



Shree Laghuraj Smarak Granthmala Pushp-6

## **The Self Realization**

Being the Translation

of

ATMASIDDHI

OF

SHRIMAD RAJCHANDRA

**English Verse by**

Shri Brahmachariji Govardhandasji B.A.

**Prose explanation by**

Shri Dinubhai Muljibhai Patel

M.A. Bombay. B.A. Hons, London.



SHRIMAD RAJCHANDRA ASHRAM

AGAS

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## **Publisher's Note**

(First edition)

By Today, there was available only one translation of Atmasiddhi Shastra, the renowned work of Shrimad Rajchandra, by J. L. Jaini, but that was too short to be understood. This present book offers a lengthy and clear explanation of Atmasiddhi. The English verse of Atmasiddhi is made by Shri Brahmachariji a graduate and sincere devotee of Shrimad Rajchandra. Explanation was carried out by Shri Dinubhai Muljibhai Patel, a professor of philosophy, under the guidance of Shri Brahmachariji Govardhandasji, hence it is most authentic. Moreover in this book we have given the original Gujarati verses in Devanagari script as well as in Roman English for original pronunciation by English people. At the end, we have also given the English rendering of the famous letter of six doctrines, of which theme, this Atmasiddhi is the development. Finally we have given two small poems which are the verse rendering done by Shri Brahmachariji occasionally of Shrimad's writings.

We strongly believe that this book will be greatly helpful to the English-knowing world at large, aspirant for self-realization. May God bless you.

Surat, 1985 A.D. **MANAHARLAL GORDHANDAS KADIWALA**

## **Publisher's Note**

(Second edition)

The 'Self realisation' is English version of "Shri Atmasiddhi Shastra" by Shrimad Rajchandra. Originally it was Published as pushp 6 in "Shree Laghuraj Smarak Granthmala pushp 6". This was published in 1985 by Shrimad Rajchandra Mumukshu (Anuyayi) Mandal, Agas. The said mandal has now entrusted their publication work to Shrimad Rajchandra Ashram, Agas.

English Translation of "SIX STEPS" by Dr. Bhagvandas M. Mehta & Prof. Dinubhai M. Patel is included in this publication.

It is most gratifying that there is good demand of this publication. The book is reprinted with a hope that it will be educative to public at large.

Bombay, 1994 A.D. **MANUBHAI MODY, President**  
Shrimad Rajchandra Ashram, Agas



Shri Sanatan Jain Dharma,

## Shrimad Rajchandra Ashram, Agas

### A Brief Description

This Ashram was set up in 1920 A.D. by His Holiness Laghurajswami, the dedicated follower of the utmost Enlightened Graceful Lord Shrimad Rajchandra-ParamkrupaluDev. Since it came into existence under the patronage of Shri Laghurajswami, it was initially named by the devotees as "Shri Laghuraj Ashram." The great sage, however, did not want his name to be associated with the Ashram. Hence, as a selfless and true devotee of his Guru, he suggested to term this edificial memorial of Shrimadji as "Shri Sanatan Jain Dharma, Shrimad Rajchandra Ashram." It was therefore named accordingly. This Ashram is meant to reinforce Jainism in its pure form.

After entering the Ashram premises, one comes across an impressive gate, which prominently displays the motto **'Forgiving is the Grand Gateway to Liberation.'** While entering the gate, one sees a charming temple. There is Shwetamber temple on the first floor and Digamber one on the second floor. In the basement there is 'Shri Guru Mandir' where there is a marble idol of Shrimad Rajchandra in lotus posture proportionate to his body size. There is Pranav Mantra 'Aum' inscribed on its one side and Shrimadji's footprints on the other side.

On the right side of the temple, there is a grand assembly hall (Sabha Mandap) which is used everyday by numerous truth seekers for spiritual pursuit in the form of communion, listening, devotion, worship etc. In this hall a standing portrait of Shrimadji

in meditative pose proportionate to his body size has been installed.

There is a library above the main gate facing the temple. In the open terrace above it, there is a mini temple of marble. Therein stands an idol of graceful Lord Shrimad Rajchandra in standing meditation posture. It is made of five composite metals.

In this sacred complex, there is a large prayer hall, on the left side of the temple. A magnificent portrait of Shrimad Rajchandra in lotus posture has been installed therein. The hall is mostly made use of by those old mumukshus who are unable to ascend stairs of Sabhamandap. Pratikraman (atonement) is performed here during Paryushan and other sacred days by the female-folk. Above the hall, there is the Shantisthan (place of serenity) which also has a portrait of Shrimad Rajchandra in standing meditative pose.

To the east of it there is Rajmandir, wherein impressive portraits of Shrimad Rajchandra, Shri Laghuraajswami (who was popularly known as Prabhushriji) and Rev. Brahmachariji have been installed. It also has the inscription for taking vows. In this Rajmandir on Kartik sud 7 Vikram Samvat 2010 (13<sup>th</sup> November 1953) Rev. Brahmachariji attained the ultimate quietude in 'Kausagga' posture.

To the further east, there is the room in which Rev. Brahmachariji used to stay, which is now equipped with his two portraits. To the further east there is the place, where H.H. Prabhushriji used to live, and where he attained the ultimate ecstasy on 8<sup>th</sup> day of the month of Vaishakh in Vikram Samvat 1992 ((29<sup>th</sup> April 1936). His memorabilia consisting of his divan, seat, staff etc. along with his nice portrait have been kept therein for worshipping.

In the northeast beyond the temple complex, there have been installed H.H. Prabhushriji's footprints in a small temple at the place of his cremation. A little ahead of it there is also a small temple in which the footprints of Rev. Brahmachariji are installed at the place of his cremation.

Since the above-mentioned old assembly hall was found too small on the days of sacred festivals, a new assembly hall

admeasuring 17000 sq. ft. has been constructed at the cost of several million rupees which has capacity to accommodate approx. 3000 mumukshus at a time for spiritual pursuit. In this new assembly hall, a huge and splendid 13 feet standing portrait of Shrimadji in meditative pose has been installed.

The Graceful Lord Shrimad Rajchandra had said to H.H.Prabhushriji, 'Muni, this is the hard time, and hence move as a simpleton like Jadbharat (a Mythological Character). Cross over the accomplishments that you will gain. The living beings of this time are like ripe muskmelons; they would not bear the harshness. If you therefore behave as a benefactor, many people will gain beneficence through you.'

While staying in the Ashram from 1920 to 1936 A.D. His Holiness Prabhushriji has laid a unique spiritual routine, which is being observed in the Ashram over 100 years as directed by him. The soil of this Ashram has been sanctified by his footprints and by his stay here. One can even now experience the sacred impact thereof in the Ashram.

The daily routine of devotional activities at 'Ashram' from 4.00 a.m. to 9.30 p.m. is as under.

- 4.00 a.m. to 6.30 a.m. : Recitation of Devotional compositions, Mantrasmaran, Lesson of Atonement, Chaityavandan and Stavan (Devotional Prayer in temple).
- 9.00 a.m. to 11.45 a.m. : Devotional Compositions, Puja of Atmasiddhishastra or other Pujas.
- 2.00 p.m. to 4.00 p.m. : Recitation of Devotional Compositions, and contemplation of 'Vachanamrut'.
- 6.00 a.m. to 6.45 p.m. : Dev-vandan, Aarti and Mangaldivo at four places.
- 7.15 a.m. to 9.30 p.m. : Recitation of Devotional Compositions, reading of Shrimadji's letters, Mantrasmaran, Reciting of Atma-siddhishastra and reading of Updeshamrut and Bodhamrut.

(This routine is changed depending upon the sanctity of days and changes in time of sunrise and sunset.)

There being non-sectarian environment in this Ashram, the truth seekers belonging to Digamber, Shwetambar; Deravasi, Sthanakvasi and Vaishnav sects as well as others interested in the well being of soul come and stay here. That is the unique feature of this pious abode of wholesome communion and a great place of pilgrimage.

Since the passing away of Rev. Brahmachariji in 1953 A.D. there has not been a successor to him, yet the devotional routine has been continually prevailing in the Ashram as laid down by the Enlightened persons. H.H. Prabhushriji said in 'Updeshamrut': **"What type of 'Ashram' is this ? Here talks prevail only about the soul. You should try to know your own soul."** It is necessary for every truth seeker coming here to remain present and take part in the above programme of devotion etc. One has to stay here only for communion, renouncement, devotion etc. with the purpose of soul-orientation. It is forbidden to stay here for the sake of sense-indulgence, defilement or indolence.

During 1898 A.D. (Vikram Samvat 1954) when H.H. Prabhushriji was at Vaso, the Graceful Lord Shrimad had been there. That time he had told His Holiness to tell those truth seekers, who seek the means of self-realization, to extend the Mantra of Sahajatmaswaroop with the stipulation to avoid seven major addictions, to give up seven forbidden articles of food etc. and to recite the lessons of Nityaniyam (daily routine). The Graceful Lord has thus presented the path of liberation for the present time and authorized H.H. Prabhushriji to extend the same to the world. In view of that authorization H.H. Prabhushriji has devised the above-mentioned spiritual routine for the Ashram.

In this connection Rev. Brahmachariji has mentioned as under in Bodhamrut part 3.

*"H.H. Prabhushriji has set the programme for the Ashram with much foresight. Absence of interest therein would indicate the lack of liberation-seekers desire. Someone may be interested in prevailing as per his fancy; but that is self-indulgence, which is the cause of worldly wandering. It is therefore beneficial to turn the mind towards the path shown by the Enlightened. If mind does not turn, it should be directed towards the path even by force."*

*A few days prior to leaving the body, on a sacred day of Chaitra Vad 5, Vikram Samvat 1992 (12th day of April 1936) H.H. Prabhushriji entrusted the authority to Rev. Brahmachariji to administer the vows. After the latter's passing away it was felt that the liberation-seekers should not remain deprived of the opportunity to take vows as per directive of the Graceful Lord Shrimad Rajchandra. With that view in mind, an inscription showing H.H. Prabhushriji's instructions regarding the vows and his explanation of the Smaranmantra has been installed in Rajmandir at the place, from where H.H. Prabhushriji and Rev. Brahmachariji used to administer the vows. As indicated therein, many truth seekers even now take the vows at the witness of the Graceful Lord's portrait with the contemplation. 'At the instance of the sage (H.H. Prabhushriji) I abide by the commands of the ParamKrupaluDev (Graceful Lord)'.*

Everyone in the Ashram needs to entirely avoid seven addictions, seven forbidden articles of food, the articles growing underground and eating after sunset. Moreover, it is essential and inevitable to observe celibacy within Ashram. That is the foundation stone of Ashram.

Regarding this Ashram, H.H. Prabhushriji has said as under in 'Updeshamrut' :

**“Do you know what type of Ashram is this? It is the divine abode. Whoever wants to come here should keep the worldly concepts outside. Here prevails the spiritual force of Soul.”**

**“Here prevail the commands of the ParamKrupaluDev (Graceful Lord). He is great and superbly Enlightened. The significance of this sacred land is unique. Those living here are meritorious.”**

Thousands of truth seekers come here on the sacred days to partake in the devotional and spiritual programmes set by H.H. Prabhushriji.

In the Ashram, there is adequate arrangement for boarding and lodging for mumukshus.

More than 130 books published by the Ashram (inclusive of those books published by Paramshrut Prabhavak Mandal managed by Shrimad Rajchandra Ashram, Agas) are sold at the 'Book shop'. The list of books is printed at the end of this book.



On the floor above the administrative office, there is a model collection of Jain literature. There are more than 500 scriptures, and many of them are manuscripts. All of these have been laminated so that they can remain intact for a long time.

This Ashram is managed as per Trust-deed prepared on April 9, 1924 by H.H. Prabhushriji, and the 'Scheme' devised thereafter by the Charity Commissioner of Gujarat State. The management is carried on by the Board of Trustees as per the clauses thereof.

The reader will realize that since the Ashram was set up by H.H. Prabhushriji, it follows the pattern established by him. That is the royal road of religion. The Board of Trustees and other mumukshus remain vigilant to maintain it. However, the force of wrong beliefs, prevails all around. Under these circumstances it is our duty to remain alert and if necessary to challenge the elements that intend to interfere in the wholesome pattern of the Ashram and to disrupt its objective and the ideal. The Board of Trustees earnestly seeks your co-operation in protecting this ideal of Ashram, which is the essence of its existence. The Board is confident that it will get the total co-operation from those, who treat this place of pilgrim as a unique of beneficence and are its well wishers.

It is worth repeating that Ashram is meant for observing and following the eternal Jain path of the detached Lords. It is our humble request that every mumukshu extends his full support to the original objective of Ashram and adds to its reputation.

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## **Introduction**

This book is an humble attempt to put the best of Shrimad Rajchandra's writing the Atma Siddhi Shastra in English so as to be useful to the English knowing spiritual aspirants in the wider world. The great Jain Scholar Pandit Sukhalalji rightly calls Atmasiddhi Atmopanishada in his article to Prabuddha Jivana dated 1-1-'54.

This translation (verses) flows from the pen of Shri Brahmachariji Govardhandasji, who has dedicated his life to the cause of practising and preaching the teaching and message of Shrimad Rajchandra and as per his instructions the author has written the English translation of the text keeping in view his English poetical rendering. The translation of the text has been finalized and approved by Shri Brahmachariji. Every word of it has passed through his searching test and by his suggestions, criticism and instruction the author has derived immense benefit.

Atmasiddhi Shastra, a compact and profound composition in 142 verses of Shrimad Rajchandra (1868-1901 A.D.) in Gujarati, explains the fundamental philosophical truths about the human soul and the method of its liberation. There is no sectarianism in it, its appeal is universal. It analyses the causes and effects of the soul's delusion and it suggests the way to dispel it and attain the state of Self-realization. It does not talk of heaven and hell or of mythical nothings. It records the facts as they are and suggests the way to improve them. It is thoroughly realistic and practical for all who have the courage and patience to follow its teaching. That a spiritual sadhak is many a times misled by his own prejudices and by the overpowering effect of the beliefs and practices of the people around him, that real spiritual inwardness and the help of a proper Guru to guide the spiritual aspirant to his goal are essential to Soul's liberation, are some of the facts very clearly stated in the Atmasiddhi.

### **The Self Realization**

It is very difficult to complete one's say in spiritual matters in a short composition. but the genius of Shrimad Rajchandra has achieved it with mastery in his Atma-siddhi. Knowing well that silence is more eloquent than speech, that language is inadequate to express fully the spiritual experience and teaching, such compositions are prepared by great soul to advise the people around them in the language they are accustomed to understand. Atmasiddhi is one such composition. Shrimad Rajchandra lays special emphasis on personal effort and Guru's guidance in the path of Self-realization. He assures the spiritual aspirant of the success in his struggle, provided that he follows the correct method of self-purity laid down in his Atmasiddhi Shastra.

On the completion of the translation of the Atma-siddhi, Shri Brahmachariji oracularly told the author that he will have to translate the well-known letter of \*six fundamental truths, to prepare an introduction to the text and to write out the life of Shrimad Rajchandra in English, on the basis of the available sources. Soon after these instructions, within a fortnight, Shri Brahmachariji, the soul and spiritual guide of Shrimad Rajchandra Ashram, left the mortal frame and the author continued his work as time permitted during a period of few years and now he feels happy that the work entrusted to him by Shri Brahmachariji is complete.

This book is a dedication of the author to the great masters about whom he has written, and it is in repayment of his debt to the two languages he has tried to learn from his early childhood, namely Gujarati and English.

If some of the sincere souls find some inspiration and light to help them in their spiritual march to self-realization by reading this book, the labours of the author and Shri Brahmachariji who inspired him to complete this work would be amply rewarded.

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\*The letter of six fundamental truths is given at the end of this book.

### **The Self Realization**

That great men are the salt of the earth and they are the torch-bearers of eternal truths is amply proved by the life and teachings of Shrimad Rajchandra, the spiritual guide of the greatest man of our time Shri Mahatma Gandhi. Let these kindly lights lead us from untruth to truth, from darkness to light and from death to immortality.

I would end this introduction by appealing to the reader to draw his special attention to the verse No. 107 which reads -

**"Look not to caste-or-garb-distinction,  
The path aforesaid is essential,  
Whoever takes to it gets liberation,  
No distinction in status Final."**

3, Krishna Kutir,  
Sayaji Ganj,  
Baroda.  
Monday 6th June, 1960

**Dinubhai Muljibhai Patel**

**In this fifth edition, a few  
corrections are done to improve reading  
and understanding of the book.**

## **Life of Shrimad Rajchandra**

Sources :

1. Sakshat Sarasvati. by Vinaychandra Popatlal Daftari published in 1887 A.D.
2. Autobiographical account of 13 years written by Shrimad Rajchandra at his age of 22 years in an article under the title Samuchchaya Vayacharya, Kartika Sudi Purnima. Vikram Samvat 1946 or 1890 A.D.
3. Spiritual life of Shrimad Rajchandra-an article by Shri Maneklal Ghelabhai Zaveri written on the Shrimad's birthday celebration.
4. A collection of the lectures on Shrimad Rajchandra by Gandhiji, Anandshankar B. Dhruva and Kaka Kalelkar and other learned men.
5. The Life-pilgrimage of Shrimad Rajchandra by Shri Gopaldas Jivabhai Patel of Gujarat Vidyapeeth-book published in 1935 A.D.
6. Shrimad Rajchandra Jeevankala by Shri Brahmachariji published in 1938 A.D. by Shrimad Rajchandra Ashram, Agas.

\* \* \* \* \*

**[Birth, 1867 A.D. Jatismarana Gnana 1874 A.D.,  
Began to carry over his enlightenment obtained in his  
previous life and increase it in continuity 1875 A.D.  
Developed a spirit of extreme detachment 1886 A.D.,  
Expired in 1901 A.D.]**

\* \* \*

Shrimad Rajchandra full name Shri Raychandbhai  
Ravjibhai Mehta-was born in A.D. 1867 at Vavania Bandar,

### **The Self Realization**

a village in Saurashtra. He belonged to a wellknown merchant community. His father's name was Ravjibhai and mother's name Devabai. His grandfather was a staunch devotee of Lord Krishna. His mother was bred up in Jain religious traditions. In Samuchchaya Vayacharya he writes :

"I was born on Sunday, Kartika Sudi Purnima (15th day of Kartika), Vikram Samvat 1924. Therefore I have completed to-day 22 years. In this apparently short span of my life, I have experienced much about the Soul, the nature and mutation of mind, the integrity of speech, the physical body, the wealth, various impressions of the variegated or multicoloured wonderful world formations of various orders, many worldly ups and downs and the causes of interminable misery and unhappiness. All these have been experienced by me in many ways. In my short life I have entertained all the thought-forms which were thought over by the all powerfull saints and philosophers and by the formidable sceptics. I have thought of the universe of desire & aspiration which were discussed by the great rulers. I have also thought of the disinterestedness par excellence, an attitude of serene indifference. I have much meditated on the acquisition of immortality and of minute temporariness or transitoriness. Many similar great thought I have traversed in very few years of my life. I look at all of them as a seer, and I realize the unfathomable gap between my present state of knowledge and experience and the state of my being when I cherished or entertained these great and multifarious thought-systems. All these minute and big differences and gradual development of my self have been only recorded in my memory. I have never made any effort to publicise these thoughts. I felt that giving these thoughts to a wider public or sharing my experiences with them might bring good spiritual dividends

### **The Self Realization**

but my memory refused to do so and I was helpless. By cooperative understanding if my memory could be persuaded to open its treasures to the world by putting them in writing. I shall surely do it in future. I give below a very brief recollection of my early life.

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

For four years, from 7 to 11 years of my age I devoted myself to study. At that time I remembered all what I once saw or read. My recollection was faultless, as my memory was sinless. As a boy I had no idea of fame, hence the bugbear of publicity never bothered me. I had unique retentive memory which I find very few men even today possess. Still I was indifferent to my studies. I was given much to talking, play and merrymaking. Because of good memory, my teacher was pleased with me as I used to recite all what I once read before the teacher. At that time I was full of affection and natural sympathy towards all around me. At the same time I preferred solitude. I learnt that a spirit of affectionate brotherhood was a key to family and social happiness. If I found a separatist feeling or behaviour in anybody, it used to pain me very much and my heart was crying. In my eighth year I used to compose

### **The Self Realization**

poems which at a late age I found to be very well done.

I studied so well that I could explain the book to my teacher who started teaching it to me. I cultivated very wide reading.

I had much faith in mankind and I loved the natural world order.

My great grandfather was a Vaishnava, a staunch devotee of Lord Krishna. I heard from him many devotional songs about Radha and Krishna, also the mysterious stories of the wonder-works of Lord Krishna and other incarnations of God. I took religious initiation at the hands of a Sadhu named Ramadasji. I daily went for the darshana of Lord Krishna and attended lectures and devotional congregations. I believed the incarnation of God as real God and I cherished a strong desire to see His residence. I dreamt to be a great spiritual follower of Lord Krishna and a powerful preacher of His faith. I considered it to be the pride of my life if I could become a great Sannyasi performing Hari Kirtana in the public and leading an upright ascetic life. I was so much saturated with such thoughts that I hated the Jains who did not accept God as the creator of the world. I believed that nothing could be created without a creator, that the world was a masterful creation and such an uniquely supreme creation could only be the work of God and none else. The Jain Banias in my native place praised me as the most intelligent boy of the village. But they ridiculed my initiation in Vaishnavism and they argued with me to dislodge me from my faith. I did not succumb but gradually I read the Jain sacred books such as Pratikramana Sutra. The fundamental idea of the Jain works was the advocacy of non-violence and love to



### **The Self Realization**

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

### **Jatismarana Gnana**

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

### **The Self Realization**

Jatishmarana Gnana. It is but natural that death and disease are the great humanising forces in individual and social life of thinking men. It is by being conscious of them that we develop modesty and humility in our behaviour and we reduce our attachment to worldly life. By the meditation on death we realise the supreme and sole importance of knowing and experiencing the Atma alone. Therefore Jatishmarana Gnana - the memory knowledge of one's previous lives is very helpful in developing detachment from the world, and a spiritual affection for eternal imperishable ever-living soul. Shrimad obtained this exceptional knowledge of his previous lives at his very young age of seven, a rare phenomenon. In 1897, at his age of 30 years he wrote his famous poem in which he thanked the day when he realized unique peace. He has described in the poem the order of his spiritual development as under :

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

In 1889 at his age of 22 years he wrote in a poem that the only friend of unqualified happiness is lonely indifference which in turn is the mother of spirituality. He also says therein, "In my very young age I knew the nature of final reality and this suggested to me that henceforth I had no future birth nor will I have to fall back from what I had already gained in spiritual life. I easily reached the state of the Soul which would require long study and spiritual practice for others." In another letter, he says "I realized that when in infinite stretch of time in the series of

### **The Self Realization**

my past lives I felt that I could not live without my dearest and nearest, but I could live without them in those lives too. This proves that my affections and attachments were based on ignorance."

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

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

### **His Boyhood**

**Manifestation and demonstration of his exceptional intellectual and spiritual acquisitions (powers).**

The knowledge of his past lives proves the height of spirituality he had already raised in his previous lives. He was apparently young in his present life but from the point of view of his achievements of previous lives, he cannot but be regarded as a highly advanced soul. From his early boyhood modesty, perfection in speech and conversation, exceptional reasoning power and a sharp spirit of non-attachment or disinterestedness and such other qualities made him a pet boy of his school as well as of his village. He possessed the sharp and unfailing memory, unusually

### **The Self Realization**

powerful retentiveness and a facility of recollection. He grasped all that he read or heard only once. He therefore knew not cramming. He entered the school at his age of seven and a half years. In about a month after his joining the school he completely mastered the preliminaries in calculations and within two years he finished the study of seven standard. The monitor of his class who had initiated him in the study of the first standard book had to take his help in completing the book. On account of his exceptional performance and study he became the favourite of his teacher and normally he conducted the classes while his teachers used to witness with admiration the work of this gifted Soul. All his colleagues loved him.

Once his teacher scolded him for something and next day he did not go to the school. Thereon all other boys of the school followed him to a field where they ate berries. His teacher was surprised at the absence of all his students in his class, inquired about it and went to the field where he was sitting with his friends. Knowing the reason of the absence of the students in his class, the teacher bowed down to him and brought him back to his class with other students and assured him that he would never scold him again.

He started composing poems at his age of eight and he wrote five thousand lines in the first year. In his ninth year he composed *Ramayan* and *Mahabharata* in verse and at ten he was mature in his thinking and reasoning. At this age he had unique curiosity to know new things, a passion to hear new facts, to think new thoughts and to perform fine orations. While he was eleven he started contributing articles to the newspapers and he obtained many prizes for writing competitive essays. He wrote among other things an essay on the need for women-

### **The Self Realization**

education. At his age of twelve years he composed three hundred lines in verse on 'a watch'. At thirteen he went to Rajkot to study English but about his English education very little is known. Before his age of fifteen he studied and mastered many subjects. He became famous as a young poet of astounding memory and with brilliant prospects.

Once Shrimad, at his age of ten, accompanied Shri *Dharasibhai* a judge of Morbi state from Morbi to Rajkot. During the travel Shri Dharsibhai was much impressed by the unusual talents of Raychand a boy of ten, and by way of admiration Dharsibhai suggested that Raychand should stay with him in Rajkot. But Raychandbhai preferred staying at his maternal uncle's house and he promised to meet Dharsibhai often during his stay in Rajkot. While Raychandbhai was taking lunch at his maternal uncle's house, his maternal uncles came to know from him the arrival of Dharsibhai in Rajkot and they were loudly planning to kill Dharsibhai. Raychandbhai heard this and lost no time to meet Dharsibhai and warn him about the criminal intentions of his maternal uncles. This is how this boy of ten returned the obligation to Dharsibhai.

Raychandbhai by his mystic powers of clairvoyance and telepathy, mind reading etc. learnt that two persons from Kutch were on their way to Rajkot to meet him. So he requested Dharsibhai to allow these two guests to put up with him and Dharsibhai readily agreed to do so. Thereon Raychandbhai went to receive the two guests and welcomed them by their names. When the guests asked him as to how he knew their names and about their coming to meet him, he replied that all this was possible by the infinite powers of the Soul that he possessed. The two guests named Hemrajabhai and Malsibhai having heard of the exceptional talents of Raychandbhai had come to

### **The Self Realization**

persuade the latter to go to Kashi for higher learning but when they knew of the wonderful spiritual powers possessed by Raychandbhai they dropped their idea. Dharsibhai was much impressed by this incident and gradually he began to respect Raychandbhai.

For his return journey to Vavania he had no money, so he sold on his way the sweets he was given by his maternal uncles and with the proceeds thereof he returned to Vavania. This shows his firm determination not to beg of anyone for his personal benefit.

### **Stri Niti Bodhak and other ethical writings**

In his book Stri Niti Bodhak Part-I on 'the nature of ideal moral life for women', he has advocated the cause of women's education as essential to national freedom. He advised his brethren to spread education in women, to remove internal quarrels and crippling social customs and thereby expedite the recovery of national independence. This book was the first of his writings before he was sixteen and it was published in V.S. 1940 or 1884 A.D. In this book of 50 pages he has analysed the cause of backwardness in women, such as child-marriage, forced marriages of the unequals in health, age and intelligence and lastly endless superstitions and ignorance. The matter of the book is distributed in four sections. The first section deals with prayer to God, devotion, transitoriness of the living body, advice given by a mother to her daughter, avoidance of unnecessary waste of time, industry and the excellent results obtained by industry. The second section deals with learning, advantages of education, select reading of good books and acceptance of good and useful lessons. The third section deals with self-improvement, adoption of virtues, spread of moral and healthy atmosphere, nature of truth and avoidance of profligacy and debauchery. The fourth and the last section deals with the description of the wise and virtuous people and it includes a composition of

### **The Self Realization**

hundred verses on words of wisdom for all. Raychandbhai from his boyhood had a fine command of language and diction, so his style is simple, natural and elegant. In his writings words follow the sense. In the Sadbodhshatak he has discussed subjects like union, morality, patience, courage, truthfulness, innocence, devotion, patriotism, social reforms, industry, avoidance of bad company, learning, avoidance of pride, devotion to one's own husband, avoidance of scepticism or nihilism, sympathy, love of religion, writing good books, thriftiness, reduction of the household expenditure, forgiveness, merit, humility, modesty, keeping good and virtuous company, avoidance of the company of foolish women, avoidance of betting etc., thinking of death, search for the path of knowledge, doing charity to the deserving persons, love for doing good to others, increased reading etc.

Anticipating the question why should Raychandbhai have written on ethical topics, he writes "Persons desirous of self-realization living in worldly life, should try to find the root of all ethical life in their self or the soul and they should be just and honest in earning their living and collection of wealth. This is good moral life for them and it should be observed by them at all cost. In its strict observance, renunciation and non-attachment and such other qualities develop in them and by that they begin to appreciate the effectiveness of the teachings of the same by the Gurus and of the obedience to the same. They rightly interpret their teachings and they easily follow the path to self-realization."

Shrimad Rajchandra wrote a rosary of 108 golden advices for the benefit of the seekers of self-realization in the year Vikram Samvat 1940 or 1884 A.D. In it, he advises the people to think of the self, not to repent for the life already led but to make the best of the life yet to lead.

### **The Self Realization**

A man should repent for his immoral acts and should determine to be thoroughly moral in his future dealings. He should allot his time of the day in the following manner- 3 hours to devotion, 3 hours to doing religious acts, 3 hours to food and bodily nourishment, 3 hours to education and learning, 6 hours to sleep and 6 hours to the care of his family and social life if he is a householder. And one who has renounced the world should be absorbed in thoughts of Self-realization and should control his mind from passions and prejudices. The only path to self-realization or soul's liberation consists in realizing the self as completely different from the body and the worldly attachments. The soul is free and pure, enlightened and immortal. Man should keep his eye on death and utilize every moment of his life in realizing his goal of liberation. One may be a prince or a pauper, but all should know for certain that they are guests of death. The adoption of the path of non-violence in thought, word and deed, the intense desire for Self-liberation and for acquisition of right knowledge and experience for the same, the searching out of an enlightened, self-realized Guru and the undaunted obedience to his advice, self-control in food, talk and other behaviour, keeping clear of all sins, purity all round, observing honesty and justice in worldly life, curtailment of worldly activities in order to lead a really happy and self-meditative life, keeping in mind the principles of health, purity, magnanimity and duty, keeping company of the good and the wise as a powerful method of maintaining purity of mind and body-are some of the invaluable advices given by Shrimad Rajchandra to men, women and children in all walks of life, the advices which everyone should think over before his daily round of duties.



## **The Self Realization**

### **Mokshamala & Bhavanabodh**

Shrimad Rajchandra had composed a book of 180 pages called Mokshamala or a garland of lessons on liberation at his age of sixteen years and five months and it was done within three days in the year Vikram Samvat 1943 or 1887 A.D. This book is written by him in an easy style understandable to young boys and girls with a view to turn their minds from trash readings to the reading of good books by which they can obtain the invaluable results of Self-liberation. In the opening lesson he requests the reader to read the book with due care and consideration which it deserves as its goal is very high. While other books deal with worldly life, this book deals with Self-liberation. All religious leaders have agreed in liberation as the goal of life and discrimination of the different natures of the Soul and the body as the means to its realization. Hence as a sound educationist interested in the lasting benefit of young minds he has offered this book to his readers. Unqualified sympathy for all living beings is the essence of every good religion. He suggests his reader to think of the inequalities of life and thereby to reflect on the good and bad deeds as causes of these inequalities. Human birth is the only stage opportune for a soul to think of and work for its salvation. If it is misused in doing other things, a golden opportunity is lost. Hence with the intense desire to work for the spiritual salvation of all living beings this book and such others are written by Shrimad Rajchandra. Hence those who write such books are called men of unqualified sympathy and piety and they live for the benefit of other souls. The soul gets human birth as a result of many good deeds done in its previous births and therefore it is very precious. If a man controls his mind he can attain Godhead. He says, every word of *Mokshamala* has been properly considered and

### The Self Realization

after much thought is has been well composed. He holds that his readers should not be guided by his writings simply because they flow from his pen. Every reader should weigh the thoughts expressed and should develop the habit of discriminative thinking. The writer should stimulate the reader's thinking but not substitute it. These expressions indicate the high maturity and balanced views on education on the part of Shrimad Rajchandra and that too at a very early age.

Though *Mokshamala* was composed in three days Shrimad Rajchandra found that it would take a long time to see it through the press. So he composed a small book of fifty pages called *Bhavanabodh* or the instruction regarding the cultivation of twelve sentiments necessary for leading the life of non-attachment to the world and gave this book to his readers in anticipation of the publication of *Mokshamala*. The twelve sentiments to be cultivated are briefly :

1. Everything in the world except the soul is transitory and subject to destruction. The soul alone is, in its nature, eternal.
2. In the world none can protect a living being from death. Therefore the only shelter one should seek in human life is true religion. Religion alone can be man's saviour.
3. The soul has been passing through a chain of births and deaths and it is high time for it to think of its freedom from Sansara a cycle of births and deaths. One should consciously realise that the soul's nature is freedom and so it is but natural to think of its salvation from Sansara.

### **The Self Realization**

4. This my soul has always been and is alone. It will suffer the fruits of its deeds and it is the lone pilgrim.
5. All souls are independent and generally none is really related to the other.
6. This body is unholy, it gives out and absorbs many unholy and impure substances. I, as a soul, am quiet independent of my body which is subject to disease and death.
7. Attachment, avarice, ignorance, sense of futility etc. are binding the soul.
8. One should devote his time to acquiring knowledge and meditation and thereby save oneself from the bondage of fresh actions.
9. To act with full knowledge of the nature of the self is the way to cut the knot of binding actions.
10. To think of the fourteen worlds in which the soul wanders in bondage.
11. To determine that a man cannot attain the gift of right knowledge of the nature of the self while going the way of the world. Even if such a knowledge may be had, conscious abidance in the true nature of the Self will become difficult. Hence one should feel intense obligation of the enlightened Guru who explains the true nature of the Self.
12. Therefore one should appreciate the rare possibility of obtaining the right preceptor of religion and one should lose no time in following his advice, should he be available.

Shrimad Rajchandra writes about his Mokshamala that a reader, on deep thinking and reflection on the subjects

### **The Self Realization**

discussed in it, will find his way to salvation. The book is an impartial composition on philosophy and ethics. Its aim is to retrace young minds from acquiring wrong information of truth and reality and to put them on the path of right knowledge and action leading to liberation. Shrimad Rajchandra describes the nature of right God, right preceptor and right religion. He protests against the description of Jainism as a sceptical religion. To him, Jainism is the correct appreciation of God, man and the world. It does not deny Godhead, it only denies God as the creator of the world. He holds that man's true greatness lies in the practice of truth-telling, universal sympathy towards all living beings, celibacy, benevolence and equanimity of mind. Vanity and self-pride block man's progress. Man can be great by removing these elements from his nature. Keeping to truth is essential to the maintenance of the world. Hence truth-telling is the first of the great religious observances. Company of the good and the great is the source of all happiness. It purifies man. It brings him nearer to the knowledge of the Self and final liberation. Reading and reflecting on the teaching of the religious scriptures also serves the same purpose namely soul's salvation. Solitude does not necessarily mean keeping aloof from all company. Keeping company of persons of similar aims and practice is also known as solitude. Company of the Saints is a powerful purifying force. As you can't swim on earth, you cannot sink in good company. Hence, it is the sure medicine for the ailing soul. Covetousness and greed, oppressive acquisitiveness, result in the performance of sinful deeds. The Shastras should be read, understood and practised. Parrot like cramming of scriptural texts leads one nowhere. In the lesson on Kapil Muni, Shrimad Rajchandra shows desire as the root cause of endless miseries. Desire grows on what it feeds. There

### **The Self Realization**

is no end to the mind's desires. The world-tree grows on the seed of desire. Desire is ever young. True happiness springs from the abandonment of all desires. Real peace lies in contentment. By contentment the soul obtains equanimity, discrimination and lasting joy. The Soul has much lost by infatuation and sloth due to ignorance of its true nature. It is advised to wake up from killing slumber and lose no time in expediting its salvation. Wise men do not wait for future opportunities, they strive for liberation in the present by all possible religious ways and leave the future to its own fortune. Their sense of the value of time is admirable. Discrimination is the light to recognise the soul in darkness. By discrimination religion is sustained and maintained. Religion without discrimination is meaningless. To understand truth and untruth as they are, is known as discrimination. Non-attachment is the only guide to the soul to its lasting happiness. To aspire for lasting happiness in the pursuit of the pleasures of the world is to live in a fool's paradise.

In the lessons on the differences of opinion and beliefs of different religions of the world, Shrimad argues that while all other religions are incomplete or imperfect paths to God-realization, Jain religion is complete and perfect as it has elaborately described the nature of reality and the nature of the sure method of Soul's salvation. The founders of Jain religion were omniscient. Their description of sympathy, celibacy, chastity, discrimination and non-attachment is unique. Besides, it contains minute descriptions of pure knowledge of the Self, its hierarchical gradations and the mutations of the soul's states in *sansara*. In the lesson on celibacy Shrimad declares nine prohibitions conducive to the observance of celibacy. The lessons on Jain philosophical doctrines are lucid and simple

### **The Self Realization**

expositions useful for every student of Jain philosophy and religion. Shrimad has also enumerated the eighteen obstacles to the control of mental modifications which a seeker of Self-realization should remove from his life. He has also described fourteen mental states which make gradual development of the highest virtues.

### **Avadhana or powers of attention and recollection**

In about Vikram Samvat 1940 or 1884 A.D. Shrimad came from Vavania, his native place, to Morbi, a city in Saurashtra. In Morbi, Shastri Shankarlal M. Bhatt was performing the feat of attending to eight objects or activities at a time. At the same time in Bombay, Gattulalji Maharaj was performing similar feats. These were the only two wellknown persons for their exceptional memory and attention feats. Shrimad saw the performance of these feats in Morbi and quickly picked them up. Within two days after he saw the memory feats, he started performing similar feats first before his friends and then for the open public. He was already known as a learned man but when he performed a memory feat of attending to twelve activities at a time before a public of two thousand persons he became famous as a prodigy with exceptional powers. Some admirers used to address him as the precious diamond of India. In one of the exhibitions at Wadhawan he performed his memory feat of attending to sixteen activities at a time before an audience of rulers and highly educated public, and all were extremely pleased. The Dailies published articles in his praise. In Botad before his millionaire friend Sheth Harilal Shivalal he surprisingly performed the memory feat of attending to fifty two activities at a time. They included playing chopat with three

### **The Self Realization**

other players, playing cards with three others and at the end to speak out all thirteen cards he had, at the same time playing chess and at the end of the memory feat to declare all the pieces which were removed in the middle from the chess board, to count grains which were dropped on his back while he was engaged in the memory feat, to perform addition, subtraction, multiplication, division and to keep the results in mind and to declare them at the end of the memory feat, also to tell as to how many beads a man opposite to him had turned from a garland till the time he dropped turning them, to hear words of 16 sentences in 16 different languages in a random fashion and later on to speak out all the 16 sentences in the 16 languages, to supply individual letters in a random way in a chart to be completed and at the end to compose a verse, to prepare problem poems and to compose complete verses on being supplied only with one line or half the line, to compose sixteen poems in sixteen different poetical forms starting with one line of each of the recollected complete poems at the end.

Shrimad used to say that telling truth about one's own self is not either self-praise or self-abuse, telling otherwise than truth is a vice. Later on Shrimad easily performed memory feats of attending to one hundred things and activities at a time. Even then he used to say that his powers were merely a drop in the ocean, that the powers of the Self were infinite.

Shri Chatrabhujabhai, the brother-in-law of Shrimad said about Shrimad that he used to tell in Jetpur, exactly the way and the manner in which person used to fix a *pagadi* (a head dress-turban) by looking at the shape of the wearer's head.

### **The Self Realization**

In Vikram Samvat 1943 or 1887 A.D. Shrimad went to Bombay and there, in Faramji Cavasji Institute and all other places he performed various memory feats which he had mastered and all the newspapers in Bombay gave wide publicity and praise to these performances. He was awarded gold medals by the public and institutions, for his excellent, unheard of and amazing memory feats.

In one of the memory feats he was shown twelve books of different sizes and told their names too. Then he was blind-folded and he used to touch a book he had seen before and immediately tell out its name. Dr. Piterson who presided over the performance had nothing but admiration and praise for his work. On other occasion he saw different dishes and said out in which there was less salt, without touching the dishes or tasting the food in them.

Some of his admirers advised Shrimad to tour the foreign countries and give advantage of his art and powers to the outside world. But he refused the advice on the ground that he could not observe religious discipline in foreign countries.

Shrimad thought that the wide publicity of his exceptional memory powers may hinder his march towards self-realization and so before he reached twenty, he gradually discouraged it and after twenty we hear next to nothing about his performances of memory feats.

#### **Other articles written upto the age of twenty**

Shri Vinaychand Popatlal Daftari, a friend of Shrimad declares in a booklet 'Sakshat Sarasvati' published in 1887 A.D. as follows :

"In accordance with the rules of epic poetry Shrimad composed 'Namiraja' a work of five thousand verses



### **The Self Realization**

wherein he has explained the nature of the four purusharths-Dharma, Artha, Kama and Moksha. This book was composed by him in six days. His spotless divinity and a very high order of thought are evident throughout the book.

One religious head requested Shrimad to prepare a book in verse, of the fundamental tenets of his religion and offered to pay Rupees one thousand to him for such composition. But Shrimad turned down the offer as it was against his religious discipline.

Shrimad also edited a newspaper named "Vairagya Vilasa or enjoyment of non-attachment."

### **To our grief nothing of the above is available**

In some of the advisory compositions prepared by him at the age of eighteen years he enunciates a doctrine and then illustrates it. He says "the gift of all scriptures can be summed up in two words-devotion to God and adoption of a life of benevolence in the world."

In 1885 A.D. his composition on 'In memory of the brave' *Shuravira Smarana* he has given in verse a picturesque description of the brave warriors, who victoriously fought the battles in India of the past and he compares those glorious moments with the present times when he does not find any one of that caliber to free India from foreign domination. The poem gives us sharp contrasts between the brave of the past and the cowards that inherit them in his days. Had Shrimad lived a long life, his aspirations of Indian freedom would have been amply rewarded. He would have been happy to see his friend Mohandas Gandhi, the harbinger of Indian freedom and of the betterment of the people of the world, liberating India

### The Self Realization

from British yoke by the Jain method of truth and non-violence.

In all forms of literature Shrimad has made his mark and had he turned all his energy to literature, he would have easily given us a vast literature which would have been a milestone in Gujarati literature. But literature to him was a means of expression and not a method of liberation. He was interested in teaching the people the art of Self-liberation, the foundation and the climax of all arts. Shrimad himself described his spirit of non-attachment, at the time he composed *Mokshamala* or a rosary on liberation, and said that his experiences of the time could only be compared with the spirit of non-attachment that was found in Shri Ramachandraji as described in the chapter on *Vairagya* in the *Yoga Vashishta*. He said that he studied all Jain scriptures in fifteen months and during the study the index of his non-attachment was extremely high to such an extent that he could not remember whether he ate or not.

In one of his incomplete works he argues for idol-worship. He says -

"One who possesses wider intelligence and outlook, equanimity of mind, straightforwardness and complete sense-control is a fit person for truth-realization. From ages immemorial attachment, avarice and infatuation have clouded the soul's strength and so it has not been able to think of itself. Human birth and that too in Arya Desha or India, and in a noble family and a sound healthy body are the proper means for the soul to think of itself and of its liberation. If all this is there, then one has only to grow a strong desire in his mind to liberate oneself. If these qualifications are fulfilled one would automatically follow the path of the wise and liberated souls. No doubt would

### The Self Realization

distract him. As compared with other Systems of philosophy and religion, the religion of the Jains is preached by the most pure and holy, by those who have been completely free from all attachments, avarice and infatuations, hence, it is unqualifiedly a path of personal purification and self-realization by self-improvement. Therefore, all what the liberated have said and advised is thoroughly believable and should be easily acceptable. The eternal path preached by the liberated souls is mixed with many undesirable offshoots and development in course of time. One should distinguish between the path of the liberated and the path of the initiate and erring."

Shrimad has been very strong in his criticism of these various creeds that have developed in the name of the religion of the liberated Jinas. He has shown in his *Atma-siddhi Sashttra* that the founders of the various creeds have measured their own level and substituted their imperfect beliefs for the true religion. The wrangling of the Jain religious heads in support of their Self-chosen paths of liberation and ethical discipline flows from ignorance and leads to the sharpening of prejudices. Sometimes the highly advanced religious souls are misguided by the rise of (*Mohaniya*) infatuating Karmas in them and in such circumstances they offer sham religion for the real one, to their followers. It also happens that finding the difficulty of attaining to the path of the liberated souls, one decides for himself and for his followers that the path is not worth following and that what he has achieved for himself is the last limit of achievement for all. Besides, one may not have sufficient intelligence and discrimination to grasp the reasonableness of the path of the liberated Jinas. Unfavourable times, selection of wrong persons as the religious teachers, general ignorance of the *Shastras* and

### **The Self Realization**

the reluctance to study them for oneself are also some of the causes why various religious castes and sub-creeds develop in the body of the old established religions.

Shrimad Rajchandra says that the present times are such that the educated are bankrupt in the fund of faith needed for religious discipline. Very few have faith in religion. Those who have faith do not study the religion for themselves nor do they seek proper Guru who can explain them the truths of religion. In case a few try to understand religion there are many besides who will obstruct their path rather than help them. This is the plight of the educated people of the time and they keep away from religion.

The uneducated in the present times, on the other hand, are so inert and orthodox that they fear to go a step beyond the beliefs of their forefathers and they go the easy way of following blindly the religion of their ancestors. Hence, they believe that the religious teachers accepted by the elders in age know everything and that they should be followed wholeheartedly. Neither teacher worshipped nor the uneducated worshipper cares to obtain knowledge and both of them are rocked in the cradle of a few accepted slogans and pet forms of prayer. One can rarely find in the present religious folds of Jain religion, one who has intense desire for knowing and following the eternal path of the liberated Jinas. Normally the Jain Sadhus are initiated by force of adverse circumstances or by an accidental rise of the spirit of intense non-attachment by distressing events. One who really wants to follow the eternal path of the Jinas gets suffocated in the clumsy practices of the Jain creeds and he runs out of these clutches to a wider atmosphere and freedom wherein he can make real progress.

### The Self Realization

Shrimad says that there are very few souls interested in spiritual religious research. Those who would heartily desire to be free and would actively work for it are still few. Even for such souls the proper guides by way of an enlightened Guru, proper religious contacts and the supply of adequate religious scriptures are difficult to obtain. Every one who is given a hearing by them, blows his own trumpet and never inquires whether what he says is true, half-true or untrue. Besides, even these few souls starving for self-liberation are compelled to waste their precious time in many worldly activities that they find it difficult to maintain continuity of their spiritual progress. Shrimad says that he admits that there are a few souls following the eternal religion propagated by Mahavira but the rest of the Jain religious public present a sorry debacle. 'What pains me', he says, 'is not that the Jinas lose anything but that only a few are ready to take the advantages of the magnanimous achievements of the great realized souls to the credit of the Jain philosophy and religion. Any well thinking mind will appreciate the truth of what I say.'

"The two fundamental divisions of Jainism are on the importance of the idols of the great *Tirthankaras* in the practice of Jain religion. One side believes that these idols of the Jinas and their worship are authorised by the Jain religious scriptures and they are direct means for Self-realization. The other side believes that the idols need not be worshipped at all. Shrimad holds to the first view and he declares that the worship of the idols of the Jinas is necessary, desirable, and always helpful in the path of spiritual progress. By a wrong use of reasoning all the tenets of Jainism may be shown contradictory but that is not the way of a man of spiritual experience. None will benefit by the way of logical wranglings. Truth which is

### **The Self Realization**

tested by the touchstone of religious experience is the religious truth and no amount of denying it, can serve any useful purpose. "I did once believe that idol worship is unmeaning, but now I am convinced of the need and authenticity of it by my own spiritual experience and so I endorse the religion which accepts the worship of the idols of the great *Tirthankaras*." In these fearless statements, Shrimad advises all seekers of truth to keep truth alone and part with prejudices wherever they are found. Shrimad says that the Jain religion would have been easy of approach and benefit to seekers of self-liberation, had it not divided itself into two powerful sects on the ground of idol-worship. A truly religious man does not pamper this or that opinion, he is ready to accept his mistakes and sacrifice everything on the alter of truth and the experience of the *Tirthankaras* or the great liberated souls. Shrimad declares his complete faith in the sayings and experiences of Mahavira. He says "The author of the Jain scriptures does not mean to say that all those who accept the Jain religion will obtain liberation. One has to work for what he believes. One whose soul will practise religion will gain by it. Worship of the idols of the *Tirthankaras* whose obligation on us is unreturnable is a great purificatory agent and an effective means to Self-liberation. It is meet for us to realize the objective for which worship of the idols is enjoined by the scriptures."

#### **Shrimad Rajchandra as a householder**

In a letter to his friend in his twentieth year he writes, "Having no intrinsic love of money and yet to use it for the benefit of the distressed and the needy, I tried to earn some money for the future. On other side, wealth, even if acquired for benevolent works, may breed in the person

### **The Self Realization**

possessing it, blindness, deafness and dumbness. Hence, I do not care for wealth at all."

Shrimad married Zabakbai, daughter of Popatlalbai, the elder brother of Jagjivandas Mehta on the 12<sup>th</sup> day of the bright half of the month of Maha in Vikram Samvat 1944. He was twenty at the time of his marriage. One year after his marriage he writes to a friend of his under the caption 'My thoughts on woman' that unqualified and unrestricted happiness lies in pure knowledge of the Self and never in the worldly enjoyments of married life. Bodily happiness is only a shadow of the real happiness. Besides enjoyments of the body are only shortlived and the sources of consequent misery, disease and death. It is painfully surprising to find the human mind enjoying in worldly and physical pleasures. One should pray for the complete freedom from all desires concerning the bodily and sense-pleasures. Regarding one's wife, Shrimad writes : "My desire is for liberation but forced by the fruits of the actions of my previous birth I lead a married life. But here too I normally maintain equanimity, neither attachment nor non-attachment. I feel pained to find sometimes my behaviour contrary to my intense desire for liberation." To a friend, he writes about his married life in Vikram Samvat 1946 or 1890 A.D. "I have married earlier than you by a little over two years. Within these two years I have come to know my wife's mind and I can say that none of us is dissatisfied with the other. Nor can I say that it is absolutely satisfactory. Our relations are common and normal. And this is more due to my indifference. While thinking of high metaphysical thoughts I get strong suggestions for renouncing the householder's order. I had similar thoughts even before my marriage but I had to pacify them as I

### **The Self Realization**

found that following them would make the very continuance of my life impossible."

In lesson No.12 'Best Householder' lesson No. 45 'Common Aspiration' lesson No. 55 'Rules of Daily Observance by the Householder and in the six lessons Nos. 61 to 66 in *Moksh mala* - a rosary of liberation under the title 'Thoughts on Happiness' he gives his views on the ideal householder's life. He writes, "Though I am happy as a householder as compared with others, but the worldly happiness is to be suffered and not to be enjoyed. It is not true happiness. Normally people in the world are unhappy and so the people who are happy in worldly life are called fortunate and favoured souls. I have decided to utilize my life in the practice of religion. I normally read and think of the revealed scriptures, keep contacts with the enlightened souls, observe prohibitions and injunctions, observe celibacy for twelve days in a month, give in charity without declaring my name. I have renounced much of my burden of worldly life. I want to be a forest recluse after entrusting the care of family to my sons no sooner they come of age. At present I have deliberately chosen to remain as a householder in order that I can guide the householders in the path of religious practice better than the *Sannyasis* or *Yatis* can do. The householder's order requires much improvement and I want to expedite it. A householder can easily advise the householder and guide his behaviour by his example and practice."

Shrimad declares that as a principle complete renunciation from the householder's order is necessary for lasting happiness.

#### **Shrimad as a businessman**

Shrimad Rajchandra was also an accomplished businessman in jewelry and pearls. Of all the jewelry merchants he was known as one of the most reliable and



### **The Self Realization**

honest. Once an younger brother of a pearls merchant sold his pearls to Shrimad at a certain rate. When his elder brother knew this, he scolded the younger brother for selling the pearls at a much lower rate than expected. Thereon the younger brother returned to Shrimad and narrated to him what his brother thought about the transaction. Shrimad immediately returned the pearls and cancelled the deal as it was done by mistake by the younger brother of the pearls merchant. This shows his honesty and sympathy.

Shri Maneklal Ghelabhai while appreciating Shrimad's business acumen, writes that even foreign customers used to praise the excellent business organisation and exactness of Shrimad.

Shrimad wrote in his diary certain rule of discipline which he decided to observe after he joined a partnership business in Bombay in Vikram Samvat 1946 or 1890 A.D. These rules are in brief as under :

1. Do not see anybody's faults. Believe that whatever difficulties come your way, are due to your own shortcomings.
2. Never indulge in self-praise as in self-praise one only lowers himself.
3. Behave in such a way as it may win affection of others. It may not be so easy to start with but gradually by strong self-determination and resolute effort, you will be able to mould your behaviour.
4. Declare your line of thought and action to one with whom you wish to join in business or in any worldly matter. Also win his confidence by your word and deed and assure him that you shall never think or do

### **The Self Realization**

anything to harm his interests. Should any of your thought or deed prove harmful to your partner or colleague, repent for it and tell him that it will never recur. Tell him that you shall do the work entrusted to you with care and diligence but without pride or egotism. In case your partner doubts your bonafides, request him to declare them freely and explain to him that there is no ground for such doubt. Should he not accept your explanation, respectfully terminate partnership and go your way allowing freely your partner to follow his best lights. Tell your partner that on no account you are prepared to sacrifice your discipline for self-realization, that he should not use you as a means to secure his unethical motives, that when assured of a possible conflict on the above conditions you will clear out of the joint partnership with no harm to your partner.

### **Shrimad and Gandhiji**

Gandhiji regarded Shrimad as his friend, philosopher and guide. He acknowledges the debt he owes to Shrimad in his recollections of his friendship with Shrimad. From 1891 to 1901 A.D. for a period of ten years they were fast friends. Gandhiji says that most of his lessons for self-improvement and on truth and non-violence, he has learnt from Shri Raychandbhai. Raychandbhai is one of the three personalities that have much impressed his mind, the other two being the writings of Tolstoy and Ruskin's 'Unto this last.' To love the murderer is one of the maxims of non-violence and Gandhiji had well learnt it from Shri Raychandbhai, who was full of sympathy, forgiveness and piety for all living beings. Gandhiji says, "I have drunk to my heart's content the nectar of religion that was offered to me by Shri Raychandbhai. Raychandbhai hated the spread

### **The Self Realization**

of irreligion in the name of religion and he condemned lies, hypocrisy and such other vices which were getting a free hand in his time. He considered the whole world as his relative and his sympathy extended to all living beings of all ages. Shrimad was an embodiment of non-attachment and renunciation. Shrimad has written only that which he has experienced. He has never allowed his poetic imagination to get ahead of truth and experience. There is therefore no artificiality in his writings. They come from the heart and appeal to the very heart of the reader. He used to keep a diary and a pen with him in all his daily routine and he immediately wrote down important thoughts that occurred to him. I never remember any occasion when Shri Raychandbhai got lost or infatuated in any worldly matter."

### **Gandhiji's penpicture of Shrimad Rajchandra**

"His living was simple. He was satisfied with whatever food was offered to him. He put on simple but clean clothes. He used to wear *dhoti*, *peherana*, *khesa* and a turban. He used to sit on a *gadi* on the floor in his shop or at home. He was slow in his walk and he used to think while walking. There was a spark in his eyes, they were full of lustre and steadiness. They declared the single mindedness of his purpose. His face was round, his lips thin, nose not pointed nor flat, body single, height average, colour darkish white and general appearance that of an idol in peace. His tone was so sweet that one would love to hear him more and more. His face was smiling and in full bloom and joy. It clearly declared the internal joy and peace. His language was so effective and measured that he was never found to be searching for words. Language was his maidservant. He was described by some as an incarnation of the goddess of learning, *Sarasvati*. He never changed a word while writing a letter. He expressed his thoughts and meditations in fine and appropriate language. This

### **The Self Realization**

description only befits a self-controlled person. By renouncing the external forms one cannot be self-controlled. The real self-control is not an imposition, it is an inspiration and an internal illumination. Complete non-attachment and renunciation is the gift of the soul. It should be spontaneous and from within and not sporadic or externally imposed. Very rare souls by virtue of their high spiritual attainments in their previous births possess these qualities in them. Only those, who actively try to keep away all attachments from them, know how difficult it is to attain. Such a difficult achievement was easily found in Shri Raychandbhai. The first step to self-realization is a cultivation of a spirit of complete non-attachment and it was natural in Raychandbhai.

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

While we are worldly souls, Shrimad was quite other worldly or liberated from the worldly life. While we may have to take many further births, for Raychandbhai his present life may be the last. While we perhaps are running away from liberation, Raychandbhai was heading towards liberation with a tremendous speed. This speak volumes of Raychandbhai's self-effort. Whoever will read his teachings and follow them may speed up his march to self-liberation.

### **The Self Realization**

From this it is evident that Raychandbhai has written for the advanced and the initiate in religion and not for all and sundry. While many Christian Missionary friends considered their religious duty to convert me to Christianity on the ground of its wonderful vows of charity, chastity, faith and hope. I made up my mind that I should first find out whether the religion of my birth namely Hinduism, gave me the message that I needed. And I asked a few fundamental questions on Hinduism to Shri Raychandbhai by post and his replies were so logical, so appealing and convincing that I regained my faith in Hinduism and I was saved from conversion of religion. From that moment onwards, my respect and admiration for Raychandbhai increased with leaps and bounds and I considered him to be my religious guide till he lived."

### **The nature of religion as described by Shrimad**

"Religion does not mean religious differences and set beliefs. Religion also does not mean cramming or reading of all religious texts or believing all what is said in them as gospel truth. Religion is the spiritual quality of the soul. It is imbedded in human nature in visible or invisible form. By religion we are able to know the duty of man, by it we are able to know our relations (or kinship) with other living beings. But all this requires the capacity to know one's self. If we do not know ourselves we cannot know others rightly. By religion one can know himself. Such a religion can be selected from wherever it is found. All students of comparative religion will testify to what is said about religion here. No religious scripture advises people to tell a lie or to practise falsehood. Nor does any religion advise violence. Shankaracharya expressed the quintessence of all scriptures in the formula '*Brahma satya jagat mithya*' that Brahma is the only reality, all else called the world and its differences are unreal or mixtures of truth and falsehood.

### The Self Realization

Kuran Sharif declared that God is only one and He is the only real, and there is nothing else. In Bible, Christ said, "I and my Father are one. All the rest are only manifestations of the one God." In the expression of the same perennial truth that reality is only one without a second, many religious and philosophical brains have offered their perspectives and unfortunately their verbal differences have been the cause of much doubt, disbelief and despair for the laymen. Those who are in earnest about their salvation should leave these differences and follow the advice of the experienced Guru rather than be lost in the interpretations of the various religious texts. We as steeped in the world by consciousness, are already imperfect and we are trying to take the help of the imperfect scriptures thinking that they are less imperfect than ourselves. We are led by them to a certain limit but beyond it they leave us in the lurch and there we are to rely on spiritual experience alone and none else. Our spiritual experience becomes our guide, illuminates our future path, assures our march and pushes us to the goal. Shri Raychandbhai says in one of his poems i.e. '*Apoorva Avasar*', "The stage of experience which the all-seeing Mahavira saw in spiritual knowledge. He could not himself describe in full. I meditated on that very stage of spiritual experience but I found that I was also incompetent to describe it. I have a desire to describe it in full but for the present it has remained only as my cherished desire."

It is clear from the above that *Atman* or self alone is to liberate itself. This truth is repeatedly declared by Shri Raychandbhai in many of his writings. He had studied many religious books. He followed Sanskrit and Magadhi language very well. He studied *Vedanta*, *Bhagavata* and *Gita*. He read the Jain scriptures as many as he could

### **The Self Realization**

obtain. He had a fine style of reading and a method of quick grasping. He read Kuran and Zand Avesta in translations. But he used to tell me that he had a soft corner for Jain philosophy and religion, for he strongly believed that soul-saving knowledge had reached its highest possible watermark in Jain philosophy and religion. None the less Shri Raychandbhai was never disrespectful to any other religion. He had also a partiality for *Vedanta*. To a *Vedantin* he might appear a thorough going *Vedantin*. In his talks with me he never said that I should follow a particular religion for my salvation. He always advised me to purify my thought and behaviour. Looking to my habit and training of my boyhood he encouraged me in my reading of the *Bhagvad Gita* and he advised me to read among other books *Panchikarana*, *Maniratanamala*, non-attachment chapter of *Yoga Vashistha*, first part of *Kavya Dohana* and his own composition *Mokshmala*. He repeatedly said in his talks with me that the various religions are prisons in which men are prisoners. Whoever wants liberation should jump out of them and should not bear any religious mark on his body. His simple advice is live easily and in such a way that you can attain the Lord. Akha Bhagat gave the same advice. Shri Raychandbhai never bothered with religious differences. They used to choke him."

#### **Some anecdotes of Shrimad's life**

1. Once he had gone out for a walk in Bombay and on his way he came near a cemetery. He asked his friend who was with him in his walk as to what was the place they came by. His friend replied 'cemetery'. He said that he

### **The Self Realization**

viewed the whole Bombay city as a cemetery.

2. Once Shrimad's neighbour knowing his superhuman powers told him that he must be knowing the market rates of all commodities and such knowledge could be used to his financial benefit in his dealings in shares. To this Shrimad replied that he was not a fool to use his spiritual powers for such petty selfish benefits.

3. Once Padamasibhai, a resident of Kutch, sought from him the remedy for removing his fear of death. Shrimad advised that till life is fully led according to fixed destiny there is no death. Why then should we not live well till death visits us ? By the fear of death one cannot be free from death. Be fearless, lead a chaste life and embrace death when it comes.

4. His servant Lallu, a resident of Morbi, who had stayed with his family for a number of years caught a deadly disease in Bombay. He used daily to nurse him personally till he breathed his last.

5. Once Shrimad went near Tokarashibhai, who was caught in Pneumonia and whose sickness was growing fatal. In his presence Tokarashibhai became quiet and experienced peace and joy. After some time he receded from him and said to other relatives of Tokarashibhai that the latter was gradually sinking. When he was asked as to how did he know it and as to what did he do by which Tokarashibhai got a relief from his pain and enjoyed peace. Shrimad replied that he could see Tokarashibhai's death and he therefore tried to change his mind and last desires so as to improve his spiritual prospects for the future birth.

6. Once Shrimad asked his three years old daughter her name, to which she replied that her name was Kashi. Shrimad lovingly said, 'No, you are the self.' But Kashi



### **The Self Realization**

refused to agree to it. Shrimad laughed at the child's ignorance.

#### **His Perception of Self-knowledge**

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

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

At other place he writes -

"O you self-knowledge, the source of all heights of joy and bliss, to you I bow down with all devotion and humility. Innumerable souls without you suffer from ignorance. It is solely by your grace that I could know you and I could reach the goal of my soul's pilgrimage. As a result I enjoyed unprecedented peace. I felt freedom from all worries and burdens, mental and physical."

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

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

In a couplet he says -

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

### **The Self Realization**

knowledge. Only a Guru can give this spiritual eye to see the spiritual reality."

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

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

In his talks with Muni Mohanlalji. Shrimad said "I do not forget the self even for a second."

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

At Kheda one day Shrimad in a soliloquy says -

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

### **The Self Realization**

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

In a letter Shrimad writes -

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

#### **Letter of six fundamental truths**

Shri Lalluji Maharaj being sick in Surat requested Shrimad for Samadhimaran i.e. death in meditation. In reply, Shrimad wrote the famous letter of six fundamental truths and inspire him not to fear death. This letter is the theme of which this 'Atmasiddhi' is the development. Shri Lalluji Maharaj appreciates this letter as follows - "This letter has helped us to remove all our stray ideas and wandering thoughts, it has removed our doubts, confirmed our faith in the fundamentals of Jainism and those of all religions in general, namely the nature and knowledge of soul. It has taken us out of our prejudicial attachments to the Jain sects, it has kept us clear of fixing our faith in the Vedanta, it has in brief, re-established our pursuits in the nature of the self and its knowledge. Thus, this letter is uniquely wonderful in many ways. If the disciple is deserving, the constant meditation on this letter, on the truths contained in it, would put him to the path of self-realization."

#### **Atmasiddhi Shastra its composition**

At Nadiad in Kheda District, Shrimad wrote out his famous 'Atmasiddhi' in the form of a poetic dialogue in 142

### **The Self Realization**

verses, at the suggestion and request of Shri Sobhagyabhai, in the gathering darkness of the night when Shri Ambalal stood with a lantern in his hand while the composition was on. The prose version by the name 'A letter about six fundamental truths' could not be easily memorised by the aspirants and hence, Shri Sobhagyabhai's request to Shrimad to put the matter in verse. This succinct and accurate composition is a masterpiece in philosophical literature. The author has, in a simple form of question and answer, explained the gist of Jainism and of all true religion namely the six fundamental truths, that the soul exists, that it is eternal, that it is the author of its activities, that therefore it is responsible for the results of its activities, that it aspires for liberation and that this is achieved by following a right kind of religion.

Shrimad instructed Shri Ambalalbai to make out four copies of the manuscript and give one copy each to his close and deserving disciples namely, to Shri Sobhagyabhai, Shri Ambalal himself, Shri Lalluji Maharaj and lastly to Zaveri Maneklal Ghelabhai. He instructed to Shri Lalluji to study and reflect upon the '*Atmasiddhi*' in solitude and not to make it a subject of collective reading or public discourse.

### **A short summary**

In the first 44 verses the subject is introduced - The truth that without self-knowledge, the worldly pains cannot be completely removed is clearly demonstrated, the mechanical attachment to the path of sacrificial activities and the theoretical parrotlike dry as bone repetition of the different natures of the soul and the body as found in the theoretical academicians of the Vedanta system are declared as two major obstacles in the path of the aspirant

### **The Self Realization**

for self-realization. The special characteristics of the persons who belong to the above two lines of thinking are humourously described and all this is done to remove these drawbacks from all aspirants for soul-saving knowledge and experience. Then, the way to remove these defects or to keep them miles away from the spiritual pilgrim, the resort to the advice of an enlightened self-realized Guru is advised and advocated. All the authentic scriptures helpful to the spiritual pilgrim should be studied and followed under the guidance of such a Guru. Then only truth can be grasped and right experience of reality can be obtained. The importance and impelling need of a living enlightened Guru is repeatedly emphasised in order to keep clear of pride, conceit and ignorance. Humility is declared as the root of right religion and therefore a disciple is advised to serve his master without any reservation. On the other hand one should not pose to be a Guru without developing proper qualities in himself. An unmerited Guru degenerates into a bad type of a worldly person and he leads his followers to deep darkness and bondage.

According to Shrimad only a truly enlightened Guru deserves to be a spiritual guide. To follow others is a sheer waste of time.

Later on, the doubts of the aspirant regarding the six fundamental truths, are posed and considered and conclusively replied so as to dispel them for ever and to help the disciple to see the truth in its purity. Regarding the nature of the soul it is said that as it is quite different from the body, no bodily sense organ can perceive the soul. The unreasonable obduracy to try to see the soul by any or all of the physical sense organs results from the attachment of

### **The Self Realization**

the soul to the living body. Philosophically the soul and the body are two absolutely separate entities like the sword and its scabbard. The soul is neither a body nor the senses, nor breath. The soul is the source of organic unity of a living being. The soul is the all-knower, always the subject and co-ordinator of the information collected through the senses. The soul is conscious, knowing and blissful in nature. The conscious and the unconscious differ in kind and not in degree. Hence the unconscious cannot probe the conscious. But the conscious is a quite powerful light to understand the unconscious. Hence, the superiority of the conscious over the unconscious.

Such a soul eternally exists, it has no beginning and no end. The body which is composed has an end but the unique soul is neither composed nor decomposed.

Though the soul and body are two different realities both are found to be co-operating in a living organism. One helps or hinders the other. All creation and dissolution can be understood by the conscious soul but the conscious soul can be known only by itself and by no other physical or visible means. Hence, the talk of the source and decay of the soul is unmeaning.

Shrimad confirms the belief in births and rebirths.

An unconscious body cannot act by itself. If an animal moves, it can only do so as directed by the conscious soul living in it. Hence, the soul is the author of all activities. It is not the nature of the soul always to act, though no activity can be without it, it can cease to act also. Metaphysically the soul has no reason to act and so it is unattached to the body, but in worldly practical life we see the soul propelling the living body to various activities to

### **The Self Realization**

suit its motives formed by its association with and attachment to the body.

Further Shrimad has elaborated the Jain doctrine of *Karma* and its various categories, and has shown that no principle of God is needed to explain animal and human activities. Activities naturally bring the fruits enjoined with them and no divine force is needed for this arrangement.

He uses a fine logic to show that, as doing good or bad actions results in enjoying good or bad rewards, not doing them is the way to be free from their results. The first path leads to bondage, the second to liberation. To say that only a conscious soul can initiate activity, does not mean that it must always act and as doing something brings some results, not doing it should bring the opposite result. If activity, good or bad, will lead one to bondage, keeping away from it should lead one to its opposite namely release. The great Tirthankara have reached the state of non-attachment to all bodily forms, hence, they are eternally free. Release is the fruit of retirement from action. In the Siddha state, the Soul is absolutely separated from all Karmas and so this is the state of complete release. In this state the real nature of the soul is experienced for ever.

The soul's long standing infatuation to bodily forms is removed by the enlightening knowledge and guidance of the right Guru just like dispelling a long standing enveloping darkness by a ray of light. By attachment, avarice and ignorance, the soul binds itself, removing them with the help of his Guru and the scriptures it obtains release. Wrong perception of truth is removed by right understanding of the scriptures under the guidance of an enlightened Guru.

The wrong habits of behaviour can be removed by a spirit of non-attachment to worldly life. This is the correct

### **The Self Realization**

remedy of the soul's ills. By anger one binds actions and by forgiveness he loosens the knots of actions and becomes free himself. Hence, forgiveness is declared by Shrimad Rajchandra as the gateway to liberation. Forgiveness destroys bondage to actions. Whoever, high or low, follows this path of liberation will certainly attain the goal. This path, in brief, consists in quelling down the excitements of anger, honour or pride, delusion and greed, in harbouring the desire for liberation and none else, in feeling uneasiness in worldly activities in developing compassion towards all living beings and in feeling sympathy for all aspirants for liberation and in praying and working for their release. Whoever possesses these qualities is on the correct path and he will certainly be liberated. By following this path one sharpens his spiritual insight, purifies his being, loosens his attachment with the body and burns his actions in the fire of his spiritual consciousness, gains power and light and in the end release himself and becomes a guide to others for similar work. At this stage the released soul is neither acting nor it is bothered with the fruits of action. This is the essence of every good religion and this is the only accepted path of soul's liberation.

In the end, in nine verses Shrimad has described the effect of this soul-saving knowledge on the disciple and the disciple pays his grateful homage to his Guru for his help and advice.

In the final fifteen verses, the whole subject is brought to its natural close. It is shown that this work contains the fundamentals of all six systems of Indian Philosophy too.

Thus Atmasiddhi is the quintessence of the truths of all scriptures.

### **Translations and Commentaries**



### The Self Realization

He has written 51 sayings about the religion of a Sannyasi and Muni (*Sanyati dharma*) as described in '*Dasha Vaikalika Siddhanta*.' This is a fine exact Gujarati rendering of the original *Magadhi* text prepared in Vikram Samvat 1945. In V.S. 1953 he wrote on the doctrine of liberation or *Moksha Siddhanta*. He had started the Gujarati translation on '*Swarodaya*' by Shri Chidanandaji. His writing are marked by his simple attractive style. He had also started writing a commentary on the twenty four prayers of Shri Anandghanaji. His reflections on the first two of these twenty four prayers are worthy of deep study and emulation for any one who wants to complete the commentary. He has brought out in his reflections all the spiritual associations of Shri Anandghanaji, in a lucid and inimitable style.

On one of the couplets of the sixth out of the eight perspectives composed by Shri Yashovijayaji, Shrimad has commented so beautifully well in his three letters nos. 393, 394 and 395 printed in '*Shrimad Rajchandra*'. He prepared a Gujarati equivalent translation of the first one hundred verses of '*Atmanushasana*'. Besides, he wrote on the *Anitya* and *Asharana Bhavana* and a little on *sansara Bhavana* out of the twelve *Bhavanas* or spiritual sentiments from Shri *Ratnakarananda Shrivakachara*.

Shrimad is the only author who has prepared a complete translation of the *Panchastikaya*, a work of the celebrated Shri *Kundakundacharya*. In appreciation of this great work, the *Panchastikaya*, Shrimad writes to Shri Dharasibhai -

"It is rare and subtle to obtain the contact with the spiritual self. The aim of the discourse is to obtain this difficult objective. The study of this work will develop in a

### **The Self Realization**

person pure meditation which will lead to absolute knowledge of the absolute reality, the self, the Atman. The contact with this self results from the reduction and destruction of perceptual delusions, from the indifference to the sense-pleasure, from a single minded devotion to the self realized living Guru. As, by these means, the self-control gets ascendant, the self begins to manifest its nature in its entirety. A right insight develops and in result, the self-knowledge."

He had prepared an index on the *Pragnavabodh* in V.S. 1956 which was lately written by the late Shri Brahmachariji of Shrimad Rajchandra Ashram, Agas.

### **His Last Spiritual Stature**

In V.S. 1957 Shrimad Rajchandra with his mother and wife stayed at Agakhan's residence in Ahmedabad. One day Shri Devakaranji Muni asked him the reason for reduction of his body to which he replied 'I am on a war path with my body as it took unwholesome food during my stay in Dharmapur.'

One day previous to his going to Vadhawan Camp he called Shri Lalluji and Shri Devakaranji to his residence in Agakhan's Bungalow at Ahmedabad and advised them to see no difference in him and in Shri Vardhman Mahavira.

On the day previous to his death at Rajkot, Shrimad Rajchandra said to Shri Mansukhbhai, Shri Revashankarbhai, Shri Narbheram and others around him, "Be sure this soul is eternal, it is reaching increasingly higher stage, it has a very bright future. You remain quiet and behave with calmness and peace. I may not in future tell you with my tongue nor there is now the time for it. I only advise you to continue your efforts towards self-

### **The Self Realization**

realization."

At 8-45 A.M. on Chaitra Vadi 5<sup>th</sup>, V.S. 1957 he said to Shri Mansukhbhai, "Mansukh, Do not be afflicted, take care of mother, I retire to my soul's true nature." From 8-45 A.M. to 2 o'clock in the afternoon he lay on his death bed quiet as a machine, in deep meditation and he left his body for ever.

Shri Lalluji Maharaj heard in Kavitha the sad news of his Guru's expiry and he retired to the fields in solitude and passed his day in dedication to the departed Guru.

According to English calendar Shrimad left his body for good on 9th April 1901 at Rajkot after a little over one year's sickness.

In brief, Shrimad lived and died as a self-realized soul, though in the body, completely independent of it.

He had in his mind an aspiration to re-establish the pure religion of Shri Vardhaman-Mahavira which had been distorted in the institutional sectarianism which cut at the very root of Jainism. To some extent this purpose has been fulfilled by his great disciples in recent years.

Shrimad Rajchandra was a universal man practising the universal religion of Atman, the only reality and he defined a person as Jain, if he followed an enlightened Guru's advice and practised the religion of Atman.

Salutations to the great Shrimad Rajchandra and to all equal or superior souls of all times.

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## The Self Realization

### Index

|                            | Page |
|----------------------------|------|
| Publisher's Note           | [3]  |
| Introduction               | [10] |
| Life of Shrimad Rajchandra | [13] |

### The Self Realization

#### Part I

|   |    |
|---|----|
| Chapter I Religious Approach-Right and Wrong            | 3  |
| Chapter II Characteristics of Religious Bigot           | 14 |
| Chapter III The Characteristic of a True seeker of self | 20 |
| Chapter IV The Statement of the 6 Fundamental Truths    | 26 |

#### Part II

|   |    |
|---|----|
| Chapter I Subject : Existence of the self                               |    |
| (a) The Disciple's Doubt  | 29 |
| (b) The True Teacher's Reply  | 32 |
| Chapter II Subject : Permanence or Eternity of the self                 |    |
| (a) The Disciple's Doubt  | 39 |
| (b) The True Teacher's Reply  | 41 |
| Chapter III Subject : The self is the Author of its Actions             |    |
| (a) The Disciple's Doubt  | 48 |
| (b) The True Teacher's Reply  | 50 |
| Chapter IV Subject : The Soul is Enjoyer and Sufferer<br>of its Actions |    |
| (a) The Disciple's Doubt  | 54 |
| (b) The True Teacher's Reply  | 56 |
| Chapter V : Subject : The Soul can be liberated                         |    |
| (a) The Disciple's Doubt  | 60 |
| (b) The True Teacher's Reply  | 62 |
| Chapter VI : Subject : There is a path of Soul's liberation             |    |
| (a) The Disciple's Doubt  | 65 |
| (b) The True Teacher's Reply  | 68 |

#### Part III

|  |    |
|--|----|
| Chapter I The Disciple's enlightenment results from<br>the above discourse | 85 |
| Chapter II The Disciple addresses his Guru                                 | 88 |

#### Part IV

|   |     |
|---|-----|
| The Conclusion  | 92  |
| * * *   |     |
| Philosophy of Six Padas or Spiritual Steps                  | 107 |
| Rare Thought of Reality- 'Mokshamala, Lesson-no : 67'       | 113 |
| The Use of Human Life- 'Shrimad Rajchandra' letter no : 692 | 114 |
| 'Shrimad Rajchandra' letter no : 819                        | 115 |
| Letter of Six Steps Fundamental Truths                      | 116 |

- મંગલાચરણ:  
દોહરો : શ્રેણી ગુણગામ પૂજા કરું, વધાય જીજ સચિત,  
નંદનવન સમ મુજ ઉરે, વર્ષા ભક્તિ, ખચિત.

Great God adore I Thee in rhyme,  
That virtues thine may sow their seeds.  
Let love for thee be monsoon-time,  
My heart be Eden-garden, needs.

The Self Realization-(આત્મસિદ્ધિ)નું મંગલાચરણ  
પૂજ્યશ્રી બ્રહ્મચારીજીના હસ્તાક્ષરમાં

**भंगलायरश**

ढोहरो : “प्रलु गुशगान पूजा करुं, ववाय बीज सथित्त,  
नंदनवन सम मुज उरे, वर्षा भक्ति, ढथित्त.”

"Great God, adore I thee in rhyme,  
That virtues thine may sow their seeds;  
Let love for thee be monsoon-time,  
My heart be Æden-garden, needs."

## The Self Realization

### Part 1

#### Chapter 1

#### Religious Approach- Right and Wrong

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत ।  
समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत ॥१॥

*Je svarupa samajya vina, pamyo duhkha ananta,  
Samajavyu te pada namu, shri sadguru Bhagavanta. 1*

**As real self I never knew,  
So suffered I eternal pain;  
I bow to Him my master true,  
Who preached and broke eternal chain. 1**

Salutation to the true Teacher Divine for the explanation of the true nature of my self, the ignorance of which was the cause of my endless sufferings.

वर्तमान आ काळमां, मोक्षमार्ग बहु लोप ।  
विचारवा आत्मार्थिने, भाख्यो अत्र अगोप्य ॥२॥

*Vartamana a Kalama, mokshamarga bahu lopa,  
Vicharava atmarthine, bhakhyo atra agopya. 2*

**In this degrading age, who knows-  
Salvation-way, mostly unknown?  
For Seekers true, this Gospel shows,  
Unhidden as their fingers own. 2**

The sure way to Soul's salvation is mostly unknown or lost to the present age. Hence, it is clearly laid down in this book for the benefit of true seekers.

कोई क्रियाजड थी रह्या, शुष्कज्ञानमां कोई ।  
माने मारग मोक्षनो, करुणा ऊपजे जोई ॥३॥

*Koi kriyajada thai rahya, sushkagnanama koi,  
Mane maraga mokshano, karuna upaje joi. 3*

**Some follow rites forgetting self,  
Some learned fools believe freedom;  
Misled are both, none knows the self,  
Merciful state, I feel for them. 3**

In the present age, some seekers try to find their salvation through the mere observance of rites and some through pure pedantic knowledge. Both the methods are incorrect and we feel sympathy for the seekers following them.

बाह्य क्रियामां राचता, अंतर्भेद न कांई ।  
ज्ञानमार्ग निषेधता, तेह क्रियाजड आंई ॥४॥

*Bahya kriyama rachta, antarbheda na kai,  
Gnanamarga nishedhata, teha kiryajada ai. 4*

**The first are stuck in outward deeds,  
With heart unturned, they save and serve;  
But prohibit they knowledge-seeds,  
Believing old as gold preserve. 4**

Revelling in mere mechanical performance of rites and losing sight of their spiritual significance, the ritualists denounce the path of knowledge regarding it is unnecessary, difficult to practise and therefore unacceptable.

बंध मोक्ष छे कल्पना, भाखे वाणी मांही ।  
वर्ते मोहावेशमां, शुष्कज्ञानी ते आंही ॥५॥

*Bandha moksha chhe kalpana, bhakhe vani mahi,  
Varte mohaveshama, shushkagnani te ahi. 5*

**No bondage, freedom new or old,  
The other preach, in words, the soul;**



**Attachment all in acts behold,  
So word-wise they get not the goal. 5**

In contrast, the pedantic theorists read and interpret the spiritual scriptures either independently of a true Teacher or with the help of an ignorant teacher and repeat in words purely parrotlike that the soul has no bondage and no salvation that bondage and salvation of the soul are simply figments of man's imagination, but in their daily life they behave to the contrary and victims of deep infatuation. As a result they degenerate morally and spiritually.

वैराग्यादि सफळ तो, जो सह आतमज्ञान ।  
तेम ज आतमज्ञाननी, प्राप्तितणां निदान ॥६॥

*Vairagyadi saphala to, jo saha atamagnana,  
Tema ja atamagnanani, praptitana nidana. 6*

**Unattachment and all fruitful,  
If you have knowledge of the soul;  
Of self-knowledge they are the tool,  
The real knowledge is the goal. 6**

Soul's salvation consists in leading the life of the Self with full consciousness and knowledge. It is achieved through knowledge and appropriate action, one without the other is incomplete and to no purpose. Non-attachment, renunciation etc. when accompanied with the knowledge of the self, definitely cause soul's salvation. In the absence of the knowledge of the Self, they purify the mind and the intellect and eventually cause the knowledge of the self.

त्याग विराग न चित्तमां, थाय न तेने ज्ञान ।  
अटके त्याग विरागमां, तो भूले निजभान ॥७॥

*Tyaga viraga na chittama, thaya na tene gnana,  
Atke tyaga viragama, to bhule nijabhana. 7*

**And if the heart contains no merits,  
The real knowledge can not shine;  
If only satisfied with merits,  
They prove the block to knowledge fine. 7**

Knowledge of the Self does not dawn on a mind which is not purified by non-attachment and renunciation. The latter are the necessary means for attaining the end of renunciation and non-attachment without recognising them as means to the final end, he loses the sight of the end and loses the game.

ज्यां ज्यां जे जे योग्य छे, तहां समजवुं तेह ।  
त्यां त्यां ते ते आचरे, आत्मार्थी जन एह ॥८॥

*Jya jya je je yogya chhe, taha samajavu teha,  
Tya tya te te achare, atmarthi jana eha. 8*

**Whatever, wherever is fit,  
The seeker understands and acts;  
Without this virtue, count unfit,  
For seekership of real facts. 8**

A true seeker of Self is discriminative. In different stages of his development he clearly finds out what he misses and what he should disown in order to obtain salvation and then he acts accordingly. The ritualists should try to read spiritual significance in the performance of rites and seek after the knowledge of the Self. The pedantic theorists should act as they talk, renunciation and non-attachment and thereby obtain in practice the knowledge of the Self.

सेवे सद्गुरुचरणने, त्यागी दई निजपक्ष ।  
पामे ते परमार्थने, निजपदनो ले लक्ष ॥९॥

*Seve sadgurucharanane, tyagi dai nija paksha,  
Pame te parmarthane, nija padano le laksha. 9*

**Who serves true master's feet, obeys,  
Leaving aside his whims and views;**

**He knows the truth, what Master says,  
Ascertain his own self abstruse. 9**

A true seeker of Self who sets aside his personal views and prejudices and engages himself in the undivided devotion to his enlightened Guru, rightly understands the teachings of his Guru and gets a clear idea of the nature of Soul's Salvation. He finds that his Guru has a knowledge of the Self and he sets out to obtain the same in his own person.

आत्मज्ञान समदर्शिता, विचरे उदयप्रयोग ।  
अपूर्व वाणी परमश्रुत, सद्गुरु लक्षण योग्य ॥१०॥

*Atmagnana samadarshita, vichare udayaprayoga,  
Apurva vani paramshruta, sadguru lakshana yogya. 10*

**Self-knowledge, equal eye to lot,  
Behaves as destined, speech unique;  
Authentic in all schools of thought,  
True Teacher's qualities mystic. 10**

The characteristics of an enlightened Guru :

An enlightened Guru firmly possesses the knowledge of his Self and therefore is free from all desires of the not-self. He is indifferent to worldly opposites such as friend and foe, pleasure and suffering, respect and disrespect, etc. He simply continues to live only to enjoy or suffer the fruits of the actions of his past births. His speech is unique and inimitable and enlightened by the knowledge of his Self. He is well-versed in the fundamentals of the Six Systems of Philosophy.

प्रत्यक्ष सद्गुरु सम नहीं, परोक्ष जिन उपकार ।  
एवो लक्ष थया विना, ऊगे न आत्मविचार ॥११॥

*Pratyaksha sadguru sama nahi, paroksha jina upakara,  
Evo laksha thaya vina, uge na atmavichara. 11*

**Indirect Jin (Lord) cannot oblige,  
As does the direct Teacher true;  
Without this key, would not arise-  
The thought of self, or searching through. 11**

The real nature of God and Religion can only be grasped with the help of a living and enlightened Guru. The teachings of an enlightened Guru help the disciple when he puts implicit faith in him. The disciple must clearly realize that he is incomparably more obliged to his living and enlightened Guru than to the teachings of the bygone Tirthankaras-the great founders and teachers of the true religion. Only on this definite understanding can the disciple think correct about the nature of the self. When the great intellectual minds fail to understand the most difficult teachings of the Tirthankaras of the past, an enlightened Guru renders them very easy to understand for the benefit of his disciples.

सद्गुरुना उपदेश वण, समजाय न जिनरूप ।  
समज्या वण उपकार शो? समज्ये जिनस्वरूप ॥१२॥

*Sadgurana upadesha vana, samajaya na jinarupa,  
Samajya vana upakara sho? samajye jinasvarupa. 12*

**Without true Teacher's exposition,  
None can know the Lord as Lord;  
In ignorance no obligation,  
Such understanding makes him God. 12**

The self of the Jina (The great conqueror of the Soul's spiritual enemies) which is worthy of a seeker's devotion cannot be understood without following the teachings of a living enlightened and beneficial Guru. The Jina's obligation on the seeker can only be recognised by understanding the nature of the Self of the Jina. To progressively understand the Self of the Jina is to realize it in one's self.

आत्मादि अस्तित्वनां, जेह निरूपक शास्त्र ।  
 प्रत्यक्ष सद्गुरु योग नहि, त्यां आधार सुपात्र ॥१३॥

*Atmadi astitvana, jeha nirupaka shastra,  
 Pratyaksha sadguru yoga nahi, tyadhara supatra. 13*

**True scriptures soul and all expound,  
 To seekers fit, unerring guide;  
 Where direct Teacher is not found,  
 'Tis next best for one's safer side.' 13**

In the absence of an enlightened living Guru, the scriptures explaining the existence and nature of the Self and of the other higher worlds are authentic guides to a seeker, but they cannot compete favourably with the capacity of an enlightened living Guru for removing the seeker's delusions.

अथवा सद्गुरुए कहां, जे अवगाहन काज ।  
 ते ते नित्य विचारवां, करी मतांतर त्याज ॥१४॥

*Athava sadgurue kahya, je avagahana kaja,  
 Te te nitya vicharava, kari matantara tyaja. 14*

**Or whatever true Teacher said,  
 For thinking deep, daily practise;  
 Forgetting sects, popular head,  
 Opposition of families. 14**

A seeker should always study spiritual scriptures and assimilate their teachings in the presence and active guidance of a living and enlightened Guru. Such a study helps one to remove his traditional religious prejudices, to develop a spirit of non-attachment and quietude and consequently to obtain the knowledge of the Self. Some scriptures are likely to be mis-understood by and dangerous to one, who attempts to study them independently of a living Guru.

रोके जीव स्वच्छंद तो, पामे अवश्य मोक्ष ।  
पाम्या एम अनंत छे, भाख्युं जिन निर्दोष ॥१५॥

*Roke jiva svachchhanda to, pame avashya moksha,  
Pamya ema ananta chhe, bhakhyu jina nirdosha. 15*

**If one controls his self-conceit,  
Gets surely as infinite souls-  
The final state that is most fit,  
So says innocent Jin in scrolls. 15**

The Jinas who are free from faults of attachment, hatred and ignorance have declared for the benefit of the seekers that from endless past the soul has lived in self-conceit. He has misunderstood the scriptures and as a result he has moved from birth to birth. If he checks his self-conceit and controls it he must gain Liberation. Only by this way innumerable souls in the past have been already liberated. The royal road to liberation (Salvation) is to follow the advice of the living enlightened Guru.

प्रत्यक्ष सद्गुरु योगथी, स्वच्छंद ते रोकाय ।  
अन्य उपाय कर्या थकी, प्राये बमणो थाय ॥१६॥

*Pratyaksha sadguru yogathi, svachchhanda te rokaya,  
Anya upaya karya thaki, praye bamano thaya. 16*

**One's self-conceit is checked at once,  
In direct Teacher's nearness;  
To root it out use other means,  
It grows two-fold, in general sense. 16**

Self-conceit can only be removed by constant contact of a living enlightened Guru. By resorting to the path of mechanical action or to the path of theoretical knowledge, in the absence of an enlightened Guru, one doubles his self-conceit.

स्वच्छंद, मत आग्रह तजी, वर्ते सद्गुरुलक्ष ।  
समकित तेने भाखियुं, कारण गणी प्रत्यक्ष ॥१७॥

*svachchhanda, mata agraha taji, varte sadguru laksha,  
samakita tene bhakhiyu, karana gani pratyaksha. 17*

**If one has true Teacher's guidance,  
Putting aside one's whims and views;  
Sectarian ways, obstinacy,  
'Tis termed true Faith, for direct cause.' 17**

A seeker renounces his personal whims and religious obstinacy obeys the advice of his living enlightened Guru. Thereby he quickly develops right faith and he rightly follows the scriptures.

मानादिक शत्रु महा, निज छंदे न मराय ।  
जातां सद्गुरु शरणमां, अल्प प्रयासे जाय ॥१८॥

*Manadika shatru maha, nija chhande na maraya,  
Jata sadguru sharanama, alpa prayase jaya. 18*

**One cannot kill by self-conceit-  
Foes pride and all, but seek refuge-  
True Teacher's, easily defeat,  
All mighty foes' extinction huge. 18**

Hunger for hounour, anger etc. are deadly enemies of the Soul. They can not be destroyed by self-conceit. Only by seeking refuge in the sunshine of an enlightened living Guru the very enemies are easily destroyed with little effort.

जे सद्गुरु उपदेशथी, पाम्यो केवळज्ञान ।  
गुरु रह्या छद्मस्थ पण, विनय करे भगवान ॥१९॥

*Je sadguru upadeshthi, pamyo kevalgnana,  
Guru rahya chhadmastha pana, vinaya kare Bhagvana. 19*

**Who knew full soul, attained Godhood,  
By means of sermons such sublime;  
Reveres his Teacher of true mood.  
Not yet perfect for former crime. 19**

Supposing a seeker obtains absolute knowledge of Self by assimilating the teaching of a living and enlightened

Guru and the Guru himself has yet to obtain it as he is not free from certain removable limitations then the seeker who has become a Lord continues to pay respects to his Guru and no sooner the Guru marks the Lordship in his disciple he begins to worship his own disciple. Thus by mutual humility and reverence both the seeker and his Guru are benefited.

एवो मार्ग विनय तणो, भाख्यो श्री वीतराग ।  
मूळ हेतु ए मार्गनो, समजे कोई सुभाग्य ॥२०॥

*Evo marga vinaya tano, bhakhyo shri vitraga,  
Mula hetu e margano, samaje koi subhagya. 20*

**Such system of Reverence so deep,  
The Lord proclaimed in holy Books;  
Profit thereof they only reap,  
Few fortunates who know the nooks. 20**

Such a noble path of humility is approved by the Jina. Only a few fortunate souls realize its immense benefit to the seeker of the Self. Only the truly humble are able to serve the saints and obtain from them the right understanding of reality which in turn leads them by stages to Liberation.

असद्गुरु ए विनयनो, लाभ लहे जो कांई ।  
महामोहनीय कर्मथी, बूडे भवजळ मांही ॥२१॥

*Asadguru e vinayano, labha lahe jo kai,  
Maha mahaniya karmathi, bude bhavajala mahi. 21*

**If any untrue teacher takes,  
Advantage of such reverence;  
Goes down into the deep birth-lakes,  
Delusion great is dangerous. 21**

The great saints have insisted on the need for the seeker's devotion to his enlightened Guru purely in the seeker's interest, the Guru does not need any respect or devotion from his disciple. The desire to be worshipped



or respected by others indicates ignorance and infatuation. A man of worldly pride knows that inspite of his wealth and honour he does not yet know the self. But for one, who feels that he is a great religious soul without getting a clear idea of religion, self-knowledge is very difficult. If a religious impostor takes undue advantage of his disciple's humility, he commits sin and as a result he falls into the cycle of birth and death.

होय मुमुक्षु जीव ते, समजे एह विचार ।  
 होय मतार्थी जीव ते, अवळो ले निर्धार ॥२२॥  
 होय मतार्थी तेहने, थाय न आतमलक्ष ।  
 तेह मतार्थी लक्षणो, अहीं कहां निर्पक्ष ॥२३॥

*Hoya mumukshu jiva te, samaje eha vichara,  
 Hoya matarathi jiva te, avalo le nirdhara. 22  
 Hoya matarathi tehane, thayana atamalaksha,  
 Teha matarathi lakshno, ahi kahya nirpaksha. 23*

**This fact the seekers understand,  
 The bigots draw the sense perverse;  
 Impartial description, attend,  
 Of bigots' badges, soul-aimless. 22-23**

A discriminative seeker will serve his enlightened living Guru and worship other saints from his firm conviction of the imperative need of such devotion, reverence and worship in the path of Soul's Liberation. But he will not at all expect or like to be worshipped or respected by others. At the same time since he discriminates between an enlightened living Guru and a religious impostor, he respects the one and neglects the other. On the contrary a religious bigot will misread the advice and teachings of an enlightened living Guru.

A religious bigot is unable to conceive the nature of the Self. His chief characteristics are impartially described below purely with a view to help the seeker in easy identification and removal of religious bigotry.

\* \* \*

## Chapter II

### Characteristics of a Religious Bigot

बाह्यत्याग पण ज्ञान नहि, ते माने गुरु सत्य।  
अथवा निजकुळधर्मना, ते गुरुमां ज ममत्व॥२४॥

*Bahyatyaga pana gnana nahi, te mane guru satya,  
Athava nijakuladharmana, te guruma ja mamatva. 24*

**Some bigots follow false teachers,  
Who outwardly renounced the world;  
Or their hereditary preachers,  
But soul-aimless, believe their word. 24**

A religious bigot selects for his Guru either one who is traditionally his family Guru or one who has renounced the externals but not obtained the knowledge of the Self.

जे जिनदेह प्रमाण ने, समवसरणादि सिद्धि।  
वर्णन समजे जिननुं, रोकी रहे निज बुद्धि॥२५॥

*Je Jinadeha pramana ne, samavasaranadi siddhi,  
Varnana samaje jinanu, roki rahe nija buddhi. 25*

**Some confine their own talent,  
In pompous godly congregation;  
Jin's pictorial form and height,  
Or superhuman revelation. 25**

Besides a religious bigot mistakes the spiritual descriptions of the size etc. of the body of the Jina and also those of the gorgeous decorations of the assembly halls where the Jina held congregations for the real description of the Jina himself and his intelligence is so much engrossed in these externals that he neither knows the real nature of the Jina nor does he make a sincere effort to comprehend it.

प्रत्यक्ष सद्गुरुयोगमां, वर्ते दृष्टि विमुख।  
असद्गुरुने दृढ करे, निज मानार्थे मुख्य॥२६॥

*Pratyaksha sadguruyogama, varte drushti vimukha,  
Asadgurune dradha kare, nija manarthe mukhya. 26*

**Even in presence of true Teachers,  
The bigot takes the perverse side;  
Confirms his former false preachers,  
To mostly gratify his pride. 26**

As a bigot is unable to recognise an enlightened living Guru he overlooks or disregards such a Guru and runs with a show of faith to a religious impostor in whose presence he is likely to earn respect both from the impostor and from the public attending on the impostor. Thereby he develops his pride and vanity.

देवादि गति भंगमां, जे समजे श्रुतज्ञान।  
माने निज मत वेषनो, आग्रह मुक्तिनिदान॥२७॥

*Devadi gati bhangama, je samaje shrutagnana,  
Mane nija mata veshano, agraha muktinidana. 27*

**Celestial abodes, universal lores,  
He takes for inherent knowledge;  
Sectarian forms and creed adores,  
Believing cause of final stage. 27**

A bigot, not knowing the metaphysical meaning of the scriptural descriptions of Heaven and Hell, takes them as revealed knowledge. He also considers that Salvation can only come to him by his staunch adherence to his own religious opinion and adopted dress.

लह्यं स्वरूप न वृत्तिनुं, ग्रह्यं व्रत अभिमान।  
ग्रहे नहीं परमार्थने, लेवा लौकिक मान॥२८॥

*Lahyu svarupa na vruttinu, grahyu vrata abhimana,  
Grahe nahi paramarthne, leva laukik mana. 28*

**Is proud of vows, ignorant all,  
Of mental yearnings for world-fame;  
He does not heed to inner call,  
Thus loses chance, remains the same. 28**

A bigot observes a vow and practises a penance more with a view to earn respect from others and to be praised as a highly religious man than for the purpose of self-purification. Naturally he does not clearly know his instinctive urges nor can he control them. If accidentally he has a chance to meet an enlightened living Guru who can put him on the right path to Soul's Liberation he elects to neglect such a Guru lest he may lose by following him, his personal honour, pride and people's reverence for him. The characteristics of a bigot described above are also the characteristics of the mechanical ritualists.

अथवा निश्चय नय ग्रहे, मात्र शब्दनी मांय।  
लोपे सद्व्यवहारने, साधन रहित थाय ॥२९॥

*Athava nishchaya naya grahe, matra shabdani maya,  
Lope sad vyavaharane, sadhana rahita thaya. 29*

**Or talks of original state,  
Of souls, refutes practical ways;  
Lip-wisdom is not heaven's gate,  
Without true means he wastes his days. 29**

Or another type of a bigot may read books such as "Yogavasishtha" and "Samaya sara" and accept from them formally and in words only the description of the nature of the Self but he does not make any effort to realize the truths described in the scriptures in his own life. Formally he repeats parrotlike that the Self is ever young, immortal, pure and never bound, hence, no question of its freedom. In practice, therefore, he feels that he needs not go to any Guru to save his soul. Nor need he read

spiritual scriptures or be afraid of any behaviour good or bad since a naturally pure self can neither be raised in status by good deeds nor be degenerated by bad deeds. With such intellectual decisions, the bigot rejects all means of self-improvement and behaves whimsically and immorally.

ज्ञानदशा पामे नहीं, साधनदशा न कांई।  
पामे तेनो संग जे, ते बूडे भव मांही ॥३०॥

*Gnanadasha pame nahi, sadhanadasha na kai;  
Pame teno sanga je, te bude bhava mahi. 30*

**He who follows one unduly,  
Not expert in true soul-notion;  
Neither practising it truly,  
Is drowned in this vast world-ocean. 30**

Such a bigot does not obtain the knowledge of the real and he has already rejected the right discipline for it. Not only he but all who meet and follow him sink deep in worldly miseries.

ए पण जीव मतार्थमां, निजमानादि काज।  
पामे नहि परमार्थने, अन्-अधिकारीमां ज ॥३१॥

*E pana jiva matarthama, nijamanadi kaja,  
Pame nahi paramarthane, an-adhikarima ja. 31*

**For one's prestige and selfishness,  
If one lets his ideals go;  
Consider that too foolishness,  
The bigot he unfit also. 31**

The pedantic theorist described above is also to be regarded as a bigot, as between him and the mechanical ritualist the common point is that both insist that their stand is correct and that they would not leave it. Both feel that purely by their methods alone can truth be realized. None of them is fit to be a seeker of Liberation. Both run after

pride and personal fame and so they run in the direction counter to that of truth.

नहि कषाय उपशांतता, नहि अंतर वैराग्य।  
सरळपणुं न मध्यस्थता, ए मतार्थी दुर्भाग्य॥३२॥

*Nahi kashaya upashantata, nahi antara vairagya,  
Saralpanu na madhyasthata, e matarathi durbhagya. 32*

**Controls no passions and the heart-  
Contains no unattachment true;  
No frankness and no open heart,  
Unfortunate that bigot too. 32**

Here is a very wide definition of a bigot. One who observes a religious discipline externally having no desire to remove or lessen his personal demerits such as anger, desire for honour, delusion and greed is also a very unfortunate bigot. Such a bigot is more attached to the worldly pleasure and therefore he is far from deserving Liberation. He is a bigot till he does not feel the worldly life as most painful to him. He can very well perform external religious rites, he may successfully talk of knowledge and Liberation by knowledge, he may even preach to others to keep away completely from the worldly pleasures though himself feeling that he should monopolise them.

On the contrary a seeker of the Self should have an open mind to receive Truth. One cannot be a seeker of the Self till he does not develop discrimination, till he has no intelligence to perceive Truth and declare it as such, till he has a guilty mind. The bigot described as above are really unfortunate as they are incapable of self-realization.

In short the unfortunate bigots are those in whom the enemies of the Self such as anger, desire for honour, worldly attachment, greed, etc. have not been disarmed,

those in whom the spirit of internal spiritual non-attachment has not dawned, those who have not developed the freedom and frankness to invite the virtuous life in their being, those who have not the impartial insight to discriminate truth from falsehood. These bigots are unfortunate as they cannot see and adopt the path of Liberation which can break through the cyclic bondage of birth, old age and death.

लक्षण कक्षां मतार्थीनां, मतार्थ जावा काज।  
हवे कहुं आत्मार्थीनां, आत्म-अर्थ सुखसाज ॥३३॥

*Lakshana kahya matarthina, matartha java kaja,  
Have kahu atmarthina, atma-artha sukhasaja. 33*

**The bigot's badges thus described,  
To give up bigotry for good;  
Soul-seeker's virtues now prescribed,  
Are for attaining supreme good. 33**

The characteristics of the bigots have been described above purely for the purpose of identifying the different forms of bigotry an individual might unknowingly possess in himself. If he is made conscious of them he may make efforts to remove bigotry from himself and may become thereby a true seeker of the Self-the characteristics which bring a life of eternal happiness and bliss to one who possesses them.

\* \* \*

## Chapter III

### The Characteristics of a True Seeker of Self

आत्मज्ञान त्यां मुनिपणुं, ते साचा गुरु होय।  
बाकी कुलगुरु कल्पना, आत्मार्थी नहि जोय ॥३४॥

*Atmagnana tya munipanu, te sacha guru hoyo,  
Baki kulaguru kalpana, atmarthi nahi joya. 34*

**Sainthood is there where's true self-knowledge,  
Soul-seekers follow such true Teachers;  
Not family-priests or one who plays,  
On worldly stage the part of preachers. 34**

The knowledge of the Self is always accompanied with saintliness. One, who knows the Self, is a real saint and he alone is a true Teacher, who can lead the seeker of the Self to Self-realization. A true seeker of the Self definitely knows the futility of worshipping or following an ignorant family-Guru. He knows that such impostors cannot deliver him from the cycle of birth and death. He is keen on his own Salvation and once he recognises a true Teacher he does not insist that he should be honoured by the public or that he should be recognised as a Guru by his family people or that he should adopt the dress and discipline of one or other of the orthodox religious orders. In brief he has no doubt about the sincerity and genuineness of a true Teacher.



प्रत्यक्ष सद्गुरु प्राप्तिनो, गणे परम उपकार।  
त्रणे योग एकत्वथी, वर्ते आज्ञाधार ॥३५॥

*Pratyaksh sadguru praptino. gane parama upakara,  
Trane yoga ekatvathi, varte agnadhara. 35*

**The company of the Teacher true,  
Directly does the greatest good;  
Soul-seekers all accept this view,  
Complete obedience understood. 35**

He feels immense gratitude to a living true Teacher whom he has found out and adopted as his sole guide in his search for the Self. He completely surrenders himself to him by thought, word and deed. He scrupulously follows his Guru's advice in every way. He realizes that in the endless series of his past lives he wandered aimlessly on account of his not meeting a living true Teacher, that he has luckily or fortunately met one such in the present life and it is an unique advantage, that meeting a true Teacher of the Self is of immense benefit to himself. Therefore he decides to lead his future life strictly in accordance with the advice and guidance of his living true Teacher. A true Teacher knowing his self has perfect control over his mental modifications, dispositions, instinctive urges, passions and desires, thoughts and volitions. He turns the mind of his disciple from unnecessary and wasteful pursuits into remembrance of the Self meditation on it and constant repeated reading and understanding about it. He educates his disciple's speech into reading and meditational prayers needed for self-knowledge. He disciplines his disciple's bodily activities into adequate bodily postures helpful to meditation and service and devotion to a living true Teacher, a seeker of the Self may invite bondage; by canalising the same energy whole-heartedly in the service of a living true Teacher he can obtain Liberation.

एक होय त्रण कालमां, परमारथनो पंथ।  
प्रेरे ते परमार्थने, ते व्यवहार समंत ॥३६॥

*Eka hoya trana kalama, paramarathano pantha,  
Prere te parmarthane, te vyavahara samanta. 36*

**The path of perfection is the same,  
In all times past, present, future;  
Its path practical worth the name,  
Acceptable if helps soul-nature. 36**

The path to soul's Salvation is one at all times, whichever practices lead the soul to Liberation should be accepted by it and no others.

एम विचारी अन्तरे, शोधे सद्गुरु योग।  
काम एक आत्मार्थनुं, बीजो नहि मनरोग ॥३७॥

*Ema vichari antare, shodhe sadguru yoga,  
Kama eka atmarthanu, bijo nahi manaroga. 37*

**Determines thus and tries to find,  
The proximity of true Teachers;  
No ideal else that eats the mind,  
The soul alone for all soul-seekers. 37**

A true seekers of the Self determinaes once for all his goal and the path to it as described above and then recognising the need of the guidance of a living true Teacher, employs all his energies unqualifiedly in the search for a living true Teacher. There is no other anxiety with him but that of realizing the Self. If one has met already a living true Teacher he should intensively purify himself by devoting all his time to the guidance of his Guru and taking away his mind from all worldly pursuits and thoughts. Thereby one is able to take increasing advantage of Guru's guidance and quickly reach the goal.

कषायनी उपशांतता, मात्र मोक्ष अभिलाष।  
भवे खेद, प्राणीदया, त्यां आत्मार्थ निवास ॥३८॥

*Kashayani upshantata, matra moksha abhilasha,  
Bhave kheda, pranidaya, tya atmartha nivasa. 38*

**See seekership in soul-compassion,  
Suppression of all passions four;  
The hope of only liberation,  
Dejection of such rebirth-tour. 38**

The good augury for self-knowledge and soul's Salvation is to be found in a true seeker of the Self when his worldly desires and attachments have been gradually reduced to nullity, when excepting the soul saving desire for realizing the Self, he is completely non-attached to all worldly considerations and when he has deep piety for all living beings.

On the occasion of his being censured by anyone he reflects on his nature and if there is any fault in it he tries to remove it and feels obliged to one who censures him. If he does not find any justification for other's censure of his behaviour, then he decides that it might be the fruit of any action (karma) of his past life and so he maintains calmness and feels satisfaction that the fruit of past actions are suffered and so they will be ineffective afterwards. Taking advantage of such attacks, a seeker of the Self turns his mind more intensely to religious reading and meditation in accord with his Guru's guidance. He firmly determines that even the least desire for worldly happiness is keeping one back from the path to soul's salvation and therefore he turns his back to it. At the same time he has deep sympathy and fellow-feeling for all living beings. He considers all souls as equals and he banishes all pride from himself. By such preparation the true seeker of the Self enjoys the right state of one strongly desirous of Liberation.

दशा न एवी ज्यां सुधी, जीव लहे नहि जोग।  
मोक्षमार्ग पामे नहीं, मटे न अंतर रोग॥३९॥

*Dasha na evi jya sudhi, jiva lahe nahi joga,  
Mokshamarga pame nahi, mate na antara roga. 39*

**Unless one reaches such a state,  
No company of teachers good;  
Nor soul-suffering gets a gate,  
Cannot attain the freedom-road. 39**

Until one attains to the state of one strongly desirous of Liberation as described above one cannot take advantage of the path of Liberation and naturally one cannot remove his internal malady-the ignorance of the true nature of the Self.

आवे ज्यां एवी दशा, सद्गुरुबोध सुहाय।  
ते बोधे सुविचारणा, त्यां प्रगटे सुखदाय॥४०॥

*Ave jya evi dasha, sadguru bodha suhaya,  
Te bodhe suvicharana, tyam pragate sukhadaya. 40*

**While one comes up to such a state,  
The sermon of the saint awakes-  
The inner-thought, that is good fate,  
Soul-seeker's sleep so deep it breaks. 40**

When the disciple attains to the state of the keen aspirant for Liberation, the teachings of his living enlightened Guru work a miracle on him. Every word of the Guru is rightly interpreted and adopted consequently the disciple turns his mind from worldly thoughts and pursuits to the single-minded reflection and meditation on the nature of the Self. He thinks only of his soul's benefit. He rightly thinks of the method of soul's Liberation on the basis of his Guru's teachings. In this way he gets a glimpse of the soul's own happiness.

ज्यां प्रगटे सुविचारणा, त्यां प्रगटे निज ज्ञान।  
जे ज्ञाने क्षय मोह थई, पामे पद निर्वाण॥४१॥

*Jya pragate suvicharana, tyā pragate nija gnana,  
Je gnane kshaya moha thai, pame pada nirvana. 41*

**With inner-thought, self-knowledg shines,  
That knowledge delusion roots out;  
The topmost state the seeker climbs,  
Thus gets the salvation, no doubt. 41**

With the right reflection on the nature of the Self comes the knowledge of one's Self and by such knowledge the soul's deep-rooted infatuation and ignorance are removed and the soul attains Salvation.

ऊपजे ते सुविचारणा, मोक्षमार्ग समजाय।  
गुरु-शिष्य संवादथी, भाखुं षट्पद आंही॥४२॥

*Upje te suvicharana, mokshamarga samajaya,  
Guru-shishya samvadathi, bhakhu shatpada ahi. 42*

**Six facts I say in this Gospel,  
A dialogue between the two;  
To stir the inner-thought so well,  
For bringing home the path so true. 42**

The six fundamental truths are discussed and established below in the form of a dialogue between a disciple and his enlightened living Guru purely with a view to help the true seeker of the Self in developing a right thinking on the nature of the true Self and whereby he can have a clear idea of the path of Liberation.

\* \* \*

## Chapter IV

### The Statement of the six Fundamental Truths

‘आत्मा छे,’ ‘ते नित्य छे,’ ‘छे कर्ता निजकर्म’।  
‘छे भोक्ता’ वळी ‘मोक्ष छे,’ ‘मोक्ष उपाय सुधर्म’ ॥४३॥

*'Atma chhe', 'te nitya chhe', 'chhe kartta nijakarma',  
'Chhe bhokta', 'vali moksha chhe' 'moksha upaya sudharma' 43*

**The soul exists, see it eternal,  
Accepts bondage, receives the fruit;  
It can be free, take means devotional,  
Ignorance is the bondage-root. 43**

(1) Soul exists, (2) Soul is eternal, (3) Soul is the author of its actions (karma), (4) It therefore has to enjoy or suffer the consequences of its actions, (5) Such a soul can be liberated, (6) There is a definite method for Soul's Liberation and that is true religion. A true religion liberates the Soul from the worldly cycle of birth and death.

षट्स्थानक संक्षेपमां, षट्दर्शन पण तेह।  
समजावा परमार्थने, कख्यां ज्ञानीए एह ॥४४॥

*Shat-shthanaka sankshepama, shat-darshana pana tehe,  
Samajava paramarthane, kahya gnanie eha. 44*

**Six subjects or six schools of thought,  
Are here described as seers great;  
In abstract scriptures strictly taught,  
For understanding soul concrete. 44**

The six truths mentioned above also include a critical appreciation of the Six Systems of philosophy. These truths have been discussed by the wise purely for explaining the nature of ultimate Reality.

These six truths provide the field for the cultivation and stabilization of Right Faith in reality. Myopic adherents of the Six Systems emphasise their doctrinal differences and result in mutual quarrelling and fighting. Here in *Atma-siddhi*, on the other hand the fundamental point of all the Six Systems, namely the nature of the Self, is clearly discussed for the benefit of the seekers of the Self. This book dispels the doubts of the Buddhists who either believe that there is no Self at all or that if there is one then it is only a momentary Self. It argues successfully that there is not only a Self but that it is a permanent Self and that there are infinite permanent Selves. To the adherents of the Sankhya System which admits of a Self which is totally inactive and yet the enjoyer of all activities of Prakriti, this book replies that there cannot be enjoyment or suffering without activity. One who does not act at all has nothing to enjoy or suffer from. An inactive Self cannot be held responsible for activities of Prakriti. Therefore the book advises to take hint from normal experience and admit that the Self does actions and therefore it enjoys or suffers from the fruits thereof. To the Vedantins, who hold that the Self neither does anything nor it has to enjoy or suffer from actions, the book replies that the Self does actions and therefore it cannot escape the results of the actions. To other Vedantins, who say that the Self was never bound and so no question of its achieving Liberation, the book replies that since the Self is attached to actions from endless past non-attachment from them is a stage to be attained by conscious effort for

Liberation which is significant. To the Charvakas who do not believe in a permanent Self nor into its actions and liberation from them and hence not in the proper way to Liberation, the book replies that since the first five truths are established the sixth also follows them. If the Self-Liberation is meaningful then the method for it or the way to it must be equally meaningful. Therefore the book suggests the sure path to Soul's liberation or Self-realization.

\* \* \*



## Part-2

## Chapter I

**Subject : Existence of  
the Self****(a) The Disciple's Doubt**

नथी दृष्टिमां आवतो, नथी जणातुं रूप।  
बीजो पण अनुभव नहीं, तेथी न जीवस्वरूप ॥४५॥

*Nathi drushtima avato, nathi janatu rupa,  
Bijo pana anubhava nahi, tethi na jivasvarpa. 45*

**The pupil doubts the soul's existence,  
Is out of sight, its form unknown;  
In any way no experience,  
No-where is soul, cannot be shown. 45**

The Self or the Soul is not seen nor felt by any or all of the senses. The Soul is not perceived by the senses. None has seen or known the form of the Soul. It seems that the Soul cannot be seen or known, nor is the Soul experienced in any other way. Now according to the Jain System the Self should be seen, known and experienced. That which is not seen, nor known, nor experienced cannot be said to exist. Hence the disciple doubts the very existence of the Soul.

अथवा देह ज आतमा, अथवा इन्द्रिय प्राण।  
मिथ्या जुदो मानवो, नहीं जुदुं एंधाण ॥४६॥

*Athava deha ja atama, athava indriya prana,  
Mithya judo manavo, nahi judu endhana. 46*

**The body, senses or the breath,  
Can be the soul, all else is false;  
How can one know the soul, ere death?  
No clear signs I see as walls. 46**

In these circumstances, since there is no sign or quality of the Soul known to us it is better to say either that there is no Soul at all or that the living body is the Soul. If one objects to identifying the living body with the Soul saying that the living body is purely in-conscious matter and it cannot know anything while the soul possesses knowledges as its essential quality according to Jainism, then the position may be a little modified. Yet it may be argued that the senses know (perceive) external objects and internal changes and therefore the senses instead of the whole living body may be called Soul. If it is further objected that while the senses are momentary and they cease to function, the Soul on the other hand survives the functioning of the senses of the living body it may be said that the breath continues to function when senses stop their work and therefore a further modification in the position may be made to the effect that breath instead of the senses or of the living body may be identified with the Soul. The fundamental marks of life and active consciousness in a living being open to sense-perception are only three. A living being moves its limbs, perceives its objects by its senses, and breathes. The third is more important than the first and the second. Whether there is a Self in inanimate object we do not know. But in all animate beings the movement, sense-perception and breathing are fundamentally present. Therefore, the disciple suggests that the Self can exist only as breath in

living beings, that breath is the Self. Those who hold that the conscious Self has qualities other than the above three found in living beings should explain them.

वळी जो आत्मा होय तो, जणाय ते नहि केम ?  
जणाय जो ते होय तो, घट पट आदि जेम ॥४७॥

*Vali jo atma hoya to, janaya te nahi kema ?  
Janaya jo te hoya to, ghata pata adi jema. 47*

**If there's the soul, why it's not known ?  
As pots and clothes, it should be seen;  
If there is soul's existence own,  
Arguments mine are true, I mean. 47**

If the Self or Soul exists as a substance then it should be seen or felt by the senses as living bodies, pots and clothes are seen by our senses. Living bodies, pots and clothes exist, for they are seen. The Self is different from the living body, its senses and breath and yet it is not seen or known as an independent substance Hence, it does not exist.

माटे छे नहि आतमा, मिथ्या मोक्ष उपाय।  
ए अन्तर शंका तणो, समजावो सदुपाय ॥४८॥

*Mate chhe nahi atama, mithya moksha upaya,  
E antara shankatano, samajavo sadupaya. 48*

**Thus there's no soul, futile all means-  
For freedom of the soul-of saints;  
Destroy my doubts by any means,  
To make my heart free from all taints. 48**

Therefore there is no Soul. Hence it is futile to think of its liberation. If religion is a method of Soul's liberation it is not required at all since the Soul does not exist. Please explain the nature of Soul's existence it at all there is any.

**(b) The True Teacher's reply :**

भास्यो देहाध्यासथी, आत्मा देह समान।  
 पण ते बन्ने भिन्न छे, प्रगट लक्षणो भान॥४९॥  
 भास्यो देहाध्यासथी, आत्मा देह समान।  
 पण ते बन्ने भिन्न छे, जेम असि ने म्यान॥५०॥

*Bhasyo dehadhyasathi, atma deha samana,  
 Pana te banne bhinna chhe, pragata lakshane bhana. 49*

*Bhasyo dehadhyasathi, atma deha samana,  
 Pana te banne bhinna chhe, jema asi ne myana. 50*

**The Teacher true does so explain,  
 The body and the soul seem one;  
 Distinct are both, the signs are plain,  
 Remove body - infatuation. 49**

**The body and the Soul seem one,  
 Distinct are both, but this deceives;  
 Alone the body-infatuation,  
 Distinct are both as swords and sheaths. 50**

From times immemorial the Self of the Soul is in close contact with material body. The Soul is ever hunting after external objects through the bodily senses. Hence it has completely identified itself with its body through which it works. It is by constant association of the Soul with the body that the Soul is felt as identical with its living body. In fact the soul and its living body are quite different in nature as is the sword from its scabbard. The embodied Soul has forgotten its original Selfhood so much so that it doubts its independence of the body when the realized Souls actually advise and guide one to an experience of such independence. For such souls proper concentration on the nature of the Self can be attained by constant contact with a living and enlightened Guru. By such contact the seeker of the Self will be indifferent to the sense object contacts and he will direct all his energies to know the self.

Now, how can the Self be identified ? As fire can be grasped by a fork, the nature of the Self can be grasped by discriminative differentiation between the nature of the Self and that of the living body, its senses and breath. The Self is Self-luminous and knowing. By a discriminative intellect the thoughts of the Self can be separated from those of the not-self- the body, the senses and the world at large. The intellect can clearly distinguish between the conscious and the unconscious, the living and the dead. In all forms of knowledge the knower is there but different from them. There is no knowledge without the Self, the prime knower. By true insight the seeker of the Self will read the presence of the Self in the surrounding beauty of Nature. In all doubtings the doubter will be known. While the material objects perceptible to the senses are momentary and subject to destruction the Self is indestructible. In fine, leaving everything else, a seeker of the Self should have firm faith on the Self and should think and meditate on it. The chief characteristics of the Self are eternal maintenance of its essential nature (Samata) the source of all beauty (Ramata), prime importance of its presence in all forms of knowledge and action (Urdhvata) the capacity to know everything (Sukhabhasa) the seat of all experiences internal and external (Vedakata) and the source of all enlightenment (Chaitanyata).

जे द्रष्टा छे दृष्टिनो, जे जाणे छे रूप।

अबाध्य अनुभव जे रहे, ते छे जीवस्वरूप॥५१॥

*Je drashta chhe drushtino, je jane chhe rupa,  
Abadhya anubhava je rahe, te chhe jivasvarupa. 51*

**Ah! one that sees the sight and knows,  
Experiences one unconcealed;  
Indisputable sign that shows,  
The Soul itself to all revealed. 51**

The Soul is the seer in sight. How can the sight grasp it ? The eye sees through the co-operation of the

Soul. In other words, the soul guides and controls the eyes to fulfill their function of seeing the objects. The senses are powerless without the co-operation and control of the Soul. The Soul is the ruler and the senses are the ruled. Therefore one can say that the Soul sees through the eyes and hears through the ears. The Soul knows the forms. Ever after leaving all forms of the body, the Soul being indestructible abides. All other things are transitory, the Soul is eternal. The Soul does not cease to be with the stoppage of breath. Liquidating one by one the imperfect and limited experiences of the Soul, the experience of the Self itself remains indubitably certain and it is the irreducible basis of all other experiences. This nature of the Soul as unique and quite distinguishable from all forms of the material being is commonly experienced by the realized souls. In every state of the living being, the Soul maintains its unlimited presence and superiority. Such experiences are positive proofs of the presence of the Soul as quite different from breath, senses or the rest of the living body.

छे इन्द्रिय प्रत्येकने, निज निज विषयनुं ज्ञान।  
पाँच इंद्रिना विषयनुं, पण आत्माने भान॥५२॥

*Chhe indriya pratyekane, nija nija vishayanu gnana,  
Pancha indrina vishayanu, pana atmane bhana. 52*

**Each sense has its own subject-knowledge,  
The knowledge of all sense-subjects;  
The soul possesses, 'tis<sup>1</sup> not strange  
The ear hears, the soul rejects. 52**

Every sense-organ enables us to know only its appropriate objects, the ear cannot see and the eye cannot hear. But the Soul can know the appropriate objects of all the five senses. Without the co-operation of

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1. 'tis = It is

the soul, no sense can function. Not only the soul knows the objects perceived by the five senses but also it remembers them for future reference.

देह न जाणे तेहने, जाणे न इन्द्री, प्राण।  
आत्मानी सत्ता वडे, तेह प्रवर्ते जाण ॥५३॥

*Deha na jane tehane, jane na indri, prana,  
Atmani satta vade, teha pravarte jana. 53*

**The body cannot know the soul,  
Nor senses, neither knows the breath;  
All do their deeds, if there's the soul,  
If it goes off, it is called death. 53**

The body cannot know the Soul, nor can the senses or breath know it. On the other hand the very functions of the body, the senses and the breath depend on the presence of the Soul in them.

The Soul is conscious and intelligent, the body and the senses are unconscious and non-intelligent, the soul is spiritual, the body and the senses are material, they will be dead and lifeless in the absence of the Soul. Without the Soul they cannot be known as such. Hence it is meaningless to ask as to why do the senses not see the Soul if there is one such. The body and the senses are by nature incapable of knowing or seeing the Soul. It is foolish to expect or to think of the sense-perception of the Soul.

सर्व अवस्थाने विषे, न्यारो सदा जणाय।  
प्रगटरूप चैतन्यमय, ए एंधाण सदाय ॥५४॥

*Sarva avasthane vishe, nyaro sada janaya,  
Pragatarupa chaitanyamaya, e endhana sadaya. 54*

**In all the states the soul separate,  
Is seen always as consciousness;**

**Distinctive mark is accurate,  
To ascertain the soul's presence. 54**

The Soul, though present in all the states of consciousness (wakefulness, dream and sleep) of a living being, always experience itself as different from each and all of them. The States of consciousness come and go but the Soul remains as their knower. In human life, men pass through different stages but there is no change in the Soul's nature. It cannot be called young or old, human or divine, learned or ignorant. The Soul is known by its intelligence and consciousness. It is the eternal knower of everything. The knowability of the soul is eternal and indestructible.

घट, पट आदि जाण तुं, तेथी तेने मान।  
जाणनार ते मान नहि, कहीए केवुं ज्ञान?॥५५॥

*Ghata, pata adi jana tu, tethi tene mana,  
Jananara te mana nahi, kahiye kevu gnana ? 55*

**You know the pots and clothes and all,  
Thus them believe but not the knower;  
If pots and clothes exist big, small,  
Why not the soul with knowledge-power? 55**

What a surprising argument is yours, O my pupil ? You say you know the body, the pots and clothes etc, the sensible objects and so you accept them as real and you do not accept the knower of these bodies, pots and clothes etc. If the knower is absent, the knowledge and the known are automatically absent. Where is knowledge without knower ? The presence of the knower is implicit in the knowledge of the sensible objects.

परम बुद्धि कृश देहमां, स्थूल देह मति अल्प।  
देह होय जो आतमा, घटे न आम विकल्प॥५६॥

*Parama buddhi krisha dehama, sthula deha mati alpa,  
Deha hoya jo atama, ghate na ama vikalpa. 56*



**Supreme in thought, bodies thin,  
In fat, strong bodies no cleverness;  
This proves the body is the inn,  
And not the soul, there's no oneness. 56**

Besides, on accepting the theory of the body as the Soul, a man's intelligence will increase or decrease with the increase or decrease in his volume. But on the contrary we find slim bodied persons with extra-ordinary knowledge and the fat bodied persons with dullness and ignorance. Hence it seems the volume of a body has no direct relation with the intellectual powers or intelligence.

If body were the Soul and Soul were ever-knowledge and intelligent the above anomaly would not arise. Therefore, we should conclude that in no circumstances can the Soul be identified with the living body.

जड चेतननो भिन्न छे, केवल प्रगट स्वभाव।  
एकपणुं पामे नहीं, त्रणे काल द्वयभाव॥५७॥

*Jada chetanano bhinna chhe, kevala pragata svabhava,  
Ekapanu pame nahi, trane kala dvayabhava. 57*

**The natures of the soul and matter,  
Are clearly quite different;  
Can never be of one character,  
See ages all : past, future, present. 57**

The sentient and the non-sentient substances have quite different characteristics and distinction between the two is unmistakably clear at all times.

The non-sentient objects or substances have no capacity to know anything. On the contrary the sentient substances are ever knowing. Therefore, one should not be mistaken for the other. They would never merge into each other. A sentient substance can never be a non-sentient

one and a non-sentient substance can by no magic or logic be made into a sentient one. Both are utterly different and are experienced as such in all times.

आत्मानो शंका करे, आत्मा पोते आप।  
शंकानो करनार ते, अचरज एह अमाप ॥५८॥

*Atmani shanka kare, atma pote apa,  
Shankano karanara te, acharaja eha amapa. 58*

**O ! one that doubts the soul's existence,  
He himself the soul must be;  
"Without the doubter's obvious presence,  
Can there be doubt?" surprises me. 58**

How strange that the Soul doubts its own existence ! One cannot even say that there is no soul in the absence of a Soul. Doubt implies the existence of the doubter, and the doubter is the Soul. There cannot be a doubt without a doubter. To believe in the experiences of an embodied soul such as seeing pots and clothes and not to believe at the same time in the Soul whose experience they are, is to commit a folly such as believing a shadow without a substance or believing in a reflecting of a body in the mirror without believing in the body, whose reflection it is. The Soul by nature is self-luminous and it is illuminating all other objects. We spend more time in seeing other objects by the help of the Soul and we feel we have no time in perceiving our own self-luminous Soul. Therefore, we come to a strange pass i.e. we doubt our Soul's existence.

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## Chapter II

### Subject : Permanence or Eternity of the Self

#### (a) The Disciple's Doubt

आत्माना अस्तित्वना, आपे कह्या प्रकार।  
संभव तेनो थाय छे, अंतर कर्ये विचार ॥५९॥

*Atmana astitvana, ape kahya prakara,  
Sambhava teno thaya chhe, antara karye vichara. 59*

**By thinking deep upon your points,  
Of soul's existence, I allege;  
That there must be the soul who joints,  
The conversation of this knowledge. 59**

The disciple reflected on all the proofs of Soul's existence given by the Guru and found them to be convincing and conclusive. Therefore he declares that he has been clearly convinced of the existence of the Soul. Such a conviction is absolutely necessary for one's spiritual progress. It will help one in his firm faith of the soul's eternal nature i.e. pure sentience or all knowability. Such a firm conviction and faith in the Soul's nature cannot be shaken by anything in future.

After getting convinced of the truth of the first proposition i.e. the Soul exists, the disciple proceeds to his doubts about the second proposition i.c. the Soul is eternal. He proceeds -

बीजी शंका थाय त्यां, आत्मा नहि अविनाश।  
 देहयोगथी ऊपजे, देहवियोगे नाश॥६०॥

*Biji shanka thaya tya, atma nahi avinasha,  
 Dehayogathi upaje, dehaviyoge nasha. 60*

**The second doubt now I put forth,  
 The soul cannot be eternal;  
 The contact of the body's birth,  
 Destruction of union visual. 60**

My second doubt is that even though the Soul exists it is not experienced as eternal or indestructible. We can only recognise Soul's existence in the experiences of a living body. None has found a Soul in inert ball of matter. To say that a man has died is simply to mean that the soul has stopped its function in it. Therefore in the dead objects we cannot see Soul. Why not then say that the Soul is born with the living body and expires with its expiry ? This means that the Soul is momentary and not permanent nor eternal, that the Soul is born at the co-operation and contact of five gross elements in a certain proportion and that it expires at the dis-integration or separation of the very five elements.

अथवा वस्तु क्षणिक छे, क्षणे क्षणे पलटाय।  
 ए अनुभवथी पण नही, आत्मा नित्य जणाय॥६१॥

*Athava vastu kshanika chhe, kshane kshane palatay,  
 E anubhavathi pana nahi, atma nitya janaya. 61*

**Or things are transient, constant change,  
 Is seen in every living being;  
 And substances without knowledge,  
 I see, thus, there's no eternal thing. 61**

All psychical and physical substances are found to be in constant and continuous flux or change. There is nothing in this world of space and time which is not

changing. Therefore, the soul that exists should also be existing as a momentary substance. It may be argued that though the Soul is destroyed, at one moment, it is reborn at the next moment because of the urge of strong desires (Vasana) and this continuity of constant destruction and rebirth ends finally with the complete destruction of the strong desires (or deep-seated) dispositions. And that is called complete destruction of the Soul or unqualified liberation. (*Nirvana, moksha*) This is the view of the *Vignanavadin* Buddhists.

### (b) The True Teacher's Reply

देह मात्र संयोग छे, वळी जड रूपी दृश्य।  
चेतननां उत्पत्ति लय, कोना अनुभव वश्य ? ॥६२॥

*Deha matra samyoga chhe, vali jada rupi drashya,  
Chetanana utpatti laya, kona anubhava vashya. 62*

**The body is only adherence,  
The object seen, lifeless with forms;  
Who knows the soul's genesis, hence,  
Or death thereof ? Think of the norms. 62**

Every living body is a composite of *five kinds* of atoms and only as such it is in contact with the Soul. Besides the living body is non-sentient, it can assume different forms, it can be thicker or thinner and it is always the object of some one's perception. It cannot know anything and it can be known by the Soul. It can neither know itself. Such a material non-sentient body is naturally incapable of knowing the creation and destruction of the sentient Soul. Thinking of every atom of the living body one has to conclude that it is non-sentient to the core, and therefore, it can never be the birth-place or the grave of the sentient Soul. How can a non-sentient living body give birth to a sentient objects even when it may be in contact

with a sentient Soul ? Therefore, it is wrong to hold that a non-sentient substance helps directly or indirectly the birth or destruction of a sentient Soul.

Besides, who can be legitimately held to have experienced the so-called birth and destruction of a sentient soul in the non-sentient body ? If A knows that B is born, A should be prior to B. Also if A knows that B is dead then A should survive B. But the disciple has argued that the living body and the Soul are born together and they die together. So the Soul, the knower was not prior to its birth, nor does it survive its destruction. We have already argued that the non-intelligent or non-sentient body cannot know anything about the sentient Soul, either its eternity or its momentariness. Now we argue that on the theory that the Soul and the body are born together and that they die together, even the soul the knower cannot record its birth or death and therefore the theory is contrary to reason and experience. To conclude, the theory put forth by the disciple is based on ignorance of the nature of the Soul. The Soul is ever formless, it can never be thicker or thinner, it has no size, it is pure sentience, all-knowing, impartite, eternal and immortal, The birth and death of the living beings are simply due to the contact of five gross elements and their dis-integration after a certain period of time.

जेना अनुभव वश्य ए, उत्पन्न लयनुं ज्ञान।  
ते तेथी जुदा विना, थाय न केमे भान॥६३॥

*Jena anubhava vashya e, utpanna layanu gnana,  
Te tethi juda vina, thaya na keme bhana. 63*

**The seer of the rise and fall,  
Must be quite different from the scene;  
Can hear the dead their death-roll-call ?  
Or ere one's birth what can be seen ? 63**

It is obvious that one that claims to know the birth and death of the Soul must be different from it. The Soul in the living body cannot say it was born nor can it say it is dead. Such an experience is unthinkable.

जे संयोगो देखिये, ते ते अनुभव दृश्य।  
ऊपजे नहि संयोगथी, आत्मा नित्य प्रत्यक्ष ॥६४॥

*Je samyogo dekhiye, te te anubhava drashya,  
Upaje nahi samyogathi, atma nitya pratyaksha. 64*

**Compounds of elements can be seen,  
But not the soul that's original;  
The soul is the seer and not the seen,  
Nothing can create the soul eternal. 64**

All combinations of atoms are seen and known by the Soul, but reflecting on the nature of these combinations we find none which is competent to create a Soul. Therefore the Soul is neither an atom nor a combination of atoms, nor does it result from any combination of atoms. The Soul is eternal and it is directly experienced as such by self-knowledge.

जडथी चेतन ऊपजे, चेतनथी जड थाय।  
एवो अनुभव कोईने, क्यारे कदी न थाय ॥६५॥

*Jadathi chetana upaje, chetanathi jada thaya,  
Evo anubhava koine, kyare kadi na thaya. 65*

**From matter consciousness may rise,  
Or consciousness might it create;  
Is not experience of the wise,  
It never happens, say the great. 65**

None has ever experienced the birth of the sentient from the non-sentient or the reverse.

कोई संयोगथी नहि, जेनी उत्पत्ति थाय।  
नाश न तेनो कोईमां, तेथी नित्य सदाय ॥६६॥

*Koi samyogothi nahi, jeni utpatti thaya,  
Nasha na teno koima, tethi nitya sadaya. 66*

**If out of any element,  
One is not created at all;  
It cannot be put to an end,  
The soul is seen thus eternal. 66**

That which is not born of any contact or combination of atoms or things, cannot admit of death or destruction by the cessation of contact or dis-integration of atoms. According to the well-known law one that is born has to die but one that is unborn is immortal, eternal. In this sense the Soul is unborn and eternal.

### **The Eternity of the Soul is now Inferentially Proved**

क्रोधादि तरतम्यता, सर्पादिकनी मांय ।  
पूर्वजन्म संस्कार ते, जीव-नित्यता त्यांय ॥६७॥

*Krodhadi taratamyata, sarapadikani maya,  
Purvajanma sanskar te, jiva-nityata tyaya. 67*

**In beings like snakes anger's untaught,  
It shows the former birth's habit;  
Therefore the wise have deeply thought,  
The soul has lost last body, not it. 67**

Some animals e.g. the snakes show excessive anger in their behaviour from their very birth. This can only be explained by saying that these qualities found in excess in these animals are due to their dispositions of the past births. Every embodied Soul has certain dispositions carried along from its previous births. It is agreed that man in his present life has a nature determined by the actions of his previous births. The continuity of births proves the eternity of the Soul. The living body is born and will die



but the Soul in the contact of the living body is not born and will not die. Because of the continuity of the Soul, the past and present lives of an embodied Soul are connected and the experiences of the previous life are helpful in developing the present life. The great Yogins by spiritualizing their memory and power of recollection obtain the knowledge of their past life and they are able to establish continuity in their march to Self-realization or Salvation. And such unmistakable knowledge of the past lives is a proof positive of the eternity of the Soul.

आत्मा द्रव्ये नित्यं छे, पर्याये पलटाय।  
बाळादि वयं त्रय्यनुं, ज्ञान एकने थाय ॥६८॥

*Atma dravye nitya chhe, paryaye palataya,  
Baladi vaya tranyanu, gnana ekane thaya. 68*

**One sees in childhood, youth and age,  
There's knowledge of being the same;  
So see the soul's all states but change,  
Remaining ever the substance same. 68**

The Soul as a metaphysical substance possessed of infinite qualities and capable of infinite manifestations (*Paryaya*) is eternally the same at all times. Its manifestations change with the successive changes of its qualities. As the same substance may manifest differently, the same Soul in a living body assumes different forms such as infancy, maturity and old age, itself remaining unchanged. It knows and remembers all its different forms and this is possible only if it does not change with its changing manifestations. All its infinite qualities admit of increase or decrease in them but none of them is ever totally destroyed. Do we not say that the sea remains the same though its waves constantly change ?

अथवा ज्ञान क्षणिकनुं, जे जाणी वदनार।  
वदनारो ते क्षणिक नहि, कर अनुभव निर्धार ॥६९॥

*Athva gnana kshanikanu, je jani vadanara,  
Vadanaro te kshanika nahi, kara anubhava nirdhara. 69*

**One who describes absolute change,  
Of everything at every moment;  
Must be the same who knows and says,  
This falsifies his own statement. 69**

Besides, how can we say that an object or experience is momentary if we come and go with it ? One who knows that an object is momentary and says it to be so at the next moment, must be present after the momentary object is no more. Therefore we must admit that the knower of the momentariness of objects cannot be momentary himself. On this evidence one should decide that the Soul that knows itself, its qualities, its manifestations and the world around it is eternal and not momentary.

क्यारे कोई वस्तुनो, केवल होय न नाश।  
चेतन पामे नाश तो, केमां भळे तपास॥७०॥

*Kyare koi vastuno, kevala hoy na nasha,  
Chetana pame nasha to, kema bhale tapasa. 70*

**Nothing is lost absolutely,  
See water changes as the steam;  
If consciousness is off totally,  
Find out the ocean of soul-stream. 70**

Besides, it is the law universal that no object in the world can be totally destroyed. That which once exists can never totally cease to exist. An object may be found in one state at one moment and in the other at next moment or after some time. Science has proved that matter changes but it is never completely destroyed. The atoms of which the material objects are formed remain indestructible though their compositions change. If non-destructibility is proved to be true of material objects how

much more easy it is to admit the non-destructibility of the sentient Self which is superior to all material things ? An earthen pot when broken returns to earth and to nothing else, and a golden ornament to gold. Similarly the sentient Self will maintain its sentience at all times and it will never mix with or merge into its opposite - the non-sentient atoms. Hence, the Soul is eternal and indestructible and incapable of merging or transforming itself into non-sentient objects. The disciple is challenged to find out any non-sentient transformation of the sentient self that he can imagine.

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### Chapter III

#### **Subject : The Self is the Author of its Actions.**

##### **(a) The Disciple's Doubt**

The desciple is convinced of the truth of the second proposition namely that the Soul is eternal. He further doubts the truth of the third proposition namely that the Soul is the author of its actions. He argues -

कर्त्ता जीव न कर्मनो, कर्म ज कर्त्ता कर्म।  
अथवा सहज स्वभाव कां, कर्म जीवनो धर्म॥७१॥

*Kartta jiva na karmano, karma ja kartta karma,  
Athva sahaja svabhava ka, karma jivano dharm. 71*

**The third doubt as the pupil's plea,  
The soul himself does no bondage;  
Or bondage acts itself ugly,  
Affixed by nature, or as knowledge. 71**

The soul does not appear to be the author of its actions. Either say that there is a chain of actions, the previous action causing the subsequent one, or that though the soul does no action, actions automatically happen. On the other hand, if it be said that the Soul is the sole author of its actions, to cause actions will be its constitutive nature and then we will have to conclude that since the soul by nature performs actions it can never be free or liberated from them.

आत्मा सदा असंग ने, करे प्रकृति बंध।  
अथवा ईश्वर प्रेरणा, तेथी जीव अबंध॥७२॥

*Atma sada asanga ne, kare prakrti bandha,  
Athava ishvara prerana, tethi jiva abandha. 72*

**The soul is unalloyed for ever,  
'Tis' bondage that is really bound;  
Or God is goading what's soul's power?  
Therefore the soul remains unbound.' 72**

Or it may be said that the Soul is always un-attached to Matter (*Prakrti*) and it does not do any action. Only the non-intelligent Matter (*prakriti*) acts and the non-attached Soul though inactive enjoys or suffers the activities of Matter. This is the position of the Sankhya System. The Matter by its activities binds the Soul.

Others believe that the whole world is created by God and he induces the embodied Soul to do all actions. On this ground too, God and not the Soul should be held responsible for the Soul's bondage or freedom. The Soul is not bound since it does not act of its own accord.

माटे मोक्ष उपायनो, कोई न हेतु जणाय।  
कर्मतणुं कर्त्तापणुं, कां नहि, कां नहि जाय॥७३॥

*Mate moksha upayano, koi na hetu janaya,  
Karmatanu karttapanu, kan nahi, kan nahi jaya. 73*

**It's of no use to try for freedom,  
The soul binds not, else binds for ever;  
Thus I see carelessness is wisdom,  
Unchanged is nature whatsoever. 73**

On neither of the alternatives shown above can we say, says the disciple, that the Soul is liberated from the bondage of its actions. An all knowing Soul will not do any action if action brings bondage to it. No person normally cuts his own legs. If actions automatically happen

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1. 'Tis=It is

or the previous action causes the subsequent one, the Soul can then be a passive spectator of the series of actions, but it should not suffer from any bondage due to automatic actions. On the Sankhya view also, the *Purusha* or the Soul does not act at all and therefore it is wrong for the Sankhyas to make the Soul suffer for the activities of the non-intelligent *prakrti* i.e. matter, the soul can be held responsible for its actions and not for those of the Matter. Lastly, if God directs the Soul to do or not to do as he pleases then it will be unjust to say that the Soul should suffer for the actions done by it under the compelling inspiration of God, who is the author of the whole universe including the Souls. If the Soul does not act at all it never gets bound by actions and there is no need to think of the Soul's Liberation. If the Soul's nature is to act, and to act is to be bound then Soul can never be liberated as it is impossible for the Soul to change its nature. Hence it is useless to waste time in thinking of the path to Soul's Salvation or Liberation.

**(b) The True Teacher's Reply :**

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म ?  
जडस्वभाव नहि प्रेरणा, जुओ विचारी धर्म ॥७४॥

*Hoya na chetana prerana, kona grahe to karma ?  
Jadasvabhava nahi prerana, juo vichari dharm. 74*

**In bondage if the soul not acts,  
Who can accept the bondage worse ?  
Examine minutely the facts,  
No conscious acts in lifelessness. 74**

Reflecting on the distinct and different natures of the sentient and the non-sentient, it will be evident that all actions (*Karma*) of a living being are induced by the

sentient Soul in it. The sentient Soul induces the living body to action and therefore, the Soul is rightly regarded as the author of its actions. The non-sentient body cannot act at all much less can it inspire any action.

जो चेतन करतुं नथी, नथी थतां तो कर्म।  
तेथी सहज स्वभाव नहि, तेम ज नहि जीवधर्म॥७५॥

*Jo chetana kartu nathi, nathi thata to karma,  
Tethi sahaja svabhava nahi, temaja nahi jivadharma. 75*

**In any way if soul is still,  
No bondage it acquires ever;  
It's thus no nature's work so ill,  
Nor character of soul's own power. 75**

If the sentient Soul does not induce the living body to activity, no actions issue from it. Hence, it is wrong to hold that actions automatically happen or that one action causes another action, on the other hand it is equally wrong to say that as all actions of living beings are induced by the sentient Souls therefore it is the nature of the Soul to induce any actions good or bad. All actions of living beings good, bad or indifferent depend upon their attachments and hatreds. Compelled by a strong attachment to money a man accumulated wealth and impelled by a strong desire to destroy his rival in business he develops hatred towards him and he brings him down when he is strong and his rival is weak and exposed to his attack. The sentient Soul by a strong determination can control and be completely free from attachments and hatreds and thereby it can be free from all bondage to actions. It is a trial of strength, a tug of war. The aspirations and deep-seated desires of attachment and hatred are very strong but the Soul can assume more strength than they, and being victorious over them it can

be completely liberated from all actions. Hence it is wrong to hold that the Soul's nature is not to induce actions and thereby incur bondage. Nor it is the quality of the Soul to do actions. The Soul's qualities are knowledge, faith and conduct etc. Since on a higher plane the Soul is not related to any action, a philosophy of Soul's liberation as freedom from actions is reached by Jainism. The Soul, reflecting on the nature of the non-sentient and identifying itself with it, owns actions and therefore for it, bondage and freedom are real experiences. The Soul reflecting on its own nature and being fixed in it is eternally free. The actions are momentary, they come and go, while there is nothing momentary in the Soul.

केवळ होत असंग जो, भासत तने न केम ?  
असंग छे परमार्थधी, पण निजभाने तेम ॥७६॥

*Kevala hota asanga jo, bhasata tane na kema ?  
Asanga chhe parmarthathi, pana nijabhane tema. 76*

**If soul is so bondageless quite,  
To you it appears not why ?  
Unalloyed is soul, that's right,  
To one who knows his self, else dry. 76**

In fine, the Soul led by strong attachment and hatred induces the living body to do actions. If the embodied Soul were for all times non-attached to actions it should have been experienced as such by all persons. The Soul is non-attached to actions from a higher point of view. In ordinary life every embodied Soul is attached to actions and therefore it has to attain liberation from them by adopting a definite discipline for the purpose. The Soul becomes non-attached to actions only when it clearly knows its own nature.

कर्त्ता ईश्वर कोई नहि, ईश्वर शुद्ध स्वभाव।  
अथवा प्रेरक ते गण्ये, ईश्वर दोषप्रभाव ॥७७॥



*Kartta ishvara koi nahi, ishvara shuddha svabhava,  
Athava preraka te ganye, ishvara doshaprabhava. 77*

**God does not bind, nor helps creation,  
Perfection (purity) of the soul is God;  
If He instigates, where's perfection ?  
Nothing He does, such is the Lord. 77**

Since according to Jainism the pure and eternal Soul liberated from all actions is God, He can neither create the world nor be the author of the actions of the living beings. Should he be regarded as inducing the Souls to do actions, He will be to that extent defective and that will be a contradiction.

चेतन जो निज भानमां, कर्ता आप स्वभाव।  
वर्ते नहि निज भानमां, कर्ता कर्म-प्रभाव॥७८॥

*Chetana jo nija bhanama, kartta apa svabhava,  
Varte nahi nija bhanama, kartta karma-prabhava. 78*

**If one himself really knows,  
The soul behaves in only knowledge;  
But binds himself in ignorance.  
As childish plays in younger age. 78**

If the Soul is Self-conscious it is the author of its manifestations. Till it is not Self-conscious it is the author of the impulses to actions good, bad or indifferent.

The moment the Soul's consciousness turns towards the Soul's fundamental or real nature i.e. pure sentience, freedom etc. the Soul its real nature and it subsequently functions as it really is. Here it is the author of its own sentient nature in the sense of its manifestations. Till it is ignorant of its real nature, it turns towards the living body and the other non-sentient objects and it becomes the author of impulses to actions good, bad or indifferent.

\* \* \*

## Chapter IV

### **Subject : The Soul is Enjoyer and Sufferer of its Actions.**

#### **(a) The Disciple's Doubt**

The disciple is now convinced of the truth of the third proposition namely that the Soul is the author of its actions. But he has doubts about the fourth proposition namely that the Soul enjoys or suffers the fruits of its actions. He argues -

जीव कर्म कर्ता कहो, पण भोक्ता नहि सोय ।  
शुं समजे जड कर्म के, फल परिणामी होय ? ॥७९॥

*Jiva karma kartta kaho, pana bhokta nahi soya;  
Shu samaje jada karma ke, phala parinami hoya ? 79*

**The soul may bind, but not receives,  
The fruits thereof, who likes the worse ?  
No knowledge lifeless bondage has,  
How can it allot the fruit as worth ? 79**

Admitting that the embodied Soul acts, it does not necessarily follow that it enjoys the fruits of its actions. All actions are non-sentient and material. The non-sentient matter cannot be said to bring consequences of these actions to sentience and intelligence in non-sentient matter and this is absurd.

फलदाता ईश्वर गण्ये, भोक्तापणुं सधाय ।  
एम कहे ईश्वरतणुं, ईश्वरपणुं ज जाय ॥८०॥

*Phaladata ishvara ganye, bhoktapanu sadhaya,  
Ema kahye ishvaratanu, ishvarapanu ja jaya. 80*

**Believe fruit-giver God impartial,  
Defective Godhood sounds unwell;  
In any other ways the soul,  
Receiver of the fruits, don't tell. 80**

If it is said that God is the giver of the fruits of actions to the Soul it can be admitted that the Soul has got to enjoy or suffer the fruits of its actions. But a question arises as to the propriety of God's interference in Soul's business. Again, God who is non-attached, perfectly liberates Soul, in His pure and perfect nature cannot be interested in adjusting actions and fruits thereof with the Souls. It seems to be quite an uncalled for and interminable botheration. However if God indulges in it, He will be full of faults and ultimately He will lose his Godhood.

ईश्वर सिद्ध थया विना, जगत नियम नहि होय।

पछी शुभाशुभ कर्मनां, भोग्यस्थान नहि कोय ॥८१॥

*Ishvara siddha thaya vina, jagata niyama nahi hoya,  
Pachhi subhashubha karmana, bhogyasthana nahi koya. 81*

**Without good God chaos must shine,  
No proper place for good, bad deeds;  
To distribute ill fruits or fine;  
Impartial person must be needs. 81**

If the existence of God as the power that makes for order and system in the world is challenged and is to be set aside for want of adequate proof, one will have to admit complete anarchy and chaos in the world and as a consequence we will be forced to say that there is no such arrangement in nature as good begets good and evil, evil. Nor can we think of Heaven and Hell as rewards for

saints and sinners respectively. Under such circumstances one has to admit that the Soul has not to enjoy or suffer the fruits of its actions.

### (b) The True Teacher's Reply

भावकर्म निज कल्पना, माटे चेतनरूप।  
जीववीर्यनी स्फुरणा, ग्रहण करे जडधूप ॥८२॥

*Bhavkarma nija kalpana, mate chetanarupa,  
Jivaviryani sphurana, grahana kare jadadhupa. 82*

**The soul-activity is animate all,  
Impure thoughts are self-bondage;  
Soul-strength vibrates, infinite small-  
Gas-forms of bondage form the cage. 82**

Actions are of two types : sentient and non-sentient. The disciple has referred only to the non-sentient actions. The Soul's deluded imagination originates sentient actions such as impulses, desires etc. They induce the Soul's energy to work in attracting to it the superfine material elements (*Karma-vargana*) and the latter interwine with the Soul resulting in its bondage. This is how the Soul is said to be bound by material actions.

झेर सुधा समजे नहीं, जीव खाय फळ थाय।  
एम शुभाशुभ कर्मनुं, भोक्तापणुं जणाय ॥८३॥

*Jhera sudha samaje nahi, jiva khaya phala thaya,  
Ema shubhashubha karmanu, bhoktapanu janaya. 83*

**Understands not nectar or poison,  
That it should cure or kill the eater;  
The soul gets fruits of what is eaten,  
Thus bondage bears fruits bad or sweeter. 83**

A non-sentient matter cannot know its qualities or effects. For example, nectar and poison have their

objective qualities. As material objects they do not know their qualities and their effects, nor do they know whom they will benefit or harm, but they help or harm a living being who takes them. Nectar regains life, poison ends it. Similarly material actions have their objective nature, though they are incapable of knowing it. The Soul has a certain type of interest in doing an action and according to interest good or bad, it enjoys or suffers when its actions yield it fruits.

एक रांक ने एक नृप, ए आदि जे भेद।  
कारण विना न कार्य ते, ते ज शुभाशुभ वेद्य॥८४॥

*Eka ranka ne eka nrupa, e adi je bheda,  
Karan vina na karya te, te ja shubhashubha vedya. 84*

**See one errant and one empress,  
Without some cause, no results strange;  
Both human beings, unevenness,  
Is due to bad or good bondage. 84**

The results of good and bad actions are unmistakably experienced, enjoyed or suffered by living beings in this world. We find in the world the differences of the prince and the pauper. One is born with a silver spoon in his mouth while to the other the whole life is a burden, a tale of series of unsuccessful struggles and frustations. According to the law of causation there is no effect without a cause. The differences of status and enjoyment or suffering found in society must have their causes. One must admit therefore that if a man suffers for no fault of his in present life he does so for some of his bad actions of the past life. Similarly if a man enjoys good of life without being good in his present life, he does so for some of his good deeds of the past life. By this unfailling law "as you sow, so you reap" every Soul has to

enjoy or suffer the fruits of his good or bad actions done in the past.

फळदाता ईश्वरतणी, एमां नथी जरूर।  
कर्म स्वभावे परिणमे, थाय भोगथी दूर॥८५॥

*Phaldata ishvartani, ema nathi jarura,  
Karma svabhava pariname, thaya bhogathi dura. 85*

**Fruit-giver God is not required,  
By nature bondage fructifies;  
No more the soul the juice enjoyed,  
The bondage falls, without surprise. 85**

The actions done by the Soul have in them the natural potency of yielding definite fruits. Like nectar and poison all good and bad deeds yield appropriate results, and thereafter they become ineffective. The Soul becomes free from its actions only after it enjoys or suffers the fruit thereof. There is no need to pose God as the giver of rewards or punishments as fruits of the Soul's actions. Do we not find that a small seed has a potency to develop into a huge tree ? Do we not find that the words of men create conflicts and lead to war, that they work sharper and stronger than the deadly weapons ? Do we not observe that a man-made machine say a railway engine carries away his loads ? From these examples, it is easy to hold that actions of the Soul have a natural power to yield definite fruits without fail.

ते ते भोग्य विशेषनां, स्थानक द्रव्य स्वभाव।  
गहन वात छे शिष्य आ, कही संक्षेपे साव॥८६॥

*Te te bhogya visheshana, sthanaka dravya svabhava,  
Gahana vata chhe shishya a, kahi sankshepe sava. 86*

**The place and things of various kinds,  
There are eternal heaven and hell;**

**The truth is deep beyond your finds,  
It's here exposed in a nut-shell. 86**

From the cosmic point of view every substance is higher, middle or lower, according as it is pure, mixed or impure. Every Soul cherishes his good, bad or mixed or impure. Every Soul cherishes his good bad or mixed motives while doing any actions. Accordingly it will go to the higher world (Heaven), the nether world (Hell) or the middle world (the Earth) to enjoy or suffer the fruits of its actions impelled by these motives.

The special nature of the Soul and its body is to feel elevated by good actions, depressed by bad actions and have mixed feelings by partly good and partly bad actions. and from the point of view of the law of justice it is quite correct to admit that Heaven and Hell are by nature places of enjoyment and suffering for the good and bad Souls respectively. They are not specially made by God. The philosophy of actions and the places of enjoying or suffering their fruits in Heaven, Hell etc. is very difficult to grasp, it has been described in detail in relevant scriptures. Only its brief idea is given here. Ananda Shrivaka by his spiritually enlightened vision could see the world of the Gods (Deva). By rightly digesting the revealed truths received from the scriptures and the enlightened Guru one can easily know the whence and whither of a particular Soul. Such knowledge is also very deep and difficult to grasp.

\* \* \*

## Chapter V

### Subject : The Soul can be Liberated

#### (a) The Disciple's Doubt

कर्त्ता भोक्ता जीव हो, पण तेनो नहि मोक्ष।  
वीत्यो काळ अनंत पण, वर्तमान छे दोष॥८७॥

*Kartta bhokta jiva ho, pana teno nahi moksha;  
Vityo kala ananta pana, vartamana chhe dosha. 87*

**The Soul may bind and get the fruit.  
But never can it get the freedom;  
Infinite time has passed, the root-  
Of birth and death is not undone. 87**

The disciple is now convinced of the truth of the third and the fourth propositions namely that the soul is the author of its actions and it has to enjoy or suffer the fruits thereof. He further doubts the truth of the fifth proposition namely that the soul can be liberated.

The disciple is convinced by his Guru's arguments and proofs that the Soul owns actions and enjoys or suffers the fruits thereof. But he has doubts about the Soul's liberation. He argues -

I admit that the Soul does actions and enjoys or suffers the fruits thereof. But how can I admit that the Soul can be liberated or that it can be absolutely freed



from the bondage of action ? The Soul has gone on doing actions in its endless past, therefore it was bound during its long history. Even in the present it follows its age-old habit of doing actions. It means that the fault of the Soul namely to do actions and thereby to incur bondage was with it in endless past and continues to be with it at present. That which could not be removed in the endless past, nor in its present, could easily be held to be irremovable even in its future. Looking to the past and the present of this fault of the Soul, its total removal in the future or the Soul's liberation seems to be inconceivable and impossible. Hence, to wish for the Soul's liberation is to live in a fool's paradise.

शुभ करे फळ भोगवे, देवादि गति मांय।  
अशुभ करे नरकादि फळ, कर्म रहित न क्यांय॥८८॥

*Shubha kare phala bhogave, devadi gati maya,  
Ashubha kare narakadi phala, karma rahita na kyaya. 88*

**Good deeds give heaven and bad, hell,  
The soul is errant and world, wheel;  
What state is bondageless, please tell,  
Try any way, result is nil. 88**

Under the circumstances one should not think of the Soul's freedom at all. The Soul was never free and will never be free. At best we can admit that the Soul can choose to do good, bad or mixed actions, and that doing good actions leads it to Heaven, bad actions to Hell and mixed actions to the middle world the Earth, to enjoy or suffer the fruits of its actions. Do good actions to enjoy their fruits in Heaven etc. Do bad actions and suffer intense agonies in Hell etc. In none of the four kinds of the living beings Gods, devils, men and lower animals the Soul is free from bondage of actions.

**(b) The True Teacher's Reply**

जेम शुभाशुभ कर्मपद, जाण्यां सफळ प्रमाण ।  
तेम निवृत्ति सफळता, माटे मोक्ष सुजाण ॥८९॥

*Jema shubhashubha karmapada, janya saphala pramana,  
Tema nivrutti saphalata, mate moksha sujana. 89*

**As good or bad deeds give the fruit,  
Non-action too is fruitful, due;  
O ! wise, with talent see acute-  
There's freedom from the bondage true. 89**

O my disciple, as you have realized that the Soul does good or bad actions and therefore it enjoys or suffers the fruits thereof, so should you know, O intelligent one, that the detachment from actions yields positive fruit and it is liberation. Do actions and be bound by them, cease to do them and be free from their bondage. It is possible for Soul to refrain from doing actions and therefore liberation as its result is not only unthinkable but practicable and real.

वीत्यो काळ अनंत ते, कर्म शुभाशुभ भाव ।  
तेह शुभाशुभ छेदतां, ऊपजे मोक्ष स्वभाव ॥९०॥

*Vityo kala ananta te, karma shubhashubha bhava,  
Teha shubhashubha chhedata, upaje moksha svabhava. 90*

**Infinite time has passed till now,  
For good or bad ideas maintain;  
The chain of bondage anyhow,  
At hand is freedom, break the chain. 90**

It is true the Soul wasted away its endless past in doing good and bad actions, but it never stopped or refrained from doing them. Nor does it do so in the present. It could not do otherwise as it was attached to them, as it felt as if doing actions was its real nature. If the

Soul is now made to decide clearly that its nature is to be free from actions and not to be attached to them, it can start its life anew and by developing a spirit of complete detachment to all actions and their fruits, it can achieve liberation. A strong apathy towards the Soul's bondage is absolutely essential for the discovery of the path to liberation. The Soul's impatience for liberation is a welcome sign for its spiritual progress. One must strongly feel the loss of peace to obtain peace.

To firmly reside in one's own nature i.e. to behave as a Soul free from actions is not possible without a clear and firm conviction of the Soul's true nature. The bound Soul must realize that it is led by ignorance and actions, that it is in a state of misery and distress, that it is tormented by the cycle of birth and death. Only then such a soul will search out an enlightened Guru, and following his guidance in letter and spirit it will be enlightened to know its own nature. Then it clearly knows what is soul's liberation and the path to it. The guidance of the enlightened Guru, the disciple's implicit faith in it and his conscious efforts at strict obedience to his Guru's advice definitely bring to the disciple a right understanding of the Soul's nature. In order to bring this about the bound Soul must feel strongly uneasy at the ways of the world and it must strongly aspire for its liberation from them. The human Soul must realize the importance of the human birth as it is only in human birth that it can search out an enlightened Guru and by his help attain to liberation. Such an excellent and unique opportunity for the Soul should not be wasted away. What could not be done by the Soul in its endless past could be achieved in its human birth simply by consciously following the teaching of an

enlightened Guru who knows the path to Soul's liberation and therefore one who is capable of leading his disciple to success. Therefore once the enlightened Guru is accepted as a guide, one should devote all energies to his guidance and eventually free one's Soul.

देहादिक संयोगनो, आत्यंतिक वियोग।

सिद्ध मोक्ष शाश्वत पदे, निज अनंत सुखभोग ॥९१॥

*Dehadika samyogano, atyantika viyoga,  
Siddha moksha shashvata pade, nija ananta sukhabhoga. 91*

**Absolute loss of bodies and all,  
Puts forth the freedom-state-renown;  
Eternal status of the soul,  
With happiness infinite own. 91**

The Soul in its endless past has experienced many a time its separation from mental, vital and physical contacts. But such separations were temporary. It left one body to enter another. But nowhere did it absolutely disconnect itself from attachments of all kind, while its absolute separation from all sorts of contacts brings with it the experience of complete Self-realization. A completely self-realized or a liberated Soul enjoys for ever its natural and eternal bliss. A Soul free from all actions enjoys liberation. When attached to actions good or bad the Soul invites a series of births. In contact with different bodies the Soul gets associated with other external objects and thereby it forms strong attachment and hatred towards them. This cycle of the worldly life of the Soul is carried to the present from endless past. The very soul becomes a 'Siddha' or a completely liberated Soul when it gets freed from all attachments and actions.

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## Chapter VI

### Subject : There is a Path of Soul's Liberation

#### (a) The Disciple's Doubt

होय कदापि मोक्षपद, नहि अविरोध उपाय ।  
कर्मो काळ अनंतनां, शाथी छेद्यां जाय ? ॥९२॥

*Hoya kadapi mokshapada, nahi avirodha upaya,  
Karmo kala anantna, shathi chhedya jaya ? 92*

**May there be freedom of the soul,  
There's no irrefutable means;  
By which, of time infinite all-  
The bondages may lose bobbins. 92**

The disciple admits the reality of liberation for the Soul. But he has a further doubt about the truth of the sixth proposition namely that there is a sure path to Soul's Salvation or Liberation. He argues that there is such a heap of the actions done by the Soul in its countless past lives, that to expect their complete extinction in the short span of its present life is almost impossible. He respectfully asks his Guru, therefore, to show him a path to Soul's salvation that is flawless and acceptable to all.

अथवा मत दर्शन घणां, कहे उपाय अनेक ।  
तेमां मत साचो कयो, बने न एह विवेक ॥९३॥

*Athva mata darshana ghana, kahe upaya aneka,  
Tema mata sacho kayo, bane na eha viveka. 93*

**Or many a creed and schools of Thoughts,  
Show steps to freedom differently;  
What step is true, I can't make out,  
What must I choose, (I) ask reverently. 93**

Supposing for the sake of argument that a man can be free from all actions in his present short life, the fundamental question remains. Every system of philosophy and religion formulates its own path for Soul's salvation and claims its infallibility and superiority. When there are many such systems it is difficult to decide as to which of the proposed paths to liberation is correct and worthy of adoption by a true seeker of the Self. In the atmosphere of diverse alternative paths to liberation one cannot easily discriminate the right path from the wrong ones.

कई जातिमां मोक्ष छे, कया वेषमां मोक्ष।  
एनो निश्चय ना बने, घणा भेद ए दोष॥९४॥

*Kai jatima moksha chhe, kaya veshama moksha,  
Eno nishchaya na bane, ghana bheda e dosha. 94*

**What caste or garb leads one to freedom.  
Is not determined, all differ;  
The true religion must be one,  
So many baffle, when they whisper. 94**

In the world one religion holds that a Soul in order to be liberated must be born in a Brahmin family, the other holds that the Soul in a woman's body does not deserve liberation. In the third we may find that there are various orders of the disciples and they adopt different uniforms for their identification. Under these circumstances no one decides clearly and once for all, the caste and the uniform the soul should be in for liberation. The diverse opinion

divide the disciple's mind and confuse his thinking. This could not happen if there were an universally approved single path to Soul's liberation. The many paths of liberation proposed by the various systems of philosophy and religion are not only different but are mutually conflicting. Therefore they appear to be all wrong without exception. Conflict of opinions in religions is its great fault.

तेथी एम जणाय छे, मळे न मोक्ष उपाय।  
जीवादि जाण्या तणो, शो उपकार ज थाय ? ॥९५॥

*Tethi ema janaya chhe, male na moksha upaya,  
Jivadi janya tano, sho upakara ja thaya ? 95*

**Thus I conclude the means of freedom,  
Does not exist in any way;  
What is the use of such a wisdom,  
Of soul's existence, ever-stay ? 95**

Therefore it may be concluded that one cannot know the universally accepted path to liberation since there is none such. If there is no un-failing path to liberation it is futile to know the ultimate nature of the Soul.

On the contrary the knowledge of the real nature of the Soul will bring us more pain when we cannot find a means to realize it. To know and pine for what one cannot achieve is extremely distressing.

### The Disciple concludes

पांचे उत्तरथी थयुं, समाधान सर्वांग।  
समजुं मोक्ष उपाय तो, उदय उदय सद्भाग्य ॥९६॥

*Panche uttarathi thayu, samadhana sarvanga,  
Samaju moksha upaya to, udaya udaya sadbhagya. 96*

**Your five replies satisfied me,  
About that I am doubtless now;**

**If I now know the means ah ! me !  
Full fortunate I feel freed how ! 96**

I am completely satisfied with your replies to my first five doubts. I should consider myself the most fortunate one, would I get satisfaction regarding my sixth and the last doubt.

The disciple has developed firm faith in the state of Soul's liberation and so intense is his desire for liberation that should he come to know a sure path to Soul's salvation, he would headlong plunge into it, would never leave it and would leave no stone unturned to obtain salvation. He has now a firm faith in his Master and he is sure that once his Master shows him the path of liberation, he will follow it and will quickly obtain liberation. Therefore in a joyful mood he says that he is away from liberation only till he hears about the sure path to it. In this stanza the words "*Udaya udaya sadbhagya*" suggest the fitness of the disciple for obtaining liberation. The disciple is intent on acting up to his Master's guidance in the subject. In the beginning the disciple was pessimistic and depressed in view of the different and conflicting paths of liberation preached by various systems of Philosophy and religion, and he felt that there was no sure path to Soul's Salvation, but when he put his doubt to his Master he regained his faith in the capacity of his master to dispel all his doubts and lead him to Liberation. Therefore he became joyful and optimistic.

**(b) The True Teacher's Reply :**

पांचे उत्तरनी थई, आत्मा विषे प्रतीत।  
थाशे मोक्षोपायनी, सहज प्रतीत ए रीत॥९७॥



*Panche uttarthi thai, atma vishe pratita,  
Thashe moskhopayani, sahaja pratita e rita. 97*

**Convinced you are of five replies,  
The same way means you shall know soon;  
An answer comes, the doubt soon flies,  
The way to freedom is a boon. 97**

May you be assured that you shall know from me the sure means to Soul's liberation and so your sixth and the last doubt will be easily dispelled as in the case of your first five doubts. The Self in you will as a rule realize and assent to what I say about the path of Soul's liberation as it has so done in the case of your previous doubts.

कर्मभाव अज्ञान छे, मोक्षभाव निजवास।  
अंधकार अज्ञान सम, नाशे ज्ञानप्रकाश॥९८॥

*Karmabhava agnana chhe, mokshabhava nijavasa,  
Andhakara agnana sama, nashe gnanaprakasha. 98*

**The bondage-cause is self-ignorance,  
Self-steadiness is freedom-cause;  
Ignorance is like darkness, trance,  
The knowledge-torch brings it to pause. 98**

Ignorance of one's real nature is the cause of Soul's bondage and actions. The Self-equipoise of the Soul is the cause of its liberation. Ignorance is destroyed by knowledge as darkness is dispelled by light. The light of the real nature of the Soul will destroy the darkness of Soul's ignorance.

The Soul must decide that its true nature is quite different from that of the body and the worldly object's, that ultimately it has to settle in its true nature finally renouncing all wanderings in the not-self. Knowledge is the nature of the Soul. Ignorance associates the Soul with actions. Therefore ignorance is compared with darkness.

Attachment and hatred are raised by ignorance and they enshackle the Soul in the worldly cycle of birth and death. At the dawn of knowledge the Soul and the non-sentient objects appear in their true colours and a realization of the Soul, as quite distinct from and unrelated to the body, results. The Soul becomes fearless and free from the cycle of birth and death.

जे जे कारण बंधनां, तेह बंधनो पंथ।  
ते कारण छेदक दशा, मोक्षपंथ भवअंत॥९९॥

*Je je karana bandhana, teha bandhano pantha,  
Te karana chhedaka dasha, mokshapantha bhavaanta. 99*

**The bondage-causes whatsoever,  
Follow path of bondages;  
Destroy those causes, being clever,  
That path of freedom for all ages. 99**

That which causes bondages is the path to bondages and that which causes liberation is the path to liberation. The Soul's state in which the cause of bondage are destroyed is the path of liberation and so it leads to the end of the Soul's cycle of birth and death.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ।  
थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ॥१००॥

*Raga, dvesha, agnana e, mukhya karmani grantha,  
Thaya nivrutti jehathi, te ja mokshano pantha. 100*

**Attachment, hatred, ignorance-  
Are three chief knots of bondages;  
The path of freedom, find at once,  
If they fall off, leave no traces. 100**

The fundamental knots of bondage and action are three-attachment, hatred and ignorance. That by which these three knots can be loosened and destroyed is the path to liberation.

Infatuated behaviour of the Soul due to its attachment and hatred and wrong understanding of the nature of the Soul or ignorance of the Soul's real nature are together the fundamental source of all actions. The chief cause of Soul's bondage is the Soul's feeling of oneness with its actions. Actions of the past life may fructify in the present life but if the soul develops attachment to them it gets further involved in the cycle of birth and death. If the Soul develops non-attachment and equanimity or indifference to them the knots of actions get gradually loose and it is freed from them. It is also freed from fresh actions as it is non-attached to all that is the not-self.

आत्मा सत् चैतन्यमय, सर्वाभास रहित।  
जेथी केवळ पामिये, मोक्षपंथ ते रीत॥१०१॥

*Atma sat chaitanyamaya, sarvabhasa rahita,  
Jethi kevala pamiye, mokshapantha te rita. 101*

**The soul that's living, conscious, beauty,  
Quite free from all deluding views;  
That leads to perfect purity,  
Serves for the means of freedom huge. 101**

The Self or the Soul is an eternal indestructible substance, and its fundamental characteristic is sentience. It shines by its own light (knowledge) and illumines all other objects around it. The way by which this absolute pure nature of the Soul can be realized and experienced is the sure method of Soul's salvation. Many people, not knowing the Soul, imagine it to be a fancy or an illusion and by such experiences they declare that they have seen the Soul. Some believe that the Soul is the controlled breath. Others imagine that the light they sometimes see in their meditation is the Soul. The activity of the living body is the criterion of life in it. Some people believe that the criterion of life is the same as the criterion of Soul.

But the correct path of Soul's Salvation is that of experiencing its true nature as pure, absolute, eternal, sentience, free from all contacts. And this experience is quite different from the beliefs mentioned above.

कर्म अनंत प्रकारनां, तेमां मुख्ये आठ।  
तेमां मुख्ये मोहनीय, हणाय ते कहुं पाठ॥१०२॥

*Karma ananta prakarana, tema mukhye atha,  
Tema mukhye mohaniya, hanaya te kahu patha. 102*

**The bondage has infinite forms,  
The chief are eight, with one foremost;  
'Deluding Karma' the name adorns.  
To cut it off, take pains utmost. 102**

There are infinite varieties of actions, chief of them being eight. Of these eight varieties the most prominent is one-deluding action (*Mohniya karma*) which infatuates the Soul and misleads it. The method of destroying it is described below.

In reply to the disciple's question as to 'how can actions of infinite time be destroyed ?' the Guru maintains that the Soul's characteristic attributes are infinite and the actions of one or the other types cloud these infinite attributes and make them ineffective. Therefore the varieties of the actions are also infinite in number. It may also be said that the Soul's bondage of actions is determined by its inclinations and as they are infinite in number the varieties of actions too are infinite. But these varieties of actions can be classified in \*eight main types. Of these eight varieties of actions the most common and important one is the infatuating or deluding action. It effectively binds the Soul. It is compared with liquor. As a

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\* 1. Gnanavaraniya 2. Darshanavarniya 3. Vedaniya 4. Mohaniya  
5. Ayushya 6. Nama 7. Gotra 8. Antaraya.

man under the influence of liquor totally forgets himself and does many actions un-becoming him, so does the soul under the influence of Self-ignorance cherish many dreams and whims and holds wrong beliefs. It believes that its body is its self, that sense-enjoyment is the source of abiding pleasure and happiness, that its body is holy, that there is no soul apart from living body. Misguided by such beliefs the Soul behaves with prejudices and meets with confusion and chaos, and it gets entangled in feverish activities. If the infatuating action is rendered ineffective and destroyed then all the rest of the actions get easily gone.

कर्म मोहनीय भेद बे, दर्शन चारित्र नाम।  
हणे बोध वीतरागता, अचूक उपाय आम॥१०३॥

*Karma mohaniya bheda be, darshana charitra nama,  
Hane bodha vitaragata, achuka upaya ama. 103*

**It pollutes Faith and Conduct both,  
Unfailing means accordingly;  
Enlightenment by Teacher's truth,  
Unattachment true distinctly. 103**

There are two types of the infatuating actions. The one is called the *Darshana Mohaniya* the action which clouds the soul's faith in its nature. In it the Soul confuses the transient with the eternal, the changing with the permanent. The Soul under the influence of this action considers the not-self, as the Self and the Self as the not-self. The second is called the *Charitra Mohaniya*, the dispositions of the past life-aggressive passions (*Kashaya*) and mild passions (*No-kashaya*) which hinder the Soul from renouncing the world and which disturb and obstruct the Soul's abidance in its true nature. The first type of infatuating actions (*Darshana Mohaniya Karma*) can be

destroyed by the knowledge of the Soul's true nature, the second type of infatuating actions (*Charitra Mohaniya Karma*) is destroyed by a spirit of non-attachment. Wrong understanding is *Darshana Mohanaiya Karma*. Its opposite is the right knowledge of the nature of the Self. Infatuating behaviour (*Charitra Mohaniya Karma*) results from attachment and its opposite is a spirit of complete non-attachment to the worldly objects. As darkness is dispelled by right knowledge of the nature of the Self and behaviour guided by a spirit of non-attachment are the sure remedies to remove the clouds of *Darshana Mohaniya Karma* disturbing the Soul's natural Self-equipose. For, a right knowledge of the nature of the Self results from following the experienced advices of a true and enlightened Teacher. Only then these advices are appreciated and acted upon by the disciple. As a result the disciple sets his firm faith and love in his Master and consequently realises his true nature. When the disciple after a clear conviction of the true nature of the Self acts on the advice of his Master, his attachments to the world get removed and he strongly makes efforts for abiding in his true nature.

कर्मबंध क्रोधादिथी, हणे क्षमादिक तेह।  
प्रत्यक्ष अनुभव सर्वने, एमां शो संदेह ? ॥१०४॥

*Karmabandha krodhadithi, hane kshamadika teha,  
Pratyaksha anubhava sarvane, ema sho sandeha ? 104*

**All experience that passions bind,  
Their antidotes as forgiveness;  
Make one free from that bondage-kind,  
No doubt there is, it's common sense. 104**

By anger etc. the soul is bound by actions. By forgiveness etc. the Soul is freed from the bondage of the

very actions that is to say that anger is stopped or controlled by forgiveness, pride by humility, deceit by frankness, greed by contentment, likes and dislikes by a spirit of unconcernedness etc. This is the proper method of removing the binding effect of the actions. That way lies freedom and salvation, and this is or can be the matter of everybody's experience. Anger, infatuation, etc. can be controlled and removed. One who stops the binding effect of actions paves the way for a state of complete freedom from actions. This is or can be experienced here and now in his world. Then where is the ground for doubt regarding the way of Soul's Salvation ? In order to destroy the *Kashaya* and *No-kashaya* i.e. the *Charitra Mohaniya Karma* one should not indulge in anger, pride, deceit and greed. In short, one should develop a life burning with a spirit of non-attachment and indifference to all worldly pleasures. To some extent this practical method of Self-improvement is a matter of experience of every human being. Once the right path is decided, one should start acting up to it, and not remain in an unhappy state of doubt and indecision.

छोडी मत दर्शन तणो, आग्रह तेम विकल्प।  
कह्यो मार्ग आ साधशे, जन्म तेहना अल्प॥१०५॥

*Chhodi mata darshana tano, agraha tema vikalpa,  
Kahyo marga a sadhashe, janma tehana alpa. 105*

**If one gives up self-guiding whim,  
And blind religious pursuit, creed;  
By following this Gospel-cream,  
He has few births, no doubt indeed ! 105**

One is likely to believe in a path of Soul's salvation as imagined by him to be the only path or as accepted by him as a result of his prejudices or as a result of his family

training and social customs and beliefs. Accordingly he will try to emphasise its strong points and explain away its weak points, he will give his own definitions of Self-realization and Soul-saving knowledge. Such an attitude keeps one away from the vision of truth. The moment one becomes the disciple of an enlightened Guru, he should set aside his likes and dislikes, prides and prejudices and he should scrupulously follow the path of salvation laid down by his Guru. Those who will act up to the advice of their enlightened Guru and follow the path of Soul's salvation as described above leaving aside their doubts and prejudices will be completely liberated from the worldly cycle of birth and death in a short time i.e. in the present life or in a few births. Led by one's own whims one may make persistent efforts at liberation for ages, but he will never gain the Soul-saving knowledge. On the contrary following the advice of an enlightened Guru one may attain to liberation in a surprisingly short period of time.

षट्पदनां षट्प्रश्न तेषु, पूछ्यां करी विचार।  
ते पदनी सर्वांगता, मोक्षमार्ग निर्धार ॥१०६॥

*Shatpadana shatprashna te, puchhya kari vichara,  
Te padani sarvangata mokshamarga nirdhara. 106*

**Six questions of six doctrines asked,  
Foundation of True Faith They lay;  
If mind in these is doubtless fixed,  
The path of freedom that's, saints say. 106**

O my disciple, your six questions on the six fundamental truths cover the general doubts of many prominent thinkers of the world about the nature of the Self. The Six replies given here cover everything that needs be said about the Self, its existence and eternity, its relations to actions, its bondage and Salvation and the



method of Salvation. All the six truths have been here established beyond any shadow of doubt. Whosoever understands all these truths and lives up to them attains to Liberation without any reservation. Whosoever disregards anyone of these six truths due to his one sidedness does not get liberated.

जाति, वेषनो भेद नहि, कह्यो मार्ग जो होय।  
साधे ते मुक्ति लहे, एमां भेद न कोय॥१०७॥

*Jati veshano bheda nahi, kahyo marga jo hoya,  
Sadhe te mukti lahe, ema bheda na koya. 107*

**Look not to caste-or garb-distinction,  
The path aforesaid is essential;  
Whoever takes it gets Liberation,  
No distinction in status final. 107**

The birth in a particular community, gender or the use of any religion's uniform have no bearing on the knowledge of the Self nor on the attainment of Soul's salvation. One may belong to any sex, community, creed, or religion or race but if he becomes the disciple of an enlightened Guru, follows his advice and acts up to the path of liberation as laid down above, he obtains Liberation without fail. For all souls the path of Liberation is the same, and it is the knowledge of life in the Self. One has to change his attitude, he has to turn away from the world and the objects of the senses and has to concentrate his attention to and interest in the Self. One may know and accept the path of Salvation and yet may not act upto it or may be sluggish about it, then to that extent he keeps away from liberation. Attainment of the Self consists in one's active effort to destroy the binding effect of actions.

### The qualities of a true self-seeker or the Spiritual aspirant for Liberation

कषायनी उपशांतता, मात्र मोक्ष अभिलाष।  
भवे खेद अंतरदया, ते कहीए जिज्ञास ॥१०८॥

*Kashayani upashnatata, matra moksha abhilasha,  
Bhave kheda antaradaya, te kahiye jignasa. 108*

**Mark knowledge-thirst : inner compassion,  
Suppression of all passions four;  
The hope of only Liberation,  
Dejection of such rebirth-tour. 108**

One whose spiritual enemies such as anger etc. have been gradually disarmed and are nearing destruction, one whose only desire is his Soul's Salvation and consequently one who is indifferent to the worldly pleasures and is full of sincere compassion for all living beings is the true spiritual aspirant for Liberation. Such a spiritual aspirant realises the futility of worldly joys and sorrows and knows that the worldly life has no place for abiding spiritual happiness. On the other hand, he regards the world as a source of afflictions and tortures. He decides that his Soul is unhappy with the worldly life and that he must leave it for a better spiritual life and find out the most effective way to it. This is his burning passion. A step further, a spiritual aspirant desires that all his fellow beings should also try for Liberation, renouncing like him, all the worldly pleasures.

ते जिज्ञासु जीवने, थाय सद्गुरुबोध।  
तो पामे समकितने, वर्ते अंतरशोध ॥१०९॥

*Te jignasu jivane, thaya sadgurubodha,  
To pame samakitane, varte antarashodha. 109*

**To such aspirants true Teacher's preaching,  
Inculcates faith, awakes vision;**

**They are inspired by such true teaching,  
They deeply think for purification. 109**

Should such a spiritual aspirant get the advice of an enlightened Guru, he will have unswerving faith (*Samakita*) in his Guru's advice and teachings and by following his Guru he will start Self-improvement. He will find out and remove his faults and purify his being by upright thought and action. As engaged in internal Self-improvement he will employ all his energies towards it and will attain to Salvation.

मत दर्शन आग्रह तजी, वर्ते सद्गुरुलक्ष।  
लहे शुद्ध समकित ते, जेमां भेद न पक्ष॥११०॥

*Mata darshana agraha taji, varte sadguru laksha,  
Lahe shuddha samakita te, jema bheda na paksha. 110*

**They give up bias for blind faith,  
Self-guiding views, follow precept-  
Of true Teachers, earn right pure faith,  
Where's no discord or party-spirit. 110**

Such a Soul will set aside all his religious and other prejudices and will whole-heartedly follow his Guru's advice and teachings. As a result he himself realizes the nature of pure Self. He realizes that the Self-realization is certain, indubitable and beyond all theoretical religious differences. There may be minor differences in the practice of the seekers of Soul's Salvation due to their different circumstances, situations and stages and the differences in the modes of advice of different enlightened Gurus. But doctrinally the goal for all aspirants is Soul's Salvation and so they will have similar experiences regarding the nature of the Self. The religion consisting in the experience of the nature of the Self is same for all aspirants, may they belong to different communities, creeds or religious orders.

वर्ते निजस्वभावानो, अनुभव लक्ष प्रतीत।  
वृत्ति वहे निजभावमां, परमार्थे समकित ॥१११॥

*Varte nija svabhavano, anubhava laksha pratita,  
Vrutti vahe nijabhavama, paramarthe samakita. 111*

**Either they have soul-experience,  
Attention to it continuous;  
Or self - existence - conviction,  
Internal vision's Faith so glorious. 111**

Such an aspirant of the Self realizes the true Self and always tries to retain and prolong the realization. When he is unable to do so due to adverse circumstances, he has still fixed interest in his constant attraction for it. In case he forgets both he atleast retains the right understanding that the Soul is totally different from the body and the rest.

वर्धमान समकित थई, टाळे मिथ्याभास।  
उदय थाय चारित्रानो, वीतरागपद वास ॥११२॥

*Vardhamana samakita thai, tale mithyabhasa,  
Udaya thaya charitrano, vitaraga pada vasa. 112*

**As Faith grows deep, false faith falls down,  
Rises right conduct gradually;  
Full non-attachment is the crown,  
Of conduct right perpetually. 112**

The progressive right understanding of the nature of the Self becomes intense and removes misgivings of the Soul-joys and sorrows etc. and helps the Soul to maintain its Self-abidance and a state of absolute non-attachment arising from total destruction of attachment, hatred, etc.

केवळ निजस्वभावनुं, अखंड वर्ते ज्ञान।  
कहीए केवळज्ञान ते, देह छतां निर्वाण ॥११३॥

*Kevala nijasvabhavanu, akhanda varte gnana,  
Kahiye kevalgnana te, deha chhata nirvana. 113*

**Continuous flow of knowledge pure,  
Of one's self-nature unalloyed;  
Is termed the perfect knowledge sure,  
Liberated he is though embodied. 113**

In such a state the aspirant has the absolute and incessant knowledge of the nature of the Self. It is free from all illusions and limitations. It is ever irreducible and indestructible and so it is called absolute knowledge. The Soul with the absolute knowledge experiences highest liberation though it is embodied. In brief, non-attachment brings Liberation or Salvation. Even when the Destructive actions (*Ghati Karma*) of a released living soul (*Jivan-mukta*) are destroyed his non-destructive actions (*Aghati karma*) still remain and so he continues to live. In spite of his bodily life he is just like a totally liberated master Self. Such living souls are Gods in living human bodies.

कोटि वर्षनुं स्वप्न पण, जाग्रत थतां शमाय।  
तेम विभाव अनादिनो, ज्ञान थतां दूर थाय॥११४॥

*Koti varshanu svapana pan, jagrata thata shamaya,  
Tema vibhava anadino, gnana thata dura thaya. 114*

**A dream of million years ends soon,  
When one awakes, so self-knowledge;  
When shines, goes off one's self-delusion,  
Of time eternal : 'tis<sup>1</sup> not strange. 114**

From times immemorial the embodied soul wrongly believes and acts as if he is a body and not a Self. He identifies himself with the activities of the body not knowing the nature of the Self in him. But the moment he receives the absolute knowledge of the nature of the Self, all his past mistakes and shortcomings are removed like a removal of a long dream by return to wakefulness. The dawn of absolute knowledge in the Soul destroys in a wink all his ignorance of the endless past.

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1. 'tis=It is

छूटे देहाध्यास तो, नहि कर्ता तुं कर्म।  
नहि भोक्ता तुं तेहनो, ए ज धर्मनो मर्म॥११५॥

*Chhute dehadhyasa to, nahi kartta tu karma,  
Nahi bhokta tu tehano, e ja dharmano marma. 115*

**Let go the body-infatuation,  
And you will not have bondage new;  
You will not have deed-fruition,  
This is Religion's secret true. 115**

O my disciple, if your delusion-that you are the body etc. and not the Self is removed, you will realize your pure Self and you will no more be the author of actions or the enjoyer of the fruits thereof.

The root-cause of all miseries consist in the Soul's ignorance i.e. in its Self-identification with the body and bodily activities and considering one's wife and children as one's own. This is called Self-delusion. Therefore one should learn to distinguish between the Self and the body etc. - the Self as the sentient knower and seer, the body etc. as the non-sentient objects the known. Attachment, hatred etc. are born of ignorance. The knowledge of the nature of the Self removes it and then such an enlightened Soul realizes the Self as the seer and not the author of actions nor the enjoyer of the fruit thereof.

To remove the Soul's delusion of believing the body etc. as the Self is to destroy the existing actions binding the Soul and not to create the fresh ones, and that is the secret of religion. All religious methods aim at removing the Soul's attachment to the body etc. The more non-attached one is the more truly religious he is known.

ए ज धर्मथी मोक्ष छे, तुं छो मोक्ष स्वरूप।  
अनंत दर्शन ज्ञान तुं, अव्याबाध स्वरूप॥११६॥

*E ja dharmathi moksha chhe, tu chho mokshasvarupa,  
Ananta darshana gnana tu, avyabadha svarupa. 116*

**This true Religion leads to Freedom,  
You are image of Liberation;  
You are undisturbable Wisdom,  
You are infinite knowledge, vision. 116**

The above described path of liberation alone can bring about the Soul's Liberation. O my disciple, as pure Self you are Liberation itself, eternal, all-seeing, all-knowing, free from limitations and imperfections and the seat of abiding happiness and bliss.

शुद्ध बुद्ध चैतन्यघन, स्वयंज्योति सुखधाम।  
बीजुं कहीए केटलुं? कर विचार तो पाम॥११७॥

*Shuddha buddha chaitanyaghana, svayamjyoti sukhadhama,  
Biju kahiye ketalu? Kara vichara to pama. 117*

**Enlightened, pure, full consciousness,  
Self-brilliant, home of happiness;  
What more to say? Have eagerness,  
Think deep and you shall realise this. 117**

You are pure, enlightened, sentience-embodiment, self-luminous, abode of eternal bliss. What more should we say in this connection? To be brief, think deep and realize your Self. On realizing the self, the Self is eternally pure, free from all actions and therefore holy. As it is knowledge itself it is powerful to know everything else. It is the sentience-embodiment, free from any relation to the material body. The Self has moved from body to body in the mundane journey but in none of the births the Self has changed itself into the material body. No part of the Self separates from it. Therefore it is one and impartite. The self's light of knowledge is eternal, all-pervading and bringing to light everything else. Bliss is the nature of the Self alone. The bliss experienced and enjoyed by the

enlightened soul comes from its own Self and not from any extraneous source. The Self is bliss indestructible. The powers of the Self are infinite and cannot be exhaustively described. The Self can be realized by deep thinking meditation, by aspiring for it alone, by sincere hankering for it, by concentrating our interest in it.

In the above discourse the enlightened Guru has completed his say on all six questions raised by the disciple. Mere hearing or talking about Liberation is not enough. One gains by acting up to the advice and teaching of the enlightened living Guru.

निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय।  
धरी मौनता एम कही, सहजसमाधि मांय ॥११८॥

*Nishchaya sarve gnanino, avi atra samaya,  
Dhari maunata ema kahi, sahasamadhi maya. 118*

**This sums up all absolute view,  
Of all wise men, who knew the soul;  
The dialogue ends. The Teacher true,  
Absorbs himself in nature cool. 118**

The enlightened living Guru finally declares that all the enlightened Souls have arrived to the same conclusion as arrived here. The teachings embodied above constitute their universal message. And endless line of enlightened Souls in the past have obtained Liberation in the same way as declared here. For the benefit of the disciples, the enlightened living Guru has to take resort to speech, a function of the body. Since the purpose is served, the Guru retires in his own nature as the Self and maintaining silence enters into the deep concentration on the self.

\* \* \*



## Part III

### Chapter I

#### **The Disciple's Enlightenment results from the above Discourse.**

सद्गुरुना उपदेशथी, आव्युं अपूर्व भान।  
निजपद निजमांही लह्युं, दूर थयुं अज्ञान॥११९॥

*Sadguruna upadeshathi, avyu apurva bhana,  
Nijapada nijamahi lahyu, dura thayu agnana. 119*

**The pupil praises his true Teacher,  
"I know what I had never known;  
By teaching of my own true Teacher,  
Ignorance passed and knowledge shone. 119**

By the unfailing teachings of the living enlightened Guru the disciple obtained the unprecedented right understanding of the Self and realizing his Self he found that his Self-delusive ignorance was removed. The disciple reveals his experience of the Self to his Guru so that in case there be any error the Guru can remove it. He feels infinitely obliged to his Guru and expresses his heartfelt devotion to him.

With regard to the first truth about the Self's existence, the disciple reveals the existence of the self as distinct from the body and the rest. His attachment to the body is totally destroyed.

भास्युं निजस्वरूप ते, शुद्ध चेतनारूप।  
अजर, अमर, अविनाशी ने, देहातीत स्वरूप॥१२०॥

*Bhasyu nijasvarupa te, shuddha chetanarupa,  
Ajara, amara, avinashi ne, dehatita svarupa. 120*

**I knew my self as pure consciousness,  
Immortal, ever-lasting, strong;  
Above all body-states lifeless,  
Perpetual existence, no wrong. 120**

As to the eternity of the Self, the disciple reveals that he experiences the Self as pure sentience, free from old age, death and destruction, for they are only the stages of the material living body and never of the Self. The Self is experienced as eternally identical, immortal and indestructible and quite distinct from the body. As we can feel a kernel separate from the shell of a dry coconut, the Self is now experienced by the disciple as quite separate from the living body.

कर्त्ता भोक्ता कर्मनो, विभाव वर्ते ज्याय।  
वृत्ति वही निजभावमां, थयो अकर्त्ता त्याय॥१२१॥

*Kartta bhokta karmano, vibhava varte jyaya,  
Vrutti vahi nijabhavama, thayo akartta tyaya. 121*

**In delusion one does the deeds,  
Receives the fruits, but non-doer-  
He is, when sows the knowledge-seeds,  
And constantly remains the knower. 121**

Under the effect of Self-delusive ignorance the Soul does actions and enjoys or suffers the fruits. But from the moment it turns all its attention to the Self and realizes it to be quite different from the living body it is liberated from the actions and then it neither acts nor enjoys or suffers the fruits thereof.

अथवा निजपरिणाम जे, शुद्ध चेतनारूप।  
कर्त्ता भोक्ता तेहनो, निर्विकल्पस्वरूप ॥१२२॥

*Athva nijaparinama je, shuddha chetnarupa,  
Kartta bhokta tehano, nirvikalpasvarupa. 122*

**Or as pure consciousness it acts,  
The fruit as consciousness it reaps;  
Without volition see these facts,  
Thus call the soul as does, receives. 122**

Or it may be said that the Soul in the state of Self-realization is the author and enjoyer of its pure sentient manifestations, though in fact they are spontaneous and the Soul is free from all notions of doing or enjoying them.

मोक्ष कह्यो निजशुद्धता, ते पामे ते पंथ।  
समजाव्यो संक्षेपमां, सकळ मार्ग निर्ग्रंथ ॥१२३॥

*Moksha kahyo nijashuddhata, te pame te pantha,  
Samjavyo sankshepama, sakala marga nirgrantha. 123*

**The perfect pure state of one's self,  
Is taught to be true Liberation;  
The way to it is right one's self,  
This true Saint's path is intuition. 123**

Purity of the Soul is called Liberation. The way to it is the way of Liberation. In this discourse the enlightened Guru has explained in short, the complete path of Liberation laid down by the Lord Victorious. The disciple summarised the teachings of the living enlightened Guru and now he expresses his deep gratefulness to him for his enlightenment.

\* \* \*

## Chapter II

### The Disciple addresses his Guru

अहो ! अहो ! श्री सद्गुरु, करुणासिंधु अपार ।  
आ पामर पर प्रभु कर्यो, अहो ! अहो ! उपकार ॥१२४॥

*Aho ! aho ! shri sadguru, karunasindhu apara,  
Aa pamara para prabhu karyo, aho ! aho ! Upakara. 124*

**Thanks ! the Holy True Teacher,  
Unfathomable ocean of compassion;  
I'm highly obliged, Oh ! good Teacher,  
The pupil poor has no expression. 124**

O, my great enlightened Guru, the unfathomable ocean of infinite compassion, the more I think of your experience and power, the more submissively do I fall in your feet, the more obliged I feel to you for your immense favour to me though undeserving of it. You had no selfish motive in enlightening me and still you took all the troubles for me. Your only interest in enlightening me is that any Soul in the world may obtain Liberation by your teachings. Such spiritual saviours are few and far between. What a great surprise it is that though you can lead the whole world you show your humility in your readiness to be the disciple of anybody in the world. You address anyone without any sense of pride or any expectation of receiving worship. You are the ocean of compassion. The

enlightened Souls like you continue to live only for two purposes, (1) To enjoy or suffer the fruits of their past actions and (2) for the spiritual uplift of the world at large. For these two reasons they are the embodiment of compassion. As compared with them, a disciple like me struggling with the forces of life and aspiring for Liberation finds himself at a very low rung of the ladder. O my Master, though I was full of faults and worldly attachments, notwithstanding them, you lifted me up from the worldly mire to the elevated condition of the spiritual enlightenment. This unqualified and immeasurable obligation you have done me is beyond my comprehension. Even one word of the enlightened Saviours like you properly accepted and followed leads the disciple to Liberation. Therefore one is always benefited in thinking and appreciating their favours done to him. The Self begins to enlighten him if he constantly meditates on the disinterested compassion and obligation of the enlightened Saviours to him.

How wonderful and astonishing is the height of spiritual attainment and obligation of the spiritual Saviours like you !

We feel lifelong obligation of those who give us employment in worldly life. Then what to talk of the obligation and compassion of the enlightened living Guru who transformed my life, who saved me from suffering in the world cycle of birth and death, whose contact changed my perspective, who removed my Self-delusion and ignorance of the endless past and by whose compassion I turned away from the external worldly activities and directed all my energies to the knowing and experiencing the Self-the internal spiritual nucleus in me.

Only when I think of the difference between what I was and what I am made by the Guru, then I can to some extent realize the value of my contact with and the obligation of the enlightened living Guru.

Humility is the way of greatness. Humility brings modesty and modesty is the key to all good and great achievements in life. Modesty opens up to the other people's virtues and removes in us the false sense of pride. One who feels himself to be the only wise and more important than the rest, blocks his progress and stagnates. One who is humble and modest is easily suitable for obtaining Liberation. The greatness of Guru is more appreciable by the humble and modest disciple. With the proper understanding of the Guru's greatness the disciple begins to love and worship him and obtains knowledge of the Self.

शुं प्रभुचरण कने धरुं, आत्माथी सौ हीन।  
ते तो प्रभुए आपियो, वर्तुं चरणाधीन ॥१२५॥

*Shu prabhucharan kane dharu, Atmathi sau hina,  
Te to prabhue apiyo, vartu charanadhina. 125*

**What should I offer to you, Lord ?  
In soul-comparison all is trifle;  
The soul is gifted by the Lord,  
I wish to act to your oracle. 125**

What should I offer to you O, my spiritual Saviour, in return of your immense obligation to me ? As compared to the invaluable spiritual Self all the objects of the world are trifles. And that very Self is given me by you in the sense that I could not have realized its presence in me without your teachings. Under the circumstances I firmly decide to live at your pleasure for the rest of my life and that is the only way open to me.

आ देहादि आजथी, वर्तो प्रभु आधीन।  
दास, दास हुं दास छुं, तेह प्रभुनो दीन॥१२६॥

*Ā dehadi ajathi, varto prabhu adhina,  
Dasa, dasa hu dasa chhu, teha prabhuno dina. 126*

**Henceforward this my body and all,  
Are at your feet, I wish to serve;  
Your humble servant, poor soul,  
Even servant's state I don't deserve. 126**

Therefore the disciple declares that from the moment he obtained the spiritual enlightenment he would employ his body, breath and all material things which he used to call his, in the unqualified service of his enlightened Guru. He is in all respects the obedient servant of his Guru. Still more, he declares that he is the servant of his Guru's servant. These expressions of the disciple reveal his humility and modesty.

षट् स्थानक समजावीने, भिन्न बताव्यो आप।  
म्यान थकी तरवारवत्, ए उपकार अमाप॥१२७॥

*Shat sthanaka samjavine, bhinna batavyo aap,  
Myana thaki taravaravat, e upkara amapa. 127*

**Explanations of doctrines six !  
As swords from sheaths so clearly;  
The self is shown by you distinct,  
You obliged me immeasurably. 127**

O, my spiritual Saviour, by your convincing teachings regarding the six fundamental truths, you have revealed to me the nature of the Self as quite distinct and different from that of the body etc. as the sword is different from its sheath. This is your immense obligation to me.

\* \* \*

## Part IV

### The Conclusion

दर्शन षटे समाय छे, आ षट् स्थानक मांही।  
विचारतां विस्तारथी, संशय रहे न कांई ॥१२८॥

*Darshana shate samaya chhe, ā shat sthanaka mahi,  
Vicharata vistarathi, sanshaya rahe na kai. 128*

**Six schools of thought lie in six doctrines,  
If one thinks deeply in details;  
The vital truth he ascertains,  
Undoubtedly, he never fails. 128**

The teachings of the Six main schools of philosophy\* are covered by the six fundamental truths established and explained in this book. The more one thinks and meditates on them, the more easily are his doubts about them removed for good.

आत्मभ्रान्ति सम रोग नहि, सद्गुरु वैद्य सुजाण।  
गुरु आज्ञा सम पथ्य नहि, औषध विचार ध्यान ॥१२९॥

*Atmabhranti sama roga nahi, sadguru vaidya sujana,  
Guru agna sama pathya nahi, aushadha vichara dhyana. 129*

**There's no disease as self-delusion,  
The well-versed doctor's Teacher true;  
The Teacher's precept's prescription,  
Thought-concentrations medicine due. 129**

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\* Ch'arvak, Buddhism, Sankhya-Yoga, Nyaya-Vaisheshika, Mimamsa, Jainism. Please refer to page 520, letter No. 711 of 'Shrimad Rajchandra' Gujarati Edition.



No disease for the Soul is so deadly as its Self-delusion. The only expert physician who can cure it is the living enlightened Guru. The only restriction to observe for curing the disease is to act wholeheartedly according to the guidance of the expert physician, the enlightened living Guru, and the only medicine to cure the disease is thinking and meditation on the nature of the Self as advised by the Guru.

To realize the Self, to liberate one's Soul, one should combine thinking, meditation and knowledge of the Self with appropriate conduct in strict accordance with the Guru's guidance. With the removal of ignorance by knowledge one gets free from doubts and becomes fearless. But this is difficult of practice. Very few people have anxiety about their Self. Very few realize that they have to go a long way to remove their Self-delusion and ignorance and attain knowledge and experience of the eternal Self. Normally people are very anxious of their bodily health. They would undergo any sacrifice to cure their bodily diseases. But they have to be taught to realise that while bodily diseases may at best destroy their present life, the spiritual disease (Self-delusion and ignorance) is deadlier and with its destruction the anxiety of the body will be totally gone.

जो इच्छो परमार्थ तो, करो सत्य पुरुषार्थ।  
भवस्थिति आदि नाम लई, छेदो नहि आत्मार्थ॥१३०॥

*Jo ichchho paramartha to, karo satya purushartha,  
Bhavasthiti adi nama lai, chhedo nahi atmartha. 130*

**If you hope for Soul-Reality,  
True self-effort you must begin;  
Depending on fate, destiny,  
Destroy not self-searching, I mean. 130**

If at all you sincerely aspire for Self-realization you start the right Self-effort for it. But do not block your spiritual progress by excuses such as fate, Destiny, Time etc. Many people lightly talk of Liberation in terms of worldly prosperity or bodily happiness. They know nothing about it. The nature of Liberation can be explained only by an enlightened living Guru and then only such an explanation brings about the desired change in the disciple. These who talk of the miracle, of fate etc. and set aside personal effort for Liberation as unnecessary, work contrary to their Self and entangle themselves in further delusions and deep ignorance. Getting the invaluable human birth and not thinking of Liberation of the Soul is to waste it away. Those who talk of Liberation but do not strive for it should know that the sincere aspiration for Liberation has not yet dawned in them, and in order to get it they should constantly seek the company of an enlightened living Guru, and in his absence that of the teachings of the spiritual Saviours. A firm determination to be liberated is going half-way on the path of Liberation. After it, one will try to close up his shop of worldly life and concentrate all his energies towards obtaining revelation of the Self in him. One must make conscious and determined effort not to initiate new actions and to suffer away the fruits of the old ones without any interest in them. Interest in body and the world cannot stay side by side with the interest in the Self.

निश्चयवाणी सांभळी, साधन तजवां नो'य।

निश्चय राखी लक्षमां, साधन करवां सोय ॥१३१॥

*Nishchayavani sambhali, sadhana tajava noya,  
Nishchaya rakhi lakshama, sadhana karava soya. 131*

**By hearing words of view absolute,  
Let not one give up formal means;**

**Attending to the view absolute,  
One should perform all freedom-means. 131**

A disciple aspiring for Liberation should continue to follow the means for it as enjoined by his spiritual saviour and should not stop or leave them simply on hearing the doctrinal truths from the pure metaphysical view-points that the Self is ever free, unattached and perfect. Many intellectual theorists misguide themselves and indulge in committing sins with an understanding that since the Self is ever free, unattached, pure and perfect their sins will not defile their souls. Such men not only leave religion but become positively irreligious, and immoral. The only way to save such souls is to impress upon them the need of an enlightened Guru for a right understanding of doctrinal truths described in the scriptural texts, and this book is meant for it. Right understanding of the nature of the Self and appropriate conduct both together can yield Liberation. One without the other can increase Self-delusion and ignorance and is unavailing for Liberation.

नय निश्चय एकांतधी, आमां नथी कहेल।  
एकांते व्यवहार नहि, बन्ने साथ रहेल ॥१३२॥

*Naya nishchaya ekantathi, ama nathi kahela,  
Ekante Vyavahara nahi, banne satha rahela. 132*

**Neither absolute view one-sided,  
Nor stand-point practical alone;  
In this Gospel is emphasized,  
But both together are due shown. 132**

Here in this book the harmony of the metaphysical and practical standpoints is everywhere kept in view-where one is emphasised the other is subordinate. From the pure metaphysical point of view it is true that the Self is free, unattached, pure and perfect, but from the point of

view of the worldly soul as embodying the Self, it is regarded as acting and suffering the fruits of actions. Therefore the reader is advised to understand the teachings of this book from the relativity point of view (*Sayadvad*) advocated by Jainism.

गच्छमतनी जे कल्पना, ते नहि सद्द्व्यवहार।

भान नहीं निजरूपनुं, ते निश्चय नहि सार॥१३३॥

*Gachchhamatani je kalpana, te nahi sadvyavahara,  
Bhana nahi nijarupanu, te nishchaya nahi sara. 133*

**Sectarian views, self-guiding whims,  
Are not right stand-point practical;  
Nor right absolute view, it seems,  
Without self experience, it's oral. 133**

The sectarian views and imaginary opinions of the religious orders do not count for right conduct (*Sadvyavahara*) of the spiritual aspirant. Right conduct for him consists in developing spiritual qualities-characteristics of the true seeker of the Self-as described in this book.

One who has no clear understanding of his Self does not experience his Self as clearly and unmistakably as his body. He lives under the effect of bodily attachment. Without developing the spirit of non-attachment and renunciation, the means of Self-realization he repeats parrotlike the metaphysical truths about the Self (*Nishchaya vani*). Such a theoretical understanding of the metaphysical truths about the self is simply barren.

The mechanical forms of worship and devotion stereotyped by various should be left to themselves, and the disciple should develop in him qualities required by the spiritual aspirant of the Self. The experience of the Self should be as definite and indubitable as the experience of

a living body. Many religion differ from one another on many technical points e.g. the modes of living and worship by the disciples, the establishment of religious orders, humanitarian work etc. The bodily attachment of the Soul can be reduced and removed only by intensifying a spirit of non-attachment, etc. Without them the talk of Liberation is meaningless. Even in Jainism there are different sects. One should not get lost himself in any one of them. Only an enlightened living Guru can show the shortcomings of these sects. A spiritual aspirant should keep clear of them. In religious practice one should develop renunciation and non-attachment or dis-interestedness as far and deep as possible. He should know the doctrinal truths of established religions only from an enlightened living Guru and from none else. One who knows and experiences the Self can truly talk about it. Without the help of the enlightened Guru the Self cannot be known. The nature of the Self can be understood only by the teachings of a Self-realized Guru and only after such understanding can the Self be experienced exactly as the Guru describes it. Till one knows and experiences the Self this way, he should constantly aspire for it, and his understanding becomes pure and clear when he follows the advice of an enlightened living Guru.

आगळ ज्ञानी थई गया, वर्तमानमां होय।  
थाशे काळ भविष्यमां, मार्गभेद नहि कोय॥१३४॥

*Agala gnani thai gaya, vartamanama hoyo,  
Thashe kala bhavishyama, margabheda nahi koya. 134*

**There were the seers long ago,  
There are in present times alive;  
In times to come they shall be so,  
The path's the same that they revive. 134**

All the enlightened Souls of all times past, present and future have attained, do attain and will attain enlightenment and Liberation in one and the same way as described here. Metaphysically there are no differences regarding the path of Salvation. It is definite and indisputable in all time.

सर्व जीव छे सिद्ध सम, जे समजे ते थाय।  
सद्गुरुआज्ञा जिनदशा, निमित्त कारण मांय ॥१३५॥

*Sarva jiva chhe siddha sama, je samaje te thaya,  
Sadguru agna jinadasha, nimitta karana maya. 135*

**All souls are like the perfect ones,  
Self-knowledge leads to perfection;  
Auxiliary cause is obedience-  
To Teacher's word, Jin-condition. 135**

All embodied Souls are potentially perfect like the liberated souls (*Siddha*). But one who knows and realizes the Self in him becomes liberated, while others follow the rut of the worldly life. The instrumental causes of the Soul's enlightenment are mainly two : one, the scrupulous adherence to the advice of the enlightened living Guru, and second, the thinking and meditation of the state of the Lord Victorious as explained by him.

उपादाननुं नाम लई, ए जे तजे निमित्त।  
पामे नहि सिद्धत्वने, रहे भ्रान्तिमां स्थित ॥१३६॥

*Upadananu nama lai, e je taje nimitta,  
Pame nahi siddhatvane, rahe bhrantima sthita. 136*

**Who put forward the subject-cause,  
And leave the auxiliary one;  
In delusion they firmly pause,  
And can't attain the perfection. 136**

If a disciple leaves these instrumental causes for the Soul's enlightenment and liberation, thinking that the

material cause (*Upadana Karma*) of enlightenment and liberation is there in him and it will manifest its nature to him at some time or other and that he should therefore neither think of the other enlightened Souls nor should he follow their advice , he will never attain Liberation and on the contrary he will entangle himself more and more in ingorance and Self delusion.

The scriptures do not describe the material cause ( *Upadana karana* ) of Liberation in order to negate the instrumental causes and by not invoking the Self, the material cause, even the securing of the correct instrumental causes is unavailing for liberation. Therefore on obtaining the correct instrumental causes of Liberation, the disciple should employ them in awakening the Self in him-the material cause of Liberation and he should give up Self-effort for Liberation. This is the proper object of the scriptural description of the Material cause of Liberation.

Even in the presence of the instrumental causes one should be constantly open to the Substantial cause, the Self. The idea is that at no stage of the search for the Self one should be idle or careless. The seer strongly insists that the scrupulous adherence to the Guru's advice is absolutely useful at every stage of Self-realization. One who dispenses with his Guru and tries to attain Liberation purely by his own efforts never attains Liberation, because there is none to correct him in his mistake. As a result he follows the wrong path and achieves something contrary to Liberation or the Self. Not only he misguides himself but one who follows him is also misguided.

मुखथी ज्ञान कथे अने, अंतरू छूट्यो न मोह ।  
ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह ॥१३७॥

*Mukhathi gnana kathe ane, antar chhutyo na moha,  
Te pamara prani kare, matra gnanino droha. 137*

**Lip-wise are some, pretending heart,  
They have no love lost for the seer;  
They aid senseless, play pitiable part,  
Have seer's show, delusion-dear. 137**

Such a deluded Soul may talk of the knowledge of the Self but internally he keeps more attached to the body and worldly pleasures. He makes an outward show of being an enlightened Soul, though full of ignorance and infatuation. He is a confirmed hypocrite and he commits the sin of insulting and undervaluing the really enlightened souls. Because of these faults he is a sinning Soul. He envies the presence of an enlightened Guru and instead of respecting him he insults him, runs him down in public and rejoices at his exit. In spite of such behaviour of the confirmed hypocrite, the enlightened Guru only shows compassion towards him, since he is compassionate to the core, while the hypocrite not only spoils his game of obtaining Liberation but he is denounced by the public for his undignified behaviour towards the enlightened Guru. Hypocrites are never the seekers of the Self.

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य ।  
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य ॥१३८॥

*Daya, shanti, samata, kshama, satya, tyaga, vairagya,  
Hoya mumukshu ghata vishe, eha sadaya sujagya. 138*

**Awakened seeker's heart contains,  
Compassion, peace, forgiveness, truth;  
An equal-eye in loss or gains,  
Unattachment, donation, truth. 138**

The true seeker of the Self possesses the following seven cardinal virtues namely sympathy or compassion,



peace, equanimity, forgiveness, truthfulness, renunciation and non-attachment. These qualities in him keep him constantly vigilant.

**1. Sympathy or Compassion :** After clear vision of the nature of the Self the disciple engages himself in appropriate thought and conduct to save his Soul. He is anxious about his own Self-realization and that of other Souls. He tries to find out the method by which he can put an end to his subjection to the cycle of birth and death. He pacifies all emotional upsurges of the Soul towards the worldly life. He quickens his pace of following the advice of the enlightened living Guru. He develops indifference to the pleasures and pains of the worldly life. He deepens his faith in the effectiveness and authority of his Guru's teachings. He subdues his anger in order that his Self may spread its illumination in his being. The compassion of the Self is manifest in the disciple's aspiration for Liberation. Led by this compassion he feels no interest in the worldly life and he feels agony in experiencing worldly miseries. He believes, it is his duty to protect other souls and he considers that to protect other souls means to protect himself. He will not harm or kill other lives even for his own benefit. He wonders as to how much he tormented his Soul in the past births and in the present life simply due to his ignorance of the nature of the Self.

**2. Peace or Tranquillity :** Feeling compassion for one's Soul, the disciple retires from the worldly life and enters into the path of the Soul's Liberation. In his life as a spiritual aspirant he enjoys peace so long as he follows his Guru's advice since it saves one from threefold worldly miseries. The Guru's advice and teachings have a wonderful healing effect on a tormented Soul. Peace is the

basis of every religion. Peace means feeling tired, trying for unqualified retirement from the worldly life. The enlightened Souls regard peace as the source of all goodness and benefactions. Peace summarises the teachings of all the scriptures. To be free from the worldly attachments and to live in the Self or to be Self-composed is peace. The thought and meditation of the Self removes the Soul's infatuation and its product-attachment and hatred. Those who have understood the Self have been one with it. To leave the worldly conflicts and to be open to the Self brings peace. One can purify and pacify his mind and conscience by the teachings of the Guru. This way the mind becomes stable and firmly fixed on the nature of the Self.

**3. Equanimity :** Equanimity is the nature of the Self. To be fixed in one's Self is to be equanimous.

**4. Forgiveness :** Even after equanimity, some casual excitants might excite the Soul but on such occasions he pacifies excitants by forgiveness. He will not be angry though there may be a cause for it. He will find happiness. One who knows the destructive effect of anger never resorts to it. Anger results from want of proper consideration. Have a balanced mind and it will not be angry and yet it will declare the truth boldly, correctly and fearlessly. One should control his mind as he controls his servants. Forgiveness is normally maintained by one who sees his Self and that of other Souls.

**5. Truthfulness :** The Self is the ultimate and absolute truth. Without experiencing the Self, if one says that he knows the Self in him or that he has experienced it, he tells a lie. Truth is told by him only when he leaves the bodily consciousness and experiences the sentient Self.

**6. and 7. Renunciation and Non-attachment :** To know the Self, one should renounce the objects and desires contrary to it, one should have no interest or attachment in them. The Lord Victorious (Jina) has defined renunciation as a retirement of the soul from all worldly objects and things other than the Self or as a relief from the feeling of the Soul's oneness with the worldly objects. Till one attains such renunciation he should develop an attitude of indifference or unconcernedness to and in the worldly objects. Where renunciation is not possible one should develop non-attachment by keeping one's mind close on the truth of the Self.

All the seven cardinal virtues of the Soul mentioned above keep the Soul active and alert, always wakeful and ready for fight with its spiritual enemies. The aspirant for the Self must develop these seven virtues in order to lead him to the Self. In the absence of them virtues he will cease to be a vigilant aspirant for Liberation.

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत ।

ते कहीए ज्ञानीदशा, बाकी कहीए भ्रान्त ॥१३९॥

*Mohabhava kshaya hoya jya, athava hoya prashanta,  
Te kahiye gnanidasha, baki kahiye bhranta. 139*

**You find extinction or suppression,  
Of infatuation as a rule;  
In seer's heart, there's no delusion,  
Elsewhere you find delusion full. 139**

The experience of the Self in which the Soul's infatuation is totally destroyed or is reduced to the minimum is called the condition of spiritual enlightenment of the Soul. In the absence of such experience one who believes himself as enlightened is in delusion and nothing else. Infatuation is binding the Soul and a disturbed mind

is found in a deluded Soul. Knowledge of the Self removes all delusions of the Soul.

सकळ जगत ते एठवत्, अथवा स्वप्न समान ।  
ते कहीए ज्ञानीदशा, बाकी वाचाज्ञान ॥१४०॥

*Sakala jagata te ethavat, athava svapna samana,  
Te kahiye gnanidasha, baki vachagnana. 140*

**The seer's state is thus described,  
The world to him is like a dream;  
Or left-off food when satisfied,  
The rest are lipwise, not supreme. 140**

That Soul is called enlightened who loses all interest in the whole world and regards it either as useless as a left off food or purely as a dream. All so-called knowledge not backed by the spirit of non-attachment is meaningless talk.

Such enlightenment is very difficult to experience though easy to talk. The human body is very impure and the enlightened Soul will have nothing to do with it. The interest in the body is due to ignorance and infatuation. The Soul is bound by physical interest and bodily attachment. By non-attachment it is realized or liberated. The only state worthy of our attachment is the state of an enlightened Soul, or one that can develop love and interest for an enlightened soul. Even the best dream is still a dream and it should be left in order to enjoy wakeful life. The enlightened Soul feels that things of the world though of long standing gradually or suddenly vanish or get destroyed. Naturally therefore, they are not the worthy objects of his interest and attachment. The Self will never be destroyed. So the Soul's interest should be fixed in the Self and in nothing else. The enlightened Soul firmly knows that the aspirant for Liberation should determine that by taking interest in the world one has always to lose

something and one day at death all belongings will be rooted out. Therefore one should gradually forget the worldly actions and reactions and feel that he has nothing to do with them. Only when the mind is emptied of worldly thoughts then the thoughts of the Self can fill their place. The dreams in sleep are due to an intense bodily attachment these dreams will not occur or arise.

स्थानक पांच विचारीने, छट्टे वर्ते जेह ।  
पामे स्थानक पांचमुं, एमां नहि संदेह ॥१४१॥

*Sthanaka pancha vicharine, chhaththe varte jeha,  
Pame sthanaka panchamu, ema nahi sandeha. 141*

**Who thinks of first five doctines well,  
According to the sixth who acts;  
Attains the fifth, great seers tell,  
No doubts remain in these true facts. 141**

After a definite understanding of the first five fundamental truths one should earnestly act according to the sixth truth namely the method of obtaining Liberation and he will undoubtedly secure Liberation. It is not the time but earnestness and quick action that matters in the effort at Liberation. There are instances of the Souls that were enlightened in a very short time and there are also instances of the Souls who have not been enlightened for want of proper effort inspite of the number of births they have been in and through.

देह छतां जेनी दशा, वर्ते देहातीत ।  
ते ज्ञानीना चरणमां, हो वंदन अगणित ॥१४२॥

*Deha chhata jeni dasha, varte dehatita,  
Te gnanina charanama, ho vandana aganita. 142*

**I often bow to him who lives,  
Though in body, above it;**

**The seer's word always survives,  
The North-pole-star resembles it. 142**

Innumerable salutations to the lotus feet of the Lord of the enlightened souls who feels and acts as if he is free from the bodily life, even though he is bodily alive. He lives only to finish the enjoyment or suffering of his past actions without any interest in them. The status and prowess of the Lord can partly be grasped only by direct experience of the enlightened Soul which is indescribable in speech. The Self of the Lord is incomparable beyond body and breath, beyond the grasp of the senses and the mind, the intelligence or any example. It is eternal sentence, knowledge and bliss. Such a Lord is the only personality in whose feet we can unreservedly fall for guidance and our spiritual uplift, and our salutations to Him are ever unfailing. Let all what I am and what I can call mine be surrendered to you, my Lord. Since the enlightened living Guru has known the Lord, the disciple bows down to him, praises him, acts according to his advice with complete harmony of his body, mind and speech and thereby he knows, believes and acts or abides in the Self.

#### Salutation

**Long live this Gospel and the lineage.  
Of seers from True Teacher *Raja*,  
A boon this is for Real knowledge.  
Initiated by *Shri Laghuraja*.**

**(A wonder as the Tomb of Taj.)**

*Om shanti, shanti, shanti,*

Dedication to the feet of the

Holy True Teacher.

\* \* \*

## **Philosophy of Six Padas or Spiritual Steps\***

Salutations with utmost devotion to the revered saintly spiritual Master, the bestower of unequalled spiritual shelter or spiritual refuge !

The enlightened personages who have achieved pure self-realization, have laid down the following six Padas (i.e. philosophical spiritual steps or aphorisms as the highest abodes of right perception or belief (samyag darshana)

First Pada (spiritual step) : Soul is there. Just as substances such as pot, cloth etc. do exist soul also does exist. On account of certain qualities just as there is proof of pot, cloth etc. being in existence, there is proof of the existence of soul, in whom there is evident quality of consciousness, illuminating self and non-self. (other than Soul).

Second Pada (spiritual step) : Soul is ever-existent. Substances like pot, cloth etc. are existent for a certain time, soul is existent in all the three times. Pot, cloth etc. are substances by virtue of combinations, soul is a substance by virtue of inborn nature, because for its origination there are not any experienceable combinations. Consciousness entity (is not capable of being originated by any permutations and combinations of substances, therefore it is uncreated. On account of its being a non-combination it is imperishable, because one whose origination is not brought about by any combination whatsoever cannot also merge itself into anything else.

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\*Translated in English by Dr. Bhagvandas Mansukhbhai Mehta M.B.B.S.

Third Pada (philosophical spiritual step) : Soul is doer (of its own deeds). All substances are endowed with associated with some or other process of modification. Soul also is endowed with activity. Because it is endowed with activity it is doer. This doership is analysed in three-fold way by Lord Jina (the conqueror of internal enemies like ignorance, passions, karmas etc.) (1) From essential reality approach with regard to processes of innate chain of modes it is doer of its own modes. (2) From anupacharita vyavahara i.e. from unattributed actually approach (which is associated with experienceable specific relationship) it is the doer of material karma composed of matter. (3) By attribution it is the doer of city, house etc.

Fourth Pada (spiritual step or aphorism) : Soul is the enjoyer (of one's own doing). Whatsoever process (or activity) is there, is all fruitful not futile, whatsoever is being done, its fruit has to be enjoyed, such is the manifest experience. Just as fruit of poison on having swallowed poison, fruit of sugar on having eaten sugar, fruit of fire-touch on touching fire, fruit of snow-touch on touching snow, cannot but be helped, in the same way in whatsoever modes-passions etc. or non-passions etc. the Soul conditions itself, their fruit is also worth occurring and it does occur. Because the soul is the doer of the activity, it is the enjoyer of its fruits.

Fifth Pada (spiritual step) : There is emancipation (Salvation). There is removability of the karmas-one's own doings, whose doership from unattributed actuality point of view was propounded, and whose enjoyableness because of one's own doership was propounded, because there might be acuteness of self-evident passions etc. but by



their non-study, by their non-contact, by their subsidence their attenuation is visualised and they appear capable of being annihilated, they can be annihilated. Because of this and that bondage process is capable of being annihilated there is Pada (step) of emancipation in the form of pure inborn soul-nature devoid of those bondages.

Sixth Pada (spiritual step) : There is path (or means) of emancipation (salvation). If perhaps it is like that only bondages are going on, then their reversal would not be possible at any time, but means such as knowledge, preception, samadhi (meditation etc.), unattachment, devotion etc. which are of nature contrary to the karma (doings) bondage, are evidently witnessed, by the prowess of which means bondage of karmas (one's own doings) becomes loosened, subsides, or gets annihilated. Therefore these knowledge, preception, right spiritual character etc. are means for the achievement of the emancipation (or salvation) pada (step).

These such six padas (spiritual steps) propounded by the venerable enlightened-personages as principal abode of right perception (samyag darshana), are stated here in brief. To any soul, whose emancipation (salvation) is nearby, these padas (spiritual steps) are likely to be proven on slightest thought, are likely to be felt as supreme reality, are likely to create in his soul their discrimination with all-sides details. These six padas (spiritual steps) are absolutely beyond doubt so this is propounded by the supreme personage. The discrimination of these six padas (spiritual steps) is laid down in order that the soul might understand (realise) one's own self. The enlightened ones have preached these six padas (spiritual

steps) in order to get dispelled the soul's egoism-possessionism, generated by beginningless dream-state (of ignorance). If the soul just conditions its mode that one's own self-form is just devoid of the dream-state (of ignorance), then getting awakened only on slightest effort it would attain right preception (or belief), having attained right perception, it would attain emancipation in the form of one's own inborn self. To him there would not arise any touch of joy or sorrow with regard to any vanishing impure, alien mode other than one's own self. On that reflection purity perfection, imperishability, absolute joyfulness come into incessant experience within its own self. Assumption of oneness with all anti-inborn perverse modes is caused to one's self merely by super-imposition, from these there is absolute separateness of one's own-such distinct, manifest, absolutely manifest non-dependent realisation (or spiritual experience) occurs to him. On unison with perishable or extraneous substances agreeableness or disagreeableness do not occur to him. His objective being fulfilled he becomes fully satiated, having known and felt (experienced) one's own spiritual self-form, which is devoid of birth, agedness, death, disease and such other troubles (or obstructions) and which is abode of perfect glorification. All those persons who have achieved realisation of the soul through the medium of the supreme personage's word, authoritative as the said six padas (spiritual steps), have attained one's own self-form, have become devoid of all associations like internal anxieties, physical ailments and extraneous botherations, are becoming like that and will become just the same in future.

Salutations with utmost devotion to those saintly personages who have given the precept, capable of annihilating birth, agedness, death and capable of effortless emplacement in one's (soul's) own self, even in always incessantly praising their spontaneous selfless compassion the inborn soul nature gets manifested. May the lotus-feet of all such saintly personages be ever enshrined in our heart !

That saintly personage on acceptance of whose words soul's own self-form as established by the six padas (spiritual steps) gets effortlessly manifested, by manifestation of which self-form the soul having attained perfect blissfulness becomes fearless for all times to define the merit of such saintly personage, exponent of those words, there is utter inability, because without desiring anything in return, merely through causeless (or selfless) compassionateness he has bestowed the supreme soul state, whose return obligation cannot be brought about, in spite of that 'this is my disciple or devotee, therefore he is mine' - in this way one who has never looked with reference to other soul, to such a saintly person salutations again and again with utmost devotion !

The saintly personages who have propounded devotion of saintly spiritual Master, have prescribed that devotion merely for the spiritual benefaction of the disciple, by achievement of which devotion mental mode would remain fixed in the internal workings of the saintly Master's soul, all other wanton behaviour would be eradicated on unprecedented virtue getting visualised, soul-knowledge would be effortlessly produced-knowing so, the devotion which has been propounded, to that

devotion and to those saintly personages salutations again and again in all the three times !

If, perhaps, manifestly in the present time there has not been springing up of KevalGnana-perfect knowledge (omniscience), but on giving thought to whose words it is known distinctly that kevalGnana (omniscience) is there, in this way kevalGnana (omniscience) is produced in thought-state, kevalGnana (omniscience) is produced in desire-state, kevalGnana (perfect knowledge) the manifest of all unimpeded bliss, to attain which soul became effortlessly capable through the instrument of whose spiritual contact, to that saintly person's benevolence with supreme devotion let there be salutations ! Let there be salutations !

\* \* \*

## Rare Thought of Reality\*

Past meritorious deeds offered this human life,  
 Yet you lessened not a round of birth-death-wheel,  
 Bliss is flying far in getting worldly goods,  
 Self - slaughter - work at every step,  
 Yet you rejoice, Ah ! strange ! 1

Who am I ? This birth whence all ? What's real being ?  
 What binds me ? Should I retain them ? Or leave them all ?  
 Think this deep, calmly, you shall realise-  
 All holy books proclaim..... 4

Believe the word of the soul-realised,  
 The soul is yours, save it, save it,  
 Love all with equal heart,  
 Universal love engraved in heart,  
 This golden gift, dear, never forget. 5

The path of the great, unattached,  
 Quitting the love of this soul-cage,  
 Engulfed in one's own soul,  
 (The path of the great, unattached.)  
 Brings all births to an end.

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\* English verse of stanzas 1, 4 & 5 of a poem from Mokshamala, Lesson no : 67, 'Amulya Tatvavichar' by Shri Brahmachariji Govardhandasji.

### The Use of Human Life\*

'Tis<sup>1</sup> hard to have the human form,  
 In past I had, but lost in vain,  
 Infinite times, I saw the storm,  
 I sought Salvation, had no gain. 1

Success I count this time, Ah, huge,  
 I saw the Saviour followed Him,  
 Who freed me from whimsical views,  
 Upto the last, He helps, I deem. 2

Resort to Him who knows Ego,  
 Unfailing means to end birth-death,  
 The death is destined, all shall go,  
 The world is a fair<sup>2</sup>, nothing one hath. 3

Success has crowned his human life,  
 If at the end, found His refuge,  
 He shall in that or after-life-  
 Have soul-abode (solace) and ease profuge. 4

Rest assure of Master's Thought,  
 Find ever shelter in His Call,  
 This body-prison I am not,  
 The wife and children, wealth and all- 5

Are never mine, pure Soul am I,  
 Conviction such destroys love-hate,  
 Remember every moment, why ?  
 This season is opportunate. 6

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\* English poetic verse of letter No. 692 in '**Shrimad Rajchandra**' by Shri Brahmachariji Govardhandasji.

1. 'Tis=It is, 2. Fair=gathering

**Let my lord speak in English tongue !\***



### **The Soul**

Salvation - city is easily approached by marching bravely, along the path of the Saints, without being dejected. The thoughtful repent too much for their inability when they are over-powered by the sense-objects and ill wills (Anger, Pride, Deceit, Greed etc.). They then dispraise (themselves and often look at themselves (disgustfully) hatefully, again rising with the help of the characters (golden, brave deeds) and saying of the great men, goading the soul to be spiritual. They do not sit still (halt) till they surmount (drive back) the sense-objects etc. by fronting them obstinately, nor they are at ease (stop at) only by repenting. The Soul seekers have undertaken only this tendency of the mind as their support and have been successful at last. This fact must be committed to memory and must be crystalised in the heart by all salvation-seekers. •

Bombay, V.S. 1954 Margashirasha, Sud. 5, Sunday.

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\* English prose of letter No. 819 in '**Shrimad Rajchandra**' by Shri Brahmachariji Govardhandasji.

## **Letter of Six Steps Fundamental Truths**

### **Salutations with extreme devotion to shree Sadgurudeva, the sole giver of protection**

The knowing saints who have realised their pure self have declared the following six steps as the best abodes of Samyaka Darshana or right vision of reality :

Step One : 'Self exists.' As there are objects such as pots and clothes, so there is the Self. As one can prove the existence of an object by its specific quality or characteristic, with reference to pot and cloth, similarly the proof of the existence of Self is the presence in it of a quality of consciousness, which not only illuminates itself but also all others around it.

Step Two : 'This Self is permanent or eternal.' Pot and cloth etc. exist only at some time, but the Self is present in all times past, present and future. Pot and cloth etc. are objects by contact or combination of circumstances, the Self is by nature an independent existence or a substance because we do not experience any circumstances which can create it. Consciousness cannot manifest itself by the help of any object created by collocation

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\*Translated in English by Shri Dinubhai Muljibhai Patel.



of circumstances. So it is uncreated. Since it does not involve any combination of objects, it is imperishable. Because that which cannot be brought into existence by any combination of circumstances cannot merge or disappear by its transformation to anything else. In short that which is never created, is never destroyed.

Step Three : 'Self is the author of its actions.' All objects have meaning and are active, they are always found to be affected by something else and in their turn, they affect something else in their contact i.e. they are subject to the law of cause and effect. Self is also affecting something i.e. it is active and so it is the creator of its actions. This creativity is shown by Shree Jin Bhagawan, threefold, (1) philosophically or metaphysically as it maintain its own nature it is the author of its nature, (2) Anupacharita or empirically it is the author of Dravya Karma or its bodily activities by its attachment to its body. (3) By upachra or attribution coming into contact with external objects, it is the author of house, city and the rest.

Step Four : 'Self is the enjoyer, or sufferer of its actions or deeds.' Whatever activity it may be, it is always bringing some result, soon or late, it is never uncreative of any result - Direct experience proves that every act

done by its author, makes him enjoy or suffer its consequence. Take poison and die, take sugar and feel its sweetness in the mouth, touch fire and suffer the burns from there, touch snow and feel cold - thus every action is connected with its result or consequence and there is no exception to this rule. Similarly Kashayadi= whatever modes or passions etc. or Akashayadi = non passions whatever the Self or Soul undergoes, their results also the Self has to bear or suffer. Since the Self prompts an act, it has to bear its result. Thus the Self being the author of its activities has to suffer the results of these activities.

Step Five : 'There is liberation.' As we showed the authorship of activities of a Jiva by Anupacharita Vyavahara = empirically

and as we showed on the basis of this authorship, the Jiva's responsibility to enjoy or suffer the results thereof, still further in this line, we are now to show that the actions done, can also be destroyed because in direct experience there may be strong effect of Kashaya etc. but by not repeating it, by not establishing any contact with it, by quietening it down, it can be slowed down and thus it can be gradually destroyed. Every action is a Bandha Bhava or feeling of bondage and the Self can be freed from such feelings of

bondages. When the Jiva or a Soul gets free from all bondage, it enjoys liberation. Thus freedom from all binding actions of the Soul is known as Soul's liberation or Moksha.

Step Six : 'There is a method of obtaining liberation from bondage of Karma or actions.' If Karma bondage goes on happening and increasing, then release from it, can never occur, but things or means possessing a quite opposite nature than that of binding actions, are available in direct experience and they are knowledge, vision or perception, Samadhi or Yogic concentration, non-attachment, devotion etc., by employing which means, Karma bondage slackens down, it quietens very much, it gets awfully reduced and in the end, totally removed or destroyed. Therefore they-knowledge, vision or perception, sense-control, non-attachment etc. are surely the available means for liberation.

Here I have briefly shown these six steps shown by all-knowing saints-the steps which are the principal residence of Samyaktarshan or right vision of Jiva. They are worthy of being proved most effective and helpful to a Soul very near to its liberation in his natural thinking and reflection. He can very easily see that these six steps are the highest decisions of the human Soul. If these steps are well followed then they can easily give birth to a fine discrimination in the human Soul. These six steps are

totally true or correct, beyond all possible doubt and this is indicated by the very highly enlightened persons. The discrimination of these six steps has been given by him to help a Jiva to rightly understand and realise his own form and nature. This direction of six steps is shown by all knowing great saints with a view to help a Jiva to shake off its ego, developed by its suffering its beginningless dream state, and its strong feeling of mine and thine and so to be completely free from it. If the Jiva realises that its real nature is free from this dream state, then in a moment it wakes up and achieves Samyaktarshana or right vision or perception and attaining right vision, it can quickly obtain liberation as its own real nature. Then it would not experience either joy, sorrow, contact about any perishable impure or any such object or Bhava = passion.

Thinking this way the Jiva finds purity, perfection indestructibility or imperishability, highest joy and freedom from all distinctions and distances (Antararashtra=freedom from all differences.)

The Jiva has felt oneness in all shades of vibhava or natures of objects of opposite nature than its own by only a strong Adhyasa or superimposition and it should quickly realise that it is quite separate from all these objects of opposite nature and this realization should be experienced clear, direct, extremely direct and immediate or Aparoksha.

When the Jiva has such immediate, direct experience, he is not at all bothered by any contacts with other objects, nor does he at all think about their desirability or otherwise and he becomes completely self-satisfied by experiencing that his real nature is totally free from bondages like birth, oldage, death, disease etc. All

the persons who have determined to realise their Self with the help of these six steps to liberation as shown by that great All knowing saints, have attained their own nature as liberation and they have been free from Aadhi=outside troubles, Vyadhi=bodily and mental troubles and Upadhi=self-imposed troubles in the past and by following similar way, all other persons are likely to attain liberation in the present as well in future.

Our Salutations with all devotion to those great saintly persons who have preached this path of leading a Jiva to its original nature and powers, by destroying the bondages in the form of birth, oldage and death. Our Self-nature shines out even by constantly daily remembering his Nishkarana Karuna=compassion without being asked for. Let the lotus feet of such great saints remain firmly fixed in our hearts !

I have no power to define the virtue of that great saint who told these six steps by which the real nature of the Self is proved and immediately it shines out in the Jiva by accepting these six steps and by manifestation of the Self's real nature the Jiva feels joy for all times and becomes totally free from all fears.

I again offer my salutations with all devotion to that All knowing Saint who obliged us with this Soul-saving six steps resulting in our Paramatmabhava- or our real nature as great soul or Paramatma without seeing any merit in us and without inquiring whether we are his disciples or not or whether we worship him or not and keeping the same attitude towards all other living beings - his obligation it is not in our power to repay.

The great saints have advised devotion to Sadguru-right preceptor, purely for the highest good of their

disciples; when such a devotion turns into a life's mission, the devotee's mind and being constantly remain in the activities of the Self of that Sadguru or right preceptor and he clearly sees unprecedented virtuous qualities in the Sadguru and thereby all other unthinking or ignorant behaviour remains no more and his self-knowledge immediately shines out and knowing this, the high type of devotion is advised by the great saints. Therefore my repeated salutations for all time to such devotion and to the advisors of such devotion, namely the great saints !

Though manifestly there is no happening or existence of absolute knowledge or KevalGnana in the present time, but by thinking of whose teaching and whose power, I have clearly known that there is absolute knowledge and in the form of deep faith and in the form of deep thinking. I have experienced absolute knowledge, or in the form of desire I have experienced absolute knowledge and from the purpose of main Naya (Mukhya Naya=fundamental point of view.) I find absolute knowledge prevailing in me - that absolute knowledge manifests all unobstructed happiness, and by whose contact instantaneously this Jiva become fit for self - realization, my salutations and salutations with all highest devotion, to the obligation of that great true saint.

Bombay Falguna, 1950

Shrimad Rajchandra

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| 500         | Shri Pranav Hanskumar Hefa                                 | Mulund      |
| 500         | Shri Purvi Pranav Hefa                                     | Mulund      |
| 500         | Shri Jiyana Pranav Hefa                                    | Mulund      |
| 500         | Smt. Rekhaben Satishbhai Mody                              | Mumbai      |
| 500         | Shri Adi Mayurbhai Chheda                                  | Mumbai      |
| 500         | Shri Raj Anish Ghelani                                     | Mumbai      |
| 500         | Shri Shaili Vasant Gala                                    | Mumbai      |
| 500         | Shri Prakashchandra Dahyalal Shah                          | Ahmedabad   |