

## PREFACE OF FIRST EDITION

This book contains a complete collection of twelve bhavanas from Shrimad Rajchandra's Bhavanabodh. These twelve bhavanas are the mother of all detachments. They show us the real sides of the world, body and worldly pleasures and hence they are extremely important to our soul.

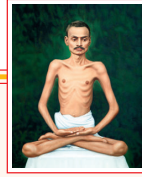
First of all we must practice non-attachment by winning over Anger, Pride, Deceit and Greed to have a real detachment from inner self. And if we don't reduce the feeling of attachment from our inner self, we cannot get self realization. Without self-realization, we cannot be free from all the miseries and sorrows. So a continuous study of these twelve bhavanas is recommended by great saints. Hence, for easy understanding of these 12 bhavanas, a colorful pictorial representation is done along with the stories related to these bhavanas.

Similarly, it also contains stories from "Mokshamala" book along with the colourful pictures for the clear and thorough understanding of all the concepts. May this book be helpful to everybody in attaining the feeling of detachment. With these well wishes, I conclude.

Soul Seeker,  
Parasbhai Jain, Agas Ashram

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**King Shrenik (Page 48)**

1. How did chandal bend the mango tree ? 2. When chandal asked for forgiveness, what did Abhaykumar say ?

**Sudarshan Sheth (Page 50)**

1. What did queen Abhaya and her attendant Kapila say to king about Sudarshan ? 2. What punishment did the king give to Sudarshan Sheth in anger ? 3. What happened to the chair made for hanging ?

**Gajsukumar (Page 52)**

1. What does Somal Brahmin put on Gajsukumar's head ? 2. What does Gajsukumar think at that time ? 3. After death where Gajsukumar has gone ?

**Kapil Muni (Page 54)**

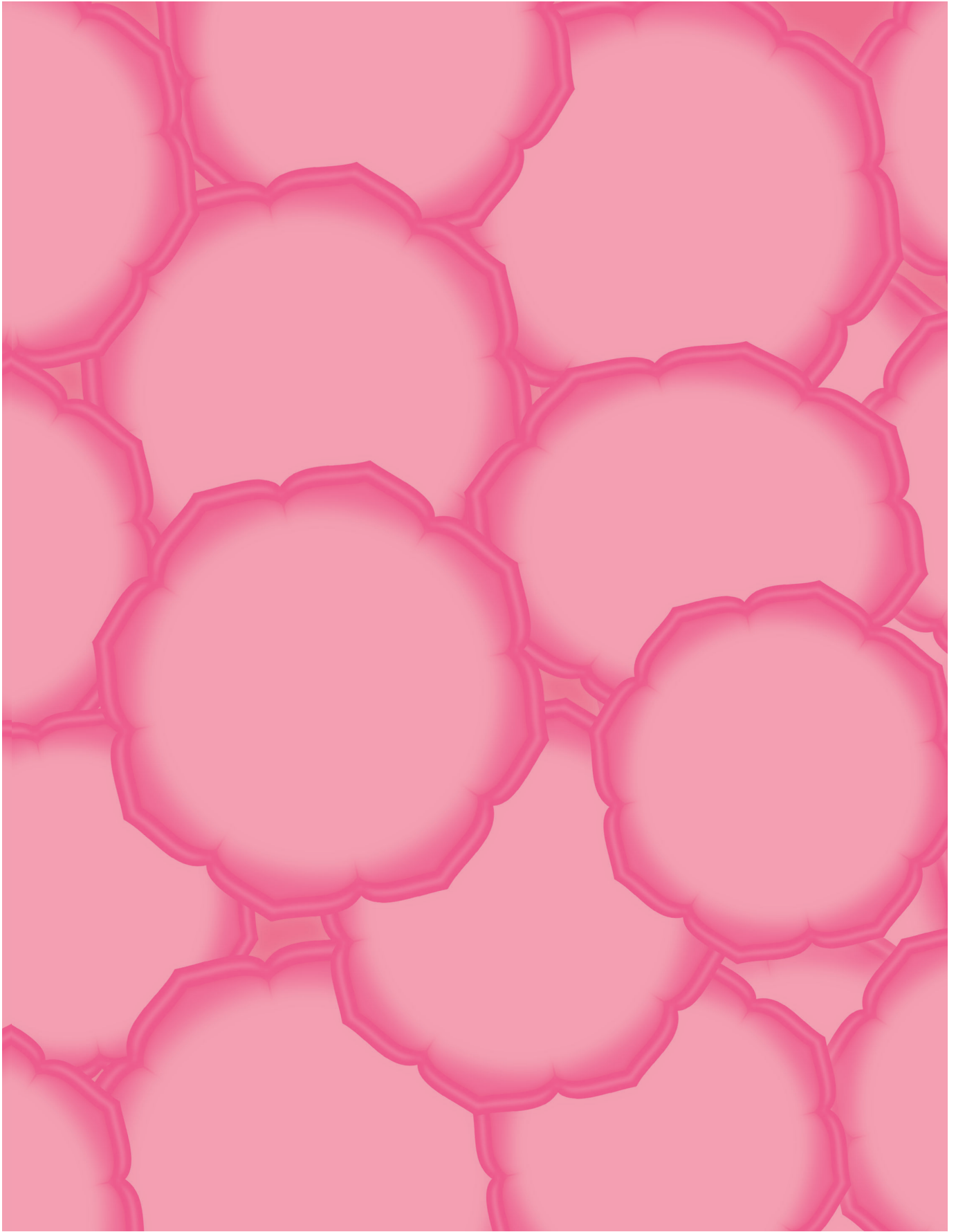
1. Where does Kapil go for studying ? 2. Why was not Kapil able to study ? 3. What did Kapil get trapped in during studying ? 4. Where does Kapil go to take two gold coins ? 5. Who caught him when he was going to take gold coins ? 6. Why did king ask Kapil to go to opposite garden ? 7. While thinking in the garden, what does Kapil think to take ? 8. What did he gain from changing his mind's thought ? 9. What does Kapil say to the king ?

**Good Bhil (Page 58)**

1. Why did the king take Bhil alongwith him ? 2. Where did the king keep the Bhil after returning to the city ? What did the king show him daily ? 3. Where did the Bhil go in the night ? 4. What does his family ask him ? 5. Why is not Bhil able to answer his family members ?

- Parashvhai Jain









Pictorial

# STORY BOOK

(Derived from Bhavanabodh and Mokshmala)

Originally written in Gujarati

by

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"Donations for removing greed, but not for getting heaven."

-Bodhamurta part-1 (Page 148)

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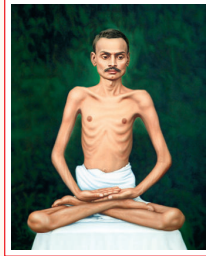
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## BHAVANABODH - TWELVE SENTIMENTS

First Picture

### ANITYA BHAVANA

(Contemplation of Transience of every Worldly Object)

(Upajati poetic form)

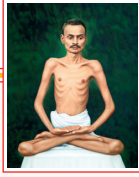
"Vidyuta Laxmi Prabhuta Patanga,  
Ayushya te to Jalana Taranga;  
Purandari Chapa Ananga Ranga,  
Shun Rachie Tyan Kshanano Prasanga !"

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

### DEJECTION OF A BEGGAR

**Example :-** Here is an example of transient and dreamlike happiness. Once a miserable beggar while wandering aimlessly in a forest, felt hungry and so languidly he reached a nearby village wherein approaching a common man's home, he ardently begged for some food to quell his hunger. The householder's wife, feeling pity at the beggar, gave him left over sweet





#### Bhavnabodh - Anitya Bhavana

food in the house, receiving which the beggar was all pleased. He then reached under the shade of a tree on the outskirts of the village, cleaned a little space and putting nearby his old pitcher of water and his tattered and dirty quilt, he finished his unusual sweet lunch and sat completely satisfied and pleased. Then putting a stone as his pillow he lay down and in no time feeling intoxicated by the unusual good lunch he had, his eyes were closed and he fell into good sleep.

In his sleep he dreamt that he had acquired great royal prosperity and he was wearing costly clothes and ornaments, in his kingdom he had earned a fame of a highly victorious ruler, his band of obedient servants were serving him and his attendants were praising him and he was sleeping on a rich bed in a beautiful mansion and heavenly women were massaging his feet and servants were waving fans carrying fragrant wind. Thus this beggar experienced an unusual happy dream full of all worldly pleasures and enjoyments and he was overpowered by happiness of the dream and began to feel the dream as a real life. Just at this moment the sun was covered by dark clouds, the lightning flickers started and the darkness spread out everywhere and the signs of heavy rains appeared. A strong loud thunder was heard and this thunder rudely woke up the beggar suddenly from his beautiful dream and he was caught with fear.

When he woke up, to his utter dismay, he did not find anything of his dream, there is no kingdom or the city he dreamt of, nor any mansion or his dreamt rich bed, nor any damsels or attendants, nor the dreamt ornaments and beautiful dresses, neither fragrance giving fans' none to follow his commands, nor his pride of wealthy acquisitions and unusual fame. Instead, he finds himself and his tattered bed and old worn out pitcher of water exactly where he put them before sleeping. Thus he appeared as he was with dirty and tattered clothing on his body and a beggar in reality with no increase or decrease in his real life. Thinking about this vast difference in this wakeful life and the dream he dreamt, he felt awefully dejected. The dream which brought him unusual pleasures was no more. He said to himself, 'I did not enjoy the pleasures of the dream and what I gained in real life is the unhappiness and dejection of losing the dream pleasures.' Thus this poor beggar experienced mental depression.

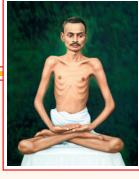
**Lesson :-** Just as the beggar in the above example saw all worldly pleasures and happiness in a dream and he felt he really enjoyed them and was pleased with them, the ignorant people in this world feel great satisfaction and enjoyment in dreamlike worldly pleasures but as the dream pleasures appeared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

Thus with the example of a beggar's wakeful life and dream life, the teaching a lesson of non-attachment on Anitya Bhavana - the soul-saving contemplation of the transience of worldly objects, the first picture of the first lesson of this book "Bhavana Bodh" comes to an end.

## Dejection of a Beggar







## Bhav nabodh - Asharan Bhavana

### Second Picture

### ASHARAN BHAVANA

(Feeling of Helplessness)

(Upajati poetic form)

**"Sarvagnano Dharma Susharna Jani,  
Aradhya Aradhya Prabhav Ani;  
Anath Ekant Sanath Thashe;  
Ena Vina Koi Na Banhya Shashe."**

**Special Meaning :-** O living being, follow whole-heartedly with the powers of your mind, speech and body knowing it worthiest of all protections, the religious discipline as preached selflessly by All-knowing Jineshwar Bhagawan without any expectation of return. At present you are like an orphan; by following the teachings of *Jineshwar Bhagawan* you will have constant guidance and protection of Lord Mahavir. None except him will help you in putting out of the rotation of your births and deaths.

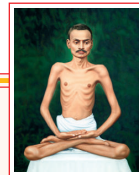
Persons who seek protection in the worldly illusory pleasures and happiness, or of wrong religious discipline invite their downfall and they always remain orphans. Now we begin the description of the life of Anathi Muni, by knowing which one can appreciate the teaching of Lord Mahavir as stated above. The aim of this description is to help strengthen the *Asharan Bhavana* in the aspirant for self-realization.

### ANATHI MUNI

**Example :-** King Shrenik of Magadh Desh, which was full of natural beauty and luxuriance, went to Mandikuksha - a forest, for pleasure horse-ride. The strangeness of this forest was very attractive. It contained tree groves of various kinds. Various kinds of creepers were covering the tree and many kinds of birds were relishing these creepers and groves of trees; one could easily hear melodious chirpings of various kinds of birds; the whole forest was strewn with numerous kinds of flowers; various kinds of rivulets were flowing in this forest; in short bedecked with all sorts of natural vernal beauty, this forest was just like a Nandanvan or a garden of Eden. There in this forest King Shrenik caught sight of a young saint engrossed in deep meditation who though deserving all happiness of worldly life, was sitting quietly under the shade of a tree. King Shrenik was highly enamoured by the incomparable beautiful form of this young ascetic (Muni) and the king, being amazed at such incomparable and excellent beauty, began to shower all praises on him in his mind.

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





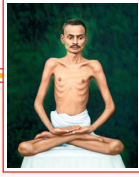
"O Arya ! (noble person) you are a youth worthy of all praise. Your age is quite fit for worldly enjoyments. This worldly life is full of various kinds of pleasures and happiness such as sensual pleasures suiting to changing seasons, pleasures of water play and hearing affectionate overtures of enticing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

Hearing this address of the King, the ascetic said, "I was a helpless orphan-like person. O great king ! none from this worldly life could be even a bit good friend who could help me to secure unprecedented happiness nor any friend who could look after my welfare and security, nor a friend who could show compassion to me and mercifully lead me to eternal bliss. This was the reason of my feeling of being an orphan-like person."

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

Anathi Muni said-"But Oh Shrenik, king of Magadh Desh ! you are yourself an orphan; how can you help me to get over my orphanhood ? How can a pauper make one wealthy ? How can a simpleton make others intelligent or an ignorant can enlighten others in knowledge ? How can a barren woman offer a child ? When you yourself are an orphan how will you relieve me from my orphanhood?" Hearing these words of the ascetic, the king was much perturbed and surprised; he was overcome with doubt about his state as he heard such sharp and shocking words of the ascetic like which he had never heard in his life so far. He said, "I have many kinds of horses to ride, I am the owner of many prideful elephants, various sections of army are at my command, I have no dearth of towns, villages, harem and fourlegged animals; all sorts of human enjoyments I possess at my bidding, my servants are very obedient to me, all five kinds of wealth and riches are in my store, whatever I like and desire is quite near to me and quickly available. Being so prosperous and powerful how can I be called an orphan ? Perhaps O lord ! You may be wrong in calling me an orphan." To this the ascetic said, - "O you King, you do not seem to have understood what I meant in calling you an orphan. You are really an orphan but you do not realize it. Now hear patiently and with rapt attention what I say further and then you can decide about the truth or falsity of my calling you an orphan. First I shall tell you how I felt I was an orphan and to relieve myself from that orphanhood, how I adopted the life of an ascetic, renouncing all worldly attachments."

"There is a very old, beautiful and mysterious city called Kaushambi wherein lived my very rich father named Dhansanchaya. O great King ! When I was very young, my most beautiful and excellent eyes began to ache and give terrible pain and a burning fever overpowered my whole body. The pain even sharper than any weapon, began to torment me as a deadly enemy. I suffered from an excruciating headache due to my paining eyes. I was thus much down with sorrow and suffering like the one resulting from the attack by a thunderbolt of Indra causing terrible fear even in others minds. Many incomparable physicians expert in human hygiene and physiology and many experts in curing bodily ailments by *yogic* practices came to cure me from my suffering; they tried all sorts of medicines and psychical cures but none of them could cure me from my ailments and this O king, was my experience of being an orphan ! My father began



#### Bhav nabodh - Asharan Bhavana

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

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

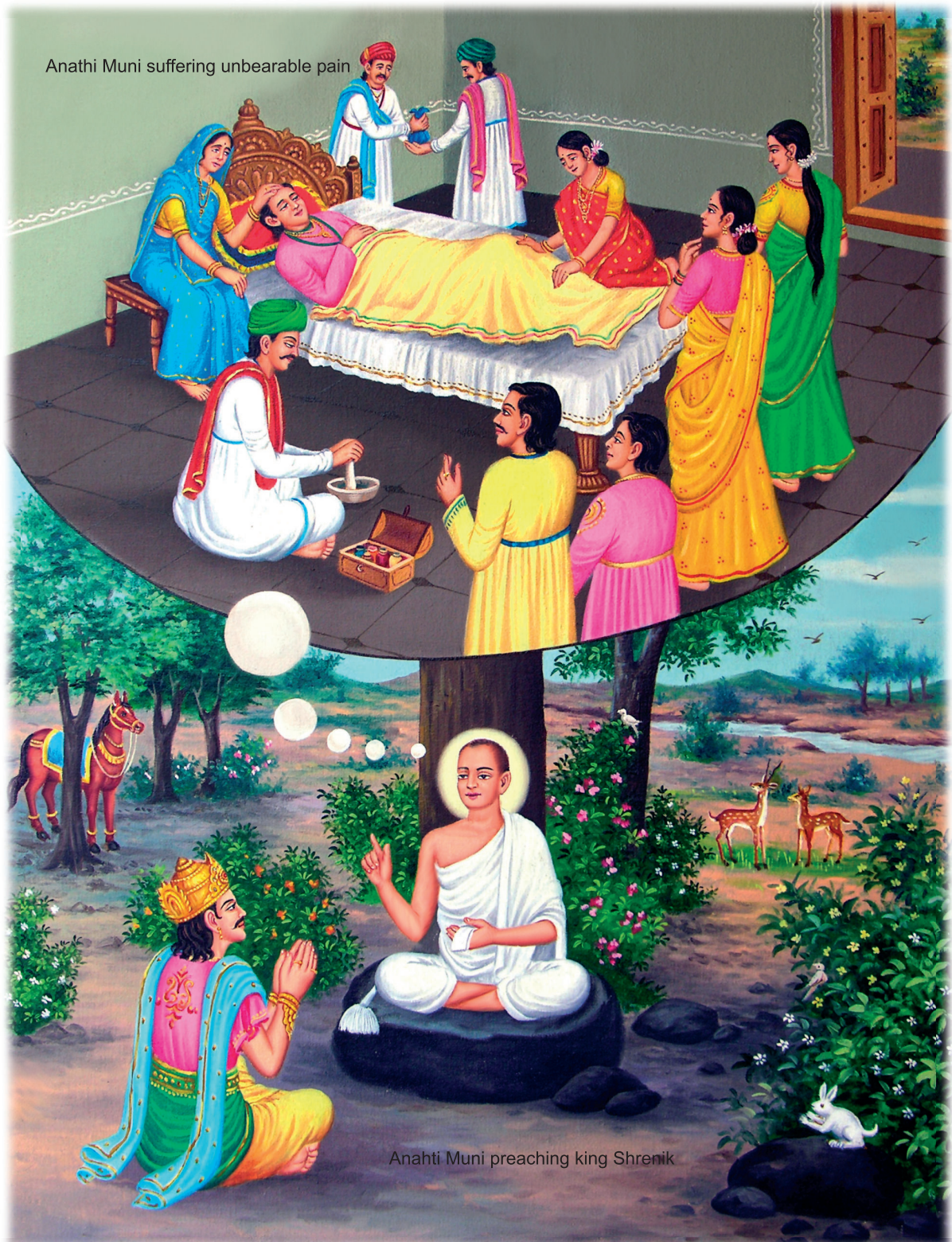
O King ! Our soul itself is the creator of Vaitarani - the dangerous river of miseries; our soul itself is the cause of the growth of Shalmali - a sharp weapon like tree of sorrows and sufferings. Our soul itself is just like Kamdhenu - the cow whose milk is the source of fulfilling all sorts of desires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

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

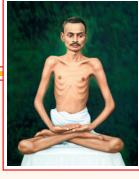
**Lesson :** O fortunate souls ! The teaching of Anathi Muni, who had practised penance



## Anathi Muni







#### Bhavnabodh - Ekatva Bhavana

successfully, who was an ascetic par excellence, who was possessed of a very high intellectual and spiritual insight, who was very highly famed, who was free from all worldly knots and who was well versed in best scriptural knowledge, delivered to Shrenik, the King of Magadh Desh emanating from his own suffering and experience is really helpful to one to have the feeling of being an orphan in worldly life and so it helps one to sustain and cherish this soul saving aspiration - Asharan Bhavana -feeling that except true religion there is no other saviour from human miseries. Ordinarily speaking many a people in their worldly life are seen suffering miseries as much or more than what Anathi Muni experienced. You think of such miseries and cast aside your state of orphanhood and understand the real protector and the best philosophy preached and practised by Vardhaman Mahavir and adopt a fitting life of a non-attached spiritualised soul. In the end, that only will save you from all miseries and lead you to self realization. Just as the great Anathi Muni was an orphan while in his worldly life, every living being without the adoption of true enlightenment and right religious discipline is always an orphan. Hence every effort should be made towards being possessed of a protector or saviour and therein lies a living being's true good.

Thus the description of the great knotless or pure ascetic Anathi Muni given for strengthening the "Asharan Bhavana" the soul saving contemplation comes to an end in the second picture of the first presentation of this book "Bhavana Bodh."

#### Third Picture

### EKATVA BHAVANA

(Contemplation of Singleness)

(Upajati poetic form)

**"Sharir Man Vyadhi Pratyaksha Thaya  
Te Koi Anye Lai Na Shakaya;  
E Bhogave Eka Sva Atma Pote,  
Ekatva Ethi Naya Sugna Gote."**

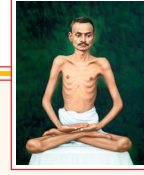
**Special Meaning :** Whatever pains and troubles are actually experienced in one's body when overpowered by diseases, cannot be taken away by any of affectionates, friends, family members, wife or sons. All these diseases are suffered by one's soul alone by itself, none can share them. Similarly the fruits of our actions sinful or saintly are also to be suffered by ourselves without any sharing by others. Our soul comes alone in this world and also departs from it alone. Proving this point, persons having right discrimination are always in a search of being and living alone.

#### CONVERSATION BETWEEN NAMIRAJ AND SHAKRENDRA

**Example :** Given below is the conversation between Nami Rajarshi and Shakrendra - a deity in heaven who preaches non-attachment towards worldly life and proving the truth of the above teaching of Bhagawan Mahavir.

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

### Conversation between Namiraj and Shakrendra



starts his discourse by way of testing the resigned attitude of Nami Rajarshi as under :-

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

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

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

**Namiraj :-** O Brahmin ! Nothing of mine burns by the burning of Mithila city, my palace or my temples; I live in the way which make me feel happy. Nothing is mine out of all these objects you described above as mine. I have nothing which I can really call mine in the burning temples etc. I have already relinquished my family and all the rest, my sons, my wife and I have cut off all my relations with them. Nothing of all these is either attracting or distracting me.

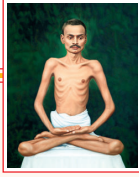
**Brahmin :-** But O you King ! You fortify your city by a solid fortress with proper inlet doors with strong closing and locking arrangements and get prepared a wide ditch of water all round that fortress capable of destroying hundreds of invaders and then you can go.

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

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

**Namiraj :-** (Inspired by objects and reasons) Whatever kinds of residences, you enumerated and asked me to get ready, appear to me quite unsteady and transient, they appear to me as stay-homes in my path of progress. Therefore where there is my real home, where there is eternity and where there is stability, I wish to stay and remain there.

**Brahmin :-** (Inspired by objects and reasons) O ! the best of the Kshatriyas ! You first



#### Bhavnabodh - Ekatva Bhavana

remove all theft and robbery in your kingdom and protect your city from such dangers and then take to renunciation.

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

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

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

**Brahmin :-** (Inspired by objects and reasons) First perform mighty sacrifices and give satisfactory food to shraman munis - penance practisers and brahmins; give them gold etc. in charity, enjoy all mental pleasures and then retire from this world and live as an ascetic.

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

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

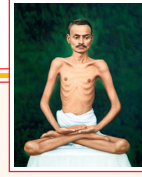
**Namiraj :-** (Inspired by objects and reasons) O Brahmin ! An ignorant man, indiscriminately may perform or undergo difficult penances but they can never be equal to the following of the right religion of the enlightened and all knowing Vardhman Mahavir. His discipline forms one's character spotlessly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

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

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

**Brahmin :-** (Inspired by objects and reasons) O Kshatriya ! It gives me unprecedented





wonder that you renounce the life of enjoyment of worldly pleasures which are to your bidding and later on when these pleasures are no more available, you will be mentally tormented when you desire them but you cannot have them. I therefore advise you to leave this practice of yours to be recluse or to be a Muni - ascetic with strong self-discipline.

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

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

**Lesson :** Shakrendra who was testing Namiraj in the guise of a Brahmin, has tried to dissuade Namiraj from accepting the life of an ascetic by giving him all possible allurements; he has used his powerful intelligence and skill in discouraging Namiraj in his determination to lead an ascetic's life in preference to worldly life of sensual pleasures. Whatever burning desires of worldly life are attracting a man, all of them, one by one, are advised to be adopted by Namiraj and still wonder of all wonders is that at every stage Namiraj has been quite firm in his decision and he comes out as pure as gold. He has shown in his answers, his speedy and unfaltering march towards the ascetic life and going further and further away from worldly life. He has said, "O Brahmin ! whatever things you advise me to consider as mine are not really belonging to me. I am alone and I shall leave this world alone. I therefore desire to be lonely as loneliness is really praiseworthy." In replying this significant way, Namiraj has made his non-attachment stronger and firmer. Thus, this description of Namiraj's dialogue with Shakrendra is full of good lessons for all people in the world to admire and follow. This dialogue is presented to the reader for renouncing the worldly life and for adoption of the life of utter detachment or renunciation. To still further strengthen this matter, given below is an account as to how Namiraj realised his loneliness.

#### STORY OF NAMIRAJ

Namiraj was the ruler of a great kingdom called Videha. He was encircled with many young attractive women as his wives. Even though he was not allured by wrong perceptions, he appeared as if he was attracted and attached to worldly pleasures. Once upon a time his body caught a killing burning fever and he felt burning sensation in the whole body, which was totally



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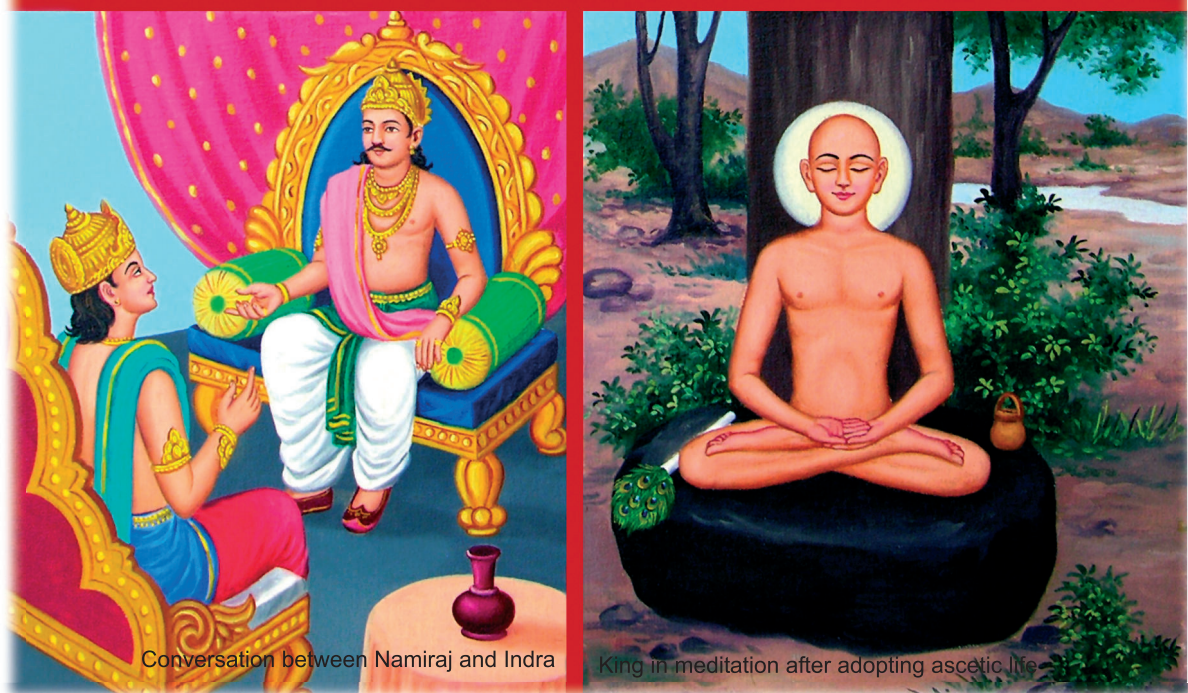
unbearable to him. Every cell of his body began to give him terrible pain like thousands of scorpion bites. He took all medicines, advised by expert physicians to cure his burning sensations but all that went in vain. The more he took the medicine to cure the fever, the more rose his burning sensations and the disease increased manifold, instead of lessening. All medicines helped fever rather than working against it. None of the medicines was apathetic to this fever. Thus expert physicians failed and became helpless and the great king also was much disheartened by ever growing burning fever. All in his kingdom, were in search of such a person who would cure king's malady. One very skilful physician was found out and he suggested the application of sandalwood paste, available on Malaya mountain. Soon the sandalwood was brought in and all ladies in the harem, began to rub sandalwood on different slabs of strong stones but in doing so the bangles of their hands began to rattle and it made a very big noise. The King of Mithila, the patient, was already suffering from the pain caused by increasing burning fever and his pain increased by this noise of bangles which rattled, while the ladies wearing them were rubbing the sandalwood for applying its paste to the king's body to cure the burning fever. As he could not bear the noise of rattling bangles, he ordered the ladies to stop rubbing sandalwood. He said he could not bear the noise at all. The noise was adding to his pain. On this advice the ladies took out bangles from their hands, keeping only one bangle as a sacred sign of a married woman and then by stopping the noise, continued to rub the sandalwood on slabs of stones. Namiraj asked his queens as to whether they stopped rubbing sandalwood to which they replied "No." They said, they only took out all the bangles, keeping only one bangle on each of their two hands so that the whole noise of rattling bangles was stopped. Since they had no collection of bangles on their hands, there was no reason for occurrence of the noises. Upon hearing these words from his queens, Namiraj experienced the feeling of singleness or loneliness thoroughly in every cell of his body. He felt being alone like the one bangle on each hand of his queens and his sense of mineness or possession was totally gone. Really, more things gather together, more trouble they bring; just see a group of golden bangles on every hand, created an unbearable noise by their movements, while a single on every hand created no noise.

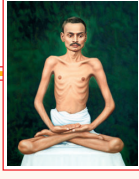
O conscious soul ! You should now realise that only in loneliness there is real paradise. The more you have, the more you suffer. Where is the need for you to keep contact with many friends, relatives and other things of this worldly life ? Leave it altogether and adopt loneliness, just see how this single bangle enjoys peace of loneliness ! How did it suffer noise when it was in contact with many bangles ! Similarly O you self, you are also like the golden bangle. So long as you level in contacts of many persons and relatives in this world, you will have to bear this unbearable hustle bustle noise of this world. Otherwise, when you aspire for loneliness and feel alone like the bangle on each hand, being alone without making any noise by its movement, you will obtain the highest acquisition of the soul, namely the singleness of your soul, and thus you will experience eternal peace. Thus, in thinking and reflecting on the beneficial effect of singleness or loneliness, king Namiraj remembered his previous birth and went to sound sleep with a firm determination to adopt ascetic life. On the next day in the morning, auspicious bands were played and the king was cured of his burning fever. Salutations to this great king Namiraj who perfectly followed his experience of being lonely or single!

**"Rani Sarva Mali Suchandan Ghasi Ne Churchvaman Hati,  
Bujhyo Tyan Kakalat Kankantano Shrotri nami Bhupati;**



## Namirajarshi





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**Samvade Pan Indrathi Dradha Rahyo Ekatva Sachu Karyu,  
Eva E Mithileshnu Charit Aa Sampurna Atre Thayu."**

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

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

#### Fourth Picture

#### ANYATVA BHAVANA

(Nothing is mine in this world)

**"Na Maran Tan Rupa Kanti Yuvati, Na Putra Ke Bhrat Na,  
Na Maran Bhruta Snehio Svajan Ke, Na Gotra Ke Gnat Na.  
Na Maran Dhana Dham Yauvan Dhara, E Moha Agnatvana,  
Re ! Re ! Jiva Vichara Emaj Sada Anyatvada Bhavana."**

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

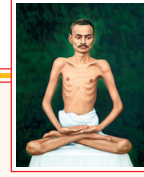
With a view to abandon the feeling of mineness and to strengthen and increase the feeling of non-attachment, given below is the life story of the king of kings Bharat worth deep reflection.

#### KING OF KINGS BHARATESHWAR

**Example :** One in whose stable were beautiful, clever and fast running horses spectacularly in great number and in whose stable of elephants many kinds of pride elephants were enjoying pleasing life, one in whose harem very young, delicate and attractive wives in thousands were dancing to his tune, in whose possession Laxmi-the goddess of wealth known as daughter of the ocean and who is by nature unstable had remained totally stable, one whose commands were obeyed by gods and goddesses with great respect; one for whose pleasure highly tasteful foods of various agreeable kinds were getting ready every minute; one for whose pleasure of hearing, many professional and sweet voiced dancers were ready to sing melodious songs, one for whose pleasure of sight many types of plays and instruments of fun and laughter were



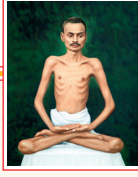
### King of kings Bharateshwar



ready; one whose fame as a victorious king had spread far and wide like wind in the skies; one whose enemies had no occasion to sleep with ease or without fear of attack or in other words the wives of whose enemies were constantly shedding tears; one against whom none dared to fight as an enemy but none dared to even point any finger against, one in whose bidding many wise advisers were seeking his favour; one whose bodily form, beauty and lustre were mind absorbing, one in whose body valourous might, prowess, power and highly victorious actions were clearly visible, one for whose pleasure resorts were maintained with fragrant gardens, parks and vernal woods, one who had a number of equally valourous and bright sons; one to take up whose commands were ready lacs of servants in all directions, one who wherever went was adored with high praises and plates of flowers of gold and emeralds, one to touch whose auspicious lotus like feet were anxious person's like Indra, the Lord of Gods, one in whose armoury, the great famed Divya chakra-the divine wheel (a sharp circularly rotating missile of God) had emerged, one in whose kingdom the lamp of empire was unfailingly burning bright; one on whose head the crown of the victory over six great continents was shining with lustre and brightness. In short whose army, whose cities, whose prowess and majesty and whose enjoyments knew no bounds from worldly point of view-such Shrimad Raj Rajeshwar (king of all kings) Bharat adorned with beautiful apparels and ornaments was sitting on his royal throne in his grand palace of mirror - Adarsh Bhavan. All entrances to the palace in all directions were open, incense spices of many fragrant kinds were burning and their aroma filled the place all around, all sort of fragrance giving objects were spreading fine fragrance all around, various kinds of melodious musical instruments were playing around, cool, mild and fragrant winds were blowing all around. In that palace, the great king of kings Shriman Bharat while observing his adorned ornaments achieved unprecedented enlightenment of the soul.

A ring from one of the fingers of his hand fell out and Bharat's attention was drawn to it and the finger without the ring seemed quite ugly to him. As compared with other nine fingers adorned with beautiful rings, this finger without the ring drew Bharat to reflective thinking. He pondered why should this finger appear ugly ? And with this thinking he realised that the finger without the ring was the cause of it appearing bereft of beauty. To substantiate his this thinking, he took out the ring from another finger and the second finger appeared to have lost its beauty like the previous finger; then he took out the ring from his third finger. This substantiated his thinking still more. Then he took out the ring from his fourth finger, and it also appeared just like previous finger. Thus he took out the rings from the rest of his fingers one by one and all of them without rings appeared having lost their beauty. As a result, this great king of kings said with a deep impressive feeling of separateness as under :-

Oh ! how strange it is that from raw gold, extracted from the earth this beautiful golden ring was skilfully prepared and this ring gave beauty to my finger and when this ring fell out from my finger, it lost its beauty and looked lonely and ugly, quite unpleasing one. Then is it not proved that the ugliness of my finger was due to its losing the ring ? If there would have been ring on my finger I would have not seen this finger as ugly; by wearing this ring my finger gets beauty and by that finger my hand gets beauty and with that hand, my body looks beautiful. Then whose beauty I should admit ? Much wonder ! My so called fascinating beauty is shining by my colourful dress and ornaments of gold and diamonds and this lustre is the cause of beautiful appearance of this skin, and this skin is covering the interior of the body which would otherwise appear quite ugly. Oh what a wonder it is ? The body which I believe as mine, looks beautiful due to skin



#### Bhavnabodh - Anyatva Bhavana

covering, the skin gains beauty due to lustre and the lustre draws its beauty from dress and ornaments. Then does it not follow that my body bereft of its skin has no beauty of its own ? Then is my body a mere structure of blood, marrow and bones ? And I take this structure as mine. What a mistaken thinking ! What an illusion of my understanding ! And what a strangeness it is ! I look beautiful by only external things, skin etc. Why should I call my body as mine, when it looks beautiful only by skin and the rest it wears ? If I go on calling it mine, ultimately it is going to give me pain and lead me to nothing. One day my soul will be separated from this body. There is no doubt that when my soul will depart from this body to be born into another body, this body which I hug as mine, will remain here only. If at that time, this body will cease to be mine, then to call it mine is sheer folly; why should I have the sense of mineness in that which is really quite different from my soul? My soul alone is mine. Thus I and my soul are one; the rest are all externals, and sooner I know them, better it is for me. If my body which I call mine, does not remain mine, why should I be attached to such a body? It is better to be clear about the fact that when the body is not mine, then I am quite separate from it. I should think, determine and act accordingly as per this discrimination.

This whole world is full of indefinite number of things and objects or substances; I love my body more than any or all things of this world and if that body not behave as mine what else in this world is likely to behave as mine ? Oh, I was deluded very much, I fell down in wrong attribution namely calling my body as mine which is not really mine; neither these young damsels, nor my obedient sons, nor that incalculable wealth nor that great kingdom of six continents are really mine. Nothing of it is mine. No part of my real being has anything to do with these external things, objects or persons. My body, with whose help, I enjoy all these things or objects, has not behaved as mine, then how can I call other things as mine ? None of my relatives, sons, family members, friends etc.. are likely to remain as mine. I do not want this false sense of calling body and other things as mine. I am not theirs in as much as they are really not mine at all. In the end, all my worldly life and its efforts to gain all externals are in vain. In the end, I and they are bound to be separated for ever. This is the most sorrowful state of things and sooner I realise it, it is better. Ultimately whatever sins I committed to have these externals as mine, my soul alone will have to bear the fruits of these sinful actions. None will come to share this painful result. No ignorance is greater than believing things as mine which are not really mine. With this ignorance, I became the enemy of my own self or soul and I made my soul the sufferer of all my evil deeds in lower births. This is really ignorance, indiscrimination and delusion. I am regarded as one of the Treshath Shalaka Purush - sixty three excellent personages and still I did not realise this simple truth that my soul alone is mine and nothing else. It is unwise to go on this infatuation and life of ignorance. I now have no attachment and feeling of mineness to these sons, wives, royal prowess and conveyances etc..

This clear picture of non-attachment was so firmly fixed in the mind of Bharat, the greatest of all kings, that the dark spell of ignorance got dispelled and he achieved purest meditation. That very moment all the rest of his bondages were burnt and he was enlightened with Keval Gyan - perfect knowledge, great divine and shining even more than thousands of sun rays. Immediately at the same time he adopted ascetic life and he was endowed with saintly dress by Shashan Devi and thereafter that great renouncer became free from all attachment, and became all knowing, all seeing and freed himself from Chaturgati - all four states of soul after



## King of Kings Bharat





#### Bhavnabodh - Anyatva Bhavana

death, Chovish Dandak - punitive sufferings of twenty four different kinds and all sorts of internal, external and cosmic miseries. He detached himself from all transient worldly enjoyments, he shed off considerations of love and hate and he became the highest soul worthy of constant worship by all spiritual aspirants.

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

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

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

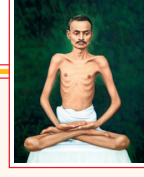
Out of one hundred sons of Bharat's father, ninety-nine sons were already practising for self-realisation; this hundredth son Bharat sought the same self-realisation. Bharat's father also sought the same self-realisation as Bharat and it is said that whoever kings followed on Bharat's throne, realised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

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

**Special Meaning :-** Finding his one finger ugly because of the ring that fell out of it, one who entered the life of utter non-attachment, one who left off his royal grandeur and wealth and as an ascetic achieved perfect self-realisation. Depicting the life of such a great King Bharat this fourth picture comes to an end here. Let us all please the enlightened souls by such correct description of the spirit of utter non-attachment which is the core of an ascetic life.

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





Fifth Picture

**ASHUCHI BHAVANA**

(Contemplation of Impurity)

**Khan Mutra Ne Malani Roga Jaranu Nivasanu Dham;  
Kaya Evi Ganine, Mana Tyajine Kar Sarthak Aam.**

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

The life story of Bhagawan Sanat Kumar will be commenced here to explain and establish the soul saving aspiration that body is impure and the soul is only pure.

**SANATKUMAR CHAKRAVARTI**

**Example :-** Like the great King Bharat whose royal grandeur and acquisitions were described in the life of Bharat, King Sanat Kumar, sovereign ruler had all those wealth and fame with him. His bodily beauty and form were matchless. Once in a religious assembly, Gods in heaven praised the beauty of the body of Sanat Kumar. Some two deities could not agree to this praise and so to verify the appropriateness of this praise, they went as Brahmins to the interior of the palatial residence of King Sanat Kumar. At that time his body was anointed with fragrant ointments and he wore a short dhoti and he was sitting for a good bath. The two Brahmins saw his smiling and enticing face, golden coloured skin of his body and lustre similar to that of the moon and they were very much pleased and they nodded their heads in agreement of the praise of beauty and form of Sanat Kumar. Seeing this, Sanat Kumar asked them to tell him the reason of their nodding; to which the two deities replied, "We were much desirous of observing your beautiful form of body and golden skin colour. Wherever we went we heard the praises of your bodily beauty and colour. Today we saw them and we are quite satisfied that the praise was quite correct and so we were pleased and we nodded our heads to show the correctness of the praises of your bodily form and beauty which we heard wherever we went. Really your form and beauty go beyond all praises about them; they are far more than expressed by the people in their praises." Sanat Kumar being highly influenced by the praise of his beauty and form expressed in pride that though they had seen his beauty and form at that time was good but they would be more satisfied and pleased when they see him well dressed and decked with proper ornaments seated on the throne in the royal assembly as compared with what they saw of him presently while he was preparing only for a good bath; he added that they would be really surprised and wonderstruck if they see his bodily beauty and lustre in the assembly which would be worth admiring in fact. To this, the deities said, "Well then we will surely come to your royal assembly and see you as you have asked us to do so." Saying this, the deities went away.

Then Sanat Kumar put on an excellent matching dress and wore very costly ornaments befitting his royal status and making his body more and more attractive and lustrous, came to the royal assembly and sat on his throne. He was surrounded by his able advisers, brave warriors, learned men and other members of the royal assembly, seated in their statuswise seats and Sanat Kumar was shining in his beauty by attendants spreading fragrance to please him and all were addressing praises to him. At that time the same two deities arrived in the



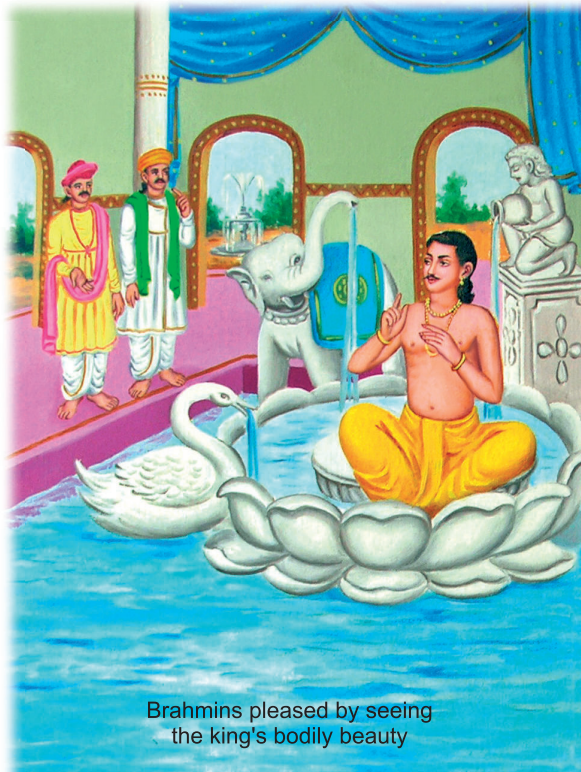


#### Bhavnabodh - Ashuchi Bhavana

same guise as Brahmins and they nodded their heads seeing Sanat Kumar quite differently than what they did when they saw him while getting ready for good bath. Quite surprised at this queer nod, Sanat Kumar asked, "O Brahmins ! What is the reason for nodding in such a different way ?" The deities by their Avadhigyan (Special high knowledge) replied; "O King Sanat Kumar ! There is a vast difference like that between sky and earth, between your beauty and luster that we observed when you were about to take bath and that we see now when you are seated with all the pomp and glory on your throne in this royal assembly." Sanat Kumar asked for the clear meaning of their nodding. To which the deities replied as under :-

"O King of Kings ! When we first saw you at the time of your getting ready for a good bath, your body was like nectar, and when we see you now it is like poison. So when we saw you first, we nodded our heads in appreciation and when we saw you here, we nodded expressing sorrow at your poison like body. If you want to verify the truth of what we say, you can now spit the bettle leaf in your mouth at some place and soon a fly will sit on it and it will die." Accordingly Sanat Kumar examined and found that the statement of the deities was true. It was the mixing of his past life's misdeeds or sins with his sense of pride of present bodily form that made this whole body turn into poison. Observing this result of his body, a spirit of utter disgust at this bodily beauty and lustre developed in his mind and a strong feeling of non-attachment to his body and worldly life connected with it, grew strong. He realised that his worldly life was worthy of abandonment and similar impurity resides in the bodies of his wives and those of other relatives and friends. Therefore all pride about one's living body is no good; pride about it is only infatuation and a delusion. So saying he left his worldly life of a sovereign ruler of six continents and started his journey for self-realisation. When he was moving as a saint, he caught leprosy, a deadly disease. To confirm his determination to work for self-realisation with a spirit of total non-attachment, one deity came to him in the guise of an expert physician and said to Sanat Kumar that his body was suffering from deadly disease and that he was an expert royal physician who would cure his deadly disease immediately if Sanat Kumar wanted it. To this the saintly Sanat Kumar replied; "O you physician ! The disease in the form of bondages of a living being is deadlier than this deadly disease, if you are capable of curing me from the bondages, please cure me off it and oblige. In case you are unable to cure me of my bondages, leave my deadly disease alone." To this the deity replied, "I cannot cure you off your disease in the form of your bondage." Hearing this Sanat Kumar, using his utmost spiritual acquisitions, took his spittle with his finger and applied it on his deadly disease and instantaneously his deadly disease got cured and his body regained its previous health. Seeing this miracle, the deity disclosed his real form and showering respectful praises, bowed to Sanat Kumar and returned to his place.

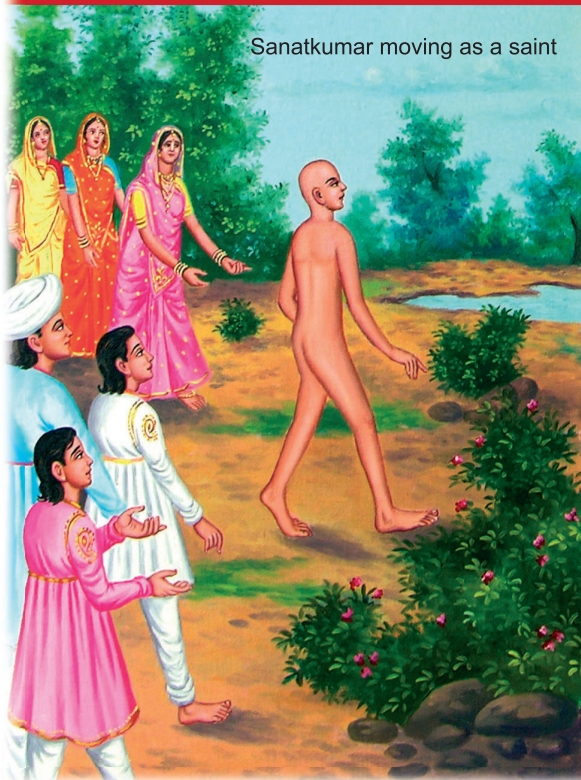
**Lesson :-** The body in which the deadly disease like leprosy grows, the body which has tendency of instantaneously perishing; in every cell of the body there reside diseases and as the body has three and a half crores of cells, naturally it is the storehouse of incalculable diseases and this is clearly proved by discerning knowledge. By excessive deficient food and other nutrients, these diseases appear in slight or acute form in the body which is composed of refuge, urine, filthy substances, bones, flesh, puss and marrow and it looks beautiful or good to look at only by its covering of the skin. To be attracted to such a body or to take pride in its form and lustre is really foolishness. It is that body, in which Sanat Kumar took pride but that body could not tolerate it showed the growth of leprosy in it. O lowly human being ! Why should one



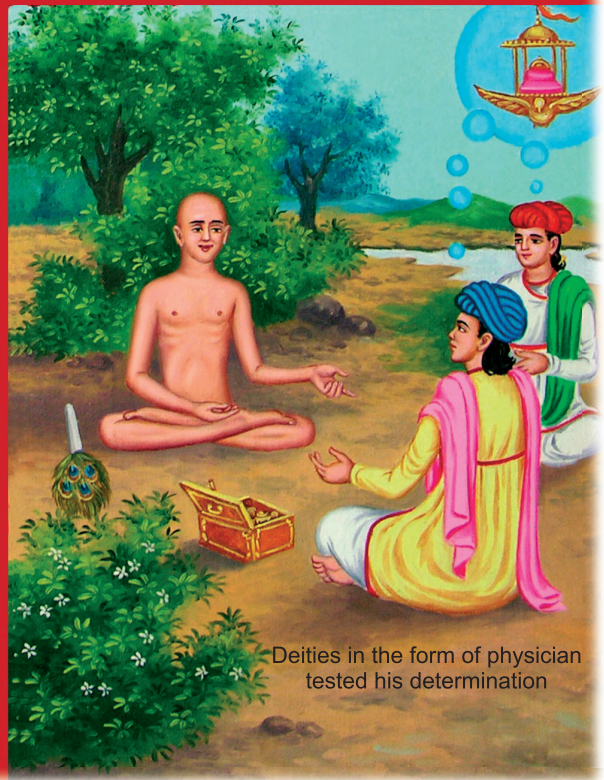
Brahmins pleased by seeing the king's bodily beauty



Brahmins showing disappointment in king's assembly

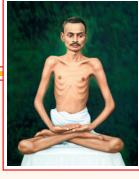


Sanatkumar moving as a saint



Deities in the form of physician tested his determination





#### Bhavanabodh - Nivrutti Bodh

take pride in such a body ? Pride in such a body is not appreciable at all.

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

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

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

Internal Presentation : Sixth Picture

#### NIVRUTTI BODH

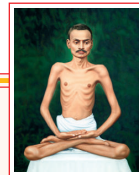
(Preaching of Retirement From Worldly Matters )

**"Ananta Saukhya Nama Dukkha Tyan Rahi Na Mitrata !  
Ananta Dukkha Nama Saukhya Prem Tyan Vichitrata !!  
Ughad Nyaya Netra Ne Nihala Re ! Nihala Tun !  
Nivrutti Shigrameva Dhari Te Pravrutti Bala Tun."**

**Special Meaning :-** How strange it is that you do not love and like the good life and self knowledge as real friends wherein rise the current or waves of purely infinite happiness only because there are nominal troubles and pains which occur in such achievements ! While you fully love and like nominal pleasure of the world though they are totally linked with unending pains and miseries ! O conscious soul ! Better open your eyes of justice and see clearly ! See clearly !! Follow this clear vision, adopt quickly that is take up the life of non-attachment or renunciation and burn out the activity of your sensual pleasures !

Given below is the explicit description of the life story of the great youthful prince Mrugaputra, free from attachment and which is worthy of serious consideration by all spiritual aspirants and which is capable of establishing the holy maha Nivrutti or great non-attachment. One can see therein as to how misery is regarded as happiness and happiness is regarded as misery. This will be proved by the utterances of that great youth Mrugaputra.





### MRUGAPUTRA

**Example :-** There was a beautiful city named Sugriva, which was bedecked with various kinds of gardens and parks full of beautiful trees. On the throne of this city was a ruler named Balbhadra whose sweet speaking chief queen's name was Mruga and this couple gave birth to a prince called Balashri, who in his youth was well known as Mrugaputra-son of Mruga. This Mrugaputra was most dear and a source of joy and happiness to his parents. Mrugaputra, though a prince and living worldly life, was behaving as a great ascetic - Samyati, and so he was worthy of being regarded as Damishavar - the head of all ascetics.

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

After some time spent in gazing at this great saint, he said, "I know that I have seen before somewhere an appearance very similar to this saint," and saying these words he became one with the life of this saint. The layer of illusion of his soul disappeared and he achieved quietness. The knowledge of his previous births shone in him and as a result Mrugaputra, enjoyer of royal riches, remembered his ascetic life of his previous birth and immediately became non-attached to his present worldly life; and lost all interest in sensual pleasures and got attached to the life of strict ascetic discipline. He approached his parents and said to them as under :-

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

Hearing these words of quietude from their son, the parents exhorted him to enjoy worldly life in full measure. Feeling sorry at this invitation, Mrugaputra says, "O my mother ! and O my father ! I have already enjoyed the pleasures you exhort me to enjoy and I find these pleasures as poisonous fruits - the fruits of kimpak tree. These enjoyments result in bitter pain and they are always the causes of miseries. This body is transient and totally impure; it has originated from impurity and it is the temporary abode of the soul and it is the source of infinite pain and unhappiness; it is the store of diseases, old age and afflictions. Why should I feel attracted to such a body ? There is no rule about it as to whether one will have to leave it in his childhood, youth or old age. Such a body is like drop of the foam of water. How can one have affection on such a body ! By obtaining such human body, one has to suffer disease like leucoderma, fever, leprosy etc. and then there comes old age and death. How can I love such a body?"

This worldly life is full of miseries such as birth, old age, disease and death. One has to compulsorily leave this body in sorrowful state one day upon death leaving all land, farms, house, wealth, family, sons and daughters, wife, brothers and all such worldly relations. Just as



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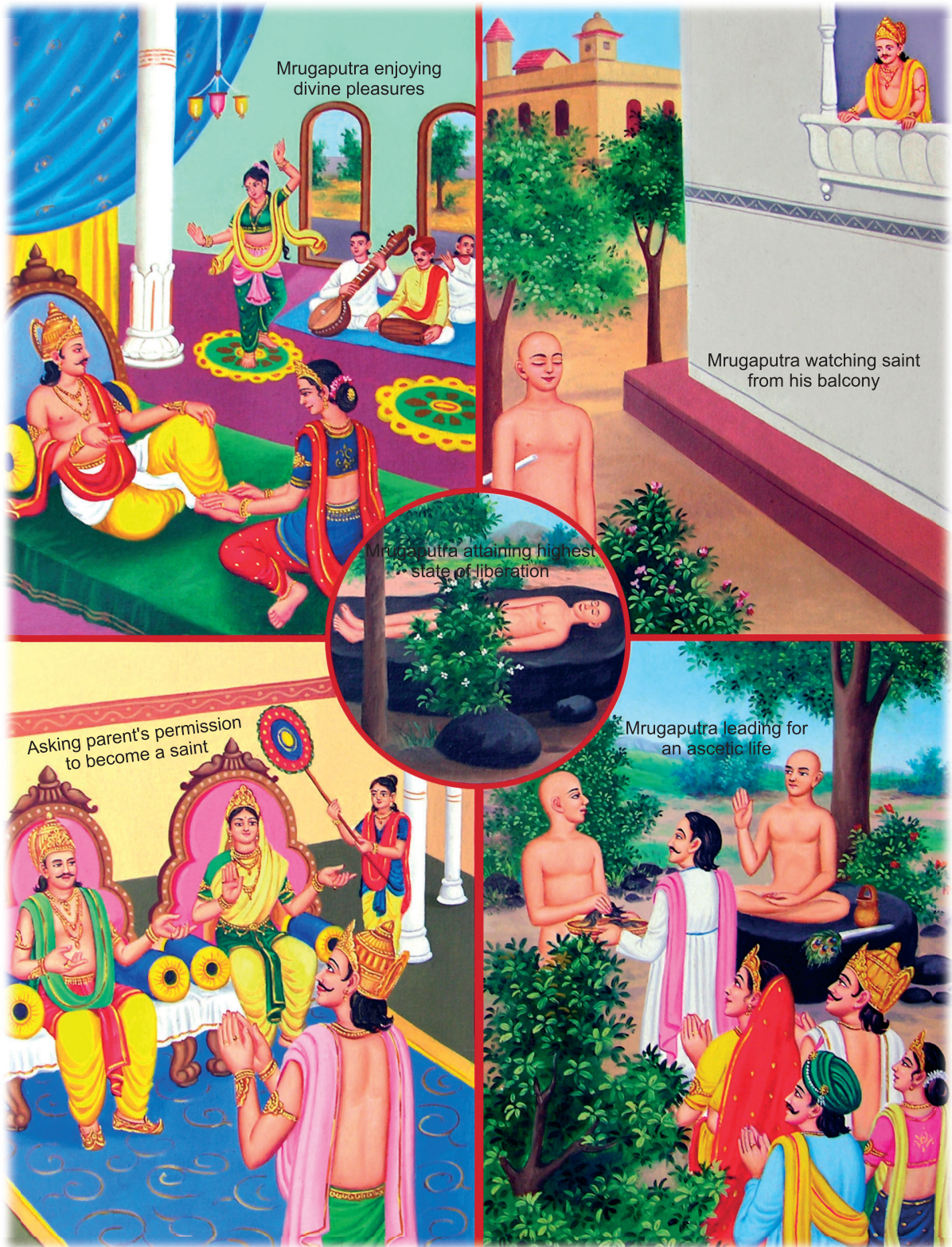
eating the fruit of a poisonous tree is not giving any pleasure or happiness, similarly the result of enjoying worldly pleasures is also not yielding any joy or happiness. Just as a traveller in a long journey would suffer hunger and thirst if he does not arrange to take with him food and water, one while departing from this life for adoption of another birth, would experience much pain by not following a soul-saving religion, he may again suffer the cycles of birth, oldage and death. Thus when a traveller makes his long journey light and enjoyable when he takes wholesome food and water and does not experience hunger and thirst; similarly a follower of soul-saving religion meets with happiness on his journey from this life to the other one; he might lighten his burden of bad deeds, he may have to answer for very few deeds he was forced to engage in, while leading the life of strict religious discipline; he would be free from experiencing the painful results of bad deeds which he has refrained from doing. O you, my respected elders ! Just as a householder, when his house is ablaze, takes up his valuables with him and leaves the house and his old tattered clothes and belongings to their fate, I shall save my precious soul from this burning worldly life, leaving oldage and death like old tattered clothes as soon as you permit me to do so."

Hearing these words of Mrugaputra, his parents were stricken with deep sorrow and they addressed; - "O you son ! What are you saying ? It is very difficult to follow the ascetic's discipline. The ascetic has to adopt forgiveness and many good saintly qualities and discipline, not only he has to adopt them but also he has to maintain them through thick and thin; he has to behave very carefully for keeping these noble qualities firm in his behaviour; the ascetic has to adopt equanimity of mind towards friend and foe; he has to treat equally, his soul and those of other living beings or in other words he has to adopt equable attitude to all living beings on earth. This is called Pranatipat Virati, the first vow and it is difficult to observe it throughout the rest of life. In second very difficult vow, the ascetic has to carefully talk and vigilantly keep away from falsehood, and he has to talk only that which is beneficial to the hearer. The third vow which is also difficult to be adopted is not taking anything which is not properly given to him such as not taking even a small stick of grass for cleaning his teeth unless given to him, to beg and accept food that is pure, innocent, harmless and fleshless only. The fourth vow is to abandon all the sensual pleasures and profligate life and to adopt strict celibacy. The fifth vow of non-possessiveness is still more difficult to adopt for an ascetic than the previous four vows and that is abandonment of all wealth, servants, avoidance of all possessions, of all sense of mineness, renunciation of all worldly purposive actions. Besides these five vows, the ascetic has to abstain from eating at night, has not to keep ghee (clarified butter) and such other eatables overnight - all this is very difficult."

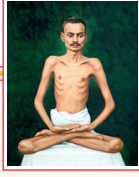
"O son ! you should know what an ascetic life is ! Is there anything more troublesome than observing an ascetic life ? It is to suffer troubles and pangs of hunger and thirst, to bear extreme cold and heat with a bare body; to bear the stings of bugs and mosquitoes, to suffer the listening of abusive words, to suffer crudities of the Upashraya or halting places in the ascetic's movements from place to place, to suffer the bites of shrubs and brambles, to suffer the evil effects of dirt collected on the ascetic's body due to non-bathing. O son ! Know it for certain that such a life is very difficult to lead. To suffer someone's hurt or killing is very difficult to endure, the troubles from being shackled are difficult to obviate, even to beg for food from anybody, is very difficult and still more difficult is when the ascetic begs for food and does not receive from anybody. Also plucking of own hair of the head which is one of the ascetic's discipline is a very painful process and very unbearable and capable of tearing the heart of a cowardly man. You



## Mrugaputra







#### Bhavnabodh - Nivrutti Bodh

think about as to how difficult it is to observe the vow of celibacy which is like a sharp dreadful weapon to destroy bondages. Really all these vows are very difficult to observe by an impatient soul.

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

O dear son ! As difficult it is to chew iron barley, so difficult it is to observe a life of restraints. As difficult it is to drink the flame of fire, so difficult it is to adopt an ascetic life in the prime of youth. It is difficult for a cowardly person possessing weak body to adopt and maintain the strict discipline of an ascetic. As you cannot weigh the Meru Mountain in a scale so it is next to impossible to observe the ascetic discipline of Das Lakshan Dharma - ten sorts of spiritual virtues with firmness and doubtlessness. As difficult it is to swim the ocean namely Swayambhu Raman by one's arms, so difficult it is to swim the ocean of quiet repose for one whose mind has not yet achieved a quiet repose.

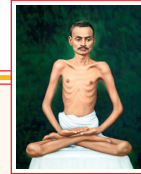
O son ! You should enjoy all five sorts of sense pleasures viz., hearing, sight, smell, taste and touch relating to human form and then after getting full satisfaction in them, you observe religious discipline in oldage."

Hearing this advice of his parents for enjoying sensual pleasure in youth and follow religious ascetic discipline in oldage, Mrugaputra replied to parents as under:

"It is not at all difficult to maintain ascetic discipline for one who has no attraction for sensual life. This soul has suffered and gone through bodily and mental tortures innumerable times. This soul has suffered much by way of going through extremely painful and heart rending experiences. Birth, oldage and death which are the repositories of fear and this soul has gone through all these experiences while moving from one worldly life to another. O elders ! This soul has suffered the heat infinitely more intense than that of burning fire while living in hell, similarly it has gone through cold infinitely more intense than the extreme cold known on the earth. It has suffered extreme pain while crying with tied legs above and head down in the midst to firecelly moving blazing fire; It has been roasted many times in the extreme heat of burnt sand of Kadamb river - the sand that is found in the desert of Marudesh.

This soul has been tossed and turned many times in the frying pans as if it was to be cooked. The denizens of hell had bound my hand and foot with legs up and head down to make me suffer the fruits of my evil deeds; I was torn into two pieces by a sharp saw with no friend nearby to save me from such tortures. They gave me much pain by tying me to a Shalmali tree full of sharp piercing brambles. They tied me many a time and pulled me hither and thither, causing me extreme pain. I was being pressed like a sugarcane many times and all this I suffered as the fruits of my evil deeds. In hell one denizen by name Samnama turned me in the

### Mrugaputra's conversation with parents



form of a dog, the other denizen by name Shabalnama threw me on ground, tore me like a tatter, cut me like a tree. At that time I was very much tossing about with restlessness.

I was torn into pieces by terrific denizens of hell by a deadly sword, by a spear and by such other weapons. There was no end to my suffering due to such tearing to pieces on my birth in hell as a result of my bad deeds. I was yoked like an old animal-Yakking horse to bear and draw fiercely burning chariots. I was roasted like a dead buffalo in the fire and suffered pain in the charred body. I was crying when many vultures pierced my body with their beaks like pincers to eat my flesh. When I ran to satisfy my thirst, I got water of Vaitarani river as painful as cuts of sharp razor and suffered much thereby. I had fallen into Asipatravan - a place in hell which is extremely hot, where the leaves of trees, which are sharp edged pierced my body innumerable times. My body was cut into pieces by instruments like Mudgar, Trishul, Mushal, Gada - a deadly mace and other sharp weapons. While suffering this way, I had no place of shelter or relief. I was lynched many a times like cutting of a cloth by sharp razors, knives and scissors. I was cut into small pieces. I was pierced from cross directions. My skin was peeled off with creaking sound. In this way I suffered endless pain.

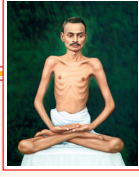
I was caught like a deer many times. Denizens of hell gave me pain innumerable times by catching me in a net in my form of an aligator. I was caught in a net and tortured much in my form of a falcon. I was killed after my being hooked in a net. I was powdered into pieces like the powdering of a tree. I was pressed as iron-smith presses the iron by stroke of a hammer. I was made to drink the hot liquid of copper, iron and lead, and I was offered my own flesh to eat as I may have liked flesh eating in some of previous births. I was heavily punished for my liking of drinking wine in some of my previous births.

In my hellish life, I suffered in this way the extreme infliction to the body shivering with great fear, great pain and great sorrow. The pains suffered are extremely intense, dreadful and of very long duration and which are terrifying even on listening. The suffering in the hell was many more times intense as compared to what is seen on this earth in human form. I have undergone all such suffering in all the past births. Even not for a moment, peace was experienced there."

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

"O son ! If you have strongly determined to become an ascetic, then get initiated to asceticism. But in your ascetic life, who will act as a physician when you suffer from a disease ? Who will relieve you off your pains ? It is very difficult to lead an ascetic's life without doctors or physicians." To this, Mrugaputra replied; "You are right, but you should also think about birds and animals like deer in this world who are alone and have none to cure them off their diseases.

Just as a deer moves in a jungle or a forest so will I move in my forest of saintly life and I shall love and observe seventeen kinds of pure restraints. I shall practise twelve kinds of natural penances and move as an observer like a deer." He again repeated, "When a deer catches a disease in the forest, then who acts as a physician to cure it? Who is nearby to help the ailing deer ? Who gives it needed medical care ? Who inquires about its joy, peace and happiness ? Who brings to it food and water ? Just as such a deer, after getting freed from its ailments, goes to a lake in the forest, and eating grass and drinking water of the lake, starts moving as before, so will I behave in my ascetic life. Just as the deer bears patiently all adventitious



#### Bhavnabodh - Nivrutti Bodh

diseases, ailments and other trouble so I will patiently endure and suffer whatever falls to my lot while moving alone as an ascetic. My life will be used to all sorts of restraints. As the deer continuously moves having no stable place as its abode, so I shall keep moving from place to place with no permanent abode anywhere. Thus I shall be free as a deer in a forest. I shall always avoid subjects, prohibited by my religion. Just as the deer inspects what grass and water are beneficial to it so I shall select food and water, which my religion advises me to take and thus I shall easily bear the burden of hardness of ascetic life. I shall never blame the householder for offering me disagreeable food nor shall I speak ill of him and such restraint I shall observe."

"Evam Putta Jahasukham - O Son ! Act as you feel happy !" Thus the parents permitted Mrugaputra to get initiated to ascetic living. Thus obtaining parent's permission, Mrugaputra left his worldly life as a cobra serpent leaves its skin and paid attention to the rules of his new ascetic life. He adopted a life of strict restraints and left forever gold, wealth, wife, friend, son, community and all relatives and companions, just as one shakes a cloth to throw away dust from it, Mrugaputra cleared himself of all attachments and left for getting himself initiated to the new ascetic life. He adopted five holy great vows; he became well adorned with five Samitis. He also adopted three Gupties (Trigupti). He also accepted twelve penances - external and internal (Dwadash Tapa). He cast aside all sense of mineness; he became egoless, got freedom from contacts of women etc..He began to behave with equanimity towards all living souls. He became unaffected by situations of getting food and water or going without it; of facing happiness or sorrow; of facing life or death, of hearing praises or abuses, of getting honour or dishonour. He became unattached to all excellences, all tastes and all sorts of happiness that one takes pride in having them. He quietly got freed from mental, vocal and bodily punishments. He got freed from four Kashayas. He became unattached to three Shalyas i.e. Maya Shalya, Nidan Shalya and Mithyatva Shalya. He became free from seven types of great fear. He set aside laughter and worry. He became bereft of Nidan. He got freed from the bindings of attachment and hatred. In short, he got freed from all desires; freed from all kinds of enjoyments. He became equanimous if one would cut him with a saw or one would apply sandalwood ointment on his body. To him all these were equal. He closed all doors of entry of sins. He became praiseworthy by leading ascetic life of religious discipline with a pure heart. He solely dedicated himself to the essence of Lord Jinendra's principles. He adorned himself with the excellency of twenty five aspirations - five for each Mahavrata (great vows) flawlessly. Thus passing away many years of his ascetic life that great enlightened prince Mrugaputra, in the end, observing fast for continuously one month, attained highest state of liberation.

**Lesson :-** The life story of Mrugaputra is given here to strengthen the aspiration of getting free from worldly life as one of the twelve soul saving contemplation, determined by great philosophers with solid proof. By discriminative intelligence one can easily see that wandering in worldly cycles of birth and death, brings one infinite pain and misery and to stop this suffering, Mrugaputra the enlightened young great ascetic, has described to his parents all sorts of tortures and torments of hell from which there is no moment of joy or peace and all this inspires one to adopt a life of renunciation and total non-attachment. The inconvenience and privations to be suffered in ascetic life, which amount to external unhappiness, are regarded as total unhappiness; and the unbearable suffering endlessly visiting worldly life are regarded as happiness from quite external physical considerations. How strange delusion is this ? The difficulties, one has to face while leading an ascetic life, are quite nominal or nothing as