

## KING PRADESHI

(प्रदेशी राजा)

### A STORY CUM SUBHASHITA

In the times when *Bhagawāna Pārshwanātha* (the twenty-third *Tīrthankara* of the *Jains*) had established the Religion (शासन), there was a great saint, who was a leader of many disciples (and hence called *Gaṇadhara*) by the name of *Keshi*. This *Keshi Gaṇadhara* was a very peaceful man (शांत), he had controlled all his senses (इन्द्रिय), and was also a great ascetic (महातपस्वी). With his vast multitude of disciples he had come to the city of *Shrāwastī*. For his *Darshana*, as well as for the purposes of paying their salutations and listening to his nectar like preachings, a great many people had gathered. Amongst them was one *Sachiwa Chitra*, who was the chief-minister of the kingdom whose capital was *Shwetāmbikā*. Because of some work pertaining to his kingdom he had come to *Shrāwastī*, and, having seen a multitude of people, he too became desirous of listening to the preachings, so, he came to the same spot.

To the multitude of men *Shrī Keshi Gaṇadhara* said : “Oh men who have the inherent potential of reaching *Moksha* (or of being liberated) (भव्यजन) ! —

“चत्तारि परमंगाणि

दुल्लहाणीह जंतुणो ।

माणुसत्तं सुई सद्धा

संजम्मिय वीरियं ॥”

“*Chattāri Paramaṅgāṇi*

*Dullahāṇīha Jantuṇo,*

*Māṇusattam Sui Saddhā*

*Sanjammiya Wiriyaṃ.”*

(Source: *Uttarādhyana Sūtra* – उत्तराध्ययन सूत्र – a Jain Scripture आगम).

“The following four are the means par excellence to Liberation;

They are very rarely achieved by any living being (जीव) :

(1) Humanness (2) Constant listening to religious (*Dharma*)

discourse (3) Unshakable faith in *Dharma* and (4) Application of all one's energy in the rigors prescribed by *Dharma*."

"This means that first of all, to be born a human being is a very rare phenomenon. After numerous cycles of births and rebirths through all the eighty-four lakh kinds of wombs, and after severe efforts in living virtuously (पुण्य), does the *Jiwa* reach such a birth; having reached it, to be fortunate enough to have the opportunity of listening to the *Shāstra* (scriptures) is still more rare; and even if one does listen to it, to have the unshakable faith in the preachings of Great Men is still more rare; and finally, even if the faith does become firm, it is still more rare to spend one's entire energy in living a life in accordance with the preachings."

“लभन्ति विउला भोगा

“*Labhanti Wiulā Bhogā*

लभन्ति सुरसंपया ।

*Labhanti Surasampayā,*

लभन्ति पुत्तमित्तं च,

*Labhanti Putta-mittam Cha*

एगो धम्मो दुलब्भइ ॥”

*Ego Dhammo Dulabbhai.”*

“In this world the *Jiwas* can gain the most delectable treasures and pleasures (विपुल भोगा); they can even reach the glory and pomp (संपत्ति) of the *Dewas* (denizens of heaven); they can even get children and friends who are in exact accordance with their wishes — but true *Dharma* is something that they cannot gain with ease.”

Hence :

भवकोटीदुष्प्रापामवाप्य

“*Bhawa-kotī-dushprāpāmawā-pya*

नृभवादि सकलसामग्रीम् ।

*Nrubhawādi-sakala-sāmagrīm,*

भवजलनिधियानपात्रे

*Bhawa-jala-nidhiyāna-pātre*

धर्मे यत्नः सदा कार्यः ॥

*Dharme Yatnaha Sadā Kāryaha.”*

“Having found yourself as a human being with all the other appropriate strengths (of good health, long life etc.), which is a difficult occurrence among a myriad crore of

cycles of births and rebirths, one should constantly make efforts in *Dharma* — which is like a boat to cross the *Samsāra*, which is like a great ocean (i. e. this world where there is continuous birth and rebirth)."

"The great *Tīrthankaras* have explained this *Dharma* as follows. (1) Utmost compassion for all creatures (जीवदया), (2) Complete truthfulness (सत्य) and purity (शौच), (3) Total freedom from covetousness (अस्तेय), (4) Perfect abstinence from sex (ब्रह्मचर्य), (5) Blameless discarding of all possessions (अपरिग्रह), (6) Stoppage of eating after sunset and of consumption of wines, liquors and meats and all foods which are made out of a very large number of *Jīwas* (अनन्तकाय — it is said that in a part as small as a pinhead of most roots like onions there are an infinite number of *Jīwas* — and hence the prescription against eating them), and other various forbidden (अमक्ष्य) foods. (The whole subject of the nature of life is dealt with at great length in *Jain Shāstras* such as *Jīva Wichāra* and *Pragnyā Panā Sūtra*), (7) Unblemished humility, (8) Statements (of religion) which because they do not contain any unnecessary mystery, are easy to understand. (9) Total tranquility (शान्त) and (10) Simplicity of heart. This *Dharma*, starting from charity to all who are deserving and needy, is like the *Kalpawruksha* (a tree said to bestow any boon asked of it) since it leads right up to the greatest of all fruits that is *Moksha* (Liberation). Further, just as all good qualities (गुण) are rooted in humility (विनय), in a like manner, the pillars of religions are the faith in the right God, the right *Guru* and the right *Dharma*. Such a faith is called *Samyaktwa* (सम्यक्त्व)."

"Till this *Samyaktwa* is reached, this *Samsāra* (i.e. the world of births and rebirths) is like an ocean that is very difficult to cross for all *Jīwas*, and till that time there is always the experience of deep pains and anxieties. Hence O Men! Be of faith, that only he is God who is *Witarāga*

( वीतराग - one who is totally free from the slightest desires and attachments ); that only he is *Guru*, who is *Nirgrantha* ( निर्ग्रन्थ - one who has given up all and every possession. Also, later in the story, the meaning of this word becomes clear ); and that only the tenets and the principles expounded by the Omniscient ( सर्वज्ञ ) is *Dharma*."

So ended the discourse of *Shrī Keshi Gaṇadhara*.

The words and speech of true saints are very sweet and pleasant, and they are full of high precepts; hence their effect is quick and definite; and when one lives in accordance with them they lead to an unperturbable happiness. The same was the effect of this discourse of *Shrī Keshi Gaṇadhara* on the listeners, and in particular, upon the chief minister *Chitra*, who was deeply moved. His faith in *Dharma* grew manifold. Instantly, he reached the stage of *Samyaktva* and accepted the twelve vows ( व्रत ) of the householder.

Then with great humbleness, this religious minister bowed down in salutation to the *Guru* and said: "Oh Lord! Oh Merciful! our King *Pradeshi* is a very brave man, and so also he is full of profound courage and patience ( धीर ), and yet he is a great atheist ( नास्तिक ). He does not believe in *Ātmā*, Virtue ( पुण्य ), Sin ( पाप ) or Religion ( धर्म ). Hence Sir, be gracious and please come to my city of *Shwetāmbikā*. I am very hopeful that my king's mind will change when he comes into contact with you — and so he too shall discover this wonderful *Dharma*."

The great saints never use definitive language and so *Shrī Keshi Gaṇadhara*, his new found *Guru* said to the minister: "As the circumstances shall permit ( श्रेष्ठ स्पर्शना )".

As soon as his work was completed, the chief minister *Chitra* returned to the city of *Shwetāmbikā*. Then he called the keeper of the garden and said to him: "My

good man, henceforth whenever any saint comes to our garden, please inform me first — and I shall take good care of you.” The chief-minister had a purpose in giving such instructions: Were the king to hear of the arrival of the saint, then by deprecating him, the king may well order the saint to leave his kingdom; and were this to happen, the opportunity for any change in the king’s attitude would be lost. On the other hand, were the minister to know first about the arrival of the saint, he may well be able to arrange things in a desirable manner.

Then one day, the keeper of the garden came to the chief-minister and said: “Sir, a *Gaṇadhara* called *Shrī Keshi*, who has taken the five great vows ( ५ महाव्रत ) and follows the five rules of conduct ( ५ आचार ); and controls his daily routine in accordance with the five *Samitis* ( ५ समिति ) and the three *Guptis* ( ३ गुप्ति ); and who is celibate and remains always within the nine barriers ( वाड ) to non-celebacy ( अब्रह्मचर्य ); who has mastery over the five senses ( इन्द्रिय ) and its twenty three objects ( विषय ); who is free from the four *Kashāyas* ( i.e. the “great defects” of anger, pride, deceit and greed ); who has already gained the four kinds of knowledge ( ज्ञान ); who is wise, profound, full of patience, brave and generous as no one is, who is full of equipoise and contentment, and is always cheerful, and thus he is one who has removed many of the bondages around the *Ātmā*, and is therefore called *Nirgrantha* ( निर्ग्रन्थ ); and who does nothing that leads to the slightest violent loss of life ( निरारम्भी ). Such is this *Shrī Keshi Gaṇadhara*, who has come this morning to the garden in all his glory.

The chief-minister was very much delighted with these news, and by giving the appropriate reward he satisfied the gardener and started thinking:

“वार्ता च कौतुकवती

“*Wārtā Cha Kautukawatī*

विशदा च विद्याः, लोकोत्तरः

*Wishadā Cha Widyāhā,  
Lokottaraha*

परिमलश्च कुरंगनाभे : ।

*Parimalashcha Kuranganābhehe;*

तैलस्य बिन्दुरिव वारिणि दुर्निवार-

*Tailasya Binduriwa Wāriṇi  
Durniwāra-*

मेतत्त्रयं प्रसरतीह किमत्र चित्रम्?॥

*Metattrayaṃ Prasaratīha  
Kimatra Chitram ?”*

“The news which have an element of unusualness, the knowledge which is pure and the fragrance of *Kasturi*—these three, just like a drop of oil on water, spread every where : about this, there is nothing surprising.”

“So let me go to the king before he comes to know of the arrival of the *Guru*, and let me, by stratagem, take the king to him; so that he has the benefit of coming into contact with a holy man ( सतसंग ). Because it is said :

“जाड्यं धियो हरति

“*Jādyam Dhiyo Harati*

सिञ्चति वाचि सत्यं,

*Sinchati Wāchi Satyam,*

मानोन्नतिं दिशति पापमपाकरोति ।

*Mānonnatim Dishati Pāpama-  
pākaroti;*

चेतः प्रसादयति दिक्षु तनोति

*Chetaha Prasādayati Dikshu  
Tanoti*

कीर्तिं, सत्संगतिः

*Kīrtim, Sat-sangatihi*

कथय किं न करोति पुंसाम् ? ॥”

*Kathaya Kim Na Karoti  
Pumsām ?”*

“The *Satsanga* ( सतसंग ) of holy men leads to the removal of the dirt covering one's intellect; it gives honesty to one's speech, makes one's mind joyous, and spreads one's prestige everywhere. So O friend! what can this ( i e. such *Satsanga* ) not give?”

Having so thought, the Chief - Minister *Chitra* went to his majesty, the king *Pradeshi*, and said : “O Lord ! today is a very bright and pleasant day, as there is the

welcome arrival of Spring and this cool breeze which is now laden with the fragrance of flowers is blowing ever so gently. And the creepers who emulate the limbs of dancers have adorned themselves with new flowers, and the mango trees are looking beautiful being full of blossoms.....so O Lord, let us ride out and enjoy sporting with our horses.”

The king was pleased to hear this, and so both he and his chief minister mounted themselves on the best of their horses and went out of the city for a ride; and soon they came near the garden where *Shrī Keshi Ganadhara* was giving his discourses. The king dismounted from his horse, and was enjoying the sight of the trees, the creepers, the music of the birds and the gurgling sound of clear crystal streams while standing under the shade of a large tree — when the sweet sound of the discourse of the *Ganadhara* fell upon his ears. He asked: “My chief-minister, whose is this beautiful sound?”

The chief minister replied: “O King, the sound is coming from this direction — so let us go forward and we shall soon know.”

To this the king agreed, and no sooner they had walked a little in that direction, that they saw the *Dharmāchārya* giving his discourse. The king was immediately filled with a kind of disgust and said: “This *Āchārya* seems to be giving a talk on *Dharma* to our people: I do not like it at all because it is (as Karl Marx has said) a kind of “opium to the masses” (i.e. it deludes them). Hence see to it that this *Āchārya* is sent away, so that my people are not polluted by wrong notions.”

Now it is said :

आज्ञाभङ्गो नरेन्द्राणां,  
गुरुणां मानखण्डना ।  
वृत्तिच्छेदो द्विजातीनाम-  
शस्त्रवध उच्यते ॥”

Āgnyā-bhango Narendrāṇām,  
Gurūṇām Māna khaṇḍanā;  
Wruttichchhedo Dwijātīnāma-  
Shastra-wadha Uchyate.

“To disobey the orders of a king, to insult one’s elders, and take away the means of livelihood of a *Bhramin* is equivalent to killing (them) without the use of weapons.”

So the minister, giving the impression of being desirous of putting the king’s orders into effect went forward; but there after he feigned as though he suddenly remembered something and came back, and said : “O Lord, if we send this *Āchārya* from our country in this manner, then he will go to other lands and shall say: “The king of *Shwetāmbikā* is a fool, he knows nothing and insults the wise and the learned and men of good qualities.” Because of this Sire, your good name will be spoiled.”

So the king was puzzled and he asked : “Then what shall we do ?”

The chiefminister replied “O Lord, you are a very clever man, are also learned and wise, and are unbeatable in a debate. Hence by questioning him, why don’t you tongue-tie this *Āchārya* — so that, having lost and being ashamed because of it, he will leave on his own and never utter a word.”

The king was elated and he exclaimed : “Blessed is your intelligence, my minister ! you have shown me the right way.”

The king *Pradeshi* together with the chief minister *Chitra* approached the *Keshi Gaṇadhara* and started saying : “Hey *Āchārya*, when did you come here ?” There were no salutations, no *Pranāmas* (greetings) and no respect in his language — only a blunt question and in such insulting language ! But this did not affect the saint even a trifle — for he was profoundly calm like an Ocean..... Instead, in a sweet and quiet tone he replied : “O King, I have just arrived.”



The king however continued: "Hey *Āchārya*, you seem to have made a deep study of some perverse and treacherous subject — otherwise, how can you delude so many people? Nonetheless, when I look at your face, you look like a prince. So in your interest, I say to you to give up this kind of a shameful activity. Come with me and become one of my protected (junior) kings, and so enjoy the wealth and pleasures of life. In fact, the pains of this *Japa* (जप - chanting) and *Tapa* (तप - penance) are really without any benefit. If you believe, that by wearing this kind of a dress and doing various rituals, you will be able to purify your *Ātmā*, then, you are deluded. Because, in this world, there is no such thing as the *Ātmā* — so where is the question of its purification and its Liberation? If you believe that there are branches to a tree, when there are no roots at all — is this not a monumental stupidity?"

"Hey *Āchārya*, now listen to how I came to the conclusion that, in this world, there is no such thing as the *Ātmā*; so that, your delusions regarding the *Ātmā*, and because of it, all these doings of Virtue (गुण) and Sin (पाप), and the tales of heaven and hell are put to an end, once and for all! So now listen."

Argument I : "My mother was, as one would say — in accordance with the standards of this world — a very religious person. She was always trying to sow the seeds of religion (संस्कार) in me; while my father was — again in accordance with the standards of this world — an atheist. He tried very hard to keep me away from religion. However, one thing common in them, inspite of their differences, was their great love for me."

"When my mother was breathing her last, I said to her: "O mother, you have spent your whole life in accordance with your religious beliefs, hence you will from now on live in heaven. So when you are born in

heaven, come and tell me what it is like there, so that I am convinced of the importance of Virtue ( पुण्य ) and Sin ( पाप ), and so start living in accordance with the tenets of *Dharma*."

"Then my father was on his death bed, and realising that his time was at an end, I said to him: "O Father, in your life you have done nothing in accordance with what men call *Dharma*; hence you will from now on live in hell. So when you are born in hell, come and tell me what it is like there, so that I am convinced of Virtue ( पुण्य ) and Sin ( पाप ), and by stopping all sinning, I come to follow the tenets of religion."

"After the death of both of them, I have waited with great eagerness for them, but none of them, who loved me so dearly, have come back; and so, I have decided that this talk of heaven and hell is false."

Argument II: "There was once a thief who was sentenced to death; and after his sentence was carried out, I had his body cut in very very small pieces to see where the *Ātmā* dwelt. But, I could not locate the *Ātmā* in any one of the pieces. So I decided that there is no such thing as the *Ātmā*."

Argument III: "Once I weighed a thief very carefully before and after his death, but I could not detect the slightest difference. If there was something called the *Ātmā* which departed at death from his body, surely there would have been an ever so slight a reduction in weight? But no such thing happened, So I have decided that there is no such thing as the *Ātmā*."

Argument IV: "Once I had locked up a thief in a very very tight casket and thoroughly sealed it. Then after a few days, I had the casket opened. There I saw that the body was dead and full of many insects. Now if the

*Ātmā* had left the casket, then surely it would have broken, or at least there would have been a small hole in it, from whence once could surmise that it had left? But no such thing happened. So I have decided that there is no such thing as the *Ātmā*."

**Argument V :** "Whenever I was asked "why is it that after death, there is no activity of speaking, walking, eating, drinking etc.?" I would say that "by a strange and as peculiar combination of the five bhutas, [ ( पंच भूत )—namely पृथ्वी (solids), जल (water), अग्नि (fire), वायु (air), and आकाश (space)], there is the potential of speaking, walking etc. In this body the skin and other solid matters represent *Pruthawi* ( पृथ्वी ), the tears, urine and other liquids represent *Jala* ( जल ), the stomach and others (digestive tracts) represent *Agni* ( अग्नि ), the breath and others represent *Wāyu* ( वायु ), and all the empty spaces represent *Ākāsha* ( आकाश )."

"The peculiar and fantastic combinations of these five elements, that is this body, grows through eating and drinking. The clean air, the warmth of the sun and clean places preserve this body. The enjoyment of the body lies in indulging in worldly substances. Whenever there is a disturbance in the balance of the combination of these five elements, the body feels uneasy. When one of the elements completely separates from the others, then the power of speaking, walking etc. is lost. This loss can be because of a weapon, or by consumption of undesirable foods (poisons) or by locking oneself up or because of any other reason. And when the body has completely lost the power of speech, walking etc, it becomes thoroughly useless; and so it is burnt to ashes or is buried, or is set forth on the oceans/rivers or is left in the wilderness to wild animals and birds."

"In this manner I have thought a great deal and have done many experiments, and have finally come to the con-

clusion that there is no such thing as the *Ātmā*. Hence O *Āchārya*, enjoy the good things of the senses and give up these unnecessary tribulations.”

*Shrī Keshi Ganādhara* then said : “O King, from your talk, I can appreciate that you have tried to determine whether or not the *Ātmā* exists; but these efforts were not of the right type, and hence one can call them “lame” efforts. One should inquire into a particular matter after taking into account the nature of that matter : For example, one cannot look at the wind through one’s eyes-and yet if one were to say that there is no such thing as the wind, he would be patently unreasonable. Similarly the *Ātmā* is beyond the perception of the senses, and hence it cannot be seen — but, to say therefore, that no such thing exists is again false. Further, by the sense of touch and the deduction therefrom, one can say that there is such a thing as the wind. Similarly, by one’s mind and by other deductions, one can prove that there is such a thing as the *Ātmā*.”

**Reply to Argument No. I :** “O King, you told me, “neither my father nor my mother, both of whom loved me dearly have come to tell me that heaven is such and such, and that hell is such and such — and so I have decided that the talk of heaven and hell is false”. But this conclusion of yours is not sound, because you cannot say, that since they have not come there is no such place. There can be many other reasons for their not coming.”

“This will become clear to you from the following example : Imagine that you have once set forth upon a journey, and that you meet and get together with a poor man on the way. Because of the time spent together, you build up some affection for him, and before leaving you tell him : “I am a king my friend, and I am the master of untold wealth; and if you come to my city, I will see that you become rich.” After that, imagine that you have parted and returned to your city and have become

busy with state affairs. Shortly thereafter, the same poor man comes to your city but you're not able to meet him due to your preoccupations. So the poor man thinks: "The other day, the man who met me could not have been a king, because, were he really was, the king, why is he not meeting me and relieving me of this burden of poverty as per his promise?" "Surely O King, this thinking of the poor man is most obviously unreasonable and wrong."

"Similarly, just because your mother has not come from heaven to tell you what it is like there, you cannot say that there is no heaven — to think otherwise would also be unreasonable and hence improper."

"Further is said in the scriptures :

“ संकतदिव्वपेमा,

विसयपसत्ताऽसमत्तकतत्त्वा ।

अणहीणमणुअकज्जा,

नरभवमसुहं न इति सुरा ॥

चत्तारिपंचजोयण—

सयाइं गंधो य मणुअलोगस्स ।

उडुं वच्चइ जेणं,

न हु देवा तेण आवंति ॥ ”

“ *Sankatadiwwapemā,*

*Wisaya-pasattāsamattakatawwā:*

*Aṇahīṇa-maṇuakajjā,*

*Nara-bhawam-asuham Na  
Inti Sura.*

*Chattāripanch-joyana—*

*Sayāim Gandho Ya Maṇu-  
logassa;*

*Uddham Wachchai Jeṇam,*

*Na Hu Dewā Teṇa Āwanti ”*

“Deeply attached to the delectable pleasures of heaven: thoroughly absorbed in the enjoyment of the senses and sense - objects; not free from various things to do and always occupied with something to do; and being completely of freewill in regard to their behaviour towards humans — the denizens of heaven are independent and so they do not come down to this world of humans. Furthermore,

there is a filthy aroma above the world of humans which rises to a height of four to five hundred *Yojanas* [1 *Yojana* (योजन) is approximately equal to 4200 miles (२००० कोष *Kosas*)] and this is one more reason as to why the *Dewās* do not come to this world (as they do not like such filth)."

*Shri Keshi Ganadhara* continued: "At times of conception (च्यवन), birth, initiation into the life of a *Sādhu* (दिक्षा), reaching Omniscience (केवलज्ञान) and the final Liberation (मोक्ष) of the *Tīrthankaras* (See Vol. II/No. 2 for the meaning of this) and by being attracted by the unparralled good destiny, virtue (गुण्य) and greatness of the *Tīrthankaras*, the *Dewās* come to this world of humans. They also come here by being attracted to the great penances (तप) of ascetics or to the impeccable devotion of other holy souls; but they do not visit for any other reason. So your mother, who is thoroughly absorbed in the pleasures of heaven, because there is no great *Dharma* in you and because of the paucity of your goodness and virtue (गुण्य), she may well not have come to you. Because of this to conclude that there is no heaven is wrong. O King, the indisputable truth is that there is heaven and one can reach it by being good and virtuous (गुण्य)."

"Now let us ponder over your statement that your father has not come to see from hell. Imagine that there is a rich man in your kingdom. He takes care of his family members in an exemplary way and so is quite happy. But he has some vices and because of which he commits a theft, but in so doing he is caught. The sepoys tie him up and are about to bring him to you. At that time his family members come and tell him: "Please come back soon and as usual take care of us." But when the rich man is brought to you as an ordinary criminal, you sentence him to imprisonment for life. Thus the rich man does not go back and meet his dear ones. Similarly, inspite of the fact that your father dearly loved you, by

becoming guilty in the eyes of the “king of *Karma* ( कर्म )” he is spending his life in hell, and so is unable to come to the world of humans. Because of this, can you really conclude that there is no such place as hell? Surely O King, to believe so would be most unreasonable and improper.”

“Further it is said in the scriptures :

“नरया दसविहवेयण-सी

“*Narayā Dasawihaweyana-Si-*

उसिण - खुह - पिवाय - कंडूहिं ।

*Usiṇa-Khuha-Piwāya-Kandūhim;*

परवस्सं जर - दाहं - भय -

*Parawassam-Jara-Dāham-Bhaya-*

सोगं चैव वेयन्ति ॥”

*Sogaṃ Chewa Weyanti.”*

“The *Jiwas* that are born in hell undergo the following 10 kinds of pains, anxieties and sufferings: 1) Intense cold, (2) Intense heat, (3) Unquenchable thirst, (4) Unsatiating hunger, (5) Continuous allergy which makes the body scratchy, (6) Constant bondage, (7) Oldage, (8) Constant high fever in the body, (9) Constant fear and (10) Constant sorrow ”

*Shri Keshi Gaṇadhara* continued: “Your father, while undergoing such pains and anxieties is not able to come to this world of humans and tell you what it is like in hell; but therefore to believe, that there is no hell is false.”

“By killing souls which have all the five senses, by consuming meat, by constant and indiscriminate sensual indulgence and other such vices including running businesses and industries that lead to a great loss of life of living creatures ( आरंभ/समारंभ ), great accretion of wealth ( महापरिग्रह ), the *Jiwas* are born in hell and they suffer the pains and anxieties mentioned above.”

“Thus the wise have said: “दुःखं पापात् सुखं धर्मात्—Pains and anxieties (दुःख) come about from Sin (पाप), while pleasure and happiness (सुख) come about through *Dharma* (धर्म).” So having indicated that Sin and Virtue (पाप/पुण्य) are important, one can say that the experiencer of its results and ultimately he who frees himself from its results is the *Ātmā*.”

Then continuing to reply to the king's other arguments *Shrī Keshi Ganadhara* said :

**Reply to Argument No. II:** “O King, it is universally accepted that there is fire in wood (because by rubbing against itself fire can come about), but if in order to find out where it is, one were to cut it into small pieces, would one “see” that fire? And therefore, by not seeing it can one say that in the wood there is no such thing as fire? If one were to so conclude, one would be thought of as being without intelligence. Similarly, by cutting up a living body and examining its pieces and because one cannot “see” the *Ātmā*, one concludes that there is no such thing as the *Ātmā*—then, that too shows a lack of intelligence.”

“O King, one can experience joy, mourning, fear, happiness, pleasure and pain — but one cannot see them with one's eyes. Similarly one can experience the *Ātmā*, but one cannot see it with one's eyes.”

“O King, the method of inquiry made in proving the existence of the *Ātmā* by cutting up a live body is improper. Therefore, the wise have shown *Japa* (जप—constant repetition (as indicated in the translator's notes of previous issues)), *Tapa* (तप—penance), *Dhyāna* (ध्यान—meditation) etc. as the method of arriving at the true experience of the *Ātmā*.”

**Reply to Argument No. III:** “O King, take two bags of rubber which are similar in all respects except that one has a little air in it and that the other is empty. If you were to weigh them on an ordinary gross scale, then it



would appear that there is no difference in them. From this can you surmise that there is no air in one of them? If you did come to such a surmise, it would be patently false! In the same way just because a dead body weighs no less than the living one, it would be incorrect to say that there is no *Ātmā*."

"O King, weight and heaviness is a property of ordinary matter (जड पदार्थ) and in order to exhibit this property it must be touchable — because till one can touch it and hold it, one cannot weigh it. Thus substances like air and light, even though have weight, because they are not touchable they cannot be easily weighed in the ordinary way; so what can one say about weighing that which is quite distinct from ordinary matter, which can never be touched and which in no way can be held? This is to say, that the attempt to prove the existence of the *Ātmā* by the process of weighing is a wrong approach and so one can never succeed in such an attempt."

**Reply to Argument No. IV :** "Further, O King, you know that if you were to blow a horn in a completely closed large box, you would be able to hear the sound of it, even if there is no break or hole in the box. So can you say that the horn never blew and that no sound emitted from it? So also, from the departure of the *Ātmā* from a body which was locked up in a box, inspite of there being found no hole or break in the box, one cannot say that there was no *Ātmā* in the body which could have gone out."

"O King, the rays of light can traverse a box of glass even if there is no hole, or a door or a passage into it. Similarly, sound can traverse from one corner of the universe to the other, after passing through walls, trees and mountains. So what is so surprising if the *Ātmā*, which has no shape, size or feeling etc., can go through all and every kind of substance? It is because the *Ātmā* has this property that its motion cannot be checked, it is known as having *Awyāhatagati* (अव्याहतगति)."

**Reply to Argument No. V:** “O King, you explained that because of the peculiar combinations of the five elements, the powers of speech, walking, eating, drinking etc. come about and so the various activities are carried on. Because of this, you said, that it is not necessary to believe that there is such a thing as the *Ātmā*. Well, this argument too, is not proper. Because were it so and that in our activity there is no other prime substance which was controlling the same, then it should, like a gramophone record continuously go on speaking; or like the wheel of a machine go on continuously spinning. Because we are able to speak only at certain times and speak of only specific things and in a specific manner; because we can choose when and the manner of our walking, eating and drinking; this shows that there is a controller who regulates this. Hence there is a need for a substance which has the power to control and regulate. This substance is conscious (सचेतन) and unlike the five nonconscious substances, and this is what is called the *Ātmā*.”

“O King, in this manner the existence of the *Ātmā* is proved — and it is only because that one can reach its unblemished state and hence find beatitude that I follow the Religion (धर्म). This Religion is the only way for gaining the greatest truth, and there is no other way. Hence O King, take refuge in this wonderful path, and hence find the purpose of life for which you are born.”

The words of *Shri Keshi Ganadhara* destroyed the deep darkness of *Mithyāṭwa* (मिथ्यात्व – wrong beliefs) that had enveloped the personality of King *Pradeshi*, and in its place he was flooded with the light that is *Samyaktva* (सम्यक्त्व), which is like the rays of the sun. In that light, he could see that there is *Ātmā*, that there is *Pāpa* (Sin) and *Punya* (Virtue), that there are places (i. e. heaven and hell) where their fruits are reaped. Therefore with deep humility and folded hands he said: “O Great Saint, by the *Mantra* of one who knows and preaches the

science of *Mantra*, the evil spirits run away; in the same way, by your preachings the evil spirit of delusion (अज्ञान) that resided in my heart has also gone. O *Maharshi*, as darkness vanishes at the rising of the sun, similarly your words have removed my ignorance. O *Sire*, who are the embodiment of compassion, I am definite that the *Dharma* propounded by the *Tirthankaras* is the very best, and I accept and submit to it." Thus, King *Pradeshi*, with proper rites, took the vows of the *Grahastha Dharma* (गृहस्थधर्म — householder's vows) which is the root cause in reaching that *Samyaktva* (सम्यक्त्व). He followed it in all the prescribed details and so after his death, he was born in heaven as a *Dewa* (देव) named *Suryābha* (सूर्याभ).

---

**Acknowledgement and Source :** This story appears in many *Jain Shāstras*. *Pujya Muni Shri Tattvānandavijayaji* gave me a Gujarati version and has gone through the translation. For this, we are thankful to him.

---

(Contd. from Page No. 1)

One can understand that for serious readers the arguments propounded in this story will not suffice. Deeper metaphysical arguments proving the existence of the *Ātmā*, ofcourse, do exist in various *Shāstras*. Some of *Jain* one's are : 1) *Wishesha Awashyaka Bhāshya* by *Pujya Jinabhadragani Shramāshramaṇa* 2) *Kalpa Sūtra*, and the various commentaries upon it. (A portion of which, namely, *Gaṇadharawāda*, has been translated in Gujarati by *Pandita Malawaniya* and 3) The fifth of the five *Sūtras* known as *Pancha Sūtra*.

Because of the length of this story, the translation of *Prashamarati* is not given in this issue. From the next issue, it will restart.

---