin and paid attention to the rules of his new ascetic life. He adopted a life of strict restraints and left forever gold, lovely wife, friend, son, community and all relatives and companions, just as one shakes a cloth to throw away dust from it, Mrugaputra cleared himself off all attachments and left for getting himself initiated to

the new ascetic life. He adopted five holy great vows; he became well adorned with five Samitis. He also adopted three Gupties (Trigupti). He also accepted twelve penances external and internal (Dwadash Tapa). He cast aside all sense of mineness; he became egoless, got freedom from contacts of women etc. He began to behave with equanimity towards all living souls. He became unaffected by situations of getting food and water or going without it; of facing happiness or sorrow; of facing life or death, of hearing praises or blames, of getting honour or dishonour. He became unattached to all excellences, all tastes and all sorts of happiness that one takes pride in having them. He quietly got freed from mental, vocal and bodily tortures. He got freed from four Kashayas. He became unattached to three Shalyas i.e. Maya Shalya, Nidan Shalya and Mithyatva Shalya. He became free from seven types of great fear. He set aside laughter and worry. He became bereft of Nidan. He got freed from the bindings of attachment and hatred. In short, he got freed from all desires; freed from all kinds of enjoyments. He would not mind if one would cut him with a saw or one would apply sandalwood ointment on his body. To him all these were equal. He closed all doors of entry of sins. He became praiseworthy by leading ascetic life of religious discipline with a pure heart. He solely dedicated himself to the essence of Lord Jinendra's principles. He adorned himself with the excellency of twenty five aspirations - five for each Mahavrata (great observances) flawlessly. Thus passing away many years of his ascetic life that great enlightened prince Mrugaputra, in the end, observing fast for continuously one month, attained highest state of liberation.

LESSON : - Here we described the life story of Mrugaputra to fix in the mind, the aspiration of worldly life as one of the twelve soul saving aspirations, determined by great philosophers with solid proof. By discriminative intelligence one can easily see that wandering in worldly cycles of birth and death, brings one infinite pain and misery and to top this suffering, Mrugaputra, the enlighten young great ascetic, has described to his parents all sorts of tortures and torments of hell from which there is no moment of joy or peace

and all this inspire one to adopt a life of renunciation and total non-attachment. The inconvenience and privations to be suffered in ascetic life, which amount to external unhappiness, are regarded as total unhappiness and the unbearable sufferings endlessly visiting wordly life are regarded as happiness from quite external physical considerations. How strange delusion is this? The difficulties, one has to face while leading an ascetic life, are quite nominal as compared with nothing but hellish life of a worldly man. The difficulties or pain to be undergone by an ascetic for developing a noble character, should not be regarded as pain or suffering at all; on the contrary they are to be taken as opportunities for a better life of self realization. Thus the little pain of ascetic strictness is really a doorway to permanent happiness and bliss, while the transient sense pleasures, ending in deadly diseases are to be regarded as unpleasant road to total unhappiness and misery. What from superficial external sight appears as joy and happiness, is really unhappiness and full of pain and suffering. It is the cause of great unhappiness. This is proved beyond doubt by the dialogue of Mrugaputra with his parents. The non - attachment and a spirit of renunciation, shown by Mrugaputra, is described here to prove what is correct happiness. One who behaves like Mrugaputra reaches the highest state of liberation as did Mrugaputra. Such a saint realises the self which is the highest success of human life. This sense of mineness, with which the worldly life is led by all worldly persons is the cause of unending unhappiness and knowing this fully well, the great philosophers like Mrugaputra practise the ascetic life full of correct insight, right knowledge and consequent right behaviour or action. It is such life only that will bring endless happiness and peace to a living being.

The life of great ascetic Mrugaputra, the best of all, points to the resigning of cyclic worldly living and all its accompaniments and adoption of a good enlightened ascetic life for realising the highest aim of human life namely self- realization or liberation. Here comes to an end the life story of Mrugaputra. Philosophers always think of retirement from worldly life of cyclic rotation and the path of sin and

sorrow.

Here completes the life story of Mrugaputra in the sixth print-i.e. SANSAR BHAVANA or the correct assessment of worldly life as a part of internal sight.

SEVENTH PRINT ASRAV BHAVANA

Twelve Avirati, Sixteen Kashayas, Nine Nokashayas, Five Mithyatva and fifteen Yoga, all these are totaling fifty seven entrances for incoming of sin.

Example : Two brothers named Pundarika and Kundarika were ruling quite well on the throne of the kingdom of vast Pundarikini city situated in Mahavideha country. Once a great Self- -enlightened monk, in his moving from place to place arrived there. Hearing his teachings, advising non-attachment, Kundarika got initiated in a life of non-attachment and then returning home, entrusting his duties of a ruler to his brother Pundarika, he adopted an ascetic life. By taking all sorts of food, good and bad in a short period of time, he fell ill and so he experienced a fall from ascetic discipline and returning to Ashokwadi, an orchard in Pundarikini city, he hung his broom of wool and mouth bandage, the signs of a Jain ascetic and halting there constantly, began to brood as to whether his brother Pundarika would willingly return to him his status as a ruler of Pundarikini kingdom. The keeper of Ashokwadi recognised Kundarika as Pundarika's brother and going to Pundarika, he said, 'Your brother Kundarika is ailing in Ashokwadi and he is much worried about regaining his status as your co-ruler of the kingdom'. Pundarika, hearing this, came to Ashokwadi and observed the mental condition of his brother Kundarika and seeing him as instable in his ascetic discipline, he gave him correct advice and he entrusted to him all duties of the kingdom of Pundarikini and returned home.

But seeing Kundarika, fallen from high ascetic life and return to worldly life, neither his advisers nor his other attendants

followed his commands, on the contrary they began to hate him as he was no good in either life. Kundarika, after adopting the rulership of Pundarikini kingdom, indulged in overeating and so one night, he suffered much pain and vomitted; but due to hate towards him none went near him and so he got very angry and decided to punish, all those who did not help him, next morning soon after he got relief from his pain. As he entertained high anger he died and met with seventh hell, inviting all sorts of sufferings and miseries for a very very long time. What a terrible entrance of incoming sins !!

Here ends the ASRAV BHAVANA in the Seventh Print.

EIGHTH PRINT SAMVAR BHAVANA

SAMVAR BHAVANA :- What are described in seventh print, are the fifty seven entrances for incoming sins and to close these entrances completely is to stop all sins from entering our soul and that is known as Samvar Bhavana.

Example : (1) (Connecting the life of Kundarika as described in Seventh Print) Pundarika, as referred in seventh print, adopted the broom of wool and mouth bandage, left by his brother Kundarika in Ashokwadi in Pundarikini city and decided that he should approach a great enlightened saint and determined not to eat or drink till he succeeded in searching such a master. Wandering in search of a proper master, he travelled far and wide on bare foot and his feet bled profusely as pierced by brambles and stones and yet he bore all this pain with equanimity with a firm determination to succeed in reaching a fit master who can guide him in his ascetic life. As a result this greatman, Pundarika got all benefits of a good and noble life and was born as a supermost deity in SARVARTHA SIDDH VIMAN, endowed with a very very long life. Just see! What a miserable and pathetic fall of Kundarika by ASRAV and what a great height of achievement obtained by his brother Pundarika by SAMVAR or stopping all entries of sin to his soul !

Example : (2) Shri Vajraswami was completely unattached to gold and woman. One, very beautiful daughter, named Rukmini of a very rich householder much attracted by the religious teachings of Vajraswami, returning home, said to her parents that in her life, as woman, if she thought of a marriage, she would marry Vajraswami and none else and this is my vow. Hearing this, her parents were much astonished and upset and they tried to convince Rukmini that Vajraswami being an ascetic, observing a vow of strict celibacy, would never accept to marry Rukmini as he had closed all entrances of sins to his soul i.e., he had firmly accepted Samvar Bhavana and put an end to Asrav. Still Rukmini was firm in her resolve to marry Vajraswami. In the end, to please his daughter, he took her with some wealth and going to Vajraswami, he requested him to marry his beautiful and delicate daughter and accept the wealth, and enjoy worldly life after marriage. So saying, leaving Rukmini with Vajraswami, he returned home alone.

Quite youthful and full of beauty, Rukmini tried with all possible overtures to persuade Vajraswami to marry her and enjoy wealth and other pleasures; she tried to explain to him the happiness that could be obtained in married life. But all efforts to this effect, made by Rukmini, could not swerve Vajraswami from his vow of strict celibacy. Thus most beautiful Rukmini failed and Vajraswami succeeded as unmoved as Meru mountain. He was not moved even a little bit by Rukmini's allurements for marriage and resulting worldly life by her any words or feelings or lustre. In the end, Rukmini firmly realised that this self-controlled great sage Vajraswami would never break his celibacy in thought, word and deed. It may be easy to melt iron or stone but not at all possible to persuade Vajraswami to marry her. Therefore, it is in vain to think of such a marriage at all. On the contrary, to still continue to hope for marrying Vajraswami will ultimately lead to her downfall. As a result Rukmini, giving her wealth in charity, became a nun and controlling her mind, speech and bodily behaviour by various religious discipline, she speeded up her journey to self-realization. This is known as Samvar Bhavana by great philosophers.

Thus ends Samvar Bhavana in Eighth Print.

NINTH PRINT NIRJARA BHAVANA

Burning a huge heap of one's bondages by practising twelve types of penance is called Nirjara Bhavana. In twelve types of penances, six are external penances and the rest six are internal penances. Six Externals are :- (1) ANSHAN = Fasting. (2) UNODARI = To take some mouthful of food less than usual. (3) VRUTTI SANKSHEP = Encroaching one's mental desires with an aim to control self. (4) RASAPARITYAG = Abandonment of all tastes. (5) KAYKLESH = To engage one self in religious practices by putting physical body willfully in hardship instead of conveniences (6) SANLEENTA = To remain peacefully in innocent loneliness and merge attention in his own good of soul. Six internals are :- (1) PRAYASCHIT = Repentance (2) VINAY = Modesty (3) VAIYAVACHCHA = To serve meritorious saintly persons. (4) SHASTRA PATHAN = Studying the scriptures with high respects. (5) DHYAN = Meditation. (6) KAYOTSARGA = To observe that my soul is quite different from my body and I am the only knower of this body. Whatever ailments are occurring in my body are not mine and thus to make preparation to face a peaceful death. Nirjara is of two kinds, one AKAM NIRJARA and the second SAKAM NIRJARA. We shall give below the illustration of Nirjara Bhavana by an example of VIPRAPUTRA.

Example :- One Brahmin drove away his son, out of his house as he was given to seven kinds of vices. The son, leaving his parental house, joined a band of thieves and robbers. The leader of that band, finding this Brahmin's son very brave and courageous in his line of robbery, treated him like his own son. This Brahmin's son turned out as expert torture and vanquisher of the enemy and so he was known as a firm attacker or Dradh Prahari. In course of time, this Dradh Prahari became the leader of his band of robbers. He was known as a successful and powerful breaker of cities and towns. In so doing, he killed many people. Once he robbed a big city with the help of his big band of robbers, and he

was thereafter sitting in some Brahmin's house. In that family a very agreeable and sweet dinner of rice and milk was prepared due to some household affections. The children were sitting all round the pot of sweets to share them. This robber began to touch this pot, seeing which the household Brahmin's wife said, "O you ! The top of all fools ! Why do you touch the pot and make it unusable by your untouchable hands? When you touch this pot, the food in it will be untouchable for us. Do you not realise this simple fact of common behaviour ?" Hearing these words, the robber got enraged and in the feat of anger, he killed that poor Brahmin's wife. Further, when the husband of the killed wife who was taking bath, came running and tried to save his wife, he too was killed by this robber. At that time a cow from Brahmin's house ran to the robber and tried to hurt him by her horns but this cow was also killed by the robber. While the cow was breathing her last she gave birth to a calf and seeing this calf trembling near the dying cow, this robber was filled with pity and he was overpowered by remonstrance for killing Brahmin family and the cow! He began to hate himself by acknowledging very dangerous sins he committed in killing many lives including those of this time. He was shocked as to when would he be absolved of all these sinful actions. He felt that it was better to work for soul, leaving the deadly life of robbery.

With this high aspiration, this robber extracted all his hair of the head out and with a strong desire, he went to the outskirts of the city and rested in one of the corners of the city in KAYOTSARGA. Because he had been the source of trouble and anxiety to the people of this whole city, he was tortured by all who passed by near him with pelting stones and bricks at him, by striking hilts of swords to his body, by showering him with dust and by heating him with lumps of earth. Thus for about a month and a half, these people tried to give terrible troubles to that robber and then stopped further. Dradh Prahari endured all ailments peacefully. Then completing KAYOTSARGA, he went to another corner of the city and stood there in the same way, adopting KAYOTSARGA. There also he endured peacefully all hurts and ailments from the people for one and half months. One by one he

passed on to all the four corner ends of that city adopting KAYOTSARGA and enduring ailments peacefully for one and a half months at each corner. Thus this robber controlled his anger and forgave all those who troubled him a lot in return of what they suffered at his hands. At the end of six months passed in this way of extreme forgiveness, he burned his all previous bondage and became totally free from this world. He relinquished all kinds of sense of mineness he obtained incomparable soul saving absolute knowledge and he enjoyed eternal happiness of liberation. This is a good example of fixity of Nirjara Bhavana. Now :-

TENTH PRINT

LOKASWARUP BHAVANA

Lokaswarup Bhavana :- We intend to give below a brief description of this Lokaswarup Bhavana. The nature of Lokaswarup can be compared with a man, standing with his legs wide open and with his hands on his waist. The shape of Lokaswarup is like that of a tapering dining dish or like a wooden pestle standing straight on the ground. Down below are the Lord of earth, (Bhuvan Pati) Vyantara and seven types of hell; oblique are situated two and a half peninsulas and above are twelve divine areas, nine Graiveyaka, five Anuttar VIMAN and above all is placed Siddha Sheela, the neighbour of the state of Siddhas or self realised souls. This is how the illuminator of Lokaloka, all knowing, all seeing and incomparable knowers of Kaivalya or absoluteness have shown. Thus completes in brief the Lokaswarup Bhavana.

For closing all entrances to sins are Asrav Bhavana and Samvar Bhavana, for very high fruits of penances is Nirjara Bhavana and for getting some idea of Lokaswarup is this Lokaswarup Bhavana. Thus these four Bhavanas are completed in four prints of this philosophical lesson.

Here ends the tenth print.

GYANA DHYANA VAIRAGYAMAYA, UTTAM JAHAN VICHAR ;
E BHAVE SHUBHA BHAVANA, TE UTARE BHAVA PAAR.

BHAVANA BODH COMPLETES HERE

LIFE OF SHRIMAD RAJCHANDRA

Shrimad Rajchandra was born in A.D. 1867 at Vavana Bandar, a village of Saurashtra in Gujarat state(India). He belonged to a wellknown merchant community. His father's name was Ravajibhai Mehta and mother's name was Devbai. His grandfather was a devotee of Lord Krishna. His mother was bred up in Jain religious traditions. In samuchchaya Vayacharya he writes :--

For first seven years I enjoyed only childhood plays. I still remember to have cherished wonderful imaginations in my mind. Even in play I had strong desire to be victorious and to be the emperor of everything. I aspired to be a great man of a resigned nature. I had no attachment to wearing clean clothes, selection of good food, good bed or good sittings. Still my heart was extremely soft. I still recollect that side of my nature at an early age. Had I had at that time the discriminative knowledge which I now possess. I would not have more cared for liberation. It was a life of such spotless innocence that I love to recollect it very often.

From 7 to 11 years of my age I devoted myself to study. At that time I remembered all what I once saw or read. My recollection was faultless, as my memory was sinless. As a boy I had no idea of fame, hence the big bear of publicity never bothered me. I had unique retentive memory which I find very few men even today possess. Still I was indifferent to my studies. I was given much to talking, play and merrymaking. Because of good memory, my teacher was pleased with me as I used to recite all what I once read before the teacher. At that time I was full of affection and natural sympathy towards all around me. I preferred unity with all. Naturally I learnt that a spirit of affectionate brotherhood was a key to family and social happiness. If I found a separatist feeling or behaviour in anybody, it used to pain me very much and my heart was crying. In my eighth year I used to compose poems which at a late age I found to be very well done. I studied so well that I could explain the book to my teacher who started teaching it to me. I cultivated very wide reading. I had much faith in mankind and I loved the natural world order. I read the Jain sacred books such as Pratikramana

Sutra. The fundamental idea of the jaina works was the advocacy of non-violence and love to all high and low in the world. I liked this idea of universal love and non violence very much. After my age of 13 years, I used to attend to my father's shop. Occasionally I visited the residence of the ruler of Kutch as a writer since my hand writings were praised as best. While sitting in the shop I have composed many poems on the heroic and spiritual life of Rama and Krishna. But in my dealings with the customers of the shop I have never weighed less or more.

JATI SMARANA GNANA

Shrimad Rajchandra possessed the knowledge of his previous births. It is called Jati Smarana Gnana. In reply to a question from Padamashibhai, his friend in Bombay as to, whether Shrimad possessed the mysterious knowledge of one's past lives, he replied yes and he explained as to when and how he obtained it. It is a picturesque description. He said :--" Once when I was seven years old, an elderly man named Amichand, well-built, stout and sturdy, a neighbour in my village, suddenly expired of a serpent bite. I did not know what was death. I returned home and asked my grand father as to what was the meaning of death. My grandfather tried to evade the reply and advised me to finish my meals. I insisted to get a reply. At last he said ' To die means to separate the Soul from the body. A dead body has no movement, it contaminates and decays. Such a dead body will be burnt to ashes near a river bank as it has ceased to function'. Thereupon I went stealthily to the cremation ground and climbing a Babul tree I saw the whole process of burning the deceased body. I pitied the burning of the dead man and I felt that those who burnt him were cruel. A train of thoughts started on the nature of death and as a result I could recollect my previous lives. Such a knowledge of one's previous lives is called Jati Smarana Gnana. It is but natural that death and disease are the great humanising forces in individual and social life of thinking men. It is by being conscious of them that we develop modesty and humility in our behaviour and we reduce our


attachment to worldly life. By the meditation on death we realise the supreme and sole importance of knowing and experiencing the Atma alone. Therefore Jati Smarana Gnana, the memory of knowledge of one's previous lives is very helpful in developing detachment from the world, and a spiritual affection for eternal imperishable ever-living soul. Shrimad obtained this exceptional knowledge of his previous lives at his very young age of seven, a rare phenomenon. In 1897, at his age of 30 years he wrote his famous poem in which he thanked the day when he realized unique peace. He has described in the poem the order of his spiritual development as under :--

" In 1874 I obtained Jati Smarana Gnana - the knowledge of my past lives. In 1875 I began to advance on the spiritual path from the point I had already reached in my previous life. In 1886 I developed a spirit of complete resignation and detachment to the mortal body and the rest of the world."

In 1889 at his age of 22 years he wrote in a poem that the only friend of unqualified happiness is lonely indifference which in turn is the mother of spirituality. He also says therein, " In my very young age I knew the nature of final reality and this suggested to me that henceforth I had no future birth nor will I have to fall back from what I had already gained in spiritual life. I easily reached the state of the Soul which would require long study and spiritual practice for others". In another letter, he says: " I realized that when in infinite stretch of time in the series of my past lives I could not live without my dearest and nearest, but I could live without them in those lives too. This proves that my affections and attachments were based on ignorance".

He pithily declares that without right insight the scriptures are helpless, that without true spiritual contact, even meditation degenerates into wild imagination, that without the active guidance of a realized Saint final truth cannot be realized, that by following the normal path of the worldly people one cannot reach Supreme state of soul, that without resigning the world and its myopic calculations a life of extreme non-attachment is very difficult to be obtained.

He says that he salutes the great Tirthankara who realized his Soul and described it as it was for the benefit of the world. It is only by the teachings of the Tirthankaras that one can easily know his Soul.



Gandhiji's penpicutre of Shrimad Rajchandra

"His living was simple. He was satisfied with whatever food was offered to him. He put on simple but clean clothes. He used to wear dhoti, Peharana, Khesa and a turban. He used to sit on a gadi on the floor in his shop or at home. He was slow in his walk, and he used to think while walking. There was a spark in his eyes, they were full of lustre and steadiness. They declared the singlemindedness of his purpose. His face was round, his lips thin, nose not pointed nor flat, body single, height average, colour darkish white and general appearance that of an idol in peace. His tone was so sweet that one would love to hear him more and more. His face was smiling and in full bloom and joy. It clearly declared the internal joy and peace. His language was so effective and measured that he was never found to be searching for words. Language was his maid-servant. He was described by some as an incarnation of the goddess of learning, Sarasvati. He never changed a word while writing a letter. He expressed his thoughts and meditations in fine and appropriate language. This description only befits a self-controlled person. By renouncing the external forms one cannot be self-controlled. The real self-control is not an imposition, it is an inspiration and an internal illumination. Complete non-attachment and renunciation is the gift of the soul. It should be spontaneous and from within and not sporadic or externally imposed. Very rare souls by virtue of their high spiritual attainments in their previous births possess these qualities in them. Only

those, who actively try to keep away all attachments from them, know how difficult it is to attain. Such a difficult achievement was easily found in Shri Raichandbhai. The first step to self-realization is a cultivation of a spirit of complete non-attachment and it was natural in Raichandbhai.

People normally believe that truth-telling and successful business never go together. Shri Raichandbhai on the other hand firmly believed and advised that truth and honesty were not only useful but essential to all good business. Morality is not packed within a prayer book, it is to be practised and lived in all stations of life. Religion and morality sustain both good life and good business. Though Raichandbhai never played tricks with others, he used to find them out quite easily when they were played by others. And he used to snub the persons using the tricks and force them to leave them.

While we are worldly souls, Shrimad was quite other worldly or liberated from the worldly life. While we may have to take many further births, for Raichandbhai his present life may be the last. While we perhaps are running away from liberation. Raichandbhai was heading towards liberation with a tremendous speed. This speaks volumes of Raichandbhai's self-effort. Whoever will read his teachings and follow them may speed up his march to self-liberation. From this it is evident that Raichandbhai has written for the advanced and the initiate in religion and not for all and sundry. While many Christian Missionary friends considered their religious duty to convert me to Christianity on the ground of its wonderful vows of charity, chastity, faith and hope, I made up my mind that I should first find out whether the religion of my birth namely Hinduism gave me the message that I needed. And I asked a few fundamental questions on Hinduism to Sri Raichandbhai by post and his replies were so logical, so appealing and convincing that I regained my faith in Hinduism and I was saved from conversion of religion. From that moment onwards, my respect and admiration for Raichandbhai increased with leaps and bounds and I considered him to be my religious guide till he lives".

HIS PERCEPTION OF SELF - KNOWLEDGE

On Kartik Sudi 14th Samvat 1947, Shrimad writes in a letter as follows :-

"That my soul has attained complete knowledge of its nature is an indubitable fact, that my knots of the heart and head have been removed is a truth of all times and all self-realized souls will easily recognise and endorse my experience".

At other places he writes :-

"O you self-knowledge, the source of all heights of joy and bliss, to you I bow down with all devotion and humility. Innumerable souls in absence of you suffer from ignorance. It is solely by your grace that I could know you and I could reach the goal of my soul's pilgrimage. As a result I enjoyed unprecedented peace. I felt freedom from all worries and burdens, mental and physical".

"In Vikram Samvat 1947 I could realise the full stature of my spiritual being, and from then onwards I am enjoying increasing peace and bliss".

"In a wink the knowledge which drew me to the worldly life changed its course and has led me to my proper goal i.e. self-realization".

In a couplet he says :-

"One gets a spiritual insight by his spiritual eye and without it, he cannot obtain soul-saving knowledge at all. This is not a matter of physical perception and it is foolish to try that way. Only by unqualified, concentrated devotion to a spiritual Guru or guide, one can obtain the soul-saving knowledge. Only a Guru can give this spiritual eye to see the spiritual reality".

In Vikram Samvat 1948, in the month of Magh, Shrimad writes :-

"The system which contains a clear description of the right

positions of bondage and freedom is the only guide to Self-liberation and such a system is that of the great Mahavir - the Jain system. If in my humble opinion, there is any living man available in whom the heart of the great Tirthankar is residing, he is no other than the author of these lines. The result of the soul saving knowledge is the experience of complete renunciation from all worldly considerations and this is what I experience in my own being. Hence, I consider myself to be the perfect disciple of the great Tirthankar. One who gains the souls's knowledge in accord with the enlightened Guru's opinion, has obtained correct insight and experience, and none else. When the goal and the path are clearly seen there is no difficulty for a sincere disciple to follow the path and reach the goal".

In his talks with Muni Mohanlalji, Shrimad said "I donot forget the self even for a second".

Once Shrimad Rajchandra said to Shri Devkararaji Muni, an inmate of Shri Lalluji Maharaj that he lived in his body as a separate pulp would be felt in a dried coconut shell.

At Kheda one day Shrimad in a soliloquy says :-

"In Samvat 1948, you the great soul of infinite peace and qualmness visited Ralaja, in these days you visited Vaso and there you were a great Yogin absorbed in deep meditation and now you are the same Yogindra enjoying bliss and peace here at Kheda."

This is Shrimad's description of himself as a disembodied soul.

In a letter Shrimad writes :-

"I think in my mind that I have all qualifications to re-establish and propagate the Vedic Religion but in order to settle and propagate the Jain Religion, I do require some more qualifications than I actually possess, though of all the available persons I am better fitted for the purpose".

Collection from Shrimad Rajchandra Life translated
in English Language by Prof. Dinubhai M. Patel.
