

(BY LATE BHARAT-BHUSANA, SATAVADHANI,  
PANDIT MUNISRI RATNACHANDRAJI MAHARAJA)

CHARACTER

PENANCE

CHARITY

FAITH

# BHAVANA SATAK

TRANSLATED  
INTO ENGLISH  
BY

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D. M. E., D. E. E., M. A., Sahitya-Ratna, etc.

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# **BHĀVANĀ ŚĀTAKA**

By Late Bhārat-Bhūṣaṇa, Śatāvadhānī,  
(Pāṇḍit Munisri Ratnachandraji Maharaja)

• Translated into English  
by

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Pāṇḍit Girishkumar Parmanand Shah

D.M.E., D.E.E., M.A., Sāhitya-Ratna, etc.

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# DEDICATION

Dedicated with profound respect to the sacred memory of the Late Bharat Bhusana, S'atavadhani, Pandit Munis'ri **Ratnachandraji Maharaja** who had in him a rare combination of first class calibre and spotless character of a monk; who inspired me to take up Ardhamagadhi for my study and who also initiated me in it.

**Amritlal Gopani.**



## Shri LABHUBHAI P. MEHTA & Shrimati REVABEN L. MEHTA

Shri Labhubhai is very well-known to Jain Samaj, particularly in Gujarat Saurashtra, Kutchh and Bombay. He is a great philanthropist. He is always ready to help the needy persons. He has donated the handsome amount of 2 to 3 lacs of rupees towards charitable causes. He has also established a charitable trust for helping the poor and the down-trodden families. No needy person who approaches him ever return disappointed.

Last year Mr. Mehta contributed 1.5 lacs of rupees to a Jain Derasar at Andheri in Bombay. Besides this he met all the expenses



of the 'Bhojan-Shala' at 'Limbi apashraya' during last 'Chatarmos'. He is ever ready to donate tricycles to Sadhus and Sadhvis who have become infirm for one or the other reason.

Though at present he is 75 years old, by spirit he is young and strong. He is polite by nature, ever humorous in his talks. This helps him to carry on his business with the same care and enthusiasm as ever. Out with less attachment. A very straight forward man he is in all his dealings. He never allows others to feel shy or poor. Name and fame, he cares least.

The entire credit at all these philanthropic activities can be attributed to his devout wife Revaben.

She is the Shining spirit of religion and all religious activities. Ravaben has an a hiding.

Faith in Jain Religion and all religious activities Like her husband. She is always ready to extend a helping hand to the needy and poor families. A very kind hearted, she is really a gem of Jain Samaj. She would never miss an opportunity in encouraging her husband to contribute freely, donations towards Charitable Cause.

Who else can do like this except the Puhyatmas ? & (Moritorious-Souls) ?

May God bless-them with full Life of 100 years !

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	9	unshakable			given up
ix	5	Sanskrit	58	4	those
	6	energetic	62	5	haughtiness
x	5	reputation	72	14	good-natured
xiv	1	sequence	75	17	in them
	5	These four	76	2	top
	6	briefly survey	78	3	lowest
	14	doer	80	7	finally
xv	25	commentary	81	9	coating
xvi	4	Rhetorical	82	14/15	alon
	10	to get such a bulky	83	11	it <del>get</del>
1	3	yielding	85	2	been
	3	divine		5	breeding
6	5	cauviharas	86	7	such
	12	lest	87	5	the
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25	11	pervading		15	starving
26	6	riding		23	attitude is (delete)
39	12	transformations	105	6	tude . . side (delete)
40	7	compared		19	a single
41	10	relatives	106	10	gentlemanly
	12	should		21	repentant
42	6	ailments	107	14	bounden
	9	flesh			
46	7	leprosy			

Page	Line	Correct
111	11	against the army of Karmas
113	5	income
	7	mothers
114	7	beneficent
	22	compassion !
118	5	despondency
	19	congenial

Page	Line	Correct
119	4	from (delete)
	5	diseases
120	10	through
121	14	deprived
124	8	inexorable
125	10	canonical
Back-	6	graduated
cover		
	29	bent upon

श्लोकः	पंक्तिः	शुद्धम्
६	२	शुद्धितः
६	४	॥६॥
७	१	राजमुखं
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श्लोकः	पंक्तिः	शुद्धम्
४६	१	रोगैः
५३	४	शक्तिं
५५	१	प्रदेशा असंख्या
६३	१	निवृत्ते
६४	३	सङ्गमात्मनो
८३	१	द्वयक्षं
९७	१	दुर्गतिकूपे
९९	२	स्तत्पट्टे
१००	१	गुलावचन्द्रविबुधः
१००	४	तेनेदं
पृष्ठम्	पंक्तिः	शुद्धम्
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११५	१२	वाञ्छन्ति
११५	१४	मुञ्चन्त्यश्रुधाराः

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## PREFACE

When I was the editor of a fortnightly named **Ratnay Jyot**, I was requested by the **Karyalaya** at Surendranagar, to undertake the translation into English of a work titled the **Bhavana S'ataka** (hereinafter called the **BHS'**) by the late **Bharatabhusana S'atavadhani Panditratna Munis'ri Ratnachandraji Maharaja**. I accepted the request, did it in the stipultaed time and sent the manuscript to the office.

The Trustees had at first entertained the idea of publishing it but had to reject it due to unexpected developments amongst which the paucity of funds was one and the main. I used to remind the office occasionally but none listened to me. In course of time, the matter was almost forgotten and none including myself even remembered that such a translation ever existed. This happened in 1948.

In 1980, almost after thirtytwo years, on the occasion of the celebration of the hundredth birth anniversary of the **Late Ratnachandraji Maharaja**, it was resolved to publish a commemoration volume and in that connection I was approached for writing an appreciative article on and about the life and achievements of the late **Munis'ri**, especially because of my being one of his dearest and nearest followers and admirers.

In that article, I causally and painfully referred to the tragic fate befell my English translation of the **BHS'**. This

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particular reference came to be carefully noticed by the worthy and the ideal monk as also the learned pupil of Acaryas'ri Roopachandraji Maharaja, the venerable pupil's name being Bhasakara Muni. He at once made up his mind, encouraged by the Acarya, to save the manuscript from being lost. He issued instructions to the office to trace the manuscript and as usual started the search in right earnest in pursuance of the virtual order of the spiritual head a mere word from whom, thanks to the unshakable faith of the Jains in their religious leaders, preachers and prophets, is sufficient to set the whole machinery into action. As a result, the manuscript came to the notice but in a very tattered and shattered condition as nearly three decades and more of the monsoons had worked a terrific havoc on the files. Anyhow, its discovery inspired Munis'ri Bhasakara Muni to order three typed copies to be made, one for himself, one for me and one for the office.

Seeing the typed copy that was sent to me, my eyes became wet due to tears of joy. It was my mental child which has, as always, a claim to greater affection than one has for a physical child, especially more as I had no second of it with me according to my habit of not preparing second copy of any of my writing so far and as I had lost all hope of its survival.

But there was no publisher or no donor available who would be prepared to spend a huge sum, as the volume was

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going to be a bulky one, in the midst of ever-soaring prices for the newsprint. Again, the gloom covered my mind. But then, S'ri Girishkumar came, who is my trusted friend ever ready to help when help was needed. He is a profound scholar of Sanskrit, Prakrit and Jain Philosophy as well as wonderfully energetic and enthusiastic. He opened the topic to **Mahasatiji Dharmashilaji** to whom I was also known.

**Mahasatiji Dharmashilaji** welcomed S'ri Girishkumar's suggestion that the book be printed but only in part, that is to say, the English translation only of the hundred S'lokas with an Appendix of thirty-three S'lokas to the exclusion of every thing else. This is what they both decided and I approved of it.

Thus, the book sees the light of the day, though only a fragment of it. The reading public has to be thankful to both of them as much as it should be to me, if at all.

There is no denying the fact that the book will play its role very well in engendering in the mind and heart of the readers the spiritual attitude, aptitude, and outlook and also in strengthening them, if at all they are already there. On my part, I must say I am overjoyed to see a fraction of my book in print which I wrote three and a half decades back.

Thanks to all those who have played their part in the publication of this book !

BOMBAY - 400 056.

**Amritlal Gopani.**

Dated : 12-4-1984.

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## INTRODUCTION

The late Bharata Bhusana S'atavadhani Pandit Munis'ri Ratnachandraji Maharaja hailed from Bhorara in Cutch. His was a noble family in the Jain Community. His Parents were pious and cultured. As proficient merchants, the members of his family had established their repulation. Munis'ri had inherited from his father the riches and piety, both.

As was current in those days, specially in Cutch which was out-and-out conservative, he had no higher education. He left the school at an early age, joined business and carved out a name for himself because he had necessary requisites in abundance. His was an infant marriage as was the custom in Cutch. His love for his child-wife was simply phenomenal.

At this time an event occurred which gave a turn to his whole life. His wife died and he was overtaken with so much grief and sorrow that he made up his mind, going against the wishes of his parents and pressure from the relatives, not to remarry and to renounce the world for ever and for good.

He was bound to shine out in this new career also as he had an almost insatiable thirst for knowledge, firm faith in Jainism and in all that it stood for, photographic memory

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which stored for ever ideas and images he came across. He was able to apply his mind to a hundred things at a time (this fact accounts for his being named S'atavadhani) and was very scrupulous in the observance of every rule, rite, great or small, fulfilling the lofty traditions of an ideal monk. Thus, his qualities of head and heart stood him in good stead in developing to the full his career as a Sadhu, the exclusive features of which were service to Jainism and Jain religion as also to literature. In his approach to social reform, he balanced the no-change attitude of the times with the welcome elements of progressivism. Thus, he served as a bridge between the old and the new. His successful steering of the Brhat Sadhu Sammelan is an instance in point. His literary talent was much above the average which he brought to bear upon the whole of his stupendous output. To sum up, he stands supreme even to-day as an ideal monk and a gifted writer. The void created by his death in the Sthanakvasi Jain Community at a large is still not filled up.

As hinted before, Munis'ri had two aspirations of which one was to live up to the highest standards of monkhood and the second was to serve the cause of literature as best as possible.

He was a prodigy who remembered what he read. It was difficult for him to unlearn what was once learnt and to forget what he once came across.



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Though there are many works of literature, mostly spiritual, to his credit, I would mention only two which have placed him in the front row of the galaxy of the most accomplished writers of the world. He is, let me say, the Panini of the Ardhamagadhi literature. It is he, who first attempted to write a grammar of Ardhamagadhi called Ardhamagadhi in the manner of Siddhanta Kaumudi of Panini. He was, thus, the first and the last grammarian of the — Ardhamagadhi language, though Hemacandracarya has dealt with it, but only passingly, in his Siddhahema. As he was the grammarian, first and last, of the Ardhamagadhi language, he was a lexicographer of it, first and last. Though Abhidhana Rajendra, Paiyasaddamahannavo, Abhidhana – Cintamani, Paiyalacchi and Des'inamamala are there, Ardhamagadhi S'abdakosa by Munis'ri is unique. Five thousand pages divided into five bulky volumes, containing meanings in five languages (Ardhamagadhi, Sanskrit, Hindi, Gujarati and English) fully supported by references from the whole canonical literature, illustrated where necessary and enriched with a brilliant, authoritative and thought – provoking introduction. I am very happy to refer to my association with this huge project of compiling a penta-lingual lexicon, in the sense that much of the English rendering of the meanings which was entrusted to me, was carried out by me to the utmost satisfaction of one and all. It is sufficient to state that the late Professor and Head of the Department of Sanskrit and Prakrit in the Allahabad

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University, Prof. A. C. Woolner danced, placing the lexicon on his head. There can be no greater and warmer tribute to Munis'ri's genius and labour.

The present work, the Bhavana S'ataka is another monument commemorating the poetic ability and the detached nature of Munis'ri which made him a full man. There is no doubt that there are other works also bearing upon the same topic. But Munis'ri's is a distinct contribution in as much as it is composed keeping in view of the modern trends and tendencies. In point of lucidity of language, variety of metres, apt words and fine phraseology, rhetoric, rhythm and diction. There are very few books that can match it. The subject is treated with vivid and forceful illustrations which are enlightening and interesting.

The final goal of each one of us is emancipation and spiritual life is the sole means to achieve it. Bhavana, meaning noble and lofty thought, inspires a person to live such a life as also to perfect it here and here. It teaches one to go beyond what he is. It is the art of becoming from being. It is thus a weapon in the spiritual armoury to be utilised in combating evil forces and factors bedevilling a person in pursuit of perennial happiness. Constant rumination over noble and lofty thoughts is a feature of spiritual life contributory to climaxing it. These Bhavanas are broadly categorized into twelve divisions. Bhavanas are interdependent but it is not that one follows from the other as a logical

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sequence. A person can select any one of the twelve and meditate over it, thereby profiting in proportion to the intensity of the Bhavana. Also, there is another set of the four Bhavanas yielding practically the same result, spiritual development to the full. They four also are included in the book, Bhavana S'ataka, forming an Appendix.

Let us briefly the Bhavanas. The first Bhavana puts emphasis on the ephemeral nature of all that happens and of all that we see around excepting the Soul; the second, on the helplessness and uselessness of everything called non-soul such as property and estates as also the body even; the third, on the real nature of the world which is a hindrance to the spiritual uplift; the fourth, on the singleness of the Soul meaning thereby that the Soul alone is the dear and alone is the enjoyer or the experiencer; there is none or nothing sharing with it the miseries or the happinesses; the fifth, on the Soul's being a distinct entity and it has nothing to do with any one or any thing; the sixth, on the body's being a repository of filth, dirt and impurities; the seventh, eighth and ninth, on the influx, stoppage and shedding of the Karmas; the tenth, on the form and substance of the universe as also on the structure and location of it; the eleventh, on the fact that it is difficult to attain right type of knowledge and enlightenment arising out of it; the twelfth and last, on the nature and constituents of right type of religion, the performance

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and practices of which yield a splendid result which nothing else can produce.

The brief description given above of the twelve Bhavanas will at once and abundantly make it clear that they are designed to tone up and ultimately to sublimate the Soul so as to be transformed into a Super-Soul (Paramatma). Brooding over these Bhavanas and moulding our actions and activities accordingly will help, no doubt, the aspirant in his supreme effort to achieve the highest goal, the summum bonum of his life.

There is another set of four Bhavanas, forming an Appendix to the book, which shape our attitude and outlook towards the world and which constitutes in brief the code of conduct. They are Friendship to all beings, sentient or non-sentient, Appreciative Joy for and about the good points in others, Compassion, and Neutrality.

This set of four Bhavanas is primarily aimed at improving our conduct towards the external world which again secondarily serves as a basis on which the edifice of spiritualism should be erected. The former set of twelve Bhavanas is conceived exclusively with a view to fostering spiritualism to its maximum. It has nothing to do with the world in front of us.

The author has assigned eight S'lokas to each one of the twelve Bhavanas for formulating its character and application. He himself has written something of a commentary on each of the S'lokas giving illustrative tales and examples to prove the

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thesis. Thus, the reader gets a correct and comprehensive idea of the essence of the Bhavana in a nut-shell. The S'lokas are composed in easy and flowing Sanskrit. A variety of metres is employed. Rhetorical devices, figures of speech, apt words and phrases adorn and enrich each S'loka. The author's poetic genius is at its best and he has left nothing to be said and desired.

I had once an idea to publish the whole matter which I have translated into English. But I was right in surmising that no one would come forward to get a such a bulky book printed in view of the difficulties in securing sufficient quota of the newsprint and in view of the ever-soaring prices. The plan was eventually dropped and I was compromised by simply publishing the S'lokas with relevant English Translation done by me and appended thereto leaving aside other written material in English for the time being. Of course, I still cherish a hope that a publisher would come up in future who would undertake the burden and responsibility of meeting the heavy cost of printing and publishing the whole material translated into English by me, the copy of which is still with me.

My hearty thanks are due to Mahasatiji Dharmashilaji for finding out S'ri Ramnikbhai Desai as a publisher for the present book and also to S'ri Girishkumar who, along with Mahasatiji, edited it.

BOMBAY-400 056.

**Amritlal Gopani.**

Dated : 12-10-1983.

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॥ ॐ नमो वीतरागाय ॥

॥ भावनाशतकम् ॥

( मंगलाचरणम् )

( शार्दूलविक्रीडितवृत्तम् )

श्रीवृन्दारकवृन्दवल्लभतरं कल्पदुतुल्यं सदा,  
नत्वाऽऽखण्डलमण्डलार्चितपदं श्रीवर्द्धमानं जिनम् ।  
स्मृत्वा हृद्यजरामरं गुरुगुरुं निर्मीयते बोधकं,  
भव्यानां भवनाशनाय शतकं सद्भावनानामिदम् ॥१॥

**Meaning :-** Having bowed to Vira who is excessively loved by multitudes of gods, who, like the desire - yealding devine tree, grants the desires of those who seek His protection, who is reverentially adored by a host of Indras, and who has obtained victory on attachment and hatred, I compose this work titled the "Bhavana Sataka" which contains instructions that are able to put a stop, to the wanderings in this worldly existance, of the Bhavya people, having also remembered Ajaramaraji, the teacher of the teachers. (1)

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## (१) अनित्य-भावना

( शार्दूलविक्रीडितवृत्तम् )

वातोद्वेष्टितदीपकाङ्कुरसमां लक्ष्मीं जगन्मोहिनीं,  
दृष्ट्वा किं हृदि मोदसे हतमते मत्वा मम श्रीरिति ।  
पुण्यानां विगमेऽथवा मृतिपथं प्राप्तेऽप्रियं तत्क्षणा-  
दस्मिन्नेव भवे भवत्पुण्यथा तस्या वियोगः परम् ॥२॥

**Meaning :-** Oh ! you good person ! the wealth which is able to tempt the whole world is itself ephemeral and tickle like the flame of the lamp that flickers at the gust of the wind. Is it not your stupidity, then, that you consider it as your own even though you see that it is tickle and evanescent ? Oh ! you deluded person ! the attainment of wealth depends on the religious merits. The religious merits are after all limited. You will certainly be dissociated from the wealth that you have come to possess on either the termination of your religious merits or when you will be dying on account of the close of your life at a destined period. Be assured, then, that either you will have to pass away leaving the wealth or the wealth will depart from you. Not in the next birth, but in this very birth itself you will be separated from wealth in either of these two ways. (2)

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त्यक्त्वा बन्धुजनं प्रियां च पितरं मुक्त्वा च जन्मावनि-  
मुल्लंघ्याम्बुनिधिं कठोरवचनं सोढ्वा धनं सञ्चितम् ।  
हा कष्टं न तथापि तिष्ठति चिरं कामं प्रयत्ने कृते,  
दुःखं सागरतुल्यमर्जितमभून्नो बिन्दुमात्रं सुखम् ॥३॥

**Meaning :-** Even though one might have accumulated wealth with very great difficulty undergoing separation from his parents, wife, son, and the family bidding farewell to the land of his birth, crossing the ocean, pocketing harsh words of the masters and officers who may be wicked and even though he might have employed a number of means and remedies for its protection, the wealth does not abide with him for a pretty long time. What is a matter of regret is this that one has to undergo a great lot of hardships in procuring and preserving the wealth, while he does not get in return even the infinitesimal portion of happiness there from. That is to say, wealth, even if it is extremely taken care of, leaves its owner throwing him in miseries consequent upon his separation from it. (3)



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हा मातः कमले धनी तव सदा वृद्धयै करोति श्रमं,  
शीतादिव्यसनं प्रसह्य सततं त्वां पेटके न्यस्यति ।  
चौरेभ्यः परिरक्षणाय लभते निद्रासुखं नो क्वचिद्  
ध्रौव्यं नो भजसे तथापि चपले त्वं निर्दया कीदृशी ॥४॥

**Meaning :-** Oh ! Wealth ! how much are you served by your owner ? Without taking into account the biting cold and the scorching heat he goes on wandering from village to village in search after you. With sky as his covering and ground as his bed, he puts in a secure place like a box, or a treasury, or a cupboard. He himself never enjoys the bliss of sleep just to save you from being looted by the thieves or the robbers. And he does not shrink back from hazarding his own life for your sake when and if required. Oh ! you ! fickle minded wealth ! you do not stay permanently with your master and also you do not serve him well even though he undergoes a lot of hardships for your sake. What sort of cruelty is this on your part ! Is it that you return the obligation by non-obligation ? (4)

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देहे नास्ति च रोम तादृगपि यन्मूले न काचिद्रुजा,  
लब्ध्वा ते सहकारिकारणमनु प्रादुर्भवन्ति क्षणात् ।  
आयुश्छिन्नघटाम्बुवत्प्रतिपलं संक्षीयते प्राणीनां,  
तेदेहे क्षणभङ्गुरेऽशुचिमये मोहस्य किं कारणम् ॥५॥

**Meaning :-** In the whole human body there is not to be found a single hair at the root of which a disease does not exist. According to scriptures, one and a three-fourth of a disease is there in a single hair. These diseases which are lying hidden come out all of a sudden when the attendant causes such as sexual enjoyments and the germs etc. are there. On the other hand, the span of life which is as transitory as the ripples of water in a pot of water having holes goes on shortening every moment like the water in a holed pot. Oh ! good person ! Why Dost thou maintain a fascination, then, for a body which is mortal and crooked in its nature and whose perishable as well as momentary nature are obvious because of the attack of the diseases and the everwaning span of life. (5)

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यस्य ग्लानिभयेन नोपशमनं नायम्बिलं सेवितं,  
नो सामायिकमात्मशुद्धिजनकं नैकाशनं शुद्धिः ।  
स्वादिष्टाशनपानयानविभवैर्नक्तं दिवं पोषितं,  
हा नष्टं तदपि क्षणेन जरया मृत्या शरीरं रुजा ॥

**Meaning :-** No fasts or Ayambilas were observed, due to the fear that the body will thereby be emaciated; the Samayikas and the Pratikramanas through which the Soul's purity and tranquility can be secured were also not performed; Ekasanas and Cauvihars also were not undertaken with holy intention lest the body may thereby experience the pangs of hunger. But on the contrary, dainty dishes, tea, breakfasts, sweetmeats, fruits, and flowers were enjoyingly eaten and taken day and night so much so that the body may be fully nourished. Every care was taken for the safety and the comforts of the body by travelling on a camel or a horse lest the feet may suffer by walking. But it is, indeed, a matter of sorrow that the body could not be prevented from finally passing away even though so much effort was put forth to save it. It ultimately and contrarily fell a prey to old age and death and had to be thus destroyed. (6)

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प्राज्यं राज्यसुखं विभूतिरमिता येषामतुल्यं बलं,  
ते नष्टा भरतादयो नृपतयो भूमण्डलाऽऽखण्डलाः ।  
रामो रावणमर्दनोऽपि विगतः क्वैते गताः पाण्डवा  
राजानोऽपि महाबला मृत्तिमगुः का पामराणां कथा ॥७॥

**Meaning :-** Even the universal sovereigns like *Bharata* and others whose sway of suzerainty was vast, whose prosperity was boundless and whose bodily vigour was unparalleled became the targets of death. *Ravana* died and *Rama*, his slayer, also died. So also the very mighty and the world renowned five *Pandavas*. What to talk, then, of the ordinary people when the sovereign monarchs and the tributary kings – all who were the receptacles of courage, wealth, and other paraphernalia, also were seized by the claws of Death ? (7)

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रे रे मूढ जरातिजीर्णपुरुषं दृष्ट्वा नताङ्गं परं,  
किं गर्वोद्धतहासयुक्तवचनं ब्रूषे त्वमज्ञानतः ।  
रे जानीहि तवापि नाम निकटं प्राप्ता दशेयं दुता,  
सन्ध्याराग इवेह यौवनमिदं तिष्ठेच्चिरं तत्किमु ॥८॥

**Meaning :-** Oh ! young man ! Why dost thou scoff at an old man who has been doubled up on account of old age, who is able to walk with great difficulty only. tremblingly and leaning on the stick and who stumbles down while walking ? Hast thou been so much puffed up with thy youthfulness or hast thou become so much stupid that thou hast come to lose sight of the fact that youth is one day to take leave of you ? Just wait ! and think ! This youth is only short-lived. It has a very temporary charm like the twilight. Thou shalt also be reduced to this very wretched condition of an old man when the youth will depart. Remember ! thou shalt have to undergo the same sort of unhappiness as this old man has to, when he is mocked at by thee. Remember ! also that thou wilt have to pass through the same condition, one day or the other. (8)

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रम्यं हर्म्यतलं बलञ्च बहुलं कान्ता मनोहारिणी,  
जात्यश्वाश्चटुला गजा गिरिनिभा आज्ञावशा आत्मजाः ।  
एतान्येकदिनेऽखिलानि नियतं त्यक्ष्यन्ति ते सङ्गतिं,  
नेत्रे मूढ ! निमीलिते तनुरियं ते नास्ति किं चापरम् ॥९॥

**Meaning :-** A beautiful mansion decorated with lamps, photos, and furniture, colossal, astonishing physical power, a charming, fine garden delighting the mind with the breezes of wind, elephants, chariots and the large family—shall any one of these things stay with you for ever ? No; no, Not the least. Not at all. If you are fortunate enough to get any of them, it will prove to be of your enjoyment only temporarily. After some time, you are sure to be deprived of it. Oh ! fool ! when you will be breathing your last and when your eyes may be about to be closed for ever, this body of yours with which you are so vitally and closely associated will not be yours, you will find; then what to speak of other things with which you are distantly connected ? (9)

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## (२) अशरण-भावना

( मन्दाक्रान्तावृत्तम् )

त्यक्त्वा धर्मं परमसुखदं वीतरागैश्च चीर्णं,  
धिकृत्यैवं गुरुविधिवचः शान्तिदान्ती तथैव ।  
भ्रान्त्वा लक्ष्मीं कुनयचरितैरार्जयस्त्वं तथापि,  
मृत्यौ देहं प्रविशति कथं रक्षितुं सा समर्था ॥१८॥

**Meaning :-** Will you be saved from the clutches of death by the wealth which is begotten by you through evil and unfair practices as well as by leaving aside the religious activities propounded by the prophets who are beyond attachment and hatred as also who are the only givers of highest beattitude, by trampling upon the scriptural injunctions, by disturbing the mental peace and by travelling in the lands, native and foreign ? No; no. All the money that you might have amassed in lacs and crores will not guarantee you exemption and protection from the unavoidable death. (10)

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मत्वा यां त्वं प्रणयपदवीं बल्लभां प्राणतोऽपि,  
पुण्यं पापं न गणयसि यत्प्रीणने दत्तचित्तः ।  
सा ते कान्ता सुखसहचरी स्वार्थसिद्धयैकसख्या,  
मृत्युग्रस्तं परमसुहृदं त्वां परित्यज्य याति ॥११॥

**Meaning :-** Thy beloved wife shall be loving thee though externally and not internally so long as her selfish purposes will be served through thee and so long as she will be happy through thee—thy beloved wife who is more dear to thee than thy life and to please and decorate whom thou become ready to do any wicked action without caring to know whether it is irreligious or ignoble or immoral because to thee thy beloved darling is the only object of genuine love. But when she will perceive that the calamity of death is soon to befall thee, she will try to get informations from thee regarding the keys of the treasury, cupboards, and the boxes as well as regarding the financial position. But she would never be able to protect thee from the final show-down of death. (11)



दुर्गेऽरण्ये हरिणशिशुषु क्रीडया बभ्रणत्सु,  
 तत्रैकस्मिन् मृगपतिमुखातिथ्यमाप्ते प्रकामम् ।  
 धावन्त्यन्ये दिशि दिशि यथा स्वस्वराक्षधुरीणाः ,  
 कालेनैव नरि कवलिते कोऽप्यलं रक्षितुं नो ॥१२॥

**Meaning :-** Suppose that we are in a forest abounding in a variety of herbs and grass verdure. There is a plenty of grass as there come no beasts or animals. Suppose that there is found in a forest of this type a herd of deer, consisting of many deer, big and small. Some of them graze, some stand simply staring, and some frolic fearlessly and merrily. Just at this moment, a terrific lion abiding in the forest comes over there. He jumped over the herd of deer and caught hold of an innocent and amusing deerling. In an instant it became a prey of that lion. Other friends, helpmates, and associates which were there in the herd could do nothing for it. None of them ever tried to save it but on the contrary every one took to its heels and fled as it liked. Just so the parents, the brothers or the sisters, the sons or the daughters, the wife or the kinsmen – none of these – shall ever be able to prevent one falling in firm grip of death in the form of lion. (12)

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कृत्वा कामं कपटरचनां दीनदीनान्निपीडय,  
हृत्वा तेषां धनमपि भुवं मोदसे त्वं प्रभूतम् ।  
मत्वा स्वीयान् प्रणयवशतः पुष्यसि भ्रातृवर्गा-  
न्कष्टेभ्यस्त्वां नरकगमने मोचयिष्यन्ति किं ते ॥१३॥

**Meaning :-** You are supporting your brothers or nourishing them with the money which you have wrenched from the hands of the poor, whom you are trying to impoverish and harass all the more with your nefarious activities, underhand dealing, cheating, deceiving and what not, because you, being under the spell of love for your brothers, want to make them glad, happy, and satisfied in their hearts. But, remember, these brothers of yours shall never be able to give you the least help or protection when you are about to be thrown in the infernal regions as an inevitable result of your act of cold-blooded treachery, deception, roguery, and molestation of others. You yourself shall have to take the consequences of your unjust and irreligious deeds. You will have no co-sharer. No; not even one. (13)

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येषामर्थे सततमहितं चिन्तयस्यात्मनेऽपि,  
कृत्याकृत्यं गणयसि पुनर्नैव पापं च पुण्यम् ।  
गाढं धूलि क्षिपसि शिरसि प्राणिनो हंसि चान्या-  
न्किं ते पुत्रा नरककुहरे भागभाजस्त्वया स्युः ॥१४॥

**Meaning :-** Oh ! old person ! you worry day and night that your sons should get money; you do not consider simply for their sake what is good for you and what is bad; you throw dust on the heads of the people, harass them, and trouble them, being infatuated by the love for your sons; you come in the way of others' livelihood because of your sons' sake. But are you sure that those sons of yours will afford you shelter when you will be thrown headlong in the hellish regions as an inevitable result of your misdeeds ? Not for a moment even. They shall not shield you, though they may be rolling in wealth. (14)

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यस्यागारे विपुलविभवः कोटिशो गोगजाश्च  
रम्या रामा जनकजननीबन्धवो मित्रवर्गाः ।  
तस्याभून्नो व्यथनहरणे कोऽपि सहाय्यकारी,  
तेनानाथोऽजनि सं च युवा का कथा पामराणाम् ॥१५॥

**Meaning :-** None came forward to share in the miseries of *Gunasundara* (the name of *Anathi* in his previous birth) when he suffered from unbearable pain and indescribable agonies even though he had immeasurable wealth and property, had innumerable elephants, horses and vehicles, whose fascinating wife dallied with him as he desired and who had quite a big number of relatives, kinsmen, and acquaintances. He was thus firmly convinced of his utter helplessness and he began to think that he was indeed, an orphan even though he had a large family and a big retinue of servants at back and call. What to speak of other ordinary people ? Oh ! simple-minded man !, when such an opulent and prodigal, favourite child of fortune began to realize his unprotected condition so clearly in above words. (15)

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राज्यं प्राज्यं क्षितिरतिफला किङ्कराः कामचाराः,  
सारा हारा मदनसुभगा भोगभूम्यो रमण्यः ।  
एतत्सर्वं भवति शरणं यावदेव स्वपुण्यं,  
मृत्यो तु स्यान्न किमपि विनारण्यमेकं शरण्यम् ॥१६॥

**Meaning :-** As long as merit persists, all these – vast kingdom, extensive earth, obedient servants, precious ornaments and the ladies who are the very abode of the God of love as also who are fit to be enjoyed, – are worthy to be resorted to. But at the time of death, none or nothing gives shelter excepting a small piece of land (cemetery). (16)

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संसारेऽस्मिन् जनिमृतिजरातापतप्ता मनुष्याः,  
सम्प्रेक्षन्ते शरणमनघं दुःखतो रक्षणार्थम् ।  
नो तद् द्रव्यं न च नरपतिर्नापि चक्री सुरेन्द्रः,  
किन्त्वेकोऽयं सकलसुखदो धर्म एवास्ति नान्यः ॥१७॥

**Meaning :-** All the beings in this world have been, more or less, disgusted with the wanderings in the hellish and animal kingdoms. They, therefore, ardently desire to be liberated from this particular misery and pine for happiness. The problem of problems, then is as to who has got the power to bestow protection when the ultimate futility of the wealth, property, capital, family and the whole retinue of servants has been proved beyond doubt in the foregoing pages. Who is best able to guarantee us security like a friend ? Is there really any one who can do this ? The reply to this question is easy and simple but what is really wanted is implicit faith in it. Oh ! friend ! hear with faith if you have faith at all. When all will desert you at the time of your death, religion, formulated and preached by those perfect teachers who have comprehended the essence of all things, which is able to unravel the mysterious immutable lay of Karma and which is indeed fit to bring immense wealth to the practitioner is the only thing invested with the intrinsic potentiality to grant shelter, help, and security. Therefore, resort to it which is like a friend, giving need when need is indeed felt or required. (17)

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## (३) संसार—भावना

( शिखरिणीवृत्तम् )

अहो संसारेऽस्मिन् विरतिरहितो जीवनिवह-  
श्चिरं सेहे दुःखं बहुविधमसौ जन्ममरणैः ।  
परावर्त्तनन्त्यं प्रतिगगनदेशं विहितवाँ-  
स्तथाप्यन्तं नाप्नोद्भवजलनिधेः कर्मवशतः ॥१८॥

**Meaning :—** Oh ! in this world, the people, without desisting from sinful activities, tolerate ceaselessly the miseries of birth, old age, and death from a long time past. Still they have not been able to cross the worldly ocean and come to the bank of it, though they changed the *Pudgalas* of the body for times without number by undergoing birth and death infinite times even in one *Pradesa* out of the innumerable *Pradesas* of which this world is constituted. (18)

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अयं जीवः सेहे नरककुहरे क्षेत्रजनितां,  
व्यथां शैत्यादेर्या परवशतया चैकसमये ।  
शतैर्जिह्वानां सा गणयितुमशक्येति जगदु-  
र्व्यथा तादृक्तीव्रा कथमिव विसोढा चिरतरम् ॥१९॥

**Meaning :-** It is not possible to describe with millions of tongues, what to talk, then, of one tongue, the miseries which a being in the hell underwent, simply in course of a time-unit called *Samaya*, due to cold and heat produced by cold and hot temperatures in the cold and hot zones when the being was consigned to infernal regions. This is merely with regard to one *Samaya*, then what to talk of the miseries, molestations, harassments, pains, agonies, troubles, handicaps, obstructions and inconveniences – all of which it had to put up with in course of such a long, long time as the *Palyopama* or the *Sagaropama* ! Still it could not reach the end, the termination of miseries ! (19)



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कदाचिऽजीवोऽभून्नरपतिरथैवं सुरपति-  
स्तथा चाण्डालोऽभून्नटशबरकैवर्त्ततनुजः ।  
कदाचिच्छ्लेष्ठोऽभूत्किटिशुनकयोनौ समभव-  
न्न संसारे प्राप क्वचिदुपरतिं शान्तिमथवा ॥२०॥

**Meaning :-** This *Jiva*, due to the good *Karmas* done by him in the births before, took birth in a royal family and became a king some time. Some time it became *Indra*, the lord of gods also. The same *Jiva* become a *pariah* or a base fellow being born in the family of dancers, *Kolis*, fisherman and the untouchables due to the rise of bad *Karmas* when there were no good *Karmas* in store. Once it became a merchant prince while at the other time it was born as a begger or a pauper. At one time it took birth as a man in the human world while at the other it became a hog or a dog in the animal kingdom. This *Jiva* could not still work and breakless peaceful redemption from wanderings in the wordly cycle even though it has been undergoing them in it since time immemorial and with a variety of births. (20)

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पिता यस्याऽभूस्त्वं तव स जनकोऽभीक्ष्णमभवत्,  
प्रिया या सा माता सपदि वनिता सैव दुहिता ।  
कृता चैवं भ्रान्त्वा जगति बहुसम्बन्धरचना,  
भवेऽप्येकत्रासन् द्विगुणनवबन्धाः किमपरे ॥२१॥

**Meaning :-** The son of the present birth of whom you are the father was in the previous births once your father. The present wife of whom you are the husband was once your mother in one of your past births. And the daughter of yours at present was once your beloved wife at some time in the past. You will but be surprised if you were only to remember your past relations which you formed at one time or the other previously in course of your wanderings in this worldly cycle. They are simply strange enough, suffice it to say. This give formed relationships of eighteen types merely in one present birth, as is illustrated by the famous story of *Kuberadatta* and *Kuberadatta* described in the Jain scriptures, what then to tell of the other births of the past ? (21)

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अरण्यान्या अन्तं द्विदतुरगैर्यान्ति मनुजा  
लभन्ते नौकाद्यैः कतिपयदिनैः पारमुदधेः ।  
भुवोऽप्यन्तं यान्ति विविधस्थयानादिनिवहै-  
र्न संसारस्यान्तं विपुलतरयत्नेऽपि विहिते ॥२२॥

**Meaning :-** People can go to the other end of very great forests or of even the most formidable desert of Sahara, through the help of the camels or some such agencies. A Pacific ocean or an ocean like the Svayambhuramana can also be crossed by some such means as the boat or the ship or the steamer. The gods can go to the other end of the earth by their divine power though it is generally believed that no human beings can do so. But the worldly forest or the worldly ocean is so extensive that human beings cannot cross it easily even though more efforts to do so are put forth by them. (22)

गृहे यस्मिन् गानं पणवलयतानं प्रतिदिनं,  
 कदाचित्तत्र स्याद्युवसुतमृतौ रोदनमहो ।  
 क्षणं दिव्यं भोज्यं मिलति च पुनस्तुच्छमपि नो,  
 न दृष्टं संसारे क्वचिदपि सुखं दुःखरहितम् ॥२३॥

**Meaning :-** The house in which the song of the songster is one day heard, in which the lute, the flute and the tabors are being played upon, and in which merry-making is going on for the whole day and the night, becomes the other day a seat, a receptacle, an abode of heart-rending lamentations and bewailings consequent upon the untimely death of the only young son. The house in which dainty dishes and sumptuous dinners were prepared and eaten is at once turned the very next day into a house where no breads of rotten milo or leaves of stinking millet or the foul-smelling gruel even is available. A prince of today is soon turned into a pauper of tomorrow. Thus, is happiness, an everlasting happiness a thing that can be purchased by money? Not at all. In this world, no such happiness is obtainable as is entirely unadulterated with misery and pain. Some have got some type of unhappiness, while the others have other type of it. In short there is unhappiness here, there, and everywhere in this world. (23)

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तनोर्दुःखं भुङ्क्ते विविधगदजं कश्चन जन-  
स्तदन्यः पुत्रस्त्रीविरहजनितं मानसमिदम् ।  
परो दारिद्र्योत्थं विषसमविपत्तिं च सहते,  
न संसारे कश्चित्सकलसुखभोक्तास्ति मनुजः । २४॥

**Meaning :-** Some suffer bodily unhappiness due to the occurrences of various types of diseases; some experience mental unhappiness on account of their relatives such as the wife, son, brother, sister and the like being unfavourable or being separated from them : some are afflicted with the misery of poverty brought about by the losses incurred in business; while there are some who undergo extreme pain due to calamities, as intense and virulent as poison, that might have befallen them through political developments. Really speaking, you will come across none in this world who might be enjoying only happiness and no unhappiness at all. On the contrary, there is the reign of misery prevailing in this world everywhere. (24)

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क्वचिद्राज्ञां युद्धं प्रचलति जनोच्छेदजनकं,  
क्वचित्कूरा मारी बहुजनविनाशं विदधती ।  
क्वचिद्दुर्भिक्षेन क्षुधितपशुमर्त्यादिमरणं,  
विषद्वह्निज्वालाज्वलितजगति स्वास्ति शमनम् ॥२५॥

**Meaning :-** Oh ! in this world at some places big wars are being fought wherein are slain and slaughtered millions of beings, while at other places great epidemics like plague and cholera are prevailing, taking heavy tolls of human lives in villages, cities, and countries. At some places thousands of animals are being wiped out by the famine or the scarcity while there are some places that resound with the cries of mournings and lamentations due to the deaths of young persons. Indeed, the flames of fire in the form of adversities are seen prevailing in this whole world. What type of quelling is then to be expected? Where-ever you throw your glances, the rule of disquietude seems spreading. (25)

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## (४) एकत्व-भावना

( मालिनीवृत्तम् )

मम गृहवनमाला वाजिशाला ममेयं,  
गजवृषभगणा मे भृत्यसार्था ममेमे ।  
वदति सति ममैवं मृत्युमापद्यसे चे-  
न्नहि तव किमपि स्याद्धर्ममेकं विनान्यत् ॥२६॥

**Meaning :-** Oh ! simple-minded person ! whenever you come across any one, you say that that mansion belongs to you, that that garden is exclusively got ready for your use, that that stable has been made by you for your horses, that those elephants belong to you for the purpose of ridding, that those bulls are specially bought for your enjoyment and use, and those servants are under your sole, direct control. Thus you say to every one that they all either belong to you or are for your entire use and enjoyment. But Oh ! you ! simple-minded person ! please tell me which of all these belongings of yours will accompany you, when you will be on your way to death ? Believe assuredly that you have to go alone, unaccompanied by any one; nothing is to come with you and nothing will be yours solely. (26)

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तव किल विलपन्ती तिष्ठति स्त्री गृहाश्रे,  
प्रचलति विशिखान्तं स्नेहयुक्तापि माता ।  
स्वजनसमुदयस्ते याति नूनं वनान्तं,  
तनुरपि दहनान्तं निःसहायस्ततस्त्वम् ॥२७॥

**Meaning :-** The wife for whom you are cherishing so much love will retire into a solitary corner of your house lamenting over your death when you will die. Your mother, too, who has unlimited affection for you, will return home having come out from the house for a short distance along with your bier. If at all your relatives will come along with your bier, they will at the most be coming as far as to have your bier reached the cementery and no further. Oh ! what and why to talk of anything else ? This very body of yours with which you have the closest contact and with which you have been so intimately connected during your whole life-time, will not stand in any good stead at the final moment. That also will be burnt to ashes and will remain here. You will have to go alone and companionless having been disconnected finally from all things mundane. (27)



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द्विरदगमनशीला प्रेमलीला किलेयं,  
तव हृदयविरामा केलिकामास्ति वामा ।  
इह जनुषि सदाप्यास्वार्थसिद्धेः सखी ते,  
मृतिमुपगतवन्तं साश्रयेन्नो क्षणं त्वाम् ॥२८॥

**Meaning :-** Oh ! you ! plain - hearted man ! do you know why does your wife do all these things ? - wife who always bows to you, who patiently puts up with all your bitter and harsh words, who always shows love to and for you, who delights your heart obediently respecting any whims of yours and carrying out all your wishes into action and lastly who satisfies every desire of yours by agreeable activities and pleasing charms. Do you think that she does all these things being activated by sentiment of love and fancy for you ? If you believe like that, let me tell you that it is absolutely wrong and incorrect. All these things are due to nothing else but selfish love. This selfish love lasts as long as you provide her with things she demands, you go on burying her under ornaments and you bring for her the clothes the moment she puts up her demand for them. The instant her selfish interest is fulfilled, her love for you, believe me, is at an end. It is a futile hope and a vain belief that she will give you protection for a second even when you might have already started on your march for the next world. (28)

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विपुलविभवसारं रम्यहारोपहार -  
मसकृदपि च दत्त्वा तोषिता ये सखायः ।  
अतिपरिचयवन्तस्तेऽप्यदूरं वसन्तो  
भयदमरणकाले किं भवेयुः सहायाः ॥२९॥

**Meaning :-** Will those friends of yours, who have been repeatedly pleased by you by giving them plenty of wealth, valuable necklaces etc. and who have been connected with you for so long a time very intimately, help you undertaking your misery on their heads or accompany you on your journey to the next world even though they may be sitting very close to you on your sick-bed ? They will not. The end of your life will bring the end also of their friendship with you. Believe without the least vestige of doubt that you are alone, companionless. (29)

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बहुजनमुपसेव्योपार्जितं द्रव्यजातं,  
रचितमतिविशालं मन्दिरं सुन्दरं वा ।  
मृतिपथमवतीर्णे वेदनानष्टमाने,  
क्षणमपि नहि किञ्चित्पथं चानुगच्छेत् ॥३०॥

**Meaning :-** Accepting slavery and subjugation and at the cost of life, much wealth is obtained by me, large palatial mansions have been got created. Oh ! man ! will all these things serve you at the eleventh hour ? Will they come with you ? Not at all. Wealth, riches, and buildings will neither help you nor come with you when you will be marching to death, your final goal, having lost consciousness by the agonizing tortures at the time of death. You will have to go single and without a company while journeying on your way to death. (30)

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समजनि जनिकाले मानवो वस्त्रविच्छा -  
ऽशनजनबलहीनो बद्धमुष्टिस्तथापि ।  
वदति तव महत्त्वं पुण्यशालित्वमेत -  
न्मृतिसमयकरोऽयं रिक्तभावं व्यनक्ति ॥३१॥

**Meaning :-** Oh ! you, good person ! when you were born, you had not brought with you the clothes to wear, the money to spend, the food to eat, the servants to serve, and the physical strength to help. None of these things was brought by you with you at the time of your birth. You were born naked and your fist was closed at that time. That closed fist was a pointer to your good luck, promising you future greatness and happiness. It was full of implication. But at the time of death, that closed fist becomes open – a phenomenon indicative of the hard truth that whatever you have got will remain only here behind and you will have to go alone. It also suggests that you earned no doubt but nothing remained in your hands when you passed away. (31)

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प्रतिदिवसमनेकान्प्राणिनो निःसहाया -  
न्मरणपथगतांस्तान्प्रेक्षते मानवोऽयम् ।  
स्वगतिमपि तथा तां बुध्यते भाविनीं वा,  
तदपि नहि ममत्वं दुःखमूलं जहाति ॥३२॥

**Meaning :-** According to statistics, thirty persons die per minute in this world in whom are included both the rich and the poor. But none is seen accompanying any one of them. Every one is seen going alone to the next world and the person seeing this daily phenomenon also thinks in his mind that he also has one day to go away alone; still, however, he does not abandon attachment, the cause of all miseries. It is, indeed, a matter of surprise that he considers the things his own which are never and are never to be his own. (32)

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दिशि दिशि ततकीर्त्तिर्भोजभूषः सुनीती  
रिपुकुलबलदारी विक्रमो दुःखहारी ।  
अकबरनरपालो दुर्नयारातिकालो  
मरणमुपययुस्ते मृत्युना निःसहायाः ॥३३॥

**Meaning :-** A highly generous king *Bhoja*, whose fame had spread far and wide in all the four directions and whose sense of morality and justice were of very superior order, a very illustrious king *Vikrama* who was a terror to the hosts of enemies and a renowned alleviator of the miseries of his subjects and a distinguished Muslim king *Akbar* who adorned the throne of Delhi and who was as if it were the God of Death to the enemy in the form of injustice – when all these three yielded to the irresistible sway of death, they had to go alone, companionless, leaving their armies, treasures, and harem behind. They also could not take along with them any one or any thing. What to talk of others, then ? Therefore, remember with full assurance that the Soul has to go alone as it has come alone. (33)

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## (५) अन्यत्व-भावना

( वसन्ततिलकावृत्तम् )

कोऽहं जगत्यथ कदाप्रभृति स्थितिर्मे,  
माता पिता च तनुजा मम के इमे स्युः ।  
संयोग एभिरभवन्मम किं निमित्त -  
स्त्वं विचिन्तय च पञ्चमभावनायाम् ॥३४॥

**Meaning :-** Who am I ? Whence have I come to exist in this world ? Who are my parents, kinsmen, and relatives ? Due to what reason has my connection come to take place with them all ? You think of all these thoughts under this Reflection technically called the Reflection of Non-Identity. (34)

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गावो हया गजगणा महिषा भुजिष्या  
वेश्मानि वैभवचया वनवाटिकाश्च ।  
एमिस्तवास्ति कियता समयेन योग-  
स्तच्च विचिन्तय च पञ्चमभावनायाम् ॥३५॥

**Meaning :-** You think under the fifth Reflection of Non-Identity as to since what time and how you have come to be connected with these cows, buffaloes, horses, servants, menials, houses, shops, mansions, gardens, orchards etc. which you take to be yours. (35)



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एतच्च पुद्गलमयं क्षणिकं शरीर-  
मात्मा च शारदशशाङ्कसदृक्षरूपः ।  
बन्धस्तयोर्भवति कर्मविपाकजन्यो  
देहात्मधीर्जडधियामविवेकजन्या ॥३६॥

**Meaning :-** This body which is visible to us is not the Soul but is constituted of matter, technically called the Pudgalas which are inanimate. Its nature is perishable and it perishes in a moment. While the Soul is not the matter and it is animate. As the autumnal moon, it is luminous and it is eternal, devoid of segments or pieces and indestructible. The union of the body and the Soul is brought about by the conglomeration of the varieties of the Karmic particles. But this union is not real. It is therefore a sheer delusion to take the body as Soul because they are, really speaking, two separate entities. This delusion is created in the minds of the materialists due simply to the want of discrimination power in them. (36)

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रोगादिपीडितमतीवकृशं विलोक्य,  
किं मूढ ! रोदिषि विहाय विचारकृत्यम् ।  
नाशे तनोस्तव न नश्यति कश्चिदंशो  
ज्योतिर्मयं स्थिरमजं हि तव स्वरूपम् ॥३७॥

**Meaning :-** Oh ! you ! deluded person ! what amount of thoughtlessness you manifest when you fall victim to diseases of the body, or when you experience a little trouble while practising penance or when you begin to weep in vain while your mind is overtaken with grief ? Do you think that your Soul loses its strength when your body loses the same ? Not the least; because your Soul is all luminous, perfect and unchanging. (37)

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मृत्थुर्न जन्म न जरा न च रोगभोगौ,  
हासो न वृद्धिरपि नैव तवास्ति किञ्चित् ।  
एतान्नु कर्ममयपुद्गलजान् विकारा-  
न्मत्वा निजान् भवसि किं बाहरात्मभावम् ॥३८॥

**Meaning :—** Birth, old age, death, disease, pleasures, deterioration, increase – all these constitute the nature of the body. None of these phases belongs to the Soul. All these changes are really speaking the changes brought about by various combinations of the *Karmic Pudgalas*. They are concerned with the body which is formed of such *Karmic Pudgalas*. They can never belong to the Soul which is something quite different from the body. Oh ! Soul ! why dost thou identify thyself with them thinking that they are thine ? Why dost thou become unhappy by them ? (38)

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जन्योऽस्ति नो न जनकोऽस्ति भवान्कदाचित् ,  
सच्चित्सुखात्मकतया त्वमसि प्रसिद्धः ।  
रागाद्यनेकमललब्धशरीरसङ्गी,  
जातो मृतोऽयमिति च व्यपदेशमेसि ॥३९॥

**Meaning :-** Oh ! Soul ! you are not born of any thing, nor do you give birth to any thing. You have neither origination nor destruction. You are famous everywhere as an entity constituted of *Sat, Cit, and Ananda*. Then how is that general practice which is current in our daily intercourse is only to be interpreted in the sense that the association and the attachment which the Soul has formed with the body, in which it is cast due to the *Karmas* which sprout from out of the seeds in the form of attachment and hatred, are responsible for the above-mentioned general practice. Those various transformatinos brought about by the *Karmic* molecules belong as a matter of fact to the body but they are erroneously associated with the Soul on account of the conjunction of the body with the Soul – on account of the wrong indentification of the Soul with the body. The Soul and the body are, really speaking, two separate entities and that is the main point to be always and constantly borne in mind here. (39)

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भार्या स्नुषा च पितरौ स्वसृपुत्रपौत्रा  
एते न सन्ति तव केऽपि न च त्वमेषाम् ।  
संयोग एष खगवृक्षवदल्पकाल  
एवं हि सर्वजगतोऽपि वियोगयोगौ ॥४०॥

**Meaning :-** Oh ! you ! good person ! in one house or family you stay with the mother, father, wife, son, grandson and daughter-in-law and you are mutually connected with them all. But really speaking they are all different from you and you are different from them all. The relationship between you and them can very well be compered with that which exists between the bird and the tree. That is to say, just as at the time of night different birds come from different directions, sit on the branches of the tree, remain there during the night and disperse when it is morning so also in one and the same house different members of the family coming from different conditions of existence get united and become disunited also when the night in the form of the span of life is over. All the nits of the world are in the same manner disunions in potentiality. (40)

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एकैकजन्मनि पुनर्बहुभिः परीत ,  
प्रान्ते तथापि सहकारिविनाकृतस्त्वम् ।  
तस्माद्विभावय सदा ममतामपास्य,  
किञ्चिन्न मेऽहमपि नास्मि परस्य चेति ॥४१॥

**Meaning :-** In each of the previous births I contracted relationship with many a person. Looking from the pure view point of knowledge, there is no being, really speaking, in this world with whom I might not have acquired relationship in the capacity of a father, mother, son, wife and others. Even though so many relationships were formed, none of those former relatives becomes ready at this time to accompany me. When this is the real state of affairs as it exists today and at this very moment, where is the guarantee that the relatives of the present times will accompany me at future times ? There is no guarantee, to tell the truth, why, then, should one cultivate a feeling of attachment ? Give up that and be firmly convinced in your mind and in the heart of your hearts that no one is yours and you also are no one's. (41)

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## (६) अशुचि-भावना

( मत्तमयूरवृत्तम् )

दृष्ट्वा बाह्यं रूपमनित्यं क्षणकान्तं,  
हे मित्र ! त्वं मुह्यसि किं फल्गुशरीरे ।  
नान्तर्दृश्यं रोगसहस्राश्रितमेत-  
देहं निन्द्यं रम्यमिमं ज्ञः कथयेत्कः ॥४२॥

**Meaning :—** Oh ! simple-minded person ! why do you become fascinated with the unsubstantial body which is momentarily changing its form and beauty, appearing graceful at one moment and ungraceful at another moment ? This body of ours is internally abounding in diseases and an abode of thousands of ailments. One has to endure innumerable evils only on account of this body. This body is beautiful only externally. Under the skin nothing but the bones, flesh, and blood is visible. Who will call this body, which is full of filthy and dirty material, beautiful and charming ? (42)

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चर्माच्छन्नं स्नायुनिबद्धास्थिपरीतं,  
क्रव्यव्याप्तं शोणितपूर्णं मलभाण्डम् ।  
मेदोमज्जामायुवसाढ्यं कफक्रीर्णं,  
को वा प्राज्ञो देहमिमं वेत्ति पवित्रम् ॥४३॥

**Meaning :-** What appears to us when we minutely look into the interior of this body ? Externally it is covered with skin. Below there are bones—small and big—connected with each other. Below the skin there is flesh. Over it are spread the arterial through which blood is circulated in the whole body which is full of fat, marrow, bile, phlegm, urine, and faeces. What wise man will call such a dirty body, holy and pure ? (43)



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चक्षुर्युग्मं दूषिकयाक्तं श्रुतियुग्मं,  
कीदृव्याप्तं सन्ततलालाकुलमास्यम् ।  
नासाजस्रं श्लेष्ममलाढ्यन्तरदेशा,  
गात्रे तत्त्वं नोच्चतरं किञ्चन दृष्टम् ॥४४॥

**Meaning :-** Let us see some useful parts of the body as to how much they are pure. The eyes become full of filth. The ears are always also full of foul matter. There is spit and saliva always to be found in the mouth. The nose is always overflowing with dirty matter. Where then is purity to be found ? Those parts of the body also which are considered pure and useful are themselves abounding in impure matter. In the whole of the body there is found nothing which is really speaking pure. (44)

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बीभत्सोऽयं कीटकुलागारपिचण्डो  
विष्टावासा पुक्सकुण्डाऽप्रियगन्धः ।  
लालापात्रं मांसविकारो रसनेयं  
दृष्टो नांशः कोऽपि च काये रमणीयः ॥४५॥

**Meaning :-** The stomach which digests the food and which is a very important part of the body is disgustingly foul-smelling if we just care to look at its constitution and form minutely. Worms of so many types are formed in it. Just adjacent to the stomach there are limbs which store urine and faeces the smell of which is as much disconcerting and nauseating as the well of the untouchable pariah. Of what is the tongue constituted which does the work of tasting and speaking ? Is it formed of gold or silver or musk or camphor ? No! no. It is nothing but a piece of flesh and it is internally quite ugly. When we cast a look at any of the limbs of the body we find that none of them is pleasing to the sight. (45)

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कण्डूकच्छ स्फोटकफार्शोवृणरागः

कुष्ठैः शोफैर्मस्तकशोकः ।

कासश्वासच्छर्दिर्विरेकज्वरशूलै-

र्व्याप्तो देहो रम्यतरः स्यात्कथमेषः ॥४६॥

**Meaning :-** Some bodies are to be found such as are wholly pervaded by ringworm. Not even an inch's space is left out without it. While there are found such as are fully spread over by eczema and very big ulcers and abscesses. Some bodies are attacked by contagious diseases such as leucoderma while some are suffering from piles. Some are overtaken by laprosy, white and red, while some have become swollen due to ascites and dropsy. Some are seen experiencing intense pain either through cough, bronchitis, headache, asthma, vomit, diarrrohea, dysentery, ague, colic or troublesome urination. Oh ! how can this body be considered charming, beautiful, or fascinating which is pervaded by many a foul and agonizing diseases than which death even is less mortifying. (46)

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यत्सङ्गात्स्याद्भोज्यमुपात्तं रमणीयं,  
दुर्गन्धाढ्यं द्राक् कृमिपूर्णं क्षणमात्रात् ।  
मूल्यं वस्त्रं स्वच्छमपि स्यान्मलदुष्टं,  
सोऽयं देहः सुन्दर इत्थं कथयेत्कः ॥४७॥

**Meaning :-** Who can dare say that this body of ours is beautiful, the body by the contact of which the nice, fragrant and delicious food becomes tasteless and odorous and gets putrefied in a moment and in addition to this the body which is breeding ground of diverse kinds of worms, ova, bacteria, and microbes; and the body by the association of which clean and costly silken garments also get dirty ? (47)

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यस्य श्लाघा देवसभायां विबुधाग्रे,  
भूयो भूयो गोत्रभिदातीव कृतासीत् ।  
देहो ग्रस्तः सोऽपि चतुर्थस्य च सार्व-  
भौमस्याहो षोडशरोग्या समकालम् ॥४८॥

**Meaning :-** The most handsome body also of the fourth Universal sovereign, named *Sanatkumar*, the beauty and grace of which were highly admired repeatedly by the lord of the first heaven in the assembly of gods and to see which the gods had come down on earth from the heavens, came to be destroyed being pervaded in an instant simultaneously by the germs of cough, *asthma*, leprosy, fistula and other similar foul diseases. When even the extremely handsome body of the sovereign monarch obtained on account of highly meritorious deed done in former lives took no time in being destroyed and undermined by the diseases, what time, calmly consider, shall be then taken by the ordinary body in going out of order and gear ? (48)

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ज्ञात्वा गर्ह्यं फल्गुपदार्थाचित्कार्यं,  
मुक्त्वा मोहं तद्विषयं भोगनिकायम् ।  
लब्धुं लाभं मानवतन्वा कुरु कामं,  
धर्मं ज्ञानध्यानतपस्यामयमर्हम् ॥४९॥

**Meaning :-** Oh ! simple-minded person ! in order to break off the *Karmic* bondages and to be freed from the wanderings in this world, practise or resort to a noble religion composed of pure knowledge, meditation, and penance as shown by and propounded by the perfect seers or prophets. There is no other royal road if you want to get the best advantage of final redemption, to acquire highest spiritual benefit through this human body, having lessened the hankering after sensual pleasures or even uprooted it. This can only be effected if you are prepared to let go, Oh ! simple-minded person ! your blind love for this body which is, as a matter of fact, insignificant and non-sentient. (49)

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## (७) आस्रव-भावना

( भुजंगप्रयातवृत्तम् )

पटोत्पत्तिमूलं यथा तन्तुवृन्दं,

घटोत्पत्तिमूलं यथा मृत्समूहः ।

वृणोत्पत्तिमूलं यथा तस्य बीजं,

तथा कर्ममूलं च मिथ्यात्वमुक्तम् ॥५०॥

**Meaning :-** The wise seers have declared in the scriptures that false belief is the principal cause of the *Karmic* Influx, that is to say, the origination and increased accumulation of the *Karmas* such as the Knowledge-obstructing, Faith-obstructing, and Vision-obstructing etc. depend more or less on it just as in the origination of a piece of cloth, fibres are the main constituting cause, in the production of a pot, the lump of earth, and in the cropping up of innumerable blades of grass on earth, their seeds. Five are the gates through which the *Karmas* get entry into the Chamber of Soul and of these five false belief is the principal. (50)

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प्रवृद्धैर्जनैरर्जिते द्रव्यजाते,  
प्रपौत्रा यथा स्वत्ववादं वदन्ति ।  
भवानन्त्यसंयोजिते पापकार्ये,  
विना सुव्रतं नश्यति स्वीयता नो ॥५१॥

**Meaning :-** The Soul is liable to incur the effect of the sins as its connection with them is not cut off and so long as it has not accepted the performances of vows, giving up vowlessness and so long as it has not given up mentally, verbally, and physically the abodes of sins and sinful activities, even though it may not have now direct contact with the sins and instruments of sins which it has committed and created in course of infinite previous births just as the grandsons who have never seen their forefathers and who have never taken any part in the activity to obtain money from them, get it by way of inheritance or get the interest of the wealth deposited by their forefathers in the banks. (51)



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गवाक्षात्समीरो यथाऽऽयाति गेहं,  
तडागं च तोयप्रवाहः प्रणाल्याः ।  
गलद्वारतो भोजनाद्यं पिचण्डं,  
तथात्मानमाशु प्रमादैश्च कर्म ॥५२॥

**Meaning :-** Just as the air enters the house through a ventilator or a window, just as water flows into the lake through a waterpipe or a tunnel, just as water and food reach the belly through the oesophagus so also Karmic Influx constantly flows into the Soul through carelessness which is manifested in the form of haughtiness, sensual pleasures, passions, sleep and irreligious talk. A candidate for emancipation should once for all stop carelessness if he wants to ward off the Karmas. (52)

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निशायां वने दुर्गमे निःसहाया-  
द्वरन्ते धनं दस्यवो भीतियुक्ताः ।  
कषायास्तु नक्तंदिवं सर्वदेशे,  
कुकर्मास्त्रिमाश्रित्य शक्तिं हरन्ति ॥५३॥

**Meaning :-** Anger, egoism, deceit, and greed are the four cardinal passions. They are the most powerful robbers. The ordinary robbers plunder the wealth only at night and this also they do only when there are no people to be seen at hand in a solitary place or a jungle. Moreover, they rob the people if they are not protected by police or not accompanied by a guide. That is to say they dare rob the people while the latter are absolutely in a helpless condition. Otherwise they do not. In addition to this, they do not rob the people without harbouring a cause of insecurity for themselves because they are in constant danger of being caught red-handed. But the robbers of passions are of a peculiar type in as much as they can rob a being of his spiritual wealth consisting of knowledge and character at any time either by day or night, at any place either in a jungle or a populated place, without any fear, discharging weapons in the form of wicked *Karmas* of a highly deadly nature. Oh ! good person ! be away from these robbers called passions, if at all you want your spiritual wealth to be saved. (53)

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सुवृष्टौ यथा नो नदीपूरोधः,  
प्रवृत्तौ यथा चित्तवृत्तेर्न रोधः ।  
तथा यावदस्ति त्रिधा योगवृत्ति-  
र्न तावत्पुनः कर्मणां स्यान्निवृत्तिः ॥५४॥

**Meaning :-** The activity of the mind, speech, and body is technically called Yoga. Just as it becomes difficult to check the flow of waters when it is torrentially raining at the mouth of the river or just as it becomes difficult to put a stop to the activity of the mind when the daily routine is going on, similarly the cessation of the *Karmic* Influx cannot be effected when the activities of the mind, speech, and body are going on in full swing. This three fold activity of mind, body, and speech should surely cease if one wants to effectively stop the *Karmic* bondage, in its various aspects. (54)

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प्रशदो असंख्या मता आत्मनो है-  
निबद्धा अनन्तैश्च कर्माणुभिस्ते ।  
न तद्वन्धने कारणं विद्यतेऽन्य-  
द्विहायाश्रवान् पञ्च मिथ्यात्वमुख्यान् ॥५५॥

**Meaning :-** In the Soul there are innumerable *Pradesas* to each of which are attached infinite *Varganas* and *Karmic* particles. In attracting those *Karmic Varganas* and in effecting their union with the Soul, there is no other reason operating excepting these five, namely, False Belief, Vowlessness, Carelessness, Passions, and last but not the least *Yoga* (threefold activity). All the *Karmic Varganas* which had been attracted by the Soul in the past, which are being drawn in at present and which shall also be drawn into in future – are all due to these five causes of the *Karmic Influx* mentioned just now above. *Karmic* bondage is the effect brought about by the five *Asravas* which are the causes. Whatever reasons there are responsible for the *Karmic* bondage are all covered by those five *Asravas*. (55)

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चतुर्थे च पूर्वे प्रकाराश्च पञ्चा-  
ऽधिका विंशतिः सूर्यभेदो द्वितीयः ।  
तृतीयो दशद्विप्रकारः प्रतीतो  
दश स्युविधाः पञ्चमे पञ्चयुक्ताः ॥५६॥

**Meaning :—** The first *Asrava*, False Belief and the fourth *Asrava*, Passions, have each got twenty five divisions. The second *Asrava*, Vowlessness, has got twelve; the third, Carelessness, has got five; while the fifth, Yoga (activity) has got fifteen. Thus the total of the divisions of the five *Asravas* is eighty-two. (56)

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विबुध्याश्रयीयप्रकारान् विचित्रा-  
न्बिलोक्योग्रमेतद्विपाकं नितान्तम् ।  
निरुध्याश्रवं सर्वथा हेयमेनं,  
भज त्वं सदा मोक्षदं जैनधर्मम् ॥५७॥

**Meaning :-** Having fully determined that the *Karmic Influx* and all its varieties are fit to be entirely abandoned, finally make up your mind with regard to the fact that the result of the *Karmic Influx* and its varieties is most terrible. Adopt and practise the religion of the non-attached always which liberates one from the *Karmas* having first put an effective stop to the *Karmic Influx* which is fit to exclusively given up. Thereby it will be possible to get rid of anguish, disease, and anxiety which have come to be attached with the Soul from time immemorial and thereby the bondages of birth, old age, and death will be cut off. (57)

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## (८) संवर-भावना

( वंशस्थवृत्तम् )

विनैककं शून्यगणा वृथा यथा,

विनाऽर्कतेजो नयने वृथा यथा ।

विना सुवृष्टिं च कृषिर्वृथा यथा,

विना सुदृष्टिं विपुलं तपस्तथा ॥५८॥

**Meaning :-** Five, ten, twenty or twentyfive dots or zeroes meaningless without a numeral "one" put before them. If there is no figure of "one" put before them, those dots or zeroes are all valueless. Of what avail is the light of the sun or electricity which is spreading all around, if one has no eyes to see it? Even if the ground is excellent and even if the seed also be so, the seed does not sprout if the waters of rain do not fall over it. Similarly, all the religious acts such as penance, mutterings of religious formulae and enduring of hardships, etc. are all useless like dots or zeroes without the figure "one", if one has no Right Vision. The most coveted bliss of final liberation is impossible without a Right Vision. (58)

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न तद्धनं येन न जायते सुखं,  
न तत्सुखं येन न तोषसम्भवः ।  
न तोषणं तन्न यतो व्रतादरो  
व्रतं न सम्यक्त्वयुतं भवेन्न चेत् ॥५९॥

**Meaning :-** It is no wealth if wealth is not instrumental in begetting happiness even in the least degree. It is no happiness if it does not result in contentment or equanimity. It is no contentment if it does not lead one to procurement of self-restraint. And that self-restraint is bogus if it is not based on Right Vision. In other words, that is real wealth which brings happiness, that is real happiness which creates a sense of satisfaction. That is genuine contentment which guides one to self-restraint quieting the mind. And lastly that is real self-control the seed of which is the Right Vision. (59)



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विनौषधं शाम्यति नो गदो यथा,  
विनाशनं शाम्यति नो क्षुधा यथा ।  
विनाम्बुपानेन तृषाव्यथा यथा,  
विना व्रतं कर्मरुगास्त्रवस्तथा ॥६०॥

**Meaning :-** Just as a disease cannot be cured without medicine, just as the anguish of hunger cannot be removed without dinner, just as thirst cannot be quenched without water, so also the disease of the Karmic Influx cannot be remedied without the observance of the vows. In other words, just as medicine is necessary for the destruction of a disease, just as dinner is necessary to quiet down hunger, and just as water is essential for quenching the thirst, so also abstention from sinful activities is indispensable for removing the Karmas.  
(60)

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महाव्रताऽणुव्रतभेदतो द्विधा,  
व्रतं मुनेः पञ्चविधं किलाग्रिमम् ।  
परं मतं श्रावकसंहतेस्तथा,  
जिनोदितं द्वादशधाऽघवारमित् ॥६१॥

**Meaning :-** That abstention from sinful activities is twofold, namely, the major vows and the minor ones. Abstention from practising, from causing the other to perform, and from consenting the performance of, with mind, speech, and body, the major vows, namely, Injury, False-hood, Theft, Sexual-intercourse, and Possession can only be practised by the Saints because it is very difficult for others to practise it or follow it. These vows, namely, the abstention from Injury, etc. are five in number. And those are called minor vows which are minor, that is to say, less difficult to practise in comparison with the major ones. Major vows can be performed or practised by total abstention while the minor ones by partial. These minor vows also can stop the flow of sin - it is said by the excellent amongst the *Jinas*. They are twelve in number and they can be easily observed by the laymen and lay-women. (61)

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रुजा शरीरं जरया च तद्बलं,  
यशश्च लोभेन यथा विनश्यति ।  
तथा प्रमादैरखिलो गुणव्रज-  
स्ततः सुखाय श्रयताच्च पौरुषम् ॥६२॥

**Meaning :-** Just as the body becomes weak due to old age, just as body becomes emaciated on account of diseases, just as fame and good name are lost because of greed, so also mental qualities and spiritual merits also become destroyed due to houghtiness and sensuous pleasures. Therefore, Oh ! man ! if you have any desire to meritoriousness and happiness, do not give scope even for a moment to carelessness and exert carefully for a good and right cause. (62)

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ज्वरे निवृत्तं रुचिरेधते यथा,  
मले गते शाम्यति जाठरी व्यथा ।  
तथा प्रमारे विगतेऽभिवर्द्धते,  
गुणोच्चयो दुर्बलता च नश्यति ॥६३॥

**Meaning :-** Just as a man gets a desire for food when his fever is down, just as the stomach trouble vanishes when the stomach is expurgated of the impurities which might have come to be accumulated therein, so also when carelessness is bidden good-bye, mental and spiritual qualities burst out into existence and when these qualities begin to appear, the vices will take leave and mental as well as spiritual weaknesses will automatically be removed. (63)

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कषायदोषा नरकायुरर्जका  
भवद्वयोद्वेगकराः सुखच्छिदः ।  
कदा त्यजेयुर्मम सङ्गमात्मनो  
विभावयेत्यष्टमभावनाश्रितः ॥६४॥

**Meaning :-** Anger, egoism, deceit, and avarice are the four passions which are the vices of the Soul. Inauspicious Karmas are incurred by the Soul with as much intensity with which they are entertained or harboured. If these passions are *Anantanubandhi*, the being is chained down to hells. If they are *Apratyakhyani*, he goes to the animal kingdom. They not only give pain in the next world only but they keep in this world also the mind full of anguish. In the presence of the means of happiness, a being is made bereft of it by them. Therefore, every candidate for emancipation should always think "when shall I be permanently freed from the firm grip of these *pariahs* of passions ? The moment when I shall get dissociated from these, I shall, indeed be really happy." (64)

मनोवचोविग्रहवृत्तयोऽशुभा  
 नानाविकाराः पुनरैन्द्रियाः सदा ।  
 निहन्ति धर्माभिमुखं बलं ततो  
 निरुध्य तांस्त्वं शुभधर्ममाचर ॥६५॥

**Meaning :-** It is called the inauspicious mental activity in which one thinks mentally bad of another, one maintains bad desires, one is jealous of another, and one entertains feelings of enmity against another. It is called inauspicious verbal activity in which one verbally censures another, one uses bad, abusive language, one accuses verbally another, and one uses false speech. That is called inauspicious physical activity in which one gives pain to another, and robs another of his rights, one steals, and one enters into illicit connection. They are called sensual modificatory changes when one uses his senses in getting or trying after sensuous pleasures. All these wicked activities destroy religious fervour and spiritual strength. Therefore, Oh ! people ! stop wicked activities, bring into full play the strength of Soul and resort to an ideal, and bonafide religion. This will result into Samvara and will procure for the man who does it the right to enter into the Svayamvara of the lady in the form of emancipation. (65)

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## (९) निर्जरा-भावना

( इन्द्रवंशताष्टम् )

केन प्रकारेण पुरात्मदर्शिनः,  
कृत्वाऽखिला कर्मगणस्य निर्जराम् ।  
ज्ञानं निराबाधमलं प्रपेदिरे,  
त्वं चिन्तयैतच्छुभभावनावशः ॥६६॥

**Meaning :-** These spiritual persons who have flourished in the past have obtained perfect knowledge that cannot be invalidated by any of the proofs. So long as the Karmas as knowledge – obstructing etc. are existing, such a perfect knowledge is never obtained. In this ninth Reflection called *Karmic Dissipation*, the author proposes to fully discuss the problem as to how these spiritually great persons cut off the obstructing causes, and what means they adopted in order to work out complete destruction of the knowledge – obstructing *Karmas* etc. which way they treated upon and by what efforts they attained unobstructed perfect knowledge. Oh ! good person ! think over these things in this ninth Reflection. (66)

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देशेन यः सञ्चितकर्मणां क्षयः,  
सा निर्जरा प्राज्ञजनैर्निवेदिता ।  
स्यात्सर्वथेयं यदि सर्वकर्मणां,  
मुक्तिस्तदा तस्य जनस्य सम्भवेत् ॥६७॥

**Meaning :-** It is called *Nirjara*, *Karmic Dissipation* when the *Karmas*, which have come into rise through the *Karmic Aggregate*, have all been shedded off after they have been experienced. It has two varieties, namely, that which is partial and that which is total. That is called *partial Karmic Dissipation* when certain portion of the *Karmas* such as the knowledge-obstructing etc. has been shedded off and that is called *total Karmic Dissipation* when all those *Karmas* have been entirely extirpated from their very roots. *Partial Karmic Dissipation* takes place at every *Samaya*, while the total one takes place only at the time when one is about to get final freedom. (67)



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श्रुक्ते विपाकेऽर्जितकर्मणां स्वतो  
यद्भ्रंशनं स्यात्तदकामनिर्जरा ।  
यन्मोचनं स्यात्तपसैव कर्मणा—  
मुक्ता सकामा शुभलक्षणा च सा ॥६८॥

**Meaning :-** *Nirjara* is of two kinds, namely *Akama* and *Sakama*. The former is inauspicious and the latter auspicious. That is called *Akamanirjara* when one experiences the accumulated *Karmas* which have burst up into rise not willingly but with bemoanings, lamentations, helplessness and ignorantly. And that is called the *Sakamanirjara* when one patiently endures the *Karmas* which have not even matured, with knowledge, meditation, penance, self-control, and enduring of the *Parisahas*.  
(68)

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इच्छां विना यत्किल शीलपालन-

मज्ञानकष्टं नरके च ताडनम् ।

तिर्यक्षु तृक्षुद्वधबन्धवेदन-

मेतैरकामा भवतीह निज्जरा ॥६९॥

**Meaning :-** That is called *Akamanirjara* when *Nirjara* is done by experiencing the *Karmas* involuntarily such as the observance of continuance without any desire of the observer, through fear and pressure of the public, through practising penances like the month's fast etc. When the mental frame is that of a False Vision and not of a Right Vision, through tolerating the beating, the cutting asunder and the tearing asunder of the limbs at the hands of the *Paramadhamis* in the hellish regions, and through the endurance of hunger, thirst, beatings, bondage, etc. in the animal lives. All this is endured without any desire whatsoever on the part of the agent and therefore it is styled as *Akamanirjara* in the scriptures. (69)

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बाह्यादिभेदेन तपोऽस्त्यनेकधा,  
निष्काममेवात्र शुभं सदाशयम् ।  
कीर्त्यादिलोभेन तु यद्विधीयते,  
प्रोक्तं सकामं किल मध्यमं तपः ॥७०॥

**Meaning :—** The penance which is the cause of the *Sakamanirjara* is of two types, namely external and internal. These are also again subdivided into six other sub-divisions. They are (1) Fasting; (2) Eating less than one's fill; (3) Limitation of livelihood; (4) Abandonment of *Rasa*; (5) Mortification of body; and (6) *Padi-samlehana*. These six constitute the six kinds of the external penance. (1) Repentance; (2) Modesty; (3) Service; (4) Study; (5) Meditation; and (6) Relaxation of the body. These form the internal penance. Of all these twelve types of penance, that penance is considered to be the best which is undertaken with a pure motive to shed off Karmas without any expectation of reward in this world while that penance is surely of an inferior type which is performed with an object of getting name and fame, reputation, respect, wealth and heavenly happiness. (70)

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निःस्वार्थबुद्ध्याऽभयदानमङ्गिनां,  
पात्रे तथा देह्युचितं सुभावतः ।  
अन्तर्विशुद्ध्याऽऽश्रय भावनागिरिं,  
चेदिच्छसि त्वं कटुकर्मनिर्जराम् ॥७१॥

**Meaning :-** Oh ! good-natured person ! if you desire to shed off the *Karmas* which give intensely bitter fruit, then observe selflessly the principle of dealing no injury to or of not killing any living being that is overtaken with fright, and give deserving things to deserving persons with all your heart. Reach in this way the highest summit of the mountain of *Bhavanas*, purifying the Soul gradually in the manner described above. (71)

अज्ञानकष्टाश्रिततापसादयो  
 यत्कर्म निघ्नन्ति हि वर्षकोटिभिः ।  
 ज्ञानी क्षणेनैव निहन्ति तद् द्रुतं,  
 ज्ञानं ततो निर्ज्जरणार्थमर्जय ॥७२॥

**Meaning :-** The ignorant and unwise ascetics who undertake the performance of penances only in an unwise manner for crores of years such as fasting for months together at a stretch, heating the naked body by the heat of the sun, undertaking a month's fast fresh after having broken the previous month's fast by taking so little food as can be accommodated on only the tip of the blade of the *Kusa* grass, are not able to uproot, in course of their such practices for crores of years, the Karmic accumulations which are consumed in so short a time as a moment by the wise and really literate persons through their mere strength of right knowledge. This has been made abundantly and unambiguously clear in the scriptures. Therefore, Oh ! good-natured, innocent person ! be after getting and storing up such spiritual knowledge as is capable of washing out the Karmic filth. This only will properly entitle you to securing permanent release from this nasty worldly existence. (72)

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रेऽनन्तजन्मार्जितकर्मवर्गणा-  
स्त्वं चेन्निराकर्तुमपेक्षसेतमाम् ।  
ज्ञानेन सार्धञ्च तपस्तदाचर,  
वह्निर्विनापो नहि वस्त्रशुद्धिकृत् ॥७३॥

**Meaning :-** If you have an intense desire to bid good-bye all at once to the *Karmas* that have come to be accumulated from time immemorial then practise penance but with wisdom, with pure consciousness. Penance without the background of knowledge is not sufficiently efficient and so also is knowledge without the support of penance. A washerman needs both fire and water for washing the clothes cleanly. Fire alone burns off the clothes and water alone cannot remove the dirt altogether with which it is soiled. Therefore, just as a washerman purifies it keeping it in water above and placing it above the fire below, so also knowledge just resembles water and penance the fire. Both these things are together equally indispensable for the Soul's purification and in order to point out this very moral, it is said that emancipation is possible merely through knowledge and penance both. (73)

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## (१०) लोक - भावना

(शालिनीवृत्तम्)

धर्माधर्मौ पुद्गलः स्वात्मकाला-

एतद्द्रव्या भिन्नरूपो हि लोकः ।

तत्राकाशं सर्वतः स्थाय्यनन्त-

मेतन्मध्ये विद्यते लोक एषः ॥७४॥

**Meaning :-** That is called Loka (World) which is an aggregate of the six substances (Dravyas), namely, the principle of motion, the principle of stability, the vacuum or the ether, the atom, the Soul, and the time. Not a single space in the Loka is such where not one of these six substances is never found. The part, where these six substances or any one of the six is necessarily to be found, is technically styled as "Loka" (World). Of these six substances, ether (Akasa) is the only one which is all-pervading; while the other five are the pervaded ones. That is to say, ether is always there along with the other five substances as well as it is also there where these five substances are not. It is infinite, that is to say, no one can find its extremes. In the midst of such an Akasastikaya, the Loka which is constituted of the six substances enumerated just now, exists. (74)

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नायं लोको निर्मितः केनचिन्मो  
कोऽप्यस्यास्ति त्रायको नाशको वा ।  
नित्योऽनादिः सम्भृतोऽजीवजीवै-  
र्वृद्धिहासौ पर्ययानाश्रयेते ॥७५॥

**Meaning :-** Is there any creator of this world ? The reply to this question is verily in the negative. In other words, this world is not created by any one. So also is there no protector or no destroyer of it also. Then the question arises as to whether it sprang up of its own accord ? One reply is in the emphatic negative. It has never been created. It is from time immemorial. It never becomes totally destroyed also. It is eternal. It abounds in sentient and non-sentient things – *Jiva* and *Ajiva*. Now a doubt arises that no increase or decrease should take place in the world which is eternal. But we see that they do take place. The solution of the doubt is to be found in the reply that the six substances do not increase or decrease materially but whatever increase or decrease we see, we see in the *Paryayas*, modificatory changes, and as these are non-eternal, there is no objection if they take place in the them. (75)



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उच्चैर्नीचैर्वेददिग्रज्जुमान—

स्तन्मध्यांशे मेरुमूलं ततोऽयम् ।

भक्तो लोको मध्यमुख्यैस्त्रिभागे—

मध्ये तिर्यङ्मूर्ध्व ऊर्ध्वेऽस्त्यधोऽधः ॥७६॥

**Meaning :-** If the world is measured from the bottom right up to its tope by an imaginary rope, the rope will be required of the size of or of the length of fourteen *Rajas*. It means that the world is of the length of fourteen *Rajas* from its bottom to the top. In the centre of this world, there is located a mountain called *Meru*. This thus divides the world into three divisions naturally. The part surrounding the *Meru* is the middle part of the *Loka*, that which is the upper part of *Meru* is the upper part of the *Loka* and the nether part of *Meru* is the nether part of the *Loka*. Thus taking *Meru* as the measuring rod, the *Loka* is divided into *Urdhva-Loka*, *Adho-Loka*, and *Tiryag-Loka*. (76)

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तियग्लोके सन्ति तिर्यङ्मनुष्याः,  
प्रायो देवा ऊर्ध्वलोके वसन्ति ।  
नीचैर्लोकं नारकाद्याः प्रभूताः,  
सर्वस्याग्रे मुक्तजीवाः सुखादयाः ॥७७॥

**Meaning :—** In the *Madhya-Loka* or the *Tiryag-Loka*, generally animals and human beings dwell (though *Vana-vyantara* gods, *jumbhaka* and *Jyotisi* gods also dwell within the limits of the middle world but they are not in majority). In the *Urdhva-Loka* the *Vaimanika* gods reside for the most part and in the *Adho-Loka* the hellish being and the devils of the type of *Bhavanapati* dwell. At the top of these three worlds, that is to say, at the top the liberated Souls dwell in final beatitude, without any worries, and with uninterrupted, eternal happiness. (77)

आयामोऽधो रज्जवः सप्त मूले,  
 मध्ये चैका ब्रह्मलोके च पञ्च ।  
 ग्रान्ते त्वेका सप्तरज्जुर्धनोऽस्य,  
 न्यस्तश्रोणीद्विस्तमर्च्यकृतिश्च

॥७८॥

**Meaning :-** The extent of the *Adho-Loka* is as much as seven *Rajas*. That is to say, the height of the *Adho-Loka* is as much as seven *Rajas* and the lowerst part of the *Adho-Loka*— the region of seventh hell is seven *Rajas* in width. The *Madhya-Loka* or say the *Tiryag-Loka* is one *Raja* in length and width and its height is eighteen hundred *Yojanas*. The height of the *Urdhva-Loka* is somewhat less than the height of the seven *Rajas*. The length and width, near the fifth heaven, are five *Rajas* and they go on becoming less and less so much so that they are of one *Raja* at the end of the *Sarvartha Siddha*. If the volume of this whole Loke be measured, it will come up to seven *Rajas*. Its figure resembles the figure of a man who has put on a *Payajama*, and has put his two hands on his waist and is rotating. (78)

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पृथ्वी तोये तच्च वायुप्रतिष्ठं  
सोऽप्याकाशे स्यात्ततोऽलोकदेशः ।  
यत्राकाशं द्रव्यमेकं विहाय,  
नान्यत्किञ्चिद्विद्यतेऽनन्तकेऽस्मिन् ॥७९॥

**Meaning :-** The earth on which we all reside is resting on the waters of the ocean called *Ghanodadhi*. This *Ghanodadhi* is itself resting on the air technically called *Ghanava* which again has its basis the *Tanava*. And this *Tanava* again rests on the *Akasa*, space. Having gone beyond a certain part of this *Akasa*, the *Aloka* commences in which there is not to be found any substance excepting the *Akasastikaya*. There is merely *Akasa* which is limitless and therefore this *Aloka* also is limitless, endless, infinite. (79)

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उच्चैरुच्चैर्वर्तते सौख्यभूमि-  
नीचैर्नीचैर्दुःखवृद्धिः प्रकामम् ।  
लोकस्याग्रेऽस्त्युत्कटं सौख्यजातं,  
नीचैः प्रान्ते दुःखमत्यन्तमुग्रम् ॥८०॥

**Meaning :-** Just when we go above from the bottom of the Loka, unhappiness goes on decreasing and happiness goes on increasing. So also as we descend below, the happiness goes on decreasing and unhappiness goes on increasing. The happiness, which goes on increasing assumes the last degree of its enormity and excelled, at the top of the Loka where the finality liberated Souls dwell as well as unhappiness attains its last point as we go down below the Loka where there is the region of the seventh hell. (80)

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उच्चैःस्थानं त्वात्मनश्चित्स्वभावा-

न्नीचैर्यानि कर्मलेपाद्गुरुत्वे ।

तस्माद्धर्म कर्ममुक्त्यै विधेया-

लोकाग्रे स्याद्येन ते स्थानमर्हम् ॥८१॥

**Meaning :-** The vital power of the Soul is of the nature of *Agurulaghu*. In other words, its nature is always to rise upwards while the *Pudgalas* of the fire body and other are *Gurulaghu*. The nature of a substance which is heavy is always to go down. On account of this, the Soul to which the *Pudgalas* have stuck fast descends down below. The Soul assumes various bodies in the kingdoms down below in direct proportion to the dense coating of the *Karmas* and the fast attachment of the *Pudgalas* to it. Exactly according to the same law, the Soul rises above in direct response to the purity of its cit, mind, when it becomes absolutely bereft of the *Karmic* dirt, it attains to the highest part of the *Loka* in lieu of the purity of its cit, the mind. Therefore, Oh ! *Bhavya* ! if you have any desire or if you have any aspiration for the achievement of the topmost status, unfold your spiritual potentiality by resorting to religion and reveal the utmost purity of the cit, the mind by shedding off the *Karmic* coating. (81)

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## (११) बोधिदुर्लभ - भावना

(स्थोद्धतावृत्तम्)

सूक्ष्मबादरनिगोदगोलके-

ऽनन्तकालमघयोगतः स्थितः ।

सूक्ष्मबादरधरादिके ततो-

ऽसङ्ख्यकालमथदुःखसङ्कुले

॥८२॥

**Meaning :-** In this topic of the eleventh Reflection, *Bhavana*, called *Bodhidurlabha*, it has been pointed out as to how long and broad power of the Soul is much suppressed and where the beings have got only one sense, namely, the sense of tough and that too is very dull. The Soul there had got only one body in common with other innumerable Souls. Not only this but in between the minute and the concrete beings of the Nigoda it remained there for infinite time in course of which it changed its body for times without number. Without going anywhere else it wandered there and there. Having passed infinite time there in this manner, it slightly rose above and passed innumerable time, consisting of numberless *utsarpinis*, alone of increase, and *Avasarpinis*, alone of decrease, in the kingdoms of minute and concrete earth, water, fire, wind, and vegetable called *Pratyeka* where also in all of which there is found misery and misery, only. (82)

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द्वयक्षमुख्यविकलेन्द्रिये क्रमा-  
त्सङ्ख्यकालमटितो व्यथान्वितः ।  
नारके पशुगणे पुनः पुन-  
र्यापितोऽतिसमयः सुखोज्झितः ॥८३॥

**Meaning:-** When the Soul having wandered for so long a time in the kingdom of the one-sensed and having experienced miseries there, could lessen its bad Karmas, it rose a little above the level, that is to say, it could get the privilege to pass on to the kingdom of the two - sensed where also after having roamed and roamed for a time that can be measured, it came to be born in the kingdoms of the three - sensed and four - sensed. It wandered here in these kingdoms also for a time that can at least be measured. After this is got as the field of its birth, the kingdom of the five-sensed. In this kingdom of which the hells and the regions of birds and beasts are parts it roamed enduring unhappiness without the least tinge of happiness. It did this repeatedly in these two last named kingdoms. (83)



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तत्र तत्र दुरितातिभोगतः,  
कर्मणामपनयो यदाऽभवत् ।  
प्राप रत्नमिव दुर्लभं भृशं,  
मानवत्वमतिपुण्ययोगतः ॥८४॥

**Meaning :-** Having wandered in the manner described above in various existances and having experienced untold sufferings, when the bad Karmas were destroyed, the good Karmas came into operation. In other words, when the merit came to be accumulated after having come across some good opportunities to do religious deeds, this Soul got birth in the kingdom of human beings which is obtainable after very much difficulty and which is more costly than even the desire-yielding gem. (84)

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मानवेऽपि न हि पुण्यमन्तरा,  
प्राप्यते सुकुलदेशवैभवम् ।  
रोगहीनमखिलाक्षसंयुतं,  
कान्तगात्रमपि दीर्घजीवितम् ॥८५॥

**Meaning :-** Even though the life as a human being might have been obtained it is not possible without extraordinary merit or religiosity, to get Aryan country and a noble family with cultural background and breeding. In other words, if one has amassed sufficient and high merit, then and then only he is lucky to get birth in an Aryan land and a noble family where full facility is available for the performance of piety and morality. And if one has amassed religious merit more in quantity and quality than this even, then he is fortunate enough to get a handsome body, perfect vitality of the sense-organs and healthiness of both mind and body. It is needless to say that all these are never to be hoped for if one has not got highly distinguished merit. (85)

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पूर्वपुण्यवशतोऽखिलं हि त-  
ल्लभ्यते यदि सुकर्मपाकतः ।  
दुर्लभस्तदपि कल्पवृक्षव-  
द्योग्यसंयमिगुरोः समागमः ॥८६॥

**Meaning :-** Suppose one gets through the fruition of his good *Karmas* and due to the religious merit hoarded up in past births all the facilities described before, still, however, they are of no practical utility as long as one does not come into contact with a selfless preceptor who is well stabilizer in self-restraint. Is an association with such a bonafide saviour easily obtainable? No, never. It is obtainable with very great difficulty like the wish-begetting tree. It cannot be had without high merit and exceeding luck. (86)

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दुर्लभादपि सुदुर्लभं मतं,  
वीरवाक्श्रवणात्मशान्तिदम् ।  
हा ततोऽपि खलु बोधिवैभवो  
यो न कर्मलघुतां विनाप्यते ॥८७॥

**Meaning :-** The hearing of the preachings of the non-attached which undoubtedly engenders tranquillity in the Soul is even much more difficult to have than the attainment of a bonafide teacher. More difficult than this even is the obtaining of the wealth of Right Vision resulting from the moral derived from the scriptural hearing. It is, indeed, unattainable without the lightness of the Karmic burden. Right Vision does not unfold or open up so long as the Karmas which have the power to stay for time more than one Kodakodi Sagaropama, are linked up with Soul. (87)

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संसदग्रन्थपदमाप्यते श्रमा-  
द्राज्यसम्पदपि शत्रुनिग्रहात् ।  
इन्द्रवैभवबलं तपोव्रतै-  
र्बोधिरत्नमखिलेषु दुर्लभम् ॥८८॥

**Meaning :-** It is not difficult to get the honour of a presidentship of a big meeting or an institution like the Congress. Due to sufficient religious merit one can easily get the kingship or the high post of a very big officer. Moreover, the status of the lord of gods has also been attained, even more than once. And this can also be got again and again. But of all these things, the attainment of a gem in the form of enlightenment is most difficult. If it is got even once, the worldly ramblings will surely and automatically cease. (88)

भ्राम्यता भववनेऽघघर्षणा-  
 त्काकतालवदिदं सुसाधनम् ।  
 प्राप्य सूर्ख ! किमु भोगलिप्सया,  
 रत्नमेतदवपात्यतेऽम्बुधौ ॥८९॥

**Meaning :-** While wandering in the wilderness of this world and while experiencing miseries, the bad Karmas became less in number and degree. When this happened, a being got, by fortuitous concourse, all the facilities such as those of a human birth. Aryan country, noble family, healthy body, perfect limbs, long life, and the association with a bonafide teacher. Inspite of this, Oh ! silly man ! the want of putting forth attempts on your part to get a jewel in the form of Right Vision or enlightenment, on account of your having been caught up in delusion and on account of your mad love for sensual pleasures is as bad as the throwing away of a wish-yielding gem in an ocean for nothing. Therefore, Oh ! good person ! make best endeavour, without wasting away this excellent opportunity, so that the worldly wanderings may further be averted. (89)

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## (१२) धर्म - भावना

( गीतिवृत्तम् )

येन समग्रा सिद्धिर्दिव्यर्द्धिश्चापि जायते शुद्धिः ॥

धर्मः स किं स्वरूपो जानीहि त्वं तच्चधिया तच्च ॥९०॥

**Meaning :—** One should try to think about the thing which is instrumental in procuring for one all types of achievements, divine pleasures, and spiritual wealth. Oh ! wise person ! this thing called Religion is to be thought about or meditated upon without any prejudice or without any superficial approach. It is to be reflected upon dispassionately and philosophically. (90)

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मम सत्यं मम सत्यं ! वदन्ति सर्वे दुराग्रहाविष्टाः ॥

नैतद्वचसा मुखेत्किन्तु परीक्षा बुद्धिमता कार्या ॥९१॥

**Meaning :-** Those who subscribe to a particular school of thought are, in one way or the other dogmatic. On account of this very fact they are able neither to get at the truth themselves nor to show it to others. On the contrary they declare that what they say is the truth, what they believe in is the essential reality and they make an uproar that others have no truth to offer. But remember that this claim of theirs is based on obstinacy and therefore, it is not proper or fit to be accepted. None should get into their snare and be deluded by them. On the contrary, every one should try to put those statements of theirs on the independent touch-stone of their thinking power and investigation. They should be accepted if and when they can stand such a test. (91)



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यस्य न रागद्वेषौ । नापि स्वार्थो ममत्वलेशो वा ॥  
तेनोक्तो यो धर्मः । सत्यं पथ्यं हितं हि तं मन्ये ॥९२॥

**Meaning :-** That religion is the true, agreeable, and beneficial religion which has been promulgated simply for the good of the people by those saviours and seers of the world in whom there is no attachment or no hatred left, who have no selfish motive of getting any worldly dignity or fame, and who have no vehemence or obstinacy with regard to the truthfulness of their own statements. This is the only religion that can pass through the test of intellect. Thus, the religion preached and practised by such philanthropic seers can be the most excellent. (92)

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श्रुतचरणाभ्यां द्विविधः । सज्ज्ञानदर्शनचरितभेदाद्वा ॥

धर्मस्त्रेधा गदितः । सोऽयं श्रेयःपथः समाख्यातः ॥९३॥

**Meaning :-** That is called a religion which prevents the Soul from entering into or becoming the Non-soul and which keeps the Soul absorbed in the meditation of the Soul and nothing else. Such a religion is twofold, namely, the religion concerned with the scriptures and the religion concerned with the character. The first type is again sub-divided into two categories, namely, that which is confined to knowledge and that which is confined to faith. This is why knowledge, faith and character constitute the threefold trinity of jewels. This trial of jewels is able to beget the result of emancipation. The road leading to absolution is the practical form of religion. (93)

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सप्तप्रकृत्युपशमाऽऽदित उदयति गुणपदे चतुर्थेऽलम् ॥

धर्मः केवलमाद्योऽन्यलवोऽपि च पञ्चमे द्वयं षष्ठे ॥९४॥

**Meaning :-** The *Sruta Dharma* unfolds itself or becomes manifest in the beings on the fourth of the fourteen spiritual stages by the entire destruction or partial destruction or suppression of the seven varieties of the *Karmas*, namely, *Anantanubandhi*, *Anger*, *Egoism*, *Deceit*, *Greed*, *Samyaktva Mohaniya*, *Mithyatva*, *Mohaniya*, and *Misra Mohaniya*. Though at this stage there is no *Caritra Dharma* of the form of abstention, still on account of the purification of Vision, there is possibility of the *Sruta Dharma*. The *Caritra Dharma* again has two varieties, namely, partial and entire. The first becomes manifest on the removal of the *Apratyakhyani Anger*, *Egoism*, *Deceit* and *Greed*, on the fifth of the fourteen spiritual stages, and the second unfolds itself on the sixth stage by the removal of the *Pratyakhyani quaternary*. In other words, the unfolding of the *Sruta Dharma* and *Caritra Dharma* depends on the complete annihilation of as well as partial destruction and suppression of the certain varieties of the *Mohaniya Karma*. Summarily speaking, on the fourth stage the simple *Sruta Dharma* unfolds and on the fifth, the *Sruta Dharma* and partial *Caritra Dharma* become manifest while on the sixth, entire, *Sruta Dharma* and *Caritra Dharma* reveal themselves. (94)

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तत्फलमवाप्यते नो । कामगवीतः सुरद्रुमेभ्यो वा ॥  
सुरचिन्तामणितो वा । धर्मोऽपूर्वं हि यत्फलं दत्ते ॥९५॥

**Meaning :—** The fruit which is obtained by the good practices of religion cannot be had through the favours of wish-yielding cow, tree, jewel, or god. The fruit that is procurable through these cannot give the pleasure of emancipation even for a short period while the fruit or emancipation obtainable through the religious practices is long lasting and gives all round bliss. (95)

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तद्वस्तु न त्रिलोके । जिनधर्मात्तु भवेन्न यत्साध्यम् ॥

तद्दुःखं नो किञ्चिद्यस्य विनाशो न जायते धर्मात् ॥९६॥

**Meaning : –** Which is that thing in the whole universe consisting of the nether, middle, and upper worlds, that is not attainable through the practices and performances of the religion propounded by the extremely detached Souls ? Or to put it negatively, which is that greatest misery in this universe that cannot be obviated by these practices of an ideal religion ? In other words, religion is the only thing that blesses a being with indescribable happiness, extirpating the miseries. There is not a single thing in the universe that can vie with religion in points of potency and supremacy. Thus the greatness of religion beggars description. (96)

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गतिकूपे पततामालम्बनमस्ति किं विना धर्मम् ।  
तस्मात्कुरु प्रयत्नं । समयेऽतीते प्रयासवैफल्यम् ॥९७॥

**Meaning :-** Oh ! good person ! there is no object of hold excepting religion in the whole of the universe which can save those who have already fallen or who are about to fall in the well of bad condition or existence after death. Wealth, power, kingship, or family or any such worldly thing can and will never lead one to a good existence after death. If any thing in the whole universe has got the capacity to take one out of bad existence and to lead one to a good existence as well as to final redemption, it is nothing but the religion. Therefore, Oh ! Bhavya ! put forth any effort, any endeavour for religious undertakings so long as the time is good, favourable. After the opportunity has slipped away out of hands, Oh ! Bhavya ! it would not recur even if you repent. All the efforts will then be futile and barren. Therefore, have a long-range view, consider fully and put your auspicious attempts into motion without even the least delay. Behave so that you have not to repent. (97)

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## ॥ उपसंहारः ॥

( शार्दूलविक्रीडितवृत्तम् )

एतद्द्वादशभावनाभिरसुमानेकान्ततो योऽसकृ-

त्स्वात्मानं परिभावयेत्त्रिकरणैः शुद्धैः सदा सादरम् ।

शाम्यन्त्युग्रकषायदोषनिचया नश्यन्त्युपाध्याधयो

दुःखं तस्य विलीयते स्फुरति च ज्ञानप्रदीपो ध्रुवम् ॥९८॥

**Meaning :-** Those *Bhavya* beings, who will think over the Soul, at a suitable time, always, in the light of these twelve Reflections (*Bhavanas*) described in this work with intense interest, love, and respect as well as with threefold purity of mind, speech and body, sitting in a firm posture in solitude, will surely quiet down the bitter results of passions, destroy anguish and anxieties, cast away miseries, be able to light up the lamp of knowledge and shall get unbounded joy. (98)

## ॥ प्रशस्तिः ॥

ख्यातो भुव्यऽजरामरो मुनिवरो लोकाख्यगच्छे मणि-  
तत्पट्टे मुनिदेवराजमुकृती श्रीमौनसिंहस्ततः ।  
तस्माद्देवजिनामको बुधवरो धर्माग्रणीशेखर-  
स्तत्पट्टे नथुजिन्मुनिः श्रुतधरः सौजन्यसौभाग्यभूः ॥९९॥

तच्छिष्यो हि गुलब चन्द्रविबुधः श्रीवीरचन्द्राऽग्रज-  
स्तत्पादाम्बुजसेवनैकरसिकः श्रीरत्नचन्द्रो मुनिः ।  
ग्रामे थानगढाभिधे युगरसाङ्केलाब्द (१९६२) दीपोत्सवे,  
तेनेद शतकं हिताय रचितं वृत्तैर्वरैः शोभितम् ॥१००॥ युगम् ॥

**Meaning :-** There flourished a monk, Ajaramaraji, who was leading monk in the Sampradaya of Limbdi which is like a gem of the Lokagaccha. He was the chief among monks and reputed on earth. He was succeeded by Devarajaji who in his turn was succeeded by Maunasim-haji. He was succeeded by Devajisvami who was the crest-jewel among the leaders of religion, respected by the learned and full of powers. He was followed by



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**Nathujisvami** who became a *Pujya*, was very good-natured and who knew the scriptures. He had a pupil, the foremost among the learned, named *Gulabachandraji* who took consecration along with his younger brother, *S'ri Virajisvami*. *Ratnachandraji*, his pupil, composed and completed this work, titled the "*Bhavana Sataka*" adorned with varieties of metres on the *Divali* day of the *Vikrama* year 1962, at Thangadh. (99-100)

# ॥ परिशिष्टम् ॥

## (१) मैत्री - भावना

राग - आशावरी । ताल - त्रिताल ।

मैत्र्या भूमिरतीव रम्या ।  
भव्यजनैरेव गम्या ॥ मैत्र्या० ॥ ध्रुवपदम् ॥

भातृभगिनीसुतजायाभिः ।  
स्वजनैः सम्बन्धिवर्गैः ॥  
समानधर्मैर्ज्ञातिजनैश्च ।  
क्रमशो मैत्री कार्या ॥ मैत्र्या० ॥१॥

कालेऽतीते भवेत्प्रवृद्धो  
यथा च मैत्रीप्रवाहः ॥  
ग्रामजना ये जानपदा वा ।  
मैत्र्या तेऽन्तर्भाव्याः ॥ मैत्र्या० ॥२॥

गवादयस्तिर्यश्चः सर्वे ।  
विकलेन्द्रियास्त्रयोऽपि ॥  
भूताः सत्त्वा ये जगति स्युः ।  
सर्वे मैत्र्या ग्राह्याः ॥ मैत्र्या० ॥३॥

यथा यथा स्यादात्मविशुद्धि-

स्तथा तथैतद्वृद्धिः ॥

पूर्णविशुद्धौ मैत्रीभावना ।

व्याप्ता स्यात्त्रिजगत्सु ॥ मैत्र्या० ॥४॥

पितृसुतजायाबन्धुता

जाता न येन कदापि ॥

नास्ति तादृकोऽपि जनोऽत्र ।

कथमुचिता स्यादमैत्री ॥ मैत्र्या० ॥५॥

निन्दन्त्यपकुर्वन्ति ये वा ।

घ्नन्ति द्वेषाद्यष्टीः ॥

मत्वा तेषां कर्मप्रदोषं ।

तैरपि मंत्री न छेद्या ॥ मैत्र्या० ॥६॥

शत्रुभावोद्भावनकेश-

द्वेषासूयाप्रकटनम् ॥

एते सर्वे गुणाः पशूनां ।

कथमुत्तमजनसेव्याः ॥ मैत्र्या० ॥७॥

समयनिभृतशमरससरसि त्वं ।

विहर यथेष्टं स्वान्त !

कुरु कुरु मैत्रीं सर्वैः साकं ।

कमपि नामित्रं चिन्तय ॥ मैत्र्या० ॥८॥

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## THE ATTITUDE OF FRIENDSHIP

**Meaning :-** The land of heart appears beautiful if it becomes a receptacle of friendly attitude. It does not appear so from outside but like the most fruitful earth it yields a very rich harvest also. Such a rich heart is a gift of the blessed. Each and every is not lucky to get it.

### THE PROCESS OF EVOLUTION OF THE FRIENDLY ATTITUDE

The first objects of **Maitri** are the brothers and the sisters who have been born out of the same womb. Their association is natural and therefore the attitude of **Maitri** that exists between them two is inborn. Next come sons and the wife. Though the son in his infancy is taken care of and bred up by the father, he cannot claim **Maitri** with the father on this ground. Still however on the strength of a general belief that the father should treat the son as a friend when the latter reaches the age of sixteen, he can claim **Maitri** with the father. Wife who is a life-long companion if the husband should also be considered as a friend and not as a slave. Thereafter comes the turn of relatives and members of the family. When a person has developed **Maitri** with these persons, he should then and thereafter turn his attention to co-religionists and members of his community. Thus he should cultivate the attitude of friendship from the bottom of his heart with all of these people. (1)

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While walking on the road of friendship, there will come a time when flow of friendship will become more speedy and greater in dimension. Just as this attitude of friendship goes on getting strength and intensity with the passage of time, a person should extend its sphere by a slow process and include every one in its fold, the citizens as well as the countrymen. (2)

Having cemented the ties of friendship with human beings, he should next take into consideration the animals, the birds and beasts such as Cow, buffalo, etc. Though it is not possible to cultivate the same type of friendship and the same degree of intensity with birds and beasts as have been cultivated with human beings, the friendship in form of non-injury to them, non-usurping of their natural rights, the absence of anger towards them, non-harassment, of not staring them to death, of not overloading them etc. can surely be developed. The Vikalendriyas, that is to say, the defectives, namely, the beings of two, three and four senses should then become the objects of friendly attitude. These are followed by the Sthavaras, the immovables, such as the Earth bodies, Water bodies, Fire bodies, Wind bodies, and Vegetable bodies. In the case of these last, the meaning of friendly attitude is that they should be taken care of and no injury, even the least, should be dealt out to them. Having come up so far, the attitude of friendship reaches a climax. It begins from one's own home and ends in the farthest corner of the world. (3)

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## REASON OF THE DEVELOPMENT OF THE ATTITUDE OF FRIENDSHIP

The purity of soul is the prime reason of the attitude of friendship. Just as this purity goes on increasing, the attitude of friendship also increases in strength side by side. This increase of the attitude of friendship is one of the biggest virtues of the soul. When the purity of soul engendered from the complete annihilation of the Karmas, reaches its last stage, that is to say, when the whole Karmic envelope is destroyed from above the soul, the soul comes out in the most **refulgent state, pure original state**. It is only in this condition that the soul includes the whole universe in its all-reaching fold of friendly attitude. (4)

### WHY SHOULD THIS FRIENDLY ATTITUDE NOT BE REJECTED ?

It can do if one does not extend the friendly attitude to others if these others are not his own. But from the highest philosophic point of view there is not single being in the whole of the universe with whom, a being is not united with a relationship of father, son, husband, wife, etc. Moreover, such a relationship is not formed by him only once but it has been for infinite times in the infinite past. Thus, every being is a relative, if not in the present birth, of the births, past and bygone. Is it proper, then, to be inimical to these relatives of the past ? (5)

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## **FRIENDLY ATTITUDE SHOULD BE SHOWN TO EVEN THOSE WHO HAVE DONE THE HARM**

One should not stop the flow of friendship rushing towards him even who always censures him, off and on insults him and in addition to this who beats him with a stick harbouring a malefic feeling of hatred. This objectionable activity evidences through injury, insult, censure, scandalizing etc. is attributable to the rise of the past Karmas of theirs and that is why they adopt an attitude of hostility to the people of gentlemanly behaviours even. Now if this irreligious conduct, shown because of the operation of bad Karmas, comes in the way of our showing a friendly disposition to them, it should necessarily be considered a weakness on our part. Those who are conclusively and entirely in favour of always showing a friendly attitude to others should never exhibit such a weakness of character. On the contrary we should continue displaying a friendly feeling even to those who are of evil disposition to us so that those wicked persons also will finally be converted into good persons because our good treatment towards them even though they were not well intentioned to us will doubtless make them repentant and penitent. (6)

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## FRIENDLY ATTITUDE — A VIRTUE OF THE HUMAN BEINGS

To be inimical to others, to quarrel, to be full of hate to others and to be envious are the vices of the beasts. The dogs of one street are hostile to those of the other, they quarrel with each other and always create a scene of jealousy, hatred etc. proving thereby that they are the vices characteristic of the beasts and none else. This means indirectly that they are not and hence should not be the signs of the human beings. Is it at all appropriate then for the exalted human beings to show themselves in such a poor and bad colour? Not at all. In view of the consideration that a human being is far more superior to a bird or beast, it is the bounded duty of a human being to see that the animal traits or habits are not exhibited by him and even if they are there in him, he should take the trouble of getting rid of them at the earliest convenience. To live a life of amiability, to show love or brotherhood, to be happy at others' happiness and to help others — all these are the virtues of human beings. If a human being does not possess these virtues of a human being and on the contrary if he has all the vices of an animal, he should never be considered a human being but should be counted as an animal in the frame of a human being. If you hanker after being called a human being, try to acquire the attitude of friendship which can make one fit to be called a human being. (7)



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## EXHORTATION TO THE MIND

Oh ! Mind ! instead of wandering here and there quarrelling, showing contempt, and sowing seeds of discord, try to swim in the vast ocean of tranquility which is there in the holy scriptures. Not once but for times without number I suggest to you, Oh ! Mind ! that you form friendship with one and all, show no hostility to any one, and do not think anyone to be your enemy. If you are friendly, your friendship will indeed be reciprocated by others. Even if the other one is inimical to you, suppose, he will give up the enmity the very moment he comes under the benign influence of your friendship. Not only this but a being who has a natural apathy for you will also abandon it. Therefore, Oh ! Mind ! go on enriching your treasure by the daily addition of a gem in the form of Attitude of Friendship. (8)



## (२) प्रमोद — भावना

राग — भैरवी । ताल — त्रिताल ।

सद्गुणपाने संसक्तं मे मनः ॥ ध्रुवपदम् ॥

धन्या भुवि भगवन्तोऽर्हन्तः ।

क्षीणसकलकर्माणः ॥

केवलज्ञानविभूतिवरिष्ठाः ।

प्राप्ताखिलशर्माणः ॥ सद्गुण० ॥१॥

धन्या धर्मधुरन्धरमुनयो

गृहीतमहाव्रतभाराः ॥

ध्यानसमार्धिनिमग्नमानसा-

स्त्यक्तजगद्व्यवहाराः ॥ सद्गुणः० ॥२॥

सेवाधर्मरता गतस्वार्था

अभ्युदयं कुर्वन्तः ॥

धन्यास्तेऽपि समाजनायका

न्यायपथे विहरन्तः ॥ सद्गुण० ॥३॥

श्रद्धातो न चलन्ति कदापि ।

गृहीतव्रता गुणगेहाः ।

धन्यास्ते गृहिणो धमिण-

स्त्यक्तान्यायधनेहाः ॥ सद्गुण० ॥४॥

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सत्यवादिनो ब्रह्मचारिणः ।

प्रकृत्या भद्राः सरलाः ॥

धन्यास्ते गृहिणोऽपि गुणाढ्याः ।

परोपकारे तरलाः ॥ सद्गुण० ॥५॥

न्यायोपार्जितलक्ष्म्या पुण्यं ।

गुप्तं ये कुर्वन्ति ॥

घ्नन्ति दुःखं दीनजनानां ।

धन्यास्ते भुवि सन्ति ॥ सद्गुण० ॥६॥

भजन्ति ये भ्रातृभावनानां ।

रक्षन्ति सन्नीतिम् ॥

धन्यास्ते मार्गानुसारिणः ।

पालयन्ति कुलरीतिम् ॥ सद्गुण० ॥७॥

सुखिनो गुणिनो भवन्तु सर्वे ।

सुहृदो वा स्युरसुहृदः ॥

नश्यन्तु जगतो दुःखानि ।

सैष प्रमादो मे हृदः ॥ सद्गुण० ॥८॥

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## THE ATTITUDE OF ADMIRATION

**Meaning :-** It is called Admiration when one becomes delighted at seeing the virtues in others. A person who has formed a habit of admiring qualities in others announces that his mind has become eager to suck the juice of merits that are found in others. In other words he has a desire sprung up in him to enjoy the taste of virtues analogizing them in others.

### LORD ARIHANTA, THE REPOSITORY OF ALL VIRTUES

All honour to Lord Arihanta, who, waging a successful war against the army of Karma namely, Knowledge-obstructing, Vision-obstructing, Faith-obstructing, and Convenience-obstructing Karmas, on the battle field of character, vanquished them all in toto, obtained perfect knowledge and perfect vision, removed or destroyed all the duals such as fear, grief, happiness and unhappiness, doubts and suspicions etc. and brought out from within the spring of spiritual ecstasy. All honour, again, to these magnanimous, detached Souls who have fully cultivated all the virtues. (1)

### THE SAINTS

All honour, again, to those saints who have willingly placed on their shoulders the yoke of religion, who walk carrying the load of five major vows, such as those of Non-injury, Truthfulness, Non-stealing, Continence, and Possessionlessness.

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who remain absorbed in a trance concentrating their minds and meditating on the Soul or God day and night, who have bidden good-bye to all the nefarious acts and activities of the world, who themselves have gone across the ocean and helped others in doing so and who drink the nectar of peace and help others in doing so. (2)

### **SERVANTS OF THE COUNTRY**

All honour, then, again to those selfless servants who have become ready to serve their country, society, religion, and Soul, who have undertaken to offer services without any interest or object of earning money, fame, and greatness, who are directing their efforts in such a manner that the spiritual brilliance may become manifest, who never go out of the just path, who firmly stick to what is proper and fair and who serve the cause of society, religion, and country with all their bodily and mental zest and with wealth also. (3)

### **LAYMEN**

All honour to those laymen who are the abodes of merits, who have fast conviction so far as matters of religion are concerned, who rank the religion above all, who have so solid faith in religion that no one is able to dislodge their faith from that, who observe the twelve vows of the householders and who shun to get a single farthing through dis-

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honesty and unfair means even though they maintain their families in a tolerably good manner. (4)

### **BENEVOLENT PEOPLE**

Compliments to benevolent people also who never utter lies, who kick out income of lacs made at the expense of truth but never sacrifice the truth, who consider others' wives as their own methers, who are by nature straight forward and gentlemen at heart, who are dignified due to virtues and who are engrossed day and night in doing acts of benevolence to others. (5)

### **DONORS**

People of generous heart also deserve our congratulations as they spend the wealth for noble purposes instead of keeping it confined in their treasury, amass merit by giving secret donations and remove the miseries of the unhappy, poor and crippled by giving them enough help. (6)

### **FOLLOWERS**

The followers also should be congratulated – the followers who possess thirtyfive characteristics as described in the sacred texts, who show the attitude of brotherhood to all, who never transgress the path of morality chalked out by the saints, who observe literally the code of morality to every deed they do

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who observe family traditions, good conduct, and perform religion sufficiently, and who always remain afraid of irreligion and immorality. (7)

## CONCLUSION

Let all be happy — whether they may be my friends or foes. May all be virtuous, prosperous day by day, walk along a good and a safe path being guided by benefic intellect. Let misery be banished from the world as Karmic burden is lessened. Let my heart find joy in seeing happiness and virtuosity spread everywhere. I feel extremely happy at that. My attitude of Admiration shall grow over more in this way. What to say much ! Let happiness and virtue reign supreme in this world ! (8)



## THE ATTITUDE OF COMPASSION

**Meaning :-** A person wishing to cultivate an attitude of compassion invites the Attitude of Compassion to come to him. He offers her a beautiful place in his heart to dwell. He tells her to destroy the miseries of the miserable, poor, and destitute taking the help of broad-mindedness.

## ORPHANS

Oh ! Compassion : please see that there are some children who have unluckily lost their parents in their very infancy.

### (३) करुणा – भावना

राग – आशावरी । ताल-त्रिताल ।

करुणे ! एहि ददाम्यवकाशं ।

कुरु जनदुःखविनाशम् ॥ करुणे० ॥ ध्रुवपदम् ॥

पितृवियुक्ता बहवो बाला

लभन्ते न निवासम् ॥

आश्रयहीनेभ्यस्तेभ्यस्त्वं ।

देहि गृहं वाऽऽश्वासम् ॥ करुणे० ॥१॥

पुत्रवियुक्ता वृद्धाः पितरो

निरन्तरं विलपन्ति ॥

जीवननिर्वाहार्थमपि ते ।

साहाय्यं वाञ्छन्ति ॥ करुणे० ॥२॥

बाल्येऽपि वैधव्यं प्राप्ता

मुञ्चत्यश्रुराधाः ॥

स्थापय विधवाश्रमं तदर्थं ।

रक्ष सुशिक्षणद्वारा ॥ करुणे० ॥३॥

जन्मान्धा बधिरा मूका वा ।

सीदन्त्यशनविहीनाः ॥



अन्धबधिरशालाः संस्थाप्य ।  
 रक्ष्या एते दीनाः ॥ करुणे० ॥४॥  
 रक्तपित्तकुष्ठादिरोगै-  
 ग्रस्ताः केचिद्वराकाः ।  
 तत्तद्भिक्षालयद्वारा ता -  
 नवेहि कटुविपाकात् ॥ करुणे० ॥५॥  
 धीमन्तोऽध्येतुमिच्छन्ति ।  
 कुलीना दीनसुता ये ॥  
 परन्त्वशक्ता विना सहायं ।  
 पोष्या विद्यार्थिनस्ते ॥ करुणे० ॥६॥  
 पीड्यन्ते पापैः पशवो ये ।  
 पतत्रिणो वा धरायाम् ॥  
 मोचय रक्षकशासनतस्ता -  
 न्निवेहि पशुशालायाम् ॥ करुणे० ॥७॥  
 पश्यसि यद्यत्करुणापात्रं ।  
 रक्ष रक्ष तत्सर्वम् ॥  
 धनेन मनसा वचसा तन्वा ।  
 विहाय विफलं गर्वम् ॥ करुणे० ॥८॥

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They wander here and there in the absence of abode and their parents who, if living, would have indeed, taken care of them. Oh ! Compassion ! please provide those forlorn orphans with a place or residence and sweet words of consolation. Found for them orphanages and children's Aid Societies. If thou art not able, Oh ! Compassion ! to found such charitable institutions, give some help to those which are already existing. (1)

### OLD PARENTS

Oh ! Compassion ! there are some aged parents who have reached the age of sixty, seventy, eighty, or ninety and who have lost at this ripe old age, their beloved young sons. Oh ! Compassion ! Can't you hear them lamenting over the losses of their dear sons, sitting in a helpless mood in the solitary corner of their humble cottages ? As if this was less, they have also lost along with the dead sons, their sources of income, too, and means of maintenance. They who are thus afflicted with miseries and hunger, do cry for help. Don't you hear their heart-rending cries for help. Oh ! Compassion ! come and dwell in my heart so that I can really and readily help them. (2)

### WIDOWS

Oh ! Compassion ! there are surely to be found in this world some such young girls as have lost their husbands soon after their marriages and have thus been rendered helpless. They have become the objects of dislike to their fathers-in-

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law and mothers-in-law especially in the absence of their husbands who would have stood by their side, had they been alive. The taunts and retorts of their sisters-in-law pierce their hearts. They pass their whole time in utter dejection and dispondency as they cannot amuse themselves with reading even on account of their sheer illiteracy. They thus shed tears in loneliness. Oh ! Compassion ! establish "Homes for the Widows" for such distressed widows so that they may learn there, pass their time in happiness forgetting their bereavements from their husbands as well as may better their prospects not only so far as this world is concerned but the other world also leading exemplary life shaped and moulded after reading the biographies of the ancient heroines of character. (3)

### THE LAME AND THE CRIPPLED

Oh ! Compassion ! here are in this world some who are blind by birth and some deaf; some dumb while some lame and maimed. They are anyhow tolerating the pain accruing from their congenital defect but as if this was not enough, they are attacked by the scarcity of food and by poverty. They are thus reduced to a wretched condition. Oh ! Compassion ! come and stay in my heart so that being urged by you, I may be able to found or atleast to help financially the schools or any similar Institution for the Blind, the Deaf and the Dumb. (4)

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## LEPERS

Oh ! Compassion ! there are in this world lepers who have acquired leprosy from their very birth. Pus constantly flows from out of the skin. Moreover, there are also some who have contracted contagious skin diseases called Leucoderma. Due to this disease of theirs, nobody talks with them, touches them, sits by them. Nor are they allowed to do all these things in their presence. They thus are forced to wander hither and thither for food being subjected to such a sorry plight. Oh ! Compassion ! show me the favour of residing in my heart so that I may try, in that mood of mercy, to erect some "Hospitals for the Lepers" for their treatment and thus be an instrument in alleviating their sufferings and improving their bad lot. (5)

## STUDENTS AND GIVING OF KNOWLEDGE

Oh ! Attitude of Compassion ! there are some children born in a noble family who, even though they are gifted with superb powers of intellect and have a very keen desire for learning, find themselves incapable to carry out their wishes on account of sheer dearth of means to meet with costly expenses of education. Their star of learning and luck sets before it rises and comes into full light. So is there only a little need to keep such rising stars in a perfectly luminous condition or to maintain their luminosity intact ? No, there is not a little need but much need. Oh ! Compassion !

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let me give them through your incentive proper amount of help and co-operation. (6)

## **BIRDS AND BEASTS**

Oh ! Compassion ! through your benign urge I intend to spend my energy, which remains surplus after having spent it sufficiently in helping and supporting human beings, in doing the same for poor birds and beasts. Oh ! some impious and merciless people molest the helpless animals, hunt them, cut their throats for flesh and kill the flying birds with bullets and stones. Though your salutary influence I have an ardent desire to save the afflicted birds and beasts by effective legislation ensuring protection to them, making movement promising safety to them, propagating literature that will inculcate on these inhuman people the wicked nature of their deeds or by direct preaching. I also want through your religious inspiration to erect as many Panjarapolas as possible with a view to giving those disabled birds and beasts a regular medical aid. (7)

## **CONCLUSION**

Oh ! Compassion ! in this world there are many animals deserving mercy. They all cannot be named here. It would be enough to state in brief that Oh ! Mercy ! give me power enough to give shelter to those needy and miserable human beings, birds, and beasts who are in bad requirement

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of a helping hand. I want through your favour Oh ! Compassion ! to be away from vanity and to help them physically, mentally, verbally or monetarily as occasion requires. (8).

## **THE ATTITUDE OF INDIFFERENCE**

**Meaning :** The Attitude of Indifference has an extraordinary taste in it. Of a person has no support from the Attitude of Indifference, he would not get peace any where in this world because there are in this world such things or objects as often disturb the mind subjecting it to entertainment of either love or hatred. These illusory or deceptive objects give persons a momentary pleasure or a momentary pain, as they come and go, when they come to us, they give us happiness and when we are deprived of them, we become sorry. The mind oscillates hereby between happiness and misery, loses balance and becomes restless. Therefore, Oh ! Attitude of Indifference ! come to me so that I can remain in perfect peace, equipoise, tranquility. (1)

## **WHY SHOULD ONE ENTERTAIN LOVE OR HATRED ?**

It is perhaps in the fitness of things to cherish love for a thing if there is any such thing in the world as is permanent. But as a matter of fact it is not so. Those objects which are worth seeing or enjoying are all transitory. Once we will

## (४) माध्यस्थ्य - भावना

राग - भैरवी । ताल - त्रिताल ।  
माध्यस्थ्येऽहो कोऽप्यपूर्वो रसः ॥ ध्रुवपदम् ॥  
रागद्वेषान्दोलनजनकाः ।  
प्रचुरा भुवि पदार्थाः ॥  
समयं सौख्ये समयं दुःखे ।  
भ्रामयन्ति जनसार्थान् ॥ माध्यस्थ्ये० ॥१॥  
स्याद्यदि किञ्चित्स्थायि वस्तु ।  
तत्र रुचिः स्यादुचिता ॥  
नास्ति स्थिरं किञ्चिदपि दृश्यं ।  
तस्मात्स्यात् साऽनुचिता ॥ माध्यस्थ्ये० ॥२॥  
पुद्गलमात्रं परिणतिशीलं ।  
द्वेष्यं भवति रोच्यम् ॥  
नातो द्वेषः कार्यः कदापि ।  
नापि मनसा शोच्यम् ॥ माध्यस्थ्ये० ॥३॥  
पुरुषा अपि परिवर्तनशीला  
नैकस्वभावाः सन्ति ॥  
धर्मिणोऽपि भवन्त्यधर्मिण-  
स्ते धर्मिणो भवन्ति ॥ माध्यस्थ्ये० ॥४॥

कूरोऽपि प्रदेशी भूपति -  
 जर्तितो न किं दृढधर्मा ॥  
 दृढधर्मापि जामालिरजायत ।  
 मिथ्यावादी कुकर्मा ॥ माध्यस्थ्ये० ॥५॥  
 अनुकूलं वा प्रतिकूलं वा ।  
 स्यादिष्टं वाऽनिष्टम् ॥  
 माध्यस्थ्येन भाव्यमुभयथा ।  
 मान्यं सर्वमभीष्टम् ॥ माध्यस्थ्ये० ॥६॥  
 यद्यत्सम्यग् यद्यदसम्यक् ।  
 तत्तत्कर्मानुसारि ॥  
 व्यर्थो रागो द्वेषस्तत्र ।  
 कस्मात्कर्माकारि ? ॥ माध्यस्थ्ये० ॥७॥  
 शिक्षा तावदेयाऽधमानां ।  
 यावत्तेषामपेक्षा ॥  
 केशद्वेषधिकारसंभवः ।  
 कार्या तत्र ह्यपेक्षा ॥ माध्यस्थ्ये० ॥८॥



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surely be disunited from them. Therefore, it will be a cause of our misery when we will be dispossessed of them after a short while. We should never get entangled into a fancy for them, on account of this very reason. Just as we saw that there are no objects worth our love, so also there are no objects worth our hatred also. The things for which we have a dislike, also will not stay as such for a long time. This state of affairs follows the inexorable law of the transformation of Pudgalas, the matter. An object of love or liking at one moment is turned or transformed into an object of dislike or apathy, the next moment. Therefore, entertain no feeling of hatred for anything. Do not be proud on getting a thing loved for and do not be sorry for obtaining a thing which is disagreeable. Cultivate, due to this cause, an Attitude of Indifference. (2-3)

### **PERSONS ALSO SHOULD NEITHER BE LOVED NOR HATED LIKE THE THINGS**

People also are not of an uniform nature. They are changeful. The religious-minded become irreligious and the irreligious become religious. The righteous turn out to be wicked and the wicked, righteous. The good prove to be bad and the bad, good. So on and so forth. Why should we then develop dislike for these bad people who are to turn out, in a very short time, good? (4)

### **EXAMPLES**

The above mentioned conclusions are not simply ground-

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less. They have a support from the holy scriptures. In the Rayapasena Sutra, we come across an example of a king named Paradesi. How wicked was he formerly? Whatever demerits are there in this world, to name but a few, murderous cruel, brutal, tyrannous, agnostic, heretic etc. were all in him. But he took no time in being converted to righteousness when he came into contact with a saint, Kesi. All his vices left him and he became pious. Contrary to this, Jamali, who took consecration with increasing detachment, learnt and mastered eleven conocical texts, cut a brilliant figure in amongst the monks, lost faith with the passage of time in the teachings of the Guru, forgot the enormous obligation of the Guru, misinterpreted the Guru's teachings and thus finally ended as a heretic. Now when the matter stands like this, who should be considered good and who, bad? Who should be loved and who should be scorned? None of the two behaviours is worth approval of following. This much is true that one must try to acquire virtues, to give up vices and to be indifferent. None should be disliked nor hated. All have inherited their natures according to the immutable law of Karmas. No one should poke one's nose into it. Give right advice so long as possible, otherwise remain indifferent. (5)

### **INDIFFERENCE IN FAVOURABLE OR UNFAVOURABLE CIRCUMSTANCES**

The external circumstances are also changeful. They appear favourable at one moment and become unfavourable,

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the next moment. One gets a son and within no time he is taken up by death. A trader gets profit in one transaction while in the other he suffers a loss. The circumstances go on oscillating like a flag by the wind. So also persons who were once agreeable become disagreeable the other moment. When such is the case, a person should not give up his attitude of indifference or neutrality. He should believe in only one broad principle according to which what comes to pass is always good. Good or bad is the creation of mind. If belief is fair, everything else is fair. (6)

### FRUIT FOLLOWS THE KARMA

The toward or the untoward circumstances which a man gets or passes through are not offered to us or thrust on us from without. Neither **God** nor **Allah** has a hand in it. They come or go according to the law of Karma. The happy circumstances or the unhappy ones are the results of good Karma or bad ones. Therefore, one should not lament or bemoan his bad lot because it is futile. Why did one not think thousand times before incurring the Karma? If one does not like unhappy circumstances, he ought to have thought of it before. But when he has already amassed bad Karma, he should be ready to take the consequences as they come in a frame of equable mind. It is a sheer folly to be delighted or dejected at the circumstances which are the effects of his own acts. (7)

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## ADVICE TO OTHERS

One should, of course, give advice to others with a bonafide motive of bettering them, but to that extent only to which the opposite party cares to listen to the advice thought to be given. It is appropriate to observe silence assuming indifference, having stopped to give advice when there is a possibility of a misunderstanding or ill will to crop up through the advice. It should create no feeling of hatred to the opposite party or in a person who wants to give advice. (8)

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## ॥ उपसंहारः ॥

( वसंततिलकावृत्तम् )

सद्भावनाशतकशेखररूपपद्यै-  
र्गेयैश्चतुर्भिरुपवर्णितमात्मशान्त्यै ।  
रत्नत्रयोच्छ्रयकरं शुभभावनाना-  
मेतच्चतुष्टयमहो जयताञ्जगत्याम् ॥

**Meaning :-** For tranquillity of Soul, this quaternary of auspicious reflections viz. the attitude of Friendship, Attitude of Admiration, Attitude of compassion and Attitude of Indifference; has been described by four melodious verses, which are like summits of the auspicious “Bhavana Sataka”. May this quaternary which is an elevator of three jewels (i. e. Right belief, Right knowledge and Right Conduct) be victorious in the universe.

## ABOUT THE TRANSLATOR



Prof. A. S. Gopani M. A., Ph. D., was born at BOTAD in Saurashtra on 12th October, 1907, in the famous Jain family.

He graduate in 1929, became M. A. in 1934 and took his doctorate in 1947, with special subjects of Prakrit, Jain Philosophy and Jain literature.

Having served at various places for about ten years, he finally joined the Bharatiya Vidya Bhavan in 1939 as a professor and from that time till today he has published about thirty-six books comprising critical editions, research works, translations and some original books also. He is also credited with having written two hundred fifty articles. the same number of short stories and about one hundred fifty critical reviews in Gujarati and English.

Moreover, he was the Editor of a fortnightly in Gujarati, called "Ratna Jyot" for about eighteen years.

As a mark of appreciation and recognition of his outstanding performance as a distinguished scholar, the University Grants Commission honoured him with an Award.

He retired in 1970. He is at present seventy seven. Though formally retired, he is practically not retired as he is Gent upon completing the literary project submitted by him to the University Grants Commission.

We wish him a long and purposeful life.